

## Elohim

The Hebrew name *Elohim*, is often appealed to as proof that God is a plurality of persons. The argument used is, that this name must necessarily be of plural comprehension. This every learned Jew denies, and says it is a mere *idiom* of their language. Some of our most able Hebrew critics clearly prove, that instead of the name establishing a plurality of persons in one God, if it must be regarded as of plural comprehension at all, it must prove a plurality of Gods. But when the fact comes to be considered that the name *Elohim* is applied to *men* and things in the scriptures, the argument loses all its force. It is applied to Moses in Exodus vii. 1. “See I have made thee a god, [*Heb. Elohim,*] to Pharaoh.” Certainly it will not be argued that Moses was a plurality of persons. The children of Heth gave the same title to Abraham. “Thou *art* a mighty prince among us.” *Genesis [xxiii.]* 6. In Hebrew, this passage reads, “a mighty *Elohim* among us.” It will not be contended that Abraham was three persons. It is sufficient to state that the name *Elohim* is also applied in scripture to Aaron’s molten calf, and to Dagon. With these facts considered, the argument falls like “the baseless fabric of a vision.”

(David Millard, *The True Messiah, In Scripture Light; or The Unity of God, and Proper Sonship of Jesus Christ, Affirmed and Defended*. Union Mills, N.Y.: Christian General Book Association, 1837, 11-12; from Chapter I. The Unity of God, Section I.)