

## The "ALUEIM"

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In Genesis 1:1 we read

"Created by the **Alueim** were the heavens and the earth."

Most common English translations read

"**God** created the heavens and the earth"

The Concordant Version maintains the distinctions found in the original languages, enabling the reader to study precise details and draw appropriate conclusions. In the Hebrew Scriptures (commonly referred to as the "Old Testament") we see three variations that are generally translated "God."

**AL:** Literally "the Subjector"

**ALUE** and **ALE:** "the To-Subjector"

**ALUEIM** and **ALEIM:** the "To-Subjectors" (plural)

**AL** simply means "subjector," and does not always refer to God Who is the "Supreme Subjector." But most often in the Hebrew Scriptures it does refer to God, in His function as "The Subjector."

"God" is an indefinite title. **AL** is the title used of God in the Hebrew Scriptures in reference to His main activity throughout the eons ... "The Subjector."

Certainly God is the Subjector. His desire is that all of His creation become subjected to Him. We see this happening in 1 Corinthians 15:25-28

*"For He (Christ) must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death. For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him. Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all."*

Here we see the mission of Christ ... to reign until all become subject to Him, at which point Christ surrenders the throne and is Himself subjected to God. All are then subjected to God (**AL** ... the Subjector).

In this instance Christ performs the duties of the **ALUE** .. the "To-Subjector" ... the one who is causing others to become subjected to God.

The form "AL" is found in Scripture approximately 250 times.

The form "ALUE" is found approximately 50 times. (The "E" in Hebrew notes direction – "toward" the Subjector." The "U" in Hebrew stresses the idea of continuance – the one or ones actually acting in accomplishing the subjection.)

As for **ALUEIM** (plural) ... this refers to multiple entities functioning as "To-Subjectors." This form appears far more than the other forms ... roughly 2200 times. This fact seems to show us that God most often acts by using others to accomplish His work.

**AL** subjects all to Himself, while the **ALUEIM** subject all to **AL**. But **AL** is the single Subjector of all, accomplishing the subjection by His one spirit operating in and thru His Son (**ALUE**) and the subordinate sons (**ALUEIM**). But only one spirit operates in them all, which may account for the reason we often see a singular pronoun when referring to the plural **ALUEIM**.

**AL** seldom works alone. His spirit carries out the subjection of all thru those that have received His spirit (**ALUEIM**). Therefore we see **ALUEIM** mentioned in Scripture with much greater frequency than **AL** or even **ALUE**.

It may surprise the reader to learn that **ALUEIM** is sometimes used in Scriptures of men. All of the following passages are quoted from the KJV.

Exodus 21:6 "his master shall bring him unto the **judges**" (alueim)

Exodus 22:8 "the master of the house shall be brought unto the **judges**" (alueim)

Exodus 22:9 "the cause of both parties shall come before the **judges**" (alueim)

In Psalm 82:1 we see a variation of **ALUEIM** ... **ALEIM** ... and this passage warrants a closer look.

*"The **Aleim** are stationed in the congregation of **Al**.  
Within the **Aleim** is He judging." (Concordant Version)*

*"God standeth in the congregation of the mighty;  
he judgeth among the **gods**." (KJV)*

Who is God (**AL**) judging here? The KJV has him either judging Himself, or "the gods." The Concordant Version sheds light, as we can see the exact form of the Hebrew being used. **AL** (The Subjector) is judging the **ALEIM** (the To-Subjectors ... men in this instance).

Let us read further in Psalm 82:2-4 (Concordant Version):

*"Till when are you judging with iniquity?  
And are partial to the wicked?"  
"(Interlude)"*

*"Deliver the poor and the needy:  
From the hand of the wicked rescue them."*

This sheds more light as to who is judging who in verse 1. The **ALEIM** (men acting as judges) are standing before **AL** (God), as God judges the **ALEIM**. God charges the **ALEIM** to judge justly, rescuing the poor and the needy from the hand of the wicked.

The Psalm concludes with verses 6-8 (Concordant Version):

*"I, I say, 'Aleim are you.  
And sons of the Supreme are you all.  
Surely, as a human, you are dying,  
And as one of the chiefs are you falling.  
Rise, Aleim! Judge the earth!  
For you, you are allotting among all the nations."*

By way of contrast, the KJV reports:

*"I have said, Ye are gods;  
and all of you are children of the most High.  
But ye shall die like men,  
and fall like one of the princes.  
Arise, O God, judge the earth:  
for thou shalt inherit all nations.*

What the KJV refers to as "gods" are clearly men ... those upon the earth serving in the capacity of "to-subjectors" in the hierarchy of mankind. The purpose of these "to-subjectors" is to judge justly, and to deliver the poor and the needy from the hand of the wicked.

Having established that **ALEIM** or **ALUEIM** can, at least in some cases, refer to men, we find less difficulty in understanding a passage that has often perplexed students of God's Word.

*"That the **sons of God** saw the daughters of men that they were fair;  
and they took them wives of all which they choose." (Genesis 6:2 -- KJV)*

*"There were giants in the earth in those days; and also after that,  
when the **sons of God** came in unto the daughters of men, and they  
bare children to them, the same became mighty men which were of  
old, men of renown." (Genesis 6:4 -- KJV)*

Some have speculated that these "sons of God" must have been angels, or some superhuman race created by God apart from mankind. But consider what we have learned thus far in our study of **ALUEIM**, and the Concordant Version rendering of these same passages.

*"And seeing are **sons of the alueim** the **daughters of the human**, that they are  
good, and taking are they for themselves wives of all whom they choose."  
(Genesis 6:2 -- CV)*

*"Now the distinguished come to be in the earth in those days, and, moreover,  
afterward, coming are those who are **sons of the alueim** to the **daughters of the***

**human, and they bear for them. They are the masters, who are from the eon, mortals with the name." (Genesis 6:4 -- CV)**

God is in the process of subjecting all creation to Himself. Mankind, created in God's likeness, subjects the creatures below it on the earth. Could it be that the **ALUEIM** in Genesis 6 are those men functioning as "to-subjectors" (judges) of mankind. Even today we know there are some men who have authority to rule over or judge other men. In every age such men have been chosen and empowered by God to in some way fulfill His purposes. Could the line of men from Seth to Noah (Genesis 5:3-29) have been given special mention because they were the **ALUEIM** ... the "to-subjectors" of mankind in their day?

### **AL, ALUE, ALUEIM IN THE NEW TESTAMENT**

In the New Testament, **ALUE** has come in the flesh. The Greek **THEOS** is used only of the Subjector (**AL**), while the **SON OF GOD** is the manner in which the Greek refers to the **ALUE**. Similarly the **ALUEIM** of the Old Testament are now referred to as the **ECCLESIA** or the **SONS OF GOD**.

### **WHO CREATED THE HEAVENS & THE EARTH?**

Back to Genesis 1:1

*In a beginning*

*Created by the **Alueim** were the heavens and the earth.*

It was the **ALUEIM** (the to-subjectors; plural) that created the heavens and the earth. This would most certainly include the **ALUE** (the To-Subjector), Christ. We read in Colossians 1:15-17

*"... the Image of the invisible God, Firstborn of every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, and He is before all, and all has its cohesion in Him."*

Christ existed in the time "before the ages" began, and as the primary "To-Subjector" He was involved in the creation of the heavens and the earth as the first age began. Since **ALUEIM** is plural (to-subjectors) we ask who the others were that existed prior to the first age and who were selected by God to be to-subjectors? Were they celestial beings (commonly called "angels")? While there were no human beings before Adam, there were **sons of ALUEIM** present at the founding of the earth (Job 38:4-7).

Many details are not revealed to us, but this much we know ... It was the **ALUEIM** (including Christ, the primary To-Subjector) that created the heavens and the earth.