

# Is God Everywhere?

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God is everywhere present, sees and knows all things

*Proverbs 15:3; Psalms 139:7-10; Job 34:21-22*

God is not everywhere present, neither sees nor knows all things

*Genesis 3:8; 11:5; 18:20-21*

In a previous study: Is God Seen and Heard?, it was explained that the terms "Lord" and "God" need to be examined in their scriptural context to determine which member of the spiritual host is being referred to. This same principle applies to the apparent contradiction in this study. In other words, if the term "Lord" or "God" is used in the context of someone not knowing all things, then it cannot refer to Almighty God who does know all things, including the number of hairs on your head

**Are not two sparrows sold for an assarion (a copper coin)? And yet not one of them will fall upon the earth apart from your Father. <sup>30</sup>And likewise of you, all the hairs of the head have been numbered"** (Mt. 10:29-30; RNT; cf. Lk. 21:18).

It was also explained in the previous study: Is God Seen and Heard?, that the Angel of God, who later became Jesus Christ, carried all the names and titles of his heavenly Father (Ex. 23:20-22; cf. Isa. 9:6-7). Therefore, without careful examination of the scriptural context, it will not be apparent which member of the spiritual host is being referred to. The first Biblical quotation used to claim that God contradicts Himself is a case in point.

And they (Adam and Eve) heard the sound (voice) of the Lord God walking in the garden in

the cool (SHD 7307 - wind; cf. Jn. 3:8) of the day, and Adam and his wife hid themselves from **the presence** (SHD 6440) **of the Lord God** among the trees of the garden (Gen. 3:8; Ed. notes in parentheses; emphasis added).

This scripture contains a great deal of figurative language which can easily hide what took place (cf. Mt. 13:10-16; Lk. 8:10). It is believed that the rebellion of Adam and Eve began in the spirit realm and as a result they were changed into flesh and blood human beings who would then die as a result of their sin (Eze. 18:4b, 20; Rom. 6:23; see studies: Symbolism). The spirit-being who is referred to as, "the presence of the Lord God" in Genesis 3:8, is the individual who would later become known as Jesus Christ. The Hebrew word translated into the English word "presence" is SHD 6440 which is used to describe the Angel of the Lord.

In all their (ancient Israel's) affliction He was afflicted, and the Angel of His **Presence** (SHD 6440) saved them... (Isa. 63:9a; Ed. notes in parentheses; emphasis added).

The Angel of the Lord, who is also described as the Angel of His (i.e. God's) Presence (Isa. 63:9a), was to carry out all the instructions given to him by Almighty God (cf. Jn. 5:19, 30; 8:26-29, 38).

And He (Almighty God) said (to Moses), 'My Presence (SHD 6440) will go with you, and I will give you rest' (Ex. 33:14; Ed. notes in parentheses).

The latter work of this Angel of the Lord is so important, that it was symbolically represented by the showbread that was in the Temple of God.

The table and its (the Temple's) poles, all its utensils, and the showbread (SHD 6440) (Ex. 35:13; cf. 39:36; Ed. notes in parentheses).

On the table of the showbread (SHD 6440) they (the priests) shall spread a blue cloth... (Nu. 4:7a; Ed. notes in parentheses).

So the link between the Angel of the Presence (SHD 6440) and the showbread (SHD 6440) is made in order to understand that this Angel fulfilled what the showbread really represented. It pictured the Bread of Life that would eventually become Jesus Christ.

The Jesus said to them, 'Amen, Amen, I say to you, it is not Moses who has given you the bread out of heaven, but my Father gives you the true bread from heaven, <sup>33</sup>for the bread of God is the one (the Angel of the Lord) coming down out of heaven, and gives life to the world' (Jn. 6:32-33; RNT; Ed. note in parenthesis).

Jesus said to them, 'I am (have become) the bread of life'... (Jn. 6:35a; RNT; Ed. note in parenthesis).

Therefore, "the presence of the Lord God" in the Garden of Eden described the spirit being who was referred to later as the Angel of the Lord, and this angel would eventually become Jesus Christ when he was born as the Son of Man. Because Jesus Christ is not all-knowing (cf. Mt. 24:36; Mk. 13:32) or present everywhere (omniscient), he asked the question in Genesis 3:9, "Where are you?" Almighty God would not ask that question because He would know where Adam and Eve were at all times.

Another scripture used by those who wish to accuse God of contradicting Himself, is Genesis 18:20-21. When reading this section of scripture it is important to ask which member, or members, of the heavenly host are being referred to. The first clue is found in Genesis 18:1-15 when the spirit-beings who visited Abraham appeared like men in the same manner that the angelic Commander of the Army of the

Lord appeared to Joshua (cf. Jos. 5:13-15). Not only did they appear like men, they also had a meal with Abraham. Following this meal, they went down to Sodom and Gomorrah to witness the actions of the cities. As Abraham's property was elevated above the plain in which Sodom and Gomorrah were situated, the angels traveled downwards. Therefore, the phrase "I will go down now" does not refer to Almighty God coming down from heaven as some assume (cf. Gen. 13:1-12).

Then the men (angels; cf. Gen. 19:1) rose from there and looked toward Sodom, and Abraham went with them to send them on the way. <sup>17</sup>And the Lord (Angel of Almighty God) said (to the other two angels who were with him), 'Shall I hide from Abraham what I am doing, <sup>18</sup>since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? <sup>19</sup>For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord (Almighty), to do righteousness and justice (cf. Ps. 119:172), that the Lord (Almighty) may bring to Abraham what He has spoken to him. <sup>20</sup>And the Lord (Angel of Almighty God) said, 'Because the outcry against Sodom and Gomorrah is great, and because their sin is very grievous, <sup>21</sup>I will go down now and see whether they have done altogether according to the outcry against it that has come to me; and if not I will know (Gen. 18:16-21; Ed. notes in parentheses).

The "Lord" in Genesis 18:2 did not have enough first-hand proof that the behavior of the citizens in Sodom and Gomorrah warranted capital punishment. Therefore the "Lord" (Angel of the Lord) took two witnesses with him and these witnesses were also angels (cf. Dt. 17:6; 19:15; 2Cor. 13:1; Gen. 19:1). This activity is another proof that Almighty God delegates His authority and does not micro-manage His creation. He

gives tasks to the loyal host of heaven, and they are expected to fulfill their responsibilities (cf. Ps. 103:20-21; 104:4; Heb. 1:7, 14). This same principle applies time and again throughout scripture. In fact the next scripture, used to claim that God contradicts Himself, is another example of the Angel of the Lord working with other loyal angels to carry out the will of Almighty God.

But the Lord came down to see the city and the tower which the sons of men had built. <sup>6</sup>And the Lord said, 'Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. <sup>7</sup>Come, **let us** go down and there confuse their language, that they may not understand one another's speech' (Gen. 11:5-7; emphasis added).

In Genesis 11:7, it says, "let us go down" which means more than one loyal angel is involved. Although the spirit-beings in this section of scripture are not described like those in Gen. 18:1-33, it is nonetheless implied that the Angel of the Lord is involved (Col. 1:13-18; cf. Heb. 13:8). Therefore, the scriptures used to accuse Almighty God of contradicting Himself are actually scriptures that reveal the nature of God and the loyal host of heaven who serve Him.

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