

אֱלֹהִים

Strong's Concordance

elohim: God, god

Original Word: אֱלֹהִים

Part of Speech: Noun Masculine

Transliteration: elohim

Phonetic Spelling: (el-o-heem')

Short Definition: God

NAS Exhaustive Concordance

Word Origin

pl. of **eloah**

<http://biblehub.com/hebrew/430.htm>

אֱלֹהִים

Strong's Concordance

eloah: God, god

Original Word: אֱלֹהִים,

Part of Speech: Noun Masculine

Transliteration: eloah

Phonetic Spelling: ((shortened) >eloahh {el-o'-ah)

Short Definition: God

NAS Exhaustive Concordance

Word Origin

prol. from el

<http://biblehub.com/hebrew/433.htm>

Strong's Concordance

el: God, in pl. gods

Original Word: אֱלֹהִים

Part of Speech: Noun Masculine

Transliteration: el

Phonetic Spelling: (ale)

Short Definition: God

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

God, in pl. gods

<http://biblehub.com/hebrew/410.htm>

A similar view of man's creation is found in the Rabbis; but it need not detain us, as we are dealing with the seven creating powers.

In Irenæus' account of the Sethian Ophites they are said to have been generated by the feminine divine being Sophia out of the waters of chaos; each of them created one of the seven heavens. Their names are given in the Latin translation, and they are Ialdabaoth, Iao, Sabaoth, Adoneus, Elocus, Oreus, and Astaphacus; and later on he allots each one of them a day of the week. In Valentinus they are the seven heavens.

Only the first and the last names cause any difficulty; the rest are interpreted as follows:

2. Iao = Jehovah.
3. Sabaoth = of Hosts.
4. Adoneus = Adonai, Lord.
5. Elocus = Elohim, God.
6. Oreus = Or, Light.

It will be noted that with the exception of the last they are all titles of Jehovah; the last (Light) occurs in i. 3 as produced from Elohim; Elohim said, Let there be Light. This connection shows that we are not far from someone who read *Genesis* in Hebrew. 1 and 7 (Ialdabaoth and Astaphacus) are uncertain; Ialdabaoth may be Yah El Da-abahoth, as Harvey suggests in his note *ad loc.* This is Aramaic for Jehovah, God of the fathers—that is, of Abraham, Isaac, and Jacob. A recent suggestion is Yalda Bahoth, Child of Chaos.

There can be little doubt that the seven angels are the seven hostile guardians of the spheres associated in gentile thought with the seven planets; Irenæus says that the Sethians "wish the holy seven to be the seven stars which they call planets"; they rule the cosmos and are jealous of man.

[The Meaning of the Revelation](#) (page 403)

By Philip Carrington