

# Elohim

*Elohim* (Hebrew: אֱלֹהִים [ʔɛloːˈhim]) in the Hebrew Bible refers to deities, and is one of the many names or titles for God in the Hebrew Bible.

The word is identical to the usual plural of *el*, meaning gods or magistrates, and is cognate to the *'l-h-m* found in Ugaritic, where it is used for the pantheon of Canaanite gods, the children of El, and conventionally vocalized as "Elohim". Most uses of the term *Elohim* in the later Hebrew text imply a view that is at least monolatrist at the time of writing, and such usage (in the singular), as a proper title for the supreme deity, is generally not considered to be synonymous with the term *elohim*, "gods" (plural, simple noun). Rabbinic scholar Maimonides wrote that the various other usages are commonly understood to be homonyms.<sup>[1]</sup>



*Elohim* in Hebrew script: the letters are, right-to-left:, *aleph-lamed-he-yud-mem*.

The notion of divinity underwent radical changes in the early period of Israelite identity and development of Ancient Hebrew religion. The ambiguity of the term *elohim* is the result of such changes, cast in terms of "vertical translatability", i.e. the re-interpretation of the gods of the earliest recalled period as the national god of monolatry as it emerged in the 7th to 6th century BCE in the Kingdom of Judah and during the Babylonian captivity, and further in terms of monotheism by the emergence of Rabbinical Judaism in the 2nd century CE.<sup>[2]</sup>

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## Grammar and etymology

*Elohim* is a grammatically plural noun for "gods" or "deities" in Biblical Hebrew. In Hebrew, the ending *-im* normally indicates a masculine plural. However, when referring to the Hebrew God, *Elohim* is usually understood to be grammatically singular (i.e. it governs a singular verb or adjective). In Modern Hebrew, it is often referred to in the singular despite the *-im* ending that denotes plural masculine nouns in Hebrew.<sup>[3][4]</sup>

It is generally thought that *Elohim* is derived from *eloah*, the latter being an expanded form of the Northwest Semitic noun *'il*.<sup>[5]</sup> The related nouns *eloah* (אֱלֹהַי) and *el* (אֵל) are used as proper names or as generics, in which case they are interchangeable with *elohim*.<sup>[5]</sup> The term contains an added *heh* as third radical to the biconsonantal root. Discussions of the etymology of *elohim* essentially concern this expansion. An exact cognate outside of Hebrew is found in Ugaritic *'lhm*, the family of El, the creator god and chief deity of the Canaanite pantheon, in Biblical Aramaic *Ēlāhā* and later Syriac *Alaha* ("God"), and in Arabic *'ilāh* ("god, deity") (or *Allah* as "The [single] God").

"El" (the basis for the extended root *'lh*) is usually derived from a root meaning "to be strong" and/or "to be in front".<sup>[5]</sup>

## Canaanite religion

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The word *el* (singular) is a standard term for "god" in Aramaic, paleo-Hebrew, and other related Semitic languages including Ugaritic. The Canaanite pantheon of gods was known as *'ilhm*,<sup>[6]</sup> the Ugaritic equivalent to *elohim*.<sup>[7]</sup> For instance, in the Ugaritic Baal cycle we read of "seventy sons of Asherah". Each "son of god" was held to be the originating deity for a particular people. (KTU 2 1.4.VI.46).<sup>[8]</sup>

## Elohist

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The Hebrew Bible uses various names for God. According to the documentary hypothesis these variations are the products of different source texts: *Elohim* is the name of God in the Elohist (E) and Priestly (P) sources, while *Yahweh* is used in the Jahwist (J) source. Form criticism postulates the differences of names may be the result of geographical origins; the P and E sources coming from the North and J from the South. There may be a theological point, that God did not reveal his name, *Yahweh*, before the time of Moses, though Hans Heinrich Schmid showed that the Jahwist was aware of the prophetic books from the 7th and 8th centuries BCE.<sup>[9]</sup>

J presents *Yahweh* anthropomorphically: for example, walking through the Garden of Eden looking for Adam and Eve. The Elohist often presents *Elohim* as more distant and frequently involves angels, as in the Elohist version of the tale of Jacob's Ladder, in which there is a ladder to the clouds, with angels climbing up and down, with *Elohim* at the top. In the Jahwist tale, *Yahweh* is simply stationed in the sky, above the clouds without the ladder or angels. Likewise, the Elohist describes Jacob wrestling with an angel.

The classical documentary hypothesis, first developed in the late 19th century CE among literary scholars, holds that the Elohist portions of the Torah were composed in the 9th century BCE (i.e. during the early period of the Kingdom of Judah). This, however, is not universally accepted as later literary scholarship seems to show evidence of a later "Elohist redaction" (post-exilic) during the 5th century BCE which sometimes makes it difficult to determine whether a given passage is "Elohist" in origin, or the result of a later editor.

## Usage

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*Elohim* occurs frequently throughout the Torah. In some cases (e.g. Exodus 3:4, "*Elohim* called unto him out of the midst of the bush ..."), it behaves like a singular noun in Hebrew grammar, and is then generally understood to denote the single God of Israel. In other cases, *Elohim* acts as an ordinary plural of the word *Eloah*, and refers to the polytheistic notion of multiple gods (for example, Exodus 20:3, "You shall have no other gods before me").

The word *Elohim* occurs more than 2500 times in the Hebrew Bible, with meanings ranging from "gods" in a general sense (as in Exodus 12:12, where it describes "the gods of Egypt"), to specific gods (e.g., 1 Kings 11:33, where it describes Chemosh "the god of Moab", or the frequent references to Yahweh as the "elohim" of Israel), to demons, seraphim, and other supernatural beings, to the spirits of the dead brought up at the behest of King Saul in 1 Samuel 28:13, and even to kings and prophets (e.g., Exodus 4:16).<sup>[5]</sup> The phrase *bene elohim*, translated "sons of the Gods", has an exact parallel in Ugaritic and Phoenician texts, referring to the council of the gods.<sup>[5]</sup>

Elohim occupy the seventh rank of ten in the famous medieval rabbinic scholar Maimonides' Jewish angelic hierarchy. Maimonides said: "I must premise that every Hebrew [now] knows that the term Elohim is a homonym, and denotes God, angels, judges, and the rulers of countries, ..." <sup>[1]</sup>

## With plural verb

In 1 Samuel 28:13 (<https://www.mechon-mamre.org/p/pt/pt08a28.htm#13>), *elohim* is used with a plural verb. The witch of Endor told Saul that she saw *elohim* ascending (*olim* אִלַּם, plural verb) out of the earth.<sup>[10]</sup>

In Genesis 20:13 (<https://www.mechon-mamre.org/p/pt/pt0120.htm#13>), Abraham, before the polytheistic Philistine king Abimelech, says that "Elohim (translated as God) caused (אֵלֶיךָ, plural verb) me to wander".<sup>[11][12][13]</sup> Whereas the Greek Septuagint (LXX) has a singular verb form (ἐξήγαγε(v), aorist II), most English versions usually translate this as "God caused" (which does not distinguish between a singular and plural verb).<sup>[14]</sup>

## With singular verb

*Elohim*, when meaning the God of Israel, is mostly grammatically singular, and is commonly translated as "God", and capitalised. For example, in Genesis 1:26 (<https://www.mechon-mamre.org/p/pt/pt0101.htm#26>), it is written: "Then Elohim (translated as God) said (singular verb), 'Let us (plural) make (plural verb) man in our (plural) image, after our (plural) likeness' ". Wilhelm Gesenius and other Hebrew grammarians traditionally described this as the pluralis excellentiae (plural of excellence), which is similar to the pluralis majestatis (plural of majesty, or "Royal we").<sup>[15]</sup>

Gesenius comments that *Elohim* singular is to be distinguished from *elohim* plural gods and remarks that:

the supposition that *elohim* is to be regarded as merely a remnant of earlier polytheistic views (i.e. as originally only a numerical plural) is at least highly improbable, and, moreover, would not explain the analogous plurals (below). To the same class (and probably formed on the analogy of *elohim*) belong the plurals *kadoshim*, meaning "the Most Holy" (only of Yahweh, Hosea 12:1, Proverbs 9:10, 30:3 – cf. *El hiym kadoshim* in Joshua 24:19 and the singular Aramaic "the Most High", Daniel 7:18, 22, 25) and probably teraphim (usually taken in the sense of penates), the image of a god, used especially for obtaining oracles. Certainly in 1 Samuel 19:13, 16 only one image is intended; in most other places a single image may be intended; in Zechariah 10:2 alone is it most naturally taken as a numerical plural.

There are a number of notable exceptions to the rule that *Elohim* is treated as singular when referring to the God of Israel, including Gen. 20:13, 35:7, 2 Sam. 7:23 and Ps. 58:11, and notably the epithet of the "Living God" (Deuteronomy 5:26 etc.), which is constructed with the plural adjective, *Elohim Hayiym* אֱלֹהִים חַיִּים but still takes singular verbs.

In the Septuagint and New Testament translations, *Elohim* has the singular ὁ θεός even in these cases, and modern translations follow suit in giving "God" in the singular. The Samaritan Torah has edited out some of these exceptions.<sup>[16]</sup>

## Angels and judges

In a few cases in the Greek Septuagint (LXX), Hebrew *elohim* with a plural verb, or with implied plural context, was rendered either *angeli* ("angels") or *to kriterion tou Theou* ("the judgement of God").<sup>[17]</sup> These passages then entered first the Latin Vulgate, then the English King James Version (KJV) as "angels" and "judges", respectively. From this came the result that James Strong, for example, listed "angels" and "judges" as possible meanings for *elohim* with a plural verb in his Strong's Concordance, and the same is true of many other 17th-20th century reference works. Both Gesenius' Hebrew Lexicon and the Brown-Driver-Briggs Lexicon list both angels and judges as possible alternative meanings of *elohim* with plural verbs and adjectives.

The reliability of the Septuagint translation in this matter has been questioned by Gesenius and Ernst Wilhelm Hengstenberg. In the case of Gesenius, he lists the meaning without agreeing with it.<sup>[18]</sup> Hengstenberg stated that the Hebrew Bible text never uses *elohim* to refer to "angels", but that the Septuagint translators refused the references to "gods" in the verses they amended to "angels".<sup>[19]</sup>

The Greek New Testament (NT) quotes Psalm 8:4-6 in Hebrews 2:6b-8a, where the Greek NT has "ἁγγέλους" (*angelous*) in vs. 7,<sup>[20]</sup> quoting Ps. 8:5 (8:6 in the LXX), which also has "ἁγγέλους" in a version of the Greek Septuagint.<sup>[21]</sup> In the KJV, *elohim* (Strong's number H430) is translated as "angels" only<sup>[22]</sup> in Psalm 8:5.

The KJV translates *elohim* as "judges" in Exodus 21:6; Exodus 22:8; and twice in Exodus 22:9.<sup>[23]</sup>

Angels and Fallen angels cited in the Hebrew Bible and external literature contain the related noun *el* (ֵל) such as Michael (archangel), Gabriel and Samael.<sup>[24]</sup>

## Ambiguous readings

Sometimes when *elohim* occurs as the referent or object (i.e. not the subject) of a sentence, and without any accompanying verb or adjective to indicate plurality, it may be grammatically unclear whether gods plural or God singular is intended. An example is Psalm 8:5 where "Yet you have made him a little lower than the *elohim*" is ambiguous as to whether "lower than the gods" or "lower than God" is intended. The Septuagint read this as "gods" and then "corrected" the translation to "angels", which reading is taken up by the New Testament in Hebrews 2:9 "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (full quote and compare)

## Other plural-singulars in biblical Hebrew

The Hebrew language has several nouns with *-im* (masculine plural) and *-oth* (feminine plural) endings which nevertheless take singular verbs, adjectives and pronouns. For example, Baalim,<sup>[25]</sup> Adonim,<sup>[26]</sup> Behemoth.<sup>[27]</sup> This form is known as the "honorific plural", in which the pluralization is a sign of power or honor.<sup>[28]</sup>

## Jacob's ladder "gods were revealed" (plural)

In the following verses *Elohim* was translated as God singular in the King James Version even though it was accompanied by plural verbs and other plural grammatical terms.

And there he built an altar and called the place El-bethel, because there God had revealed [plural verb] himself to him when he fled from his brother.

— Genesis 35:7, ESV

Here the Hebrew verb "revealed" is plural, hence: "the gods were revealed". An NET Bible note claims that the Authorized Version wrongly translates: "God appeared unto him".<sup>[29]</sup> This is one of several instances where the Bible uses plural verbs with the name *elohim*.<sup>[30][31]</sup>

## The Divine Council

God standeth in the congregation of the mighty; he judgeth among the gods. ...

I have said, Ye [are] gods; and all of you [are] children of the most High.

But ye shall die like men, and fall like one of the princes.

— Psalm 82:1, 6–7 (AV)

Marti Steussy, in *Chalice Introduction to the Old Testament*, discusses: "The first verse of Psalm 82: 'Elohim has taken his place in the divine council.' Here *elohim* has a singular verb and clearly refers to God. But in verse 6 of the Psalm, God says to the other members of the council, 'You [plural] are *elohim*.' Here *elohim* has to mean gods."<sup>[32]</sup>

Mark Smith, referring to this same Psalm, states in *God in Translation*: "This psalm presents a scene of the gods meeting together in divine council ... Elohim stands in the council of El. Among the *elohim* he pronounces judgment: ..." <sup>[33]</sup>

In *Hulsean Lectures for...*, H. M. Stephenson discussed Jesus' argument in [John 10:34–36](#) concerning Psalm 82. (In answer to the charge of blasphemy Jesus replied:) "Is it not written in your law, I said, Ye are gods. If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" – "Now what is the force of this quotation 'I said ye are gods.' It is from the Asaph Psalm which begins 'Elohim hath taken His place in the mighty assembly. In the midst of the Elohim He is judging.'" <sup>[34]</sup>

## Sons of God

The Hebrew word for "son" is *ben*; plural is *bānim* (with the construct state form being "benei"). The Hebrew term *benei elohim* ("sons of God" or "sons of the gods") in [Genesis 6:2](#) (<https://www.mechon-mamre.org/p/pt/pt0106.htm#2>)<sup>[35]</sup> compares to the use of "sons of gods" (Ugaritic: *b'n il*) sons of El in Ugaritic mythology.<sup>[36]</sup> [Karel van der Toorn](#) states that gods can be referred to collectively as *bene elim*, *bene elyon*, or *bene elohim*.<sup>[5]</sup>

## Latter Day Saint movement

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In Mormonism, *Elohim* refers to God the Father. *Elohim* is the father of Jesus in both the physical and the spiritual realms, whose name before birth is said to be "Jehovah".<sup>[37]</sup>

The Book of Abraham, which members of the Latter Day Saint movement hold to as divinely inspired scripture revealed through the prophet Joseph Smith, contains a paraphrase of the first chapter of Genesis which explicitly translates *Elohim* as "the Gods" multiple times; this is suggested by Elder James E. Talmage to indicate a "plurality of excellence or intensity, rather than distinctively of number".<sup>[38]</sup>

## See also

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- [Allahumma](#)
- [El \(deity\)](#)
- [Elyon](#)
- [Genesis creation narrative](#)
- [Henotheism § Canaanite religion and early Judaism](#)
- [Monolatry § In ancient Israel](#)
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- [Raëlism – a new religious movement centered on beings referred to as Elohim](#)

# Notes

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Smith, Mark S. (2002), "The Early History of God: Yahweh and the Other Deities in Ancient Israel" (Biblical Resource Series)
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6. Article "Eloah" by Dennis Pardee in Karel van der Toorn; Bob Becking; Pieter van der Horst, eds. (1999). *Dictionary of Deities and Demons in the Bible* (2 ed.). p. 285. ASIN B00RWRAWY8 (<https://www.amazon.com/dp/B00RWRAWY8>). s.v. "Eloah" (<https://books.google.com/books?id=yCkRz5pfxz0C&pg=PA285>) "The term expressing the simple notion of 'gods' in these texts is ilm...".
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8. John Day (2008). *Yahweh and the gods and goddesses of Canaan*, p.23
9. H. H. Schmid, *Der Sogenannte Jahwist* (Zurich: TVZ, 1976)
10. Brian B. Schmidt, *Israel's beneficent dead: ancestor cult and necromancy in ancient Israelite Religion and Tradition*, "Forschungen zum Alten Testament", N. 11 (Tübingen: J. C. B. Mohr Siebeck, 1994), p. 217: "In spite of the fact that the MT plural noun 'elohim of v.13 is followed by a plural participle 'olim, a search for the antecedent to the singular pronominal suffix on mah-to'ro in v.14 what does he/it look like? has led interpreters to view the 'elohim . . . 'olim as a designation for the dead Samuel, "a god ascending." The same term 'elohim ... He, therefore, urgently requests verification of Samuel's identity, mah-to'ro, "what does he/it look like?" The .... 32:1, 'elohim occurs with a plural finite verb and denotes multiple gods in this instance: 'elohim "'seryel'ku I fydnenu, "the gods who will go before us." Thus, the two occurrences of 'elohim in 1 Sam 28:13,15 — the first complemented by a plural ...28:13 manifests a complex textual history, then the 'elohim of v. 13 might represent not the deified dead, but those gods known to be summoned — some from the netherworld — to assist in the retrieval of the ghost.373 ...
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13. e.g. Gen. 20:13 Hebrew: התעו אתי אלהים מבית אבי (where התעו is from Hebrew: תעה "to err, wander, go astray, stagger", the causative plural "they caused to wander")
14. LXX: ἐξήγαγέν με ὁ θεὸς ἐκ τοῦ οἴκου τοῦ πατρὸς; KJV: "when God caused me to wander from my father's house"
15. Gesenius, *Hebrew Grammar*: 124g, without article 125f, with article 126e, with the singular 145h, with plural 132h, 145i
16. Richard N. Soulen, R. Kendall Soulen, *Handbook of biblical criticism*, Westminster John Knox Press, 2001, ISBN 978-0-664-22314-4, p. 166.
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18. The Biblical Repositor p. 360 ed. Edward Robinson - 1838 "Gesenius denies that elohim ever means angels; and he refers in this denial particularly to Ps. 8: 5, and Ps. 97: 7; but he observes, that the term is so translated in the ancient versions."

19. Samuel Davidsohn, *An Introduction to the New Testament*, Vol. III, 1848, p. 282: "Hengstenberg, for example, affirms, that the usus loquendi is decisive against the direct reference to angels, because Elohim never signifies angels. He thinks that the Septuagint translator could not understand the representation..."
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26. Genesis 39:20, 42:30, 42:33, I Kings 16:24
27. Job 40:15
28. Mark Futato (2010). "Ask a Scholar: What Does YHWH Elohim Mean?" ([https://www.nas.org/articles/Ask\\_a\\_Scholar\\_What\\_Does\\_YHWH\\_Elohim\\_Mean](https://www.nas.org/articles/Ask_a_Scholar_What_Does_YHWH_Elohim_Mean))".
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35. (e.g. [Genesis 6:2](https://www.mechon-mamre.org/p/pt/pt0106.htm#2) (<https://www.mechon-mamre.org/p/pt/pt0106.htm#2>), "... the sons of *the Elohim (e-aleim)* saw the daughters of men (*e-adam*, "the adam") that they were fair; and they took them for wives...,"
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## External links

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  -  "Elohim" ([https://en.wikisource.org/wiki/The\\_New\\_International\\_Encyclop%C3%A6dia/Elohim](https://en.wikisource.org/wiki/The_New_International_Encyclop%C3%A6dia/Elohim)). *New International Encyclopedia*. 1905.
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# Elohim

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### Etymology

From Hebrew אֱלֹהִים/אֱלֹהִי (*ʾelôhím*, “(a) god(s)”), plural of אֱלֹהִי (*ʾelôah*, “god”), often taken to be an expanded form of אֵל (*ʾēl*, “god”) (whence El).

### Pronunciation

- IPA<sup>(key)</sup>: /,ɛləˈhiːm/, /ɛˈloʊhɪm/
- Hyphenation: E·lo·him

### Proper noun

#### Elohim

- God; the name used for God in Hebrew scriptures, and used for the Father by Latter-day Saints.*
- (Raëlism, plural) The extraterrestrial creators of humans; the Raelian gods.*

### Derived terms

- Elohist

### Related terms

- El

### Translations

<b>name for God</b>
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- Arabic: إِلَٰهِيْم *m* (ʿilūhīm)
- Armenian: Էլոհիմ (Ēlohim)
- Belarusian: Элахі́м *m* (Elaxím)
- Bulgarian: Елохі́м *m* (Elohím)
- Chinese:
  - Mandarin: 伊羅欣, 伊罗欣 (Yīluóxīn), 埃洛希姆 (Ailuòxīmǔ), 耶洛因 (Yéluòyīn)
- French: Elohim *(fr)* *m*
- Georgian: ელღჰიმ (elohim)
- German: Elohim *(de)* *m*
- Greek: Ελοχίμ *m* (Elochím)
- Hebrew: אֱלֹהִים \ אֱלֹהִים *(he)* *m* (elohím)
- Hindi: एलोहिम *m* (elohim)
- Japanese: エロヒム (Erohimu)
- Korean: 엘로힘 (Ellohim)
- Persian: الوهيم *(fa)* (eluhim)
- Polish: Elohim *(pl)* *m*
- Russian: Элохі́м *(ru)* *m* (Eloxím), Элогі́м *m* (Elogím), Элоі́м *m* (Eloím)
- Spanish: Elohim *m*
- Thai: เอโลฮิม
- Turkish: Elohim *(tr)*
- Ukrainian: Елогі́м *m* (Elohím)

## See also

- Allah (cognate to singular *Eloh* "God")
- Yahweh

## Anagrams

- Homiel

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# אלוהים

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## Hebrew

### Alternative forms

Root

א-ל-ה

- אלוקים \ אלקים (*proper noun only*)

### Etymology

Proto-Northwest-Semitic \*ʾlh, a form of Proto-Semitic \*ʾil-, whence also לן. Cognate with Phoenician 𐤋𐤍 (*ʾlm*), Aramaic ܐܠܗܐ (*ʾēlāh*) and איל, Akkadian 𒌒 (*DINGIR /ilu(m)/*), Arabic إله (*ʾilah*) and الله (*allāh*), and Ugaritic 𐎎𐎍 (*ʾl*).

### Pronunciation

- IPA<sup>(key)</sup>: [eloˈhim]

### Noun

אלהים \ אלוהים • (elohím)

- indefinite plural of* אלוה (*elóah*)

### Noun

אלהים \ אלוהים • (elohím) ם (*singular construct* אלהי \ אלוהי)

- A god.
- An officer, judge, or the like.<sup>[1]</sup>

## Usage notes

- This word is sometimes grammatically plural and sometimes singular.

## Declension

Declension of אֱלֹהִים							
Number	Isolated forms		With possessive pronouns				
	State	Form	Person	singular		plural	
				m.	f.	m.	f.
plural	indefinite	אֱלֹהִים	first	אלוהי \ אלוהי		אֱלֹהֵינוּ	
	definite	הָאֱלֹהִים	second	אֱלֹהֵיךָ	אלוהיך \ אלוהיך	אֱלֹהֵיכֶם	אֱלֹהֵינוּ
	construct	אֱלֹהֵי־	third	אֱלֹהֵיוּ	אֱלֹהֵיהֶּ	אֱלֹהֵיהֶם	אֱלֹהֵיהֶן

## Proper noun

אלוהי \ אלוהי • אֱלֹהִים (elohím) *m* (singular construct אֱלֹהֵי־)

1. God: the God of Israel.

- 2019** March 12, "יכול להיות שאלוהים קצת הומו?", in *Haaretz*<sup>[1]</sup> (<https://www.haaretz.co.il/gallery/television/tv-review/.premium-1.7017134>).

יכול להיות שאלוהים קצת הומו?

Could it be that **God** is a little gay?

## Usage notes

- This word is sometimes grammatically plural and sometimes singular.
- In traditional vocalization, the א is elided when a prefixed clitic is added. Thus, "to God" is לְאֱלֹהִים (*lelohím*) rather than לְאֱלֹהִים (*le'elohím*).
- Observant Jews, outside of prayer, may prefer to write and say אֱלֹקִים (*elokím*), so as not to abuse the name of God.

## References

- <sup>^</sup> Commentaries of Rashi and ibn Ezra (inter alia) to Exodus 4:16 and 21:6

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# אלהים

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## Hebrew

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### Proper noun

אלהים • (elohím) *m. pl.* (singular construct אֱלֹהֵי־)

1. *defective spelling of אלוהים.*

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# אלהי

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## Hebrew

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### Noun

#### אלהי

1. (אֱלֹהִים, *elohé*) *Plural construct state form of אֱלֹהִים (elohím).*

- Exodus 3:6, with translation of the King James Version:

אֲנֹכִי אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב

*anochí **elohé** avícha **elohé** avrahám **elohé** yitschák **velohé** yaakóv*

I am **the God of** thy father, **the God of** Abraham, **the God of** Isaac, **and the God of** Jacob.

2. (אֱלֹהֵי) *Plural form of אֱלֹהִים (elohím) with first-person singular personal pronoun as possessor.*

3. (אֱלֹהֵי) *Plural form of אֱלֹהִים (elohím) with first-person singular personal pronoun as possessor, Biblical Hebrew pausal form.*

- Genesis 31:30, with translation of the King James Version:

לָמָּה גָּנַבְתָּ אֶת אֱלֹהֵי

*láma ganávta et **eloháy***

yet wherefore hast thou stolen **my gods**?

### Anagrams

- האיל, אליה, אילה

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