

GLAD TIDINGS

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

Vol. XI

August 25, 2002

No. 33

“ELOHIM” - THE GOD OF MAJESTY

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The first time we read the word “God” in our Bibles, the Hebrew word is “Elohim”. This word is not found in any other Semitic language, even in Biblical Aramaic. “Elohim” exclusively appears in the Hebrew and occurs some 2,570 times for deity in the Bible.

An interesting characteristic of the word “Elohim” is that it is a plural form. Some authorities say it is the plural form of the word “Eloah” which is frequently used to designate “God”, especially in the oldest Old Testament poetry (cf. Deut. 32:15,17; Job 4:1).

In the account of Creation, we see the term in harmony with the fact that the One God is comprised of three distinct personalities. The plural pronouns “us” and “our” indicate the distinct personalities in the Godhead when “God (Elohim) said, ...Let *us* make man in *our* own image, after *our* likeness...” (Genesis 1:26). From Scripture we know the “Father” is the “One God” who is “over all” (Ephesians 4:4). We know the “Spirit of God” moved upon the

face of the waters in the beginning (Genesis 1:2). And, we understand Jesus Christ was the “Word” in the beginning through whom all things were made or created (John 1:1-3; Colossians 1:16). The Godhead is comprised of the Father, the Son, and the Holy Spirit. They are distinct from one another as seen at Jesus’ baptism (Matthew 3:16-17), while at the same time are all equally the one God (I Corinthians 1:9, John 1:1,14; Acts 5: 3-4). The first chapter of Genesis therefore sets our minds in the proper lane of thinking about God with the term “Elohim”.

The “greatness” or “majesty” of God is also being conveyed in the plural “Elohim”. Surely, being the One who created all things is a manifestation of true greatness, but “Elohim” is connected with other majestic themes in Scripture.

The sovereignty of God is stressed frequently in connection with “Elohim” He is the “Elohim” of “of the hills”(I Kings 20:28), “all the earth” (Isa. 54:5), “of all the kingdoms of the Earth” (Isa. 37:16), and “most High” (Psm. 57:2). Jehovah is the “Elohim” of the heaven and the earth (Gen.

24:3). God is indeed above all.

God’s sovereignty blends well with “certainty” or “truth” in Isaiah. God promises destruction upon the sinners among His people, as His true servants will be blessed. “So that he who blesseth himself in the earth shall bless himself in the *God (Elohim) of truth*; and he that sweareth in the earth shall swear by the *God (Elohim) of truth*; because the former troubles are forgotten, and because they are hid from mine eyes” (Isa. 65:16). When falsehood and uncertainty surrounds us, we can depend upon God, the “Elohim” of truth.

God’s sovereignty flows well with His “holiness”. He slaughtered 50,070 men of Bethshemesh because some had looked into the ark of Jehovah. The living men of Bethshemesh responded by saying, “Who is able to stand before Jehovah, this *holy God (Elohim)*? (I Samuel 6:20)?

May we always honor God’s majesty by submitting to His sovereignty, seeking His truth and living holy lives because He is Holy.