

## Assignment #4 Understanding God

<u>YOU SAY</u>	<u>GOD SAYS</u>	<u>BIBLE VERSES</u>
You say: 'It's impossible'	God says: All things are possible	( Luke 18:27)
You say: 'I'm too tired'	God says: I will give you rest	( Matthew 11:28-30)
You say: 'Nobody really loves me'	God says: I love you	( John 3:16 & John 3:34 )
You say: 'I can't go on'	God says: My grace is sufficient	(II Corinthians 12:9 & Psalm 91:15)
You say: 'I can't figure things out'	God says: I will direct your steps	(Proverbs 3:5- 6)
You say: 'I can't do it'	God says: You can do all things	( Philippians 4:13)
You say: 'I'm not able'	God says: I am able	(II Corinthians 9:8)
You say: 'It's not worth it'	God says: It will be worth it	(Roman 8:28 )
You say: 'I can't forgive myself'	God says: I Forgive you	(I John 1:9 & Romans 8:1)
You say: 'I can't manage'	God says: I will supply all your needs	( Philippians 4:19)
You say: 'I'm afraid'	God says: I have not given you a spirit of fear	( II Timothy 1:7)
You say: 'I'm always worried and frustrated'	God says: Cast all your cares on ME	(I Peter 5:7)
You say: 'I'm not smart enough'	God says: I give you wisdom	(I Corinthians 1:30)
You say: 'I feel all alone'	God says: I will never leave you or forsake you	(Hebrews 13:5)

Our atheist and socialist friends, and the word “friends” is open for interpretation will say and spread the mantra of, “ the word “god” is for me nothing more than the expression and product of human weaknesses, the Bible a collection of honorable, but still primitive legends which are nevertheless pretty childish. No interpretation no matter how subtle can (for me) change this.”

I will agree with the first part of this sentence, for we as humans are weak, the rest of this statement is a lie, but that is how the enemy works, spreading lies. You would think that in this technological age we would have more access to truth, but the opposite has happened.

We as followers of Lord Jesus need to be transparent and tell the lost and dying world there is hope and that hope is real.

### **Can I prove that God exists? Yes...**

By what life changes He has made in my life. How I sense His spirit while reading and understanding the Bible.

How I love others that I would not want to love.

By being convicted when I do wrong to others.

By understanding that almost everything in the bible points to one man-King Jesus.

By understanding that the scriptures are alive and so is Lord Jesus.

I will never be able to describe much of anything of God the Father, I have a limited and sinful mind, but I will try to lay a foundation for you. Hopefully, you can assist me in doing a better job for other students.

*“I love you, God— you make me strong. God is bedrock under my feet, the castle in which I live, my rescuing knight. My God—the high crag where I run for dear life, hiding behind the boulders, safe in the granite hideout.” [Psalm 18:1-2 MSG](#)*

God is a trinity of persons: the Father, the Son, and the Holy Spirit. The Father is not the same person as the Son; the Son is not the same person as the Holy Spirit; and the Holy Spirit is not the same person as Father. They are not three gods and not three beings. They are three distinct persons; yet, they are all the one God. Each has a will, can speak, can love, etc., and these are demonstrations of personhood. They are in absolute perfect harmony consisting of one substance. They are coeternal, coequal, and copowerful. If any one of the three were removed, there would be no God.

Jesus, the Son, is one person with two natures: Divine and Human. This is called the Hypostatic Union. The Holy Spirit is also divine in nature and is self aware, the third person of the Trinity.

There is, though, an apparent separation of some functions among the members of the Godhead. For example, the Father chooses who will be saved (Eph. 1:4); the Son redeems them (Eph. 1:7); and the Holy Spirit seals them, (Eph. 1:13).

A further point of clarification is that God is not one person, the Father, with Jesus as a creation and the Holy Spirit as a force (Jehovah's Witnesses). Neither is He one person who took three consecutive forms, i.e., the Father, became the Son, who became the Holy Spirit. Nor is God the divine nature of the Son (where Jesus had a human nature perceived as the Son and a divine nature perceived as the Father (Oneness theology)). Nor is the Trinity an office held by three separate Gods (Mormonism).

The word "person" is used to describe the three members of the Godhead because the word "person" is appropriate. A person is self aware, can speak, love, hate, say "you," "yours," "me," "mine," etc. Each of the three persons in the Trinity demonstrate these qualities.

The chart on the next page should help you to see how the doctrine of the Trinity is systematically derived from Scripture. The list is not exhaustive, only illustrative.

The first step is to establish the biblical doctrine that there is only one God. Then, you find that each of the persons is called God, each creates, each was involved in Jesus' resurrection, each indwells, etc. Therefore, God is one, but the one God is in three simultaneous persons.

Please note that the idea of a composite unity is not a foreign concept to the Bible; after all, man and wife are said to be one flesh. The idea of a composite unity of persons is spoken of by God in Genesis (Gen. 2:24).

### **There is only one God**

The first step is to establish how many Gods exist: one! Isaiah 43:10; 44:6,8; 45:5,14,18,21,22; 46:9; 47:8; John 17:3; 1 Cor. 8:5-6; Gal. 4:8-9

- "I am the LORD, and there is no other; besides Me there is no God," (Isaiah 45:5).
- "Thus says the Lord, the King of Israel And his Redeemer, the Lord of hosts: 'I am the first and I am the last, And there is no God besides Me,'" (Isaiah 44:6).

<b>The Trinity</b>			
	<b>FATHER</b>	<b>SON</b>	<b>HOLY SPIRIT</b>
<b>Called God</b>	<u>Phil. 1:2</u>	<u>John 1:1,14; Col. 2:9</u>	<u>Acts 5:3-4</u>
<b>Creator</b>	<u>Isaiah 64:8</u>	<u>John 1:3; Col. 1:15-17</u>	<u>Job 33:4, 26:13</u>
<b>Resurrects</b>	<u>1 Thess. 1:10</u>	<u>John 2:19, 10:17</u>	<u>Rom. 8:11</u>
<b>Indwells</b>	<u>2 Cor. 6:16</u>	<u>Col. 1:27</u>	<u>John 14:17</u>
<b>Everywhere</b>	<u>1 Kings 8:27</u>	<u>Matt. 28:20</u>	<u>Psalm 139:7-10</u>
<b>All knowing</b>	<u>1 John 3:20</u>	<u>John 16:30; 21:17</u>	<u>1 Cor. 2:10-11</u>
<b>Sanctifies</b>	<u>1 Thess. 5:23</u>	<u>Heb. 2:11</u>	<u>1 Pet. 1:2</u>
<b>Life giver</b>	<u>Gen. 2:7; John 5:21</u>	<u>John 1:3; 5:21</u>	<u>2 Cor. 3:6,8</u>
<b>Fellowship</b>	<u>1 John 1:3</u>	<u>1 Cor. 1:9</u>	<u>2 Cor. 13:14; Phil. 2:1</u>
<b>Eternal</b>	<u>Psalm 90:2</u>	<u>Micah 5:1-2</u>	<u>Rom. 8:11; Heb. 9:14</u>
<b>A Will</b>	<u>Luke 22:42</u>	<u>Luke 22:42</u>	<u>1 Cor. 12:11</u>
<b>Speaks</b>	<u>Matt. 3:17; Luke 9:25</u>	<u>Luke 5:20; 7:48</u>	<u>Acts 8:29; 11:12; 13:2</u>
<b>Love</b>	<u>John 3:16</u>	<u>Eph. 5:25</u>	<u>Rom. 15:30</u>
<b>Searches the heart</b>	<u>Jer. 17:10</u>	<u>Rev. 2:23</u>	<u>1 Cor. 2:10</u>
<b>We belong to</b>	<u>John 17:9</u>	<u>John 17:6</u>	...
<b>Savior</b>	<u>1 Tim. 1:1; 2:3; 4:10</u>	<u>2 Tim. 1:10; Titus 1:4; 3:6</u>	...
<b>We serve</b>	<u>Matt. 4:10</u>	<u>Col. 3:24</u>	...
<b>Believe in</b>	<u>John 14:1</u>	<u>John 14:1</u>	...
<b>Gives joy</b>	...	<u>John 15:11</u>	<u>John 14:7</u>

Judges	<a href="#">John 8:50</a>	<a href="#">John 5:22,30</a>	...
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Therefore, the doctrine of the Trinity is arrived at by looking at the whole of scripture, not in a single verse. It is the doctrine that there is only one God, not three, and that the one God exists in three persons: Father, the Son, and the Holy Spirit. An analogy would be time. Time is past, present, and future. But, there are not three times, only one.

### **The name of God or our Heavenly Father in Hebrew is:**

אלהים

It is pronounced `elohim

Let's examine the symbolic meaning of each Hebrew character going from left to right:

The א, aleph as is the first letter in the Hebrew alphabet and represents God himself. He is the One.

The ל, lamed represents the shepherd's staff or rod, even the word of God or His covenant with us.

The ה, hey as previously discussed in another post has many important meanings. Ultimately, it represents The Name or the Name of Jesus Christ, the Son of God.

The י, yud as previously discussed in another post represents the Hand of God, who saves us.

Finally the מ, mem is a symbol of water or the world, which is mostly covered by water.

If you put the 5 Hebrew letters together, the name of God or Elohim literally means:

God via covenant sent His Only Son to save the world.



## **God the Father (Ancient of Days)**

Before we talk about God, I would like to talk about love and healing of the heart. The healing of the heart and Kingdom of Heaven will be my primary theme throughout the lessons. Love and acceptance is something most of us know very little of. The only love we know is human love and rarely do we experience God's love or agape love. Lack of human love is the primary problem we need to overcome. Most preachers and teachers lack any love for the Savior or God, I realize that is a strong statement, but most of these leaders know about God and few know him. If you doubt what I say, read the Bible. This is a huge problem for most people are not interested in attending a church filled with religious people. I use the word "Religious" in a negative matter.

### **I Timothy Chapter 1 Message**

5-7 The whole point of what we're urging is simply love—love uncontaminated by self-interest and counterfeit faith, a life open to God. Those who fail to keep to this point soon wander off into cul-de-sacs of gossip. They set themselves up as experts on religious issues, but haven't the remotest idea of what they're holding forth with such imposing eloquence.

8-11 It's true that moral guidance and counsel need to be given, but the way you say it and to whom you say it are as important as what you say. It's obvious, isn't it, that the law code isn't primarily for people who live responsibly, but for the irresponsible, who defy all authority, riding roughshod over God, life, sex, truth, whatever! They are contemptuous of this great Message I've been put in charge of by this great God.

The bible says that God is love. So with that in mind, we will examine the word love and there is maybe 4 or 5 Greek words that we get our English word love. God's love is normally associated with the Greek word, Agape. Most of my problems in life and the problems I see other suffer is because that no one ever loved them. Most people do not know what love is and I too struggle to love others and God as well. Sure we are commanded to do so, but often it is difficult when we do not know how to.

### **1 John 4:8 Message**

#### **God Is Love**

<sup>7-10</sup> My beloved friends, let us continue to love each other since love comes from God. Everyone who loves is born of God and experiences a relationship with God. The person who refuses to love doesn't know the first thing about God, because God is love—so you

can't know him if you don't love. This is how God showed his love for us: God sent his only Son into the world so we might live through him. This is the kind of love we are talking about—not that we once upon a time loved God, but that he loved us and sent his Son as a sacrifice to clear away our sins and the damage they've done to our relationship with God.

**Note from Jeff**

*Throughout the lessons, I will utilize all the various versions, translations and paraphrases of the Holy Scriptures. The Message Bible is a paraphrase and is not a translation, but I like the modern language and think it is a good method to heal hurting hearts. I recognize that many Christians are set on one bible version like the King James Version. I will utilize the KJV but I prefer the New American Standard or New King James versions.*

*Some tell me that the NIV is tainted because a homosexual was on the translation board; others tell me that a non-believer was on the new American Standard translation team. The King James Version had a child molester that financed that work. The bottom line, if humans are involved, the work is tainted. All the versions will have a problem even all the way back to the Septuagint and the Vulgate. But the Holy Spirit and still work with these versions and complete the work of God.*

**Septuagint**

**Greek version of Hebrew Bible:** a Greek translation of the Hebrew Bible made in the 3rd and 2nd centuries BC to meet the needs of Greek-speaking Jews outside Palestine. The Septuagint contains some books not in the Hebrew canon.

**Vulgate**

Latin edition or translation of the Bible made by Saint Jerome at the end of the fourth century A.D., now used in a revised form as the Roman Catholic authorized version.



## Agape Love

God so loved the world" (οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον). The same Greek word *agape* is used also of the love of Christians for one another and for other human beings, as in 1 Thessalonians 3:12: "May the Lord make your love increase and overflow for each other and for everyone else" (ὕμᾱς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας). The corresponding verb *agapō* (ἀγαπῶ) is used not only of God's love and of the mutual love of Christians, but also of Christians' love for God, as in 1 John 4:21: "And he has given us this command: Whoever loves God must also love his brother" (καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ).

If you read and understood the above paragraph, you have learned more than most Believers. During your studies with us, there will be times that it may seem that we lack love or do not properly teach love. These areas or concerns will be examined and corrected, for our whole purpose is to make "Salt and Light" and equip the saints and we do not intend on doing this in the common fashion but with love. We desire that you fully understand the basic message of the Gospel, the Kingdom of Heaven and how to defend your positions even if you disagree with our message or lessons. It is okay to disagree on the smaller issues as long as we know in our hearts that Jesus died for our sins and resurrected three days later. Everything else is small in comparison.

God is almost too difficult for man to understand. I believe there is a God, the father of the Lord Jesus but it is difficult for my human mind to fathom. I am better at understanding God through his only begotten son Jesus of Nazareth. I still struggle on who and what God is really. My best guesses are from television shows rather than the bible, this is sad for television has trained my mind. The same is true about creation. In reality, God is rather vague on his own descriptions, some of you may take offense to this but honestly, if you do not mention Jesus, a compressive study on God would be thin.

**God the Father** is a gendered title given to God in many monotheistic religions, particularly patriarchal, Abrahamic ones. In Judaism, God is called Father because he is the creator, life-giver, law-giver, and protector. In traditional Christianity, God is also called Father because of the Father-Son relationship revealed by Jesus Christ as well as the reasons mentioned above.

In general, the name *Father* signifies God's role as a life-giver, an authority, and powerful protector, often viewed as immense, omnipotent, omniscient, omnipresent with infinite power and charity that goes beyond human understanding. For instance, after completing his monumental work *Summa Theologica*, St. Thomas Aquinas concluded that he had not yet begun to understand God the Father.

To Christians, God the Father's relationship with humanity is as a father to children. Thus, humans in general are sometimes called *children of God*. To Christians, God the Father's relationship with humanity is that of Creator and created beings, and in that respect he is the "Father" or "Life-giver" of all. The New Testament says, in this sense, that the very idea of family, wherever it appears, derives its name from God the Father,<sup>1</sup> and thus God himself is the model of the family.

However, there is a deeper sense in which Christians believe that they are made participants in the eternal relationship of Father and Son, through Jesus Christ. Christians call themselves *adopted* children of God:

“ But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts crying out, "Abba, Father!" Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. ”

— Galatians 4:4-7

The Gospel of Mark records that Jesus used the term *Abba*, "Father" when praying to God during his Agony in the Garden of Gethsemane shortly before his crucifixion, saying: "Abba, Father, all things are possible to you; remove this cup from me. Yet not what I want, but what you want."

Here is the fervent appeal of a son to a beloved father, followed quickly by an assurance that, in any event, he would remain obedient. The New Testament refers six times to God as the "God and Father" of Jesus.

In Eastern Orthodox theology, God the Father is the "arche" or "principium" (*beginning*), the "source" or "origin" of both the Son and the Holy Spirit (which gives intuitive emphasis to the threeness of persons); by comparison, Catholic theology explains the "origin" of all three Hypostases or Persons as being in the divine nature (which gives intuitive emphasis to the oneness of God's being) while still maintaining God the Father as the Source of both the Son and the Spirit.

The Father created all things by His Word and Spirit; it is from Him that His Son Jesus Christ came "for us and for our salvation" (as the Nicene Creed puts it) in the power of the Holy Spirit; and, it is from Him that the Spirit of His Son is sent into our hearts, crying out to God, "Abba! Father!" Therefore, "in respect to order and degree, the beginning [*principium or origo*] of divinity is in the Father" It is the Father, in love and for our salvation, who exalted Jesus Christ "far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come". It is the Father who subjects all things to His Son, and "gave him as head over all things to the church".

It is in this sense that the Father is sometimes referred to as the "first person" of the Holy Trinity — but this terminology of "first" (and "second", and "third") is for convenience only. It is not meant to imply that there ever has been any God except the Father, Son and Holy Spirit. Neither does it imply that the Son or the Spirit, considered as it were *in themselves*, are subtractable in any way or in any sense at all. And finally, the Father confessed as the "beginning" of God does not deny that, each one of these distinct Holy Persons is the entirety of God, in every sense except the eternal distinction of persons (*see Perichoresis*).

### **Inherent Fatherhood**

Besides being the creator and nurturer of creation by His Son and Spirit, and the provider for his people as revealed in the Old Testament, the New Testament presents God the Father in eternal relation to his only Son, Jesus, which implies an exclusive and intimate familiarity that is of their very nature: "No one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him." (Matthew 11:27).

In Christian theology, this is the revelation that Fatherhood is inherent to God's very being. Thus, in Christianity, God is not called Father by comparison to mankind; rather family and fatherhood among men is called such by comparison to God.



## **Yahweh *The Precious name of the Father***

The word Yahweh is a modern scholarly convention for the Hebrew יהוה', transcribed into Roman letters as YHWH and known as the Tetragrammaton, for which the actual pronunciation is disputed. The most likely meaning of the name may be "He Brings Into Existence Whatever Exists", but there are many theories and none is regarded as conclusive.

The Bible describes Yahweh as the god who delivered Israel from Egypt and gave the Ten Commandments and says that Yahweh revealed himself to Israel as a god who would not permit his people to make idols or worship other gods.<sup>1</sup> "I am Yahweh, that is My name; I will not give My glory to another, or My praise to idols."

The history of the emergence of Israelite monotheism and Yahweh worship has been the subject of scholarly study since at least the 19th century and Julius Wellhausen's *Prolegomena to the History of Israel*; in the 20th century a formative work was William F. Albright's *Yahweh and the Gods of Canaan – An Historical Analysis of Two Contrasting Faiths* (1968), which insisted on the essential otherness of Yahweh from the Canaanite gods from the very beginning of Israel's history. However, scholars of the Ancient Near East have since seen Yahweh worship as emerging from a West Semitic and Canaanite background.

Theophoric names, names of local gods similar to Yahweh, and archaeological evidence are used along with the Biblical source texts to describe pre-Israel origins of Yahweh worship, the relationship of Yahweh with local gods, and the manner in which Yahweh worship evolved into Jewish monotheism.

Worship of Yahweh alone is a central idea of historical Judaism.<sup>1</sup> Much of Christianity views Jesus as the human incarnation of Yahweh. The importance of the divine name and the character of the "one true god" revealed as Yahweh are often contrasted with the significantly different character of rival deities known by different names in the traditional polytheistic religions. Some scholars, including William G. Dever, have asserted that the Asherah was worshipped as a consort of Yahweh, until the 6th century BC, when strict monolatry of Yahweh became prevalent in the wake of the destruction of the temple. However, the consort hypothesis has been subject to debate with numerous scholars publishing disagreement.

In Judaism, **name of God** is more than a distinguishing title; it represents the Jewish conception of the divine nature, and of the relationship of God to the Jewish people and to the world. To demonstrate the sacredness of the names of God, and as a means of showing respect and reverence for them, the scribes of sacred texts treat them with absolute sanctity when writing and speaking them. The various titles for God in Judaism represent God as He is known, as well as the divine aspects which are attributed to Him.

The numerous titles for God have been a source of debate amongst biblical scholars. Some have advanced the multiplicity of names for God as a proof that the Torah, the main scripture of Judaism, has many authors—the belief known as the documentary hypothesis. YHWH is the only proper "name of God" in the Tanakh, in the sense that Abraham or Sarah are proper names by which you call a person. Whereas words such as Elohim (god, or authority), El (mighty one), Shaddai (almighty), Adonai (master), Elyon (most high), Avinu (our father), etc. are not names but titles, highlighting different aspects of YHWH, and the various roles which God has. This is similar to how someone may be called 'father', 'husband', 'brother', 'son', etc, but their personal name is the only one that can be correctly identified as their actual designation. In the Tanakh, YHWH is the personal name of the God of Israel, whereas other 'names' are titles which are ascribed to God.

## The Tetragrammaton

### Adonai

In the Masoretic Text the name YHWH is vowel pointed as יהוה, pronounced *YAH-HO-VAH* in modern Hebrew, and *Yəhōwāh* in Tiberian vocalization. Traditionally in Judaism, the name is not pronounced but read as Adonai, "my Lord" during prayer, and referred to as HaShem, "the Name" at all other times. This is done out of hesitation to pronounce the name in the absence of the Temple in Jerusalem, due to its holiness. This tradition has been cited by most scholars as evidence that the Masoretes vowel pointed YHWH as they did, to indicate to the reader they are to pronounce "Adonai" in its place. While the vowel points of אֲדֹנָי (Adōnáy) and יהוה (Yəhōwāh) are very similar, they are not identical. This may indicate the Masoretic vowel pointing was done in truth and not only as a *Qere-Ketiv*.

### HaShem

Halakha requires that secondary rules be placed around the primary law, to reduce the chance that the main law will be broken. As such, it is common Jewish practice to restrict the use of the word *Adonai* to prayer only. In conversation, many Jewish people, even when not speaking Hebrew, will call God "*HaShem*", שם, which is Hebrew for "the Name" (this appears in Leviticus 24:11). Many Jews extend this prohibition to some of the other names listed below, and will add additional sounds to alter the pronunciation of a name when using it outside of a liturgical context, such as replacing the "h" with a "k" in names of God such as "kel" and "elokim".

While other names of God in Judaism are generally restricted to use in a liturgical context, *HaShem* is used in more casual circumstances. *HaShem* is used by Orthodox Jews so as to avoid saying *Adonai* outside of a ritual context. For example, when some Orthodox Jews make audio recordings of prayer services, they generally substitute *HaShem* for *Adonai*; others will say *Amonai*. On some

occasions, similar sounds are used for authenticity, as in the movie *Ushpizin*, where *Abonai Elokenu [sic]* is used throughout.

### **Adoshem**

Up until the mid-twentieth century, however, another convention was quite common, the use of the word, *Adoshem*—combining the first two syllables of the word *Adonai* with the last syllable of the word *Hashem*. This convention was discouraged by Rabbi David HaLevi Segal (known as the Taz) in his commentary to the Shulchan Aruch. However, it took a few centuries for the word to fall into almost complete disuse as a name word. The rationale behind the Taz's reasoning was that it is disrespectful to combine a Name of God with another word. Despite being obsolete in most circles, it is used occasionally in conversation in place of *Adonai* by Jews who do not wish to say *Adonai* but need to specify the substitution of that particular word. It is also used when quoting from the liturgy in a non-liturgical context. For example, Shlomo Carlebach performed his prayer "Shema Yisrael" with the words *Shema Yisrael Adoshem Elokeinu Adoshem Ehad* instead of *Shema Yisrael Adonai Eloheinu Adonai Ehad*.

### **Yahweh**

Rabbinical Judaism teaches that the four-letter name of God, YHWH, is forbidden to be uttered except by the High Priest in the Holy Temple on Yom Kippur. Throughout the entire Yom Kippur service, the High Priest pronounced the name YHWH "just as it is written" in each blessing he made. When the people standing in the Temple courtyard heard the name they prostrated flat on the Temple floor. The name ceased to be pronounced in Second Temple Judaism, by the 3rd century BC. Passages such as:

"And, behold, Boaz came from Bethlehem, and said unto the reapers, YHWH [be] with you. And they answered him, YHWH bless thee" (Ruth 2:4)

Could be interpreted to indicate that the name was still being pronounced at the time of the redaction of the Hebrew Bible in the 6th or 5th century BCE. The prohibition against verbalizing the name never applied to the forms of the name within theophoric names (the prefixes *yeho-*, *yo-*, and the suffixes *-yahu*, *-yah*) and their actual pronunciation remains to be in use. Since the Temple in Jerusalem does not exist today, this name is never said in religious rituals by Jews, and the correct pronunciation is currently disputed. The historical pronunciation of YHWH is suggested by Christian scholars to be *Yahweh* based on some historical and linguistic evidence. Orthodox and some Conservative Jews never pronounce YHWH for any reason, especially not *Yahweh*, as it is connotated with (dark-times medieval) Christendom. Some religious non-Orthodox Jews are willing to pronounce it, but for educational purposes only, and never in casual conversation or in prayer. Instead of pronouncing YHWH during prayer, Jews say *Adonai*.

## **Jehovah**

When the Masoretes added vowel pointings to the text of the Hebrew Bible around the 8th century CE, they gave the word YHWH vowels very similar to that of *Adonai*. Tradition has dictated this is to remind the reader to say *Adonai* instead. Later medieval Christian Biblical scholars took this vowel substitution for the actual spelling of YHWH and misinterpreted the name of God as Jehovah. Its use became widespread in Christendom and eventually became the name of a millenarian restorationist Christian denomination with nontrinitarian beliefs distinct from mainstream Christianity, Jehovah's Witnesses.

The Jewish Publication Society translation of 1917, in online versions does use Jehovah once at Exodus 6:3, where this footnote appears in the electronic version:

*The Hebrew word (four Hebrew letters: HE, VAV, HE, YOD) remained in the English text untranslated; the English word 'Jehovah' was substituted for this Hebrew word. The footnote for this Hebrew word is: "The ineffable name, read Adonai, which means the Lord."*

Electronic versions available today can be found at E-Sword or The Sword Project. (Note that as of 2007, the Breslov.com revised copy of the electronic Jewish Publication Society of America Version [1917] contains a single occurrence of "Jehovah" at Exodus 6.3 since at least 2001, but it seems to be a conversion error.

## **Names of the Tetragrammaton**

- *Shem Hashem*—The name of Hashem
- *Shem Havayah*—The name of Havayah (lit., *existence, being*, a permutation of the Tetragrammaton)

## **Other names or titles of God**

### ***Adonai***

Jews also call God *Adonai* (אֲדֹנָי), the Hebrew for "my lords", from *adon* "lord, owner". The singular form is *Adoni*, "my lord". This was used by the Phoenicians for the god Tammuz and is the origin of the Greek name Adonis. Jews only use the singular to refer to a distinguished person: in the plural, "rabotai", literally, "my masters", is used in both Mishnaic and modern Hebrew. The plural form is usually explained as *pluralis excellentiae*. The pronunciation of the tetragrammaton came to be avoided by the Hellenistic period. Jews use *Adonai* instead in prayers, and colloquially would use *Hashem* ("the Name"). When the Masoretes added vowel pointings to the text of the Hebrew Bible around the 8th century AD, they gave the word YHWH vowels very similar to that of *Adonai*. Tradition has dictated this is to remind the reader to say *Adonai* instead. The



Sephardi translators of the Ferrara Bible go further and replace *Adonai* with *A*. Later medieval Christian Biblical scholars took this vowel substitution for the actual spelling of YHWH and misinterpreted the name of God as Jehovah (see above).

### ***Ehyeh-Asher-Ehyeh***

*Ehyeh asher ehyeh* (Hebrew: אהיה אשר אהיה) is the first of three responses given to Moses when he asks for God's name (Exodus 3:14). It is one of the most famous verses in the Hebrew Bible. The Tetragrammaton itself derives from the same verbal root. The King James Version of the Bible translates the Hebrew as "I am that I am" and uses it as a proper name for God. The Aramaic Targum Onkelos leaves the phrase untranslated and is so quoted in the Talmud (B. B. 73a).

*Ehyeh* is the first-person singular imperfect form of *hayah*, "to be". *Ehyeh* is usually translated "I will be", since the imperfect tense in Hebrew denotes actions that are not yet completed (e.g. Exodus 3:12, "Certainly I will be [ehyeh] with thee.").

*Asher* is an ambiguous pronoun which can mean, depending on context, "that", "who", "which", or "where".

Therefore, although *Ehyeh asher ehyeh* is generally rendered in English "I am that I am", better renderings might be "I will be what I will be" or "I will be who I will be", or "I shall prove to be whatsoever I shall prove to be" or even "I will be because I will be".<sup>[13]</sup> In these renderings, the phrase becomes an open-ended gloss on God's promise in Exodus 3:12. Other renderings include: Leeser, "I WILL BE THAT I WILL BE"; Rotherham, "I Will Become whatsoever I please." Greek, *Ego eimi ho on* (ἐγώ εἰμι ὁ ὢν), "I am The Being" in the Septuagint, and Philo, and Revelation or, "I am The Existing One"; Lat., *ego sum qui sum*, "I am Who I am."<sup>1</sup>

### ***EI***

*EI* appears in Ugaritic, Phoenician and other 2nd and 1st millennium BCE texts both as generic "god" and as the head of the divine pantheon. In the Hebrew bible *EI* (Hebrew: אל) appears very occasionally alone (e.g. Genesis 33:20, *el elohe yisrael*, "El the god of Israel", and Genesis 46:3, *ha'el elohe abika*, "El the god of your father"), but usually with some epithet or attribute attached (e.g. *El Elyon*, "Most High El", *El Shaddai*, "El of *Shaddai*", *El `Olam* "Everlasting El", *El Hai*, "Living El", *El Ro'i* "El my Shepherd", and *El Gibbor* "El of Strength"), in which cases it can be understood as the generic "god". In theophoric names such as Gabriel ("Strength of God"), Michael ("Who is like God?"), Raphael ("God's medicine"), Ariel ("God's lion"), Daniel ("God's Judgement"), Israel ("one who has struggled with God"), Immanuel ("God is with us"), and Ishmael ("God Hears"/"God Listens") it usually interpreted and translated as "God", but it is not clear whether these "el"s refer to deity in general or to the god *EI* in particular.

### ***Elah***

**Elah** (Hebrew: אֱלֹהִים), (plural "elim") is the Aramaic word for "awesome". The origin of the word is uncertain and it may be related to a root word, meaning "fear" or "reverence". Elah is found in the Tanakh in the books of Ezra, Daniel, and Jeremiah (Jer 10:11, the only verse in the entire book written in Aramaic.) Elah is used to describe both pagan gods and the one true God.

- Elah-avahati, God of my fathers, (Daniel 2:23)
- Elah Elahin, God of gods (Daniel 2:47)
- Elah Yerushalem, God of Jerusalem (Ezra 7:19)
- Elah Yisrael, God of Israel (Ezra 5:1)
- Elah Shemaya, God of Heaven (Ezra 7:23)

### ***Eloah***

The Hebrew form *Eloah* (אֱלֹהַ), which appears to be a singular feminine form of *Elohim*, is comparatively rare, occurring only in poetry and prose (in the Book of Job, 41 times). What is probably the same divine name is found in Arabic (*lah* as singular "a god", as opposed to *Allah* meaning "The God" or "God", "al" in "al-Lah" being the definite article "the") and in Aramaic (*Elaha*).

*Eloah* or *Elah* may be considered cognates of *Allah* due to the common Semitic root name for (an or the) creator God, as in El (deity) of ancient Near Eastern cosmology. *Allah* (literally, al-'*ilāh*) is also the Arabic name for the God of Abraham in general, as it is used by Arab Christians and traditionally, Mizrahi Jews. Its Aramaic form, 'Alâhâ ܐܠܗܐ in use by modern Assyrian Christians, is taken from the Biblical Aramaic 'Ēlāhā ܐܠܗܐ which was the everyday word for God at the time of Roman occupation.

This unusual singular form of *Elohim* is used in six places for heathen deities (examples: 2 Chronicles 32:15; Daniel 11:37, 38;). The normal *Elohim* form is also used in the plural a few times to refer to multiple entities other than God, either for gods or images (Exodus 9:1, 12:12, 20:3; and so forth) or for one god (Exodus 32:1; Genesis 31:30, 32; and elsewhere). In the great majority of cases both are used as names of the One God of Israel.

## **Elohim**

A common name of God in the Hebrew Bible is *Elohim* (Hebrew: אלהים). Despite the *-im* ending common to many plural nouns in Hebrew, the word *Elohim* when referring to God is grammatically singular, and takes a singular verb in the Hebrew Bible. The word is identical to the usual plural of *el* meaning gods or magistrates, and is cognate to the *'lhm* found in Ugaritic, where it is used for the pantheon of Canaanite Gods, the children of El and conventionally vocalized as "Elohim" although the original Ugaritic vowels are unknown. When the Hebrew Bible uses *elohim* not in reference to God, it is plural (for example, Exodus 20:3). There are a few other such uses in Hebrew, for example *Behemoth*. In Modern Hebrew, the singular word *ba'alim* ("owner") looks plural, but likewise takes a singular verb.

A number of scholars have traced the etymology to the Semitic root *\*yl*, "to be first, powerful", despite some difficulties with this view.<sup>1</sup> *Elohim* is thus the plural construct "powers". Hebrew grammar allows for this form to mean "He is the Power (singular) over powers (plural)", just as the word *Ba'alim* means "owner" (see above). "He is lord (singular) even over any of those things that he owns that are lordly (plural)."

Other scholars interpret the *-im* ending as an expression of majesty (*pluralis majestatis*) or excellence (*pluralis excellentiae*), expressing high dignity or greatness: compare with the similar use of plurals of *ba'al* (master) and *adon* (lord). For these reasons many Trinitarians cite the apparent plurality of *elohim* as evidence for the basic Trinitarian doctrine of the Trinity. This was a traditional position but there are some modern Christian theologians who consider this to be an exegetical fallacy.

Theologians who dispute this claim cite the hypothesis that plurals of majesty came about in more modern times. Richard Toporoski, a classics scholar, asserts that plurals of majesty first appeared in the reign of Diocletian (284-305 BC). Indeed, Gesenius states in his book *Hebrew Grammar* the following:

The Jewish grammarians call such plurals ... *plur. virium* or *virtutum*; later grammarians call them *plur. excellentiae*, *magnitudinis*, or *plur. maiestaticus*. This last name may have been suggested by the *we* used by kings when speaking of themselves (compare 1 Maccabees 10:19 and 11:31); and the plural used by God in Genesis 1:26 and 11:7; Isaiah 6:8 has been incorrectly explained in this way). It is, however, either *communicative* (including the attendant angels: so at all events in Isaiah 6:8 and Genesis 3:22), or according to others, an indication of *the fullness of power and might* implied. It is best explained as a plural of *self-deliberation*. The use of the plural as a form of respectful address is quite foreign to Hebrew.

Various scholars have cited the use of plural as possible evidence to suggest an evolution in the formation of early Jewish conceptions of monotheism, wherein references to "the gods" (plural) in earlier accounts of verbal tradition became either interpreted as multiple aspects of a single monotheistic God at the time of writing, or subsumed under a form of monolatry, wherein the god(s) of a certain city would be accepted after the fact as a reference to the God of Israel and the plural deliberately dropped.

The plural form ending in *-im* can also be understood as denoting abstraction, as in the Hebrew words *chayyim* ("life") or *betulim* ("virginity"). If understood this way, *Elohim* means "divinity" or "deity". The word *chayyim* is similarly syntactically singular when used as a name but syntactically plural otherwise. *Eloah*, *Elohim*, means "He who is the object of fear or reverence", or "He with whom one who is afraid takes refuge". Another theory is that it is derived from the Semitic root "uhl" meaning "to be strong". *Elohim* then would mean "the all-powerful One", based on the usage of the word "el" in certain verses to denote power or might (Genesis 31:29, Nehemiah 5:5).

In many of the passages in which *elohim* [lower case] occurs in the Bible it refers to non-Israelite deities, or in some instances to powerful men or judges, and even angels (Exodus 21:6, Psalms 8:5) as a simple plural in those instances.

### ***Elyon***

The name *Elyon* (Hebrew: עליון) occurs in combination with *El*, YHWH or *Elohim*, and also alone. It appears chiefly in poetic and later Biblical passages. The modern Hebrew adjective "Elyon" means "supreme" (as in "Supreme Court") or "Most High". *El Elyon* has been traditionally translated into English as 'God Most High'. The Phoenicians used what appears to be a similar name for God, Ἐλιον. It is cognate to the Arabic *Aliyy*.

### ***Roi***

In the Hebrew bible Book of Genesis, specifically Gen 16:13, Hagar calls the divine protagonist, El Roi. Roi means "seeing". To Hagar, God revealed Himself as "The God Who sees".

## ***Shaddai***

Shaddai was a late Bronze Age Amorite city on the banks of the Euphrates river, in northern Syria. The site of its ruin-mound is called *Tell eth-Thadyen*: "Thadyen" being the modern Arabic rendering of the original West Semitic "Shaddai". It has been conjectured that *El Shaddai* was therefore the "god of Shaddai" and associated in tradition with Abraham, and the inclusion of the Abraham stories into the Hebrew Bible may have brought the northern name with them (see Documentary hypothesis).

In the vision of Balaam recorded in the Book of Numbers 24:4 and 16, the vision comes from Shaddai along with El. In the fragmentary inscriptions at Deir Alla, though Shaddai is not, or not fully present, *shaddayin* appear, less figurations of Shaddai. These have been tentatively identified with the *šedim* of Deuteronomy 34:17 and Psalm 106:37-38, who are Canaanite deities.

The name *Shaddai* (Hebrew: שַׁדַּי) is used as a modifier to the name of God meaning "the almighty" later in the Book of Job.

In the Septuagint and other early translations *Shaddai* was translated with words meaning "Almighty". The root word "shadad" (שָׁדַד) means "to overpower" or "to destroy". This would give *Shaddai* the meaning of "destroyer" as one of the aspects of God. Thus it is essentially an epithet.

Another theory is that *Shaddai* is a derivation of a Semitic stem that appears in the Akkadian *shadû* ("mountain") and *shaddā`û* or *shaddû`a* ("mountain-dweller"), one of the names of Amurru. This theory was popularized by W. F. Albright but was somewhat weakened when it was noticed that the doubling of the medial *d* is first documented only in the Neo-Assyrian period. However, the doubling in Hebrew might possibly be secondary. In this theory God is seen as inhabiting a mythical holy mountain, a concept not unknown in ancient West Asian mythology (see El), and also evident in the Syriac Christian writings of Ephrem the Syrian, who places Eden on an inaccessible mountaintop.

An alternative view proposed by Albright is that the name is connected to *shadayim* which means "breasts" in Hebrew. It may thus be connected to the notion of God's fertility and blessings of the human race. In several instances it is connected with fruitfulness: "May God Almighty [El Shaddai] bless you and make you fruitful and increase your numbers..." (Gen. 28:3). "I am God Almighty [El Shaddai]: be fruitful and increase in number" (Gen. 35:11). "By the Almighty [El Shaddai] who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts [shadayim] and of the womb [racham]" (Gen. 49:25). Harriet Lutzky has presented evidence that *Shaddai* was an attribute of a Semitic goddess, linking the epithet with Hebrew *šad* "breast" as "the one of the Breast", as Asherah at Ugarit is "the one of the Womb".

It is also given a Midrashic interpretation as an acronym standing for "Guardian of the Doors of Israel" (Hebrew: שְׁרָאֵלִי לְתוֹתֵךְ וּמְרַשׁ). This acronym, which is commonly found as carvings or writings upon the mezuzah (a vessel which houses a scroll of parchment with Biblical text written on it) that is situated upon all the door frames in a home or establishment.

Still another view is that "El Shaddai" is composed of the Hebrew relative pronoun *She* (Shin plus vowel segol), or, as in this case, as *Sha* (Shin plus vowel patach followed by a dagesh, cf. A Beginner's Handbook to Biblical Hebrew, John Marks and Virgil Roger, Nashville: Abingdon, 1978 "Relative Pronoun", p. 60, par.45) The noun containing the dagesh is the Hebrew word *Dai* meaning "enough, sufficient, sufficiency" (cf. Ben Yehudah's Pocket English-Hebrew/Hebrew-English, New York, NY: Pocket Books, Simon & Schuster Inc., 1964, p. 44). This is the same word used in the Passover Haggadah, *Dayeinu*, "It would have been sufficient." The song entitled *Dayeinu* celebrates the various miracles God performed while extricating the Hebrews from Egyptian servitude. It is understood as such by The Stone Edition of the Chumash (Torah) published by the Orthodox Jewish publisher Art Scroll, editors Rabbi Nosson Scherman/Rabbi Meir Zlotowitz, Brooklyn, New York: Mesorah Publications Ltd., 2nd edition, 1994, cf. Exodus 6:3 commentary p. 319.

The Talmud explains it this way, but says that "Shaddai" stands for "Mi she'Amar Dai L'olamo"—"He who said 'Enough' to His world." When God was creating the world, He stopped the process at a certain point, holding back creation from reaching its full completion, and thus the name embodies God's power to stop creation.

It is often paraphrased in English translations as "Almighty" although this is an interpretive element. The name then refers to the pre-Mosaic patriarchal understanding of deity as "God who is sufficient." God is sufficient, that is, to supply all of one's needs, and therefore by derivation "almighty". It may also be understood as an allusion to the singularity of deity "El" as opposed to "Elohim" plural being sufficient or enough for the early patriarchs of Judaism.

To this was latter added the Mosaic conception of YHWH as God who is sufficient in Himself, that is, a self-determined eternal Being qua Being, for whom limited descriptive names cannot apply. This may have been the probable intent of "eyeh asher eyeh" which is by extension applied to YHWH (a likely anagram for the three states of Being past, present and future conjoined with the conjunctive letter vav), cf. Exodus 3:13–15.

## **Shalom**

### ***Shalom*** ("Peace"; Hebrew: שלום)

The Talmud says "the name of God is 'Peace'" (*Pereq ha-Shalom*, Shab. 10b), (Judges 6:24); consequently, one is not permitted to greet another with the word *shalom* in unholy places such as a bathroom (Talmud, *Shabbat*, 10b). The name *Shlomo*, "His peace" (from *shalom*, Solomon, שלומו), refers to the God of Peace. *Shalom* can also mean either "hello" or "goodbye", depending on context (*cf.* "Aloha").

### ***Shekhinah***

*Shekhinah* (Hebrew: שכינה) is the presence or manifestation of God which has descended to "dwell" among humanity. The term never appears in the Hebrew Bible; later rabbis used the word when speaking of God dwelling either in the Tabernacle or amongst the people of Israel. The root of the word means "dwelling". Of the principal names of God, it is the only one that is of the feminine gender in Hebrew grammar. Some believe that this was the name of a female counterpart of God, but this is unlikely as the name is always mentioned in conjunction an article (e.g.: "the Shekhina descended and dwelt among them" or "He removed Himself and His Shekhina from their midst"). This kind of usage does not occur in Semitic languages in conjunction with proper names.

The Arabic form of the word "Sakina سَكِينَة" is also mentioned in the Quran. This mention is in the middle of the narrative of the choice of Saul to be king and is mentioned as descending with the ark of the covenant, here the word is used to mean "security" and is derived from the root sa-ka-na which means dwell:

And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a Symbol for you if ye indeed have faith."

### ***Yah***

The name *Yah* is composed of the first two letters of YHWH. It appears often in names, such as Elijah or Adonijah. The Rastafarian Jah is derived from this, as is the expression Hallelujah. Found in the Authorized King James Version of the Bible at Psalm 68:4. Different versions report different names such as: YAH, YHWH, LORD, GOD and JAH. YAH is the one Moses said is his strength and song. The Glory is given to Yah in the Revelation Of Yahshua to John in Rev 19.1-3-4-6: The four and twenty elders and the four beasts are praising YAH and the much people in white and the voice of a great multitude are worshiping and praising YAH. YAH is HE that is Eternal Everlasting. Yah rides the clouds. YAH sent His Son YAHSHUA, in his name YAH.





## **Trinity or Triune God Head**

The **Trinity** is the Christian doctrine that deals with and describes the nature of God. The doctrine asserts the following:

- There is one and only one God.
- God eternally exists in three distinct persons.
- The Father is God, the Son is God, and the Holy Spirit is God.
- The Father is not the Son, the Son is not the Father, the Father is not the Spirit, etc.

Trinitarianism, God is said to be three persons in one essence, nature, or being. These last three terms are often seen as synonymous, but it can be helpful to understand what each means independently. Theological explanations of the Trinity, especially as developed in the early church, included the use of certain Greek terms which are included below for reference.

### **Essence**

The word "essence" may be defined as the intrinsic or indispensable properties that serve to characterize or identify something. Essence describes what it is to be God. The three persons of the Godhead share the **same** essence, and God's essence is immaterial. With this understanding, the doctrine of the Trinity continues to assert monotheism, an essential and easily found belief within Scripture.

### **Nature**

The word "nature" may be defined as the essential characteristics and qualities of a person or thing. Sometimes "nature" is synonymous with "essence." Ontologically, each of the three members of the Trinity possess the same essential nature.

### **Being**

The word "being" may be defined as the state or quality of having existence. The triune God of Scripture eternally exists and has eternal being. Again, along with a monotheistic understanding, there is **one and only one** being, that is, God.

### **Person**

The word "person" may be defined as the composite of characteristics that make up an individual personality. Scripture presents separate individualities of the Father, Son, and Holy Spirit, as distinguished from the "essence" of the Godhead that unites them.

### **Homoousios**

*Homoousios* is a Greek term that means "of the same substance". It was used against Arianism to define the relationship of Jesus and God the Father. They were of the same substance, or in other words, were of the same being.

### **Heteroousios**

The Greek term *heteroousios* was used by Arius to describe the nature of Jesus. It means "of a different substance" and thus Arianism seeks to describe Jesus as being separate from God the Father. Reactions escalated and resulted in the Council of Nicea where it was affirmed that Jesus and the Father were of the same substance (*homoousios*).

### **Homoiousios**

Used by Eusebius of Caesarea, *homoiousios* means "of a similar substance". This is in contrast to the Nicene affirmation that Jesus and God the Father are *homoousios*, "of the same substance." Christians at that time believed that even if they were of *similar* substance, the result was a Jesus who was *not* identical with the redemptive God of the Old Testament. Furthermore, if he had a similar divine substance, an immediate problem arises with the doctrine of monotheism. Thus, at the Council of Nicea the church affirmed that Jesus and the Father were of the *same* substance.

### **Perichoresis**

*Perichoresis* is a Greek term used to describe the triune relationship between each person of the Godhead. It can be defined as co-indwelling, co-inhering, and mutual interpenetration. Charles Hodge explains that this term was used "to express the Scriptural facts that the Son is in the Father, and the Father in the Son; that where the Father is, there the Son and Spirit are; that what the one does the others do (the Father creates, the Son creates, the Spirit creates), or, as our Lord expresses it, '[whatever the Father does, that the Son does likewise]' (John 5:19). So also what the one knows, the others know. '[For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God]' (1 Cor. 2:10, 11)."

### **Cults and Non-Trinitarians**

Many cults do not believe in the Triune God or Trinity. These cults also reject Hell. I personally like the concept of no hell, but sadly know it is there.

In Jehovah's Witness theology, only God the Father is the one true and almighty God, even over his Son Jesus Christ. While the Witnesses acknowledge Christ's pre-existence, perfection, and unique "Sonship" with God the Father, and believe that Christ had an essential role in creation and redemption, and is the Messiah, they believe that only the Father is without beginning. They say that the Son had a beginning, and was "brought forth" at a certain point, as the Father's First and Only-begotten, and as the Father's only direct creation, before all ages. They emphasize God the Father, in their services, studies, and worship, more than Christ the Son. In their theology, they teach that the Father is greater than the Son. The Witnesses, though they do give relative "worship" ("proskyneo") to Jesus as God's Son and Messiah, and pray through Him as Mediator, do not give him the same degree of worship or service as they give to God the Father

In Mormonism, the most prominent conception of God is as a divine council of three distinct beings: Elohim (the Father), Jehovah (the Son, or Jesus), and the Holy Spirit. The Father and Son are considered to have perfected, material bodies, while the Holy Spirit has a body of spirit. Mormons believe that the Father is greater than both the Son and Holy Spirit. This conception differs from the traditional Christian Trinity; in Mormonism, the three persons are considered to be fully separate gods, but united in will and purpose. Mormons often refer to this Council as the "Godhead" to distinguish it from the traditional Trinity. As such, the term Godhead has a different meaning than the term as used in traditional Christianity. In essence, there is no difference between Mormonism and Islam. Both religions have more in common than with Christianity. Both Mormons and Islam have a different gospel given to them from an angel. But are religions based upon works, both make Jesus not the only begotten son of the Father. Both have different levels of heaven or planets and both have celestial sex after death. Both reject hell and neither can guarantee salvation except by Islamic martyrdom.

## **Creation**

All evolution theories are false and base all theory on five mis-concepts.

1. There is no God.
2. Mankind is basically good
3. The earth must be millions of years old.
4. Human reasoning will explain the unexplained.
5. Science is not faith.

I realize that many of you have been trained to accept evolution without even thinking about it. The world has condition us as children to accept the theory that we came from apes that came from single cells that came from non-life. This world loves that theory but you need to think about creation and how to defend it. We have many in the church and in leadership that doubt the virgin birth and the 6 day creation story. I believe both and I have done my homework to disprove both. I want you to start thinking of these concerns, they are huge.

Our primary focus should be knowing and defending the Gospel. Sadly most of you will never understand that, but we need to think about how wonderful Jesus really is for the Bible says He made everything. If you have a problem with that statement, don't take it up with me; take it up with the Bible.

You do not have to throw out your brains or any true, scientifically testable and verifiable science to believe in a literal six, 24-hour day creation that took place approximately six thousand years ago. We can believe that the Creator, the Lord

and Savior Jesus Christ, created everything fully functional and mature. He displayed His ability to act without the human necessity of time by His miracles.

We humans have accepted a couple of lies for a long time, that evolution is fact and that there is no God. It in fact takes more faith to believe in evolution than in creation. Believing in evolution is more about the will than the intellect. It's not really science, for evolution is only a theory and a thin theory it is. Most people that argue about this have been drilled and trained in to believing this lie. I realize creation is a difficult area to master and understand. But I cannot accept that dinosaurs evolved from single cells and those single cells came from non-life, which many believe came from outer space on a crystal.

That some of dinosaurs came evolved from sea creature and some sea creatures like whale evolved from giant dinosaurs.

No one mentions the plants and vegetation. I cannot believe that our wonderful fruits and vegetables just happen to have wonderful favors and tastes.

It seems that a creator made these fruits; otherwise we should be eating grass and seaweed.

Many evolutionists do not want to examine anything to do with God because that means they have to accept God as the Creator and Life Giver and most evolutionists are rebels, people that are not satisfied with God or morals. I agree somewhat, but the bottom line is if humans are nothing but evolved apes, it makes human life very cheap. It makes abortion and other moral crimes acceptable. Some say that humans and apes have 98% of same DNA. That may be true but it isn't the same mixture or design and that missing 2% is huge. Where is the missing link or links anyways? It seems to me that the missing link was more evolved that the existing apes, it seems it didn't survive.

The most intelligent evolutionists I have spoken to agreed somewhat with my arguments, but one held me down on the subject of dog breeds. He is convinced that dog breeds are proof of evolution. No, dog breeds are still dogs, they are adaptations, and they did not evolve into another species. That is what evolution is, a species that divides and changes in to a new species, like a dog becoming a cat or an ape, or a human.

I would like to say that the Evolutionist who makes the claims that they are rationalist and/or realists. They are very good at saying that Creationist and Bible Believers are not rational. I say that I believe that the miracles of Jesus are real because they are not fantasy for even today, with modern medicine, the dead can be brought to life, the sick are being healed and lives are being changed. But I do not see any creatures being transformed or any current evolution.

It seems to me that cats and dogs should have evolved in to some other creature by now. Maybe developed wings or teeth that regenerate, or ape developing speech or use of hand tools and not sticks.

Christopher Hitchens, a leader of atheism movement, claims "What can be asserted without proof can be dismissed without proof". I believe Hitchens uses this statement to dismiss Christian and Creation believers but in fact, his statement can be utilized to dismiss evolutionary theories as well, for they have no proof other than adaptations. Hitchens is also wrong in his assertion, for you can choose to accept or reject evidence in proving the truthfulness of the argument. I believe this is called deductive reasoning. Hitchens is more interested in ideology than intellect, more about his will than archeological evidence.

Evolutionists make claims that they are rationalist and/or realists. They are consistent at saying that Creationist and Bible Believers are not rational. I believe that the miracles of Jesus are real because even without faith we see the dead being brought to life, the sick are being healed and lives are being changed, so these things are possible and common. But I do not see any creatures being transformed by any current evolution.

It seems to me that cats and dogs should have evolved into some other creature by now or a legitimate missing link could have been found. I figure with everything I have been trained in to believing dogs and cats should have developed wings or teeth that regenerate, or developing speech. Now, us who called Followers of Jesus learn faith by hearing the Word. Our Evolutionists do the same, it is a counterfeit faith and a counterfeit word but essentially they believe and trust in evolution because they hear the word or the message of evolution and never check it out, they fear God because of their lusts.

Creationists and Evolutionists have many things in common, the difference is hope, and evolutionists have no hope. Are you ready to bring a message of hope and love to these lost souls? Are you willing to tell them the Good News? Most Followers of Jesus will not do it unless a non-believer is hurting and happens to ask them about Jesus. This case is extremely rare and I doubt if most would even share the Gospel while wanting for this extreme opportunity.

I want to introduce two of the leaders of creation science and there are several more out on the internet, these men that have given everything to tell the truth and set the captives free. Please visit their websites and download everything and distribute it to your flock.

## **Kent Hovind**

Evangelist Kent Hovind became a Christian at age sixteen and immediately desired to serve Christ with his life. While serving as a Sunday school teacher, a church bus worker, and an avid soul winner in his public high school of more than 2,000, he continued to seek God's purpose for his life. His keen interest in math and science throughout his high school career prompted his enrollment at Illinois Central College as a science major. After two years of undergraduate work there, he felt God calling him to full-time Christian service and completed his bachelor of religious education at Midwestern Baptist College of Pontiac, Michigan in 1974.

For fifteen years, he taught high school math and science, during which time he completed his master's degree in education. While researching and writing his doctoral dissertation on the subject of creation vs. evolution, he saw the tremendous need for exposing evolution as a dangerous, religious world-view, and for arming Christians with scientific evidence that there are no contradictions between true science and the Bible. In response to these needs, shortly after finishing his Ph.D. in education, he began the full-time ministry of Creation Science Evangelism.

Since its beginning in 1989, his ministry continues to grow as Dr. Hovind has spoken more than 900 times each year in public and private schools, churches, university debates, and on radio and television broadcasts. His humorous, fast-paced, illustrated seminars provide documented evidence against the unscientific and unscriptural theory of evolution. The information presented concerning dinosaurs in the Bible and a few that are still alive today reflects his extensive study in the field of cryptozoology. Dr. Hovind's goal is to strengthen the faith of believers, to confound and to convict the evolutionists, and to win the lost to Christ. He offers \$250,000 to anyone with real scientific evidence for evolution.

## **Dr. Hovind's Testimony**

I accepted Jesus Christ as my personal Savior February 9, 1969. As I began studying the Bible, I realized that what I was being taught about the theory of evolution could not be reconciled with the Genesis account of creation. My further training in science and the Bible caused me to search carefully for the truth in this great conflict. After teaching high school science for 15 years and speaking on the creation/evolution subject thousands of times, I can say with all certainty that the Bible is the infallible, inspired, inerrant Word of the living God. The universe was created in 6 literal 24 hour days about 6,000 years ago (Matthew 19:4; Exodus 20:11; Genesis 1 & 5).

Modern science textbooks are wrong about the age of the earth and the place dinosaurs hold in history. Dinosaurs were created with man and were on the ark with Noah. After the flood they were hunted to the point of extinction in most parts of the world by man. A few dinosaurs are still alive in various parts of the world today! My research in cryptozoology (living dinosaurs) is of great interest to

Christians and the lost alike. I now travel and speak on this topic to try to strengthen the faith of believers, confound and convict the evolutionists, and win the lost to Christ.

Creation Science Evangelism (CSE) is a leading Christian-apologetics ministry, defending the literal interpretation of the Genesis creation account from the theory of evolution. CSE was founded in 1989 by Dr. Kent Hovind, from a desire to spread the Gospel of Jesus Christ through the science of God's creation. Today, CSE is an international ministry with some of the most requested resources on the topics of creation, evolution, dinosaurs, and the Bible.

**<http://www.creationtoday.org/>**

## **Jobe Martin**

Jobe Martin, a native of Bloomsburg, PA, was a biology major at Bucknell University and a 1966 graduate of the University of Pittsburgh Dental School. After spending two years in the Air Force, he established a private dental practice at NASA in Houston. Jobe and his wife, Jenna Dee, moved to Dallas in 1971 when he assumed a teaching post at the Baylor College of Dentistry. In 1982, he made the decision to enroll at Dallas Theological Seminary. He graduated in 1986 with a Masters of Theology in Systematic Theology. Dr. Martin also has an Associate's Degree in Business from Eastfield Community College in Dallas.

Dr. Jobe Martin has spent the last twenty years studying the topic of Biblical Creation vs. Evolution, and lectures frequently on the subject. He began his scientific career as a dentist, and a believer in Darwinian evolution, as he had been taught in numerous courses in high school, undergraduate school, and dental school.

Some of his Christian students at the Baylor College of Dentistry challenged him to prove to them that evolution was a correct, complete and accurate explanation for the origin of the earth and all of its abundance of unique life forms.

As Dr. Martin studied the topic in order to educate these students in evolution, he began to see that most of the world is heavily indoctrinated from their earliest education to believe in an earth that was created billions of years ago in the Big Bang, and life which evolved from non-life. Yet in reality there is very little scientific evidence to back up this version of origins.

Over the course of the next decade, Dr. Martin became an expert on the subject, and has uncovered countless pieces of evidence that the Big Bang, evolution of life from non-life, and an earth billions of years old are simply not factually provable, and are in fact, somewhat incredible.

Please check out his creation information if possible. He has a free electronic book that identifies the problem with evolution. It is not part of your assignment but great information and a huge resource to have available especially when defending creation.

<http://www.evolutionofacreationist.com/>



## **Definitions**

### **Constitution**

A **constitution** is a set of fundamental principles or established precedents according to which a state or other organization is governed. These rules together make up, i.e. constitute, what the entity is. When these principles are written down into a single or set of legal documents, those documents may be said to comprise a written constitution.

Constitutions concern different levels of organizations, from sovereign states to companies and unincorporated associations. A treaty which establishes an international organization is also its constitution in that it would define how that organization is constituted. Within states, whether sovereign or federated, a constitution defines the principles upon which the state is based, the procedure in which laws are made and by whom. Some constitutions, especially written constitutions, also act as limiters of state power by establishing lines which a state's rulers cannot cross such as fundamental rights.

### **The Scientific and Changing Meanings of the Terms**

Lay people often misinterpret the language used by scientists. And for that reason, they sometimes draw the wrong conclusions as to what the scientific terms mean. You need to know these terms and defend the truth.

We as Believers and Creationists have one tough road and that is the language we need to learn, the problem being this language changes. I call it part of the political correctness doctrine which is nothing but a pack of lies. One of these lies is the changing definition of terms such as Theory. It is much like talking to a Jehovah Witness, they too define terms to their specific needs and no one really knows what they are talking about.

Example of this problem: I saw a red car go down the street. You would have an idea that the car was colored red, but red means something totally different to a person that has been trained in wordplay. These people are sincere and honest, they have been duped. Red could mean green to them.

Jehovah Witnesses are good at switching the meanings of Jesus, Michael, God, time, Greek and Torture Stake. These terms are not the same as we believe or can define, they made up their own language.

The same has happened and is happening in the scientific realm, I should say the ideological scientific realm where ideals and ideas trump research and reason. It all started in the Garden and expanded with Charles Darwin, whose grandfather came up with all the original idea, basically Grandpa Darwin hated God and this thought passed to his beloved grandson. He became very popular during the time of the American Civil War and yet, his work is old and most of the theories proven false, like life from non-life, Charles Darwin and the Origin of Species has made millions and millions of dollars.

They claiming to be seekers of truth, accept a lie rather than the truth. I suggest obtaining a copy and reading it, if you can, for it is pure science fiction.

I have debated many scientists on these issues, all of them claim to know of Charles Darwin and his work and yet I doubt if any of these scientist have really read his work. I guess it would be like a man that claims to be a preacher and has never read or understood the bible, there would be lots of negative and emotional responses to defend his spiritual knowledge when in fact he has none.

The bottom line, the scientists have no room for God, they reject his son, they are comfortable in this fantasy. In this fantasy, they can justify abortion and other sin. They have no problem calling us "haters and hateful and making laws to limit us. So in essence, instead of honest research, they make limits to protect their religion with strict doctrine. Somewhat like most early and a few Christians do today. It is often easier to live under law than grace and scientist prefer law. They twist theories and make them in to law. We as Believers have done the same, but we have the Holy Spirit that convicts us to repent. The scientist does not have that privilege.

Basically, the term theory used to mean an idea and suggestion of the scientific process, today this term means fact and that it is scientifically proven. They make this stuff up just as they claim we made God up. These same scientists reject any archeological proof of Jesus and call it a myth. We do the same to their theory of evolution. They do not want any God or morals to destroy their socialistic beliefs, their fantasy.

**Hypocrisy:** I want to talk a little about hypocrisy. The majority of the scientists that have blind faith on evolution are no different than Believers than will not witness to non-believers; both groups of people have a huge fear of rejection, or a fear of man. So before you decide that Evolutionists are terrible, think about followers of Jesus that go their entire lives without telling another person about the amazing love of the Savior.

Somehow, all these science fiction movies and books have provided an excellent means of training these scientists into believing they are not responsible to God and have become an intellectual god. They do not recognize the difference between being training and educating themselves. They are comfortable thinking inside the box. Most people are comfortable being told what to think and how to think, when in reality they are not thinking at all.

Be prepared to know the language, for it is evolving.

Three such terms that are often used interchangeably are "scientific law," "hypothesis," and "theory."

In layman's terms, if something is said to be "just a theory," it usually means that it is a mere guess, or is unproved. It might even lack credibility. But in scientific terms, a theory implies that something has been proven and is generally accepted as being true.

Here is what each of these terms means to a scientist right now, but years ago these meant something different:

**Scientific Law:** This is a statement of fact meant to describe, in concise terms, an action or set of actions. It is generally accepted to be true and universal, and can sometimes be expressed in terms of a single mathematical equation. Scientific laws are similar to mathematical postulates. They don't really need any complex external proofs; they are accepted at face value based upon the fact that they have always been observed to be true.

Specifically, scientific laws must be simple, true, universal, and absolute. They represent the cornerstone of scientific discovery, because if a law ever did not apply, then all science based upon that law would collapse. Some scientific laws, or laws of nature, include the law of gravity, Newton's laws of motion, the laws of thermodynamics, Boyle's law of gases, the law of conservation of mass and energy, and Hook's law of elasticity.

**Hypothesis:** This is an educated guess based upon observation. It is a rational explanation of a single event or phenomenon based upon what is observed, but which has not been proved. Most hypotheses can be supported or refuted by experimentation or continued observation.

**Theory:** A theory is what one or more hypotheses become once they have been verified and accepted to be true. A theory is an explanation of a set of related observations or events based upon proven hypotheses and verified multiple times by detached groups of researchers. Unfortunately, even some scientists often use the term "theory" in a more colloquial sense, when they really mean to say "hypothesis." That makes its true meaning in science even more confusing to the general public. In general, both a scientific theory and a scientific law are accepted to be true by the scientific community as a whole. Both are used to make predictions of events. Both are used to advance technology.

In fact, some laws, such as the law of gravity, can also be theories when taken more generally. The law of gravity is expressed as a single mathematical expression and is presumed to be true all over the universe and all through time. Without such an assumption, we can do no science based on gravity's effects. But from the law, we derived the theory of gravity which describes how gravity works, what causes it, and how it behaves. We also use that to develop another theory, Einstein's General Theory of Relativity, in which gravity plays a crucial role. The basic law is intact, but the theory expands it to include various and complex situations involving space and time.

The biggest difference between a law and a theory is that a theory is much more complex and dynamic. A law describes a single action, whereas a theory explains an entire group of related phenomena. And, whereas a law is a postulate that forms the foundation of the scientific method, a theory is the end result of that same process.

## **Scripture to back up my claims from the Message Roman Chapter 1**

### **Ignoring God Leads to a Downward Spiral**

18-23 But God's angry displeasure erupts as acts of human mistrust and wrongdoing and lying accumulate, as people try to put a shroud over truth. But the basic reality of God is plain enough. Open your eyes and there it is! By taking a long and thoughtful look at what God has created, people have always been able to see what their eyes as such can't see: eternal power, for instance, and the mystery of his divine being. So nobody has a good excuse. What happened was this: People knew God perfectly well, but when they didn't treat him like God, refusing to worship him, they trivialized themselves into silliness and confusion so that there was neither sense nor direction left in their lives. They pretended to know it all, but were illiterate regarding life. They traded the glory of God who holds the whole world in his hands for cheap figurines you can buy at any roadside stand.

24-25 So God said, in effect, "If that's what you want, that's what you get." It wasn't long before they were living in a pigpen, smeared with filth, filthy inside and out. And all this because they traded the true God for a fake god, and worshiped the god they made instead of the God who made them—the God we bless, the God who blesses us. Oh, yes!

26-27 Worse followed. Refusing to know God, they soon didn't know how to be human either—women didn't know how to be women, men didn't know how to be men. Sexually confused, they abused and defiled one another, women with women, men with men—all lust, no love. And then they paid for it, oh, how they paid for it—emptied of God and love, godless and loveless wretches.

28-32 Since they didn't bother to acknowledge God, God quit bothering them and let them run loose. And then all hell broke loose: rampant evil, grabbing and grasping, vicious backstabbing. They made life hell on earth with their envy, wanton killing, bickering, and cheating. Look at them: mean-spirited, venomous, fork-tongued God-bashers. Bullies, swaggerers, insufferable windbags! They keep inventing new ways of wrecking lives. They ditch their parents when they get in the way. Stupid, slimy, cruel, cold-blooded. And it's not as if they don't know better. They know perfectly well they're spitting in God's face. And they don't care—worse, they hand out prizes to those who do the worst things best!

## Attributes of God

The following are a few of the hundreds of wonderful attributes of the Father. I really am not qualified to describe any of these few attributes, for I am nothing but dust and trained by lukewarm church.

### Glory

God and the Lord Jesus require and deserve honor and glory. Glory is hard to describe, the word translates to something worthy or weighty or dignified.

1. **exaltation:** the fame, admiration, and honor that is given to somebody who does something important
2. **achievement:** something that brings or confers admiration, praise, honor, or fame
3. **praise of deity:** praise and thanksgiving offered as an act of worship to a deity "Glory to God in the highest."
4. **awesome splendor:** majesty or splendor
5. **astounding beauty:** beauty that inspires feelings of wonder or joy "the glory of a bright spring morning"

### Worship

We say we love God and yet He loves worship from us and we have watered that down to a few minutes on Sunday morning. If you have a problem with that statement, take it up with the Holy Spirit.

1. *transitive and intransitive verb* **treat somebody or something as deity:** to treat somebody or something as divine and show respect by engaging in acts of prayer and devotion
2. *intransitive verb* **take part in religious service:** to take part in a religious service
3. *transitive verb* **love somebody deeply:** to love, admire, or respect somebody or something greatly and perhaps excessively or unquestioningly

### Grace

Thank God for grace for we wouldn't have a chance. Grace is part of the system that saved me and you.

1. **elegance:** elegance, beauty, and smoothness of form or movement
2. **politeness:** dignified, polite, and decent behavior "She fended off queries with her usual grace."
3. **generosity of spirit:** a capacity to tolerate, accommodate, or forgive people
4. **prayer at mealtimes:** a short prayer of thanks to God said before, or sometimes after, a meal

### Mercy

1. **compassion:** kindness or forgiveness shown especially to somebody a person has power over "The judge showed mercy and imposed the shortest sentence he could."

2. **compassionate disposition:** a disposition to be compassionate or forgiving of others "a killer completely without mercy"
3. **something to be thankful for:** a welcome event or situation that provides relief or prevents something unpleasant from happening "It was a mercy that no one was hurt in the accident."
4. **easing of distress:** the easing of distress or pain "The supply convoy was on a mission of mercy."

## God Is Everlasting

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And Abraham planted a grove in Beersheba, and called there on the name of the LORD, **the everlasting God.**

[Genesis 21:33](#)

Blessed be the LORD God of Israel from **everlasting, and to everlasting.** Amen, and Amen.

[Psalms 41:13](#)

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](#)

Thy throne is established of old: **thou art from everlasting.**

[Psalms 93:2](#)

For the LORD is good; **his mercy is everlasting;**  
and his truth endureth to all generations.

[Psalms 100:5](#)

But **the mercy of the LORD is from everlasting to everlasting**  
upon them that fear him, and his righteousness unto children's children;

[Psalms 103:17](#)

**The righteousness of thy testimonies is everlasting:**  
give me understanding, and I shall live.

[Psalms 119:144](#)

**Thy kingdom is an everlasting kingdom,**  
and thy dominion endureth throughout all generations.

[Psalms 145:13](#)

## Assignment #4

## Understanding God

Date \_\_\_\_\_

Name \_\_\_\_\_

E-mail \_\_\_\_\_

Now we will look at the Father or God; Jehovah or Yahweh.

I want you to tell me the following and this is not an easy assignment. Although it might look short and sweet.

If possible, explain with scriptures and list your references. I know some of my precious students will not have access to materials and that is okay. If that is the case, do the best you can with what you got.

1. Who is God the Father? References 1 John 4:16, John 4:24, 1 Peter 1:15-16  
Hebrews 12:29

2. Where did He come from? Rev. 1:8 Psalm 90:2

3. How old is God? Rev 1:8, Gen 21:33 Psalm 90:2

4. What is His Name, He only has one name, and all the others are titles.  
Hint: Exodus 3:14

5. What are some of His titles and what do these mean? Try to focus on the Father's titles. Hint many start with El or have el in the name.



6. If possible write the Hebrew letter or copy the Hebrew letter that represents God?

7. Can God sin? Some say He lied or can lie, what about you? Titus 1:2  
Titus 1:2, Psalm 119:29, Psalm 119:163

8. Does God really love you? But doesn't He love everyone in an unseen manner? John 3:16, Deuteronomy 7:8, 33:3, Ephesians 5:2

9. How can a loving God send sinners to Hell? Especially if Hell was not made for humans? A difficult question for many Luke-warm believers and non-believers. I like to think that if I had my own kingdom, would I need prisons for my law breakers or would I love the law breakers and allow them to be free? Or would I allow the people that hated me and my son to live with the people who loved me and my son? Romans 6:23

10. Is there other ways to Heaven than Jesus? Many claim so. 1 Cor 6:9, 1 Cor 15:50, John 14:6

**Acts 4:10 NASB**

Let it be known to all of you and to all the people of Israel, that [g]by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—[h]by [i]this *name* this man stands here before you in good health. 11 [j]He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, *but* WHICH BECAME THE CHIEF CORNER *stone*. 12 And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”

11. Many people say, is the God of the Old Testament the same as the God of the New Testament? After all O.T. God was harsh and mean at times. Did He change? John 13:13

**Hebrews 13:8**

Jesus Christ *is* the same yesterday and today and forever. <sup>9</sup> Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who<sup>1</sup> were so occupied were not benefited.

12. Define the word "Constitution". Is the Bible a constitution?

13. Explain the word "Creation".

14. Is evolution still considered a theory and what is a theory? Do you agree in any fashion to this faith?

15. Do a word study of the biblical word(s) “heart” and describe to me what kind of heart God requires and what type of heart you have.

16. If you love God, then write a love letter to God.

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Chino Valley, AZ 86323

**It is best to e-mail either one of the professors for information. You can choose one professor or the other. Or one will be assigned to you.**

**You can fax the assignment to us (928) 472-0747**

**I prefer that you e-mail us. Sometimes it takes a week or so for me to return your grades to you.**

**We as unpaid instructors will make mistakes and we do not know all the answers, in fact, we know very little. Please be patient with us and forgive us if we offend you. We want the best for you and for Lord Jesus.**

**You can proceed to lesson 5.**

***If you fail the assignment, you will be required to re-do the assignment until you pass it.***