

in no way dependent on any other being for its existence & perfection. He is self-dependent in the way He is self-existent.

2. The personality of God. To say God IS is to stress His absolute, ult, indep, unorig being. If this were all that were said, it would not be sufficient, for conceivably these predicates, also, ult, indep, unorig might be applied to an impersonal absolute, as they often have been in the history of human thought. In addition to God's also, ult, indep & unorig being, we have the fact that He Himself says so. I AM. If our concept of God's self-existence is to be true, it must be one of self-existence. This is what we mean by the personality of God. It is the profound implication of the title, I AM. It is as one who addresses us & speaks to us & distinguishes himself from us that HE IS. He so identifies Himself as the One who is. He is as supreme, absolute, ultimate, necessary, unoriginate, eternal self-consciousness that God is.

3. The uniqueness of God.

He alone is such as we have seen. Re the I AM there is none else, unqualifiedly & unreservedly. He is self-consciously the only God who is because He says so. I am Alpha & Omega, cf. Is 43["] 44^{6,8} 45¹⁸ 46⁹. The being of God wishes that he is the one & only self-conscious being.

4. Being & Essence.

There is no proper distinction between these two in reality. To state His being is to state what He is. We distinguish between the kind of being & essence of God. To say essence is that in which being inheres, or that having the act. of being, would be liable to make us think of the essence as the substrate of His being. This would not be feasible. Any distinction subsists in the aspect from wh. we view the being of God. Being sometimes refers to the fact that God is; essence to what He is. It is obvious we can never properly think that God is, apart from what He is. It is ~~obvious~~ what He is that gives meaning to that he is. The that and the what are inter-