

THE ABSOLUTE INDEPENDENT SELF-EXISTENT NATURE OF G-D

Exodus 3:14:

SIMPLICITY:
God is Indivisible:
There is no potential
for change.

INFINITY:
Without limits
for Being has no
potential for any
kind of limitation;
Pure Actuality is
infinite

**ASEITY:
(self-existence):**
A Being who is
existence, pure &
simple, could not
have come into
existence or cease to
exist since Being is
existence itself.

Exodus 3:14
LORD

“I AM WHO I AM”

**G-d is Pure Actuality
with No Potentiality
(Ontological Nature
of G-d)**

ETERNALITY:
Without limits
for Being has no
potential for any
kind of limitation;
Pure Actuality is
infinite

IMMUTABILITY:
No potential for
change for a Being
of Pure Actuality is
a Simple Being with
not parts.

NECESSITY:
Pure Actuality has no
potential not to exist, and a
Being with no potential not
to exist must exist
necessarily. What must exist
necessarily is a necessary
Being.

In Exodus 3:14 we have the Hebrew tetragrammaton (four lettered expression) for G-D which denotes “The Self-Existent One.” In essence, G-d is Pure Actuality with No Potentiality. This name for G-d, originally written without vowels, is not pronounced in Judaism in honor, respect, & worship for the sacredness of this covenant name of G-d. Some translate this Hebrew name for G-d into “*Jehovah*” or “*LORD*.” This name for G-d, which is used 6,828 times in Hebrew Bible, is likely related to the verb “*to be*.” This verb, “*to be*” emphasizes the idea that G-d has continual existence in Himself. This name for God is often referred to as an absolute or incommunicable attribute in theological studies. Flowing from this absolute description of G-D are a number of infinite perfections: Simplicity, aseity, immutability, necessity, eternity, & infinity. Thus, G-d is presented in Hebrew Literature as eternally self-existing. This identification with G-d is used in the context of establishing a personal relationship with the Israelites whereby He is their G-d & they are His people (cf. Genesis 12:8). ~ Psalm 145:3.