# Q1: Who is God as *elohim?*

God reveals himself to the humble who accept him by faith. When God reveals himself to Abraham, Abraham responds by faith, prostrating himself before the Lord (Gen. 17:3) and admitting to be mere “dust and ashes” (Gen. 18:27). Likewise, we are to respond by faith when God reveals himself to us. God revealed himself in power as *el shadday* to Abraham, who “fell on his face” (Gen. 17:3). Yet, when God reveals himself as *elohim,* a **unity**, Abraham’s children insist that he is an **isolated singularity** of *yachid* rather than *echad,* a **unified one** (Deut. 6:4).

 Revealed through **language structure**, *elohim* is a **plural unity**. In terms of morphology, the Word of God says: “b’reishit bara elohim,” (Gen. 1:1), God is named *elohim* not *elohe,* a plurality of persons rather than a singularity. However, God acts in perfect unity, for God creates as *bara elohim*, a singular action rather than the plural *barim.*

 Revealed through **action**, *elohim* is a **purposeful unity**. At the beginning of creation, the Spirit of God, *ruach elohim,* brings the presence of God to the formless and voided “darkness” (Gen. 1:2). *Elohim,* with the authority of a Father, purposes and then commands, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters” (Gen. 1:6). Then, *elohim,* with the obedience of a Son, carefully obeys this command and creates according to what he was instructed, for it says: “So God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse,” (Gen. 1:7).

 And, revealed through the **creation of humanity**, *elohim* is a **family unity**. For, *elohim* discusses as a family to pass on His family resemblance and “image,” saying: “Let **us** make man in **our** image, after our likeness” (Gen. 1:26). Clearly, *elohim* speaks with *elohim* and not with angels or even the animals, as some have mistakenly claimed, for God does not share his “glory” with anything but God (Is. 42:8). Because man and woman are made in the image of God, their family unity as *basar echad* (Gen. 2:24) mirrors the very **family oneness** of God himself as *echad* (Deut. 6:4).

 Thus, God as *elohim* is best thought of as a family unity, even the family name of God. For, *elohim* is unified as a family of Father, Spirit, and Son from the very beginning. And, in this family unity, God even calls those who would partake in this family unity as *elohim.* The Mashiach is addressed as *elohim,* for it says: “Your throne, O God (*elohim)* is forever and ever” for this Mashiach has been anointed by His God: “Therefore God, your God, has anointed you with the oil of gladness beyond your companions” (Ps. 45 6-7). God even addresses those who would be the “sons of God” (Gen. 6:2) as *elohim,* saying: “I said, “You are *elohim,* sons of the Most High, all of you” (Ps. 82:6).