

Confirming Our Faith In God

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by B. R. Hicks

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Introduction

God is the Name of the eternal, invisible, infinite, incompre-hensible Being Who is the Creator of all things. God rules, reigns, and governs His Creation by His omnipotent Power and His omniscient Wisdom, Understanding, and Knowledge. God is the only Being worthy of our worship. God is unchangeable in His Holiness, Justice, Truth, and Goodness. Above all, God is the Beginning of all Creation. Only God existed in the beginning. God was and is the Source of all Creation. He is the Father of all that exists visibly and invisibly.

Because God is the Supreme Being in the Universes, as His creatures, we are obligated to give Him the preeminent place in our hearts. God is the Center of the Circle or Wheel of His Creation, collectively, and in each individual Creation. His Circumference is everywhere. Thus, when man denies God, he denies the most noble part of his being: the central part, namely, his soul and spirit that, in the beginning, was made in God's Likeness and Image. Although a person may profess to be atheistic or agnostic in his beliefs, he cannot bypass the eternal reality of God. Because God is Great, man ever seeks Him. Because God is infinitely Good, man ever finds Him expressed in a million ways through His Creation. Yet, in spite of the countless witnesses that God has given to make us aware of His Existence, some people do not seek God, personally, until the storms of life have driven their ships upon the rocks of failure and despair and broken them.

God's Knowledge should be the object of all our desire. God's Love should be the end of all our actions. A Oneness of relationship with God should be the aim of all of our affections. God's overcoming Power over sin should be the governing Force of our souls. As individuals, we can achieve every one of these goals because our God is occupied with revealing Himself to us. By accepting and believing the many evidences of God's Presence and Power, we can possess firm, immovable faith in the reality of a God Who loves and cares for His Creation.

Chapter One

How We Can Know That The One, True God Exists

Human beings search within the limitations of their finite minds to understand an infinite God; therefore, a great many people develop wrong ideas about God. Many people even question His very Existence. The atheistic person says, "God does not exist." The agnostic person says, "Maybe God exists, but I know nothing about Him." A heathen believes in many gods. From his imagination, a heathen creates all manner of ugly, grotesque images that he worships as gods. Some people think God is simply nature or an influence or an impersonal mind, a force, a mental crutch, or a nebulous figure.

Man's slipshod analysis of God is often like the story of the six blind men who, being around an elephant for the first time, wanted to determine what one was like. One felt the animal's side and declared that the elephant was like a wall. The second man felt the elephant's tusk and said that the animal was like a spear. The third man examined its trunk and described the elephant as similar to a snake. The fourth man thought that perhaps the elephant looked like a tree because he had touched the rough, bark-textured skin on the animal's knee. The fifth man, feeling the elephant's ear, described him as being fan-shaped. The last man held to its tail and was positive that the creature was more like a rope. Because the men could not see for themselves, they never formed a true picture of the elephant. Unfortunately, a lot of people have no better idea about Who or What God is than the six blind men had about the elephant. Finite man, apart from searching out the Truth in God's Word, never can explain a God Who is an Eternal, Infinite Deity.

No one needs to be ignorant of God, for it is God's Nature to reveal Himself. Furthermore, God takes the initiative in making Himself known to us. God's personal revelation of Himself keeps our knowledge of Him from being hazy and obscure. God has furnished us with ample Light and Truth for understanding. Our guilt lies in disinterest and neglect in finding the Truth. We do not seek after God; on the contrary, God seeks after us.

As it is written, There is none righteous, no, not one: **There is none that understandeth, there is none that seeketh after God** (Romans 3:10,11).

The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies (Psalms 58:3).

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways (Job 21:14).

For the Son of man is come to seek and to save that which was lost (Luke 19:10).

If God does not exist, then man unnecessarily denies His Existence. If God does not exist, then man unnecessarily invents sub-stitute gods to replace the True God. If God does not exist, then man unnecessarily claims that God is dead. Those who are the loudest proponents of God's nonexistence are simply trying to silence God's Voice in their inner consciences. Likewise, those who invent many substitute gods are trying to still God's infinite Voice of His Law in their consciences. They do not want to hear God's Word that says: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. Thou shalt not bow down thyself to them, nor serve them. Thou shalt not take the name of the LORD thy God in vain. Remember the sabbath day. Honor thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet." By their denials, these people may succeed in briefly blotting God out of their conscious minds. They may invent their own gods, whose laws permit them to sin and please themselves, because they do not want to obey and please the True God. However, at one time or another, either in this life or in Eternity, these God-denying, God-hating people will have to bow their knees and confess the Truth that God is alive and that He alone is worthy of their praise and worship.

Nowhere in His Word does God try to prove His Existence. God's Living Presence everywhere does not need to be confirmed any more than we, as living people, find it necessary to go about continually confirming that we are alive. Our very presence confirms our existence. Therefore, the Scriptures do not attempt to prove God's Existence;

they simply affirm it.

In the beginning God created the heaven and the earth (Genesis 1:1).

In the beginning was the Word, and the Word was with God, **and the Word was God** (John 1:1).

Who [Jesus] is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him, and for him: And he is before all things, and by him all things consist** (Colossians 1:15-17).

Scriptures affirm that God and His Son Jesus Christ created all things. All things began with Them, and They continually uphold all things.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, **Hath** in these last days **spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds**; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (Hebrews 1:1-3).

God has placed the divine awareness of this fundamental Truth in our very nature so that, at all times, we have an omnipresent witness in our hearts. The Gospel of John affirms that, with this Truth, Jesus Christ enlightens every man who is born into the world.

That was the true Light, which lighteth every man that cometh into the world (John 1:9).

Thus, the Scriptures declare that the Knowledge of God is a universal fact.

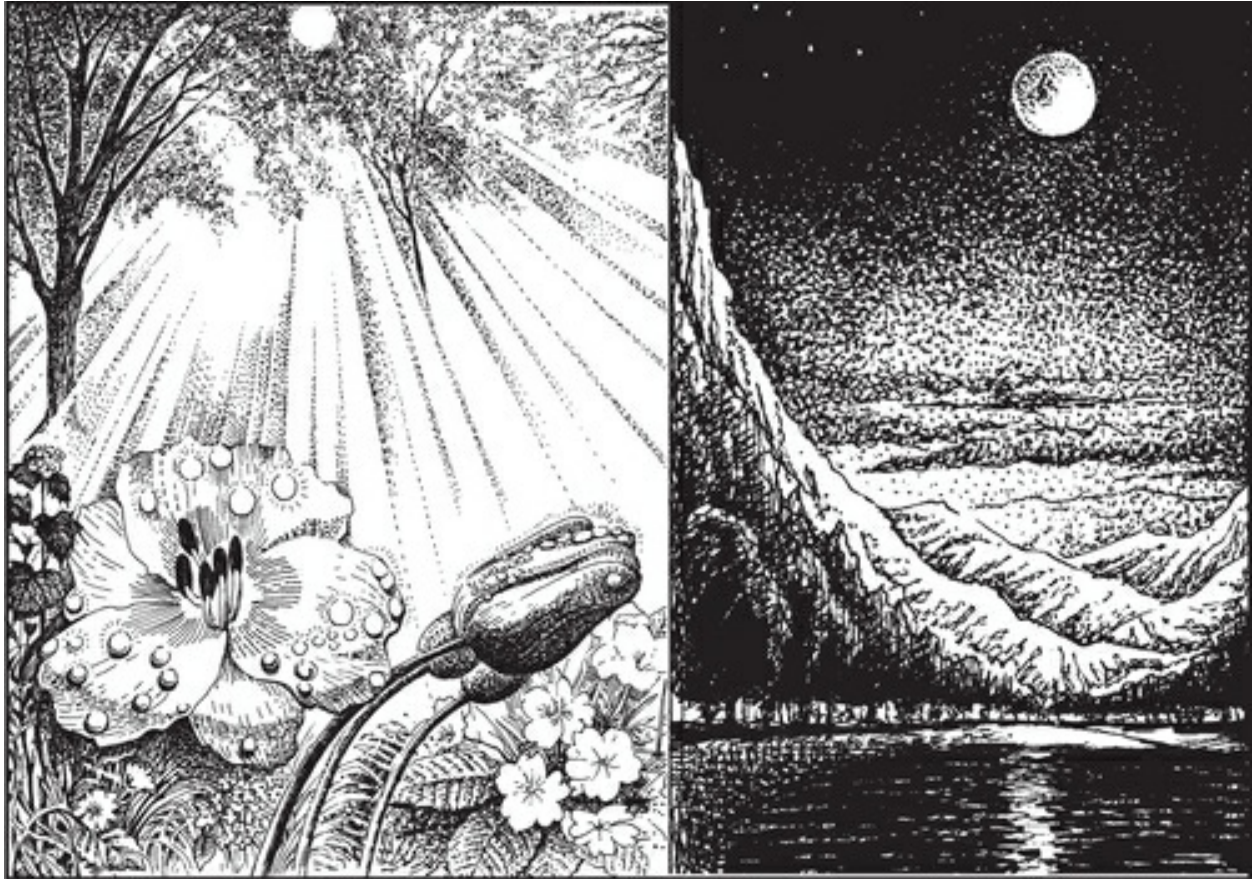
God has given many witnesses to mankind in order for him to gain Knowledge and Faith in the Living, One, True God.

I. The Outward and Visible Creation Is a Witness of God's Existence.

Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: **Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.** Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. **And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;** (Romans 1:19-28).

Nevertheless **he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness** (Acts 14:17).

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; **That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust** (Matthew 5:44-45).



God uses His natural Creation to be a witness of Himself. Through our senses of sight, smell, touch, hearing, and taste, we receive witnesses of our Creator.

Our sense of sight enables us to view and perceive the beauties of God's natural Creation everywhere. The visible beauty of God's Creation is apparent, open, and conspicuous – from dew drops clinging to plants as they glisten in the newborn rays of the morning sun, to silvery lakes adorned with the jasper light of the evening moon and stars. The exactitude of the geometrical designs of the visible creation is a sufficient example to show the finite creature that an infinite God has given great mathematical consideration to every visible figure.

Our sense of smell enables us, through our association with God's visible Creation, to enjoy and perceive the invisible emotions, scents, odors, and fragrances from God's divine Creation. Odors from tall, mountain pines in the forest and from the small lilies in the valley awaken miraculous and wonderful emotions in our souls. Consider the complexity of smell. Aerial waves bear particles of odorous substances to our nostrils so that our sense of smell sends an impression to our soul. If a breath of air is fragrant with the odor of lilies or roses, for example, our entire being becomes alive with pleasurable emotions of appreciation for the flowers and love for the Creator. As we think of all the facets of Creation involved in order to give us this great enjoyment, we realize that our sense of smell is just another confirmation of God's Existence.

Our sense of touch further confirms God's Existence; for example, touch permits us to perceive God's Creation by taction or by being able tangibly to explore objects. Touching objects adds to our enjoyment of them. Because of the sensory perception of our skin, we feel the sun warm our body on a spring day. Or we may revel in the cool, exhilarating breeze on our face as we engage in outdoor activities. All the beautiful sensations we experience as we touch God's Creation — from the soft, velvety petal of a rose — to the tender, smooth skin of a newborn babe, affect our feelings. Our ability to feel objects is an extended confirmation of God's Existence.

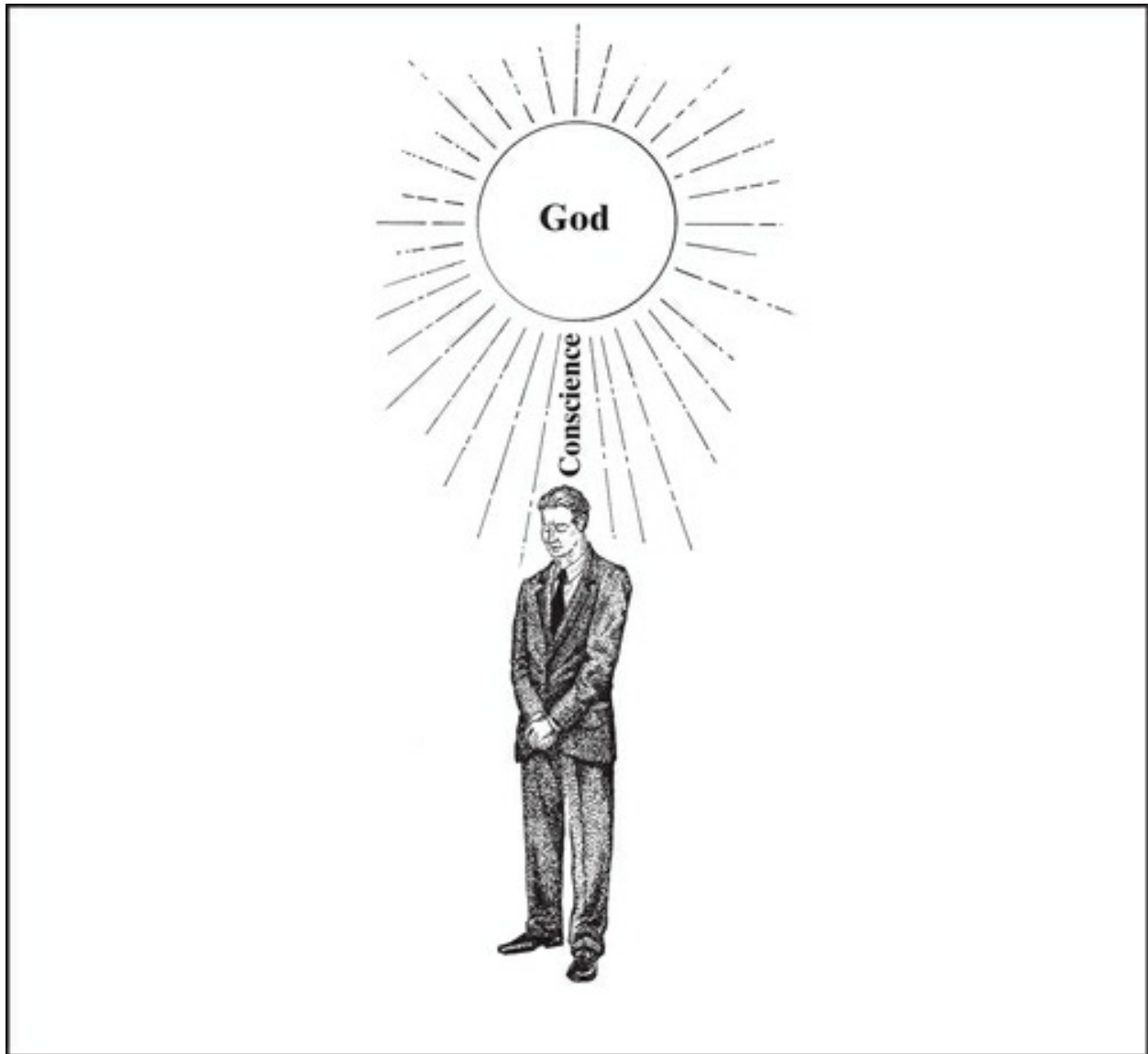
Our sense of hearing allows us to enjoy the roar of a great waterfall, the gentle voices of birds, the wind making melodies through a reed — all sounds that prove that a mighty, divine Master of music created the world.

Our sense of taste permits us to enjoy the fruits and plants God has created. God's provision of food proves that He not only created us, but that He also sustains us with other forms of His Creation.

As we look about us, we see the faithfulness of our kind, loving Heavenly Father. God pours out rain and sunshine and gives food to sustain *all* of His Creation.

II. Man's Conscience Is an Inward, Invisible Witness of God's Existence.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: **Which shew the work of the law written in their hearts, their conscience also bearing witness**, and *their* thoughts the mean while accusing or else excusing one another;) (Romans 2:14,15).



Although Gentiles have always had the light of conscience to lead and judge them, they never had the Law that God gave to the Jews in the Old Testament dispensation, so the Gentiles will not be judged by that Law, yet they *will* be judged by the light of human nature or by the witness of their conscience.

A law is for the purpose of directing a person in what he does and for examining him after he has committed an act. The light of human nature or the conscience teaches that there is a God in Heaven. It teaches obedience to elders and pity for the poor; it also forbids lying, stealing, and other crimes against mankind. The light of conscience either will excuse the innocent or accuse the guilty. It will examine what all peoples have done. The light of human nature is an invisible witness of the existence of a Righteous, Holy God.

“God is the infinite and perfect Spirit in whom all things have their source, support, and end” (Strong). We learn about God through observation of the created, visible world and the introspection of our conscience or light of human nature in the invisible realm of our own beings. The Psalmist declared:

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well (Psalm 139:14).

III. Jesus Christ Is a Witness of God’s Existence.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father;** and how sayest thou *then*, Shew us the Father? (John 14:9).

No man hath seen God at any time; **the only begotten Son, which is in the bosom of the Father, he hath declared him** (John 1:18).

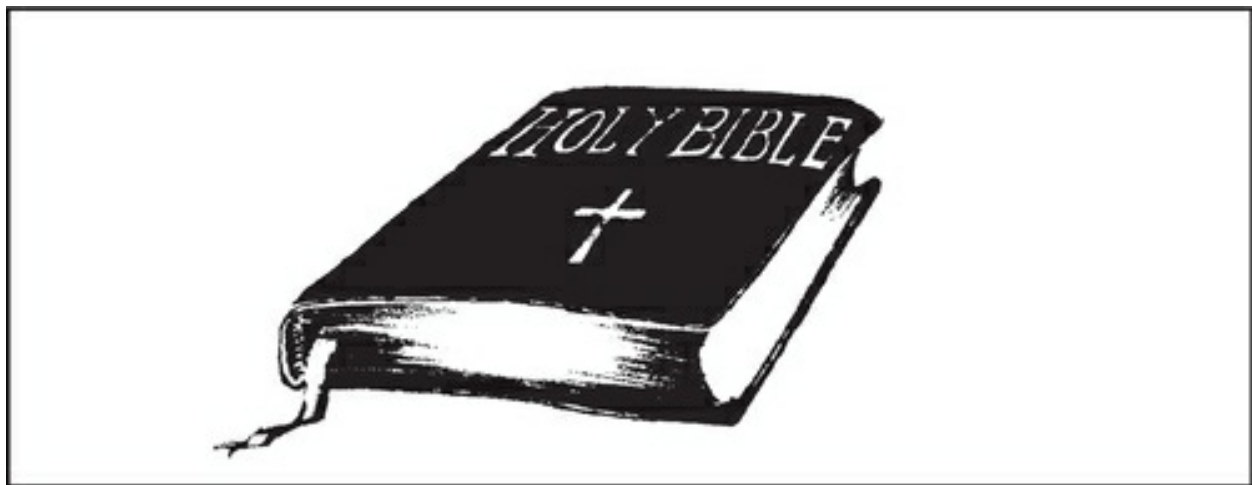
God’s greatest witness of Himself is Jesus Christ Who is God’s only Begotten Son. Jesus Christ, the Son, lived in the Father’s Bosom from Eternity. There He learned all of God’s Wisdom, Understanding, and Knowledge. The Son was in the Bosom or very Heart of divine Love and Delight, and because the eternal, divine Word came with Jesus to earth, He still was able to dwell in the Bosom of the Father. When Jesus Christ ascended to Heaven, after His crucifixion and Death, He returned to the Father’s Bosom. Therefore, He is the only Person capable of revealing God: past, present, and future. The Bible teaches that the saints are in God’s *Hand*, but the Son, Jesus, was in God’s *Bosom*. Disciples sit at God’s *Feet* as students of His Word, but the Son, Jesus, lay in God’s *Bosom* where all of God’s Counsels, Laws, Designs, Wisdom, and Knowledge originated. Thus, Jesus Christ is a Witness of God’s Existence. As we study Jesus’ Life and His Teachings, we see the Father. We see God’s Will toward men, and we see what He has prepared for those who love and serve Him.

IV. The Written Record, the Word of God, Is a Witness of God’s Existence.

Search the scriptures; for in them ye think ye have eternal life: **and they are they which testify of me** (John 5:39).

For this cause also thank we God without ceasing, because, when **ye received the word of God** which ye heard of us, ye received *it* not as the word of men, but **as it is in truth, the word of God, which effectually worketh also in you that believe** (I Thessalonians 2:13).

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works (II Timothy 3:16,17).

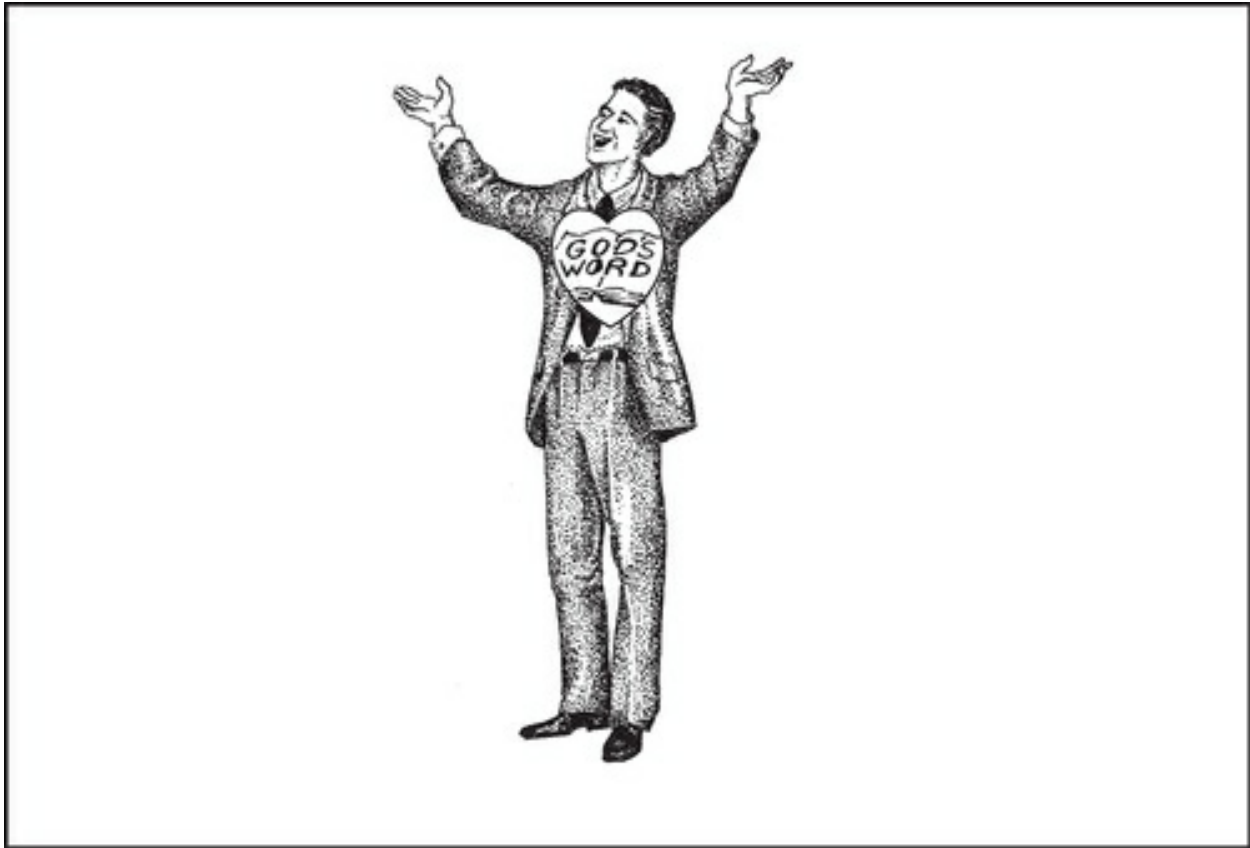


The Bible is the written record of God’s revelations of Himself through the Prophets, the Apostles, and Jesus Christ, God’s Son. The written Word of God is the foundation, the authority, the measuring stick that governs all our doctrine and practice.

God has given the Scriptures as a further witness of Himself and His Son. We can have the Scriptures through the witness of our eyes; however, we must do more than read the Bible out of our proud curiosity in order for the Scriptures to be a witness to our hearts. We can have knowledge of the Scriptures through the witness of our ears as the spoken Words of the Bible loudly sound forth, but it is necessary for us to embrace God's written record with our hearts if it is to command us. The Scriptures can witness to our *eyes* and *ears* as we read and hear them; however, we may not let the words witness to our *hearts*. We can see the beauties of God's Wisdom enacted in another person's life, yet we may not let His Wisdom sanctify and beautify our own hearts. We can hear the witness of God's Glory through another person's testimony, yet we may not permit the Glory of the Word to become the governing ruler of our hearts. God's Word is a witness to our eyes, our ears, and to our hearts. We should not stop searching until we find all three witnesses of God's Word.

V. Our Personal Experience with God Is a Witness of God's Existence.

We should remember that it is possible to receive most of the witnesses of God's Existence as a means of gaining intellectual knowledge *about* God without actually *knowing* Him in a personal, spiritual relationship in our hearts. We can know God for ourselves only as we receive His Son, Jesus Christ, as the atonement for our sins and as we associate with Him in daily fellowship and communication in the Word and prayer. Although we cannot see God with our physical eyes, we can see Him with the spiritual eyes of our understanding as we study His Word. Thus, it is possible for us to know God personally.



It is not illogical to say that one can know God in the spiritual realm without having seen Him in the physical realm, for this principle works even in the natural realm among human beings. Take, for instance, the many amateur radio operators and computer users who communicate with people all over the world. These people frequently form real and lasting friendships through sharing with one another. Although they may never see each other physically, they see each other in their hearts and minds.

The experiences in Helen Keller's life form a fine example of mankind's innate awareness of God and of His

Faithfulness to reveal Himself. Although Miss Keller was born blind and deaf and was incapable of speech during the early years of her life, she had a personal knowledge and relationship with God apart from any human communication. Helen was taught to speak by her placing her hand on her teacher's throat, which let Helen feel the vibrations of sound. When Helen was fourteen years old, her teacher thought it was time to acquaint her with the idea of God. As the teacher endeavored to tell her about God, Helen exclaimed, "Oh, I am so glad you told me His name. He has spoken often with me." This incident proves that Helen's light of conscience had led her to God, and it also proves that it is possible for human beings to know God without having seen Him with their physical eyes.

As we fellowship daily with God, through His Son Jesus Christ, God becomes a living reality, not merely an idea or a name. Only a personal relationship with God can bring the sense of reality that will resolve all doubts, strengthen all weaknesses, diminish all fears, and cleanse and purify our souls in preparation for the great day in which we shall see Him face to face.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known (I Corinthians 13:12).

This chapter has outlined the positive visible and invisible witnesses whereby all people can know assuredly that God is a Living Reality. God has given us the witness of His visible Creation, the witness of our invisible conscience, the witness of Jesus Christ, the witness of the Written Word of God, and the witness of our personal experience with God. Unredeemed mankind will be without excuse when they stand before their Creator in the Day of Judgment.

Chapter Two

What The One, True God Is Like

The first Book of the Bible declares that God made mankind in His own Image and after His own Likeness.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth (Genesis 1:26).

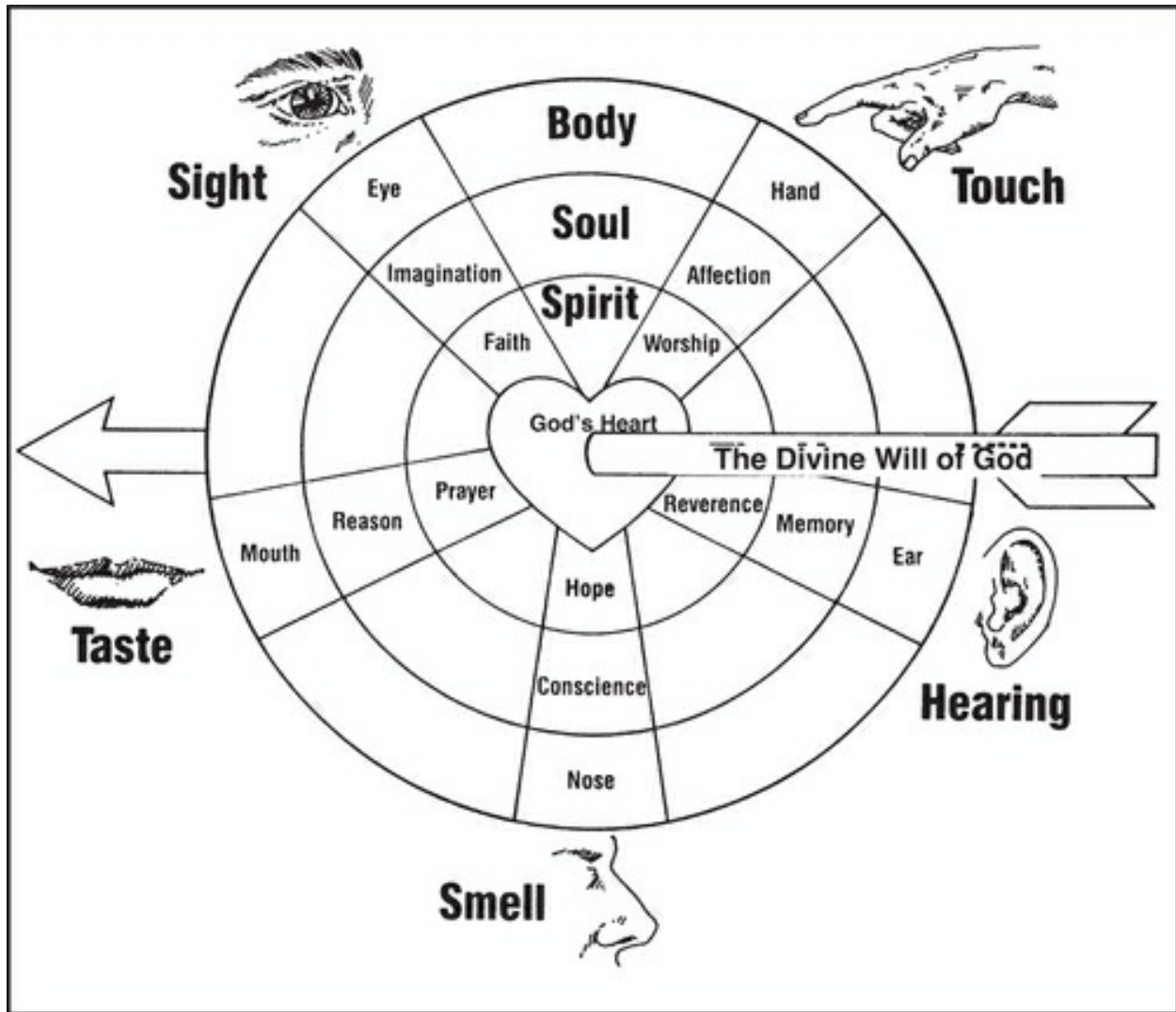
The Hebrew word for *likeness* means resemblance, model, shape, fashion, manner, similitude. Thus, God, in His desire to reveal Himself to man, shaped and formed man until man bore the visible Likeness or similitude of the invisible God. Consequently, as we view man and see what he is like, we understand what God is like.

Our primary concept about God's Being is the idea of His Likeness to a wheel, which the Apostle James disclosed in his writings.

I. God's Being Is Like a Wheel.

And **the tongue is a fire**, a world of iniquity: so is the tongue among our members, that it defileth the whole body, **and setteth on fire the course** [wheel] **of nature**; and it is set on fire of hell (James 3:6).

Man's body, soul, spirit, heart, and will comprise the wheel of his being. Man's heart is the hub of his being, and his will is the axle that turns the wheel. Since man is made in the Image and after the Likeness of God and since God made man like a wheel, it is apparent that God's Being is also like a Wheel.



The subject of the Wheel of God's Being is too enormous for us to do more than mention the Scripture references that prove that God's Being is like a Wheel.

A. The Wheel of God's Being Has Three Divisions.

The outer circle of God's Wheel is separated into three realms: His Body realm, His Soul realm, and His Spirit realm.

1. God Is an Eternal, Infinite, All-Powerful, Unbegotten Spirit-Being, Who Consists of a Spirit and Soul that Dwell in a Spiritual Body of Glory and Light.

And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink (Exodus 24:10,11).

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen (I Timothy 6:16).

God dwells in unapproachable Light; He is clothed with it. So great is His Light and Glory that no man ever has looked upon God in His invisible Essence. God's Body of Light and Glory is also filled with His infinite Mind.

Even when God has condescended to reveal Himself to man, man has seen only the Light and Glory that surrounds God. For example, God put Moses in the cleft of the Rock and let him see the Glory of His back parts, but Moses was not allowed to look upon God's Face.

In the Old Testament, God occasionally appeared in a human form as a demonstration of when He would come in the body of a man. In the New Testament, God came into the world in a body of Flesh, in the person of Jesus Christ.

And the Word [Christ] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him* (John 1:18).

Who is the image of the invisible God, the firstborn of every creature: (Colossians 1:15).

Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (Hebrews 1:3).

When the Disciple Philip asked Jesus to show them God the Father, Jesus told him that they already had seen the Father.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. **Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?** Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake (John 14:8-11).

Thus, Jesus let it be known that what can be revealed of the invisible God's Body-Mind of Glory and Light was manifested to the world in the Works which He, the only Begotten Son, accomplished before their eyes since He was joined in a Spiritual Oneness of Relationship with His Heavenly Father.

2. God's Soul Consists of an Infinite, Divine Intelligence.

God's Soul is another portion of His Mind; therefore, the terms soul and mind are basically the same. God's Soul has infinite Power to conceive, judge, reason, imagine, and remember. God certainly can function intelligently, or He would have been unable to impart this ability to His Creation. Not only does God think about His Creation, but He also responds righteously to the thoughts they might have about Him and the behavior they exhibit toward Him.

And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel (Judges 10:16).

Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them* (Isaiah 1:14).

Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited (Jeremiah 6:8).

Shall I not visit them for these *things*? saith the LORD: **shall not my soul be avenged on such a nation as this?** (Jeremiah 9:9).

3. God's Spirit Consists of an Infinite, Divine Breath of Life.

God's Spirit is immaterial, immortal intelligence. The Holy Spirit is another portion of God's Mind. Jesus made the following statement of fact, thus confirming the Old Testament teachings about God's Spirit:

God is a Spirit: and they that worship him must worship *him* in spirit and in truth (John 4:24).

And the earth was without form, and void; and darkness was upon the face of the deep. **And the Spirit of God moved upon the face of the waters** (Genesis 1:2).

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, (Exodus

31:3).

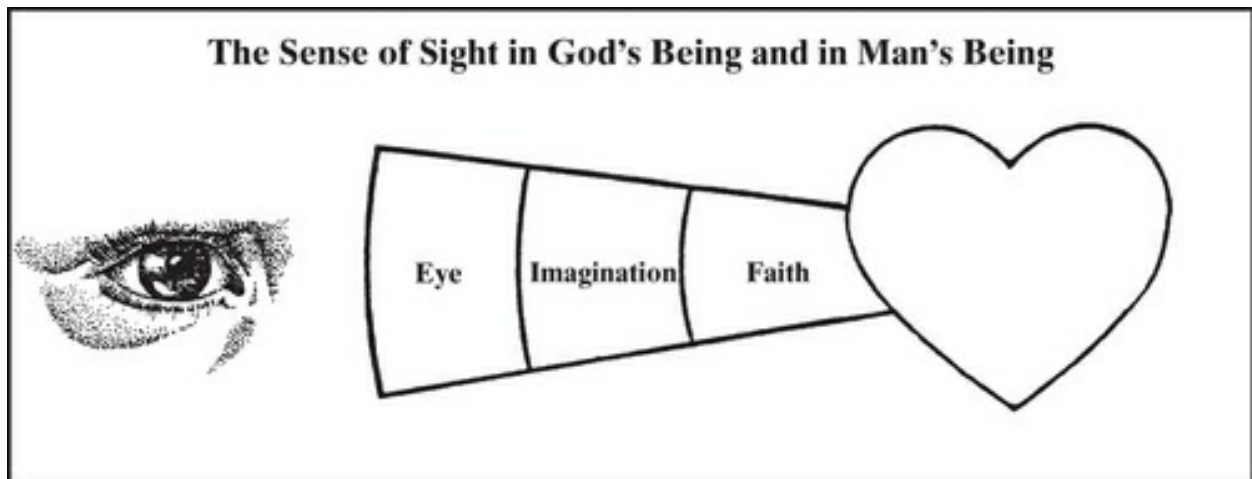
And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; **and the spirit of God came upon him** (Numbers 24:2).

Since a spirit does not have flesh and bones in the physical sense, God is not limited to the confines of a corporeal existence.

B. The Wheel of God's Being Has Spokes Running Through It that Are the Channels of His Senses.

As spokes on a wheel, the five sense channels run through God's Body-Mind, His Soul-Mind, and His Spirit-Mind. They come together as one down in His Heart. The five sense channels include the sense of sight, the sense of taste, the sense of hearing, the sense of smell, and the sense of touch.

1. God Has a Sense of Sight.



Scriptures prove that God has a sense of sight in all three realms of His Being, as does man who is made in God's Image and after His Likeness. In man's body the sense of sight is called an eye. In man's soul realm, sight is called imagination. In his spirit realm, sight is called faith.

a. God's Sense of Sight Is Called an Eye; in Man's Body, Sight Is also Identified as the Eye.

And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and **God saw that it was good** (Genesis 1:10).

And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and **God saw that it was good** (Genesis 1:12).

And to rule over the day and over the night, and to divide the light from the darkness: and **God saw that it was good** (Genesis 1:18).

God's sense of sight enabled Him to see or perceive that His Work of Creation was good. The same Eye that allowed Him to see the good also permitted Him to see the wickedness in man's sinful heart.

And GOD saw that the wickedness of man was great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually (Genesis 6:5).

God's Eye is an all-seeing Eye. When Hagar, Sarai's Egyptian handmaid, fled from the face of her mistress, God's all-seeing Eye found her. Hagar testified that she could not hide from God.

And she called the name of the LORD that spake unto her, **Thou God seest me:** for she said, Have I also here looked after him that seeth me? (Genesis 16:13).

Beloved, we may run and hide ourselves from man's eyes, but there is no place in which we can hide from God's all-seeing Eyes. If we would be blessed, we must seek to do what is right in His sight.

When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, **to do that which is right in the eyes of the LORD thy God** (Deuteronomy 13:18).

b. God's Sense of Sight in His Soul Is Called Imagination or Thought; in Man's Soul, Sight Is also Called Imagination.

And **the LORD repented of the evil which he thought to do unto his people** (Exodus 32:14).

For **my thoughts are not your thoughts**, neither *are* your ways my ways, saith the LORD (Isaiah 55:8).

Imagination or thought is the Eye of God's Soul. By thinking on something, God shapes and forms images of His Plans into which He later breathes His Breath of Life, and, thus, sets them in action.

c. God's Sense of Sight in His Spirit Is Called Faith-Knowledge; in Man's Soul, Sight Is also Called Faith.

But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter (Jeremiah 12:3).

O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke (Jeremiah 15:15).

And he said unto me, Son of man, can these bones live? And I answered, **O Lord GOD, thou knowest** (Ezekiel 37:3).

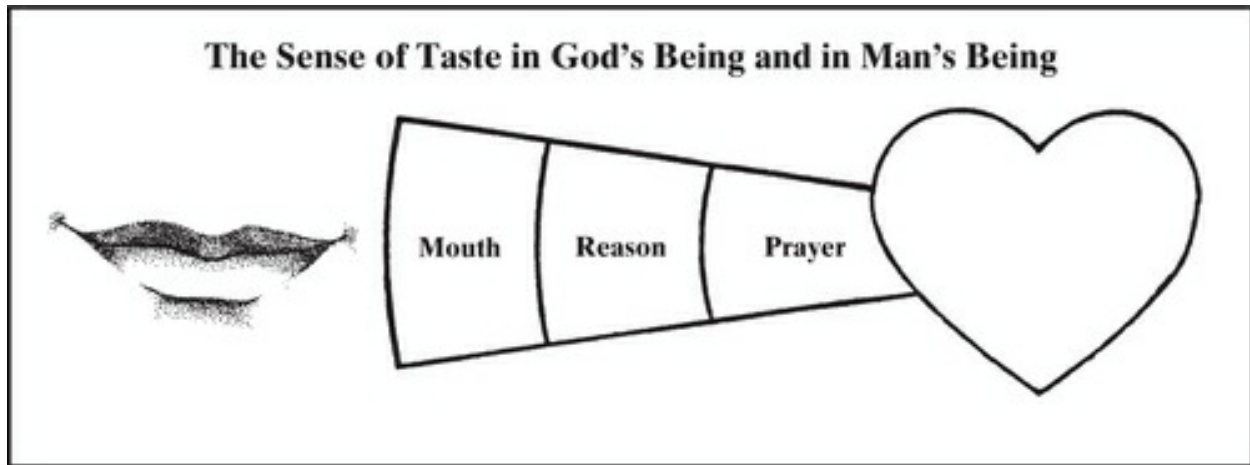
I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled (Hosea 5:3).

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: **for now I know that thou fearest God**, seeing thou hast not withheld thy son, thine only *son* from me (Genesis 22:12).

God's Eye of Faith in the spirit realm is identified by the Hebrew word *yaw-dah*, which means to know by seeing. Translators have used the word *know* when speaking of God's Eye of Faith-Knowledge.

God's Eye of Faith views an invisible thing as though it were already visible and, therefore, a part of His Knowledge. This is why God's Faith is not shaken every time we fall down along the way in our journey toward spiritual maturity. God has an Eye in His Spirit that is able to look beyond our present carnality and see His ultimate perfection of our hearts.

2. God Has a Sense of Taste.



O taste and see that the LORD is good: blessed is the man *that* trusteth in him (Psalm 34:8).

Taste is the second spoke in the Wheel of God's Being. When the sense of taste passes through man's body, it is called a mouth. In his soul realm, taste becomes reasoning, for it is in the mind that we meditate or chew on ideas. In man's spirit realm, taste becomes prayer, for it is with our spirit that we commune with God.

a. God's Sense of Taste Is Called a Mouth or Speech; in Man's Body, Taste Is also Identified by the Mouth.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters (Genesis 1:5,6).

And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. **And God said,** Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so (Genesis 1:10,11).

And the LORD God said unto the woman, *What is this that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: (Genesis 3:13,14).

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: (Genesis 3:22).

Out of His Mouth, God speaks His Word. Since the Bible is full of Scriptures that verify this Truth, just a few examples of God's faculty of speech suffice to prove this point.

Every Word that comes out of God's Mouth is good, and it is profitable for us, whether it be His *sweet* Creative Word, His *salty* Humility Word, His *sharp* Word of Reproof, or His *bitter* Word of Judgment against our flesh. All the Words out of God's Mouth are powerful, and they will bring Life to us if we take them into our own beings.

b. The Sense of Taste in God's Soul Is Called Reason or Meditation; in Man's Soul, Taste Is also Called Reason.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isaiah 1:18).

Reason is the mouth of the soul. The Hebrew word for *reason* means to be right, to be correct, to argue, to decide, to justify or to convict, to appoint, to chasten, to convince, daysman, to dispute, to judge, to maintain, to plead, to reason (together), to rebuke, to reprove.

Speaking through the Prophet Isaiah, the LORD said: “Come now, let us reason together...” Anytime we reason with the Lord, He will help us to reason correctly about our sinful energy and about His Power to change our sinful energy from something ugly and repulsive into something beautiful and glorious in His sight.

c. The Sense of Taste in God’s Spirit Is Called Blessing; in Man’s Spirit, Taste Is Called Prayer.

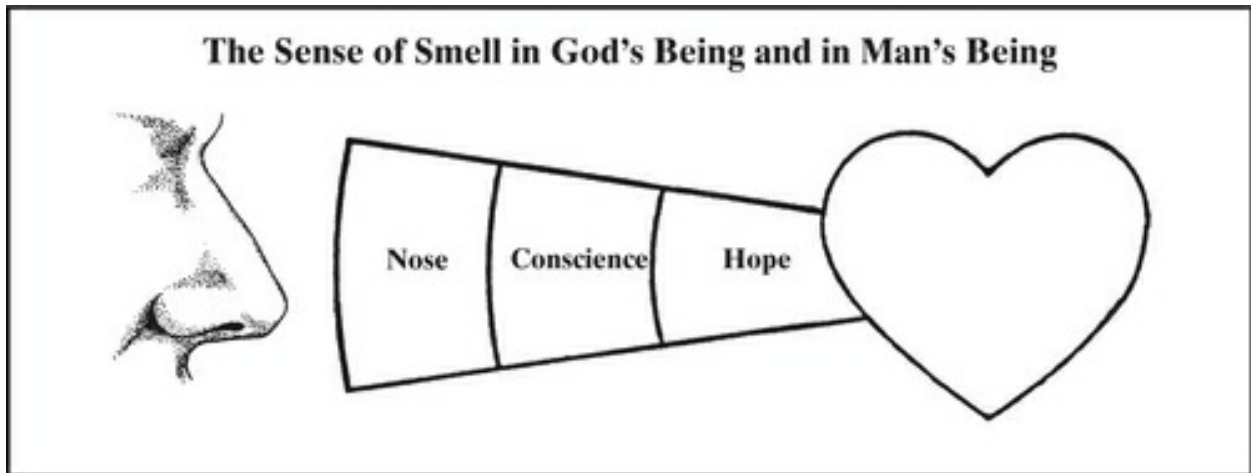
And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth (Genesis 1:22).

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Genesis 1:28).

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth (Genesis 9:1).

God used the Mouth of His Spirit to invoke a blessing of fruitfulness upon His animal Creation and upon man in the Garden of Eden. Later, God prayed a blessing of fruitfulness on Noah and his sons, as they left the ark after the flood.

3. God Has a Sense of Smell.



The third spoke in the Wheel of God’s Being is the sense of smell. This sense is called the nose when it passes through man’s body realm. The conscience is the sense of smell in man’s soul realm, and hope is the sense of smell in his spirit realm.

a. God’s Sense of Smell Is Called the Nose or Smell; in Man’s Body, Smell Is also Identified by the Nose.

And **with the blast of thy nostrils** the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea (Exodus 15:8).

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it (II Samuel 22:9).

And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the **blast of the breath of his nostrils** (II Samuel 22:16).

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it (Psalms 18:8).

Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, **at the blast of the breath of**

thy nostrils (Psalms 18:15).

The Breath out of God's Nostrils can be either cold or hot. The cold, icy blast from God's Nose had Power to stand the waters of the Red Sea into two frozen heaps, thereby congealing a way for the Israelites to walk in the midst of its depths. Later, as a substitute for sinful man, God's only Begotten Son, Jesus Christ, went down into the depths of the pit of Hell, and while He was there, the LORD exhaled His hot, smoky Breath and stripped the foundations of the world of their covering and dried up the Waters of Death which threatened to swallow up the Holy One.

b. God's Sense of Smell in His Soul Is Called Conscience or Knowledge; in Man's Soul, Smell Is also Called Conscience.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, **O LORD, thou knowest** (Psalms 40:9).

O God, thou knowest my foolishness; and my sins are not hid from thee (Psalms 69:5).

Thou knowest my downsitting and mine uprising, thou understandest my thought afar off (Psalms 139:2).

The word conscience is not translated as such in the Old Testament. Instead, the Hebrew word *yaw-dah* is used to identify God's moral consciousness. We already have learned that *yaw-dah* means to know by seeing, but this is not its only meaning; *yaw-dah* has other definitions, including *to know, to perceive, to be aware of, to be endued with, to discern*. God uses the Nose of His Soul to smell, to discern, to distinguish between right and wrong.

It takes more than natural vision to discern whether a person's actions are being motivated by righteousness or by foolishness and pride. By the Power of His great Nose, God is able to distinguish between the pure fragrance of His own clean, righteous Nature and the scent that is tainted by the slightest odor of sinful flesh.

c. God's Sense of Smell in His Spirit Is Called Hope or Expectation; in Man's Spirit, Smell Is also Called Hope.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost (Romans 15:13).

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory:** (Colossians 1:27).

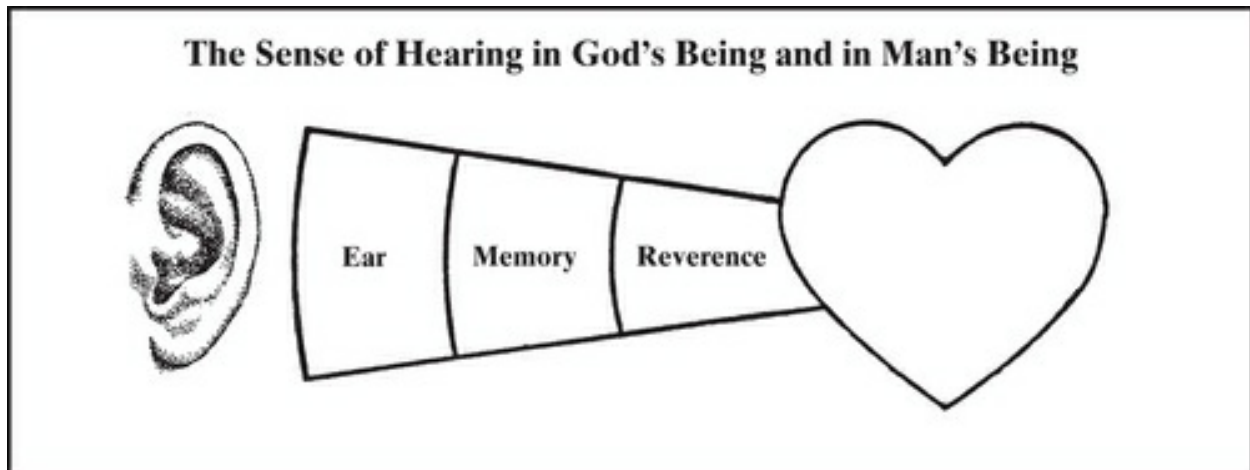
Paul, an apostle of Jesus Christ by the commandment of **God our Saviour, and Lord Jesus Christ, which is our hope;** (I Timothy 1:1).

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it* (Romans 8:24,25).

Hope is the Nose of the Spirit. The faculty of hope enables God to smell or pleurably anticipate the victory before it comes into visibility.

When the sweet hope of God's Holy Spirit flows freely in the channels of smell in our beings, it stirs our spirits to discern the Truth about our present, painful sufferings. We can smell the good that God has hidden in adversity for us, and we can pick up the fragrance of the joy, peace, and glory awaiting us on the other side of our trial. Thus, the hope that God breathes into us keeps us from perishing in our trials.

4. God Has a Sense of Hearing.



Hearing is the fourth spoke in the Wheel of God's Being. In man's body, the sense of hearing is called the ear. In man's soul realm, this sense is called memory. In his spirit realm, the sense of hearing is called reverence.

a. God's Sense of Hearing Is Called the Ear or Hearing; in Man's Body Hearing Is also Identified by the Ear.

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is* (Genesis 21:17).

When their water supply ran out, Hagar cast her son, Ishmael, under one of the shrubs in the wilderness of Beersheba; then, she moved herself far off so that she would not have to hear her son's cries nor see him perishing from thirst. Although Ishmael's mother was beyond hearing his cries, God's Ears picked up the lad's voice and extended His Mercy to him and his mother.

b. God's Sense of Hearing in His Soul Is Called Memory or Remembrance; in Man's Soul, Hearing Is also Called Memory.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; (Genesis 8:1).

The sense of hearing in God's Soul or His memory is like a living chain that links Him, as well as man, to the past. Through memory, God's Soul gave *ear* to Noah and to all those who were in the ark with him.

c. God's Sense of Hearing in His Spirit Is Called Reverence or Fear or Respect; in Man's Spirit, Hearing Is also Called Reverence.

And Abraham said, Because I thought, **Surely the fear of God is not in this place;** and they will slay me for my wife's sake (Genesis 20:11).

The fear of the LORD is clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether (Psalms 19:9).

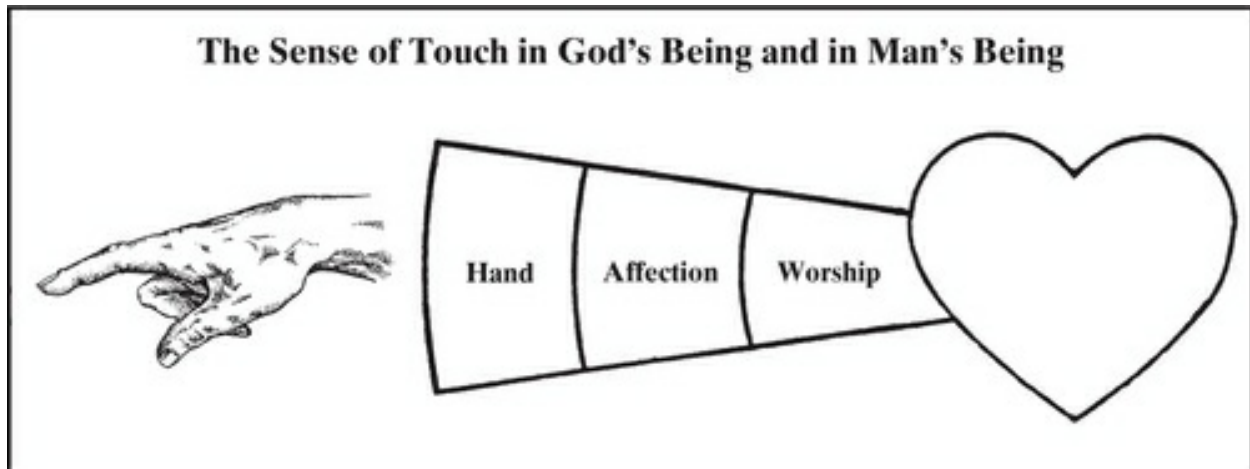
The fear of the LORD is the beginning of knowledge: *but* fools despise wisdom and instruction (Proverbs 1:7).

In the fear of the LORD is strong confidence: and his children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death (Proverbs 14:26-27).

The fear of the LORD is the instruction of wisdom; and before honour *is* humility (Proverbs 15:33).

The ear of the spirit is called reverence. This word frequently is translated as *fear*. The Ear of God's Spirit always is tuned with reverential fear and attention toward His Word. God respects His Life, and He expects us to respect His Life in us and in others.

5. God Has a Sense of Touch.



Touch is the fifth spoke in God's Wheel. God's sense of touch enables Him to *touch* all of His Creation in all places at the same time because He is an omnipresent God.

In man's body, although the hand is used as an example of the sense of touch, the sense of touch is not limited to his hand. Touch extends to all parts of man's body. The sense of touch in man's soul is called affection. In his spirit realm, this sense is called worship.

a. God's Sense of Touch in His Glorious Body of Light Is Called the Hand or Strength; in Man's Body, Touch Is also Identified by the Hand.

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God of Jacob*; (from thence is the shepherd, the stone of Israel:) (Genesis 49:24).

And he gave unto *Moses*, when he had made an end of communing with him upon mount Sinai, two tables of testimony, **tables of stone, written with the finger of God** (Exodus 31:18).

And it shall come to pass, while my glory passeth by, that **I will put thee in a clift of the rock, and will cover thee with my hand** while I pass by: **And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen** (Exodus 33:22-23).

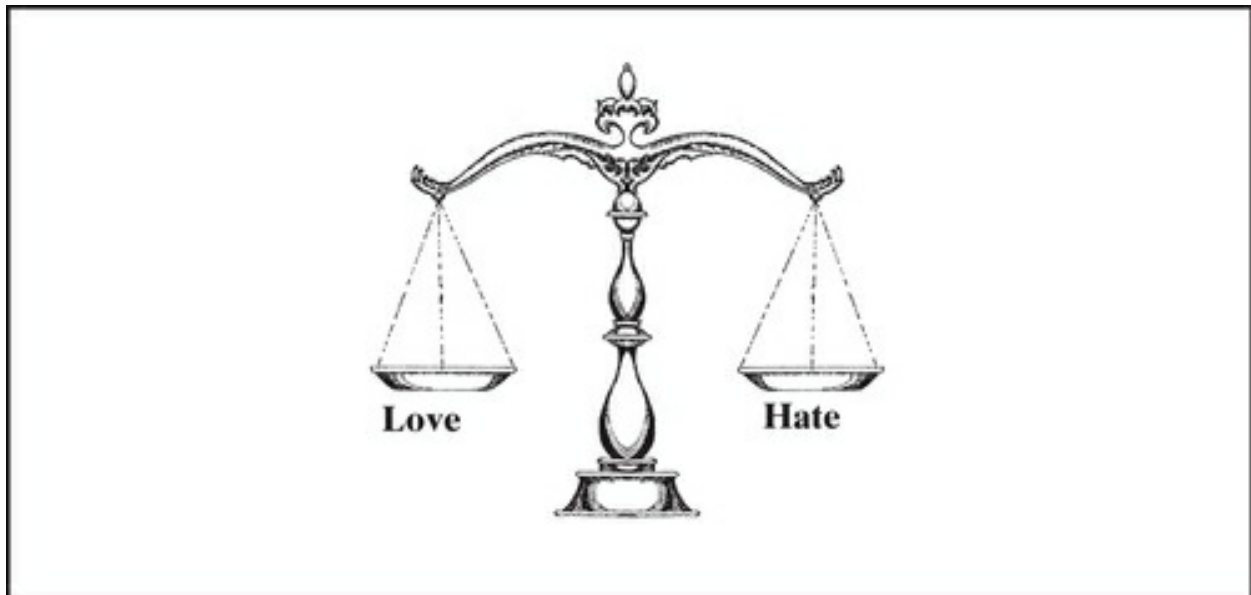
God used His Hands to strengthen the arms and hands of His servant, Joseph. God also used the Finger of His Hand to write His Word in the first tables of stone, and He used His Hand to hide the Glory of His Face. Thus, we see that God is touched with the needs and feelings of His Creation.

b. God's Sense of Touch in His Soul Is Called Affection, Love, or Hate; in Man's Soul, Touch Is also Called Affection.

For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them (Isaiah 61:8).

In all their affliction he was afflicted, and the angel of his presence saved them: **in his love and in his pity he redeemed them;** and he bare them, and carried them all the days of old (Isaiah 63:9).

The word *love*, as used here, means to have affection for, to like, to be a friend. True love always is balanced with an equal measure of hate.



If God had no hate, He would have nothing to use defensively against enemy forces that would sever the bonds of love and friendship between Him and His Creation. This is true whether the relationship is between God and His Creation or between two human beings. Because God loves His children with an everlasting Love and hates the sin that separates them from Him, He is willing to suffer long with His children so that they can be restored to the place of Unity and Harmony that they once knew with Him.

c. God's Sense of Touch in His Spirit Is Called Worship or Adoration; in Man's Spirit, Touch Is also Called Worship.

And it came to pass after the death of Abraham, that **God blessed his son Isaac**; and Isaac dwelt by the well Lahairoi (Genesis 25:11).

The word *blessed* means an act of adoration bestowed as a benefit. This was not a case of God's worshipping Isaac as the works of His own Hands, neither did God pour out His worship upon Isaac's flesh. Certainly not. God loved or adored Isaac because he carried the Humility Seed of Jesus that had been passed down from Adam-female, and he carried the exalted Seed of Christ that had been passed down from Abraham. (The supernatural Seeds of Jesus Christ are explained more fully in chapter three.) Even in Seed Form or in His smallest, most invisible form, Jesus Christ is worthy of love, worship, and adoration. Since man failed to give adequate worship to God for the supernatural Seeds carried by Isaac, God Himself bestowed the love, worship, and blessing on the supernatural Seeds in Isaac that the Promised Redeemer deserved.

C. The Hub of the Wheel of Man's Being Is His Heart.

God's Heart is the hub, the center most part, of the Wheel of His Being. (See chart on page 20.)

And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually (I Kings 9:3).

And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel (II Kings 10:30).

Son of man, say unto the prince of Tyrus, **Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in**

the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God: (Ezekiel 28:2).

God's Heart is perfect, holy, pure, and righteous. In Him is no variableness, neither shadow of turning. Although God is complete and whole within Himself, the desire of His Heart is for us to grow into a mature state so that He can share the secrets of His Heart with us. This is God's desire for us, yet our hearts do not become just like His Heart overnight. The old carnal heart decreases little by little through the slow, painful process of crucifixion and death. We encounter sufferings all along the way to spiritual maturity in Jesus Christ, but the victory and thrill of having a new portion of our heart made one with God's very own Heart continually swallow up the sufferings.

The Apostle Paul's ecstasy and delight was so great over being joined, in this life, to God's Heart that he gave the following testimony to the saints at Rome:

For I reckon that **the sufferings of this present time *are not worthy to be compared with the glory which shall be revealed in us*** (Romans 8:18).

D. The Axle that Turns the Wheel of God's Being Is His Will.

God's Will is the pivot point on which His whole Being turns. (See chart on page 20.)

Not with eyeservice, as menpleasers; **but as the servants of Christ, doing the will of God from the heart;** (Ephesians 6:6).

Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed (Deuteronomy 7:20).

And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee (Deuteronomy 7:22).

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; (Deuteronomy 18:15).

When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: **for the LORD thy God will surely require it of thee;** and it would be sin in thee (Deuteronomy 23:21).

And it shall come to pass, **if thou shalt hearken diligently unto the voice of the LORD thy God**, to observe *and* to do all his commandments which I command thee this day, that **the LORD thy God will set thee on high above all nations of the earth:** (Deuteronomy 28:1).

Say to them *that* are of a fearful heart, Be strong, fear not: **behold, your God will come *with vengeance*, even God *with* a recompense;** he will come and save you (Isaiah 35:4).

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, **I the God of Israel will not forsake them** (Isaiah 41:17).

God's Divine Will is the motivating force behind all of His Words and Actions. No power or force, whether natural or supernatural, can stand when God's Sovereign Will decrees otherwise.

Thus, God's Wheel is comprised of His Body-Mind of Light and Glory; His Soul-Mind; and His Spirit-Mind that encircle His Heart. Spokes run through the Wheel of God's Being, carrying His Senses of sight, taste, smell, hearing and touch. God's Heart is the Hub of His Being, and His Will is its Axle, upon which His whole Being turns.

II. God Is a Triune Being.

As we continue the comparison of man's being with God's Being (man having been made in God's Image and Likeness), we see that God, as well as man, is a triune Being. Man has one Wheel that encompass the whole of his being, although he is separately a body, a soul, and a spirit. Man experiences the separation of his being at death, when his spirit and soul depart from his body. And, as with man, there is just one Wheel to God's Being.

Nevertheless, the Scriptures teach that this One God makes Himself known to man through *three* streams of revelation. This does not change the fact that there is only *One* Godhead.

The Apostle Paul was anointed especially to preach the Oneness of the Godhead to people who had been brought up to believe in many gods. The first recorded discourse on this subject was in his famous sermon on Mars' Hill.

Then Paul stood in the midst of Mars' hill, and said, *Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;... Forasmuch then as we are the offspring of God, we ought not to think that the Godhead [singular not Godheads] is like unto gold, or silver, or stone, graven by art and man's device* (Acts 17:22-25,29).

Paul also preached God's Oneness in the first chapter of his letter to the Romans.

For the invisible things of him from the creation of the world are clearly seen, **being understood by the things that are made, even his eternal power and Godhead**; so that they are without excuse: (Romans 1:20).

Paul was no heretic or teacher of strange doctrine. He faithfully declared Principles of Truth laid out by the Old Testament Prophets.

Moses declared God's Oneness to Israel.

Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (Deuteronomy 6:4,5).

The Prophet Zechariah believed in One God.

And the LORD shall be king over all the earth: **in that day shall there be one LORD, and his name one** (Zechariah 14:9).

The Prophet Malachi stood before backslidden Israel to remind them that they had been created by the One, True God.

Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? (Malachi 2:10).

The Hebrew word translated as *one* in English is *ekh-awd*, yet its meaning in Hebrew signifies more than a simple unity. Its meaning of *union* includes a *compound unity*, which is obvious when we see how God uses this word in other Scriptures. For example, we know that the physical body of the wife is separate from her husband's body, yet the Word teaches the oneness of their flesh.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one [*ekh-awd*] **flesh** (Genesis 2:24).

Another instance of the Hebrew word *ekh-awd* being used to express a compound unity is seen in Joseph's life. The king exalted Joseph by bringing him out of prison to interpret his dreams. The first of the king's dreams was about seven lean kine devouring seven fat kine. The king's second dream was about seven good ears of corn being devoured by seven thin ears of corn. When Joseph revealed the spiritual meaning of the dreams, he said:

The seven good kine *are* seven years; and the seven good ears *are* seven years: **the dream is one** [*ekh-awd*] (Genesis 41:26).

The king had his dreams at two different times, but both dreams were *one* in that they projected the same truth.

In the New Testament, the Greek word for *one* carries the same connotation of compound unity, as does the Hebrew word for *one*.

I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. **Now he that planteth and he that watereth are one:** and every man shall receive his own reward according to his own labour (I Corinthians 3:6-8).

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast

sent me (John 17:21).

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for **ye are all one in Christ Jesus** (Galatians 3:28).

Each of the foregoing verses relates to Oneness of Mind and Purpose. So it is with God. He has One Mind, One Will, One Purpose, One Headship.

Jesus Christ Himself quoted the Prophets and preached God's Oneness as it was taught in the Old Testament.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, **asked him, Which is the first commandment of all?** And Jesus answered him, **The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:** And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment (Mark 12:28-30).

Even devils believe in God's Oneness.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble (James 2:19).

Unfortunately, the devils know more about God and His Word than do some Christians. This is why the devils sometimes have so little trouble defeating many of God's children. Believers who really know the Truth that God's Word teaches cannot be easily outwitted, for they possess the sharp Sword of the Spirit that has the Power to cut through all of the Devil's lies and half truths.

In the New Testament, the Apostles repeatedly affirmed God's Oneness.

Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith (Romans 3:29,30).

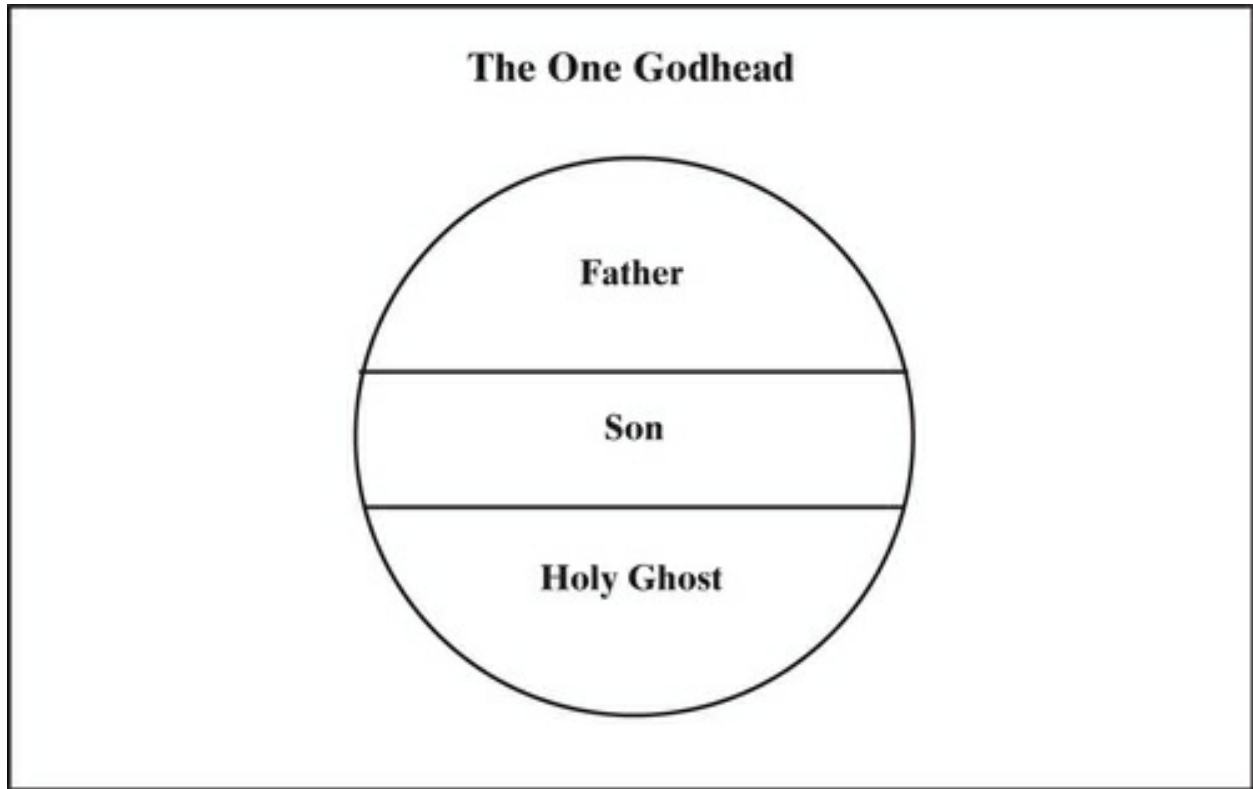
As concerning therefore the eating of those things that are offered in sacrifice unto idols, **we know that an idol is nothing in the world, and that there is none other God but one** (I Corinthians 8:4).

One God and Father of all, who is above all, and through all, and in you all (Ephesians 4:6).

For there is one God, and one mediator between God and men, the man Christ Jesus; (I Timothy 2:5).

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one (I John 5:7).

The Bible clearly declares that *God is One*. Nevertheless, within the One Godhead, there is a Father-realm, a Word-realm, and a Holy-Ghost-realm that work together in perfect Unity, Harmony, and Oneness of Purpose and Mind.



The Father-realm of God relates to His Glory, which Paul spoke of in his letter to the saints at Rome.

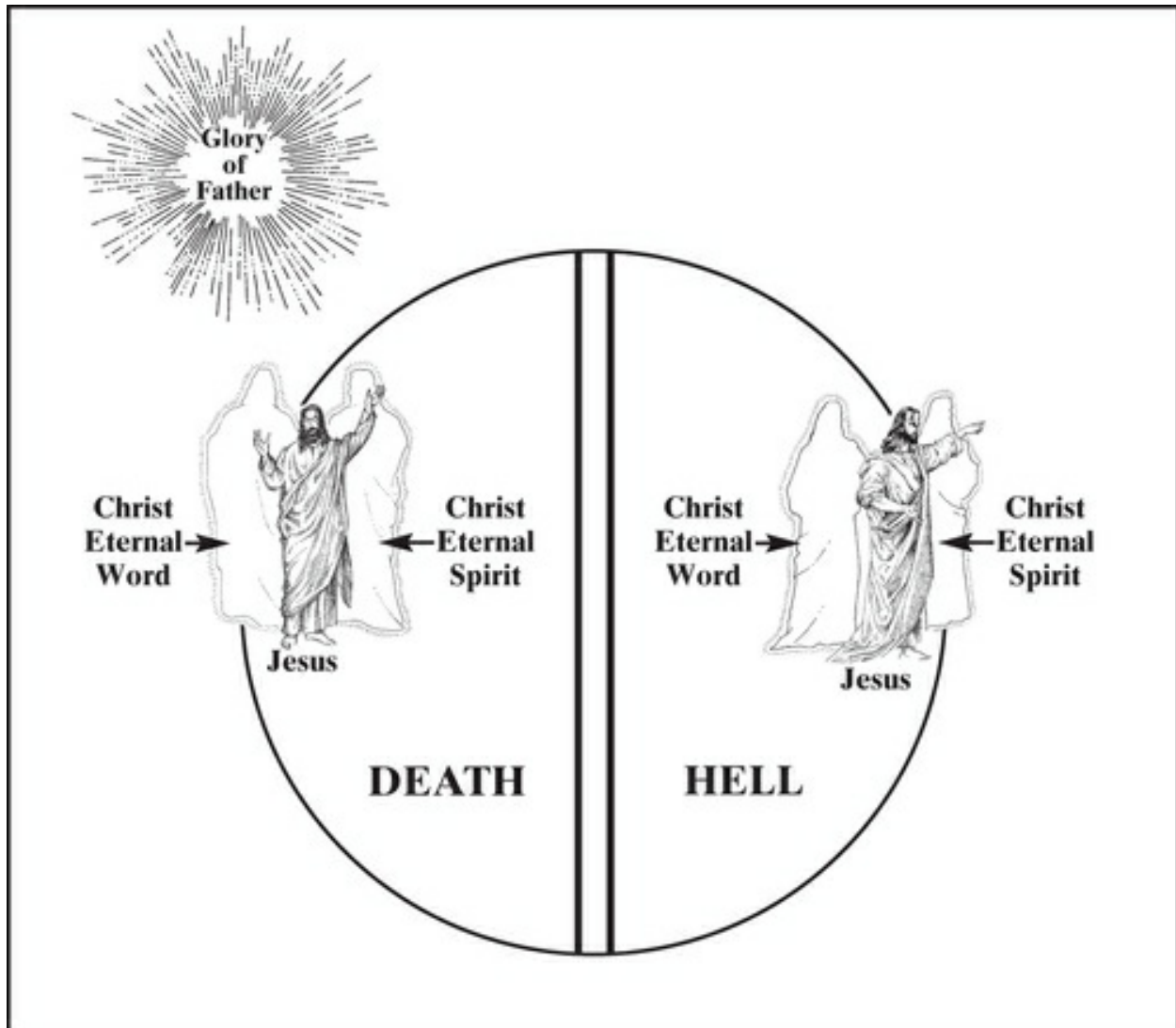
Therefore we are buried with him by baptism into death: that like as **Christ was raised up from the dead by the glory of the Father**, even so we also should walk in newness of life (Romans 6:4).

The Father or Glory-realm of God is the omnipotent Power that brings forth His invisible wise Designs, Plans, and Knowledge into visibility. God used His Spirit, Word, and Light (or Glory) to bring forth new forms and orders of Creation in the natural Creation. This Principle also operated in Jesus Christ's Life when He became the propitiation for our sins.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:14).

In Jesus' Sacrifice at Calvary's Cross and in His subsequent journey through Hell and Death, He was accompanied by the *Eternal Spirit*. The Book of Romans declares that *Christ, the Eternal Word*, also accompanied Jesus, the Man, through Hell and Death.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:8).



In order for Jesus' Body to be brought forth from the grave into a new Creation (a new, spiritual, glorified Body), Jesus had to wait until the *Eternal Word* and *Spirit* were joined by the *Glory* of the Father.

Therefore we are buried with him by baptism into death: that **like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life** (Romans 6:4).

The entire Godhead (Father, Word, and Holy Ghost) was joined to the Son Jesus in the Promise and Performance of man's redemption.

Jesus taught Nicodemus, a ruler of the Jews, about man's need for this very plan.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again (John 3:1-7).

Man must have the Spirit and the Water of the Word in order to experience the redemption of his spirit and soul, and he must have the Father's Glory for the redemption of his body.

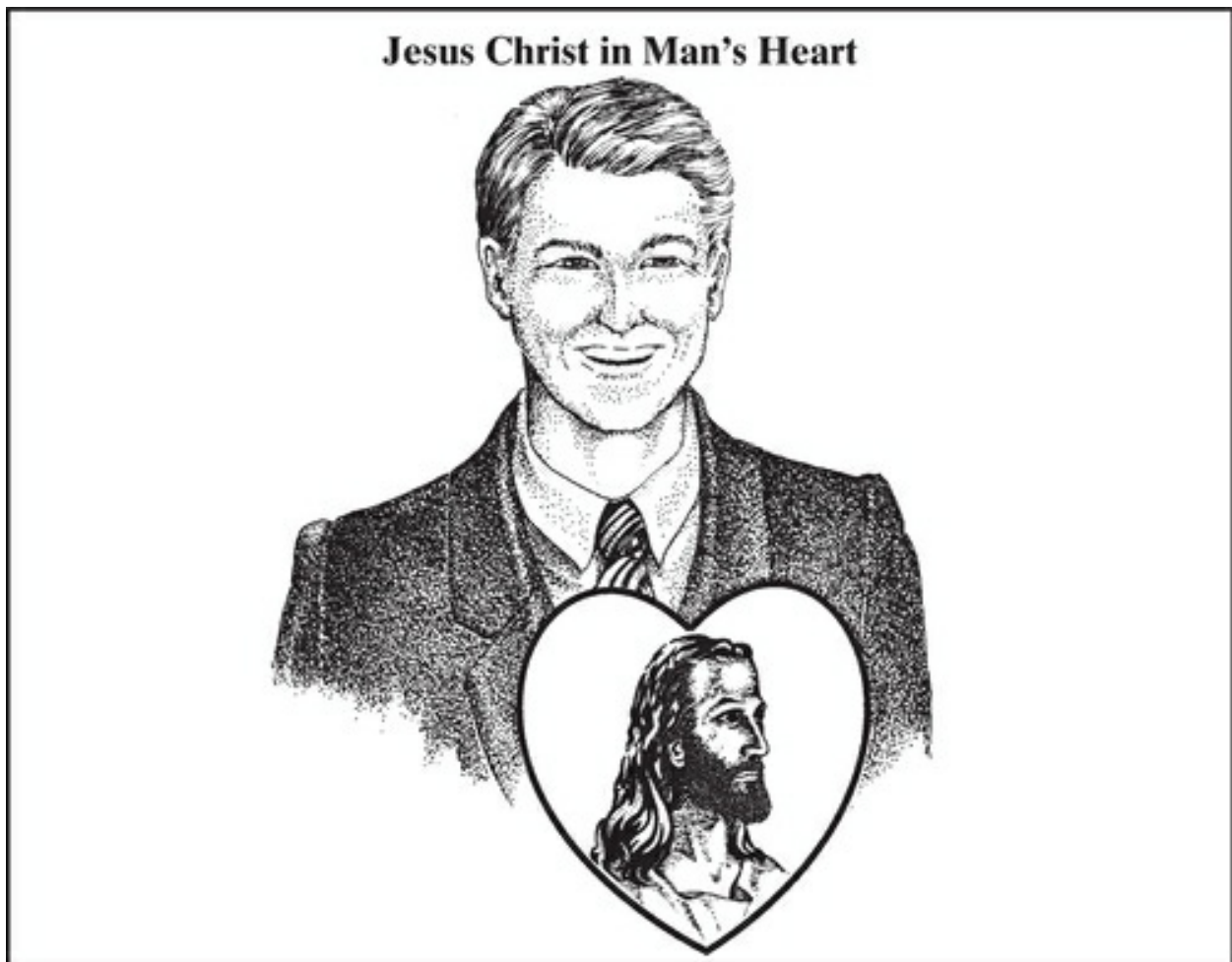
For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: **Who shall change our vile body, that it may be fashioned like unto his glorious body**, according to the working whereby he is able even to subdue all things unto himself (Philippians 3:20,21).

When Jesus comes again, He will give us the Father's Glory so that we, too, might be brought forth into a new Creation, physically, as our souls and spirits have been brought forth into a new spiritual Creation by the Word and Spirit. The Glory of God is His eternal, omnipotent Power to bring things from the invisible realm to the visible realm.

The Word-realm of God relates to the Eternal Christ Who humbled Himself and was made Flesh.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.... **And the Word was made flesh, and dwelt among us**, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:1,2,14).

The Eternal Word is the divine portion of the Godhead through whom God reveals Himself, His divine Designs and Plans, His Promises, His Pictures (the substance of all shadows, types, and figures), His Prophecies (plans for the future), His Counsels to mankind, His Wisdom, and His Name or Nature. In other words, God's Word is His own portrait of Himself, and through this Word, God is able to produce the same Portrait or Image and Likeness in us when we receive, into our hearts, Jesus Christ, Who was the Word in Flesh.



The Holy Ghost-realm pertains to God's Spirit.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (Matthew 3:16).

And straightway coming up out of the water, he saw the heavens opened, and **the Spirit like a dove descending upon him:** (Mark 1:10).

And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased (Luke 3:22).

The One Godhead is a compound Unity that is comprised of Father, Word, and Holy Ghost. The same Bible that teaches God's Oneness also teaches that the One God makes Himself known to mankind through three streams of revelation. The outflow of the invisible Godhead is manifested as *Father*, *Word* (Son), and *Holy Ghost*. The One God operates through three separate and distinct Personalities.

Viewed in His Unity, God is *One*. Viewed in the outflow of His Working and Revelation to mankind, God is *Three*, and all *Three* are wonderfully manifested in the Person of Jesus Christ.

When it was time to introduce Jesus as the Messiah and Prophet of the New Covenant, the mysterious display of the divine Trinity was seen through and upon Jesus, the Son.

First, the divine *Word* took up His abode in humility Form inside of Jesus the Man.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).

Secondly, God's divine *Spirit*, like a dove, rested upon Jesus without measure.

And Jesus, when he was baptized, went up straightway out of the water: **and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:** (Matthew 3:16).

For he whom God hath sent speaketh the words of God: **for God giveth not the Spirit by measure unto him** (John 3:34).

The ministry of the Spirit is to show forth the invisible Nature of the Word, which is Love.

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him (1 John 2:5).

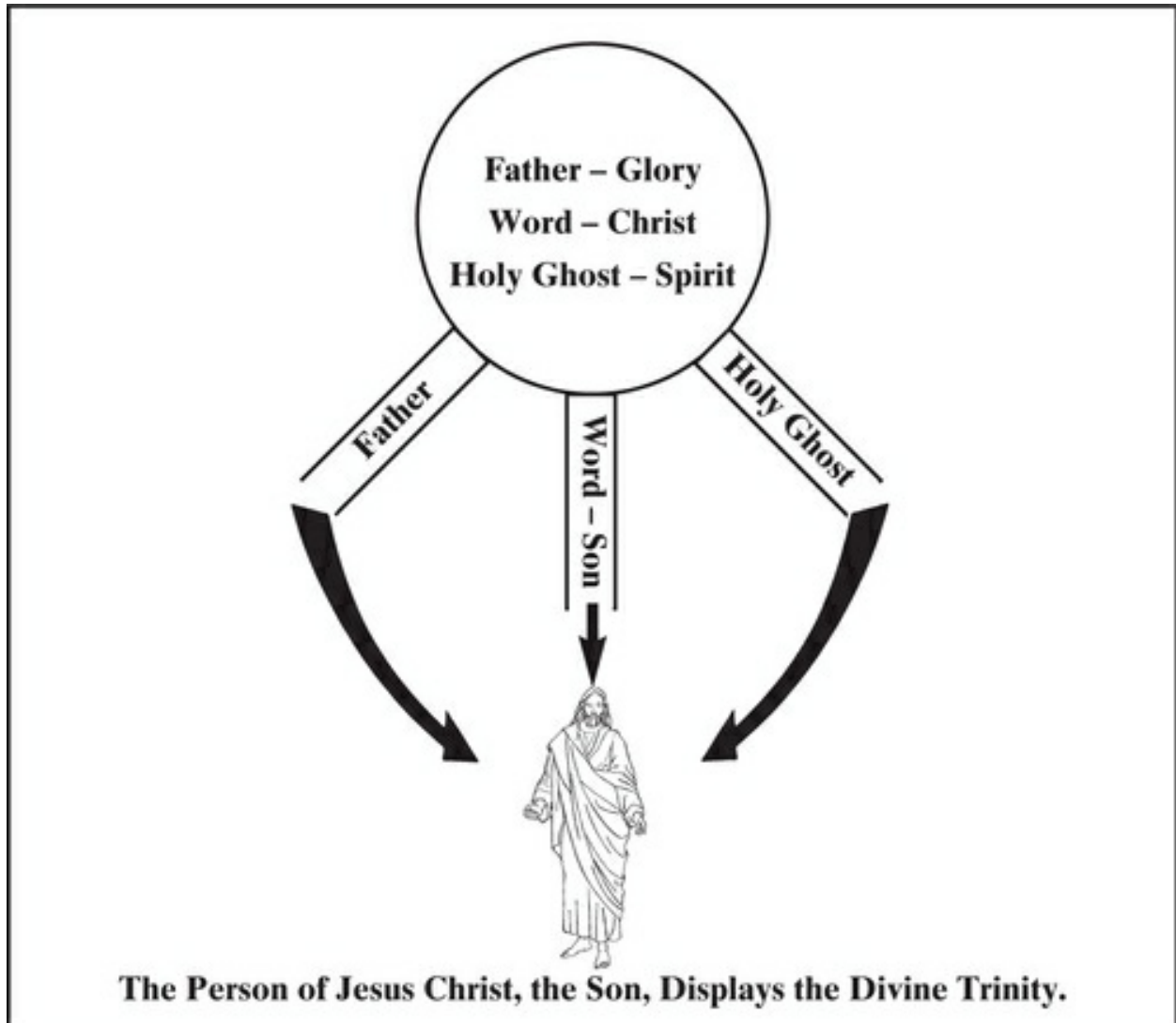
And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Romans 5:5).

It is true to say, then, that the ministry of the Spirit is Love. God's Love is like a tender, meek dove that gently woos and wins man's heart to come to the Word, the Christ. The Spirit of God, in gentleness and tenderness, takes the Love that is in the divine Word and makes it known to man. Then, the Spirit, in His purity and holiness, sheds abroad Christ's precious Love through the instrument of man's heart, from which Christ's Love flows out to others in the form of deeds of kindness and goodness. Jesus went about doing good, showing forth Love after the Holy Ghost had come upon Him.

When John baptized Jesus in water, and God's Spirit descended like a dove on Him, it was neither the time nor season for the Heavenly Father to put His Glory upon Jesus' *Body* of Flesh and change it into an Eternal Spiritual Body. That measure of glorification came after Jesus' Death and Resurrection. Yet the Father clothed His Son in Words of Glory and Praise when He said, "This is my beloved Son, in whom I am well pleased."

Thus, God the Father, the Word, and the Holy Ghost ratified the new Prophet and Messiah of the New Covenant, even Jesus Christ. Naturally, we cannot deal here with all the ministries of the Father, the Word, and the Holy Ghost, but we can establish these basic Truths: the Word gives us God's portrait; the Holy Ghost leads us to God's Portrait and gives Life and Love to it; the Father's Glory brings the Portrait forth and expresses it visibly to others through deeds of love and kindness that one man commits toward another, as he is motivated by Christ's Love that dwells in his heart.

For in him [Jesus Christ] **dwelleth all the fulness of the Godhead bodily** (Colossians 2:9).



The Christ, the Word, was in Jesus in Person, and Jesus also had the Omnipresence of the Father and the Holy Ghost. This is a great mystery that cannot be completely understood by the finite human mind. Nevertheless, it can be believed because God's Word clearly states it.

The word *trinity* is not found in the Bible, but the Truth of this doctrine is evident. Many Scriptures support the Truth of God's Trinitarian outflow to man; the first of which is found in the very first verse of the Bible.

In the beginning God created the heaven and the earth (Genesis 1:1).

Here, the plural Hebrew noun *Elohim* (God) is joined to a singular verb *bara* (created), revealing that the Father, the Word, and the Holy Ghost all had an active part in the Creation.

The uniplural God has only One Image and only One Likeness.

And God said, Let us [plural] **make man in our image** [singular], **after our likeness** [singular]: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

In the priestly benediction, the Name LORD is invoked three times to show that the Father is LORD, the Word is LORD, and the Holy Ghost is LORD.

The **LORD** bless thee, and keep thee: The **LORD** make his face shine upon thee, and be gracious unto thee: The **LORD** lift up his countenance upon thee, and give thee peace (Numbers 6:24-26).

In the Book of Isaiah, the Seraphims offered up a threefold adoration to the Triune God.

And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory (Isaiah 6:3).

The four Living Creatures in the Book of Revelation also will worship the Triune God with a threefold adoration.

And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: **and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty,** which was, and is, and is to come (Revelation 4:8).

In the Great Commission, only One Name is used to represent the Father, the Son, and the Holy Ghost.

Go ye therefore, and teach all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** (Matthew 28:19).

When Jesus promised to pray for the Father to send the Comforter, He confirmed the fact that He, Jesus Christ, was neither the Father nor the Holy Ghost Comforter Who was to come.

And I will pray the Father, and **he shall give you another Comforter,** that he may abide with you for ever; (John 14:16).

At Jesus' baptism, a distinction was made between the Father, the Son (Word), and the Holy Ghost.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and **he saw the Spirit of God descending like a dove,** and lighting upon him: **And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased** (Matthew 3:16,17).

And straightway coming up out of the water, he saw the heavens opened, and **the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son,** in whom I am well pleased (Mark 1:10,11).

The Apostolic Benediction sanctions God's Trinity.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen (II Corinthians 13:14).

In other Scriptures, we see the Father, the Son, in Whom the Word appeared in Flesh, and the Holy Ghost addressed as *God*.

To all that be in Rome, beloved of God, called *to be* saints: **Grace to you and peace from God our Father, and the Lord Jesus Christ** (Romans 1:7).

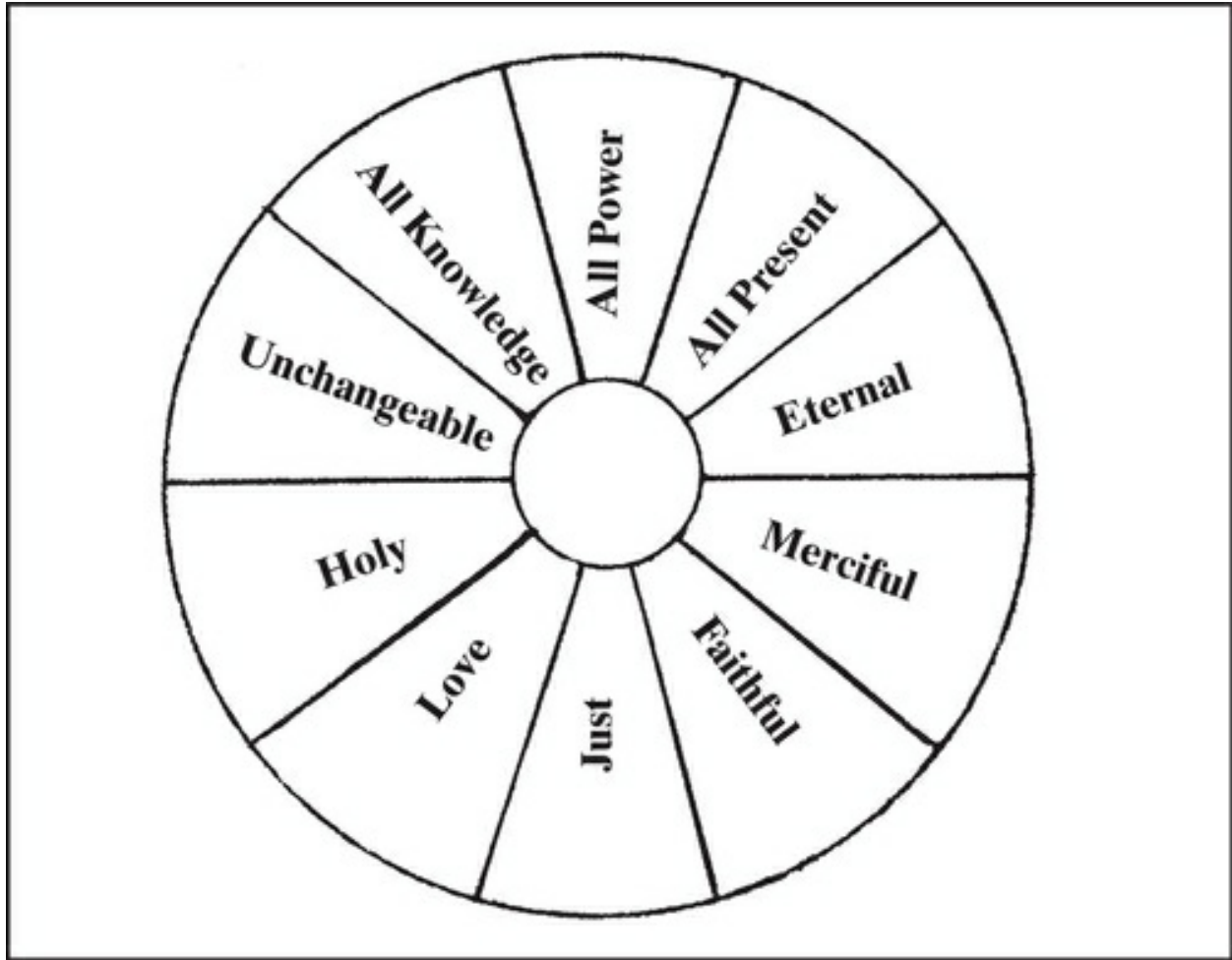
But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom (Hebrews 1:8).

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God** (Acts 5:3,4).

Although the Trinity of the One God is a mystery, we must remember that we ourselves are patterned in God's Image and after His Likeness; therefore, we are triune beings. We are body, soul, and spirit. We are set forth as one entity; nevertheless, we function in three separate and distinct realms just as God does.

III. God's Nature and Person Are not Totally Describable Since He Is Infinite.

God's Word teaches us many things about His Nature and Person, but it cannot fully reveal God because the human language cannot communicate all that God is. Even if it were possible to write all of God's Attributes in a single volume, our finite minds could not fully understand nor totally perceive God's Infinity. With this in mind, let us note just a few of the essential, permanent, and distinguishing characteristics of God's Nature and Person.



A. The One, True God Is Omnipotent.

The word *omnipotent* comes from two Latin words: *omnis*, which means *all*, and *potentia*, which means *power*. The following passages of Scripture declare God's Omnipotence.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, **I am the Almighty God**; walk before me, and be thou perfect (Genesis 17:1).

Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son (Genesis 18:14).

I know that thou canst do every thing, and that no thought can be with-holden from thee (Job 42:2).

Trust ye in the LORD for ever: for **in the LORD JEHOVAH is everlasting strength**: (Isaiah 26:4).

But Jesus beheld *them*, and said unto *them*, **With men this is impossible; but with God all things are possible** (Matthew 19:26).

Why should it be thought a thing incredible with you, that God should raise the dead? (Acts 26:8).

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the **Lord God omnipotent reigneth** (Revelation 19:6).

And I saw no temple therein: for **the Lord God Almighty and the Lamb are the temple of it** (Revelation 21:22).

God is Omnipotent. He created the Universes, and He now controls them by His Power. The earth revolves around the sun at the rate of more than one and one-half million miles a day, spinning on its axis at a rate that exceeds one thousand miles an hour at the equator. This whirling planet on which we live and the other orbiting planets of our galaxy generate tremendous wind and heat waves, any one of which is forceful enough to wash away all life in a fleeting moment if the All-Powerful Creator-God did not maintain constant control over His Creation.

In spite of the fantastic speeds at which the earth travels and in spite of the powerful winds which blow against it from all sides, God has the earth in such perfect balance with the rest of His Creation that the inhabitants of earth can move about freely, as though the earth were standing still.

It is staggering to meditate on the Power required to sustain even one galaxy, not to mention what would be needed to uphold the countless other galaxies in the Universes. Thus, the millions of bright, shining lights we see, as we gaze into the Heavens at night, are witnesses to us of God's great Power and Glory. Every human heart and mind will bow, either in this life or in Eternity, in humble adoration to the One, True God's infinite Power.

Mankind possesses an inbred desire for power. This ambition becomes evident as early as the cradle, when the infant struggles, through his weeping and his laughter, to gain the power to influence his parents' emotions and, thus, control their behavior.

Desire for power drives mankind in his maturing years to struggle with others until he reaches the pinnacle of success in his chosen field. From the lofty peak of success, he hopes to exert power and authority over all those below him.

Even the drunken derelict in the gutter engages in a power struggle, he just goes about it in a reverse manner. Instead of trying to control other people's emotions and actions from above, as the successful man does, the drunk seeks to control people's emotions and actions by getting down under them. From his low place of failure, the drunk constrains people who will have pity and mercy on him to minister to his needs. While both types of men may attain certain degrees of power, neither of them gain all-power because God has committed All-Power only unto His Son Jesus Christ.

And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth** (Matthew 28:18).

Jesus Christ is the only One Who has descended into the depths of the lowest pit — far below fallen, sinful man. He is the only One Who has ascended into the heights of glory, honor, and exaltation — far above man's earthly successes. The only legitimate way for a man to gain all-power is through a spiritual Union with Jesus Christ. During her lifetime on this earth, the Bride of the Lord Jesus Christ will freely choose to bow in acknowledgment of God's omnipotent Power as it comes to her through Jesus Christ. Then, on resurrection morning, she will be crowned in spiritual Marriage Union with her beloved Bridegroom, and she will sit with Him in His Throne as He rules the Universes in Power and Glory.

B. The One, True God Is Omniscient.

The word *omniscient* is a union of the Latin word *omnis*, which means all, and *scientia*, which means backward formation. God's Knowledge is able to draw information from past pages of Eternity and join it to His Knowledge of the Present and the Principles of that which shall be revealed in Eternity Future. Thus, God's Omniscience gives Him infinite Awareness, Understanding, and Insight. God is possessed of universal or complete Knowledge. God's Knowledge is perfect. God's Understanding is infinite. God's Wisdom transcends all the world's wisdom.

He telleth the number of the stars; he calleth them all by their names (Psalms 147:4)

God knows man's every thought, word, and deed because He searches out the secrets of the heart.

Shall not God search this out? for **he knoweth the secrets of the heart** (Psalm 44:21).

Nothing is too small to escape God's Knowledge. He notices every sparrow that falls to the ground; he even numbers the very hairs of each man's head.

Are not two **sparrows** sold for a farthing? and **one of them shall not fall on the ground without your Father. But the very hairs of your head**

are all numbered (Matthew 10:29-30).

Our God has All-Knowledge, and He has hidden all His Knowledge in His Son, Jesus Christ.

In whom are hid all the treasures of wisdom and knowledge (Colossians 2:3).

As we walk with Jesus Christ, letting Him search out our hearts and crucify that which is unlike Him, He shares with us the mysteries of His Wisdom, Understanding, and Knowledge.

C. The One, True God Is Omnipresent.

The word *omnipresent* is comprised of the Latin words *omnis*, which means all, and *praesentare*, which means to bring or introduce into the presence of someone. God is present everywhere. There is no point in all the Universes where God is not. All men are aware of God's Presence. Although some men refuse to acknowledge God in their conscious minds, their subconscious minds are cognizant of God's Presence, and this *God-awareness* constantly influences them in ways that they do not always immediately perceive.

The following Scriptures establish the Truth of God's Omnipresence:

And he said, LORD God of Israel, **there is no God like thee, in heaven above, or on earth beneath**, who keepest covenant and mercy with **thy servants that walk before thee with all their heart**: (I Kings 8:23).

But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! (II Chronicles 6:18).

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee (Isaiah 43:2).

Can any hide himself in secret places that I shall not see him? saith the LORD. **Do not I fill heaven and earth? saith the LORD** (Jeremiah 23:24).

Though they dig into hell, thence shall mine hand take them; **though they climb up to heaven, thence will I bring them down**: (Amos 9:2).

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the utter-most parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee* (Psalm 139:7-12).

An atheist once wrote these words on a sheet of paper: "God is nowhere." But he was converted to belief in God when his little daughter picked up the paper and read it this way: "God is now here."

Just as our spirit pervades all parts of our being, so does God's Spirit pervade the Universes. Just as millions of nerve cells flash sensations to our brains, so may millions of souls flash their prayer messages to the omnipresent God.

While God is in all parts of the Universes, He also is near to each individual.

That they should seek the Lord, **if haply they might feel after him, and find him, though he be not far from every one of us**: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring (Acts 17:27,28).

Teaching them to observe all things whatsoever I have commanded you: and, **lo, I am with you alway, even** unto the end of the world. Amen (Matthew 28:20)

At the present time, God's personal Presence and Glory is manifested visibly in Heaven. Therefore, it is true that God is in some places in a way that He is not in other places.

Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? (Isaiah 66:1).

If we ascend into the Heavenlies, we behold the glorious Light and personal Presence of God's exalted Headship. If we walk in the earth, which is God's Footstool, we walk in the humility Power and Light of God's kingly Feet. If we descend into the depths of Hell and Death, we will encounter the omnipresent witness of God's Word, Spirit, and Glory, which Jesus Christ, God's only Begotten Son, left in these places when He was resurrected from among the dead. We cannot flee from God's Presence. It is *above* us; *around* us; *beneath* us, and *in* us.

D. The One, True God Is Unchangeable.

The Old Testament and the New Testament both teach that God is unchangeable.

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed (Malachi 3:6).

Every good gift and every perfect gift is from above, and **cometh down from the Father of lights, with whom is no variableness, neither shadow of turning** (James 1:17).

We live in a world of uncertainties and changing values. Thus, what comfort is ours to be able to anchor our hope and expectation in Him with Whom there is no variableness nor fickleness.

But thou art the same, and thy years shall have no end (Psalms 102:27).

Hast thou not known? hast thou not heard, **that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?** *there is no searching of his understanding* (Isaiah 40:28).

And as a vesture shalt thou fold them up, and they shall be changed: **but thou art the same,** and thy years shall not fail (Hebrews 1:12).

God does not operate out of unpredictable whims and fancies. The Attributes of His own Nature govern and control Him. One of His Attributes is His Unchangeableness.

E. The One, True God Is Eternal.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, **even from everlasting to everlasting, thou art God** (Psalms 90:2).

The Name *God* in our English Bible is the translation of the Hebrew word *Elohim*, which pertains to God's eternal Creating Power. The Name *LORD* is the translation of the Hebrew tetragram Name YHVH, which means the Self-existent One Who reveals Himself. God was before His Creation. He reveals Himself in His Creation and through His Creation. God, the Self-existent Creator, also presented Himself to Moses and Israel as the *I AM*, the Ever-present, Eternal One who was without beginning and without ending.

For I lift up my hand to heaven, and say, I live for ever (Deuteronomy 32:40).

Who hath wrought and done *it*, calling the generations from the beginning? **I the LORD, the first, and with the last; I am he** (Isaiah 41:4).

Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen (I Timothy 1:17).

But, beloved, **be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day** (II Peter 3:8).

And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: (Revelation 10:6).

The eternal God intended for man to have an eternal relationship with Him, but man chose sin, and, consequently, Death, which broke man's fellowship with God. But since He is a loving and kind Father, God made a Plan whereby man's original position with Him could be restored.

The Bible teaches that mankind, who (because of his own choice) is dead in trespasses and sin, can receive a gift of Eternal Life through God's precious Son, Jesus Christ.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Romans 6:23).

God's marvelous gift of Eternal Life does not come to us without our consent or desire to obtain it. We must repent and accept Jesus' shed Blood for the forgiveness and cleansing of our sins. God's Eternal Life is in the Blood of His Son. When we accept the Son's Blood, we get the Life that is in it.

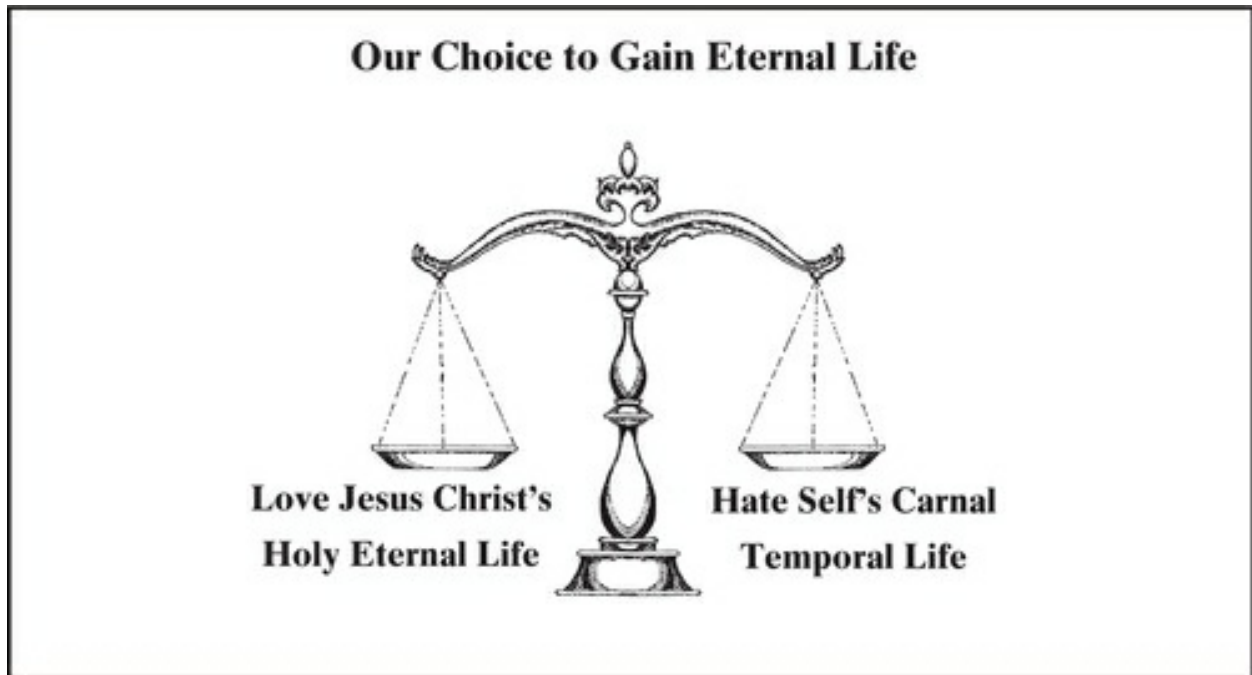
Eternal Life also can be ours by growth in the Lord Jesus Christ's Spiritual Stature. The growth of new, Spiritual Life involves the process of crucifixion and death of the old, carnal self-life. Jesus instructed His Disciples in the following Truth:

Verily, verily, I say unto you, **Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit** (John 12:24).

Our carnal man must give up his life in order for the embryonic Seed of Jesus Christ's Eternal Life to have room to develop to its full, mature potential in our hearts. We will be willing to give up our selfish aims and motives when we learn to value the things in this life that are truly important. Jesus further admonished His Disciples with these words:

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal (John 12:25).

What we should love and what we should hate in order to gain Eternal Life are exactly contrary to our carnal desires.



True love demands a choice. Somewhere in our spiritual experience, we must cast a vote for one of two Seeds of Life. This is a personal decision; no one can choose for us. Each Christian must decide either to love and nourish the seed of carnal life that he received as a gift from the first Adam or to love and nourish the Seed of Eternal Life that he received as a gift from the Lord Jesus Christ, the second Adam. If we truly love the Seed of Jesus Christ's Eternal Life, we will choose to nurture it until it spreads throughout all the areas of our hearts that are possessed by our carnal man. Through the crucifixion and death of our carnal life, we can be joined by Stature to Jesus Christ's Eternal Life.

F. The One, True God Is Holy and Righteous.

Holiness is God's essential, moral Nature. His very Nature is righteousness; consequently, He is absolutely Pure and Sinless, absolutely Holy. God's Holiness is manifested in various ways, as the following points prove:

1. God's Holiness Is Displayed in His Holy Hatred of Sin.

Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he? (Habakkuk 1:13).

And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart (Genesis 6:5,6).

For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God (Deuteronomy 25:16).

The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness (Proverbs 15:9).

The thoughts of the wicked are an abomination to the LORD: but *the words of the pure are* pleasant words (Proverbs 15:26).

God's Holy Nature hates the thoughts of wickedness that are expressed in man's evil schemes to injure others. God, in His Holy Nature, designs only Good for everyone. This is apparent in the fact that God gave His beloved Son Jesus for *everyone* in the world.

2. God's Holiness Is Displayed in His Delight in Righteousness and Holiness.

The sacrifice of the wicked *is* an abomination to the LORD: **but the prayer of the upright is his delight.** The way of the wicked *is* an abomination unto the LORD: but **he loveth him that followeth after righteousness** (Proverbs 15:8,9).

The foregoing verses are of the highest importance because they define clearly the supreme test of a person's relationship with God. The supreme test is not in our superior performance of ritual and order in our sacrifices, for God looks upon our hearts rather than upon our outward forms. God takes great delight in the person who humbly and obediently seeks Him in true prayer, not just in lip service. God loves the person who ardently pursues after righteousness.

Speak unto all the congregation of the children of Israel, and say unto them, **Ye shall be holy: for I the LORD your God am holy** (Leviticus 19:2).

And ye shall be holy unto me: for I the LORD am holy, and have severed you from *other* people, that ye should be mine (Leviticus 20:26).

God demands Holiness from His people because He dwells in the very midst of them. In the Old Testament Tabernacle, the holy, righteous *shekinah* Glory of the LORD rested upon the Mercy Seat between the covering Cherubims. Although God's Holy Presence could not be seen visibly outside of the Holy of Holies, the warmth of the rays of His Glory radiated out through the entire camp of Israel. Thus, God had a right to expect His people to let His invisible Presence work a visible change in their hearts and make them holy as He was Holy.

The Principle is the same today. Jesus Christ dwells in the innermost sanctuary of our hearts, making them holy as He is Holy, and He expects us to respect His Holy Presence enough to let it work visible changes in us. Other people should be able to look at our lives and see that our God is Holy. Every Christian should be a living, walking witness to the world of the Lord Jesus Christ's Holiness.

3. God's Holiness Is Displayed in His Separation from Sinners.

Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But **your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear** (Isaiah 59:1-2).

Israel's flagrant sins had become a barrier between them and God: consequently, God had plunged them into sore, dire misery. Sin brings sorrow to God the Father and to His children. However, God's Nature is Righteous and Holy, and He will intervene and deliver when His children repent and return to Him. Repentance removes the barrier of sin between man and God.

4. God's Holiness Is Displayed in His Punishment of Sinners.

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; **visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation** (Exodus 34:6,7).

And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And **the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them** (Genesis 6:5-7).

For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. **Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man** (Psalms 5:4-6).

Although the LORD is great in Mercy, He also is great in Justice, and His Justice forbids Him to remit punishment to the indulgent sinner. God clears those who repent, but He will not clear those who do not repent. Likewise, when children follow the evil doings of their ancestors, God will mete out to them the same punishment He gave to their ancestors.

5. God's Holiness Is Displayed by His Never Doing Wickedness or Inquiry.

Therefore hearken unto me, ye men of understanding: **far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity** (Job 34:10).

God never acts unfairly. His Nature is such that it excludes the concept of injustice, and in no way is God's Holy Nature compatible with injustice. Wickedness and iniquity are inconsistent with the Name of God which is ALL Good.

6. God's Holiness Is Displayed by His Infinite Sacrifice in Saving Mankind from Sin and Bringing Them to Holiness.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (I Peter 3:18).

God manifested His infinite, sacrificial Love in giving His Son for the world. God magnified His Love in the deed of giving His Son for us and to us. God gave Jesus Christ to be a propitiation for our sins; then, He gives Him to live in our hearts so that we, too, might know the delight and pleasure of His only Begotten Son. Only through Jesus Christ can finite mankind know the Holiness of the infinite God.

G. The One, True God Is Love.

Pagans worship their gods out of fear, but the One, True God is a God of Love Who calls forth love from His people. Although God hates sin, He loves the sinner. God not only loves; He IS Love. God is the Source of all Holy

Love.

He that loveth not knoweth not God; **for God is love** (I John 4:8).

And we have known and believed the love that God hath to us. **God is love**; and he that dwelleth in love dwelleth in God, and God in him (I John 4:16).

God's Word clearly identifies the recipients of God's Love, and it also shows us how God demonstrates His Love.

1. God Freely Gives His Love.

God is Love. Since love's very nature is unselfish, we know that God gives His Love freely and unselfishly to the following persons.

a. God Loves His Son.

And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased** (Matthew 3:17).

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him** (Matthew 17:5).

Then said the lord of the vineyard, What shall I do? **I will send my beloved son: it may be they will reverence him when they see him** (Luke 20:13).

God loves His Only Begotten Son Jesus Christ and takes great delight and pleasure in Him.

b. God Loves Those Who Love His Son.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him (John 14:21-23).

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God (John 16:27).

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: **for thou lovedst me before the foundation of the world.** O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: **that the love wherewith thou hast loved me may be in them, and I in them** (John 17:24-26).

God directs His Love in a special way to people who love not only His Son Jesus Christ but the Son's Words. Thus, if we feel unloved by God, we should check ourselves to see where we have not been showing the proper measure of love to the Son for His infinite sacrifice for us. Once we start pouring out love to Jesus Christ for His precious Blood and for His Word that brings Light and Life to us, we will start feeling the Father's Love sweeping over us again.

c. God Loves the World — the Human Race.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

The Lord is not slack concerning his promise, as some men count slackness; but **is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance** (II Peter 3:9).

Although the world has sinned and fallen into moral degradation, God still loves the human race. God's Love for mankind is so great that He sent His only Begotten Son into the world to redeem the world. Furthermore, He is willing to suffer long in order for mankind to be brought to repentance.

d. God Loves the Sinner.

For when we were yet without strength, in due time **Christ died for the ungodly**. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. **But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us** (Romans 5:6-8).

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) (Ephesians 2:4,5).

God loves the sinner, the one who is at enmity with God, the one whose disposition is contrary to God's Holy, Righteous Will. When we were in a wretched, ungodly, sinful condition, God directed the fiery rays of His Love to us through His Son Jesus Christ, warming and melting the stony hardness around our hearts and drawing us back unto Himself.

2. God Demonstrates His Love to Us.

Love is an invisible quality until we manifest our love in some visible manner. God's Word tells us that He loves us, and God makes His Love visible in countless ways. The following Scriptures are just a few of the tangible demonstrations of God's Love for us.

a. God Cares for Those He Loves.

Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words (Deuteronomy 33:3).

And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders (Deuteronomy 33:12).

God demonstrates His Love for His children by caring for them, holding them in His Hand, feeding them with His Word, and being a protective covering for them.

b. God Chastens and Corrects Those He Loves.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? **For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.** Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Hebrews 12:6-11).

Contrary to our twisted thinking, God's chastening Hand manifests His Love for us. God could let us go our own way until we would eventually end up in Hell. However, because He loves us, God takes the trouble to scourge and correct us while there is time for us to repent and lay hold of His Holiness that will permit us to bring forth the peaceful fruit of righteousness.

c. God Shares in the Affliction of Those He Loves.

For he said, Surely they are my people, children *that* will not lie: **so he was their Saviour. In all their affliction he was afflicted,** and the angel of his presence saved them: **in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old** (Isaiah 63:8,9).

When Israel was in affliction, God was afflicted. God shared in the tribulation that left the souls of His people troubled. He shared the pangs of anguish that ripped through their beings, bowing them low in distress. Furthermore, His Love and Pity for His children moved Him to save them out of their afflictions. Just as God the Father was touched by the affliction of His people, so our High Priest, Jesus Christ, is touched with the feelings of our infirmities.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Hebrews 4:15,16).

Jesus Christ knows the weakness of a mortal, human body. He knows the torment that one feels while being tempted by the powers of darkness, and He knows how it feels to sweat drops of blood while striving against sin. Thus, we can come boldly to the Throne of Grace, knowing that our God already has shared in our affliction and will move swiftly to save us.

d. God Never Forgets Those He Loves.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? **yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands;** thy walls *are* continually before me (Isaiah 49:15,16).

Zion presumptuously charged God with forsaking and forgetting her. In reply to this accusation, God said, in so many words, “That is impossible. How could I forsake you when you are graven in my Hands? How could I forget you when you are ever before my Face? Every time I look at my Hand, I see the walls of Zion, and I am reminded of every Promise and Covenant I ever made with Zion. I could not forsake you without denying and forsaking my very Own Word.” Once this Truth is quickened to our hearts, beloved, we will cease making foolish accusations against God, for our God has engraved spiritual Zion on His Hands, just as He did natural Zion.

e. God Provides His Son as a Sacrifice for Those He Loves.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins (1 John 4:10).

If sinful man suffered through the endless æons of Eternity, he could not, through his own sufferings, pacify God’s Holy Anger for the dishonor done to His Word. Nor could man, through his own sufferings, win back God’s favor so that he could be restored to unity and harmony with God. A sinless Sacrifice had to be the propitiation for our sin. And to prove His Love for mankind, God Himself provided this sinless Offering in the form of His Only Begotten Son Jesus Christ.

f. God Forgives the Sins of Those He Loves.

Behold, for peace I had great bitterness: **but thou hast in love to my soul delivered it from the pit of corruption:** for thou hast cast all my sins behind thy back (Isaiah 38:17).

Let the wicked forsake his way, and the unrighteous man his thoughts: and **let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon** (Isaiah 55:7).

God forgives or pardons sins because He loves the sinner. An additional portion of God's Love is seen in the fact that He puts our sins behind His Back, demonstrating that He intends neither to expose our sins to the scrutinizing eye of the public, nor to hold them up before us as constant reminders of our past wickedness.

g. God Gives Life to Those He Loves.

But **God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins**, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly *places* in Christ Jesus: (Ephesians 2:4-6).

God has breathed natural life into every person who has been born into the world. If we are Christians, He also has breathed Spiritual Life into our beings, thus resurrecting us from the spiritual Death that came upon mankind as a result of the sin of our first parents, Adam-male and Adam-female. The very fact that we are alive, naturally and spiritually, is proof that God loves us.

h. God Calls Those He Loves "Children of God."

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (1 John 3:1,2).

Mortal human beings casually toss the word *love* around so often that it is easy for even Christians to underestimate the depths and heights of God's Love for them. Our minds should be humbled and our hearts dissolved into a fountain of tears of gratitude when we realize that the infinite, eternal God, the Creator of Heaven and earth, the Supreme Potentate of the Universes, showers such Love upon us mortal, finite creatures as to call us "sons of God."

When we look at the visible evidence, we should not doubt God's Love for us. He cares for us. He chastens and corrects us. He shares in our afflictions. He never forgets us. He has provided His Son as a Sacrifice for us. He forgives our sins. He gives us Life, and He calls us His children.

H. The One, True God Is Just.

God's eighth Attribute is His Justice. Justice is God's Holiness being manifested in His dealings with mortal beings. God's sense of Justice is what leads Him always to do what is right and fair.

Touching the Almighty, we cannot find him out: **he is excellent in power, and in judgment, and in plenty of justice: he will not afflict** (Job 37:23).

The fear of the LORD is clean, enduring for ever: **the judgments of the LORD are true and righteous altogether** (Psalms 19:9).

Regardless of the situation or the people involved, God always measures out Just Judgment. He never makes a mistake because He looks upon the hearts and weighs the spirits as well as the actions of mankind.

I. The One, True God Is Merciful.

Mercifulness is another of God's Attributes. The Hebrew word that is translated as *mercy*, in some Scriptures, also is translated as *loving-kindness* in other Scriptures. The meaning of these two words are the same. God is Merciful; He is plenteous in Mercy toward the guilty.

The LORD is merciful and gracious, slow to anger, and plenteous in mercy (Psalms 103:8).

(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them (Deuteronomy 4:31).

Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work (Psalms 62:12).

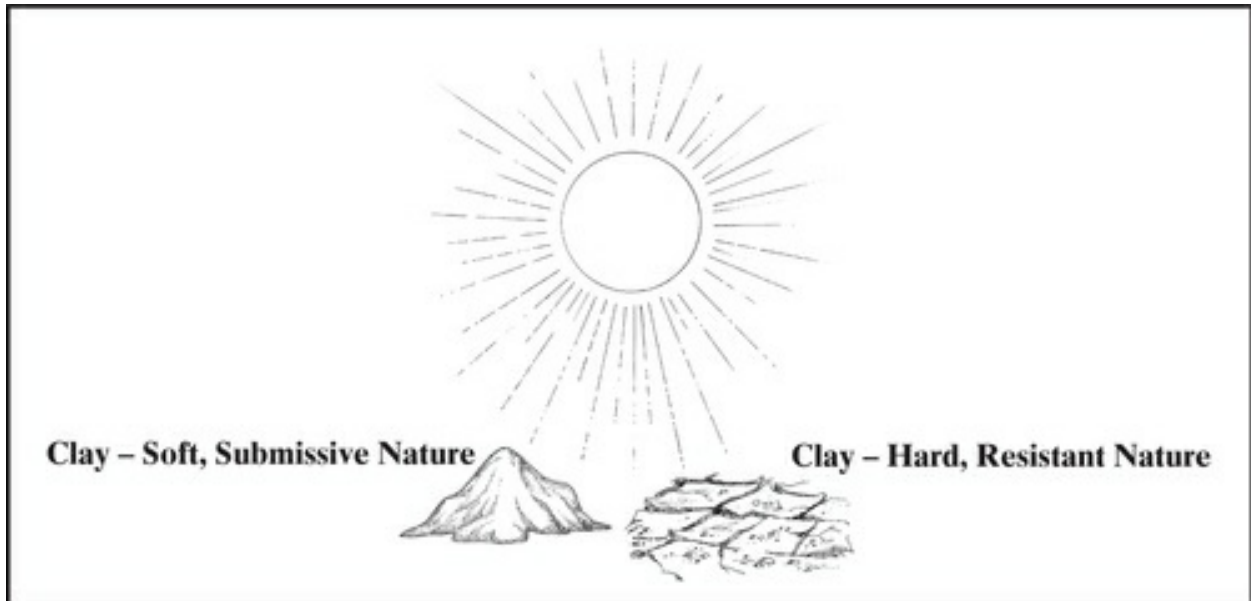
The LORD is gracious, and full of compassion; slow to anger, and **of great mercy** (Psalms 145:8).

But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and **plenteous in mercy and truth** (Psalms 86:15).

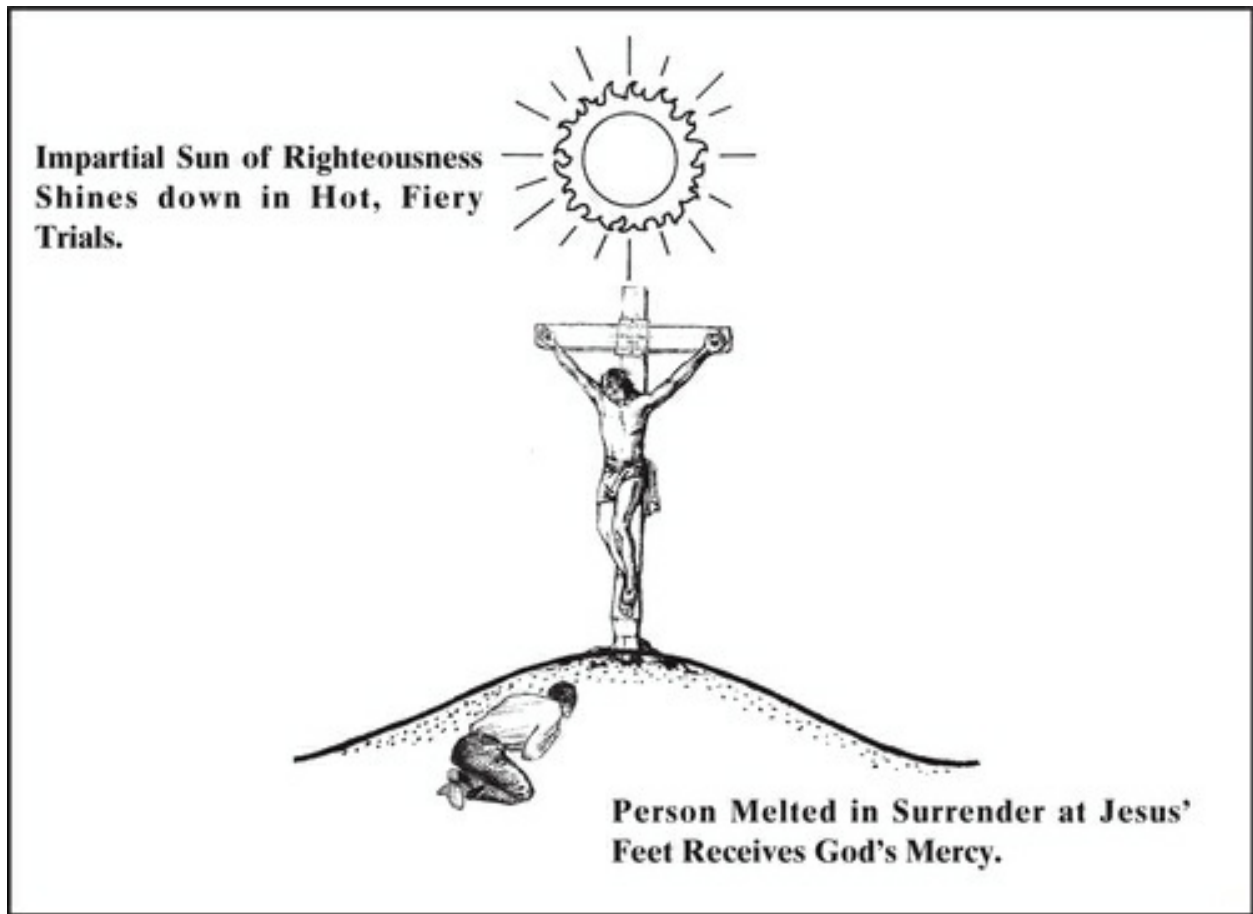
God is Sovereign in the exercise of His Mercy. This Truth is confirmed in the Book of Romans.

What shall we say then? *Is there* unrighteousness with God? God forbid. **For he saith to Moses, I will have mercy on whom I will have mercy,** and I will have compassion on whom I will have compassion. **So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.** For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. **Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth** (Romans 9:14-18).

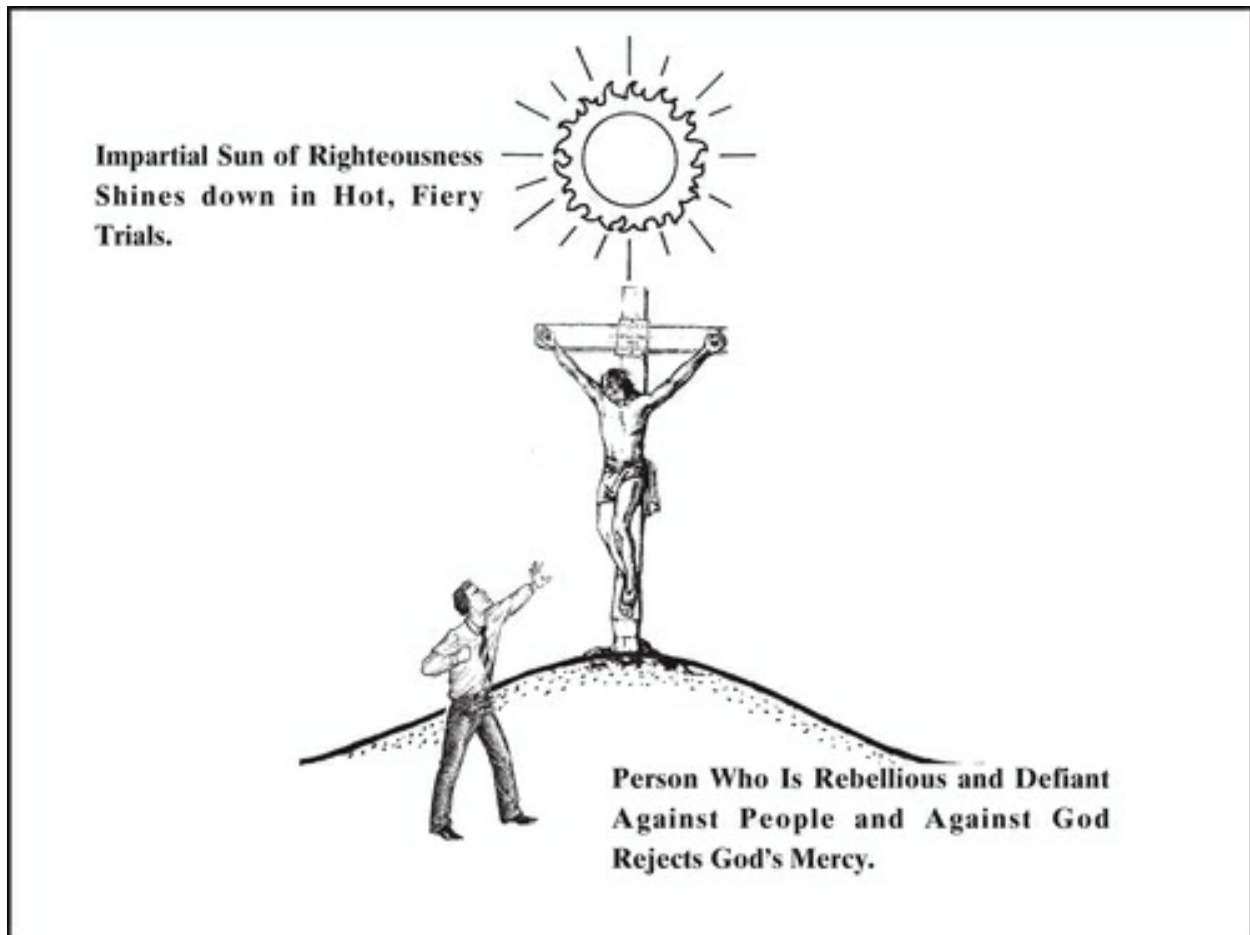
The foregoing Scripture does not mean that God selects some people and deliberately hardens their hearts so that He, in turn, can condemn them to Hell. Indeed not. The Principle by which God works can be seen clearly in the natural realm. The natural sun can shine down on two lumps of clay, for example, and one of the lumps will become soft and pliable, while the other will become harder and harder with every hour it lies under the sun's hot rays. The difference is not in the sun; it is in the clay. Each lump of clay responds to the sun's rays according to its own innate nature.



This Principle also applies in the spiritual realm. The Sun of Righteousness shines down on the world in the hot, fiery circumstances of life. Some people let their fiery experiences melt them at Jesus Christ's Feet; they are the ones who will receive His Mercy.



Other people can be placed in similar, fiery situations, but instead of becoming soft and submissive before the Lord, they become hardened and embittered against life and against their Creator.



The nature of the substance of the individual heart is the determining factor as to whether a person receives merciful Judgment from the Lord or hard Judgment.

J. The One, True God Is Faithful.

Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; (Deuteronomy 7:9).

God's Faithfulness is another Attribute of His Nature. The root word in the Hebrew for the word *faithful* means one who safely can be leaned upon for support. The same word in the Greek means trustworthy or to be relied upon. Our God is Faithful. We can rely in confidence upon God. He is not a bruised reed that will break and crumble away when we most need Him. He is the strong Rod of our Salvation. He is the bright Shaft of Light and Truth that faithfully illuminates the darkness of our carnal minds. He is the Tree of Life that faithfully dispenses food to His hungry Creation. It matters not what we need, our God is faithful to perform all of His Promises.

This chapter has shown that God's Being is like a Wheel. He has a Body-Mind, a Soul-Mind, and a Spirit-Mind that encircle His Being. Running as spokes through the Wheel of God's Being are His five senses: sight, taste, smell, hearing, and touch. These senses come together as one in God's Heart, which is the Hub of the Wheel of His Being. God's divine Will is the Axle that turns the Wheel of His Being.

The One, True God, Who is *One* in Purpose and Mind in His invisible Godhead, is a *Triune* Being Who manifests Himself to mankind as (1) Father of Glory, (2) Christ, the Word, and (3) the Holy Ghost or Spirit.

The Attributes of God's Nature are revealed in the following ways: the One, True God is Omnipotent, Omniscient, and Omnipresent. God is Unchangeable, Eternal, Holy, and Righteous. God is Love. God is Just. God is Merciful and Righteous.

All Glory and Honor belong to God; blessed be His Holy Name!

Chapter Three

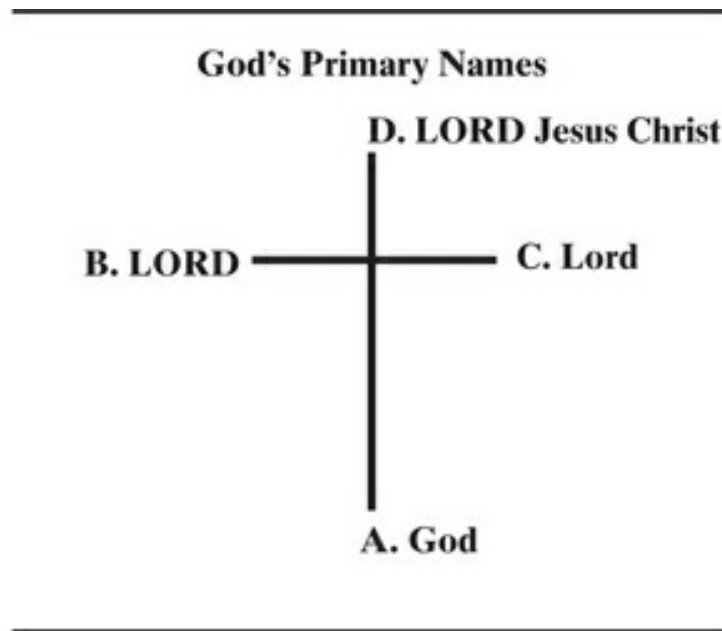
The Names Of The One, True God

God always has revealed Himself through His Names. *Name* is synonymous with the terms nature, character, and authority. A name is a word that constitutes the distinctive designation of a person. *Nature* is the character or basic constitution of a person. *Authority* denotes a person's power and influence. So a person's name stands for his character, his nature, and his authority. God's Names have meanings, and through these meanings, we can learn so much about Him. His Names reveal His Nature, Character, and Authority. In the Old Testament, God was known by His three primary names: *God (Elohim)*, *LORD (YHVH or Jehovah)*, and *Lord (Adonai)*. In the New Testament, God has revealed Himself through His fourth primary Name, the *Lord Jesus Christ*.

In addition to His primary Names, God has used numerous compound Names to show additional, complex facets of the Nature of His Being. To understand God's compound Names, His primary Names should be studied, first, because His compound Names are formed by various unions between His primary Names and His secondary Names.

I. God Has Four Primary Names.

God's four primary Names form a Stature of Truth that helps us understand the different positions of the Power and Authority vested in God's Nature and Character.



A. God's First Primary Name Is God (*Elohim*).

Our English word *God* is translated from the Hebrew word *Elohim*, which is formed from the word *el*, meaning strength or the strong one, and the word *alah*, meaning to swear, to bind oneself by an oath, so signifying faithfulness. The word *Elohim* is a uniplural noun that requires a singular verb. We also use uniplural nouns in our language. For example, the word *congregation* can be used with a singular or a plural verb, as can the term *family*. Thus, from the beginning, the One, True God established the Unity and Plurality of His Being as He manifested His Creating Power.

And God [Elohim] said, **Let us [plural] make man in our image [singular]**, after our likeness [singular]: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them (Genesis 1:26,27).

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: (Genesis 3:22).

The primary name *God* or *Elohim* is used in connection with God's great Creating Power. This Power did not cease, as some men believe, with the creation of man. When man's sin separated him from his Creator, God immediately created a way whereby His Creation might be redeemed. Furthermore, God still exercises His Creative Strength and Power. Almost every Christian can bear witness of one or more occasions in which God has made a way for them where there was no way, naturally speaking. These occasions were nothing less than God's mighty Creative Power at work.

B. God's Second Primary Name Is LORD (*Jehovah*).

Spelled with all capital letters, *LORD* refers to the Hebrew tetragram Name JHVH. Translators have added the vowels to spell JeHoVaH, which means the Self-existent One Who reveals Himself. The Name *LORD*, then, pertains to the faithfulness of God's Revealing Power and Authority.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. **And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.** And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. **And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.** And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. **And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth;** and it shall come to pass, *that* every one that findeth me shall slay me. **And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden** (Genesis 4:3-16).

Man's sin separated him from God, deprived him of his glorious covering of Light, and rendered him incapable of finding God's Perfect Will for his life. Man's heart and mind became shrouded with a garment of ignorance or darkness. Through His Name, *LORD*, God showed forth His Nature and Power to penetrate darkness and reveal Himself to mankind.

When Cain offered the fruit of his own hands, rather than a blood sacrifice, he did not have to wonder for a lifetime whether he was right or wrong. The LORD's Revealing Power immediately showed Cain his error and gave him an opportunity to repent. Unfortunately, not every man is delighted when he finds God's revealed way. Cain was one of these men. Although he could have remained in the land in which the LORD's Presence dwelt in a special way, Cain refused to humble himself and confess his sin. So he eventually was cast out from the LORD's Presence, and he departed, going his *own* way.

Like lightning, God's Revealing Power pierces through the blinding darkness that keeps sinners from seeing His Mercy and the Way to cleansing and forgiveness. They may reject the Way, just as Cain rejected it, but they never can accuse God's Nature of failing to show them His provided Way of escape. With equal suddenness, God's Revealing Power breaks through the binding ignorance that keeps His own people enslaved to the world, the flesh, and the Devil.

Moses' life gives an example of the LORD's Faithfulness to reveal His Perfect Will to man. Because Moses worried about convincing skeptical Israelites of his divine calling to lead them from Egypt into Canaan's Land, he questioned God, saying:

And Moses said unto God, **Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, **The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever,** and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey (Exodus 3:13-17).

In answer to his query, the LORD instructed Moses to tell the people that the same LORD who revealed the Israelites' afflictions to Moses while he was out on the back side of the desert, separated from all natural means of communication, was able also to reveal and to confirm Moses' holy calling as they walked along the way. Likewise, instead of fearing the giants in the land of Canaan, the Israelites should have received their presence as another witness of Moses' divine calling. Sight of the enemies in the land should have proven to them that this was, in reality, the Promised Land.

A little handful of unbelieving Jews could not thwart God's eternal Plan to have a people living in spiritual Oneness of relationship with Him. God simply waited until all of the pessimistic Jews had died in the wilderness. Then, He raised up a people who believed strongly enough in the LORD's revelation of Canaan's Land that they were willing to come under the Ark of His Headship, cross over Jordan, and start possessing the land. The second generation of Israelites conquered the giants and partook of the milk and honey of the land. Praise the LORD for His powerful Name that can overcome our heritage of fleshly darkness, illuminate our souls, and inspire our hearts with a vision of His revealed Truth!

C. God's Third Primary Name Is Lord (*Adonai*).

In the King James translation of the Holy Bible, the Name Lord is also spelled with a capital and lower case letters. When it is spelled this way, the Hebrew form of this Name is *Adonai*, which means master, husband. *Adonai* comes from a root word meaning sovereign, controller, owner. All of these definitions reveal the Bridegroom's complete Possessing Power.

Abram was acquainted with the Possessing Power of the Lord's Nature.

And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness. **And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.** And he said, Lord GOD, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that* is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. **In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land,** from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites (Genesis 15:2-21).

God's Promise to Abram and his Seed began in the Garden of Eden when God gave the Seed of Promise of the Saviour's Humanity to Adam-female. When her son, Abel, who carried the spiritual Seed of Promise, died at the hands of his brother, God performed a miracle, retrieved the Seed of Promise and returned it to Adam-female. Then, the Seed of Promise was passed to the invisible, spiritual loins of Seth, whom God had given to replace Abel. After Seth, the Seed of Promise passed from generation to generation until it finally came to the spiritual loins of Abram

in Ur of the Chaldees. Calling Abram to forsake country and kindred and go into a strange land, God promised to bless him with the Seed of Promise and to make him into a great nation. Although, down through the years, God periodically renewed His Promise to Abram, his wife remained barren, so she did not produce a son to carry the Seed of Promise.

Just prior to the events recorded in the fifteenth chapter of Genesis, Abram had met Melchizedek, the Priest of the Most High God, Who served the patriarch communion (oneness or marriage bread and wine), blessed him, and revealed to him the Most High God as the Possessor of Heaven and earth. *Most High* is the literal translation of the Hebrew Name *El Elyon*, which means lofty, supreme, most high, highest, uppermost.

Abram had a very personal joining with the *Possessor*, for he immediately began addressing Him as *Lord God* (*Adonai*, Master, Husband, Bridegroom, Possessor and Creator of the Seeds of Life). Because he was concerned about his wife's barren condition and because being childless was a grave affliction, Abram presented his case to his Bridegroom-Lord. He never complained *of* the Lord, but he complained *to* the Lord. We have the same blessed privilege to pour out our grievances and our burdened spirits to a faithful, compassionate Bridegroom-Lord.

God already had told Abram that He would make of him a great nation and that his Seed would be as the dust of the earth. But God had not clarified to Abram whether his Seed was to be begotten of his own loins or adopted into his house. Then, the Bridegroom-Lord graciously answered Abram's complaint by giving him an express Promise that his son was to be begotten out of his own loins. The Lord confirmed this Promise to Abram by bringing him forth from the terrestrial sphere, elevating him in the Spirit above the stars, and inviting him to look downward at the stars. We know that Abram had this experience, for the Hebrew word *look* signifies looking downward from above. Then, Abram believed the Bridegroom-Lord. Clearly, Abram understood that his Seed would be begotten out of his own loins, yet faith still pressed through for a full confirmation that his Seed would also inherit the blessed Promised Land. This visible manifestation of Abram's humility faith moved the Bridegroom-Lord's Heart to give Abram a visible, threefold witness,* confirming to him that God would indeed perform His Promise to give Abram and his Seed the Promised Land. A smoking furnace (which pictured the Holy Ghost) and a burning lamp (which pictured the Father) passed between the pieces of Abram's sacrifice (which pictured the Word or the Son).

On that very day, the LORD brought Abram into a covenant relationship with Himself, outlined the territory of Canaan's Land, and identified the enemies that Abram's Seed would have to overcome in order fully to possess their inheritance. None of Abram's heirs should have been discouraged by the strong, powerful adversaries they found inhabiting the land. With their human wills in Marriage Union with the LORD's Will, since He was the Master, Husband, and Possessor, they were well able to possess the land from Jordan up to Jerusalem.

In like manner, spiritual Canaan's Land, with all of its enemies, will be possessed by Christians who grow to the place that their human wills are joined in a spiritual, marriage relationship with the Divine Will of the *Lord Jesus Christ*, the One Who now has an eternal Union with God's Possessing Power.

Therefore let all the house of Israel know assuredly, that **God hath made that same Jesus, whom ye have crucified, both Lord and Christ** (Acts 2:36).

Jesus Christ, the Lord, the Husband, the Bridegroom, possesses the particular degree of Nature and Power needed to overcome every enemy that inhabits our flesh. All we have to do is to have our human wills joined to the Lord's Divine Will, and the victory will be ours. Through the Lord's Possessing Power, we can possess all of spiritual Canaan's Land.

D. God's Fourth Primary Name Is Lord Jesus Christ.

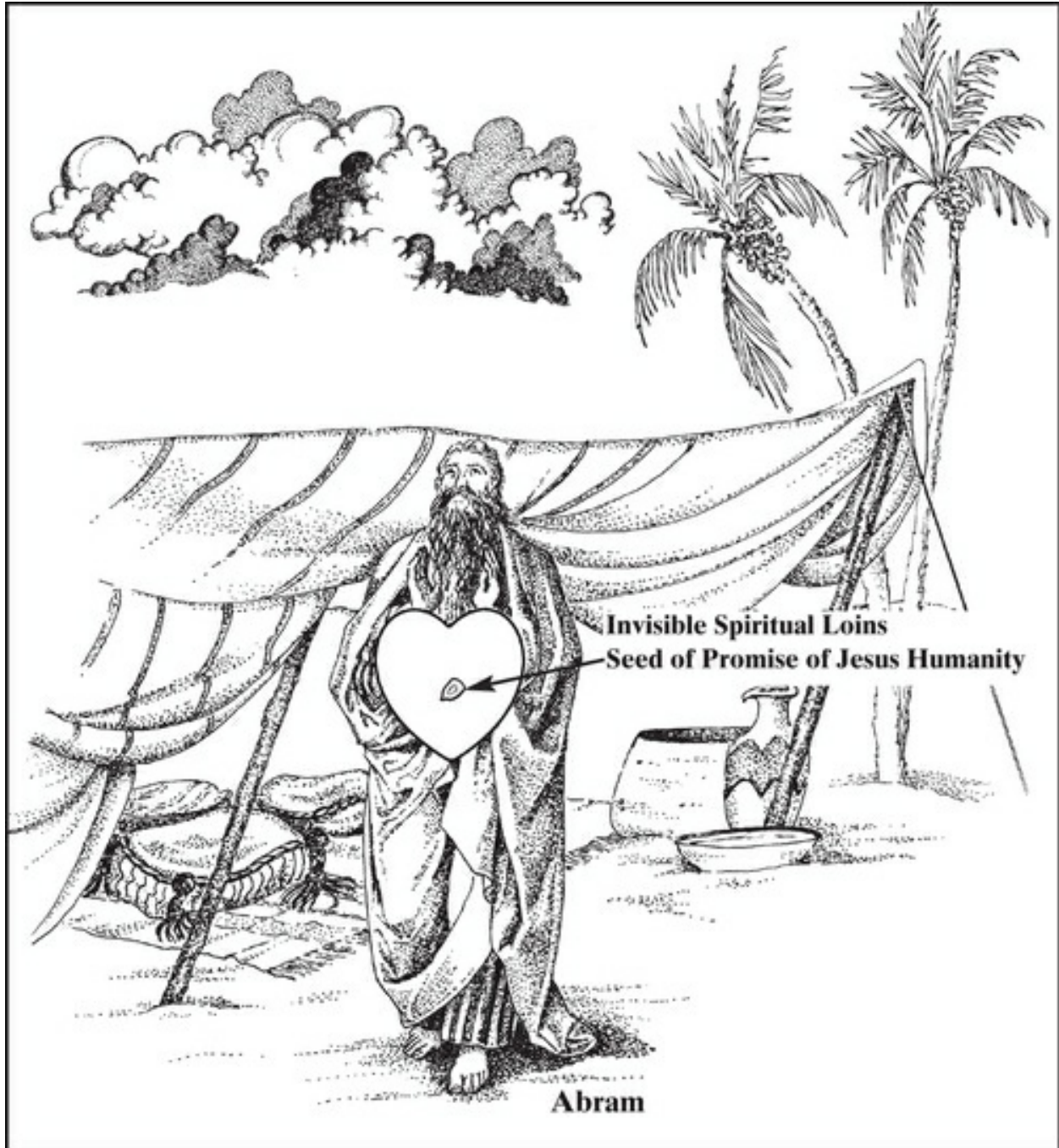
God's fourth primary Name pertains to the saving, Redeeming Power of God's humility Nature that began to be manifested in the Garden of Eden and that was revealed fully in the Person of His only Begotten Son Whose Name is *Lord Jesus Christ*.

Man's sin plunged him into the deep pit of depravity and rendered him completely powerless to save himself. Impotency, which reached to the very core of man's being, made it impossible for him to ascend out of the dark pit of sin. Therefore, man had no hope of ever walking again in the glorious Light of God's personal Presence. There was absolutely no natural means of redemption for weak, sinful man. God's own Humility brought Him down to fallen man, and He started His Work of Redemption in the Garden by giving Adam-female the Promised Seed of the Saviour's Humanity.

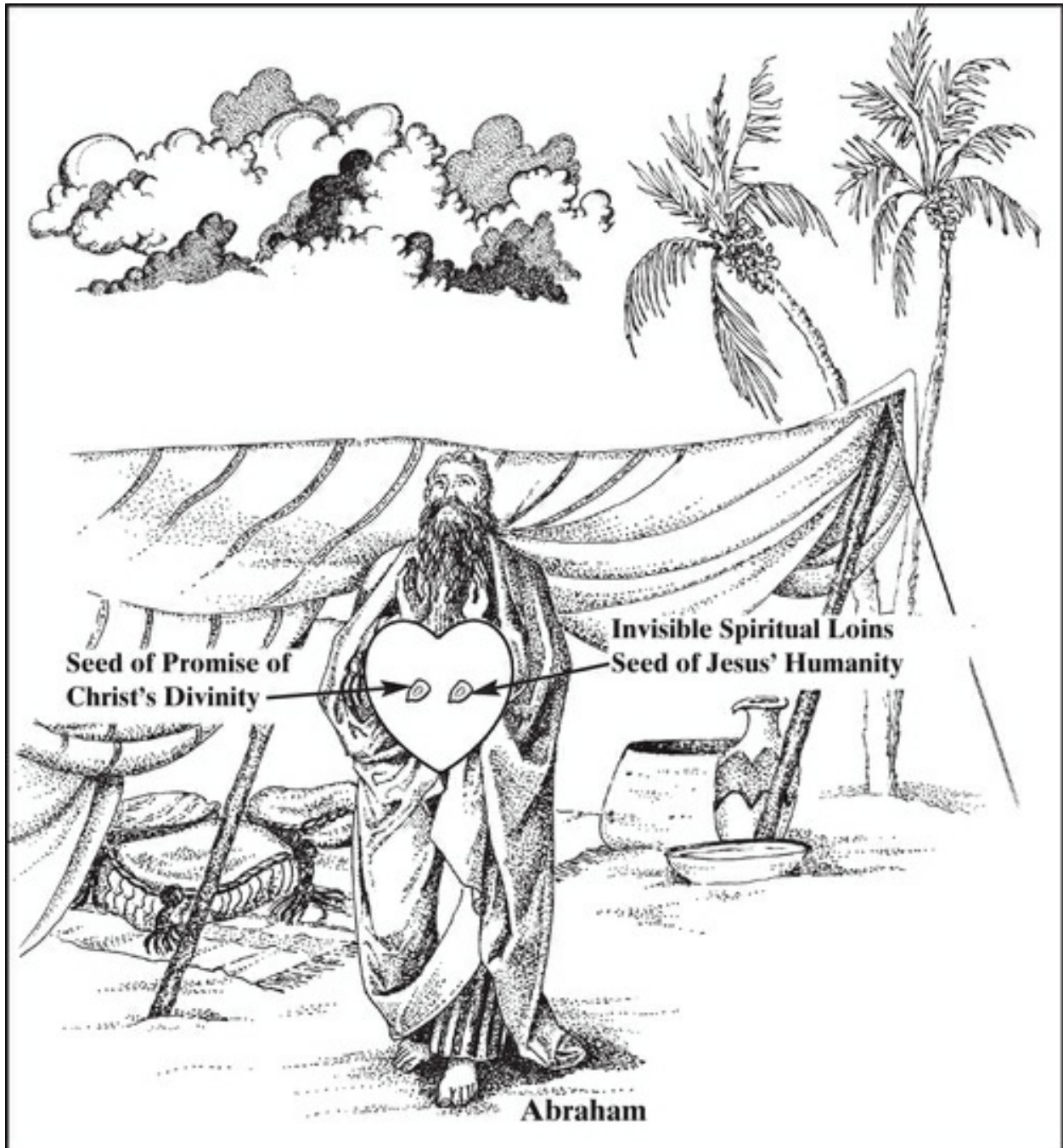


Into Adam-female's invisible, spiritual loins, God planted the Seed which caused her to know that her Saviour would one day come in human flesh. Before sending them forth from the Garden of Eden, God provided them an immediate, but temporary, blood atonement for sin. From the skins of the slain, sacrificial animals in the Garden, God made coats for Adam-male's and Adam-female's naked bodies.

As a tiny, invisible Seed of Promise, the Saviour descended from God, down to the invisible, spiritual loins of Adam-female. Within the descendants of our first parents, the Humility of the Humanity Seed was tested and tried from generation to generation until it reached the invisible, spiritual loins of Abram, who allowed the LORD's Humility to be demonstrated visibly in his life.



Upon seeing Abram's love for the Humility of the Promised Seed, the Bridegroom-Lord gave Abram a second, supernatural Promised Seed. This Seed was of the Saviour's Divinity or the Seed of the Divine Christ.



Again, the Seed repeatedly proved that He possessed the Humility Nature needed to save man from all of his evil, wickedness, rebellion, and pride. Upon reaching the invisible, spiritual loins of the Virgin Mary, the two precious Promised Seeds — one of Humanity and one of Divinity — faced a unique and seemingly impossible situation. A special body needed to be prepared in which these Seeds could dwell. Therefore, the Promised Seeds of Humanity and Divinity had to wait for God to send His Word of Performance that would prepare a Holy Body in which they could dwell. The Saviour, then, could not be born according to natural means.

The Saviour's Humanity, identified by the Name *Jesus*, was revealed to the Virgin Mary by the Angel Gabriel.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (Luke 1:30-32).

Christ is the Divine Name of God's Son; it is the Name used in reference to His Eternal Being. *Christ* existed before the Name *Jesus* came into being. Since part of God's Nature is to reveal Himself to man, we can expect to find that God's Word reveals Christ's identity and Nature.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for **they drank of that spiritual Rock that followed them: and that Rock was Christ** (I Corinthians 10:1-4).

The Apostle Paul, who wrote under the divine inspiration of God's Holy Spirit, stated clearly that Christ was the Rock that followed Israel. In the Old Testament Scriptures, Moses declared that the Rock (Christ) was a God of Truth or a God of Word.

Because **I will publish the name of the LORD**: ascribe ye greatness unto our God. **He is the Rock**, his work is perfect: for all his ways are judgment: **a God of truth** and without iniquity, just and right is he (Deuteronomy 32:3,4).

The Apostle John also spoke of the eternal Existence of Christ, the Rock, the God of Truth.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth** (John 1:1-14).

The same Greek word used for *word* in the first chapter of John is used again in the seventeenth chapter of John.

Sanctify them through thy truth: **thy word is truth** (John 17:17).

God's Word is consistent. The Written Word in the Old Testament, the Written Word in the New Testament, and the Living Word in God's only Begotten Son all agree that Christ is the Rock and affirm that this Rock is a God of Truth or a God of Word.

What did the shepherds learn about the Nature of Christ, the Word of Truth, when the Angel spoke to them?

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people (Luke 2:10).

Gabriel's message rang with the great joy that comes with the Revealed Word of God. Anyone who ever has experienced having the Christ, the quickened Living Word of God, come into his heart will gladly testify of how unspeakable joy started bubbling up in his soul. This is because joy is an intricate and inseparable part of the revealed Christ.

The Angel said that Christ's Coming would bring joy to *all* people, yet some people have lived, died, and entered into Eternity without ever having accepted the Saviour or ever having received a personal revelation of the Christ. Did the Angel Gabriel misstate the Truth on this occasion? Is there some room for skeptics to accuse the authenticity of the Bible? Certainly not! The Devil may seem to win a few battles, but in the final analysis, God will win the long war between Good and evil. God is an immortal Being; therefore, He is not confined to working within the limits of our short span of mortal existence. He has all Eternity in which to fulfill His Word. This is just one of the exciting reasons for serving God.

When the Angel prophesied that Christ's Coming would bring joy to *all* people, this included those consigned to the regions of the damned.

And every creature which is in heaven, and on the earth, and under the earth [in hell], and such as are in the sea [the bottomless pit], and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever (Revelation 5:13,14).

Prophetically, John heard *every* creature, the righteous ones and the unrighteous ones, singing the same joyful song of worship to God and the Lamb.*

God gives every person an opportunity in this life to marry his human will to the saving Name of Christ, the Living Word of Truth. What is the Truth, beloved? The Truth is that God and His Lamb are worthy of all of our praise, honour, glory, and worship. If we accept Christ, now, and let the joy of His saving Truth come out of our mouths, God gives us the additional privilege of choosing to be joined in this life to the full Stature of Christ's Headship. Not all saved people avail themselves of this latter privilege. Some will not press toward the Prize of the High Calling in Christ Jesus. Some will not attain, in this life, the spiritual maturity of Christ's Bride. Nevertheless, all born-again believers experience the joy and delight that comes with whatever portion of Truth they willingly confess with their mouths and believe in their hearts. In Eternity, each saved person will continue to joy in Christ, just as he or she has joyed in the Truth he or she has fellowshiped in this life.

Unfortunately, this class of joy will not belong to people who wait until Eternity to receive a personal revelation of Christ. Although these people will come to a Knowledge of the Truth, they cannot personally take pleasure in the fullness of its joy.

All lost people will spend Eternity in the Lake of Fire. This includes people who never accepted Christ and those who apostatized from Him. Although these people never willingly accept nor praise the Truth in this life, they will be put in a vice of fire and brimstone that will force them to divulge the Truth they did not speak while on earth. They will be forced to praise God in Eternity.

Remember, Truth never changes its Nature. The revelation of Christ *always* brings joy. Since, in Eternity, these wicked people will be speaking the Truth out of their mouths, the joy of their words will be flowing out for everyone to hear. Praise will be going up to God and the Lamb. What, then, keeps the people in the Lake of Fire from *immediately* feeling the joy of the Word of Truth that is in their midst? The problem lies in their failing to surrender their wills to be joined to the Truth as it is being forced out of them. Instead of deriving pleasure from the Truth, these rebellious ones will be in a state of constant torment over the Word because their wills will not be prepared to let them partake of the joy of the Truth.

Even now, people go through similar situations that will be experienced by people in the Lake of Fire. Some people are driven by painful, miserable circumstances, rather than by a personal revelation of their lost condition, to seek the Lord for Salvation. Such sinners come to God's House and apparently accept the Truth of their lost condition and their need of a Saviour. They welcome His redemption from the pain of their sins, and for a season, they accept His Blood and follow the teachings laid out in God's Word. Some of them receive the Baptism of the Holy Ghost, and some others go down into the watery grave in outward Water Baptism.* They have the Truth, and they joy in it as it comes out of their mouths, but the unchanged state of their wills becomes evident as soon as their painful circumstances change just a little bit. Then, they return to the ungodly things they left behind. These people prove that their love for the world, with its revelry and devils, is greater than their love for the Truth and the joy of His Word. Why? Beloved, their human wills are not prepared to enjoy the Truth that the Living Word of Christ has Power to save them from *all* their fleshly lusts. Although they are glad to have Christ save them from the pain and suffering brought on because of their sins, they really are not interested in being redeemed from their sinful desires.

We cannot escape Christ's Truth, not even if we go to the Lake of Fire. Wisdom, then, dictates that we humble ourselves, now, so that Christ can redeem us daily from our proud, human wills. The new Will, the saved Will, which Christ gives to us, takes joy in being in subjection to the Truth. It delights in surrendering and obeying Jesus Christ's every Word and is always ready to joy, enjoy, or rejoice over the Living Truth of God's Word.

The name *Lord* relates to the Oneness of relationship which the Son maintained with Christ and with His Heavenly Father. All the days of His earthly journey, Jesus Christ spoke the Words His Father gave Him to speak, and He did *only* the things He saw His Father doing. When Jesus died upon the Cross and went into Hell and Death in the place of sinful man, He completed the Work of Redemption that His Father had sent Him to do. On resurrection morning, God the Father deified the Man Jesus by giving Him an eternal Union with the Lord and Christ.

Therefore let all the house of Israel know assuredly, that **God hath made that same Jesus, whom ye have crucified, both Lord and Christ** (Acts 2:36).

By gift, Jesus had a joining with the Name of the Lord and with the Name of Christ when He came into this world. However, He did not experience an eternal Union with both names until after His Death and Resurrection. Jesus the Man was then made both Lord and Christ. He was made God. The Lord Jesus Christ was, is, and always

shall be our Redeemer.

There is no God like the One, True God. The *Creating* Power of His Nature is seen in His Name God (*Elohim*). The *Revealing* Power of His Nature is seen in His Name LORD (*Jehovah*). The *Possessing* Power of His Nature is seen in His Name Lord (*Adonai*), and the *Redeeming* Power of His Nature is seen in His Name Lord Jesus Christ. Sinful man can know Unity with God only if he comes through the Name of the Lord Jesus Christ, for He is the One Who holds the Power of Redemption. Our redemption cost God the dearest treasure of His Heart — His Only Begotten Son. Our redemption cost Jesus Christ His very own Life's Blood. How can we do less than offer our ransomed lives back as living sacrifices to the One Who loved us with such unspeakable Love?

II. God Has Many Compound Names.

In addition to His primary Names, God has revealed Himself through the use of various compound Names. According to Webster's Dictionary, the word *compound* means to put parts together in order to form a whole, to form by combining parts; it means something composed of or resulting from a union of separate elements, especially of a kind usually independent; it means something formed by a union of elements or parts, specifically a distinct substance formed by chemical union of two or more ingredients in definite proportion by weight. Thus, by combining various elements of His primary Names, God is able to manifest more of the infinite qualities of His Divine Nature.

A. *Jehovah* God Has Seven Redemptive Names .

The seven redemptive Names of *Jehovah* are compounded in that they are composed of both invisible and visible substance. Man's sin rendered him blind to the spiritual, invisible Word surrounding him. Man's redemption from sin came because the LORD's Nature possessed the weighty Humility which permitted Him to join Himself to a sanctified part of His own visible Creation. In this way, then, man literally could *see God* manifested before his very eyes and, therefore, could perceive at least a small measure of the LORD's Love for all His Creation.

Standing forth in a visible form, the LORD revealed the depths to which He would go in order to redeem the lost and see the fulfillment of His longing desire for perfect Unity between Himself and repentant man. Out of the seven compound Names of His own Being, *Jehovah* revealed the full price that His Son Jesus Christ would pay for man's redemption from sin.

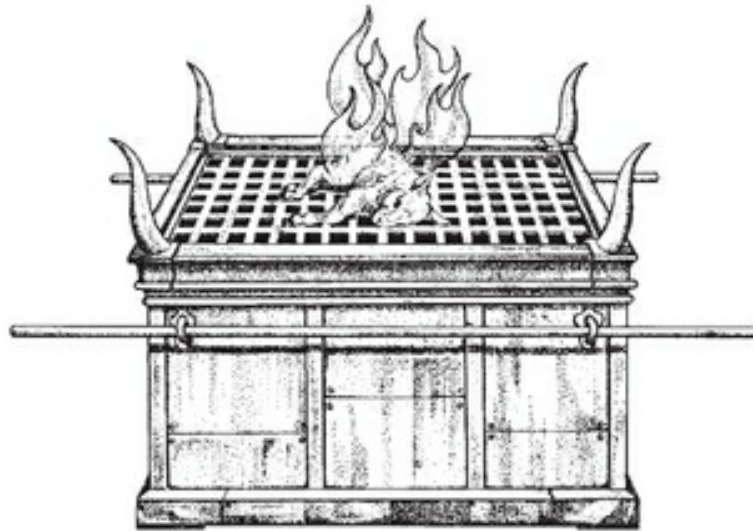
1. The LORD's Compound Name, *Jehovah-jireh*, Means "The LORD Will Provide."

And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. **And Abraham called the name of that place *Jehovah-jireh*:** as it is said to this day, In the mount of the LORD it shall be seen (Genesis 22:13,14).

The real meaning of the foregoing text is that the LORD Himself will choose the place in which His *shekinah* Glory will reside, and the LORD Himself will select the sacrifices that are to be offered there.

Jesus Christ was the True Place that God chose to put His Name of *Jehovah-Jireh*. In Jesus Christ, God placed His precious Blood for sacrifice and His Word, with its attendant *shekinah* Glory. Therefore, in Jesus Christ is the Substance to meet all of sinful man's needs.

The altar on Mt. Moriah was a picture of the Brazen Altar in the Old Testament Tabernacle that, in turn, was a picture of Jesus Christ Who is our true Altar of Sacrifice.



The Brazen Altar

2. The LORD's Compound Name, *Jehovah-rapha*, Means "The LORD that Healeth Thee."

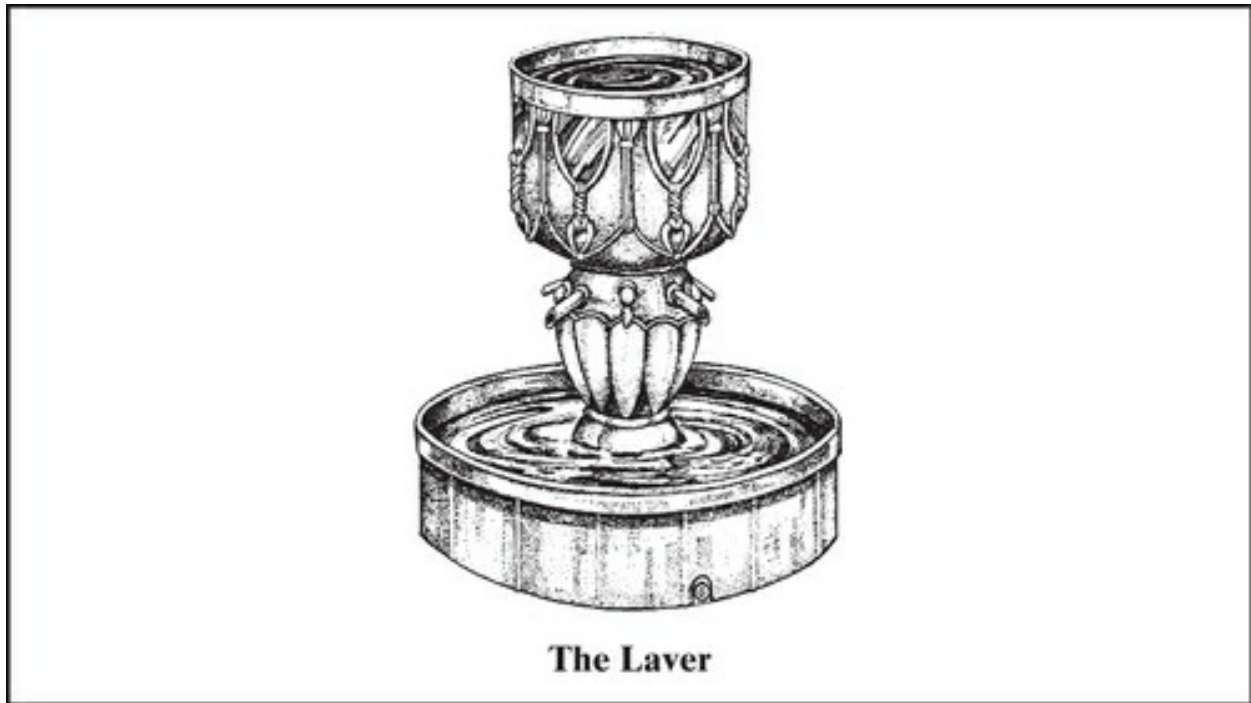
And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and **the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet:** there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for ***I am the LORD [Jehovah-rapha] that healeth thee*** (Exodus 15:23-26).

The fuller meaning of the last portion of these verses is as follows: "I am the LORD Who healeth thee and teacheth thee the Law and the Commandments so that thou mayest be saved from the diseases I put upon Egypt."

When Israel was in Egypt, the flesh of Egyptians was the master over them; consequently, they continually suffered from afflictions. But in their wilderness journey, Israel had a new Master, the Divine Nature of *Jehovah-rapha*, Who prevented affliction and disease from coming upon them when they heeded and obeyed His Voice.

After bringing Israel out of Egypt and making a way for them through the Red Sea, the LORD washed them at Marah in His *waters* of a statute and an ordinance and gave them His Name, *Jehovah-rapha*, which prevented the death-inflicting diseases of Egypt from coming upon them. Israel's experiences also prepared them to receive the rest of the LORD's Word at Mount Sinai.

The Israelites' experience at Marah parallels the Priests' experience as they washed in the Laver in the Tabernacle.



3. The LORD's Compound Name, *Jehovah-nissi*, Means "The LORD Our Banner."

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. **And Moses built an altar, and called the name of it Jehovah-nissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation** (Exodus 17:8-16).

The Amalekites, the first of the nations to fight against Israel in the wilderness, as the Israelites journeyed toward Canaan's Land, were descendants of Esau. Esau had hated his brother Jacob because Jacob possessed the birthright and the blessing from his father. So the inherent hatred for the Israelites that the Amalekites harbored sprang from the relationship between their progenitors, Jacob and Esau. Instead of attacking the children of Israel boldly from the front, where they could be seen, the Amalekites moved in from behind and basely fell upon the faint and feeble ones who could neither resist nor escape. Moses, Aaron, and Hur went up to the top of the hill, and Moses held up the Rod of God that had God's Name and the High Priest's name on it. When God's Name was lifted up, Israel prevailed. When God's Name was let down, Amalek prevailed. Therefore, through the Name of God on the Rod and through the prayers of these men, God gave victory to the Israelites. After the battle was over, Moses built an altar in the valley, and he put upon the altar the Name, *Jehovah-nissi*, which means "The Lord is my banner or my miracle." Thus, He proved the spiritual Principle that, when God's Name and the Name of His High Priest is lifted up in prayer, He will give the victory. In other words, calling upon the Name of the LORD in prayer produces a miracle.

Although Jesus Christ was the Son of God in Flesh, He did not go forth to work miracles through the power of human energy. He spent many hours alone in prayer, seeking His Heavenly Father's Face. The Bible records an impressive list of the blind, deaf, lame, demon-possessed, and even dead people who experienced the Miracle-working Power of Jesus' prayers.

We, too, can know the Miracle-working Power of the Name of *Jehovah-nissi*, as, through prayer, we dedicate ourselves to seek Jesus Christ's Face.

The experience of the Power of the Name, *Jehovah-nissi*, corresponds to the Priest's ministry at the Golden Altar in the Tabernacle, the place of prayer.



4. The LORD's Compound Name, *Jehovah-shalom*, Means "The LORD Our Peace."

And there came an angel of the LORD, and sat under an oak which was in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide *it* from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. **Then the angel of the LORD departed out of his sight. And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.** And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die. **Then Gideon built an altar there unto the LORD, and called it *Jehovah-shalom*: unto this day it is yet in Ophrah of the Abiezrites** (Judges 6:11-24).

Israel had sinned against God, and their iniquity had caused the LORD to deliver them into bondage under the hand of the striving Midianites. God first sent a Prophet to reprove and rebuke His people for their sins. He sent the Light of His Word from the Candlestick so that their evil deeds might be manifested. Then, God sent a Judge in the person of Gideon to reveal the Light of His Word for deliverance. Gideon built an altar as a memorial or monument to his experience with the Angel of the LORD and called the altar *Jehovah-shalom*, which means *the Lord is peace*. Thus, the Name upon the altar perpetuated the words of encouragement that the LORD gave to Gideon. The LORD always operates in this manner: as the Reconciler and Saviour, He gives reproof; then, He gives rest and delivers from the present trouble.

The Name *Jehovah-shalom* ministered to the Israelites in a manner that corresponds to the Light of God's Word

found at the Golden Candlestick in the Tabernacle.

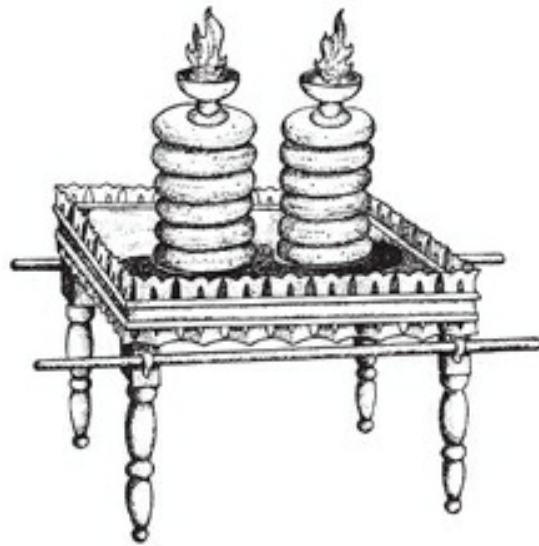


5. The LORD's Compound Name, *Jehovah-ra-ah*. Means "The LORD My Shepherd."

The LORD is my shepherd [*Jehovah-ra-ah*]; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever (Psalm 23).

In the twenty-third Psalm, David presented the LORD as a Shepherd Who tends and pastures His flock. God, the Shepherd-LORD, the Protector and Provider of the human flock, protects them from the inimical heat of the sun. He provides for His flocks' needs for food and rest by leading them to cool meadows of green grass and to streams of still waters of restfulness.

The LORD's Name *Jehovah-ra-ah* corresponds to the Table of Shewbread in the Tabernacle where God fed His Priests.



The Table of Shewbread

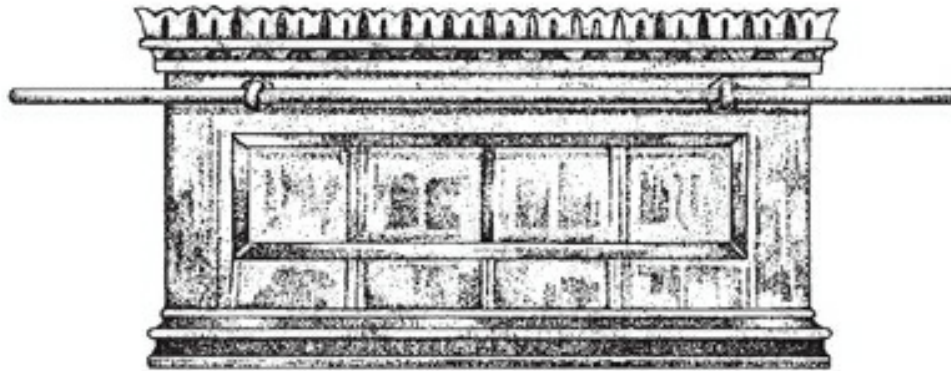
6. The LORD's Compound Name, *Jehovah-tsidkenu*, Means "The LORD Our Righteousness."

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: **and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS** (Jeremiah 23:1-6).

The foregoing Scriptures show that once the Nation of Israel is redeemed and returns to God's Headship in her life, she will know God as "THE LORD OUR RIGHTEOUSNESS." Righteousness will distinguish both the Ruler and His subjects. The LORD, as the Righteous One and the Source of all Righteousness, will take dominion and power over Israel and will redeem and justify them; then, He will loose the streams of Righteousness of His own Being into them. Therefore, in that day in which Israel, the exile, comes home to her God, she will enjoy Unity of Righteousness with God in thoughts, words, deeds, and feelings.

Jesus Christ is the visible manifestation of the Name or Nature of *Jehovah-Tsidkenu*, for in Him is God's Righteousness revealed. We can enjoy the heights of righteousness if we come daily before Jesus Christ to receive the thoughts of the eternal Covenant of His Headship that are found at the Ark of the Covenant.

The Name *Jehovah-Tsidkenu*, the LORD Our Righteousness, corresponds to the Ark of the Covenant, the place from which God's Mind was sought by the Priest in the Old Testament Tabernacle.



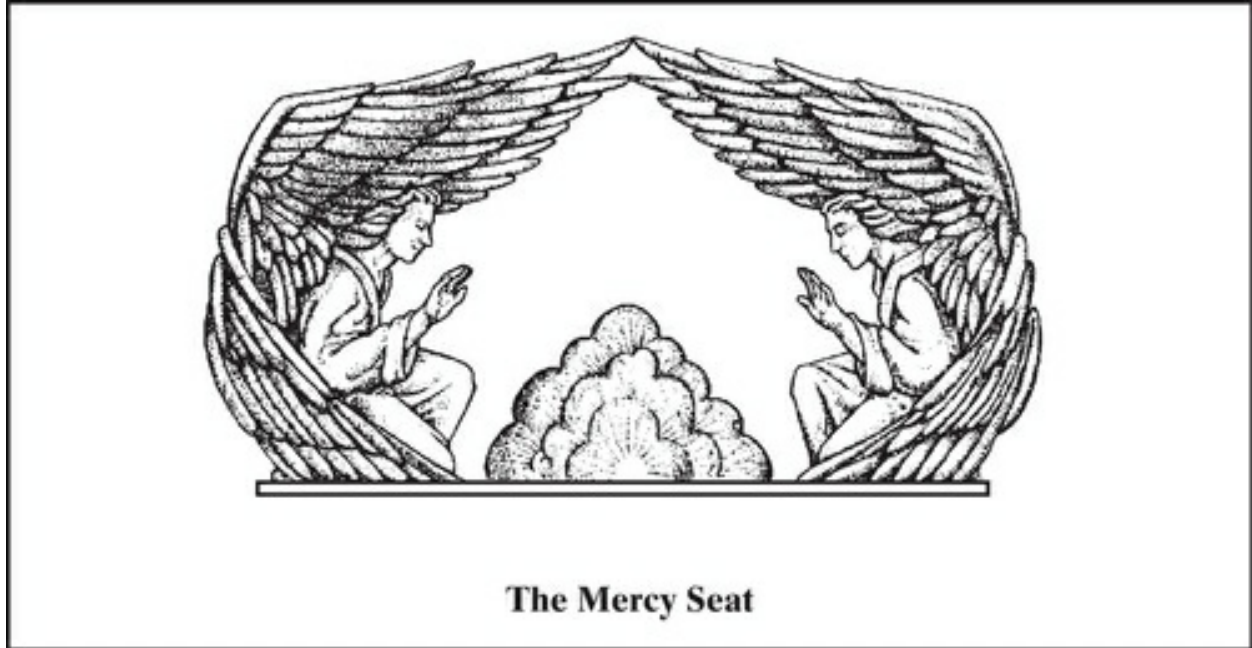
The Ark of the Covenant

7. The LORD's Compound Name, *Jehovah-shammah* , Means "The LORD Is Present."

And these *are* the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. *It was* round about eighteen thousand *measures*: **and the name of the city from that day shall be, The LORD is there** (Ezekiel 48:30-35).

When God brings Israel, the exile, back to the Promised Land, during the Millennial Reign of Jesus Christ on the earth, He will cause her to rebuild the City of Jerusalem. The Jerusalem of the Millennium will receive a new name that symbolizes the permanence of the Divine Presence of the LORD in the earthly New City. In a vision, the Prophet Ezekiel saw the departure of God's Glory from the old temple; he also saw the New Temple and City on earth during Christ's Millennial Reign; and He saw God's Divine Presence and Glory returning to it. Ezekiel concluded his Prophecy with the assurance that the divine presence of the Cherubims of Glory will never leave the Temple and City again, after they have been established in the New Jerusalem on earth. Therefore, God's Word calls it "The LORD Is Present," signifying the eternal Presence of God's divine Mercy, forevermore joined to the Ark of His Headship.

Because the visible manifestation of the LORD's Presence dwelt above the Mercy Seat in the Old Testament Tabernacle, the Name of *Jehovah-shammah* is indicative of the LORD's Ministry at the Mercy Seat.



In the Old Testament dispensation, the LORD joined the invisible Substance of His Headship with various elements of His sanctified, visible Creation in order to give the world a vision of His humility, redemptive Nature. When Jesus Christ, God's Only Begotten Son, came in sinless Flesh, He manifested in Word and Deed that He had a personal joining with all seven of the redemptive Names of Jehovah. In Jesus Christ is the Nature of:

- *Jehovah-jireh* — The LORD Will Provide;
- *Jehovah-rapha* — The LORD that Healeth Thee;
- *Jehovah-nissi* — The LORD Our Banner;
- *Jehovah-shalom* — The LORD Our Peace;
- *Jehovah-ra-ah* — The LORD My Shepherd;
- *Jehovah-tsidkenu* — The LORD Our Righteousness;
- *Jehovah-shammah* — The LORD Is Present.

B. Almighty God's Name Is *El Shaddai*.

And when Abram was ninety years old and nine, **the LORD appeared to Abram, and said unto him, I am the Almighty God;** walk before me, and be thou perfect (Genesis 17:1).

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. **And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;** And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham (Genesis 28:1-4).

So they two [Naomi and Ruth] went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, *Is this Naomi?* And she said unto them, **Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me** (Ruth 1:19-20).

The Name *Almighty God* is a union of the Hebrew words *el* and *shaddai*. The *el* comes from God's Name *Elohim*, which means the Strong One. The *shaddai* is formed from the word *shad*, which means the breast of a woman. God is called the *Almighty God*, the Breasted God, because He is the Nourisher, the Strength-Giver, the Satisfier of His people. Many New Testament Scriptures prove that Jesus Christ knew a joining with the Name of *Almighty God*.

The Book of John shows Jesus fulfilling the Ministry of the *Nourisher*.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. **Abide in me, and I in you.** As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. **I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit:** for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. **If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you** (John 15:1-7).

Through His personal joining with the *Almighty God*, Jesus Christ became the Nourisher-Vine who pours His Life into the branches who, like babes, draw their substance from the Breast of His Word.

The Book of Hebrews speaks of Sarah's faith in *Almighty God's* Nature of Faithfulness to impart strength to those who trust Him.

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised (Hebrews 11:11).

The writer of the Book of Hebrews concluded the faith chapter with these words:

And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect (Hebrews 11:39,40).

Sarah and the other heroes of faith were under the First Covenant. Although they received the Promises by faith, they did not enter into the full Performance of them because the Promises were made to Christ Who was the *Seed* promised to Abram. Through Jesus Christ, we can now enter into the performance of God's spiritual Promises. In our days of spiritual barrenness, we can receive Life-giving Strength from Jesus Christ, for in Him is mani-fested the Fullness of the Name or Nature of the *Almighty God*.

The writer of the Book of Hebrews also spoke of the satisfying Nature of *Almighty God* that is ministered through Jesus Christ.

Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: **shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness** unto them which are exercised thereby (Hebrews 12:9-11).

Knowing the satisfaction found in His Holiness, Jesus Christ manifests the Father's Almighty Nature to chasten His children so that they may be partakers of His Holiness. Although the process of correction is painful to the flesh, Christ's chastening produces the peaceable fruit of righteousness in those who let it work in their hearts and lives.

C. The Most High God's Name Is *El Elyon*.

Most High God, another of God's compound Names, is composed of the Hebrew words *el*, meaning the strong One, and *elyon*, meaning lofty, the Supreme One, highest, uppermost. Through His Name *Most High God*, God reveals Himself as the Possessor of Heaven and earth.

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which is the king's dale. And **Melchizedek** king of Salem brought forth bread and wine: and he **was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God,** which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And **Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,** That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion (Genesis 14:17-24).

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, **Shadrach, Meshach, and Abednego, ye**

servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. *Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God* (Daniel 3:26-28).

This matter is by the decree of the watchers, and the demand by the word of the holy ones: **to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will**, and setteth up over it the basest of men (Daniel 4:17).

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; **and whom he would he set up; and whom he would he put down.** But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; **till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will** (Daniel 5:18-21).

How art thou fallen from heaven, **O Lucifer, son of the morning!** *how* art thou cut down to the ground, which didst weaken the nations! **For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.** They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms; *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners? (Isaiah 14:12-17).

Since God made Heaven and earth, He acquired Heaven and earth as His possessions. As the Possessor, He has supreme Authority over ALL, including those who rule in lesser positions over His possessions. Since God has made both our higher nature (heavenly, spiritual) and our lower nature (earthly), He has a right to possess both and to rule over both as He sees fit. Through His Son, Jesus Christ, the *Most High God* has chosen to rule over our "heaven" and our "earth" during these days. Just prior to ascending back into Heaven, Jesus Christ testified that all Power in Heaven and earth has been committed unto Him.

And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth** (Matthew 18:18).

As we humbly surrender our hearts and lives to Jesus Christ, He moves in to take possession and authority over our exalted, heavenly spiritual nature and our lowly earthly nature so that these parts are no longer retained by us as our possessions. Instead, we freely acknowledge the *Most High God* as the Possessor and rightful Owner of them.

D. The Everlasting God's Name Is *El Olam*.

The compound Name *Everlasting God* is a union of the Hebrew words *el*, which means *the strong one*, and *olam*, which means *of eternal duration*. This Name pertains to God's Divine Nature to sustain Life for ever and ever, from generation to generation. Abraham had a revelation of the Name of the *Everlasting God*.

And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, *God is* with thee in all that thou doest: Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear. And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves? And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they sware both of them. Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. **And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God** (Genesis 21:22-33).

After Abraham had made a covenant of peace with Abimelech over the well that he himself had dug, Abraham planted a grove of trees, and there he called upon the Name of *Everlasting God*. Thus, Abraham signified that, in the place of prayer, we may find the Tree of Life flourishing, for this Tree is nurtured and watered by the *Everlasting God*, Who spoke the Universes into existence. Likewise, as we call upon the Name of *Everlasting God*, He will cause our Tree of Life in Jesus Christ to flourish with new Life because His is the Creator and Sustainer of all the Universes.

The Life that God Himself breathed into Adam-male and Adam-female was sustained from generation to generation until it was manifested in God's Son, Jesus Christ, Who came in Flesh to do His Father's Will. Jesus Christ possesses the Divine Name or Nature that is able to sustain Life, both naturally and spiritually, through all dispensations, until, in the fullness of times, all things are gathered together in Christ.

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: **That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:** (Ephesians 1:5-10).

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, **According to the eternal purpose which he purposed in Christ Jesus our Lord:** (Ephesians 3:1-11).

God's eternal Purposes for His Son, Jesus Christ, will be manifested through the unending ages of Eternity because He is the Everlasting God Who creates and sustains Life.

God reveals Himself through other compound Names, such as *LORD God*, *Lord LORD*, and *LORD of Hosts*, to mention a very few. Since the subject of God's Name or Nature is infinite, it is impossible to explore, in a short study, the innumerable facets of all of God's various compound Names. This short list of God's primary and basic compound Names should suffice to confirm the fact that God has revealed Himself to man through the use of His Names.

This chapter has given God's four primary Names. God reveals the Power of His *Creative* Nature through the Name *God* or *Elohim*. He manifests the Power of His *Revealing* Nature through the Name *LORD* or *Jehovah*. He shows the Power of His *Possessing* Nature through the Name *Lord* or *Adonai*. God unveils the Power of His *redeeming* Nature through the Name *Lord Jesus Christ*, the Name of His Only Begotten Son.

Through His compound Names, God reveals His Power to join unlike substances together to form a new Unity that can accomplish what neither substance can accomplish separately. The seven redemptive Names of *Jehovah* are:

- *Jehovah-jireh* — "The LORD Will Provide";
- *Jehovah-rapha* — "The LORD that Healeth Thee";
- *Jehovah-nissi* — "The LORD Our Banner";
- *Jehovah-shalom* — "The LORD Our Peace";
- *Jehovah-ra-ah* — "The LORD My Shepherd";
- *Jehovah-tsidkenu* — "The LORD Our Righteousness";
- *Jehovah-shammah* — "The LORD Is Present."

The compound Name of *Almighty God*, *El Shaddai*, reveals God as the Breasted God Who is the Nourisher, Strength-Giver, and Satisfier of His people. The Name *Most High God*, *El Elyon*, reveals God as the Supreme One, the Possessor of Heaven and earth. The Name *Everlasting God*, *El Olam*, reveals God's Divine Nature to sustain Life for ever and ever and from generation to generation.

Chapter Four

Our Duty To The One, True God

Once man has been brought to the Light or Understanding that God's Existence is Eternal, he is accountable for that Light. Since man is made in God's very Image and after His Likeness, then, to deny God is to deny one's own existence and form. So when man receives the Light of this Truth, he is accountable for this Light; and when man is brought to the Light or Understanding that the Person of God's Only Begotten Son Jesus Christ reveals the Fullness of God's Name or Nature, he is accountable also for that Light.

The Truth that has been set forth in the pages of this book should not be disesteemed, for, one day, each of us will stand before Jesus Christ, the Living Light and Truth, and give an account for the rays of Light that He has sent to illuminate the darkness of our individual hearts. Each of us has a duty to God, and the Bible clearly establishes that duty.

Let us hear the conclusion of the whole matter: **Fear God, and keep his commandments: for this is the whole duty of man.** For God shall bring every work into judgment, with every secret thing, whether *it be good*, or whether *it be evil* (Ecclesiastes 12:13-14).

After considering all things, the wise man summarized the entire matter: man's whole duty is to fear God, to respect Him, and to love His Commandments. Man's fear of God is displayed in the joy and delight that he takes in obeying God's Commandments. When the rebel heart returns to God, it looses within the heart a rolling refrain of rejoicing and delight over God's Commandments.

All of man's conduct must come under the divine scrutiny of his Maker. Man has to give an account for all his thoughts, deeds, and feelings, even those that are known only to himself, being hidden from all others. Let us, then, fear God because we have to give an account to Him.

God wants us to obey His Commandments with love. Jesus Christ teaches that love is the first and last of all things that God demands from us.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment (Matthew 22:37-38).

We should love nothing besides God. Whether we are on the pain side of the scales or on the pleasure side, we should give Him love for all things. Since God is originally Good, eternally Good, and infinitely Good, we should devote all our love and affections, first, to God; then, we are to love our neighbors for Christ's sake. Let us love God as our Creator, our Redeemer, our Lord and Master because He is our God.

Fallen man's depraved condition makes it impossible for him to fulfill his obligation to God. This is the reason God provided a Saviour, Jesus Christ, to redeem man from his fallen state. Through Jesus Christ's redeeming Blood, repentant man is forgiven of his sins and is reconciled to God. Only through a new birth can man begin to keep God's Commandments and love the Lord God as He deserves to be loved. The believer's love for God grows in ever-increasing degrees as he lets Jesus Christ repossess greater areas of his soul, spirit, heart, mind, and will.



Appendix

1. The premise of God's Existence is called a primary or first Truth, and it is here we begin. The idea of God is an *intuition* (to be innate, native, inherent) of the moral reason that exists at birth in every human being. *Intuition* means *direct knowledge*. Although God's Existence cannot be directly proven, there is a fivefold line of indirect proof that confirms and establishes our primitive conviction of God's Existence. These proofs are as follows:
 - a. **The Orderly Arrangement of the Universes.** Everything owes its existence to some producing cause. Obviously the cause must be greater or at least equal to its production.
 - b. **The Order and Design of the Universes Imply Intelligence, Purpose, and Wisdom of a Master-Designer.** Everything follows an overall pattern of design that is remarkably consistent and conformable. There is no evidence of a "happen-to-be-so" or an "accidental evolvement" in Creation.
 - c. **Man's Intellectual and Moral Nature Requires that His Creator also Be an Intellectual and Moral Being.** A Being having both Mind and Spirit must have created man, for spirit cannot evolve from flesh nor can mind evolve from matter. Man's very nature demands a Being greater than himself — greater in Power, Wisdom, Goodness, and Holiness. If such a Being does not exist, then man's greatest needs cannot be supplied.
 - d. **The Idea of an Infinite and Absolutely Perfect Being Is Native to Man's Mind.** This idea cannot find its source in the finite and imperfect mind of man in itself, but has been planted there by the Creator Himself.
 - e. **Jesus Christ's Life on Earth Is Further Proof of God's Existence.** We cannot do away with the following facts or evidence in connection with Him. There must be an accounting for:
 1. The Bible (because it is a supernatural Book, both in content and in power);
 2. The fulfillment of Prophecy;
 3. Miracles;
 4. Christ's supernatural and divine mission;
 5. The influence of Christianity in the world;
 6. The fact of conversion.

These accumulated facts are like a whole bundle of rods, for instance. While each rod in a bundle may be broken when separated, if kept together, the whole bundle of rods cannot be broken. Even so, taken separately, the above indirect proofs are not decisive, but taken all together, they present a strong and conclusive evidence of God's Existence.

2. God is Omniscient: I Samuel 16:7; I Kings 8:39; II Chronicles 16:9; Job 26:6; 28:23,24; 34:22,25; 37:16; 42:2; Psalms 94:11; 103:14; 119:168; Psalm 139; Proverbs 3:19,20; 5:21; 16:2; 24:12; Isaiah 29:15; 40:13; 41:4; 42:9; 44:7; 45:4; 46:10; Jeremiah 17:10; 23:24; Ezekiel 11:5; Daniel 2:20,22; Amos 4:13; Matthew 6:4,18,32; Acts 1:24; 2:23; Romans 8:27-29; 11:33,34; I Corinthians 3:20; I Thessalonians 2:4; II Timothy 2:19; Hebrews 4:13; I John 3:20.
3. God is Just: Genesis 18:23-31; Deuteronomy 10:17; 32:4; Joshua 24:19; I Samuel 2:3; Psalms 11:4,7; 33:5; 62:12; 84:11; 96:13; 103:6; 129:4; Isaiah 10; Jeremiah 9:24; Ezekiel 33:7-19; Zephaniah 3:5; Acts 17:31; Romans 1:32; 2:2-16; 11:22; II Thessalonians 1:5-9; Hebrews 6:10; 12:22,23, 29; I Peter 1:17; II Peter 2:9; I John 1:9; Jude 1:6; Revelation 11:18; 16:5-7' 19:2.
4. God is Merciful: Deuteronomy 7:9; Exodus 20:6; Psalms 103:11,17; Proverbs 28:13; Psalms 32:10; 86:5; Isaiah 49:13; Exodus 34:7; Isaiah 55:7; Jonah 4:2; Jeremiah 3:12; Micah 7:18; Psalms 51:1; Numbers 14:18,19,20; Nehemiah 9:16-18,26,27,30,31; Psalms 6:1-4; Philippians 2:27; Psalms 21:7; 59:16.

5. God is Faithful: Deuteronomy 32:4; Psalms 138:2; 25:20; 33:4; 43:3; 100:5; Isaiah 25:1; 49:7; Lamentations 3:23; I Samuel 12:20-22; John 3:33; 14:17; Romans 3:4; 1:25; I Corinthians 1:9; I Thessalonians 5:24; I Peter 4:19; II Corinthians 1:20; Titus 1:2; Hebrews 6:18; 12:6; I John 1:9; Matthew 6:33.

Amen

Outline

Introduction

Chapter One

How We Can Know That The One, True God Exists

I. The Outward and Visible Creation Is a Witness of God's Existence.

II. Man's Conscience Is an Inward, Invisible Witness of God's Existence.

III. Jesus Christ Is A Witness of God's Existence.

IV. The Written Record, the Word of God, Is a Witness of God's Existence.

V. Our Personal Experience with God Is a Witness of God's Existence.

Chapter Two

What The One, True God Is Like

I. God's Being Is Like a Wheel.

A. The Wheel of God's Being Has Three Divisions.

1. God Is an Eternal, Infinite, All-Powerful, Unbegotten Spirit-Being, Who Consists of a Spirit and Soul that Dwell in a Spiritual Body of Glory and Light.

2. God's Soul Consists of an Infinite, Divine Intelligence.

3. God's Spirit Consists of an Infinite, Divine Breath of Life.

B. The Wheel of God's Being Has Spokes Running Through It That Are the Channels of His Senses.

1. God Has a Sense of Sight.

a. God's Sense of Sight Is Called an Eye; in Man's Body, Sight Is also Identified by the Eye.

b. God's Sense of Sight in His Soul Is Called Imagination or Thought; in Man's Soul, Sight Is also Called Imagination.

c. God's Sense of Sight in His Spirit Is Called Faith-Knowledge; in Man's Soul, Sight Is also Called Faith.

2. God Has a Sense of Taste.

a. God's Sense of Taste Is Called a Mouth or Speech; in Man's Body, Taste Is also Identified by the Mouth.

b. The Sense of Taste in God's Soul Is Called Reason or Meditation; in Man's Soul, Taste Is also Called Reason.

c. The Sense of Taste in God's Spirit Is Called Blessing; in Man's Spirit, Taste Is Called Prayer.

3. God Has a Sense of Smell.

a. God's Sense of Smell Is Called the Nose or Smell; in Man's Body, Smell Is also Identified by the Nose.

b. God's Sense of Smell in His Soul Is Called Conscience or Knowledge; in Man's Soul, Smell Is also Called Conscience.

c. God's Sense of Smell in His Spirit Is Called Hope or Expectation; in Man's Spirit, Smell Is also Called Hope.

4. God Has Sense of Hearing.

a. God's Sense of Hearing Is Called the Ear or Hearing; in Man's Body Hearing Is also Identified by the Ear.

b. God's Sense of Hearing in His Soul Is Called Memory or Remembrance; in Man's Soul, Hearing Is also Called Memory.

c. God's Sense of Hearing in His Spirit Is Called Reverence or Fear or Respect; in Man's Spirit, Hearing Is also Called Reverence.

5. God Has a Sense of Touch.

a. God's Sense of Touch in His Glorious Body of Light Is Called the Hand or Strength; in Man's Body, Touch Is also Identified by the Hand.

b. God's Sense of Touch in His Soul Is Called Affection, Love, or Hate; in Man's Soul, Touch Is also

Called Affection.

c. God's Sense of Touch in His Spirit Is Called Worship or Adoration; in Man's Spirit, Touch Is also Called Worship.

C. The Hub of the Wheel of Man's Being Is His Heart.

D. The Axle that Turns the Wheel of God's Being Is His Will.

II. God Is a Triune Being.

III. God's Nature and Person Are not Totally Describable Since He Is Infinite.

A. The One, True God Is Omnipotent.

B. The One, True God Omniscient.

C. The One, True God Is Omnipresent.

D. The One, True God Is Unchangeable.

E. The One, True God Is Eternal.

F. The One, True God Is Holy and Righteous.

1. God's Holiness Is Displayed in His Holy Hatred of Sin.

2. God's Holiness Is Displayed in His Delight in Righteousness and Holiness.

3. God's Holiness Is Displayed in His Separation from Sinners.

4. God's Holiness Is Displayed in His Punishment of Sinners.

5. God's Holiness Is Displayed by His Never Doing Wickedness or Inquiry.

6. God's Holiness Is Displayed by His Infinite Sacrifice in Saving Mankind from Sin and Bringing Them to Holiness.

G. The One, True God Is Love.

1. God Freely Gives His Love.

a. God Loves His Son.

b. God Loves Those Who Love His Son.

c. God Loves the World — the Human Race.

d. God Loves the Sinner.

2. God Demonstrates His Love to Us.

a. God Cares for Those He Loves.

b. God Chastens and Corrects Those He Loves.

c. God Shares in the Affliction of Those He Loves.

d. God Never Forgets Those He Loves.

e. God Provides His Son as a Sacrifice for Those He Loves.

f. God Forgives the Sins of Those He Loves.

g. God Gives Life to Those He Loves.

h. God Calls Those He Loves "Children of God."

H. The One, True God Is Just.

I. The One, True God Is Merciful.

J. The One, True God Is Faithful.

Chapter Three

The Names Of The One, True God

I. God Has Four Primary Names.

A. God's First Primary Name Is God (*Elohim*).

B. God's Second Primary Name Is LORD (*Jehovah*).

C. God's Third Primary Name Is Lord (*Adonai*).

D. God's Fourth Primary Name Is Lord Jesus Christ.

II. God Has Many Compound Names.

A. *Jehovah* God Has Seven Redemptive Names.

1. The LORD's Compound Name, *Jehovah-jireh*, Means "The LORD Will Provide."

2. The LORD's Compound Name, *Jehovah-rapha*, Means "The LORD that Healeth Thee."

3. The LORD's Compound Name, *Jehovah-nissi*, Means "The LORD Our Banner."

4. The LORD's Compound Name, *Jehovah-shalom*, Means "The LORD Our Peace."

5. The LORD's Compound Name, *Jehovah-ra-ah*. Means "The LORD My Shepherd."

6. The LORD's Compound Name, *Jehovah-tsidkenu*, Means "The LORD Our Righteousness."
7. The LORD's Compound Name, *Jehovah-shammah*, Means "The LORD Is Present."
B. Almighty God's Name Is *El Shaddai*.
C. The Most High God's Name Is *El Elyon*.
D. The Everlasting God's Name Is *El Olam*.

Chapter Four

Our Duty To The One, True God

Appendix