

This next series of News Letters is going to be very taxing on some of you. That is OK.

In years past those things I have shared in the pages of this News Letter have often been contrary to the traditional belief that many have held. People would write me and tear a strip off of me for saying such things.

It would be those same people, two or three years later who would write asking for more information about what I was sharing. At first they were not ready to hear the truth and only after a period of time had past would they then be able to understand.

The seeds had to be planted and it took time for them to sprout and grow. Paul speaks of this.

1Co 3:4 For while one says, I am of Paul; and another, I *am* of Apollos; are you not carnal? 5 Who then is Paul, and who *is* Apollos, but ministers by whom you believed, even as the Lord gave to each? 6 I have planted, Apollos watered, but God gave the increase. 7 So then neither is he who plants anything, nor he who waters, but God who gives the increase. 8 So he planting, and he watering, are one, and each one shall receive *his* own reward according to *his* own labor. 9 For of God we are fellow-workers, a field of God, and you are a building of God.

I wrote to you back in August of 2013 about just who is Yehovah and why we are to be praying to Him. It was titled '**I am YEHOVAH; and beside me there is no SAVIOR This is your Wake Up Call.**'

<http://sightedmoon.com/i-am-yehovah-and-beside-me-there-is-no-savior-this-is-your-wake-up-call-2/>

I would urge you all to go and re read this article at this time to refresh yourself with the many scriptures we are shown.

Then in May 2015 I wrote another article about exactly who the scriptures say is our redeemer.

<http://sightedmoon.com/lamed-yehovah-our-redeemer/>

This week I want to follow up on these two articles with another, which addresses some of the issues that have arisen. The reason I feel the need to bring this up again to your attention is this.

At Passover in 2014 I went to Jerusalem on the anniversary of the Covenant Yehovah made with Abraham. It was exactly 3822 years to the very day since Yehovah made this covenant with Abraham. It was exactly the 5th year of the 3<sup>rd</sup> Sabbatical cycle the exact same time period as to when Yehovah spoke these things to Abraham.

It was also the Sabbatical cycle during which Israel was allowed to come home, having now served the 2520 years outside the land for our rebellion. We were kicked out of the land of Israel which Yehovah gave to us in 723 B.C.

Ezekiel in his prophecy was told to lie on his side for the iniquity of Israel for 390 days.

**Eze 4:3** And take an iron griddle to yourself, and set it *for* a wall of iron between you and the city. And set your face against it, and it shall be under attack. And you shall set a battle against it. This shall be a sign to the house of Israel. **4** Also lie on your left side, and lay the iniquity of the house of Israel on it; *according* to the number of days that you shall lie on it, you shall bear their iniquity. **5** For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days. So you shall bear the iniquity of the house of Israel.

Israel fell in 723 B.C., the 6<sup>th</sup> year of the 4<sup>th</sup> Sabbatical Cycle. 8 Complete Jubilee cycles later brings us to 332 B.C. The next year is 331 B.C. the 6<sup>th</sup> year of the 4<sup>th</sup> Sabbatical Cycle when Israel could have returned home. It was also the year Alexander the Great had conquered the entire known world.

Israel did not return. If we then multiply this curse again 7 times, we get 2730 years. Counting from the year after the fall of Israel and allowing for the year zero we then arrive at 2009, our last Sabbatical year. It is my belief that Israel could have come home in this 3<sup>rd</sup> Sabbatical cycle from 2010 to 2016.

We as Israel are considered as trees.

**Mar 8:24** And he looked up and said, I see men as trees, walking.

Isa 55:12 For you shall go out with joy, and be led out with peace; the mountains and the hills shall break out before you into singing, and all the trees of the field shall clap *their* hands.

Isa 61:3 to appoint to those who mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the mantle of praise for the spirit of heaviness; so that they might be called trees of righteousness, the planting of Jehovah, that He might be glorified.

But there is this other commandment.

Lev 19:23 And when you shall come into the land, and shall have planted all kinds of trees for food, then you shall count the fruit of them as uncircumcised. It shall be uncircumcised three years to you. It shall not be eaten. **24** But in the fourth year all the fruit of them shall be holy to praise Jehovah. **25** And in the fifth year you shall eat of the fruit of it, so that it may yield to you its increase. I *am* Jehovah your God.

This would make our 4<sup>th</sup> year 2013 when we were to give all to Yehovah. But no one did. 2014 was the 5<sup>th</sup> year and the anniversary of the covenant Yehovah made with Abraham. Why was nothing given? And why would Yehovah not accept it?

He tells us plainly in Ezekiel.

**Eze 20:38** And I will purge out from among you the rebels and those who sin against Me. I will bring them out from the land where they reside, and they shall not enter into the land of Israel. And you shall know that I *am* Jehovah. **39** And you, O house of Israel, so says the Lord Jehovah: *Every man go and serve his idols, and do so from now on if you will not listen to Me.* But never again defile My holy name with your gifts and with your idols. **40** For in My holy mountain, in the mountain height *of* Israel, says the Lord Jehovah, there all the house of Israel, all of those in the land, shall serve Me. **There will I receive them, and there will I ask for your offerings and the firstfruits of your offerings,** with all your holy things. **41** I will receive you with your sweet aroma when I bring you out from the people and gather you out of the lands into which you have been scattered among them. And I will be sanctified in you in the eyes of the nations. **42** And you shall know that I *am* Jehovah, when I shall bring you into the land of Israel, into the land *for* which I lifted up My hand, to give it to your fathers. **43** And there you shall remember your ways and all your doings in which you have been defiled. **And you shall despise yourselves in your own sight for all your evils which you have committed.** **44** And you shall know that I *am* Jehovah when I have worked with you for My name's sake, not according to your wicked ways nor according to your corrupt doings, O house of Israel, says the Lord Jehovah.

Now some of you will be saying how have we worshipped idols?

You all say this verse;

**Deu 6:4** Hear, O, Israel. Jehovah our God *is* one Jehovah.

And yet you no sooner say it than you say the God the Father, Jesus or Yehshua the son and the Holy Ghost or Spirit or Ruach Kodesh. You say Yehovah is one and you then say He is three persons or two person. Your idols. Our idols!

Again read the two articles I have posted at the beginning of this one. Yehovah is our saviour and Yehovah is our redeemer. And beside Him there is no other.

**Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in *the* beginning with God. **3** All things came into being through Him, and without Him not even one *thing* came into being that has come into being. **4** In Him was life, and the life was the light of men.

**Joh 1:10** He was in the world, and the world came into being through Him, and the world did

not know Him. 11 He came to *His* own, and *His* own received Him not. 12 But as many as received Him, He gave to them authority to become the children of God, to those who believe on His name, 13 who were born, not of bloods, nor of *the* will of *the* flesh, nor of *the* will of man, but *were born* of God. 14 And the Word became flesh, and tabernacled among us. And we beheld His glory, the glory as of the only begotten of *the* Father, full of grace and of truth.

We read in Isaiah and Mathew about this being and His arrival to this earth.

**Isa 7:14** So, the Lord Himself shall give you a sign. Behold, the virgin will conceive and shall bring forth a son, and they shall call His name Immanuel.

**Mat 1:22** Now all this happened so that might be fulfilled that *which was* spoken of the LORD by the prophet, saying, **23** "Behold, the virgin shall conceive in *her* womb, and will bear a son. And they will call His name Emmanuel," which being interpreted is, God with us.

There is but one El and His name is Yehovah. He is the one that was and is with us, born of a virgin.

In 1982, I began with the World Wide Church of God. They broke up in the early 1990's of which I left them in 1994. In 2001 I began with one of the off shoots of the over 800 Churches of God groups, this one The United church of God.

All this time I was taught that our Elohim was a plurality of the Father and the Son. You can read this for yourself from there own web site.

### **Elohim**

#### The Plurality of God

Posted on **Jul 22, 2011** by United Church of God.

<http://www.ucg.org/bible-study-tools/booklets/is-god-a-trinity/elohim-the-plurality-of-god>

*Elohim* is a noun that is plural in form but normally singular in usage—that is, paired with singular verbs—when designating the true God. For a comparable modern expression, consider the term *United States*. This proper noun is plural in form but singular in usage. It is used with singular verbs. For example, Americans say, “The United States *is* going to take action,” not “The United States *are* going to take action.” The plural form does signify multiple individual states—but, taken collectively, they are viewed as one nation.

It is the same with *Elohim*. The word *Eloah*, meaning “Mighty One,” is the singular form. *Elohim*, meaning “Mighty Ones,” is plural. And, indeed, there are two Mighty Ones, the Most High and the Word. But, collectively, as *Elohim*, the two are seen as one God. *Elohim* said, “Let *Us* make man in our image, according to *Our* likeness” (Genesis 1:26).

We should note that since *Elohim* is used of the God family, each family member can be referred to by this word. (Some Bible writers also use the word *elohim* as a plural noun with plural usage to describe false gods. So one crucial factor in comprehending the meaning of this Hebrew word is determining what is intended by the context.)

When Adam and Eve made the momentous decision to disobey their Creator by eating of the fruit God had forbidden them to eat, the divine reaction was, “Behold, the man has become like *one of Us*, to know good and evil” (Genesis 3:22). And God cut them off from the tree of life (Genesis 3:22-24).

The Hebrew word here translated “know” often means to learn or become aware of something through one’s personal experience. For Adam and Eve it was not enough to simply accept God’s command to not eat of the tree of the knowledge of good and evil. They instead chose to step into God’s place and determine for themselves what was good and what was evil. The psalmist notes that the ungodly question God’s knowledge: “And they say, ‘How does God know? And is there knowledge in the Most High?’” (Psalms 73:11).

The phrase “one of Us,” we should note, provides clear evidence that *more than one* constituted the “Us.” Moreover, to “become like one of Us” was actually our Creator’s original intention for all humanity, but it must be done *God’s* way and in *His* own time frame. That way is to submit ourselves to every word that proceeds from the mouth of God (Matthew 4:4).

Only our Creator has the right and wisdom to determine what is good and evil for us. He knows what’s best for us and never wanted us to learn what is evil through experimentation. He tells us, “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes” (Psalms 19:7-8). He wants us to trust Him and His judgment.

Then He will follow through on His intention to make us like Him as part of the divine family in the way He has determined.

So Idolatress Israelites, which is it? Is Yehovah one Elohim or is He two, or even three? And remember, your answer is the reason why we are not allowed back in the land at this time.

Let us now consider the meaning of this word Elohim.

Elohim: Plural or Singular?  
(Part 1)  
by Nehemia Gordon

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*In the beginning, Elohim created the heavens and the earth.*

Genesis 1:1

### **Elohim Referring to the True God**

The Hebrew word for God is Elohim. The word Elohim ends with the masculine plural suffix *-im* "יִם". From this we might conclude that Elohim signifies a *numerical plural* and translate it accordingly as *gods*. By numerical plural we mean a noun that indicates more than one of something; the opposite of numerical plural is numerical singular. For example,

Numerical singular	God	boy	man	deer
Numerical plural	gods	boys	men	deer

The erroneous conclusion that Elohim is a *numerical plural* just because it has a plural suffix would be based on an incomplete understanding of the Hebrew language. In Hebrew, a numerically plural noun has three characteristics:

1. It receives a plural suffix;
2. It receives a plural verb;
3. It receives a plural adjective.

The first characteristic, the plural suffix, is familiar to the English speaker. In English, most nouns have the plural suffix "s" or "es". For example, *dog* is the singular while *dogs* is the plural. Hebrew adds another dimension by matching the adjective and verb to the noun. In Hebrew, a plural noun gets a plural verb and a plural adjective. In contrast, English verbs and adjectives do not change to match the noun.<sup>1</sup> For example, in English:

Singular: The big dog guarded.

Plural: The big dogs guarded.

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<sup>1</sup> In English, the present tense 3<sup>rd</sup> person singular does indeed have a different form from the regular present tense verb. For example, "He guards" but "they guard", "I guard", "we guard", etc. This is not the same thing as the Hebrew verb which changes based on number, person, and gender so that the past and future each have ten different verbal forms depending on number, person, and gender while the present has four such forms.

But in Hebrew:

Singular: The big (sg) dog (**he**) sat.

ישב הפלג הגדול

Plural: The bigs (pl) dogs (**they**) sat.

ישבו הפלגים הגדולים

To determine whether Elohim signifies “God” in the singular or “gods” in the plural we must not only look at the *-im* suffix at the end of the word Elohim but also at the adjectives and verbs that accompany it. If the adjectives and verbs are plural, then we would be forced to conclude that Elohim is also plural. However, if the adjectives and verbs are singular then we would know with a certainty that Elohim denotes a singular God.

In the very first verse of the Torah we read *bara elohim* בָּרָא אֱלֹהִים meaning "Elohim (**he**) created". In Hebrew the verb *bara* literally means “he created” indicating that Elohim is understood as being a numerical singular. Were Elohim a *numerical plural*, the verse would have said *bar'u elohim* בָּרְאוּ אֱלֹהִים "Elohim (**they**) created" with the plural verb *bar'u*. Indeed, the word Elohim appears with the plural masculine suffix *-im* over 2000 times throughout the Hebrew Scriptures and in virtually every instance it has a singular verb. For example, the phrase “And Elohim spoke to Moses” always has the singular verb *vayedaber* וַיְדַבֵּר (“and he spoke”) and never the plural verb *vayedabru* וַיְדַבְּרוּ (“and they spoke”).

The same thing can be found with the adjective. The adjective for Elohim is singular, not plural. Thus we find *Elohim tsadik* אֱלֹהִים צַדִּיק "righteous (sg) Elohim" (Ps 7:10) with the singular adjective *tsadik* צַדִּיק. We do not find *elohim tsadikim* אֱלֹהִים צַדִּיקִים "righteous (pl) Elohim" with the plural adjective *tsadikim*. The fact that Elohim has a singular verb and a singular adjective proves that Elohim signifies a single God, even though it has the plural ending *-im*.

### The “Majestic” Plural

Why does Elohim have a plural suffix if it is a *numerical singular* with a singular verb and singular adjective? Hebrew has a special type of plural which has a plural suffix even though it signifies a *numerical singular* with a singular verb and singular adjective. This is called the “*majestic plural*”. The meaning of the plural suffix in the *majestic plural* is not that there is more than one of the noun, but that the noun is "great, absolute, or majestic". For example, *adon* אֲדֹנָי means "master" while *adonim* אֲדֹנָיִם (Isa 19:4; Mal 1:6) with the masculine plural suffix means

"great master, lord". Thus we read, "I will imprison the Egyptians in the hand of a **harsh lord**; and a fierce king shall rule over them" (Isaiah 19:4). In this verse the fierce king that will enslave Egypt is described as an *adonim kasheh* אֲדֹנָיִם קָשֶׁה "a harsh (sg) lord (pl)". The word for "lord" in this verse is *adonim* אֲדֹנָיִם which has the plural suffix. However, the adjective "harsh" is the singular form *kasheh* קָשֶׁה (and not the plural *kashim* קָשִׁים). In this example, the plural suffix attached to the word *adonim* אֲדֹנָיִם does not make it a *numerical plural* ("masters") but instead magnifies the meaning ("great master, lord"). Because *adonim* אֲדֹנָיִם is a *majestic plural* it receives the singular adjective *kasheh* קָשֶׁה ("harsh") and not the plural adjective *kashim* קָשִׁים that would be required for a *numerical plural*.

The word *ba'al* בַּעַל also means "master" while *be'alim* בְּעָלִים with the masculine plural suffix means "great master, owner". For example, in Exodus 21 the owner of the "goring ox" is repeatedly referred to as the *be'alim* בְּעָלִים "owner".<sup>2</sup> The word *be'alim* בְּעָלִים has the plural suffix even though the ox is only owned by one person. In this case, the plural suffix magnifies the noun imbuing it with a connotation of "absolute owner, complete master". Because *be'alim* בְּעָלִים "owner" is a *majestic plural* it gets a singular verb. For example, we read concerning the negligent owner whose ox has killed: "the ox shall be stoned and the owner will be put to death (*yumat* יוּמָת)" (Ex 21:29). The verb *yumat* יוּמָת meaning "he will be put to death" is in the singular even though the word for "owner" *be'alim* בְּעָלִים has the plural suffix.

The common characteristic of *majestic plural* is that it has the plural suffix while denoting a singular object and as a result it receives singular adjectives and singular verbs.<sup>3</sup> Elohim is quite simply an example of the *majestic plural* meaning "great God" and the proof of this is that it gets the singular adjective and singular verb.

### **Elohim Denoting Pagan Gods**

The word Elohim is not always a *majestic plural*. When referring to the pagan gods, the word Elohim is usually a *numerical plural*. For example, the second commandment forbids us to

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<sup>2</sup> E.g. Ex 21:29 בְּעָלָיו. Note that the plural suffix יָם is made up of the regular plural suffix יִם combined with the possessive suffix וֹ (=his). The singular form with the same possessive suffix would have been בְּעָלוֹ.

<sup>3</sup> Occasionally an intensive plural does receive a plural verb or adjective by the principle of "attraction", e.g. Gen 20:13; Jos 24:19; 1Sam 28:13-14; see Gesenius §145u3 and §146a. However, this does not make them numerical plurals, see especially the last example listed above.

worship *elohim acherim* אֱלֹהִים אֲחֵרִים "other (pl) gods (pl)". In this phrase, not only does Elohim have the plural suffix, but it receives a plural adjective *acherim* אֲחֵרִים *other (pl)*. This tells us that in the second commandment Elohim is used not as a *majestic plural* but as a *numerical plural* denoting *multiple gods*. The prohibition is not against a specific "other (sg) god (pl)" but against "other (pl) gods (pl)". Elohim is used numerous times throughout the Tanach to refer to pagan gods and in most of these instances it is a *numerical plural* denoting multiple (false) gods. Thus, when the Tanach speaks about YHWH it uses Elohim with the *majestic plural* meaning "great God" but when it speaks about pagan gods it uses Elohim with the *numerical plural* meaning "gods". In both instances the accompanying verbs and adjectives reveal to us which meaning is intended, the *numerical plural* or the *majestic plural*.

### **Majestic Plural Elohim Not Referring to the God of Israel**

The *majestic plural* form of Elohim does not imply that there is anything multiple about God. We can see this clearly from the few instances where the *majestic plural* form of Elohim is used to refer to someone other than YHWH. For example, in Exodus 7:1 YHWH tells Moses that he will make him an Elohim to Pharaoh: "Behold I have made you an Elohim to Pharaoh, and Aaron your brother shall be your prophet" (Exodus 7:1). Certainly this does not mean that YHWH made Moses into a god, but rather that he would speak to Pharaoh with authority through Aaron who would serve as his mouth-piece in the way that the prophets serve as the mouth-pieces of YHWH. There is clearly nothing multiple about Moses, even though he was made an Elohim to Pharaoh.<sup>4</sup>

On rare occasions Elohim is used as *majestic plural* even when referring to pagan gods. For example, "And they bowed down to Ashtoret the Elohim of the Sidonians, to Kemosh the Elohim of Moab, and to Milkom the Elohim of the children of Ammon." (1Kings 11:33). Here we see three pagan deities each of which is referred to as an Elohim. Obviously the book of Kings is not saying that any of these false deities is a "great God". On the contrary, the verse goes on to rebuke the Israelites for worshipping them. However, the Sidonians, Moabites, and Ammonites looked upon their deities as *great gods* and in this instance Scripture employs the terms used by the pagans themselves to refer to their own deities. Of course, Ashtoret, Kemosh,

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<sup>4</sup> Moses was also made an Elohim to Aaron (Ex 4:16).

and Milkom are each referred to as Elohim even though there is nothing multiple about any one of them.

Clearly the word Elohim, when it refers to YHWH, is a *majestic plural* which is a *numerical singular*, having a singular verb and a singular adjective. This *majestic plural* is simply a grammatical form that denotes *greatness* without any implication that the object itself is a plurality or multiplicity. If we maintain that Elohim implies multiplicity then we must concede that Moses was also a multiplicity along with Kemosh the pagan deity of the Moabites and Milkom the pagan deity of the Ammonites.

### **The Oneness of YHWH**

That YHWH is a single individual and not a multiplicity of gods or personalities is consistent with what we find throughout the Hebrew Scriptures. Moses declares to the children of Israel, "Listen O Israel, YHWH is our Elohim, YHWH is one" (Deuteronomy 6:4). Were YHWH a multiplicity of gods or personalities what would be the point of saying that He is "one"? It is worth noting that it does not say YHWH is one of something (one god, one personality). He is just simply "one", in every respect of the word. Similarly, the prophet Zechariah tells us about the universal worship of YHWH at the end of days, "And YHWH will be king over the entire earth; at that time YHWH will be one and his name will be one" (Zech 14:9). Zechariah is saying that today people multiply YHWH but at the end-time all mankind will know that YHWH is a single individual deity with one single name.

We are taught in the book of Isaiah that YHWH is the one and only, "I am YHWH and besides me there is no savior" (Isa 43:11). Elsewhere in Isaiah, YHWH poses the rhetorical question, "Is there an *Elo'ah* (God) besides me?" (Isa 44:8). Similarly we read in the Psalms, "Who is an *Elo'ah* (God) besides YHWH and who is a Rock besides our Elohim?" (Ps 18:32). In these verses the word for "God" is *Elo'ah* אֱלֹהִים,<sup>5</sup> the singular form of Elohim. These passages are saying that YHWH is an *Elo'ah* (God) and besides Him there is no other *Elo'ah*. Indeed, YHWH is called by the singular *Elo'ah* (God) some 47 times throughout the Hebrew Scriptures which proves that He is not a plurality or multiplicity.<sup>6</sup> This confirms the conclusion that Elohim with

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<sup>5</sup> Some pronounce Elo'ah or Elowah.

<sup>6</sup> YHWH is called *Elo'ah* (God), the singular form of Elohim, in the following verses: Dt 32:15,17; Isa 44:8; Hab 3:3; Ps 18:32; 50:22; 114:7; 139:19; Job 3:4; 3:23; 4:9,17; 5:17; 6:4,7,9; 9:13; 10:2; 11:5; 12:4,6; 16:21; 19:6,21,26.;

its singular adjectives and singular verbs is a *majestic plural* denoting a singular individual with a connotation of *greatness*.