

ELOHIM - God – Mighty Creator (part 5)

For the last few weeks we have been looking at being ambassadors of Jesus, ie. coming in *His name*. One of the main points to come out of the study has been to foster a relationship with Christ, and to be good representatives of Him in whose name we come. But how do we do this? One way is to understand who God is. To know His characteristics, and therefore know how He would like us to act. We saw a few weeks ago that often a king would send someone from his family as an ambassador. This was because the person had a close relationship with the one they served, and therefore could represent the king properly, speaking with his authority.

Of course, prayer and meditation on God is a good way to foster this relationship, as is reading His word. These should be natural events in the Christian life. One other way (and what will consume most of the rest of this study) is to study the names of God and Jesus, and what these names reveal to us about His character. We will begin this study looking at the first name given to God in Scripture, **Elohim**.

“In the beginning, Elohim created...” (**Gen 1:1**) Right at the beginning of the bible, Elohim (God Mighty Creator) is given centre stage. El was a common name for God in ancient times, however only the early Hebrews used the term Elohim. This is interesting from the standpoint that something unusual had been revealed to the descendants of Abraham. Elohim, (which has come to be interpreted as Creator God) actually denotes a plural God. Not in the way of the Egyptian or Greek gods or the Pantheon of Rome, but a singular God with a plural character.

To clarify, this implies Elohim is God the Father, God the Son and God the Holy Spirit. This is interesting from the perspective that Scripture reveals the work of the trinity in creation. In the 2nd verse, the ‘Spirit of God’ is seen hovering over the waters, (ie the Holy Spirit). In the book of Colossians, Paul, under inspiration, writes that Jesus is “...the image of the invisible God, the first-born over all creation. For by Him all things were created...” (**Col 1:15-16a**) We see all aspects of the trinity at work here.

It should be noted that in ancient writing, the first time someone is mentioned, the most important thing about that person is revealed. As we have seen in previous studies, the name given something, meant more than just a label, it revealed the character. Put together, we can see that in Elohim we find God the Father, Son and Holy Spirit as Creator. The very core of who He is.

Indeed, this has led many to have come to interpret Elohim to simply mean Creator. Apart from being the obvious place to start the story of humanity’s relationship with God, this foundation is essential to all we believe. It is the very centre of God’s relationship with us. Without belief in a God of creation, we remove His right to set the rules of engagement. That is to say that if He isn’t our creator, then what right does He have to tell us what to do, or how to act?

Imagine if you found someone who had got lost and was wandering around your workplace. They open their conversation with, “wash the windows of my car”. You would most likely tell them no! What about if the kindergarten aged brother of one of your school friends told you to write out “I must be good” 100 times before you were allowed to go out and play? It is unlikely that you would even write it out once! Why? They do not have the right to order you around. They have no authority to make you, nor do they have the relationship to ask you to. Yet, if your boss or headmaster said the same thing, then you would have little choice but to. In fact, the correct response would be to just go and do it!

So it is with God. If He is not Creator God, then He does not have the right to tell us what to do. It is for this reason that those that do not want to be subject to God (both spirits and men) work so hard at disputing creation and promoting evolution as a fact. Without God as He is, *man* sets the rules, does as he wants and sets the punishment. The result is a lawless society, a lack of morality and respect, little punishment and a generation blissfully unaware of the eternal death awaiting them.

However, God as Creator has every right to set the ground rules. From Him comes our very existence, the air we breathe, the food we eat, the blessings we receive. He sets the rules, as much for our protection as for His own purpose, and as he knows better than us what is good for us (as our creator) His law should be a delight. (**See Psalm 119**) He deserves our worship, thankfulness and obedience for who he is and what He has done.

Hear the words of David, when he meditated on the created aspects of his own being. “For you created my inmost being; you knit me together in my mother’s womb”. (**Psalm 139:13**) David was known as a man after God’s own heart, (**see 1Sam 13:14b**) in part because He understood the magnificence of his Creator God and His right to the first place in his life. He could love God’s laws and statutes, because He knew that God was not making up rules for the sake of it, or to be a tyrant, but because fallen man needed direction in his life and could not make these decisions on his own in his sinful state.

So important is the need to acknowledge God as Creator, Paul begins his speech to the 'godly' Athenians with these words, "The God who made the world and everything in it..." (**Acts 17:24**) Once again we see the most important aspect of God laid down as a foundation, before the benefits and need of repentance are explained.

Unfortunately many liberal Christians have dismissed the creation story as myth. They have tried to reconcile the Gospel with a version of evolution, or ignore the origins of man altogether. King David, Paul, Peter, and all the early Christian fathers would never have attempted this. Their foundation was solid on **Elohim**, God Almighty – Creator! For these men, it was the foundation of Gods very character. Sadly, the so-called fact of evolution has become an embarrassment to many in the church. Science would have us believe that evolution has been proven, and that creation science cannot be taught in school as it rests on faith, and there is no place for faith in the science curriculum. To this, I would have you read the following words of biologist L. Harrison Matthews, in his forward to Darwin's "Origin of Species" in 1971. (Bolding is mine)

"The fact of **evolution** is the backbone of biology, **and biology is** thus in the peculiar position of being a science **founded on an unproved theory** – is it then a science or a **faith**? Belief in the **theory of evolution** is thus exactly **parallel** to belief in **special creation** – both are concepts which believers know to be true but neither, up to the present, has been capable of proof."

Study 5 – questions

1. Read **Genesis 1**. How important do you see the account in Genesis is, to your faith in God?

2. What things hamper your ability to believe in the creation story?

3. How do you react when taught about evolution, whether that be at school or whilst watching a documentary?

4. Read again **Genesis 1:26-27**. Why do you think Elohim said *us* in this verse? What aspects of the human nature do you think make us created 'in His image'.

5. What do you think are the effects on society when we refuse to believe God is our maker?

6. If God made everything, how does this change the way we should view the earth and its provision in our lives once we come to faith?

7. Read **Psalms 139**. What emotions do you have as you read these words of David?

8. Read **Acts 17:24-31**. Why do you think it was important for Paul to speak about God as the Creator, before speaking about repentance?

9. Read again, the words of L. Harrison Matthews at the end of this study. What does this say about some people's view that creation science is 'unscientific'? With this in mind, should the Christian be embarrassed to believe in Creation?

10. What has God revealed to you through this study?