

1. Elohim Echad. God is One.

Israel has faced a conundrum from its very beginning. How can God be *Elohim* (plural) yet act *bara* (singular) as one (*echad*)? Israel first “fixed” this by conceiving of Elohim as a *pantheon*, saying, “Elohim (plural) *asher yeleku* (plural)” — *gods who will go before us*, before defining Elohim as a singularity, what should be, as rabbis teach, *eloh* (singular) *yachid* (singular).

But, the Tanakh portrays Mashiach as being more than a mere human. A mere human cannot rule eternally over God’s Kingdom. So, the rabbis suspected Mashiach was there at the beginning of creation. As Mashiach, he is more than human, participating in the act of creation as Elohim to be anointed by Elohim (Ps. 45:6-7). And, they were right, for it says God commanded as a Father: “let there be a firmament” (Gen. 1:6) then God *obeyed this command as a Son*: “so God made the firmament” (Gen. 1:7). Even conferring as “Elohim”: “Let *us* make man in *our* image” — the family resemblance of *Father* (Gen. 1:6), *Son-Mashiach* (Gen. 1:7), and *Spirit* (Gen. 1:2). So, God- Elohim- is *echad-one-* in a family unity of man and woman being *basar echad* (Gen. 2:24). So, Jesus Mashiach is *Elohim*, as

the Son of God, subject to the Father but sharing His nature, for God promises Mashiach to be “the Lord their God... whom I shall raise up for them” (Jer. 30:9)—*Yahweh elochechem*. If Jesus Mashiach the Firstborn shares the name and nature of Elohim in a family unity of echad, so Israel’s “sons of the Most High” are also called *Elohim*—sharing in this family unity (Ps. 82:6): *Elohim attem*. As the Lord your God (Jer. 30:9), Jesus Mashiach—through whom God created the world, has the power to save you and to rule eternally on His throne with you, Israel, the sons of the Most High!