

quality of His nature, or some peculiar relation to His creatures. It will therefore be necessary for every Bible student, to ascertain the meaning of the names, the circumstances in which they were given, and the relation in which the new titles stand to those previously known.

In the first chapter of Genesis, where we are furnished with a panoramic view of creation, we find the Creator under the title or name "Elohim," which is the plural form of "Eloah," and is translated God. In other places the word "El" appears, both alone and in various combinations, the meaning of which is *strength* and *power*. Without doubt, the word "Elohim" is derived from "El," and consequently, this first name by which the Deity was known, was His creative name or title, in which He appeared to the race as the Creator, Preserver and Ruler of the Universe, and as the Being "in whom they lived and moved." It was the right name, to impress the patriarchs with the idea, that He who bore it, was the "Powerful one, the Almighty."

But it was necessary that more of God's character should be known than the name "Elohim" indicated, and in the second chapter of Genesis we find another name "Jehovah," which is God's strictly proper name, joined to Elohim, and translated the "Lord God." *Hengstenberg* says that the name "Elohim" indicates a lower consciousness of God, and "Jehovah" a higher stage of that consciousness. Kurtz regards the former name as belonging to the beginning, and the latter name as belonging to the development. "Elohim" is God's creative name and "Jehovah" God's covenant name. In "Elohim" we see the source of the creation, and in the name "Jehovah" we see the source of the *new creation*. In the 19th Psalm, the heavens are represented as declaring the glory of the *Elohim*, but when the Psalmist in the 7th verse comes to the spiritual he says "The law of *Jehovah* is perfect, converting the soul."

The name "Jehovah" from the future tense of the Hebrew verb "to be," seems to represent God as "one who is to come;" "the coming one;" the comer. Although this is not the name of the Second Person in the Trinity, it is interesting and proper to note that He is involved in that name Jehovah.

Some Hebraists, of which Bengel is an eminent example, find in "Jehovah" the past, present and future tenses of the verb "to be," which seems to correspond with the declaration of Christ's existence,