

Multiplicity of Manifestations

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In the plural form of the name of God (*Elohim*), and in the use, a few times repeated in the earlier chapters of Genesis, of a plural verb, &c.,—*let Us make, &c.; like one of Us; let Us go down* (i. 26: iii. 22; xi. 7); together with Isa. vi. 8—*Whom shall I send, and who will go for Us?*—Mr Liddon detects “intimations of the existence of a Plurality of Persons within the One Essence of God;” intimations all the more significant because the Divine Unity was so fundamental an article in the Hebrew faith.

The answer, with respect to the noun *Elohim*, is, that it seems to have remained in the plural from remoter times, because the Deity was contemplated as the aggregate of manifold forces and powers, and as combining in Himself all the energies which polytheism had distributed among the “gods many.” of the heathen world. “His internal resources were regarded as infinite and yet united. It is with reference to such *multiplicity* of the manifestations of Divine power, that the plural *Elohim* was employed by monotheism” (Davidson's *Introduction to the Old Testament*, Vol. i., p. 194).

(An Examination of Canon Liddon's Bampton Lectures on The Divinity of Our Lord and Saviour Jesus Christ by A Clergyman of the Church of England, London: Trübner & Co., 1871, e-book, 46, Paragraph Structure Modified. The author of this book is anti-trinitarian, but does not believe that Jesus Christ is God manifest in the flesh.)