

Thoughts on the Name “Elohiym”


The first name given for God is found in Genesis 1:1. Although many of us are familiar with the English translation of the Bible, the actual reference is NOT the following:

“In the beginning, God created...”

Rather, it is

“ In the beginning Elohiym created...”¹

“Elohiym” is one of God’s names. In ancient Hebrew it is written as



Using Benner’s interpretations of these pictographs and reading from right to left, we have the following:



, an ox head (a masculine noun) means “strong, power, leader”;



, a shepherd staff (a male noun) means “teach, yoke, or to bind”;



, a tent peg, means “add, secure, or hook” (although when used just before the first letter of the word, it is usually translated as “and”);



, a man with arms raised, means “look, reveal, breath”;



, an arm with hand closed, means “work, throw, worship”;


and, finally,





, water (a feminine noun), means “chaos, mighty, blood”.

¹ “A Mechanical Translation of the Book of Genesis: The Hebrew Text Literally Translated Word for Word” by Jeff A. Benner.

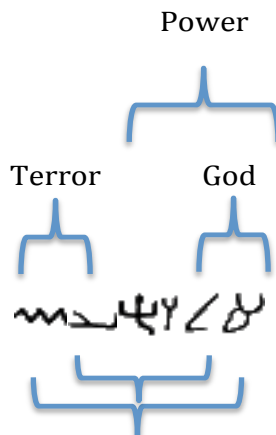
Because of previous work involving cellular division, it would appear that certain words written in ancient Hebrew seem to include actual pictures of what they represent. For example,


X  X ,

Is a word usually translated at “ark” but has been shown to look and act like crossed microtubuls on either side of a family of chromosomes during the process of cellular division. It is “picture” of a mitotic spindle during mitosis.



In the case of Elohim, the figure  , which meand LOOK seems to draw your eyes to the middle of the word, while the word itself reminds me of a “balance” of some kind. In Egyptian hieroglics, the direct one reads the text is “into the face” of some figure. Egptian faces were always viewed from the side, the above  is “front on”.

The concept of “directional reading” was quite common in ancient Egyptian hieroglyphs; and Moses, the writer/recorder of the Genesis text, would have been familiar with this kind of communication.) The meanings/indications of individual parts of the word “Elohiym” are given below:





In the very center of the above word is , which means “and look!”

On either side of the words “and look” can be seen “opposites”:

 male and  female,

and

 gather and  scatter.

It’s as if the word itself, “Elohiym”, represents something that is in “perfect balance”.

At the time of Moses, names meant something, especially if given by God. They described the essence of the person being named. If the name of God represents the character of God, then God is someone or something that is in “perfect balance”. Since one must follow one’s own character, anything created by God must also be in perfect balance: for example, light and dark, day and night, land and water, male and female, etc. The essence of this name doesn’t seem to involve a “weighing” of anything, because the word Elohiym is not a verb; it doesn’t DO anything. It simply “is”.

If we disturb that balance (for example, with global warming), then the world will tend to “right” itself, to return to a state of equilibrium. This is the nature of all of creation. (And if you don’t believe in “creation”, then there is a “state of balance” in the way things work in this universe.)

Being “in balance” isn’t a judgment. It isn’t a weighing in of our faults or our goodness. It is the way things are and the way things are meant to be. Period.

In a way, we are our own judges, because what we say reflects who we are...inside. Words reveal our true nature, just as Jesus (the “Word” of GOD) revealed the true nature of our Father in Heaven.

“The judgment that you give will be the judgment that you will get.”²

“Judge not lest ye be judged.”³

“It is not what you take into your mouth, but what comes out of your mouth that makes a person unclean.”⁴

Little children do not judge. Perhaps, that is why “of such is the kingdom of God.”

² Matthew 7: 2.

³ Matthew 7: 1.

⁴ Matthew 15: 11.