

1. The meaning and use of the name Elohim

Elohim is derived from 2 roots.

El - meaning strength, might, power (of effect), energy

Alah – meaning to swear, declare, make a covenant

When these root words are brought together the newly formed word means strength and faithfulness. When used to speak of God it means unlimited strength and absolute faithfulness.

The Principle of First Cause

1. The First Cause of limitless space must be infinite in extent
2. The First Cause of perpetual motion must be omnipotent in power
3. The First Cause of endless time must be eternal in nature
4. The First Cause of infinite complexity must be omniscient in intelligence

WHY SHOULD THE NAME ELOHIM, WHEN USED OF God, INDICATE UNLIMITED STRENGTH AND ABSOLUTE FAITHFULNESS?

1. Because Omnipotence is essential to His being.
2. Because these two factors must both be true and necessary so that He is able to perform that which He says and say only what He can perform.

I Thes. 5:24 Faithful is He who calls you who also will bring it to pass.

Numbers 23:19 God is not a man, that He should lie, nor a son of man that He should repent; has He said, and will He not do it? Or has He spoken, and will He not bring it to pass?

ELOHIM IS THE STRONG FAITHFUL ONE.

2. Usage of the name Elohim

Elohim, as a name, is used only in the Hebraic record as a name for a singular being.

Elohim is a plural word. Strictly speaking it is not referring to multiplicity of persons but of all its varying majesties.

There are three primary names of God in the Old Testament

1. Elohim – His power and faithfulness
2. Adonai – His sovereignty and authority
3. Yahweh – His eternity and relationship

A unique distinction between the first 2 and the third is that first 2 are used also in reference to man; whereas the third is never used in this way.

3. Two accounts in scripture using the name Elohim.

Gen. 1:1-3 – In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then, God said, “Let there be light”; and there was light.

We know that “heavens” does not refer to celestial bodies as these are not created until the fourth day. 1:14

It probably refers to that which is immaterial including that which surrounds what is called earth.

Most likely it refers space which is the largest of the three component parts of the universe.

“earth” is best understood, because of the context, as that which is material. This is the second component part of the universe.

The act of creating these two component parts brought into existence the third, which is “time.”

This is the triunity of the universe. One does not exist without the other. One does not exist before the other. One does not exist in prominence over another. Each must and does exist simultaneously with the other.

Rom. 1:19-20 because that which may be known of God is manifest in them, for God has shown it unto them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.

While the triunity of creation does not prove trinitarianism, it certainly provides support for it.

“Light” is possibly referring to the creation of electromagnetic radiation, of which light is a part.

Light exists in three rays on the electromagnetic spectrum. The first is the ultra violet ray which is unseen but felt; the second is the white ray which is both seen and felt; the third is the infra-red ray which is neither seen unaided by the human eye nor felt.

1 John 1:5 This is the message which we heard from Him and declare to you. That God is light and in Him there is no darkness at all.

Notice how light corresponds with the Trinity. Unseen and unfelt – the Father. Seen and felt – the Son. Unseen but felt – the Holy Spirit.

Genesis 5-9 The account of Noah and the flood

What lessons do we learn from this account?

1. The Creator has a right to be honored by His creation. How do I honor Him?

2. That which has been created can quickly deny giving the Creator the honor He deserves. How do I dishonor Him?

3. The Creator always has the right to maintain or destroy that which He has created. What is He doing in my life now which reflects the level of honor I give my Creator?

What applications can I make from my study of this name of God which will reflect my true belief in Elohim – The Strong and Faithful God?

1. How interested am I in the study, believing, and applying of God's Word?
2. How readily do I go to Him in prayer in times of ease as well as times of difficulty?
3. Do I Hold His name in High regard or do I trivialize it?
4. What in my life is honoring or dishonoring to His name?