

THE NAMES OF THE FATHER

Part X

Genesis 1:1-31

Introduction: We have had a great deal of receptivity to this continuum dealing with the names of the Father. Many people indicate being ecstatic to being introduced to the different attributes and names of the Father. Each name opens up a plethora of truth that can be applied to our lives. Each revelation proves that God is exponential and therefore eternal.

I. The names of the Father, *Yahweh / Elohim*.

A. God is a spirit.

1. Notice what Jesus told the Samaritan woman in the Gospel of John 4:24. God is not “a” spirit, one among many spirits. He is a spirit by nature. As such, God does not have a physical body. He is an incorporeal being. God is a personality and life, but does not live through a physical body. Another way of saying this is that God is invisible. Let’s look at the Bible references that imply that persons saw God. (Genesis 32:30; Exodus 34:5-8; Numbers 12:6-8; Isaiah 6:1.) I believe we can deduce by the record that these people saw a reflection or spiritual form of God. The people that saw Christ saw the *image* of God. (Colossians 1:15.) The reason the second commandment prohibits making idols or images is because God is not physical or material. (Exodus 20:4.) He is spirit, and He wants us to worship Him in His true nature.

B. God is a *self-existent* being.

1. Even though we are defining *Elohim*, God’s other primary name, *Yahweh*, indicates that He is *self-existent*. The name *Yahweh* comes from the verb “*I am*.” In Exodus 3:1-15, when Moses prayed to God in the burning bush, he asked God to identify Himself. The answer, “*I am that I am*” actually means *Self-Existent One*. In essence, *Yahweh* is saying, “*I exist by Myself and for Myself*.” The existence of God is not dependent upon man or anything else.

C. God is a *unity*.

1. The great *Shema*, recited by observant Jews, is based on what they knew of the nature of God. (Deuteronomy 6:4.) There can only be one God. The nature of God excludes all others, for no other can do what God can do. Notice how this is taught in Scripture. (Isaiah 44:6.)

D. God is *unchangeable*.

1. Since God is perfect, He cannot get better. This means God is *immutable*- He cannot change in essence. Since He is perfect, He cannot become corrupt and be less than God. (Numbers 23:19.) Does God change His mind? (Genesis 6:6; 1st Samuel 15:11.) A careful study of such passages reveals that man turned from God in sinful rebellion. God did not change His essence, He judged man’s sin. The real change was in man and caused a change in the way God responded to him. God still operates on the principle of *obedience brings reward*, and *disobedience brings punishment*. The changing lifestyles of man cause the consistent behavior of God to appear to change, but the essential change is not in God. He is unchangeable.

E. God is *unlimited in space and time*.

1. In the beginning, God created everything that exists, including time and space. This means He is the Lord of time and space and therefore is not bound by His creation. (Isaiah 57:15.) Eternity is a realm beyond time and space. Abraham recognized God as everlasting. (Genesis 21:33.) Moses did the same. (Psalm 90:2.) The psalmist also wrote. (102:27.) Time is the measurement of events that appear in sequence. God existed before the first event. He never had a beginning point, and will continue without a terminal point. He will always exist! Space is the distance between objects. God is greater than space. (Acts 17:24.)

Conclusion: God is *Three In One*. God is a *unity in plurality*. The name *Elohim* is a compound unity. Genesis 1:26, 3:22, 11:7. *One Godhead* that is represented in *three persons*. Isaiah 46:10 speaks of the *Trinity*.