

# 1a. Why does **God** call the “sons of the Most High” “**God-Elohim**?” Psalm 82:1, 6. Deuteronomy 14:1.

God-**Elohim** has taken his place in the divine council; in the midst of **Elohim** (the gods) he holds judgment: I said, “You are **Elohim**-(gods), **sons of the Most High**, all of you; 7 nevertheless, like men you shall die, and fall like any prince.”  
Psalm 82:1,6

**Background:** This psalm highlights the nature of God as *Elohim*. For, traditional readers have assumed that to be “one,” God-*Elohim* must exist in a lonely isolation. However, God reveals himself not in lonely monadism, using the word for singularity, “yachid,” nor does he reveal himself as a singular entity, an “elohe/ allah” rather than as *Elohim*, a unified plurality, an “echad.” In this psalm, discover if Elohim is a lonely monadism or a monotheism, a unified plurality.

**Focus:** Consider how God-*Elohim* reveals himself through words and relationships in this psalm:

- (v.1). Can an isolated and singular God “stand in the midst of Elohim”? What is the plain sense of how Elohim would do this?
- (v.6-7). Why is God-*Elohim* willing to call people his “sons”? Has God committed blasphemy by saying this?
- (v.6-7). What is God willing to share to call his sons “*Elohim*”?

## Further Background: The Sons of God → The Son of God:

Here is a key difference between conceiving of God as *Elohe/Allah*— a sterile and forever alone deity in singular isolation and *Elohim*, God who shares his name and his nature with his sons. For, the scriptures are replete with references to the “sons of God” as well as “the Son of God,” the Father’s Firstborn, eternal Heir.

Yet, the rabbis find more affinity with the Koran’s declaration that Allah has no son, holding to monadism rather than a Biblical monotheism. Unlike Quran 112:1-4, Mashiach himself claims that God has “begotten” him (Psalm 2:7). God raises up Mashiach as his Firstborn son to redeem the “sons of God” to inherit eternal reward.

## Broader Background: God’s Purpose for his Sons/ Firstborn Son

God-*Elohim* reveals himself in the scriptures as a *Father* intent on passing on an inheritance to his Firstborn Son, the Son of God, Mashiach. And, a great deal of this inheritance is a people, that the Son might be the Firstborn among many other “begotten” brothers— “multiplied” as the “stars” of heaven and the “sands” of the seashore (Gen. 22:17). So, the “sons” of Adam’s line must be redeemed to their place as heirs. As Israel, God’s firstborn, gives rise to the Seed of David, Mashiach (2 Samuel 7:14)

