

1b. Why does **God** reveal Himself as a **unified one-echad** and not a **solitary one-yachid**? Deuteronomy 6:4

“Hear, O Israel: The Lord our God,
the Lord **is one**. Deut. 6:4

Therefore a man shall leave his father
and his mother and hold fast to his wife,
and **they** shall become **one flesh**.

Genesis 2:24

Echad and Idolatry:

Seeking to distinguish the God of Israel from the Idols, the affirmation is often used that God is *one-echad* so that the defining quality of God is thought to be *singularity*. However, God's nature as revealed by the word *echad* is not actually a *singularity* but a “oneness,” for *echad* does not mean singular. That word is the word *yachid*. For,

when man and woman become “one flesh”—*basar echad*, they definitely do not become a singularity, an amalgam of sameness that eradicates the two individuals coming together. Rather, *echad* is only achieved when there is a plurality, when two individuals become a unity, a shared state of being. And, to share requires a plurality of persons.

Yes, God in his nature is holy and unique from all that he has created. But, the falsehood of idols lies not in their number, whether singular or plural, for Baal or Molech are worshipped as singular deities while the Egyptian and Greek gods are numerous; rather, false idols are the works of *creatures* designed to usurp the place of the true God—his nature, his life, or his power. Their falsehood traces to their origin—they are the works of mortal and imperfect man.

Because they are *false gods*, whether imagined as singular—a monadism, or plural—a polytheism,

they fall short of the holiness of God- *Elohim*. God is one, *echad*—a perfect unity. However, as the products of mortal flesh, all idols are *fragmented*, for they are the works of *a myriad of self-interests, of fleshly desires* vying to control life.

God reveals himself as *Elohim*, a plurality who creates (*bara*- singular) and exists (*echad*- a unified oneness). So, to reject what God has revealed and to replace this truth with a view of God aligning with one's self-interests, this act is as sinful as when the Serpent convinced Eve to repudiate God's Word that she might herself *define* "good" and "evil" (Genesis 2:4-6).

So, to recast God as a *monadic God*, either an *elohe* or an *allah*, who is singular, alone, and detached is just as self-interested and false as the early Israelite idolatry conceiving of *Elohim* as a pantheon by creating a golden calf and desiring "*elohim*"- gods (plural) who will "*yeleku*" go (plural) before them (Exodus 32:1).

The Oneness of God-*Elohim*

Certainly, God has a right to exist and create as He so chooses, and these works of God and fruit of God are not subject to human judgment, especially equating God's work to the idolatrous folly of man. Let no created being call himself a "god" or a "son of God," but God-*Elohim* has the right to do what man cannot.

- The ***Family Oneness*** of God-*Elohim* to create and pass on his nature to his Son.

As such, it is God-*Elohim's* right to *beget* a Son, sharing his eternal life with a Firstborn, with One existing with him as *Elohim*. And, to embody his nature in the Spirit of *Elohim*, the Spirit-come-alive of his Oneness. And, to exist in the beginning in a perfect oneness of Father, Son, and Spirit, a family unity shared in all his perfection, life, and power.

And, it is well within his right as God-*Elohim* to agree as *Elohim*, "Let us make man in ***our image***, in ***our likeness***" (Genesis 1:26) that humanity

might be given his likeness as the precursor of his *family resemblance*, until the day Mashiach be “raised up” as the Seed of David and the “Son” of God (2 Samuel 7:12, 14) to multiply for God and Abraham “generations” of sons as the “stars” of heaven and the “sands” of the sea (Genesis 22:17).¹ So, God-*Elohim* as Father, Son, and Holy Spirit share in this family oneness of God as *echad*. But, this “oneness” is the fruitful expression of God-*Elohim*’s very nature rather than a product of human-conceived idolatry. Again, it is against *no Law* to pass on one’s nature in conceiving a son. Much less for God as Elohim to live in the family oneness of Father, Son, and Spirit, even sharing

¹ When Mashiach *begets* sons for God as the “stars” of heaven and the “sands” of the sea, thereby “blessing” all the nations of the earth by bringing them home to the Father’s house, he does not abrogate the *former promise* that Israel is God’s “firstborn” among the nations. When the sons of Israel at long last take their place as the *reborn* sons of God, Mashiach will be enthroned among his brothers in Jerusalem, which emerges at the *head* of the family as the eldest is honored by the other brothers.

this family oneness with man—*first* to bear the “likeness” of God as a family resemblance, *then* for some to be “multiplied” as sons of the Mashiach, born as the “stars” and “sands” to inherit the “heavens and the earth” (Genesis 2:4). For, these “sons” of whom Mashiach is their “Firstborn Son,” share in the “oneness” of *Elohim* by the same Spirit that gives them birth.

- The **Loving Oneness** of Elohim to give all things to Mashiach as his Firstborn Son.

In the family oneness that is *Elohim*, sacrificial love is the defining quality shared by Father, Son, and Spirit.

Realizing that the very *nature* of Godhead as Elohim is the place of supremacy, God-*Elohim* as Son still gives God-*Elohim* as Father the full honor and subjection as his Lord and Head. For, when *Elohim* as Head commands, “Let there be an expanse” (Genesis 1:6), *Elohim* gives Honor as an obedient Son: “So God made the expanse” (v.7). Elohim as Son lays down all He has in loving subjection to Elohim as Father in perfect oneness.

It is no wonder that Elohim as Father gives the Son of God all things, making him the Heir of the heavens as *the Son of God*, saying “I will make the nations your heritage, and the ends of the earth your possession” (Psalm 2:8) and the Heir of all the earth, having given “the Son of Man... domion over the works of your hands” and “put all things under his feet” (Psalm 8:6). And, when the Firstborn Son brings many sons home to God, he shares with them this inheritance as the “generations of the heavens and the earth” (Genesis 2:4).

- The ***Sacrificial Oneness*** of Elohim to redeem sons back to himself through Mashiach:

Finally, the true and glorious nature of God as *Elohim* and his family oneness is seen in the faithful resolve and united nature of Elohim to sacrifice all that the *sons of God* might be redeemed from this world's enslaving Serpent, as God had promised (Genesis 3:15).

We have seen the strength of Abraham's bond with Isaac when as Father he was willing to

sacrifice his beloved Son to honor God. God-*Elohim* reveals the fierce and sacrificial love for his enslaved people that he would *give up* his begotten Son, Mashiach, to redeem the sin-enslaved and Serpent-ruled children back home to his family. Thus, the Father “disciplines” the Son for the “iniquity” enslaving the children (2 Samuel 7:14) so that being “pierced” for their “transgressions” (Isaiah 53:5) he might return as their “pierced one,” the Firstborn Son of Israel, to rescue Israel from destruction on that last Day (Zechariah 12:10).

The oneness- *echad* of Elohim was itself sacrificed for this great redemption, as the Father turned away from the Son as He bore humanity’s sins on the cross. In a soul-deep anguish, this Son of God, Jesus Mashiach, cried out: “My God, My God, why have you forsaken me?” (Psalm 22:1 and Matthew 27:46) so that one day he would rejoice: “I will tell of your name to my brothers; in the midst of the congregation I will praise you” (Psalm 22:22).