

God The Father Chose

gp253» (4) In the New Testament it speaks of God the Father choosing people to be his sons through Jesus Christ ([Eph 1:3-5](#)). And since it is the Father who chooses, so does the BeComingOne of the Old Testament, for both the Father and the BeComingOne are the same being (note [Isa 44:1-2](#); [43:10](#); [49:7](#); [Psa 89:3](#); [105:43](#); [106:4](#), [5](#), [23](#); see “Predestination Paper” [NM8]).

YHWH Of Old Testament Is The Father

gp254» (5) The BeComingOne is called the Father in the Old Testament, and calls himself the Father: “You, O BeComingOne, art our *Father*, our Redeemer” ([Isa 63:16](#)). “For I am a *Father* to Israel, and Ephraim is my first-born” ([Jer 31:9](#)). “But now, O BeComingOne, you art our *Father*; we are the clay, and you our potter; and we all are the work of your hand” ([Isa 64:8](#)). “Thus, says the BeComingOne, the Holy One of Israel, and his Maker, Ask me of things to come concerning my *sons*, and concerning the work of my hands command you me” ([Isa 45:11](#)). “And David said, Blessed be you, BeComingOne of Israel our *Father*, from the age and to the age” (1 Chron 29:10). “He shall cry unto me [the BeComingOne], You art my *Father* my God, and the rock of my salvation” ([Psa 89:26](#)). Compare this with such verses as [John 20:17](#). “I will be his *Father*” ([2Sam 7:14](#), [1-29](#)). Compare in context [Psalms 2:7](#) with [Hebrews 1:1](#), [5](#) and [Psalms 110:1](#) with [Hebrews 1:1](#), [13](#).

“See” The Father?

gp255» (6) Now some will say that God the Father could not be the God of the Old Testament, for scripture says that no one has seen the Father ([John 1:18](#); [5:37](#)). Since some did “see” the God of the Old Testament (Moses “saw,” [Deut 5:4](#); [34:10](#)), this is proof that Jesus Christ’s Father is not the BeComingOne of the Old Testament. But this is wrong, for did Christ say *no* one had seen his Father?

gp256» “And the Father himself, which has sent me, has borne witness of me. *You* have neither heard his voice at any time, nor seen his shape. And you have not his word abiding in you: for whom He has sent, him you don’t believe” ([John 5:37-38](#)).

gp257» Notice verse 38 that the ones (“You”) Jesus was speaking to didn’t have the word abiding *in* them. Now in 1 [John 2:14](#) we see that real Christians do have the word of God in them. John is writing to Spiritual Christians and says, “I have written unto you, young men, because you are strong, and the word of God abides *in you*” (1 [John 2:14](#)). Hence, we know that Jesus was speaking to non-Spiritual people when he spoke in [John 5:37-38](#).

gp258» Notice carefully: “Not that any man has seen the Father, except he which is of God, he has seen the Father” ([John 6:46](#)). “If you had known me, you should have known my Father also: and from henceforth you know him, and have seen him” ([John 14:7](#)). “He that is of God hears God’s words: you therefore hear them not, because you are not of God” ([John 8:47](#)). We see that those of God are able to “see” the Father, at least in a Spiritual sense. Because God is spirit, then those of God can/will “see” God at least Spiritually. And soon they will see God as he is, and in the truest possible sense (see GP 10). Those who “saw” God in the Old Testament saw him in a vision or transfiguration ([Deut 34:10](#); [Num 12:8](#)).

Outside of visions, no one had seen the true God in a physical sense (except to see Jesus Christ, who is the image of God, see GP 5, GP 10), because the true God is Spiritual and because the true God is the BeComingOne [He (who) Will-Be], whose completeness is yet to be manifested. Also see “Can we see spirits?” in GP 3. Eventually the true God will incorporate the entire new creation into Himself ([1Cor 15:28](#)).

gp259» God the Father is the BeComingOne (YHWH) of the Old Testament as shown herein.

GP 3: Angels, Spirits, and the WORD of God

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gp260» In order to continue our study on God we need to know something about angels, spirits, and the WORD of God. What are angels? What is spirit? Can we see spirit? What was the WORD ([John 1:1](#)) in the age before the resurrection of Jesus Christ? We say what was he before Christ’s resurrection, for after it a new dimension was added to the WORD’s make-up (GP 5).

What are Angels?

Angels are Spiritual Messengers or Word Carriers

gp261» The word “angel” is translated from a Hebrew word (*malak* # 4397) that means *messenger* and from a Greek word (*aggelos* # 32) that means *messenger*. An angel is a messenger. An angel brings the words of someone else. An angel or messenger is a spiritual being ([Heb 1:7](#)). An angel is a spiritual being who brings messages or words from someone else. All angels or spirits were created by God the Father ([Psa 148:2-5](#); [Col 1:16](#); [Heb 12:9](#)). A few verses seem to indicate that the angels (“sons of God”) existed at the beginning of creation ([Job 38:4-7](#); [Gen 1:14-19](#); [Rev 1:20](#)).

Two Kinds of Angels: Good & Evil

gp262» There are two kinds of angels:

- **Good Angels:** The good angels are holy angels ([Mat 25:31](#); [Mark 8:38](#)). They are called elect angels ([1Tim 5:21](#)). They cannot die ([Luke 20:36](#)). They have great power and serve God’s will by listening to his voice and carrying out his commandments ([Psa 103:20-21](#)). The age before Christ was subjected to angels ([Heb 2:2-5](#); [Acts 7:53](#)) and they spoke through the fathers and prophets of Israel ([Heb 1:1](#)). They are spirit, or that is, made from spirit ([Heb 1:7](#)) and thus are invisible ([Job 4:15-16](#)), except when seen in visions (see below). They will come with Christ at the end of the age to resurrect God’s saints ([Mat 25:31](#); [24:31](#); [Mark 8:38](#); [Luke 9:26](#); [Rev 14:3-4](#)). There was a special angel mentioned in the Bible that carried the very words of the BeComingOne (see below).
- **Evil Angels:** There are evil angels who carry words and thoughts of evil and they are testing mankind in the old age (NM20, “Other Mind”). These angels were appointed to a hell-fire judgment before the cosmos began ([Mat 25:41](#); [Jude 1:6,13](#); [Rom 9:22](#); [Prov 16:4](#); [1Pet 2:8](#); [2Pet 2:4](#); NM8; NM9; NM24). Adam and Eve were tested by an evil angel ([Gen 3:4-7](#); [Rev 20:1-2](#); [12:9](#)). An evil angel called Satan destroyed Israel and tested Job ([1Chron 21:1,12](#); [Job 1:6-12](#); [2:6](#)). For some reason this evil angel is called “angel of the LORD” ([1Chron 21:12](#)). Satan even tries to pass himself off as “an angel of light” ([2Cor 11:14](#)). But this angel is associated with God’s anger or God’s wrath, and as shown in [chapter 1](#) and the God’s Wrath Papers (PR4 to PR5) This angel is in some way the “left side” of God who was predestinated before creation began, and in that sense he is an “angel of the LORD” carrying out the works of the “left side” of God. As the good angels are invisible, so are the evil angels ([Num 22:22-31](#)).

gp263» Before we continue our study on angels we need to remember that “angels” were associated with the WORD of God in the Old Testament including the giving of the Ten Commandments ([Heb 2:2](#); [Acts 7:38,53](#), [Gal 3:19](#)). Apparently the old world before Jesus Christ was subject to angels ([Heb 2:1-5](#)). In the new age we are to be subjected to Christ ([Heb 2:5-8](#)). As of now (before Christ’s return) all are not yet subjected to Christ ([Heb 2:8](#)), but in the near future all will be put under Christ and his rule ([Psa 110:1](#); [Acts 2:32-36](#); [Heb 2:8-10](#); [1Cor 15:23-28](#); see GP6). There is confusion about this. We need to understand how the WORD was given through angels in the Old Testament, and the connection of these angels to the LORD, or Jehovah, or the BeComingOne of the Old Testament.

gp264» There was a very close connection between the angels of the Bible and the BeComingOne (YHWH) or the “LORD” of the Bible. Sometimes it is very difficult to see the difference between the “angel of the BeComingOne and the BeComingOne himself.

Angels Closely Associated with God

Angel of the Lord

gp265» Who was the “angel of the LORD [YHWH]” or more correctly the “angel of the BeComingOne” in the Old Testament, and in a few places in the New Testament of the Bible, the “angel of the Lord”? In the New Testament, the word “Lord,” the Greek *Kurios*, is the word used instead of the “BeComingOne” or *YHWH*. The “angel of *Kurios*” translated as the “angel of the Lord” in many versions of the New Testament equals the “angel of the BeComingOne” of the Old Testament. One of the reasons *Kurios* was used in the New Testament instead of *YHWH*, was because of the *Septuagint* (See GP 1 under “More Details”).

Hagar and the Angel

gp266» Now the *angel* of the BeComingOne was talking to Hagar, and right after the angel had spoken to her the verse reads: “And she called the name of the BeComingOne [YHWH] that spoke to her, *You God sees me*: for she said, Have I also here looked at him that sees me?” ([Gen 16:13](#)) Check the English translation like the Moffatt, NEB, etc. and the Greek *Septuagint* versions, they all say the same thing. Literally from Hebrew, “she called the NAME, YHWH, the one speaking to her: you God [el] of vision.”

gp267» After the angel spoke to her, Hagar called the NAME of the BeComingOne who spoke to her *El roi* or “God of seeing,” and asked herself if she had looked on the God of seeing or vision. She also named the well she was standing by, “*Beerlahairoi*,” or “the well of the living one who sees me.” In these scriptures the angel of the BeComingOne, the God of sight, and the NAME of the BeComingOne are closely connected. Why?

gp268» “And God [elohim] heard the voice of the lad; and the *angel* of God [elohim] called to Hagar out of heaven, and said unto her, What ails you, Hagar? fear not; for God [elohim] has heard the voice of the lad where he is” ([Gen 21:17](#)). The angel of God? God heard, and the angel of God called. In these verses the angel of God and God are closely connected.

Abraham and the Angel

gp269» “And the *angel* of the BeComingOne called unto Abraham out of heaven the second time. And said, By myself I have sworn” ([Gen 22:15, 16](#)). What? The angel of the BeComingOne called to Abraham and said, “By myself I have sworn.” Notice in the New Testament where Paul describes the same event: “For when God made promise to Abraham, because he could swear by no greater, he swore by himself” ([Heb 6:13](#)). Does Paul call this *angel* of the BeComingOne, God? The answer is no, as we will see. But by comparing both verses it appears that way. Here again the angel and God are closely connected.

Jacob and the Angel

gp270» Now Jacob was blessing Ephraim and Manasseh when he said: “the *angel* which redeemed me from all evil bless the lads” ([Gen 48:16](#)). Jacob is asking an angel to bless his lads; he says this angel is “the redeemer.” [Genesis 48:16](#) in the KJV is a mistranslation. It should read: “the angel the redeemer of me from all harm, may he bless the boys.” “The redeemer” in [Gen 48:16](#) is the same Hebrew word as [Isa 49:7](#), “Thus says the BeComingOne, (the) Redeemer of Israel,” except with the additional article, “the.” But who is the redeemer? “I have mercy on you says the BeComingOne your Redeemer” ([Isa 54:8](#)). “I will help you [Jacob], says the BeComingOne, your Redeemer, the Holy One of Israel” ([Isa 41:14](#)). Jacob in [Gen 48:16](#) apparently spoke of an angel which redeemed him from evil, but the BeComingOne said in [Isaiah 41:14](#) that He was that redeemer. Since the BeComingOne is the redeemer ([Isa 41:14](#); [49:7](#); [54:8](#)), then the angel (the messenger or agent) of the BeComingOne is the agent of the redeemer and his redemption.

Moses and the Angel

gp271» “And the *angel* of the BeComingOne appeared to him in a flame of fire out of the midst of a bush: and he [Moses] looked, and, behold, the bush burned with fire, and the bush was not consumed” ([Ex 3:2](#)). (In other words this “angel of the

BeComingOne” looked like he was on fire much like Christ’s face appears in the pictures of his glory, [Matthew 17:2](#).) “And when the BeComingOne saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses ... Moreover he said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God” ([Ex 3:2, 4, 6](#)). Do not these verses seem to say the *angel* of the BeComingOne appeared in the midst of the bush (V. 2), and he who called out of the bush was God (V. 4). In fact, this angel of the BeComingOne was apparently the God (elohim) of Abraham, Isaac, and Jacob. There is a very close connection between the angel and the BeComingOne.

gp272» This is confirmed in [Acts 7:30-33](#): “And when forty years had passed, an *Angel* of the Lord [*YHWH*] appeared to him in the desert of Mount Sinai, in a flame of fire in a bush. And Moses saw and wondered at the sight. And as he was coming near to look, a voice of the Lord came to him: ‘I am the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob.’” Here it says Moses drew near to a bush where an angel of the Lord appeared, and the *voice* of the BeComingOne (YHWH) came out of it, and said that he was the God of Abraham, Isaac, and Jacob. Furthermore in an inspired speech by Stephen we read, “This is he [Moses], that was in the church in the wilderness with the *angel* which spoke to him in mount Sinai, and with our fathers: who received the lively oracles [Ten Commandments] to give unto us” ([Acts 7:38](#)). Notice that Stephen had already spoken about an angel of the Lord who appeared in a bush in verse 30, but now he says it was an angel who *spoke* to Moses in mount Sinai when the commandments were given.

Balaam and the Angel

gp273» Notice that the Bible’s rendition of the angel and Balaam’s ass. In [Numbers 22:22, 23, 24, 25, 26](#), and verse 27 it shows the *angel* of the BeComingOne standing in the way of the ass that Balaam was riding. Then in verse 28: “and the BeComingOne opened the mouth of the ass....” And verse 31, “then the BeComingOne who was there with the ass and Balaam, and he opened the eye of Balaam and the mouth of the ass.”

gp274» Notice verse 35, “and the *angel of the BeComingOne* said unto Balaam, Go with the men; but *only the word that I shall speak unto you, that you shall speak*.” And, “and the BeComingOne put a word in Balaam’s mouth...” ([Num 23:5](#)). And again, “must I not take heed to speak that which the BeComingOne has put in my mouth?” (V. 12) Further, “and the BeComingOne met Balaam, and put a word in his mouth...” (V. 16). Compare [Numbers 22:35](#) with [Numbers 23:5, 12](#), and [16](#). The “angel of the BeComingOne” and the “BeComingOne” are used interchangeably in these verses because the angel is the agent of the BeComingOne as the messenger of a general is the agent for that general. Also notice that this angel is somehow “for an adversary [Satan] against” Balaam. This cannot be understood without knowing the significance of the cherubs in the holy of holies, which we discuss in later chapters of this work. Again we see the close connection between the angel of the BeComingOne and the very BeComingOne.

Gideon and the Angel

gp275» “And the *angel* of the BeComingOne appeared unto him [Gideon], and said unto him, The BeComingOne is with you” ([Judges 6:12](#)). Notice the angel of the BeComingOne appeared. “And the BeComingOne looked upon him” (V. 14). And again, “and the BeComingOne said unto him” (V. 16). The angel of the BeComingOne appeared, but the BeComingOne looked and talked. And further in verse 20 it says: “and the angel of God said unto him.” And again, “then the angel of the BeComingOne put forth the end of the staff that was in his hand... Then the angel of the BeComingOne departed out of sight. And when Gideon perceived that he was an angel of the BeComingOne, Gideon said, Alas, O Lord(s) BeComingOne [YHWH — not ‘GOD’], for because I have seen the angel of the BeComingOne face to face” (V. 21, 22). Again the angel or messenger of the BeComingOne and the BeComingOne (YHWH) are closely connected.

Manoah and the Angel

gp276» “And an *angel* of the BeComingOne appeared unto the woman ... then the woman came and told her husband, saying, A man of God [thus, the angel of the BeComingOne, looked like a man] came unto me and his countenance was like the countenance of an angel of the God ... the angel of the God came again unto the woman ... her husband was not with her. And the woman ... ran, and showed her husband ... And Manoah [her husband] arose and went after his wife, and came to the man [or angel, V. 6] ... And the angel of the BeComingOne said unto Manoah ... And Manoah said unto the angel of the BeComingOne” ([Judges 13:3, 6, 9, 11, 13, 15](#)).

gp277» Remember this angel of the God/BeComingOne looked like a man with an appearance like the angel of God. In verse 15 Manoah asks the “man” to stay and he will fix him something to eat. In verse 16 the angel of the BeComingOne declines the offer, but tells the husband to offer the food to the BeComingOne, “for Manoah knew not that he [the ‘man’] was an angel of the BeComingOne” (V. 16). Next the husband asks the “man’s” name, but the angel says it is secret (V. 17 & 18). Then Manoah offers his kid of the goats to the BeComingOne, but at that time the angel of the BeComingOne did an amazing work, for he ascended as a flame into heaven (V. 19 & 20). In the Greek translation, the *Septuagint*, of the Old Testament, the Greek words indicate that the angel disunited or separated in form when he did this amazing act of ascending in a flame. This must have amazed Manoah and his wife for they didn’t know it was an angel since he looked like a man. “But the angel of the BeComingOne did no more appear to Manoah and his wife. Then Manoah knew that he (the ‘man’) was an angel of the BeComingOne. And Manoah said unto his wife, We shall surely die, because we have *seen God*. But his wife said unto him, If the BeComingOne were pleased to kill us...” (V. 21-23). Again the angel or messenger of the BeComingOne and the BeComingOne (YHWH) are closely connected.

Jacob and the Angel

gp278» “And Jacob was left alone; and there wrestled a *man* with him until the breaking of the day” ([Gen 32:24](#)). In [Hosea 12:2, 4](#) it identifies this “man” Jacob wrestled with as an *angel*. Thus, Jacob was wrestling an angel (in a dream?) who looked like a man. Jacob asks this angel his name, but the angel asks a rhetorical question and then blesses him ([Gen 32:29](#)). Jacob then calls the place where he wrestled with the angel/man — *Peniel*, which means “the face of God.” Jacob calls this angel/man, *Peniel*, for he saw God face to face: “I have seen God face to face, and my life is preserved” (verse 30, cf [Ho 12:3, 4](#)). This event is of a dual significance because it also prophesies of Jacob [Israel, the true Church] until the breaking of the great day of the Lord when Jacob will be redeemed and see God as he is (1 [John 3:2](#)). Again the angel or messenger of the BeComingOne and the BeComingOne (YHWH) are closely connected.

Angel of God’s Presence

gp279» In Isaiah it speaks of “the angel of his [the BeComingOne’s] presence” who saved Israel, and with his love and pity he redeemed them and carried them all the days of old ([Isa 63:9, 7-8](#)). Now the angel of the BeComingOne’s presence redeemed Israel. Jacob [Israel] spoke of this same angel ([Gen 48:16](#)), a redeeming angel who blesses. This same angel is described in [Genesis 32:24-30](#), and is the angel who changed Jacob’s name to Israel. As explained before, this angel looked like a man, but Jacob said he saw the face of God. Further we’ve shown in [Judges 13:1-23](#) that Manoah and his wife had seen an angel of the BeComingOne who looked like a man, who then transformed himself into the flame of fire and ascended into heaven, *and* they said that seeing this angel of the BeComingOne/God, who looked like a man, was like seeing God. We’ve also shown that the redeemer is the BeComingOne of the Old Testament who is Jesus Christ’s Father: “said the BeComingOne, and your Redeemer, the Holy One of Israel” ([Isa 41:14](#)).

gp280» Who is this angel of His presence? The angel of the BeComingOne is the answer. The Hebrew word translated in the King James Version as “presence” (*paniyim*, # 6440) is in the plural form, but is used as if it were in the singular form. It means, face(s). It was the angel of the BeComingOne who led Israel out of Egypt and appeared to Moses ([Exo 32:34; 33:14, 15; Isa 63:9](#); etc.). The angel of the BeComingOne’s presence is the angel of the BeComingOne/God. He is described again in the New Testament as Gabriel.

Gabriel and the Angel

gp281» Now “Gabriel” means, *man of God*. Notice in [Judges 13:1-25](#), that the angel of the BeComingOne/God that appeared to Samson’s parents, was called God (V. 22), but he looked like a man (V. 11). Now Samson’s mother, the wife of Manoah, called this angel of the BeComingOne, “a man of God” (V.6). The very word Gabriel means, man of God.

gp282» We have shown that the “angel of his presence” in [Isaiah 63:9](#) is the angel of the BeComingOne. Further the angel Gabriel is the angel of the BeComingOne as we will show. As Satan is called many names in the Bible and as each name helps to describe some characteristic of Satan, so too is the angel of God called many names.

gp283» Note in Luke’s first chapter that an angel of the Lord appears to Zechariah, the father of John the Baptist (V. 11, 12). This angel of the Lord in answering a question by Zechariah (V. 18), says to him: “I am Gabriel [“man of God”], that stand in the presence of God...” (V. 19).

gp284» The angel of the Lord (YHWH) says he is Gabriel. And Gabriel means, “man of God.” And the angel of the BeComingOne/God of the Old Testament is called “a man of God” ([Judges 13:6](#)) because he looks like a man ([Gen 32:24; Jud 13:6, 11](#)). Furthermore, it is Gabriel who stands in the presence of God as does the angel of [Isaiah 63:9](#). Let’s go back to the Old Testament for a moment to further help connect the BeComingOne of the Old Testament with the angel of the BeComingOne.

Joshua, Satan, and the Angel

gp285» Notice in Zechariah 3:1 that Joshua was standing before the angel of the BeComingOne and Satan was ~~there~~ too. Verse one tells us Joshua and Satan were standing before the angel of the BeComingOne. But in verse two, “and the BeComingOne said to Satan, The BeComingOne rebuke you, O Satan.” And in verse three it again tells us they were standing “before the angel.” And in verse six it is the angel of the BeComingOne speaking, but in verses seven and nine it says the BeComingOne spoke. Reading this, one has to almost conclude, that the “angel of the BeComingOne” and the “BeComingOne” are one and the same person. The Bible doesn’t say the angel of the BeComingOne each time but alternates with either angel of the BeComingOne or BeComingOne. With what has already been shown you, we know that there is a very close connection between the angel of the BeComingOne, and the BeComingOne.

Moses, Satan, and Michael the Archangel

gp286» Notice the BeComingOne or the angel of the BeComingOne says to Satan, “The BeComingOne rebuke you, O Satan” ([Jude 3:2](#)). Compare this with: “Yet Michael the archangel, when contending with the devil [Satan] ... said, the Lord rebuke you” ([Jude 1:9](#)). Now Satan in Jude is contending over Moses while in Zechariah, Satan was contending about Joshua. But where in the Bible does it say Satan comes before a regular angel of heaven? In Job it says “there is a day when the sons of God came to present themselves before the BeComingOne and Satan came also among them” ([Job 1:6; 2:1](#)). Notice Satan is before the BeComingOne or BeComingOne in Job, and is contending against Job at that time (V. 1:9, 10). While in Zechariah, it was Joshua he contended against, and in Jude it was Moses. Actually as Gabriel is another name for the angel of the BeComingOne, so too is Michael. The word “Michael” means, “who is God.”

gp287» Notice Jude calls Michael the archangel. The word in Greek means, *chief* angel. The prefix of the Greek word translated “archangel” means, *chief*, or *beginning*, or *headship*, or *first* in place or time, or *prince*. Thus, Michael is the head-angel, or first-angel, or beginning-angel, or chief-angel, or prince angel. Notice what Michael is called elsewhere in the Bible, the “great prince” ([Dan 12:1](#)), and “your prince” ([Dan 10:21](#)). Michael is the great-angel, the prince-angel, the first-angel, the head-angel, the archangel. It is Michael who “stands for the children of your [Daniel’s] people” ([Dan 12:1](#)). Who are the children of Daniel’s people? By verses 2 and 3 of the 12th chapter of Daniel and the *New Mind Papers*, we can perceive that these children are those who are resurrected at Christ’s coming. Michael is the angel who will stand up and deliver the Spiritual Christians at the end of the age of Satan’s misrule (See the *New Mind Papers*). The angel of the BeComingOne is Michael, the first-angel. Could another angel be above the angel of the BeComingOne. No, the angel of the BeComingOne is the chief-angel, the archangel.

gp288» In [Daniel 12:1](#) it says that Michael will stand up for the children of God. But in [Isaiah 40:10](#) it says the “BeComingOne will come with strong hand, and his arm shall rule for him: behold, his reward is with him....” Again there is a very close connection between the BeComingOne (YHWH) and the angel of the BeComingOne.

Job, Satan, and the LORD

gp289» A comparative survey of the phrase “sons of God” indicates that this expression is used in the Bible as not only meaning physical sons of God (those who are sons of Adam, for Adam was a “son,” so to speak, of God), but also spiritual sons of God, or angels. Notice the following where the LORD spoke to Satan and even in some way directed or gave Satan permission to do certain things to Job:

- [Job 1:6](#) Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. 7 The LORD

said to Satan, "From where do you come?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." 8 The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil." 9 Then Satan answered the LORD, "Does Job fear God for nothing? 10 "Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 "But put forth Your hand now and touch all that he has; he will surely curse You to Your face." 12 Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD. ([Job 1:6-12](#))

- [Job 2:1](#) Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. 2 The LORD said to Satan, "Where have you come from?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." 3 The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him to ruin him without cause." 4 Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life. 5 "However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face." 6 So the LORD said to Satan, "Behold, he is in your power, only spare his life." 7 Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head. ([Job 2:1-7](#))

In the book of Job it has the Lord speaking to Satan and directing him or giving him permission to do certain bad things to Job. We can look upon this as the BeComingOne's (YHWH) "predestinating permission" for Satan to do certain things in this age, things predestinated before the cosmos, before law, and before sin. This may be hard to understand, but a thorough reading of this book should help you to understand.

Joshua and the Chief-Angel

gp290» When Joshua was near Jericho he "saw a man" with a sword drawn who said he was the commander of the army of the BeComingOne (YHWH) ([Josh 5:13-15](#)). Joshua put his face down to the ground (a sign of worship) and asked, what my lord(s) is the message for his (YHWH) servant.

gp291» Who is this "commander of the army of the LORD" (NIV); or the "captain of the host of the LORD" (KJV); or the "prince of Jehovah's host" (Young's Literal Translation)? The Hebrew word translated commander or captain or prince is *sar* (# 8269) which means prince, head, chief, captain, general, etc. This is the same Hebrew word translated "prince of the host" (KJV) in [Daniel 8:11](#), or "prince of princes" (KJV) in [Daniel 8:25](#), or "prince" (KJV) in [Daniel 11:21](#) and [12:1](#). This great prince of Daniel was Michael the angel.

gp292» The Hebrew word translated army or host by some is *Tseba* (Tsaba, # 6635) which means a "mass" of things, people, soldiers, angels, etc. It is the Hebrew word in such translations as "LORD of Hosts" (KJV) in such books of the Bible as Isaiah and Jeremiah.

gp293» Thus, this "man" that Joshua saw was the prince of the host of Yehovah, or the prince of the host of the BeComingOne. With the information shown to you in chapter 3, we see this "man" was the great chief angel of the BeComingOne: Michael.

Review: Angels Close Connection to the BeComingOne

We have seen angels closely associated with the BeComingOne in the cases of Hagar, Abraham, Jacob, Moses, Balaam, Gideon, Manoah, Gabriel ("man of God"), Joshua, Michael, and Job. So close are these associations that it is difficult to see if there is any difference between the angels and the very BeComingOne. But since we know that the true God was, it will be all in all ([Rev 1:8](#); [1Cor 15:28](#)), whose spirit is everywhere ([Psa 139:7](#); [Jer 23:24](#); [1Kings 8:27](#)), and since we know that angels occupy location (a place in the cosmos versus all the cosmos), and are *messengers* of another one, then we know for these reasons and others that the angel of the BeComingOne is not in the truest sense the true God, the "BeComingOne" or the YHWH.

Angel of the BeComingOne (YHWH) is not the BeComingOne (YHWH)

gp294» So far in GP 3 we have seen the very close connection between the BeComingOne (YHWH) and the angel of the BeComingOne. In some scriptures they appear to be the same. But there are scriptures that indicate they are not the same.

(1) Notice that the "word of the BeComingOne" came to Zechariah ([Zech 1:1](#)). Now notice the prayer of the *angel* of the BeComingOne:

- ZEC 1:12: Then the Angel of the BeComingOne answered and said, "O BeComingOne of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?" 13 And the BeComingOne answered the angel who talked to me, with good and comforting words.

The angel of the BeComingOne prayed to the BeComingOne (YHWH) and asked Him a question, and the BeComingOne answered. This is proof that the angel of the BeComingOne (YHWH) and the BeComingOne (YHWH) are not exactly the same.

(2) Another proof that the angel of God AND God are not exactly the same is that God is Spirit ([John 4:24](#)) and God's spirit fills all ([Jer 23:24](#)). Angels also are spirits ([Heb 1:7](#)), but do not fill all. Angels appear in locations and thus are not the fullness of God. No single angel in himself can be the true God, because the true God fills all. But angels can and do represent God, or speak for God: they are agents of God.

gp295» The very Hebrew word translated into angel in the Old testament, and the very Greek word translated into angel in the New Testament means, "messenger." The angel of the BeComingOne (YHWH) is the agent or ambassador of the BeComingOne (YHWH). A messenger of God brings the words of God. A messenger of a king brings the words of the king. The words that a messenger speaks in the name of a king, are the very words of the king. The message or words of the messenger (angel) of God are the very *words* of God. This is why there is a close connection in the Bible between the angel of God or the angel of the BeComingOne and the BeComingOne, for the angel of the BeComingOne brought the WORD of the BeComingOne.

NAME Given To the Word/Angel

gp296» One very important fact we need to know is that the angel of the BeComingOne (YHWH) was given the NAME of the true God:

- "Behold, I send an angel before you, to keep you in the way, and to bring you to the place which I have prepared. Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions: FOR MY NAME IS IN HIM" ([Exo 23:20-21](#), KJV).

- "See, I am sending an angel ahead of you to guard you along the way and to bring you to the place I have prepared. Pay attention to him and listen to what he says. Do not rebel against him; he will not forgive your rebellion, since my NAME is in him" ([Exo 23:20-21, NIV](#)).

gp297» This angel had the NAME (YHWH) in him. This angel with the NAME in him was the angel of the BeComingOne (YHWH) (compare [Isa 63:9](#) and proof in GP 3). This angel spoke in the NAME of God; he spoke the BeComingOne's WORD. Remember here that God's very Name is a verb, a verb in the imperfect tense – God very Name tells us that God is BeComing (GP1). This is the great hint that God's Name carries: He is BeComing. He is, He (who) will be. He is the BeComingOne.

Cherubs and the Angel between them

gp298» As we learn in Part 16 of the *New Mind Papers*, Moses' tabernacle was made according to the pattern of the heavenly tabernacle (NM16; [Heb 9:1-9, 23-24](#)). In the tabernacle there was a place called the holy of holies. The typical most holy of holies had two cherubs in it, and *between* these cherubs the BeComingOne used to appear and speak to Moses:

- "There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel. ([Exodus 25:22](#))
- Now when Moses went into the tent of meeting to speak with Him, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim, so He spoke to him. ([Numbers 7:89](#))
- The LORD said to Moses: "Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for I will appear in the cloud over the mercy seat. ([Leviticus 16:2](#))

Since we know the BeComingOne is Spirit and his spirit fills all (or will fill all), then we know that the BeComingOne himself did not appear between the cherubs, but the angel or messenger or agent of the BeComingOne appeared. How do we know this? As we are seeing in GP3, there is an angel that is closely connected to the BeComingOne. So close, it is difficult sometimes to differentiate between them. This angel went with Israel and gave them the law through Moses ([Ex 23:20ff](#); [Acts 7:30, 38](#); [Heb 2:2, 5](#); see all of GP 3). "The angel the one speaking to him [Moses] in the Mount Sinai" ([Acts 7:38](#), Greek text). This angel was the one that spoke to Moses in the bush and with the fathers of Israel, and this angel is the one who gave the commandments to Moses in Mount Sinai ([Acts 7:30,35,38](#)). This angel is the angel with God's Name (YHWH) in him ([Ex 23:20-21](#)). The Spirit in Paul told us that in the past God had put mankind under angels (Heb 21-2, 5), but now he has put us under his Son ([Heb 1:2](#); [2:5,8-10](#); [1Cor 15:23-28](#)). God spoke to mankind through his angels in the Old Testament. Once we understand that the Spirits in the prophets, were Spiritual messengers or angels ([Heb 1:1](#)), then we further understand how angels ruled before Jesus Christ. This angel who spoke to Moses represented the God who is becoming, for he was the angel who spoke between the cherubs over the mercy seat. The cherubs and the mercy seat represent the BeComingOne (GP8).

Word of God

Word of the BeComingOne

Word: Spoken by an Angel or Spiritual Messenger

gp299» "For if the word [logos] spoken through angels proved steadfast, and every transgression and disobedience received a just reward ... For He has not put the world to come, of which we speak, in subjection to angels" ([Heb 2:2, NKJ](#)).

gp300» The word or logos was spoken through angels. As [Acts 7:38, 53](#) indicate, the ten commandments were also given through an angel. And this world was in subjection to angels as Hebrew 2:5 indicates. But this angel(s) spoke the very message or word of God, with the power that goes with these words. The words of God have power because all God's words come true ([Isa 46:11](#), etc.).

- In [Genesis 15:1](#), "the word of the BeComingOne came to Abram."
- In [Exodus 24:3, 4](#), "And Moses came and told the people all the words of the BeComingOne ... And Moses wrote all the words of the BeComingOne ..."
- In [Deuteronomy 5:4, 5](#), "The BeComingOne talked with you face to face in the mount out of the midst of the fire (I stood between the BeComingOne and you at that time, to show you the word of the BeComingOne)" But as [Exodus 3:2](#) and [Acts 7:30ff](#) say, it was the angel who appeared in the bush that appeared on fire. Therefore Moses gave Israel the word of the BeComingOne that Moses received from the angel of the BeComingOne.
- In [Judges 2:4](#), "And it came to pass when the angel of the BeComingOne spoke these words"
- In [Isaiah 1:10](#), "Hear the word of the BeComingOne."
- In [Jeremiah 1:2](#), "To whom the word of the BeComingOne came"
- In [Ezekiel 1:3](#), "The word of the BeComingOne came expressly to Ezekiel"
- In [Hosea 1:1](#), "The word of the BeComingOne came to Hosea"
- In [Joel 1:1](#), "The word of the BeComingOne came to Joel ..."
- In [Jonah 1:1](#), "Now the word of the BeComingOne came to Jonah"
- In [Micah 1:1](#), "The word of the BeComingOne came to Micah"
- In [Zephaniah 1:1](#), "The word of the BeComingOne which came to Zephaniah"
- In [Haggai 1:1](#), "...came the word of the BeComingOne by Haggai"
- In [Zechariah 1:1](#), "... came the word of the BeComingOne to Zechariah"

gp301» In [Zechariah 1:1](#) we see the Hebrew word *debar* translated "word" in English is also *logos* in the Greek translation. The same applies to [Haggai 1:1](#), [Zephaniah 1:1](#), [Micah 1:1](#), [Jonah 1:1](#), [Joel 1:1](#), [Hosea 1:1](#), [Ezekiel 1:3](#), [Jeremiah 1:2](#), and [Isaiah 1:10](#).

gp302» The LOGOS or the WORD of the Old Testament was the angel of The BeComingOne (YHWH). **The messenger (or angel) of the BeComingOne (YHWH) is the WORD of the true God.** This Word was also described in the New Testament by John:

- "In the beginning was the WORD, and the WORD was with God, and the WORD was God. 2 He was in the beginning with God. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men." ([John 1:1-4](#))

This translation is not literal, and it should read:

- [John 1:1](#) In [the] beginning was the WORD, and the WORD was toward the God, and God was the WORD. 2 He was in the beginning toward the God. 3 All things have being [aor] through him, and outside of him have being not one [thing] which have received being. 4 In him was life, and the life was the light of men. ([John 1:1-4](#), BCB; see Notes GP5)

Therefore the WORD, or angel of the BeComingOne, was toward the true God. The angel was the messenger of the great coming one, the BeComingOne, and so his WORD was in reference and toward this great coming God, the God that will be all in all (GP6). Power was given to this WORD, this angel, to create the cosmos.

Can we see Spirits?

gp303» But can spirit ever be seen? Or is spirit absolutely invisible to physical eyes? What is vision anyway? Is it possible that angels or spirits cannot be seen by any kind of eye? Could it be that angels or spirits have no form? Could it be spirits are intelligent modes of energy or power?

Analogous to Burning Flames or Wind

gp304» Now spirits themselves have no flesh and bones ([Luke 24:3](#)). Further, spirits or angels are represented by burning flames (Heb 1:7). Burning flames have no particular form, but they do have position — they exist in a certain area. And [Job 4:15-16](#) shows us spirits or angels have no form: “Then a spirit passed before my face ... but I could not discern the form thereof: an image was before mine eyes.” He could not comprehend any form, yet there was a spiritual image before his eyes. In verse 8 of John 3 Jesus made an allegory between Spirit and the wind and says as one cannot see the wind so also he cannot see the spirit. Something that is spiritual is something that is not easily detectable by sight, touch, smell, or by our other senses. Spirit is analogous to air: you cannot see air but we see the effect of its wind; spirit is invisible but we see the effects on mankind’s behavior: either good or bad.

gp305» Thus, it is impossible to actually physically see the *spiritual* essence. Remember God through Paul said we could figure out the invisible by what appears (Rom 1:20). God used burning flames to represent angels or spirits, thus from this typical representation we should be able to learn something. And the something we learn, with the verses of [Job 4:15-16](#), is that spirits or angels have no particular form, but are modes of energy or life or power. *Spirits or angels are physically formless modes of energy, or powers, with spatial location, with self-consciousness, and with mental ability.*

Satan a spirit had no Form

gp306» Notice where it describes Satan, in an antitypical way, that it says, “you were perfect in your ways from the day you were created, till iniquity was found in you” ([Ezek 28:15](#)). Satan was beautiful ([Ezek 28:12](#)) in his ways before his first sin; he was not beautiful in his physical appearance, for spirits have no physically manifestable form.

Review of GP 3

gp307» The Word (logos) of God before Christ’s resurrection was a spirit, the chief-spirit, the chief angel, the angel of the BeComingOne. Since “angel” is translated from the Hebrew word *malak*, which means messenger, then the angel of the BeComingOne is the messenger of the BeComingOne. A messenger brings words from someone else. Thus, the messenger of the BeComingOne is the “WORD of the BeComingOne,” for he brought the very words of the BeComingOne. Since the BeComingOne (YHWH) is the proper NAME of the true God, then the WORD is the WORD of the God. The angel of the BeComingOne had the NAME of the God in him ([Exo 23:20-21](#)). The WORD of God or the angel of the BeComingOne represented and stood in the NAME of the God. The age before Jesus Christ was subjected to angels, even the commandments given on Mount Sinai were from an angel ([Acts 7:38](#)).

General Review

gp308» Now let’s clarify what we have learned so far.

In GP 1 we started our search: who or what is God? From the Bible we learned about the apparent paradoxes of God: “I make peace, and create evil: I the LORD do all these things” ([Isa 45:7](#)). God who is Love ([1John 4:8](#)) has somehow and for some reason created evil; He has even killed ([Deut 32:39](#)). But how can God be Love and also a killer?

We next learned that there are two basic laws and one basic fact we must understand in order to rightly perceive the true nature of God: the Law of Contradiction and the Law of Knowledge plus the fact that the God cannot lie.

We then went on and explained the Law of Contradiction.

We further showed the many attributes and titles of God and put forth that “time” is very important in our understanding of the paradoxes of God.

We also showed you the very NAME of the true God: YHWH, or Jehovah, or Yehowah, or He (who) will-be, or the BeComingOne, or the One who was, who is, and who is coming. God’s NAME and its meaning is the real secret in revealing the answer to the Paradoxes of God. God’s NAME is an *imperfect* (incomplete) verb and not as would be expected a *perfect* (complete) verb or a noun. Names are very important in the Bible and many times describe some facet of a person. The true NAME of the true God is important for it is the secret in explaining the apparently unexplainable scriptures about God.

In GP 1 we also looked into the meaning of “with God all things are possible,” the “one Yehowah,” the so-called unchangeableness of God, and other matters concerning the God. What GP 1 does is set the stage in our search for who or what is God.

In GP 2 we learned that Jesus Christ’s Father was the BeComingOne (YHWH) of the Old Testament: He was the Jews’ God.

In GP 3 we learned that the angel of the BeComingOne and the BeComingOne of the Old Testament were closely connected.

Since angels are messengers, this means the angel of the BeComingOne is a messenger of the BeComingOne or this angel is the WORD of the BeComingOne. Therefore, the words that the angel of the BeComingOne spoke belonged to the Great BeComingOne

Power — the true God. This angel stood in the NAME of the true God ([Exo 23:20-21](#)); he represented the great NAME. This angel was in a sense the very WORD of God. The Word (logos) of God before Christ's resurrection was a spirit, the chief-spirit, the chief-angel, the angel of the BeComingOne. The age before Jesus Christ was subjected to angels, even the commandments given on Mount Sinai were from an angel ([Acts 7:38](#)).

GP 4: Jesus Christ the Man

[His Name](#)

[Promised Seed](#)

[God Inside](#)

[God Made Flesh](#)

[Death of Christ the Man](#)

[Jesus' Pre-existence Doctrine](#)

[Melchizedek](#)

[Genealogy of Christ](#)

Who Was Jesus Christ

gp309» Who or what is Jesus Christ? Is he God, man, or man/God? Was he spirit, or human? Did he pre-exist before he was born? What does the Bible mean by saying he is the Son of God?

His Name

gp310» Let's begin with Christ's name. The Bible uses a name not only to point out a person among others, but also to describe that person. For example "Satan" means the hater, or accuser, or adversary. The name "Christ" tells us also something about him. "Christ" in the New Testament is a translation from a Greek word (*Christos*, # 5547) that is equivalent to "Messiah" of the Old Testament, and the Greek word means "anointed" as with oil, and implies to consecrate for an office or religious service. The word "Jesus" is from a Greek word (*Jesous*, # 2424) that means "Jehovah ('s or is) salvation." The meaning of Jesus Christ's name speaks of Jehovah's [the BeComingOne's] anointed savior which Jesus Christ was and is and will be.

Jesus Not Called "Christ" Openly before his Death

gp311» Although we call Jesus Christ, "Jesus Christ," he was not called "Jesus Christ" by his acquaintances before his death, but he was called "Immanuel" and/or "Jesus" because that was the name(s) he was given:

- "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name **Immanuel**, which is interpreted, 'God with us'" ([Matt 1:23](#); see [Isa 7:14](#)).
- "and he [Joseph] called his name **Jesus**" ([Matt 1:25](#)).
- "and, behold, you shall conceive in your womb, and bring forth a son, and shall call his name **Jesus**" ([Luke 1:30](#); see 2:21).

gp312» Before Jesus' resurrection, he was *not* openly called the "Christ" ([Matt 16:15-16, 20](#); [Luke 9:20-21](#)). Only after his resurrection was he called Christ by his disciples and by his apostles. By some of his enemies Jesus was called such names as, *impostor* or *deceiver* ([Matt 27:63](#)). The New Testament writings were written *after* Jesus's resurrection, and thus the writers used "Jesus Christ" because at that time they knew he was the Messiah — the Christ, or the one anointed the YHWH. (See later in this book for details.)

gp313» This is similar to two in marriage. A woman named Mary Jones marries Joseph Smith, so after their marriage she is called Mary Smith. Later in life some may say Mary Smith moved from Seattle to San Jose when she was seven years old, even though Mary Smith was not known as "Smith" when she was seven; she was known as Mary Jones when she was seven. So when the writers of the New Testament say Jesus Christ did this and did that before his death, it did not mean that he was called Jesus Christ at that time. It was only after his death and resurrection (when the New Testament was written) that his followers openly called him, Jesus Christ.

Meaning of Being Anointed

gp314» "Christ" which means *anointed* has a special meaning in context of its usage in the Bible. When one is anointed it represents something, "then Samuel took the horn of oil, and anointed him [David] in the midst of his brethren: and the spirit of the BeComingOne came upon David from the day forward" ([1Sam 16:13](#)). And, "but you are an anointing from the Holy One, and you know all things ... But the anointing which you have received of him lives in you, and you need not that any man teach you: but as the same anointing teaching you all things, and is truth, and is no lie, and even as it has taught you, you shall live in him" (1 [John 2:20, 27](#)).

gp315» Note that after David was anointed, the spirit came to him. And also notice that with the true anointing, "you know all things," the anointing "lives in you," and the anointing "is truth." Now to be spiritually anointed in the highest sense is to receive God's Spirit and that anointing from the Holy One leads you into truth so you know all things concerning the Spiritual (1 [John 2:20, 27](#)).

gp316» To confirm that Spiritual anointing is anointing with the Spirit, compare 1 [John 2:20, 27](#) with: "the Spirit of truth, is come, he will guide you into *all* truth..." ([John 16:13](#)). And, "the Comforter, which is the Holy Spirit, whom the Father will send in my name, He shall teach you all things" ([John 14:26](#)).

gp317» Thus, Christ's own name tells us he is anointed with the Spirit. "The Spirit of the Lord [= YHWH of OT] is upon me,