

1. Genesis 1:1: Why does God reveal himself as a plural entity but acts as one?

In the beginning, **God created** the heavens and the earth.

Genesis 1:1

B'reishit **Elohim** (plural noun) **bara** (singular verb) et hashamayim v'et ha' aretz. .

Answer:

When God reveals himself first to us as Elohim, the plural form of the word Elohe, he wants us to understand that he is not a lonely, solitary God staying detached from his creation. Rather, Elohim reveals a *plurality*, that God as Elohim has always lived in a *shared oneness* of action (Genesis 1:1); *as Creator* (Genesis 1:6-7), and *image and likeness* (1:26), even agreeing as God to entrust this shared image with man. In Genesis 2:24 and Deuteronomy 6:4, we see that the “oneness” of God is like the “family oneness” joining Adam and Eve as “basar echad.”

Indeed, we see the *shared oneness of God*, that is, the *family oneness* of God revealed when God as “Father” commands that the rakiya be made (Genesis 1:6) and so God as “Son” obeys and “makes” the rakiya! (Genesis 1:7). This Elohim, the Son, is the Mashiach who is to be God’s Firstborn Heir of all things and the Son of Abraham and David. So, the Mashiach of Israel is to be the Heir of all things, for Israel’s good!

Comment: God chooses to reveal Himself as Elohim (plurality) acting as one (unity) because this reflects his true nature: not as a distanced, isolated, and arbitrary Deity as imagined by Religious Singularists such as the “God” imagined by Islam as *Allah* or certain Jewish rabbis who have proposed that God should have revealed himself as *Elohe* rather than *Elohim*. Instead, Biblical Monotheism reveals God as a plural unity—even a Family Unity of a Father who commands as Head (eg. Genesis 1:3, 6); a Son who obeys this command as God’s Heir (e.g. Genesis 1:7); and, a Spirit who surveys and goes before to bring God’s Holy Presence (e.g. Genesis 1:2).

Passages to Consider:

- Elohim commands a rakiya to be made (Genesis 1:6) and Elohim obeys Elohim and so “makes” the rakiya (Genesis 1:7)
- Elohim agrees with Elohim (Genesis 1:26)
- Adam and Eve are “echad” in body (not yachid) (Genesis 2:24) as Elohim is “echad” in Spirit (Deuteronomy 6:4).
- Elohim anoints Elohim as Mashiach to sit on an eternal throne (Psalm 45:6-7)
- Mashiach is raised up by the Lord of Hosts to be “the Lord their God” Yahweh Elohehem, whom Israel shall serve (Jeremiah 30:9)
- Mashiach is “begotten” as the Son of God (Psalm 2:7)
- Elohim stands among Elohim (Psalm 82:1)
- Elohim even calls the “sons of the Most High” *Elohim*, even though they will one day “die like men” (Psalm 82:6-7)

Tip: Who is Elohim?

Your understanding of Elohim must come from Faith—to accept what he says about himself rather than popularity or tradition. Your view of Elohim should be *stout* enough to accommodate all the Biblical examples above without *voiding* what the Scriptures Reveal.