

# Meeting with Elohim First

Let us ask some important questions:

1. Why is it that the very first mention of Deity in the Sacred Scriptures is **Myhla? Hwla** is the singular form of *Elohim*, so why did Moses use the *Plural* if not to show the Trinity?

2. *Elohim* is not dual but plural. This presents to us the Plurality of the Godhead, the Three acting in One unity. The inspired account gives us the Plurality in the name of *Elohim* and then it gives us the singular verb and by this shows us both the Unity of the Godhead, The Three acted as One, and the plurality of the Godhead by the Plural Name of *Elohim*. This is both the Unity, One, and the plurality, Three Beings in the Godhead.

Another very important point here is the creative actions of *Elohim*. We have discussed this elsewhere in our studies on The Plurality of *Elohim* in the Ancient Hebrew Text. *Elohim* is the first name of God used in the Sacred Scriptures. We meet *Elohim* first when we open the Sacred Scriptures. Many other names follow, but *Elohim* is first not **hwla** the singular form of *Elohim*. *Yahweh* is not first. There must be a reason for this.

## Christ and His Mediatorial Intercessory Work

The First to Meet With Us

ΕΥΤΥΧΑΝΕΙ

Ro 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Ro 8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

Ro 8:34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

We believe the reason for meeting *Elohim*, the God-Man, first is presented in the New Testament. Christ ever lives to make intercession. But, what does the word *intercession* mean? We must be very careful here because this work of Christ *is not* what is understood by most when we think of intercession. Jesus Christ is sitting by the Father, but He is not asking Him for this or that, or pleading with Him, *He did all that was necessary when He died on the Cross.*

Several years ago while reading Richardson's *Justification by Christ Alone* we were alerted to the fact that this Greek word did not mean what we generally think it means. He denied that Christ was now at the Father's right hand pleading and asking God for anything. This is correct. Christ is there waiting until His enemies are all made into His Footstool. Richardson denied that Christ needed to plead and pray now because He did all that was necessary when He died on the Cross. Richardson was correct in our opinion!

Here is the definition:

To fall in with, meet, to have converse with, address; to address of apply to any one, Acts 25:34; to intercede for any one, please the cause of, Rom. 8:27, 34; Heb. 7:25; to address a representation or suit against any one, to accuse, complain of, Rom. 11:2, a meeting with, hence, converse, address, prayer, supplication, intercession, I Ti. 2:1, 4:5. The Analytical Greek Lexicon page. 142.

Vine suggests: **primarily to fall in with, meet with in order to converse;** page 607, Expository Dictionary of New Testament Words.

The very existence of Christ in His Mediatorial Priesthood suggests to us that He was and is the *first to meet with the saints*, to converse with them and to address them.

Christ is the first in the Godhead that meets the living saints and converses with them and undertakes for them. Therefore, we are first introduced to Him as *Elohim*.

Our position is that He does this in His Heavenly Manhood as the Man, Christ Jesus.

I Tim. 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

We hold that He did this in His first form as the Divine Equal, generated in *His heavenly or sacred humanity*, and set up before all creation by God the Father, *Yah* often named in the Hebrew Old Testament and Theos or God in

**the Greek New Testament. Christ Jesus taught us that the Yah's new name was our Heavenly Father.**

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. **(Equal dual glorification-REP)**

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

**Christ Jesus must reveal unto His living brothers and sisters the New Name of the Father or else they will not know it in an actual experimental way.**

**Re 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and I will write upon him my new name.**

**The Holy Spirit begins the work of Effectual Calling within us but He does not introduce us unto Himself, but unto Jesus Christ. The Holy Spirit does not teach us about Himself, but about Jesus Christ even though He must first begin the good work of grace within us.**

**Ga 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?**

**Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:**

**John 16:12 I have yet many things to say unto you, but ye cannot bear them now.**

**13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.**

**14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.**

**15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.**

**John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;**

**17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.**

**18 I will not leave you comfortless: I will come to you.**

**19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.**

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

The Father is greater than the Son in Christ's sacred humanity but not in His deity. They are equal in their Divine Essence. What is known as the Monarchal Order of God the Father over His only Begotten Son relates to His humanity, not His deity:

1Co 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

([Isa 62:2 [Aleppo])

**ב וראו גוים צדקך וכל מלכים כבודך וקרא לך שם  
חדש אשר פי יהוה יקבנו**

Isa 62:2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

While this passage is dealing with Jerusalem and its glories, and its new name, yet in the New Testament the Entire Godhead is revealed unto us by a set of New Names.

Re 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

**We must always remember that our Lord Jesus Christ, in His sacred heavenly Manhood does indeed have a God and a Father, but not in His essential deity.**

**2Co 11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.**

**Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:**

**Eph 4:6 One God and Father of all, who is above all, and through all, and in you all.**

**1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,**

**Both God the Father, and *Elohim*, the God-Man, Jesus Christ, have new names in the New Testament.**

**We must also remember that the Jerusalem that will be enlarged and blessed in the ages to come is the NEW JERUSALEM THAT COMES DOWN OUT OF HEAVEN FROM THE GOD AND FATHER OF JESUS CHRIST. This is not the earthly Jerusalem, but the New Jerusalem and it is heavenly.**

### **Meeting *Elohim* First**

**The Holy Spirit inspired Moses to introduce us unto *Elohim* first, then the Holy Spirit and then *Yahweh Elohim*.**

**2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (Spirit-REP)**

**Prior to the Great Flood during Noah's days *Elohim* was the first name used for God in the Sacred Scriptures.**

***We first meet with Elohim the God-Man.***

**1 In the beginning God created the heaven and the earth.**

# Urah taw Mymsh ta Myhla arb tysarb 1

Then we meet with the *Spirit of Elohim*:

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

## Mymh ynp-le tpxrm Myhla xwrw Mwht ynp-le Ksxw whbw wht htyh Urahw 2

Gen 2:1 [AKJV]) Thus the heavens and the earth were finished, and all the host of them.

([Gen 2:1 [Aleppo])

א ויכלו השמים והארץ וכל צבאם

And on the seventh day God ended his work which he had made; and he 2  
.rested on the seventh day from all his work which he had made

([Gen 2:2 [Aleppo])

ב ויכל אלהים ביום השביעי מלאכתו אשר עשה וישבת  
ביום השביעי מכל מלאכתו אשר עשה

The resting of God here reminds us of the often expression in the New Testament that Jesus Christ became tired and He slept. Certainly Deity in Pure Spirit does not rest nor does He take a nap.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

([Gen 2:3 [Aleppo])

ג ויברך אלהים את יום השביעי ויקדש אתו כי בו שבת  
מכל מלאכתו אשר ברא אלהים לעשות {פ}

In Genesis 2: we are introduced to *Yahweh Elohim*, showing the Divine Essence or Self-Existent Life in union with the God-Man Jesus Christ.

([Gen 2:4 [Aleppo])

ד אלה תולדות השמים והארץ ב ה בראם ביום עשות  
יהוה אלהים--ארץ ושמים

(Gen 2:4 [AKJV]) These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

Even though Moses introduced us to *Elohim*, the God-Man first, then the Holy Spirit as the Spirit of the God-Man, we are not finished with the Divine names, then He shows us that the *Divine Self-Existent Life* was the creator as well in Genesis 2:4. This is the same name that is used in the recovery of Adam and Eve in chapter 3.

In the Book of Genesis *Moses introduces us first to Elohim*, the God-Man, and then very quickly to the *Spirit of Elohim*, the Holy Spirit. He is introduced to us as the *Spirit of Elohim* because He proceeds forth from Christ and His completed work for His people. This is not what is called *eternal procession*, but the *timely procession of the Holy Spirit in the Covenant of Redemption*, or what some have called *Federal Procession*.

In the New Testament Paul presents us with *two Intercessors, the Holy Spirit and Jesus Christ*.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; (spirit-REP)

6 Which he shed on us abundantly through Jesus Christ our Saviour;  
7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

He is not a ghost, but a spirit. Calling Him the Holy Ghost was the inconsistency of the English Bible Translators. *There is no such inconsistency in either the ancient Greek New Testament or the ancient Hebrew Old Testament.* The Greek word **pneuma** means **spirit or breath** and answers to the Hebrew **uruch XWRW**. They both mean spirit or breath!

Moses thirdly introduced the name of *Yahweh Elohim*, in Genesis chapter 2. The New Testament remains consistent in this method of presenting the Divine Beings in the Godhead. Believers meet with Jesus Christ and the Holy Spirit as their Intercessors. They will meet with God the Father after the final judgment on the New Earth in the final form of the New Jerusalem. This does not mean that ALWAYS the name of **Yahweh Elohim** speaks of God the Father, but the context of the entire Scriptures must determine this for us. **Yahweh** is used of each Being in the Godhead because it denotes the self-existent Life that is equal to each member in the Godhead. In Isa. 53 *Yahweh* is God the Father.

Mt 5:8 Blessed are the pure in heart: for they shall see God.

Rev. 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name *shall be* in their foreheads.

### The Distinct Actions of *Yahweh Elohim* in Genesis Chapters 2 and 3

*Yahweh Elohim*, is the third Divine Name presented in the Genesis account of creation. In Genesis chapter 3 *Yahweh Elohim* seeks fellowship with Adam and Eve and they were fearful and hid themselves. *Yahweh Elohim* brings them out and then deals with all the offending parties. *Yahweh Elohim* then slays a Lamb and then makes coats of skin and then places them on Adam and Eve. He then drives them out of the Garden of Eden and places the flaming Sword and the Cherubims in the Garden to preserve the way to the Tree of Life. This is all the action of *Yahweh Elohim*, not only *Elohim*. In our opinion this speak of our God-Man Redeemer in both His natures, Divine and manly. *Elohim* speak of Him as the God-Man in union with the Trinity of Divine Beings or Persons.

### *Elohim* Seeking Fellowship with Men and Women

John 5:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

God the Father and the Application of our Redemption

The New Testament is in perfect harmony with Genesis chapter 3 in presenting the Father's place as the planner and applier of Redemption to the elect though He uses Christ Jesus and the Holy Spirit.

1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

Eph 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

2 Cor. 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

The Divine Father, did not find any man or woman on the earth that He could walk with following the fall of Adam and Eve. The only Divine Being Who walked with men was Elohim. He walked only with two men after the fall, Enoch and Noah.

*Elohim*, the God-Man, created Adam and Eve in His Image and Likeness, after that then *Yahweh Elohim* began to involve Himself in the creative work. Genesis Chapter One shows the work of *Elohim* and the Spirit of *Elohim*, the God-Man, and the Holy Spirit proceeding from the God-Man in the Work of the Covenant of Redemption, but not in His essential Nature and Being as He also is self-existent.

In Genesis chapter 2 *Yahweh Elohim* is involved in the creative work, yet in a distinct way from both *Elohim* and the Spirit of Elohim, the Holy Spirit.

In Genesis chapter 3 *Yahweh Elohim* seeks to walk with the fallen Adam and Eve but does not because of their fallen and hidden

condition. *Yahweh Elohim* reaches out to them in holiness and justice. He deals with them and Satan.

*Yahweh Elohim* slays a lamb, and makes coats of skin and places these on Adam and Eve. This lamb is a picture and type of our Lord Jesus Christ as the God Man, Who also was the Lamb of God.

After slaying the Lamb, fashioning the skins and placing them on Adam and Eve, *Yahweh Elohim* drives out Adam and Eve from the Garden and places the Cherubims there to protect and preserve the way to the Tree of Life.

## **Msblyw rwe twntk wtsalw Mdal Myhla hwhy veyw 21**

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

## **Mlel yxw lkaw Myyxh Uem Mg xqlw wdy xlsy- Np htew erw bwj tedl wnmm dxak hyh Mdah Nh Myhla hwhy rmayw 22**

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

## **Msm xql rsa hmdah-ta dbel Nde-Ngm Myhla hwhy whxlsyw 23**

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

## **Myyxh Ue Krd-ta rmsl tkphtmh brxh jhl taw Mybrkh-ta Nde-Ngl Mdqm Nksyw Mdah-ta srgyw 24**

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Elohim created Adam and Eve in His own image and likeness. *Yahweh Elohim* recovered Adam and Eve following the fall. *Yahweh Elohim* slew the Lamb and fashioned the coats of skins and placed them on both Adam and Eve. *Yahweh Elohim* drove out both Adam and Eve before they could become like one of US, referring to the Divine Beings in union with *Yahweh Elohim*. These different Names of God and their different actions show us the distinctions of the Divine Beings within the Godhead.

*Elohim* is the God-Man considered in His first form, as the Divine Equal in union with the Godhead, but dwelling in His sacred heavenly manhood.

(Eph 3:9 [AKJV]) And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ:

John 1:1 [AKJV]) In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 The same was in the beginning with God.

John 1:3 All things were made by him; and without him was not any thing made that was made.

John 1:4 In him was life; and the life was the light of men.

John 14:6 Jesus said to him, I am the way, the truth, and the life: no man comes to the Father, but by me.

(Heb 1:1 [AKJV]) God, who at sundry times and in divers manners spoke in time past to the fathers by the prophets,

Heb 1:2 Has in these last days spoken to us by his Son, whom he has appointed heir of all things, by whom also he made the worlds;

Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

The entire Godhead was in and upon Christ Jesus when He created all things just as they were when He redeemed the kosmos and His elect, see Romans 8.

Colossians 1.

**(Col 1:12 [AKJV]) Giving thanks to the Father, which has made us meet to be partakers of the inheritance of the saints in light:**

**(Col 1:13 [AKJV]) Who has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son:**

**(Col 1:14 [AKJV]) In whom we have redemption through his blood, even the forgiveness of sins:**

**(Col 1:15 [AKJV]) Who is the image of the invisible God, the firstborn of every creature:**

**(Col 1:16 [AKJV]) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:**

**(Col 1:17 [AKJV]) And he is before all things, and by him all things consist.**

**(Col 1:18 [AKJV]) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.**

**(Col 1:19 [AKJV]) For it pleased the Father that in him should all fullness dwell;**

**(Col 1:20 [AKJV]) And, having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven.**

**(Col 1:21 [AKJV]) And you, that were sometime alienated and enemies in your mind by wicked works, yet now has he reconciled**

**(Col 1:22 [AKJV]) In the body of his flesh through death, to present you holy and blameless and unproveable in his sight:**

***Yahweh* is life in its highest form, the Self-Life and speaks of the Divine Nature or Essence. Most often this is our Lord Jesus Christ in His Deity. However there are exceptions to this as seen from Isa. 53. Each Divine Being or Person has the same essential Divine Nature or Essence and therefore they are The Self-Life in this One Essence.**