

## Introduction

The following study into the Hebraic language was performed after hearing a comment that Hebrew plurals [always] relate to 2 and **only 2**, and that if 3 or more are implied then the Hebraic language would go on to qualify the number used. The following example was then quoted:

In the English language we say "I have a pile of blankets". Blankets is plural so there must be at least 2, but no-one knows how many 2, 3 or 100.

In the Hebrew language the plural would always be two; if more, then the Hebrew structure of wording would go on to confirm the number.

It was then stated that as a result of understanding the Hebrew language, one would automatically know for certain that **the trinity doctrine is entirely false**. This study confirms that, through the dual form usage of the noun, **the related and following verb denotes the plurality or otherwise of the noun**.

The conclusions of this exercise, as given below, prove beyond all doubt, that, although the [ancient and modern] Hebrew language has singular, dual and plural forms, the word **Elohim** [although plural in itself by the suffix **-im**] relates to **Only One God**; this being confirmed and justified by **the context in which it is used**.

Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם

bereshith **BARA** 'ELOHIM 'eth hashamayim

In this Genesis 1:1 verse is the phrase **ברא אלהים (BARA ELOHIM)**. The word **BARA** literally means "HE created," where "HE" (singular) is the **subject of the verb**. The word **ELOHIM** is also the subject of the verb, so even though it is a plural noun, it is being **used in a singular sense and must be translated as "God created"** not "gods created." If the author had wanted to say "gods created" then it would have been written as **בראו אלהים (baru ELOHIM)** where the verb baru means "they created."

So, although **ELOHIM** has plural morphology, it has **SINGULAR verb agreement when referring to God**, and plural verb agreement when referring to judges, angels, and other deities. That is to say **Genesis 1:1 says "BARA ELOHIM", singular created, not "Baru ELOHIM", plural created**.

## The Study

You can **separate different kind of nouns** like this:

### (1) Nouns that DON'T HAVE A DUAL FORM.

This includes most nouns in modern Hebrew. Those have **SINGULAR FORMS** and normal **PLURAL FORMS**, which you use for talking about "two's" as well.

### (2) Nouns that HAVE A DUAL FORM AND A REGULAR PLURAL FORM.

For this kind of nouns the **DUAL FORM** is used to talk about actual pairs, and the plural is used to talk about quantities greater than two. For example:

\* A day = יום

\* Two days = יומיים (In Hebrew you don't add the word "two" in this instance because the **DUAL FORM** already carries this meaning)

\* Three days = שלושה ימים.

**Note the extra Hebrew for having to define the number as being greater than the standardised TWO.**

More nouns in this category are: שנה/שנתיים/שנים, פעם/פעמיים/פעמים, מאה/מאתיים/מאות, שבוע/שבועיים/שבועות.

### (3) Nouns that only have a DUAL FORM, which functions as their PLURAL.

Like עין/עיניים as an example. **These nouns usually, but not always, "come in" pairs**, and their plural is only grammatically dual.

\* A shoe = נעל

\* A pair of shoes = זוג נעליים

\* Two/three/ten shoes = שתי/שלוש/עשר נעליים

**Note the extra Hebrew for having to define the number as being greater than the standardised TWO.**

Note that שתי נעליים is different from זוג נעליים in that there can be two different shoes from two pairs of shoes. Here we are using the word "TWO" in Hebrew with the **DUAL FORM** because it functions as a **PLURAL FORM**, hence not carrying the "dual" meaning like it did in the word יומיים.

We usually have "a pair of shoes," so it makes sense to use the **DUAL** with this word, but it's not always the case:

\* A tooth = שן

\* Two/ten teeth = שתי/עשר שיניים

The plural of שן (tooth) is also the in the **DUAL FORM**, even though it makes less sense.

#### (4) Nouns that are ALWAYS (GRAMMATICALLY) DUAL.

These nouns appear **only** in the **DUAL FORM**. They can't be inflected and therefore **don't have a SINGULAR FORM**. Grammatically, we treat them like plural nouns, meaning we use the plural inflections of adjectives, verbs, etc. with them. Nouns like this include מספריים (scissors), חניכיים (gums) and also שמיים (sky, heavens), מים (water) and צהריים (noon). שבעתיים is an adverb that means "much more" and also appears in a **DUAL FORM**. Their "grammatical duality" is **mostly arbitrary**.

### Nouns marked as PLURAL

#### COMMON PLURAL

The **COMMON PLURAL** expresses more than one of a thing.

Example: Ecclesiastes 10:7

רָאִיתִי עֲבָדִים עַל־סוּסִים

ra'ithi 'avadim 'al-susim

I-have-seen servants on\_horses.

I have seen servants on horses.

The term אֱלֹהִים can function as a **COMMON PLURAL**, but it most often functions as a **MAJESTIC PLURAL** (see example below).

Example: Judges 5:8

יָבַחַר אֱלֹהִים חֲדָשִׁים

yivhar 'ELOHIM hadashim

And-they-chose gods new

When they chose new gods

#### COMPLEX PLURAL

**Some nouns can be singular or plural even though they appear in PLURAL FORM**. For example, the term שָׁמַיִם can be translated into English as "**heaven**" or "**heavens**", and the term מַיִם can be translated in English as "**water**" or "**waters**", depending on the context.

Example: Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם

bereshith **BARA** 'ELOHIM 'eth hashamayim

In-beginning he-created God the-heavens

In the beginning God created the heavens

Example: Genesis 1:2

וְרוּחַ אֱלֹהִים מְרַחֵף עַל־פְּנֵי הַמַּיִם:

weruah 'ELOHIM merahefeth 'al-pene hammayim

and-the-Spirit-of God was-moving on\_the-face-of the-waters.

The Spirit of God was moving on the surface of the waters.

Biblical Hebrew can use the **PLURAL FORM** for actions that have multiple processes or an action involving a collective noun (see example Genesis 4:10 below, "bloods" = "bloodshed").

ki ken yimle'u yeme hahanutim

for so are-filled days-of the-embalmings.

for that was the full time for embalming.

Example: Jeremiah 13:27

נִאֲפָיְךָ וּמִצְהָלוֹתֶיךָ ... רָאִיתִי

ni'ufayikh umitshalothayikh ... ra'ithi

Your-adulteries and-your-neighings ... I-have-seen

I have seen your adultery and neighing

#### MAJESTIC PLURAL

The **PLURAL FORM** can also express a collective, intensive or superlative sense of a singular item (or kind of item). For example, the noun אֱלֹהִים (God) appears in the **PLURAL FORM** but usually refers to the singular entity “God”.

Example: Genesis 1:1

בְּרֵאשִׁית בְּרָא אֱלֹהִים

In-beginning he-created God

In the beginning God created

Example: Job 40:15

הִנֵּה-נָא בְּהֵמוֹת אֲשֶׁר-עָשִׂיתִי

... behemoth ... I-made

Look now at the behemoth - which I made

### **ABSTRACT PLURAL**

Some plural nouns in Biblical Hebrew are translated as singular in other languages. In English, abstract plurals are often singular and have endings like -ness, -hood, and -ship.

Example: Genesis 19:11

הִכּוּ בַסַּנְוֵרִים

hikku bassanwerim

they-hit with-the-blindnesses

they struck them with blindness

Example: Genesis 21:7

כִּי-יָלַדְתִּי בֶן לִזְקֻנָּי:

ki-yaladti ven lizqunayw

for\_I-bore son to-his-old-ages

yet I have borne him a son in his old age!

### **Adjectives marked as plural**

Generally, plural adjectives (also active and passive adjectival participles) use the **COMMON PLURAL**.

Example: Deuteronomy 8:12 — attributive adjective with **COMMON PLURAL**

וּבְתִימִים טוֹבִים תִּבְנֶה וַיִּשְׁבְּתָ:

uvottim towvim tivneh weyashavetta

and-houses good you-will-built and-you-will-live

and when you build good houses and live in them

Example: Jeremiah 33:22 — adjectival participle with **COMMON PLURAL**

וְאֶת-הַלְוִיִּם מְשַׁרְתֵּי אֵתִי

And-...-Levites who-serve-me

and the Levites who serve before me

### **Verbs marked as plural**

A finite verb and/or verbal participle in **PLURAL FORM** indicates that the subject of the verb is plural.

Example: Jeremiah 43:7 — finite verb with **COMMON PLURAL**

כִּי לֹא שָׁמְעוּ בְּקוֹל יְהוָה

ki lo shom'u beqol yehwah

for not they-listened to-voice-of Yahweh.

because they did not listen to Yahweh's voice.

Example: *Unknown verse* — verbal participle with **COMMON PLURAL**

כִּי לֹא שָׁמְעוּ בְּקוֹל יְהוָה

for not they-listened to-voice-of Yahweh.

because they did not listen to Yahweh's voice.

### **Participles marked as plural**

Participles in **PLURAL FORM** can generally use the **COMMON PLURAL**, but not always. A verbal participle in **PLURAL FORM** indicates that the subject of the participle is plural.

Example: Song of Solomn 3:8 — nominal participle with **COMMON PLURAL**

כָּל־מְחַזְזֵי חֶרֶב

all-them holders-of sword

All of them are skilled with a sword

Example: Job 35:10 — adjectival participle with majestic plural

אַיִה אֱלֹהִים עֹשִׂי

where God makers-of-me

Where is God my Maker

Example: Genesis 4:10 — verbal participle participle with complex plural [“bloods” = “bloodshed”]

דָּמֵי אֶחָיוֹ צֹעֲקִים אֵלַי

bloods-of your-brother crying-out to-me

Your brother's blood is calling out to me

### Personal pronouns and suffixes marked as plural

Generally, pronouns and suffixes use the **COMMON PLURAL**.

Example: Joshua 2:18 — independent personal pronoun with **COMMON PLURAL**

הִנֵּה אֲנַחְנוּ בָּאִים בְּאֶרֶץ

hinneh 'anahnu va'im ba'arets

behold we coming-in in-the-land

behold, when we come into the land

Example: Ezra 9:12 — pronominal suffixes with **COMMON PLURAL**

וְעַתָּה בְּנוֹתֵיכֶם אֵלֵינוּ וּבְנוֹתֵיהֶם אֶל־תִּשְׂאוּ לְבָנֵיהֶם

we'attah benowthekhem 'al-tittenu livnehem uvenothem 'al-tis'u livnekhem

And-now your-daughters not\_give to-their-sons and-their-daughters not\_take for-your-sons

So now, do not give your daughters to their sons; do not take their daughters for your sons

It's a Name of God, so by definition it's singular. This is an oft repeated attack against monotheism from another major religion professing Trinity i.e. plurality to God, anathema to Judaism.

See **Exodus 7:1 as one clear proof ELOHIM is singular. God says Moses will be an ELOHIM to Pharaoh. Clearly Moses the man is singular.**

Yes, **ELOHIM** appears as masculine, plurals ending with -im, e.g. Yeladim=children, seforim=books, batim=houses. But this Name of God is an exception to that rule. See Deuteronomy 6:4. **God is 1.**

### Reply 1:

I am an Orthodox Jew and have studied in Kollel and Yeshivah.

People who do not speak Hebrew tend to look at it in a way too simplistic way. The Hebrew word “**ELOHIM**” has multiple meanings and can be multiple OR singular depending on context

**In reference to G-d it is singular - the form used to denote majesty and greatness. If you read the Torah you will see that every time it is used for G-d, the verbs used for it are in the singular.**

It can be used for angels - in which case it is plural

It can be used for human judges - in which case it is plural.

It can be used for a human put in a position of power over another in which case it is singular.

Thus to know what is meant and how it should be read, you need to know the context of the usage. So this is why linear translations of Hebrew texts fail - **Hebrew is a context sensitive language and usage and grammar around a word can change its meaning and implications.**

### Reply 2:

**ELOHIM is the plural of Eloha. YHWH is NOT a trinity, HE is an Infinity.** Often you will see mention of the Ruach Ha Kodesh, which is **HIS Holy Spirit**. It is HIS way of being present to those that are deserving. The holy ghost is a pagan fabrication.....sorry. YHWH's son, Yeshua is actually a manifestation of HIM. Come to teach the Torah and clean up the sin the Pharisee's were spreading by adding to the Torah putting a burden upon the Jews/Hebrews of that time. **Yeshua's function was also to provide the sacrifice for sin that would provide eternal life for those that did HIS word.** Another lie is it's for everyone regardless. If you believe that you are sorely mistaken. **Just look how many times YHWH states in the Torah the word “IF” referring to keeping HIS statutes, Ordinances AND Commandments.** Yeshua said it as well, “IF you love me KEEP my commandments”. The commandments of the father YHWH never went anywhere, they will ALWAYS apply. Only christian based pagan thinking has people under the mistaken impression all you have to do is have faith and HE does the rest. NOPE! It is what you DO NOT want to SAY!

### Reply 3:

**It's a single.**

If you wish, you can see it as royal single — like “their majesties” referring to a one monarch only.

**How do I know? I look at the form of the verb that follows it. It’s always single**

**Reply 4:**

**Dual number** (denoting two as opposed to singular denoting one or plural denoting more than 2) in Hebrew is vestigial even in Biblical Hebrew. It is used for numerals (e.g. 200, matayim, the **DUAL FORM** of 100 mea), things that often come in twos (e.g. eyes, eynayim, the dual of ayin), and some very common words (two days, yomayim, the dual of yom). Most other nouns are either singular or plural.

In any case, **DUAL FORM** usually has an ending of -ayim, while plural masculine has -im, and plural feminine -ot. **ELOHIM** has plural morphology (it’s not Elohayim), except that Eloha, the singular of **ELOHIM** is rarely found in the Hebrew Bible, usually in poetic passages like in Deuteronomy 32 (the only place in the entire Pentateuch), Psalms, Proverbs, and Job.

Although **ELOHIM** has plural morphology, it has singular verb agreement when referring to God, and plural verb agreement when referring to judges, angels, and other deities. That is to say **Genesis 1:1 says “BARA ELOHIM”, singular created, not “Baru”, plural created.**

**Reply 5:**

The Hebrew word אלהים (**ELOHIM**) is a plural word. We know this because of the “im” suffix, which is the masculine plural suffix. However, the Hebrew language is not English and Hebrew plurals do not always work the same way they do in English

As an example, The Hebrew word עץ (ets) means “tree” and is a singular noun. The **PLURAL FORM** of this word is עצים (etsim), but doesn’t mean “trees,” it means “wood.” So in Hebrew, “wood,” a singular, is written with a plural noun. Another example is דם (dam), which means “blood,” a singular concept. The **PLURAL FORM** is דמים (damim) and does not mean “bloods,” but “bloodshed,” another singular concept.

In order to determine if the plural noun in Hebrew is being used as a plural or a singular noun **you need to look at the context (textual and grammatical)**. Take a look at the following phrase from **Exodus 12:12**.

*all the **ELOHIM** of Egypt*

Because of the word “all” (כל / kol), the context is telling us that the word **ELOHIM** is plural.

*make us **ELOHIM**, which shall go before us*

Does this phrase from Exodus 32:1 mean “make us a God, which shall go before us,” or “make us gods, which shall go before us?” The answer lies in the verb that is translated as “shall go.” In Hebrew this is ילכו (yel’khu), which means “they shall go.” The word “they” grammatically tells us that the word **ELOHIM** in this case is plural.

Now let’s take a look at the beginning of **Genesis 1:1**.

*In the beginning **ELOHIM** created...*

Should this be translated as “In the beginning God created,” or “In the beginning gods created?” **The answer again lies in the verb, which is ברא (BARA), which means “he created.” Because the pronoun “he” (singular) is used for the subject of the verb, which is the word ELOHIM, we know that the word ELOHIM is being used as a singular noun in this case.**

One must examine the grammatical and textual context to determine if a Hebrew plural word is being used as a singular or plural noun.

**Reply 6:**

**It is a singular term for God, although it has the form of a plural noun. The test is that it ALWAYS takes a singular verb.**

**Reply 7:**

There are two parts to this question that require explanation. First, is the Hebrew **ELOHIM** a plural word? Second, does the Bible teach monotheism, which is the belief that only one God exists?

**ELOHIM**

The word **ELOHIM** is a plural noun and is identified by the suffix im, which is the masculine plural suffix. The **SINGULAR FORM** is Elo’ah. However, Hebrew plural words do not always work the same way that English plural words do. As an example, the singular Hebrew word עץ (eyts) means “tree” (see Deuteronomy 21:22) or “trees” (see Genesis 3:8), but the **PLURAL FORM** עצים (eytsim) doesn’t mean “trees,” but “wood” (see Exodus 7:19).

When it comes to the word **ELOHIM** one needs to look at the context of how the word is being used to determine if it is being used in a singular or plural sense. In Exodus 12:12 is the phrase ובכל אלהי מצרים (uvkhol elohey mitsrayim) (the word elohey is the possessive **PLURAL FORM** of **ELOHIM**), which means “and with all the gods of Egypt.” Because of the word כל (kol) meaning “all,” we must conclude that the word אלהים (**ELOHIM**) is indeed a plural word.

In Genesis 1:1 is the phrase ברא אלהים (**BARA ELOHIM**). The word **BARA** literally means “he created,” where “he” (singular) is the subject of the verb. The word **ELOHIM** is also the subject of the verb, so even though it is a plural noun, it is being **used in a singular sense and must be translated as “God created”** not “gods created.” If the author had wanted to say “gods created” then it would have been written as בראו אלהים (**baru ELOHIM**) where the verb baru means “they created”

## MONOTHEISM

The first commandment in the Ten Commandments is "You shall have no other gods before me." Most people assume that these "gods" do not actually exist, but the Bible contradicts this. Moses' father-in-law said, "Now I know that the LORD is greater than all gods" (Exodus 18:11). Moses himself and all the Israelites said, "Who is like unto thee, O LORD, among the gods" (Exodus 15:11). The book of Psalms state, "God standeth in the congregation of the mighty; he judgeth among the gods" (Psalm 82:1).

Each of these verses, among others, clearly show that "other gods" did exist, but Yahweh commanded that Israel only worship Yahweh. This is called Henotheism, the belief in many gods, but you only worship one God.

Strict Monotheists will cite such as verses as "I, [even] I, [am] he, and [there is] no god with me" (Deuteronomy 32:39).

It looks like this is a pretty good verse to prove that there is only one god, isn't it? Well, in the English yes, but not in the Hebrew. The Hebrew of this verse should be translated as "I am he, and am without a god (**ELOHIM**) next to me." This verse is saying that Yahweh stands alone and does not share his position as the god of Israel, with anyone else, a clear henotheistic view of God.

### Reply 8:

**ELOHIM** is a **PLURAL FORM**. Not too often but it happens in Hebrew.

For example "face" in Hebrew is "panim", a **PLURAL FORM**. "Life" is "haim", also a **PLURAL FORM**. There are also "maim", "shamaim" - "water", "heaven" respectively. But most similar is probably "baal/baalim" - "master", "owner". **Like "eloha/ELOHIM" it can be used either in SINGLE or PLURAL FORM, depending of context.**

### Reply 9:

Why the confusion with the word "**ELOHIM**"? Some try to claim it is proof of polytheism, or a trinity, disregarding all the grammar and multiple meanings the word carries. It comes about because people try to make simplistic interpretations of Hebrew, a language with a far smaller vocabulary than English, where words frequently have multiple meanings dependent on context.

Before discussing potential meanings, lets remove one common misconception: The Hebrew suffix "-im" does NOT always mean a plural. Here are a few examples that show its usage in the **SINGULAR FORM**: TzoharyIM - Midday, mayIM- water, shamayIM- sky.

So lets analyse the word **ELOHIM**:

When being used to refer to G-d- it is a plural in the context of the royal "we" of English. Additionally - it is plural since it encompasses G-d's aspect as the ultimate King, Ruler and Judge - with the implication that every king, ruler or judge is a reflection of that aspect of G-d. For this reason, there is special blessing that Orthodox Jews say when they see a king (independent of the King's religion - merely having that position means they are connected to this aspect of G-d).

The next major meaning of **ELOHIM** is as a reference to any of the supernatural forces through which G-d operates in this world. None of these kochot (another term for supernatural forces) have any free will (including angels), but merely act as an extension of G-d. Thus in this context **ELOHIM** is used to refer to angels or any other supernatural force controlled by G-d.

A third context is when the Bnei **ELOHIM** (Sons of **ELOHIM**) are referenced. here it is talking about the children of judges who strayed from the path of their parents who, as judges and thus reflective of this aspect of G-d, and abused their position in society.

A fourth meaning: Any human judge (as in meaning number three which referred to their children)

A fifth meaning: Anyone with power over someone else- thus G-d tells Moshe (Moses) "You will be **ELOHIM** to Pharaoh and Aaron will be your Navi (normally translated as prophet but in this context meaning spokesperson just as a prophet is a spokes person for G-d)"

So - the problem with the translations is that they translate **ELOHIM** too simplistically - **this is the reason Jews study the Hebrew only and do not use translations.**

### Reply 10:

A plural noun in Biblical Hebrew is 2+. **A dual (2 and only 2) form also exists**, but usually only in formulaic pairs, such as body parts (feet, knees, etc.). Some nouns take the **DUAL FORM** but do not function as dual, such as water (Mayim) and sky (Shamayim). Masculine and feminine **DUAL FORMS** are the same.

## What is the plural of the Hebrew word BARA?

**BARA ברא** means **HE created**. It is the second word of the Torah in the book of Genesis.

The plural is **BAR-OO בראו**, they created. But I'm not sure when it would be used, since this verb is generally associated with creation by God, of whom there is only one.

## Does Hebrew have duals and plurals or just plurals? Is 'ELOHIM' a plural word?

The first thing that makes it difficult is the NAME of the Creator is removed from the text with the replacement of “the LORD”. But interestingly it is not removed from the Hebrew or Aramaic script. Considering the listener doesn’t study the text in English, will definitely not study the Hebrew or Aramaic Script to find out.

**Most groups believe there is more than one personage because the Preacher says so.** But what does the Bible say about it? The Creator declares how many there is, so it is a matter of believing the Creator or the Preacher. In fact the Creator declares it several times in different places.

The Strong’s Concordance has a numbering system and uses the King James version for it’s words.

Genesis 1:1

In the beginning H7225 God H430 created H1254 H853 the heaven H8064 and H853 the earth. H776

You will see beside the word “god” this Number..... H430.... if you look up this number, you will find this.....

Lexicon :: Strong's H430 - 'ēlōhîm אֱלֹהִים

Transliteration = 'ēlōhîm

Pronunciation = el-o-heem'

Part of Speech = masculine noun

KJV Translation Count — Total: 2,606x

**The KJV translates Strong's H430 in the following manner: God (2,346x), god (244x), judge (5x), GOD (1x), goddess (2x), great (2x), mighty (2x), angels (1x), exceeding (1x), God-ward (with H4136) (1x), godly (1x).**

The word “eloh-im” has a plural ending, and the Preacher will use this to say there is more than ONE. **The interesting thing is the “im” on the end of “eloh-im” is also the Masculine gender in Hebrew, comparable to our pronouns “he” and “him” in English. When speaking of the Creator יהוה, the word “eloh-im is always in reference to a “he”, which is a masculine gender.**

So the first verse in the Bible would mean....

Genesis 1:1

1 In the beginning **ELOH-IM (HE}** created the heaven and the earth.

When the word “**ELOHIM**” is with the NAME would look like this....

1 Kings 8:60

Verse 60: That all the people of the earth may know that יהוה is **ELOHIM**, and that there is none else.

There is another thing and that is when the word “**ELOHIM**” is used with the NAME יהוה it is always used in the majestic sense much like we would say “Your Royal Highness” to a King or Queen.

When the word “**ELOH-IM**” is used for a Leader, it is in the Masculine gender. When there is more than one Leader the **context** turns “**ELOHIM**” into a plural.

The Shema of Israel is....

Deuteronomy 6:4

4 Hear, O Israel: יהוה our **ELOHIM** is יהוה one:

**It is a guarantee there is only ONE Being named יהוה, HE said so.**

**Is the word "ELOHIM" = "Gods" - a plural of the word "God" in Hebrew - if yes, what is the SINGULAR FORM?**

Yes and no. In Biblical Hebrew there are two clear use cases of the word **ELOHIM**. One is the more common one, referring to the one, true God. Although it is written in the typically **PLURAL FORM**, it actually takes the singular verb form, clearly marking it as a singular noun. **The reason it is written as if it’s plural is because the literal meaning of “ELO’AH” (SINGULAR FORM) is “power” and since God is the true source of all powers in the word and they are all included in Him, so to speak, we call Him “ELOHIM”.**

The other usage of “**ELOHIM**” is actually plural, takes a plural verb form, and is not referring to God. In some instances it refers to false “gods”, in others it refers to people in positions of great power, like judges.

The first verse of the Bible, “In the beginning God created,” is written in Hebrew, Bereshith **BARA’ ELOHIM. BARA’ (ברא) is a singular verb. If it were plural, it would be written, bare’u (בראו).**

Note that there are dozens of words in the Hebrew Bible that refer to God; **ELOHIM** is just one of them.

**Is the word ‘ELOHIM’ singular or plural? If it is plural, how can it be used for God YHWH?**

**Reply 1:**

The word is plural in form because the Unique and Unified Eternal, Who is the First Cause, disposes of a multiplicity of powers. The verb, adjective, and possessive suffixes associated with this word when it refers to the Creator are typically singular. [Many words in Hebrew describing singular objects are dual or plural in form, including the words for “water” (mayîm), “life” (ḥayyîm), “sky” (shāmayîm), “noon” (šāḥōrayim or šohōrayim), and “face” (pānîm); these typically take a plural verb, adjective, etc..]

The word Elokim can also designate human judges, angels, or deities invented by human beings, in which case the verb, adjective, and possessive suffixes associated with the word are typically plural.

### Reply 2:

In Genesis 1:26, יֵאָמֵר, “said” is singular, נַעֲשֶׂה “let us make” is plural. The possessive adjectives in בְּצַלְמֵנוּ כְּדְמוּתֵנוּ “in our image, according to our likeness” are also plural.

In Psalm 82:1 אֱלֹהִים נִצָּב “God takes his stand”, the verb is singular, but אֱלֹהִים “ELOHIM” is also used in verse 6, “I said gods you [are]”, and these “ELOHIM” are addressed in the plural.

### How do ELOHIM and Yahweh differ?

**ELOHIM** was the name of God for the Israelite (northern) tribes.

**JHVH** was the name of the God of the Judeans (southern tribe).

Since **both religions were based on the belief in a single, Creator, God**, the two traditions were knitted into one when the refugees of the northern kingdom were absorbed into Judea following the destruction of the northern kingdom by the Assyrians around 725 BC, at the instruction of the Judean King Hezekiah.

Despite the Judean scribes’ best efforts, however, the ‘seam’ between the two traditions is still visible in the Hebrew Bible, in details such as the two versions of the story of Creation (Genesis 1, 2); the different homelands of Abraham (ancestral forefather of the Judeans) and Isaac (forefather of the Israelites), and the sketchy and unconvincing portrait of their relationship; the different religious centres (Jerusalem for the Judeans; Beit-El for the Israelites); and the profoundly different character of the Israelite prophets (e.g. Elijah, Elisha) from that of their Judean counterparts (e.g. Gad, Nathan, Isaiah).

That said, the effort did pay off: most Jews and Israelis (and Gentiles, come to that) subscribe unquestioningly to the notion that Judea and Israel were always a single nation, with a single religion, and shared ancestry.

### Reply 1:

“**ELOHIM**” is the plural of “el” and means “gods” (or sometimes other deities and supernatural beings). Yahweh is the name of one of those gods.

As the Bible was compiled from various tales of varying antiquity and altered as well, the use of the term “**ELOHIM**” is quite variable, sometimes referring specifically to Yahweh and construed in the singular, sometimes referring to other deities, etc.

The overall pattern seems to be one of a gradual historical transition from polytheism, of which there are still traces in the Bible, to one in which Yahweh was the national god of the Hebrews, then the dominant god, and then the only God in town, as the others had been demoted.

### Reply 2:

**ELOHIM** is the creator. **YHWH** is the law giver.

God has many titles. It’s like if your daddy is also the sheriff: sometimes you might want to talk to your daddy but you don’t want to talk to the sheriff.

### Reply 3:

“**YHWH**” (there are no vowels), is the name (proper noun) of the god.

In ancient Jewish tradition (superstition), if one knows the name of a thing, one can control it. They gave the god a name which cannot be pronounced, so no one could control it.

‘**ELOHIM**’ is a title/adjective: male plural meaning ‘divine majesty.’

In the Bible, most of the names of the god are adjectives.

Erroneously, most adherents call the god, ‘god,’ which is a title not a proper noun.

### Reply 4:

**ELOHIM** is the proper name of **GOD ALMIGHTY**. It comprises the divine name Elah and the royal plural im.

**YHWH** isn’t an descriptive name of Elah (Alah), much less His name.

O Caesar! Would you say the prefix ‘O’ is one of Caesar’s name or title?

Arabic is an ancient language. Through it we can get a glimpse of ancient Hebrew. We hear Muslims cry

Yaa Allah! (O Allah).

YAa Muhammad! (O Muhammad).



You have guessed what Yaa means by now

Qul HUWAllahu ahad ( Say He is Allah) Quran, chapter 112.

Now you have your YaHuWa and knows what it means (if you can discount the lose of the final H which isn't vocalized anyway!).

### Q. How do ELOHIM and Yahweh differ?

Based on the original scripture in the Torah, the Hebrew word Ye'Ho'Ha יהוה is the name of the ONE that creates everything, gives life to every living creature, and in complete control over His creation.

The name Ye'Ho'Ha יהוה originated from the abbreviation of the Hebrew word, existence הווייה in its three tenses, (past) existed היה, (present) exists הווה, (future) Will exist יהיה

The abbreviation of the Hebrew word existence הווייה in its three tenses is as follows,

Ye' י, Yh'he'yei, (future) Will exist יהיה

Ho' הו, Ho've, (present) Exists הווה

Ha' ה, Ha'yah, (future) Existed היה

(Abbreviation) "Will exist יהיה, Exists הווה, Existed היה" (acronym).

On the other hand, the Hebrew word **ELOHIM** אֱלֹהִים: (God) is what Ye'Ho'Ha יהוה does.

**ELOHIM** Hebrew: אֱלֹהִים: (God) noun (plural) An office, an authority, a title for someone who holds one or more of the following characteristics: Creator, Leader, Guide, Judge, Ruler, etc. .. someone who has complete control over someone or something else.

For example, I am the **ELOHIM** (Gods) of my smartphone; I completely control my smartphone. In other words, my smartphone can't function without my interference.

### Reply 1:

**ELOHIM** is a generic term for supernatural beings. It is a plural noun.

It is used of the Creator of the Heavens and the Earth in a particular way. Even though it is plural, when it refers to the Most High God, it is used as if it were singular.

E.g., we have some English words that we use this way, too. Take the word 'sheep'. We use it to mean more than one sheep, or only one sheep, that is, in its **PLURAL OR SINGULAR FORM**, by changing the verb.

The sheep **are** coming. (More than one)

The sheep **is** coming. (One)

### So it is with ELOHIM in Hebrew.

**Yahweh** is the given name of the **MOST HIGH ELOHIM**. It is the name by which the Creator of the Heavens and the Earth revealed Himself to Moses, in order to redeem the descendants of Abraham, Isaac and Jacob from slavery in Egypt, so that His promises under His covenant agreement could be realised.