

1b. Why does **God** reveal Himself as being 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

Background: When God-*Elohim* reveals himself as being one, he does not use the word *yachid*, meaning an isolated singularity. Rather, he reveals himself as being *echad*— a plural unity, as we see illustrated in Genesis 2:24. Why use *echad* not *yachid* to portray his oneness?

Focus: Consider what the Lord may have been meaning to portray when saying that Elohim is *echad*.

- (Genesis 2:24) Look at the first instance of *echad* which describes holy union, when a man and wife become *basar echad*— one flesh. What does this “oneness” tell us about the nature of God?
- (Genesis 1:26) How do God-*Elohim*’s *actions* in creating “man” reveal a oneness of a shared discussion, purpose, and nature?
- (Psalm 2). How do the “Lord” and his “Anointed” Mashiach show oneness, a unified sharing of position (2), rule and perspective(4), royal purpose (6), familial nature (7), possessions to give/receive 8.

Further Notes: Biblical Monotheism. When the Scriptures reveal God-*Elohim* as being “one,” it clearly depicts this oneness by the word “echad” (unity) rather than the word “yachid” (singularity). This unique “oneness” is what has become known as “monotheism,” but we must be careful to understand this “oneness” or “monotheism” as Biblically based rather than based on *human intuition* or *understanding*. For, **biblical monotheism** is based on an unexpected grammatical puzzle: the plural form of God- *Elohim* takes a singular verb *created- bara*— thus revealing *biblical monotheism* to be the **perfect unity** of *Elohim*, who as a plurality of persons creates cooperatively as *Elohim commands* (Genesis 1:6) and *Elohim obeys* the command to make an expanse and as *Elohim agrees with Elohim* to “make” man together in “our” shared image (1:26). Such *oneness* supports the later revealing that God-*Elohim* as “Father” (2 Samuel 7:14) has “begotten” Mashiach as his “Son” (Psalm 2:7). As co-creator (Genesis 1:7), Mashiach is truly God’s Son and Heir of an eternal throne (Psalm 45:6, inheriting the name “Elohim” as well.

Human Understanding: Pantheism or Monadism. Thus, the *Biblical Monotheism* of “echad” is quite unexpected to human understanding, which prefers realities it can control. Rather, *human religion demands God*:

- **Monadism:** *Law-based religion* insists that God be a singular being, whether an *Elohe* or *Allah* who can be worshipped at a distance, anonymously. They would replace *echad* with *yachid*, and *God as Elohe, a singular Creator acting and existing forever detached, alone*.
- **Pantheism:** Pagan and lawless religion prefers *multiple gods acting in a myriad of ways and interests to suit human preferences*. So, rebel Israel fashioned *Elohim* in its image, a pantheon of gods to support its lawless ways, calling for *Elohim(gods)* to *yeleku* (pl) go with us (Ex.32:1)

Pantheism: *plurality acting in pluralistic ways.*

ex. **Elohim** (plural) **yeleku** (plural): Gods who go before...

Monadism: *singularity acting in singular ways.*

ex. **Elohe** (singular) or **Allah** (singular) **bara** (singular): God created.

Biblical Monotheism: *plurality acting in singular ways.*

ex. **Elohim** (plural) **bara** (singular): God created.

ex. **V’yomer Elohim... v’yaas Elohim**: God said... so God made