

Names of Christ - God (Quality: Good)

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[0 : 0 0] We're going to look tonight at the use of the word God in the Old Testament, and particularly as we understand that name in reference to the Lord Jesus Christ.

May I remind you that last week we started a short study on the names of Christ in the Old Testament, and we spent some time looking at the great name of Revelation, Jehovah, and we saw how that name which speaks of the very essence and being of God who is and who lives, the great I Am, that name is properly used of the Father and of the Son and of the Holy Spirit, Jehovah the Father, Jehovah the Son, Jehovah the Holy Spirit.

Well, the subject tonight is the word God, and I want to make some general remarks which are necessary on the word, and then draw out just a few of the applications to bring before you how Jesus Christ is both Jehovah and God.

In Strong's exhaustive concordance, which gives all the English words but against the English words, and in the margin it gives a number whereby you can compare at the back of the concordance what is the original Hebrew word used for the Old Testament words, what is the original Greek word for the New Testament words.

And though it can be a somewhat slow business, by this means you can ascertain very precisely exactly what the English word is translating.

[2 : 1 1] Strong's exhaustive concordance. Well, the word God in that we are told that the first usage is the very first verse of the Bible, Genesis 1, verse 1, in the beginning God created the heaven and the earth, where we also find that the last usage is in Malachi in the third chapter.

And in the 18th verse, then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

And between the first and the last references, between Genesis 1, 1 and Malachi 3, 18, there are nine pages in the concordance of small print, three columns to a page giving all the listings of the English word God.

Now that's a lot, nine pages of three columns. But remember last week when we considered the word Lord, which is used for Jehovah, that I said then that it occupies 20 pages with these three columns.

So there is more than twice the usage in the Old Testament of the word Lord, which renders Jehovah, than there is of the word God.

[3 : 5 1] Nine pages of three columns. And these nine pages bring before us under the English word God three Hebrew words.

The first one is the word El, E-L. And that is used, as far as I could count, if I were going to put this out for publication, I would have to get others to check it.

But I counted it out on the margin, and I make it 200 exactly, 200 times. The Hebrew word El is translated as God.

And you have examples of it, although you cannot in the English Bible make the distinction, but you will have to take it on my word that Genesis 14, 18 to 22, to do with Melchizedek and Abram, that in verses 18 to 22 of Genesis 14, the word God there is the translation of the word El.

Blessed be Abram of the Most High God, Possessor of Heaven and Earth, and blessed be the Most High God. On verse 22, Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the Most High God, the Possessor of Heaven and Earth.

[5 : 25] And this word El comes from the Hebrew Ail, which means strong or mighty, strength or almightiness.

And it is used of any deity in the Old Testament. It sometimes is used of the gods of the heathen, but it is chiefly used.

And in these 200 examples, it would be so, it would be nearly in every case used of Jehovah.

The second Hebrew word that is used, translated God, is the word Eloah, E-L-O-A-H.

And this, as you see, comes out of El, and it is the name of deity. It is only 47 times used in the whole of the Old Testament.

[6 : 29] So that putting the 47 and the 200 together, El and Eloah were just managed two columns in the concordance.

So there would be still eight pages plus one column that give the third word. And therefore that is the common word. That is the main word that is rendered God in our English Bible.

And that is the plural of Eloah. Eloah is the singular. And the most used word for God is Elohim. The plural of Eloah which is used for God.

As I say, through eight pages of three columns plus one other column, this is the word underlying, the English word God.

Now it is a remarkable thing. I mentioned it last time and we've mentioned it in past years and I'm sure most of you remember this, that while the revelation of the Old Testament is so exclusively concerned with the oneness of God, here, O Israel, the Lord thy God is one God.

[7 : 50] And that was so different from all the other religions of the earth that had many deities, many idols. The Lord thy God is one God. Although there is this great emphasis on unity, oneness, the main word for God in the Old Testament is this plural word, Elohim.

and that is a very significant thing that a plural word is used to express God in the singular.

That is surely not lost upon us in connection with the doctrine of the Trinity, that the name of God, the most frequently used name of God in the Old Testament, that is, that the English word God represents in our Bibles is the plural word, Elohim.

The English word God, just like Lord that we looked at last week, does not translate, it simply represents. Now that's an important thing to notice.

Nearly every word of the scripture that we have in English translates, the original translates, a Hebrew word, translates, a Greek word. But the name Lord is not a translation of Yehovah.

[9 : 18] It is a quite different word, it bears no resemblance to it, it does not even represent in our language the main thought of the word Yehovah, which is living one, essential being, I am that I am.

Lord to us speaks of strength and might and power. So that the word Lord in capitals, as I said, which in our English Bible represents Yehovah, is not a translation.

And neither is our English word God a translation of its Hebrew original. El means the strong one, the almighty one, and Eloah is the singular, Elohim is the plural of this word that derives from strong one, the almighty.

God is a Saxon word which derives from the Saxon word for good and God is good. and our forefathers who derived their English through the Saxon and Anglo-Saxon, they took the Saxon word and they made that represent in the English Bible the Hebrew word in the Old Testament El.

So we have got to be aware of that. I think it's important that we should know that. That's a fact concerning the word of God and the translation of Holy Scripture that ought to be pointed out.

[10 : 55] And it's not that you can go out and purchase a modern version and you'll find it different because for the most part all the modern versions follow the same convention and render these names as Lord and God just as the authorised version does.

Well, having set forth this as a general introduction on the name God let me remind you the object of the study is to consider the names of the Lord Jesus Christ in the Old Testament.

And we find that in the use of all these words El, Eloah and Elohim that each is used quite statedly and quite definitively in connection with the second person of the Godhead the Lord Jesus Christ.

In the case of El let us prove this by considering Isaiah chapter 7 and the 14th verse which I take with Matthew 1 22 and 23 and you will see how El is in a name which is beyond doubt the name of the second person of the Godhead.

Isaiah 7 verse 14 Therefore the Lord himself shall give you a sign Behold a virgin shall conceive and bear a son and shall call his name Emmanuel hyphen El Emmanuel El and then in Matthew 1 and 22 and 23 All this was done that it might be fulfilled which was spoken of the Lord by the prophet saying Behold a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel which being interpreted is God with us El representing God and Emmanuel with men God with men and then we only have to turn over to the 9th of Isaiah and in the 6th verse and in titles that are quite certainly to be attributed to the 2nd person of the Godhead and have a bearing upon the future incarnation future as

[13 : 41] Isaiah was given to write these words for unto us a child is born and to us a son is given and the government shall be upon his shoulder and his name shall be called Wonderful Counselor the Mighty God the Everlasting Father the Prince of Peace and literally the Mighty El the Mighty God the Mighty El one other example the 45th chapter of Isaiah and at the 21st verse 45th chapter of Isaiah turning to the 21st verse tell ye and bring them near yea let them take counsel together who have declared this from ancient time who have told it from that time have not I the Lord and there is no God else beside me a just

God and a Saviour there is none beside me a just God a just El and a Saviour notice how it is clearly connected in that very verse with the name Jehovah have not I Jehovah there is no God else beside me a just El a just God and a Saviour there is none beside me and if you say well how can we be sure that that is speaking of the Son might it not be speaking of the Father well the next verse look unto me and be ye saved all the ends of the earth for I am God and there is none else that speaks of the one who is preached the one who is lifted up as Moses lifted up the serpent in the wilderness that whosoever believeth on him should not perish but have everlasting life it's confirmed

Father that this is spoken of the Son by the 23rd verse I have sworn by myself the word is gone out of my mouth in righteousness and shall not return that unto me every knee shall bow every tongue shall swear and you mind you that that's from that is found in Philippians the second chapter and at the tenth verse confess so the just God the just El is the Saviour to whom every knee shall bow and every tongue shall swear or shall confess so there in the use of El remember only 200 times used there is even in the use of that word clear linkage with the person of the Son the Son of God when you come to the singular name Eloah which is only used these 47 times the most rare of all these words that are translated

God or rendered God you find that there is the same used of Christ unmistakably used of Christ and you find it for example in Job the 19th chapter and the 25th 26th verses Job 19 26 and 25 and 26 for I know that my Redeemer liveth and that he shall stand at the latter day upon the earth and though after my skin worms destroy this body yet in my flesh shall I see God whom I shall see for myself and mine eyes shall behold and not another though my reins be consumed within me in my flesh shall I see God shall I see Eloah so the very singular is used is is used of the

Lord Jesus it's also in the 18th psalm and the 31st verse found in the 18th psalm and in the 31st verse of the psalm for who is God save the Lord or who is a rock save our God who is God save the Lord is there who is the save Jehovah and that is very interesting if you just bear that in mind and turn back to 2nd Samuel 22 and 32 2nd Samuel 22 and the 32nd verse what you have in 2nd Samuel 22 seems to be exactly the same as you have in the 18th psalm they're not exactly the same it's not that they are the same written twice or the same thing copied in these two places they are the same content but there are slight variations in 2nd

[19 : 15] Samuel 22 and 32 for who is God save the Lord for who is El in the original save the Lord and who is a rock save our God but you see the same piece the last psalm the last psalm of David shortly before his death expressive of God's faithfulness to him over his long and eventful life in 2nd Samuel 22 32 for who is El save the Lord but in the rendering in Psalm 18 31 who is the Eloah save the Lord so you see that Eloah and El are exactly the same and you see that quite clearly the Lord Jesus Christ is in the scripture set before us under both of these names and then there is the plural

Elohim which is as I said in eight pages of the three columns plus one extra column is the word in Hebrew which is more than any other rendered God in our English Bible now Elohim the plural word and yet the plural word that stands for the one God it most clearly denotes that one God in a plurality of persons now it's not my purpose to go into the doctrine of the Trinity I was tempted to take this up to show something because there is wonderful evidence in the use of the name and proof of the doctrine of the Trinity is incontrovertibly proved in the Old Testament by the very use of the names of God but it would divert us from our concentration upon the names of

God in respect of the second person of the God it Christ's Old Testament names I want to concentrate on that but Elohim this plural name that is the name of the one God it sets before us every time that word Elohim is used of God it is setting the plurality of the persons before us it doesn't as I say come over in the English word God that doesn't tell us very much but if we had the ability to read it in the original we would see in all of these many many many occasions we would have a word that every time we read it would be meaningful to us as a plural word setting forth the plurality of the persons of the one true and living God and that is a very wonderful thing whenever then one person is singled for attention and the name

God is used of that one person of the God we are ever to understand that together with that one person who is before us and identified in the in the verse we are never to forget there is the union and communion of the other persons and that is the sacred mystery of the Trinity while one person may be clearly identified and each person of the Godhead is distinct yet each person is of the one essence possessed each person of the Godhead holds perfect communion with the other so that if we think of the Father if the Father is represented in a verse the Son and the Spirit are in a sense there also because the Father is not without communion and the

Father is not with essential oneness with the Son and with the Spirit we see the Spirit likewise there is always to be the remembrance that there is in terms of essential union there is the Father and the Son if we are thinking of the Son there is ever essential union with the Father and with the Spirit and Elohim brings this out in the original the one God in that plural word that speaks of plurality that speaks of persons so we have Jehovah Jesus as we saw in our study last time but we know also that Jehovah Jesus is Elohim is God Isaiah 48 17 clearly brings that before us Isaiah 48 and the 17th verse thus saith the

[24 : 24] Lord thy redeemer the holy one of Israel I am the Lord thy God which teacheth thee to profit which leadeth thee by the way that thou shouldest go now it's clear from that verse that this is the second person of the Godhead that is referred to this is Christ in the Old Testament Christ in Isaiah Isaiah is full of Christ not only in the prophetic statements that are actually prefigurements of the things that would come to pass to do with Emmanuel to do with his sufferings to do with his death to do with salvation but in the very names Christ is in the names and here is Christ thus saith the Lord capitals thus saith Jehovah thy redeemer the holy one of Israel I am Jehovah thy Elohim which teacheth thee to profit see the words you see the clear presentation of Jehovah

Jesus the holy one of Israel is Christ you remember in the preaching of Peter and also the preaching of Paul in Acts 2 and Acts 13 at Jerusalem and at Antioch in Pisidia in Galatia you find that they both caught another place the 16th Psalm where it is written that it was not possible that God's holy one should see corruption God's holy one the Messiah that should come the incarnate son that would come and accomplish our salvation even brought to the sufferings of death but it was not possible that he should see corruption and both Peter and Paul quote that scripture they identify clearly that the holy one of God the holy one of Israel is the second person of the Godhead therefore from this verse he is most clearly Jehovah thus saith Jehovah thy redeemer

I am Jehovah thy God thy Elohim and here is this plural word that is the word of the Godhead all the persons but the one person brought into prominence an identification of the second person of the Godhead and yet what I've tried to say even in that there is behind it there is the consent there is the harmony there is the communion essentially of the other persons the father and the spirit I am the Lord thy God I am Jehovah thy Elohim the second person identifying himself and the name of God linked to him so that Jesus is God and yet that Jesus is God with the name of the Trinity so that

Jesus is God in that distinct sense and yet in that triune sense that there is unity in Trinity and Trinity in unity I want to take the two examples that will develop this in relationship to the Father and the Spirit here in Isaiah 53 and the fourth verse we read surely he hath borne our griefs and carried our sorrows yet we did esteem him stricken smitten of God and afflicted now this is clearly predicative in Isaiah of the sufferings of Messiah this speaks of the suffering Savior surely he hath borne our griefs and carried our sorrows yet we did esteem him stricken now not a smitten of Elohim now the same name that we have seen is used in that previous scripture of

Christ is used here clearly of the Father of whom can it properly be said that he was the smiter of his son in terms of the covenant in order that the chastisement of our peace should be laid upon him it was the father you have it in the same chapter when you go on to the tenth verse it pleased the Lord to bruise him so the one who bruised him is the Lord in capital letters it was Jehovah Jehovah the father bruising Jehovah the son Jehovah God the son being smitten of Jehovah God the father you see that there that quite plainly as we have seen in the previous example there in Isaiah 45 it is

[29 : 36] Jehovah Jesus who is the Elohim here it is Jehovah the father he is the Elohim and then in Ezekiel 11 we will complete the trinity Ezekiel 11 24 Ezekiel 11 24 afterward the spirit took me up and brought me in a vision by the spirit of God into Chaldea to them of the captivity the vision that he was given was brought to him by the person of the spirit by the spirit of God where God is Elohim so here you are the third person of the Godhead clearly identified and yet he has that same name the plural name to his singularity as a person and you see that the triune name of God is used properly of each person of the

Godhead there is unity and trinity and trinity in unity and just to complete the same sequence in Ezekiel 37 and the first verse as we have been also seeing in these verses that the Elohim Jesus and the Elohim father is also the Jehovah Jesus and Jehovah the father so in Ezekiel 37 and in the first verse you find this is true also of the Holy Spirit the hand of the Lord was upon me and carried me out in the spirit of the Lord the spirit Jehovah so we have Jehovah the father Jehovah the son Jehovah the spirit Elohim the father Elohim the son Elohim the Holy Spirit God the father God the son God the Holy Spirit and as

I say if you go into these names you have ample evidence of the Trinity in the very names of God and in a careful consideration of these things it's the utter height of ignorance for those that are deniers of the Trinity to say that there is no mention of the Trinity the word never occurs and therefore we're not to believe it when there is such abundant copious evidence in the scripture of truth concerning the one God in these three persons now as I've said we're just thinking and this is only study as I say in order that we might have our minds somewhat stretched on this and that our hearts might be warm because I feel this is heart warming truth if you don't find it heart warming then I do apologize but I find it heart warming to see the precision of the word of God the more one studies it the more one goes into it the more one is utterly amazed by the utter reliability and trustworthiness of it in all the study that one makes one comes only to a greater awareness that this is revelation written as nothing else that exists on earth the book of God the scriptures of the old and new testament inerrant infallible altogether sufficient and that is why

I so often say that I have little hope for any man that has difficulties with the word of God made his word very special in the psalmist's words he has magnified his word above all his name and we wouldn't want to take the name of the Lord in vain but a person that makes disparaging remarks against these the word of God the holy word of God is speaking against that which God has willed to be higher than his name in terms of the revelation that he's made and for our benefit and for our blessing be very very careful that you never fall into the ways of so many around us that set aside scripture that speak lightly of scripture that look to other authorities than scripture we believe with the reformers in sola scriptura only scripture and having said that we have said it all we have all in scripture we do not need the alleged revelations of prophets and apostles of the 20th century that can contribute nothing but they were never intended to we have all the word of

God all scripture God breathed utterly profitable for doctrine for reproof for correction for instruction in righteousness and these names are a wonderful study and they are so confirming in the doctrines of the person of God God in three persons yet one God not three gods one God in the sacred trinity of his holy persons the father the son and the holy spirit but let us look just at one or two more instances of Elohim used of Christ in the old testament Isaiah 35 is a good example while selecting examples deliberately that are reasonably familiar examples that you can see just what we're getting at Isaiah 35 and the fourth verse

[35 : 30] Isaiah 35 and the fourth verse and as a comment to you in that Matthew 11 verses 4 and 5 I'll come to that in a moment but Isaiah 35 and the fourth verse say to them that are of a fearful heart be strong fear not behold your God will come with vengeance even God with a recompense he will come and save you here is the God who saves here is the person who is the savior here is Jehovah Jesus here is the Elohim Jesus and that is confirmed by the next verse then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped when your God comes with vengeance even God with a recompense he will come and save you then the eyes of the blind shall be opened and in

Matthew 11 we read question that was asked of Christ art thou he that should come or do we look for another Matthew 11 4 Jesus answered and said unto them go and show John again those things which you do hear and see the blind receive their sight and the lame walk and the lepers are cleansed and the deaf hear the dead are raised up and the poor of the gospel preached to them and this is the identification from the New Testament so that we see in that verse the eyes of the blind shall be opened the ears of the deaf unstopped the lame man leap as a heart the tongue of the dumb sing it speaks of Messiah's coming it speaks of the Elohim who is the son of God the second person of the Godhead he will come and save you you have another example in the 44th of

Isaiah and in the 6th verse Isaiah the 44th chapter and in the 6th verse thus saith the Lord the King of Israel and his Redeemer the Lord of hosts I am the first and I am the last and beside me there is no God no Elohim now I say that is a verse that opens up and is identified unmistakably when we consider it and study it as to do with the second person of the Trinity thus saith Jehovah King of Israel who is king whose name written over them upon the cross was Jesus the King of the Jews Jesus of Nazareth King of the Jews thus saith the Lord Jehovah the King of Israel and his

Redeemer the Lord of hosts I am the first and I am the last and beside me there is no God and that expression and his Redeemer in the construction that is used is what we call apexegetic which means that it is not that there is another person brought before us but there is a statement which is to be coupled to the first statement which adds something to it thus saith the Lord the King of Israel and the Redeemer the Lord of hosts I am the first and I am the last and I say that speaks of Christ and the authority from the New Testament seems to me unmistakably in Revelation and the first chapter and in the great revelation of Christ made to John on the Isle of Patmos in Revelation 1 and in the 11th verse where there is that reference to the one who is the first and the last

I am Alpha and Omega the first and the last Christ is the first and the last Alpha and Omega the first and last letters of the Greek alphabet he is the first and the last the author and the finisher who for the joy that was set before him endured the cross despising the shame and is now set down at the right hand of the majesty on high so in Isaiah 44 6 we have a statement concerning the one who is our redeemer the Lord the king of Israel the redeemer the Lord of hosts I am the first and I am the last beside me there is no God he is God and he is God alone there is no Elohim beside me which of course as we've seen is not saying that he is the only God and the father isn't God and the spirit isn't God but Elohim is the only God and that name sets before us father son and spirit

[40 : 52] Habakkuk 3 and 18 is an example to leave Isaiah in case you say it only seems to be Isaiah that speaks of Christ in this fashion I believe that we have Habakkuk speaking of Christ the third chapter and in the 18th verse yet I will rejoice in the Lord I will joy in the God of my salvation the God of my salvation the Elohim of my salvation he says I will rejoice now what is significant about that verse is how it is used in Luke 1 and 47 by Mary in Luke 1 and 47 it is used by Mary Mary said my soul doth magnify the Lord the magnificat as it's sometimes called from its opening words in the

Latin my soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour and it is that she is courting Habakkuk I will joy in the God of my salvation she is one who is rejoicing in God she says my Saviour and that which is clearly speaking of Christ as Mary declares it we see is there in the statement that Habakkuk is making he is joying in the God who is the Saviour the Christ of the Old Testament and these Old Testament saints have far more grasp of the one that should come than often times we dream that they had those that were the remnant those that were the faithful who were enlightened by the Spirit of God who were as those chosen in the Old

Testament church they knew much more than we often feel that they knew concerning the one who should come and there is a unity in the covenant and there is a unity in the Christ of the Old and New Testament and Habakkuk is rejoicing in the high places though everything else is failing around them his his rejoicing is in the God of his salvation how true that is for us who know the God of our salvation thou shall call his name Jesus for he shall save his people from their sins when all may go against us when men may leave us and forsake us when persecutions may rise up against us we can rejoice in the God of our salvation as these dear men Paul singing psalms even in the prison at philippi at midnight with her feet hard fast in the stocks rejoicing in the

God of our salvation who remains the same Jesus the same yesterday today and forever he supported the Old Testament saints he said to them I will never leave thee nor forsake thee and Paul says in Hebrews 13 5 for he said I will never leave thee nor forsake thee so that we may boldly say I will not be afraid what man may do unto me for God is my salvation and did you notice that little reference of Luke 1 47 in view of the Romanist views of Mary as being sinless so sinless that she's virtually regarded as a co-redeemer and indeed whenever you make another to be a co-redeemer you tantamount to setting that person up as superior in redemption to Christ Mary is in the eyes of many Roman Catholics superior to her son you go to the son through

Mary the mother will be able to manipulate her son you go to Mary if you want to be saved what blasphemy utter blasphemy and in Luke 1 and 47 here is this woman that's supposed to be sinless and has been raised to be a co-redeemer according to Roman thinking my spirit she says hath rejoiced in God my savior a sinless person doesn't need a savior she was no sinless person though she was blessed among women she was given a very high position we must honor her amongst women for the choice of God that was made of this woman that from her womb there should be that holy thing formed that was the means of providing the son of God with a true humanity blessed among women but she is a sinner like any other of Adam's race and she knew it she knew more than the

[46 : 01] Roman church knows and she says my spirit hath rejoiced in God my savior for he hath regarded the lowest state of his hand maiden for behold from henceforth all generations shall call me blessed Jesus is the savior lord and Elohim Isaiah 25 and in the ninth verse Isaiah and in the twenty fifth chapter in the ninth verse of the chapter it shall be said in that day lo this is our God we have waited for him and he will save us this is Jehovah we have waited for him we will be glad and rejoice in his salvation Jehovah Jesus is the savior Elohim the savior God and one final example and we leave it the 45th

Psalm and the sixth verse of the psalm the 45th psalm and in the sixth verse thy throne oh God is forever and ever the scepter of thy kingdom is a right scepter and that clearly speaks of Christ from Hebrews 1:8 that puts the mark upon it that links it to the son of God in Hebrews 1:8 unto the son he saith thy throne oh God is forever and ever a scepter of righteousness is a scepter of thy kingdom Jehovah Jesus our Elohim thy throne oh God is forever and ever the same yesterday today and forever there are salvation blessings then flowing to us from this blessed second person of the

God the son of God Jehovah the son Jehovah Jesus our God our Elohim who is the savior and all that he has done for us in his saving work is by the will of the father and is by the will of the spirit for as I said you never find that when you consider that name which is the plural name Elohim for the persons the plurality of persons in the deity you never find one but what they must be in unity of essence and in unity of purpose and will the others also and we're brought into the covenant you manifestation of Elohim father son and holy spirit each with a distinct part but each as one in the covenant blessings that are purposed and procured and applied thank

God for covenant salvation thank God for a grasp of it thank God for the blessings that flow down thank God for the one then that we are particularly thinking of Jehovah by nature Elohim by his covenant relationship the one who is the saving person of the trinity and covenant engagements Jehovah by nature Elohim by covenant Jesus by grace thou shall call his name Jesus true saying worthy of all acceptance Christ Jesus is come into the world sinners to save all then to be able to sing tonight is worth a king's ransom to be able to sing in the words of the 48th psalm and the 14th verse this Elohim is our Elohim forever and ever he will be our guide even unto death this

God is our God forever and ever he will be our guide even unto death may it be that none of us present in this assembly is not possessed of saving relationship possessed of saving faith and if there is a doubt all that you might give diligence in the matter until you can say that you have given diligence and made your calling and election to be sure God then blessed to us these few thoughts upon this great name Elohim God and to see it as we see it in these verses and many many others which the concordance if you have one and peruse it will bring to your notice many many places in which we see the second person as

[51 : 20] God he is God those that say he's a mere man that he is no deity they do grievously they're benighted the God of this world have blinded their minds else they would see what we have been brought to see but the scripture is full of the one who is both Lord and God Jesus our Savior let us then before we come to pray to Jehovah the Father through Jehovah Jesus the Son we trust by the enabling and help of Jehovah the Holy Spirit let us sing 557 557 how sweet and precious is the name of Jesus Christ the Lord the Lamb to sinners in distress a name just suited to their case pregnant with mercy truth and grace with strength and righteousness his name as Jesus suits them well he saves from sin wrath law and hell 557 557 557 557 557 557 557 557 557