



## In the *beginning* GOD created the heaven and the earth!<sup>1</sup>

It is necessary to understand the Hebrew origin of the English word God and that it is not a plural word as is Elohim. The fundamental belief of the Hebrew is that their God is '**ONE**'. Meaning, there is no other god beside Him and that He Himself is '**ONE**', a Spirit being and not physical like man.<sup>2</sup> Since God is one in the mind of the Hebrew, then the word used to acknowledge His existence cannot be plural! Like man, God can be described by using many words due to His many actions or manifestations, but He Himself is One, just as we are individual beings with many abilities.

## אל, THE HEBREW WORD FOR GOD!

*Palaeo-Hebrew*, a pictographical square letter consonant language like "אל," is the type used in the Ancient Hebrew writings, and is read from right to left. When these two particular pictographs are converted to alphabetical Hebrew, it produces the word, "*eL*." When spoken the א = aleph, or "e" is silent.

An authority on *Palaeo-Hebrew*, Rabbi Joseph Soloveitchik writes; *eL* means, Creator & Ruler of the Cosmos, GOD Almighty,<sup>3</sup> that is, GOD Omnipotent. The term "Almighty" comes from the Hebrew word *Shadday*.<sup>4</sup>

Quote! '*Shadday*' is derived from *day*, meaning, "*enough*." Compare; "for the stuff they had was sufficient," '*dayyam*,' Exod. 36:7. The name *Shadday* or *Shaddai* therefore, signifies "*he who is sufficient*." That is to say, **He who is, does not require any other being for affecting the existence of what He created, or for its conservation.** His existence is sufficient.

In a similar manner the name *basin* implies "strength." Compare; "He was strong (*bason*) as the oaks" (Amos 2:9). The same is the case with "*rock*" which is a homonym.<sup>5</sup> It is therefore clear that all these descriptive adjectives describing GOD<sup>6</sup> are appellatives, or are applied to GOD by way of a homonym. That is to say, through an act or action, like *zur* and others. The word "*eL*" does not denote any attribute of GOD like the word Elohim does, nor does it imply anything except His existence. Absolute existence includes the idea of eternity, i.e., the necessity of existence.' End of quotation.

God first made Himself known to the patriarchs that He Is. Later, due to the pagan gods developed by mans imagination in Egypt which were used to control the people by sorcery, He had to give a distinguishing name and support it with Divine power. His people would not have followed Moses whom He sent without a name supported by Divine Power greater than the magicians of Pharaoh.

In the earliest writing by Moses, we note Ex. 6:1-3. "*And the LORD said unto Moses: 'Now shalt thou*

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<sup>1</sup> Genesis 1:1

<sup>2</sup> Deuteronomy 6:4; Isaiah 45:5; Isaiah 44:8; Isaiah 43:11; Numbers 23:19; John 4:24.

<sup>3</sup> Man of Faith in a Modern World, P. 49. Reflections of the Rav, Volume Two, Adapted from the *EL*ctures of Rabbi Joseph B. Soloveitchik by Abraham R. Besdin, KTAV Publishing House Inc., Hoboken, New Jersey 1989.

<sup>4</sup> See, Guide for the Perplexed by Maimonides, Page 95. Dover publication, New York. Standard book number: 486-20351-4.

<sup>5</sup> Ibid, see Maimonides, Guide for the Perplexed, chapter 16.

<sup>6</sup> Ibid, see Maimonides, Page 90. Discourse on appellatives "judge," "almighty," "righteous," "gracious," and "merciful."

## ELOHIM!

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see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.' And GOD spoke unto Moses, and said unto him: 'I am the LORD; and I appeared unto Abraham, unto Isaac, and unto Jacob, as GOD (El Shaddai) Almighty, **but by My name יה', that is YH, I made Me not known to them.** (Scripture writing from the verbatim Hebrew Pentateuch and Haftorah, translated into English).

The time had come for God to keep His promises of deliverance, so first He gave to His messenger Moses His Name in an act of Divine Power at the fiery bush that did not burn. **This name would be a proper noun which was peculiar to His essence.** His actions of Almighty Power then brought deliverance and He separated unto Himself a people who would walk with Him in this name I AM.<sup>7</sup> God therefore spoke to Moses and said; '**I AM,**' this is my memorial forever when he had asked what His name was. **He gave him a proper noun, that is, a name peculiar to Himself.** This proper noun is contained in the Hebrew Paleo Letters 'י הוה', the Tetragrammaton which is translated to YHVH. It contains a proper noun peculiar to GOD'S simple, that is pure essence. It is not an appellative.

In describing the use of "ל" as the acknowledgment of the Deity and not Elohim, we must note that *eL* tends to be used in early poetry. Especially the early psalms of the Elohist Psalter. (E.g., Psalms 78 has six instances of the use of *eL* as a proper (noun) name of GOD). In the quite late psalms throughout the Psalter, the usage of *eL*, presumably signalizes the revival of the use of *eL* which we find highly developed in Qumran and contemporary Jewish Literature.

The name, Dani'eL has the meaning, "GOD is my Judge." (1840 Daniye'l {daw-nee-yale'} in the book of Daniel it is: Dani'eL {daw-nee-ale'} from 1835 and 410; n pr m, Daniel = "GOD is my judge.")

We have not dealt with the onomastics, that is, the study of the origin of the name Yisra'el (*meaning; GOD will prevail*) in this study.<sup>8</sup> However, one or two generalizations should be made. The use of *eL*, both as a proper name of the GOD of Israel's existence, and it's use in the post-exilic period. Thus, we find a curve of distribution of *eL*-names paralleling the general usage of the divine names in the literature of Yisra'el.

In the late literature of Yisra'el, only Isaiah, other than Job, makes extensive use of *eL* as a proper name for the GOD of Yisra'el. (see, e.g., Isa. 40:18; 43:10,12; 45:14).

We know that in ancient *Palaeo-Hebrew*, the square letter pictographical, or symbol that GOD gave to man was the consonant "ל." This Lamed to the ancients, is like Yahshua on the Cross to the Messianic. When the ancients looked at the Lamed, "ל" lifted up<sup>9</sup>, that is, erect, it meant there was no plague or curse upon them. In their heart they thought of eL Shaddai as we the Messianic believers think of the Messiah lifted up.<sup>10</sup> When we look at the Lamed "ל" it appears to be an erect serpent. Even today, this erect serpent on a branch is the symbol used by the medical institutions of our societies. It is a symbol that says, you can find healing within.

*eL*, that is, the Ancient Hebrew letters, "ל" is the first true representation of *eL* Shaddai that brought to man conscience thoughts of the living Creator. **It signified, "His Presence was there."**

<sup>7</sup> Numbers 6:27 And they shall put my name upon the children of Israel; and I will bless them. **I AM**, this is my memorial forever Exodus 3:14-15.

<sup>8</sup> See Noth, IPN, 82-101.

<sup>9</sup> Numbers 21:7-9; John 3:14.

<sup>10</sup> John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: John 12:32 And I, if I be lifted up from the earth, will draw all *men* unto me.

**ל in the Semitic Writings**

The Hebrew word "EL," is translated GOD in Du. 6:4. It is the most important passage of scripture in the entire Bible, and the central theme of the SHEMA.<sup>11</sup> It is the ancient non-vowel *Palaeo-Hebrew* characters "ל" which denotes GOD, The Almighty, Creator and Moral Governor of the Universe. It emphasizes His Justice & Rulership. The existence of the Deity is throughout Scripture assumed. It is not a matter for argument or doubt that GOD exists, He is "I AM" The Almighty GOD.<sup>12</sup>

EL was used as a Proper Name among the Shemites. The discovery of the Ugaritic texts beginning in 1929 has removed any doubt that in the Canaanite pantheon (list of deities in a nations history), 'EL' was the proper name of the GOD *Par Excellence*, the head of the pantheon. While EL may be used as an appellative also, e.g., in such an expression as, eL Haddu, "the god Haddu," such usage is excessively rare. In mythic texts, in epic texts, in pantheon lists and temple records, EL is normally a proper name.

That EL was the name of a particular Deity should have been clear<sup>13</sup> from the beginning. Let us look at the Hebrew spelling in the names of His people. Their names contain the meaning to them of their GOD EL.

HIS NAME IS eL

Strong's #8050

Sh@muw'el {sehm-oo-ale'} from the passive participle of 8085 and 410; n pr m, Samuel = "his name is eL"

eL IS MY LIGHT

Strong's #222

'Uwriy'el {oo-ree-ale'} from 217 and 410; n pr, Uriel = "(GOD) eL is my light"

eL IS MY FATHER

Strong's #22

'Abiy'el {ab-ee-ale'} from 1 and 410; n pr m Abi'el = "(GOD) eL is my father"

MY FATHER IS eL

Strong's #39

'Abiyma'el {ab-ee-maw-ale'} from 1 and else where (unused (probably foreign) word; n pr m, Abima'el = "my father is eL (GOD). 1) son of Joktan, descendant of Shem.

HOUSE OF eL

Strong's #1008

Beyth-'eL {bayth-ale'} from 1004 and 410; n pr loc, Beth'el = "house of eL (GOD)".

eL WILL HEAR

Strong's #3458

Yishma 'el {yish-maw-ale'} from 8085 and 410; n pr, Ishma'el = "(GOD) eL will hear"

RAISED OF eL

Strong's #7055

<sup>11</sup> See chapter 3 on the SHEMA.<sup>12</sup> P. 769, Ibid. Pentateuch and Haftorah, Hertz<sup>13</sup> Sakkunyaton,s "Phoenician theology" is preserved in fragments in Eusebius' Praeparatio Evangelico. SEMITIC Languages, Dr. Nelson's Library I.U.B.S. Parkersburg, W.V..

Q@muw'el {kem-oo-ale'} from 6965 and 410; n pr m, Kemu'el = "raised of eL (GOD)".

A significant type and anti-type was given to me by the LORD as I pursued the study of the names containing 'eL' in the Bible. The truth of GOD was hid in their names, just as the truth of GOD today can be hid in our hearts by the Spirit of GOD. The Messiah comforted us by these words through the Apostle John, "*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of GOD: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of GOD, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.*"<sup>14</sup>

*"He was in the world and the world was made by Him and the world knew Him not. Behold what manner of love the Father hath bestowed upon us, that we should be called children of GOD: and such we are. For this cause the world knoweth us not, because it knew Him not."*<sup>15</sup>

Moving to East Semitic. We find again, very ancient evidence that eL was the proper name of a Deity. eL appears often in Old Akkadian in the earliest sources without the case ending (exclusive of the predicate state), unambiguously the DIVINE NAME AND NOT AN APPELLATIVE. The forms, eLu and eLum are ambiguous, as are forms written logo graphically with Dingir. In Ugaritica (an ancient city in Syria), a new text has been published which applies to eL the familiar biblical epithet "*Eternal King.*"

A similar epithet of eL is, "*King father of Years,*" reminiscent of biblical "*Eternal Father,*" and "*Ancient of Days.*" See Isa. 9:5; Daniel 7:9; cf. Isa. 40:28. In the Proto-Sinitic texts we find the title, 'eL du olam, and 'olam simply to mean, "The Eternal One," in the Arslan Tash Plaque.

Moses' knowledge that he was a Hebrew, came to him from his mother.<sup>16</sup> It had come through the generations by their oral traditions in tongues originating with Adam. Then to Seth, to Noah, to Shem and then to the Shemites (Shemite, the peoples originating in S.W. Asia). Then to Abraham, and thus to Yisra'el from Moses. When the Hebrew scribes began to copy the laws given to Moses, they used "uncial"--square like pictures from the examples on the tablets, and wrote from right to left leaving no spaces. Each square letter was a picture story within itself, expressing Hebrew vividness, conciseness, and simplicity. This *Palaeo-Hebrew* writing given by GOD made it impossible for other nations to know the GOD of Israel, except by teaching of the Levis until the age of the Babylonians, when their writing was perverted with vowels.<sup>17</sup>

## THE FIRST REPRESENTATIVE OF GOD IS 𐤇𐤍

During this century, followers of William Branham were taught a lie. It was said that the erect serpent, was a physical being, and literally seduced Eve physically, causing her to bear his child. Through this doctrinal error many souls have wrest, that is, have twisted, or caused the scriptures to mean things that they don't mean with a half-truth, bringing many to their spiritual destruction as he did Eve. It should not be hard to understand that satan being a fallen angel, that is, an evil spirit, having great perverted power was able to transform himself as physical messenger to deceive Eve. The Bible declares many angelic beings from time to time came and spake with man.

This damnable doctrine teaches that those who are of the lineage of Cain are eternally lost and those who are of the lineage of Seth are eternally saved. When we look into the genealogies of the Messiah, who

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<sup>14</sup> 1 John 3:1-3.

<sup>15</sup> John 1:10; 1 John 3:1-2

<sup>16</sup> Exodus 2:7-11.

<sup>17</sup> Daniel 1:1-4.

came a Spotless Lamb,<sup>18</sup> we note by the scripture that there was sin by David in the Messiah's lineage. This alone makes erroneous and wrong the teachings like the one mentioned.

In Moses' day, in the wilderness, he lifted up the brazen serpent, the Lamed representing GOD'S name. When looked upon by the afflicted people in faith, that is, as if they were looking at and calling on GOD Himself, the effects of the viper venom that attacked them was gone. When the people looked on this symbol, that is, a physical brass representation of GOD, the lamed "ל" held up, it reminded them of GOD'S blessings to their fathers, Abraham, Isaac and Jacob before them. They cried out in their guttural throaty Hebrew voice the consonant sound of the "eL" GOD, and the Spirit of GOD entered into that praise and healed them.

It was the form of a single Square Letter of Ancient *Palaeo-Hebrew* that the people looked on with faith, as if they were looking on GOD Himself. When they called on Him by His name, it brought His presence which corrected their situation. The meaning GOD had given them in "eL" meant "eL Shaddai," that is, "Almighty GOD" the **All Sufficient Omnipotent One**.

### **THE VERY WORD YISRA'EL MEANS, "GOD PREVAILS"**

Strongs #3478

**Yisra'el** {yis-raw-ale'} from 8280 and 410; n pr, Yisra'el = "**GOD prevails**". 1) the second name for Jacob given to him by GOD after his wrestling with the angel at Peni'el. The very word Peni'el means, "Facing GOD."<sup>19</sup>

There are other *Palaeo-Hebrew* pictographs for the English word GOD. Some writings came about the year 600BC when the Jews were in captivity by the Chaldeans. Pure ancient Abrahamic Hebrew has no vowels and therefore could not be readily translated into their captors language. It is at this time that many words including "eL" were added to and perverted.<sup>20</sup>

### **CREATION NOT A CONFUSION BECAUSE OF A MULTIPLICITY OF GOD**

There is a difference between *first* and *beginning* (or principle). The latter exists in the thing of which it is the beginning, or co-exists with it; it need not precede it; e.g. the heart is the beginning of the living being; the element is the beginning of that of which it is the *basis*. The term "*first*" is likewise applied to things of this kind; but is also employed in cases where precedence in time alone is to be expressed, and the thing which precedes is not the beginning (or the cause) of the thing that follows. E.g., we say A. was the first inhabitant of this house, after him came B.; this does not imply that A is the cause of B inhabiting the house.

In Hebrew, *tehillah* is used in the sense of "*first*;" e.g., when God first (*tehillat*) spake to Hosea (chpt. 1, vs. 1), and the "*beginning*" is expressed by *reshith*, derived from *rosh*, "*head*," the principal part of the living (Hosea) being as regards position. The Universe has not been created out of an element that preceded it in time, since time itself formed part of the Creation. For this reason Scripture employs the term "*bereshit*" (in a principle), in which the *beth* is a preposition denoting "*in*". The true explanation of the first verse of Genesis is as follows: "**In [creating] a principle God created the beings above and the things below.**"<sup>21</sup>

This explanation is in accordance with the scripture which confirms the simultaneous Creation of the heavens and the earth; "*Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.*" Isaiah 48:12-13.

<sup>18</sup> 2 Corinthians 5:21.

<sup>19</sup> Genesis 32:30

<sup>20</sup> Dani'eL 1:4.

<sup>21</sup> Moses Maimonides, The guide for the perplexed, page 212. ISBN 0-486-20351-4

The foundation of our faith is the belief that God created the Universe from nothing; that time did not exist previously, but was created; ***for it depends on the motion of the sphere, and the sphere was created!***

The opinion of Aristotle is that the Universe, being permanent and indestructible, is also eternal and without beginning. This hypothesis includes a certain amount of blasphemy. The account given in Scripture of the Creation is not, as is generally believed, intended to be in all its parts literal. **The literal meaning of the words will lead us to conceive corrupt ideas and to form false opinions about God, or even entirely to abandon and reject the principles of Faith.** It is therefore right to abstain and refrain from examining this subject superficially and unscientifically. We must blame the practice of some ignorant preachers and expounders of the Bible, who think that wisdom consists in knowing the explanation of words, and that greater perfection is attained by employing more words and longer speech. It is, however, right that we should examine the Scriptural texts by the intellect and the leading of the Holy Ghost. Solomon wrote concerning the Creation story thus; ***‘It is the glory of God to conceal a thing:*** but the honour of kings *is* to search out a matter.’<sup>22</sup>

The creation of the universe has become an accepted scientific fact! Nobel laureate, Professor P.A.M. Dirac from the University of Cambridge states: “The development of radio-astronomy within the last few years has vastly increased our knowledge of distant parts of the universe. As a result, a violent beginning of the universe is now generally accepted. By precise measurement, every scientist can see clear and unequivocal evidence supporting the view that creation indeed occurred.”<sup>23</sup>

Professor Stephen Hawking of the University of Cambridge writes; “The actual point of creation lies outside the scope of presently known laws of physics.”<sup>24</sup>

Professor Alan Guth of the Massachusetts Institute of Technology and Professor Paul Steinhardt of the University of Pennsylvania write: “The instant of creation remains unexplained.”<sup>25</sup>

The titles of two recent scientific books on cosmology are: The Creation by Professor Peter Atkins of the University of Oxford and The Left Hand of Creation by Professor Joseph Silk of the University of California. And finally, a recent scientific article published in one of the foremost international journals of physics carries the following title: “Creation of the Universe from Nothing.”<sup>26</sup>

In the words of some of the world’s leading cosmologists, the creation of the universe is “outside the scope of presently known laws of physics” and “remains unexplained.” In contrast to science, the Book of Genesis in the Bible does give an explanation for what caused the creation of the universe — an explanation written in its very first verse: “In the beginning, God created.....”

In Bereshit Rabba, our Sages, speaking of the light created on the first day according to the Scriptural account, say as follows: these lights [of the luminaries mentioned in the Creation of the fourth day] are the same that were created on the first day, but were only fixed in their places on the fourth day. The meaning of the first verse has thus been clearly stated.

The prophets employ homonymous terms and use words which are not meant to be understood in their ordinary signification, but are only used because of some other meaning which they accept or admit, e.g., “a

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<sup>22</sup> Proverbs 25:2.

<sup>23</sup> P.A.M. Girac, Commentarii, vol. 2, no. 11, 1972, p.15.

<sup>24</sup> S.W. Hawking and G.F.R. Ellis, The Large Scale Structure of Space-Time (Cambridge:At the University Press, 1973), p. 364.

<sup>25</sup> A.H. Guth and P.J. Steinhardt, Scientific American, vol. 250, May 1984, p. 102.

<sup>26</sup> A. Vilenkin, Physics Letters, vol. 117B, 1982, pp. 25-28.

rod of an almond-tree (*shaked*),” because of the words which follow, “for I will hasten (*shaked*)” Jer. 1:11-12. It is also necessary to understand and consider the words of Scripture, “and Adam gave names”<sup>27</sup> Here it is indicated that languages are conventional, and that they are not natural, as has been assumed by some. We must also consider the four different terms employed in expressing the relations of the heavens to God, *bore* (Creator), *’oseh* (Maker), *koneh* (Possessor), and *el* (God).

In reference to the Universe, viz., the heavens and the earth, which comprises the totality of the Creation, Scripture employs the verb *bara*, which we explain as denoting He produced something from nothing; also *’asah* (“He made”), on account of the general forms or natural properties of the things which were given to them; *kanah*, “He possessed,” because God rules over them like a master over his servants. For this reason He is also called, “The Lord of the whole earth” (Jos. 3:11-13); *ha-adon*, “the Lord” (Exod: 20, 3. 17). But although none can be a master unless there exists something that is in his possession, this attribute cannot be considered to imply the belief in the eternal existence of a *materia prima*, since the verbs *bara*, “He created,” and *’asah*, “He made,” are also employed in reference to the heavens. **The Creator is called the God of the heavens and the God of the Universe, on account of the relations between Him and the heavens; He governs, and they are governed.**

**The word *elohim* does not signify “master” in the sense of “owner;” let alone a plurality of God. It expresses the relation between His position in the totality of existing beings, and the position of the heavens or the Universe; He is God, not they, i.e., not the heavens!**

There are four different ways in which Scripture relates the fact that a divine communication or manifestation was made or that an action was taken towards the prophet by God. (1) The prophet relates that he heard the words of an angel in a dream or vision; (2) He reports the words of the angel without mentioning that they were perceived in a dream or vision, assuming that it is well known that prophesy can only originate in one of two ways, “In a vision I will make myself known unto him, in a dream will I speak unto him,” Numbers 12:6. (3) The prophet does not mention the angel at all; he says that God spoke to him, but he states that he received the message in a dream or a vision. (4) He introduces his prophesy by stating that God spoke to him, or told him to do a certain thing, or speak certain words, but he does not explain that he received the message in a dream or vision, because he assumes that it is well known and has been established as a principle that no prophesy or revelation originates otherwise than in a dream or vision, and through an angel. The writer can relate to all of these instances personally by the way God has manifested Himself to him.

Instances of the first form are the following: “and the angel of the Lord said unto me in a dream, Jacob, (Genesis 31:11). “And an angel said unto Israel in a vision of night” (Genesis 46:2)

Instances of the second form are the following: “And Elohim (an angel), said unto Jacob, Rise, go up to Bethel” (Genesis 34:1); “And Elohim (an angel), said unto him, Thy name is Jacob,” (Genesis 34:10)

Instances of the third form are the following: “The word of the Lord (Elohim-angel) came unto Abraham in a vision” (Genesis 18:13)

Instances of the fourth form; “And the Lord (Elohim-angel) said unto Joshua” (Josh. 5:9)

Elohim is not a noun, but in fact is a verb describing actions or acts of God. God sent forth His word as we send forth a servant to do our bidding. He sent forth His power to create as we would send forth our armies to destroy. All of these actions are not plurality of God, but are attributes demonstrating His

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<sup>27</sup> Genesis 2:20.

Omnipotence and His Omnipresence and His Omniscience. They are an expression (manifestation) of His abilities. We as humans have many attributes but we are one. You can send your words in multimedia form and a reaction will occur, however, you yourself may be miles away. Words are an expression of our thoughts and are carried in many forms. However, God only spoke face to face with Moses! Exodus 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend.

Romans 1: 19-21

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

### **To believe that 'elohim means a plural God presents a difficult etymological problem.**

An exact cognate appears only in Aramaic (*'elah[ah]*) and in Arabic (*'ilāh*). There are only late derivatives from Aram. *'elah* (as *'elahoṯā'*); the same is true of Arab. *'ilāh* (verb *ta'allaha*, meaning, "to yield oneself to godly practices," etc.) Thus, we cannot assume a verbal root. On the other hand, *'eL* is a common SEMITIC word (lacking only in Ethiopic and perhaps classical Arabic), and appears sometimes as a proper name and sometimes as an appellative (→ 𐤀𐤋𐤁𐤀 *'ēl*). It could be derived from the root *'wl*. It would then denote either might or first in rank (cf. Arab. *'awwal*, "first"). These two meanings may have belonged together originally.<sup>28</sup>

It is **usually assumed** that *'eL* and *'elohim* are related, viz., *'elohim* would be a plural form of *'eL* expanded with the *he*, **but they are not**. This sort of expansion also occurs elsewhere in Hebrew and Aramaic. If this were true, then *'eloah* would be a late singular form derived from *'elohim*. **However, this hypothesis is not completely without difficulties**. First, plural forms expanded with '*he*' are usually derived from originally biconsonantal roots, which would not agree with the derivation of *'el* from *'wl*. Second, the Arab. *'ilāh* opposes the assumption of a special Hebrew Aramaic development. Perhaps originally, two different roots existed, which were later combined because of the similarity of their sounds? At the same time, nothing in the linguistic use of these words opposes the assumption of an original meaning "might and power." **Therefore, Zimmermann's suggestion that these words are to be derived from the root 'LL<sup>29</sup> is particularly improbable, because no form with the double Lamed occurs in any SEMITIC writings.**

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by inspiration of the Holy Ghost.

<sup>28</sup> cf. Ringgren, Rd M, 26, 59.

<sup>29</sup> 185 Zimmerman, VT, 12 (1962), 190-95.