

# The Shema of Israel

## *Elohim and Echad*

*Deut 6:4 Hear (Shema), O Israel: The LORD our God (Elohim) is one (Echad) LORD*

Deuteronomy 6:4, commonly known as the Shema was and is probably the most sacred text recited by Jews in antiquity and to this day. This text ironically has become the Old Testament proof text for the trinity doctrine or the triune god, but when studied closely however this passage is probably the strongest passage against such a belief. I would like to examine two words found in this passage, the Hebrew words *Elohim* and *Echad*. An understanding of these words as found in the Shema will also be an indicator of how these words are used elsewhere in the Bible.

### Elohim: Plural or Singular

The Hebrew word ‘*elohim*’ translated in English as ‘*god*’ has both singular and plural connotations. The context and grammar should indicate how this word is to be interpreted.

1. Consider the verses listed below in which *elohim* has a plural meaning.

*Exodus 18:11 Now I know that the LORD is greater than all gods (elohim): for in the thing wherein they dealt proudly he was above them.*

*Joshua 24:14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods (elohim) which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. Jos 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods (elohim) which your fathers served that were on the other side of the flood, or the gods (elohim) of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.*

In these verses the letter ‘s’ is added to indicate plurality. Whenever the Bible writers wanted to convey ‘*elohim*’ as plural the interpreters added the letter ‘s’ indicating more than one. Notice the verses below where ‘*elohim*’ is not translated as gods but rather as ‘*heavenly beings*’ and ‘*angels*.’ Notice here too how the letter ‘s’ is added to indicate plurality.

*Psalms 138:1 A Psalm of David. I will praise thee with my whole heart: before the gods (elohim) will I sing praise unto thee.*

*Psa 8:5 For thou hast made him a little lower than the angels (elohim), and hast crowned him with glory and honour.*

The *International Standard Version* translates the words ‘*before the gods*’ in Psalms 138:1 as ‘*before the heavenly beings*.’ Here David is not seen as one acknowledging foreign gods, but rather as one ‘*praising the Lord before the heavenly beings*.’ Angels in Psalms 8:5 is

translated from the word ‘*elohim*,’ this is in line with the usage of the word since ‘*elohim*’ can be translated as a plural word.

It is clear from the verses above and hundreds more, whenever ‘*elohim*’ is used in its plural form the letter ‘s’ is added. Later examination of the Hebrew word ‘*adon*’ translated ‘*lord*’ will reveal the same.

2. Now let’s consider verses in the Bible where ‘*elohim*’ is translated as singular.

*Exo 7:1 And the LORD said unto Moses, See, I have made thee **a god** to Pharaoh: and Aaron thy brother shall be thy prophet.*

*Exo 4:16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead **of God**.*

*1Sa 5:7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon **Dagon our god**.*

*1Ki 11:5 For Solomon went after **Ashtoreth the goddess** of the Zidonians, and after Milcom the abomination of the Ammonites.*

It is clear that the intended meaning of the word ‘*elohim*’ here is not to denote **many gods but rather one god, a single god**. Moses for instance in Exodus 7:1 is ‘*made a god unto Pharaoh*,’ no one would logically conclude that Moses is to be made a unity of many gods, but rather just that what was intended by the author, Moses (singular) is made a god unto Pharaoh.

The heathen gods referred to are not to be considered as a plurality of gods, but rather as single gods worshipped by different heathen groups. There are many more such instances in the Bible where ‘*elohim*’ can only be interpreted as one and not more than one.

The verse that is most often connected with Deuteronomy 6:4 is the verse found in Genesis 1:26. It is suggested that the word ‘*elohim*’ here is and should be interpreted as plural and not singular. This claim is most often based on the fact that many pronouns are found in the passage and therefore concluding that Elohim here is singular would be a wrong conclusion. By examining the facts stated above, let’s consider whether the submission of a plural interpretation of the word ‘*elohim*’ in Genesis 1:26 is accurate.

Being mindful of what has been said up to now about the usage of ‘*elohim*’ in the Bible; consider the following as we look at the text and its intended meaning.

*Gen 1:26 And **God (Elohim)** said, Let **us** make man in **our** image, after **our** likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

Any reader who comes to the Bible (with no preconceived ideas) will read this verse and ask himself the question; to whom is God speaking and not whether God here is speaking to himself. It is clear that the pronouns indicate that God is not speaking to Himself, but rather to another, someone other than Himself. As Genesis 1 records the creation account, it is not difficult to identify the one to who is being spoken to when considering the entire inspired writings on creation. Verses such as John 1:3; Colossians 1:16; Hebrews 1:2 all speak of Jesus Christ, the Son of God through whom He (God the Father) created all things.

In commenting on the creation account, Ellen G White records that it was God, the Father who was speaking to his Son.

*After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, "Let us make man in our image." (Spirit of Prophecy Vol 1, pp 24)*

It is evident here; according to Ellen G White that the Father is doing the talking, and since the Bible says, '*God said*' we must conclude therefor that the father is God in Genesis 1. Notice she does not say they (the Godhead) was talking, but rather that it was the Father who spoke to His Son.

Her commentary is both consistent and in harmony with the way in which the word '*elohim*' is used in the Bible. If the letter '*s*' is not added at the end, the meaning is singular. And in this instance, Elohim therefor is not referring to a plurality of beings, but rather one Being, that being God the Father.

Having examined briefly the way in which '*elohim*' is used in the Bible, I find *Brown-Driver-Briggs* definition and explanation of '*elohim*' most accurate and helpful.

BDB Definition:

- 1) (plural)
  - 1a) rulers, judges
  - 1b) divine ones
  - 1c) angels
  - 1d) gods
- 2) (plural intensive - singular meaning)
  - 2a) god, goddess
  - 2b) godlike one
  - 2c) works or special possessions of God
  - 2d) the (true) God
  - 2e) God

As seen previously whenever the letter '*s*' is added at the end, plural connotations should be interpreted and accepted. Whenever this is not the case, a singular meaning must be interpreted and accepted. BDB distinguishes between the two possible meanings by placing '*elohim*' into two categories, plural and plural intensive (which always has a singular interpretation). From the insert it is clear to which group '*elohim*' with reference to the True God belongs, plural intensive. Plural intensive helps one understand the concept of '*plurality of majesty*.'

## **Plurality of: Majesty, Honor and Greatness**

Having shown how ‘*elohim*’ can be both plural and singular, I want to set out and explain how a plural word can have a singular meaning. This concept is common in the Hebrew OT, where God is seen as the God above all gods. Consider these two passages and how the plural forms of ‘*elohim*’ and ‘*adon*’ have a singular sense.

*Exo 20:2-3 I am the LORD thy **God**, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other **gods** before me.*

*Deut 10:17 For the LORD your God is **God (elohim)** of **gods (elohim)**, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.*

*Psa 136:2 O give thanks unto the **God of gods**: for his mercy endureth for ever.*

The Shema clearly identifies the God of the Israelites from the gods of the heathen. It dispels any notion of polytheism, but rather establishes Israel as a monotheistic people. Though one, the God of the Israelites is greater than all the heathen gods combined. In this sense he is more, greater, bigger, stronger, and all the superlatives imaginable. There is none besides Him, He is supreme, absolute and almighty, and He is the only True God.

*Deut 10:17 For the LORD your God is God of gods, and **Lord (adon)** of lords (**adon**), a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.*

Similarly the Hebrew word ‘*adon*’ translated ‘lord’ while sometimes plural in form has a singular sense. To better understand the plural and singular, a look at the Septuagint may prove helpful.

Deut 10:17 ὁ γὰρ κύριος ὁ θεὸς ὑμῶν οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων ὁ θεὸς ὁ μέγας καὶ ἰσχυρὸς καὶ ὁ φοβερός ὅστις οὐ θαυμάζει πρόσωπον οὐδ’ οὐ μὴ λάβῃ δῶρον

The Greek language does not employ the same patterns and traditions common to the Hebrew mind. God is always translated as ‘*theos*’ in the New Testament, and every single time it is in the singular sense. The Greeks never interpreted God as a ‘plurality of unity’ but rather as a single unit. Consider the Shema as found in the Septuagint:

Deut 6:4 καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ ἐρήμῳ ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου ἄκουε Ἰσραὴλ κύριος ὁ θεὸς (elohim) ἡμῶν κύριος εἷς ἐστιν

While plural forms of ‘*theos*’ appear in many other places in both the Old and New Testament, God is always translated by the singular Greek word ‘*theos*.’ In our next section we will consider how Christ and the NT writers understood the Shema and the monotheistic religion of the Hebrews.

## **Christ and the NT writers understanding of the Shema**

In the book of Mark, Jesus is asked a question by a scribe who was familiar with the OT writings. Both Christ's initial response and subsequent comments assist as in our quest to fully understand and appreciate the Shema.

*Mar 12:28-31 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, **Hear, O Israel; The Lord our God is one Lord**: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.*

As shown previously nothing in the Greek translation suggests to the reader that God here is a *compound unity* or *plurality of unity*, but rather that *God is one*. If indeed a plurality of unity was to be accepted Christ now had the perfect opportunity to correct the scribes rigid monotheistic ideas, helping him understand that while they worshipped One God, they should understand that God is comprised of three coeternal beings.

*Mar 12:32-33 And the scribe said unto him, Well, Master, thou hast said the truth: for there is **one God**; and there is **none other but he**: And to love **him** with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.*

The personal pronouns, *he* and *him* should be clear indicators that both Christ and the scribe understood God to be a single individual or being. If we accept however that one could make an argument for a trinitarian understanding of God in this instance, then the trinity should be accepted as one being, referred to as *he* and *him*, with three personalities. I'm not sure how many trinitarians would concede to the statement made above, but considering the passage in all honesty, one has to conclude that both Christ and the scribe understood God to be One, a personal being. Let's consider now a number of instances in the NT where God is one personal being.

*Joh 17:3 And this is life eternal, that they might know thee the **only true God**, and Jesus Christ, whom thou hast sent.*

*1Co 8:6 But to us there is but **one God, the Father**, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

*Eph 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling; Eph 4:5 One Lord, one faith, one baptism, Eph 4:6 **One God and Father of all**, who is above all, and through all, and in you all.*

*Jas 2:19 Thou believest that there is **one God**; thou doest well: the devils also believe, and tremble.*

### **The God and Father of our Lord Jesus Christ**

*Rom 15:6 That ye may with one mind and one mouth glorify **God, even the Father of our Lord Jesus Christ.***

*2Co 1:3 Blessed be **God, even the Father of our Lord Jesus Christ**, the Father of mercies, and the God of all comfort*

*2Co 11:31 The **God and Father** of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.*

*Eph 1:3 Blessed be the **God and Father** of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ*

*1Pe 1:3 Blessed be the **God and Father** of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

### **The only way to God the Father**

*Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: **no man cometh unto the Father, but by me.***

*1Ti 2:5 For there is one God, and **one mediator between God and men, the man Christ Jesus;***

### **Salutations by NT writers**

*2Co 1:1 Paul, an apostle of **Jesus Christ by the will of God**, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:*

*Gal 1:3 Grace be to you and peace from **God the Father, and from our Lord Jesus Christ,***

*Eph 1:2 Grace be to you, and peace, **from God our Father, and from the Lord Jesus Christ.***

*Col 1:1 Paul, an apostle of **Jesus Christ by the will of God**, and Timotheus our brother, Col 1:2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from **God our Father and the Lord Jesus Christ.***

*1Th 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is **in God the Father and in the Lord Jesus Christ:** Grace be unto you, and peace, from **God our Father, and the Lord Jesus Christ.***

*Jas 1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.*

*2Pe 1:2 Grace and peace be multiplied unto you through the **knowledge of God, and of Jesus our Lord,***

*2Jn 1:3 Grace be with you, mercy, and peace, from **God the Father, and from the Lord Jesus Christ, the Son of the Father,** in truth and love.*

*Jud 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are **sanctified by God the Father, and preserved in Jesus Christ,** and called:*

It is clear that the NT writers had a clear understanding of who God was and who His Son was. In all the verses stated here, the Father is called and acknowledged as the One True God of the Shema. It is true however that Christ is also called God, He however is not God the Father but the express image of the Father. Both the NT writers and Christ affirm that even He has a God, which is also his Father.

We are to be mindful of the Shema even in our prayers, and acknowledge God the Father as the only True God. Christ taught his disciples to pray in this manner.

*Mat 6:9 **Our Father** which art in heaven, Hallowed be thy name.*

*Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, **but by me.** Joh 14:13 And whatsoever ye shall **ask in my name,** that will I do, that the Father may be glorified in the Son.*

### **Echad, Single or Composite Unit**

The word ‘echad’ has received unwarranted attention and scrutiny. Since it however is used to explain a triune god, we will need to give it the attention and scrutiny required, albeit undeservedly to assist our understanding of the Shema. Everyone accepts that ‘echad’ is the first numeral in the Hebrew number system; the contention however is whether or not it always has this function or whether another use of the word, viz. a composite unit or a plural oneness could be employed. A list of verses stating a clear numerical intention will be helpful as we consider this word.

*Gen 49:16 Dan shall judge his people, as **one** of the tribes of Israel.*

*Exo 24:3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with **one** voice, and said, All the words which the LORD hath said will we do.*

*Num 7:15 **One** young bullock, **one** ram, **one** lamb of the first year, for a burnt offering*

*Deu 17:6 At the mouth of **two** witnesses, or **three** witnesses, shall he that is worthy of death be put to death; but at the mouth of **one** witness he shall not be put to death.*

*Deu 24:5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home **one** year, and shall cheer up his wife which he hath taken.*

*Ecc 4:9 **Two** are better than **one**; because they have a good reward for their labour.*

The word 'echad' is consistently used to convey the idea on singularity. While there were 12 tribes in Israel, Dan was to Judge over his tribe. The Israelites speaking with one voice, also has a singular intention. They spoke with one voice, meaning they spoke the exact same thing. They were not speaking with different or many voices, or with more than one voice in terms of what they were saying, but with one voice. Deut 24:5 is interesting in that it speaks of, 'one year,' note that a single year is spoken of, and though one year has many days, one year still denotes a single unit. *Two are better than one*, clarifies the point here driven best. Both words are numerals in the Hebrew language, and should be accepted as such. In the few texts considered here, it is quite clear how the Hebrew word 'echad' is used and understood. So where's the contention? Those who propose a compound unity, most often go to verses in which they supposedly find this concept. The verse most often linked with the Shema is found in Genesis 2:24:

*Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one flesh**.*

It is suggested that since the bible here speaks of two human beings, to accept that the two beings become one being is ludicrous, and with that I whole heartedly agree. Notice however that the Bible does not say that they will become one being nor one person but rather that they will become one flesh. This then begs the question, do they literally become one flesh as in one body or is there more to this verse than what meets the eye. Consider the verses below as we try understand the intended meaning of this verse.

*Gen 37:27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and **our flesh**. And his brethren were content.*

*Lev 18:6 None of you shall approach to any that is near of **kin to him**, to uncover their nakedness: I am the LORD.*

*Lev 25:49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of **kin unto him** of his family may redeem him; or if he be able, he may redeem himself.*

*Rom 11:14 If by any means I may provoke to emulation them which are **my flesh**, and might save some of them.*



Flesh in all these verses carry the same connotation, and that being ‘flesh’ denotes family. Joseph’s brothers call him their flesh, now was he really their flesh? The obvious answer to this is no, he was however their flesh in the sense that he was their brother, he was family. In Leviticus the same word is translated as ‘kin,’ once again this speaks of family. Paul speaks of his Jewish brothers as his flesh, we can accept that this too is not Paul saying he and his brothers are one person or being, but rather that they are family. An appreciation for the way in which ‘flesh’ is employed in scripture is pivotal to our understanding of Gen 2:24. The man and his wife become one flesh, one family. They leave their respective families, to form one family. No one should have trouble accepting that here a single unit understanding is in order and correct. A few more text are commonly referenced to explain a compound unit but with little success, let’s consider them now.

*Num 13:23 And they came unto the brook of Eshcol, and cut down from thence a branch with **one cluster of grapes**, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.*

*1Sa 13:17 And the spoilers came out of the camp of the Philistines in three companies: **one company** turned unto the way that leadeth to Ophrah, unto the land of Shual:*

*2Sa 2:25 And the children of Benjamin gathered themselves together after Abner, and became **one troop**, and stood on the top of an hill.*

*1Ki 11:13 Howbeit I will not rend away all the kingdom; but will give **one tribe** to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.*

*1Ch 17:21 And what **one nation** in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?*

- i. Num 13:23 One Cluster of Grapes
- ii. 1Sa13:17 One Company
- iii. 2Sa 2:25 One Troop
- iv. 1Ki 11:13 One Tribe
- v. 1Ch 17:21 One Nation

In all instances ‘echad’ has a singular meaning. In each case the plurality exists in the noun rather than the adjective ‘one.’ The Hebrew word ‘echad’ is always one, and has a singular meaning in every appearance in the Bible. To further clarify, say for instance I was to say, ‘buy me one dozen of eggs.’ One remains singular, in other words I require one single dozen of eggs and not 2 dozens. The plurality however is not in the adjective but the noun. The Hebrew word ‘echad’ operates exactly the same way as ‘one’ in English.

**‘Yachid’ a possible alternative to Echad’ denoting one.**

As stated before much has been made of the word ‘echad’ when studying the Shema. Advocates for a triune god suggest that Moses’ deliberate usage of the word indicates that he wanted to convey the idea of a united God and not the idea of a single God. It is suggested that had Moses wanted to convey God as a single entity, he would’ve employed the Hebrew word ‘yachid.’ This word is said to be the numerical term which could’ve been used to denote a single unit. Let’s consider for a moment this Hebrew word and its usage in the Bible.

The word only appears in the Bible 12 times, and in every instance it is never translated as ‘one.’

- 1 Gen 22:2 And he said, Take now thy son, thine **only son** Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
- 2 Gen 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine **only son** from me.
- 3 Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine **only son**:
- 4 Jdg 11:34 And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his **only child**; beside her he had neither son nor daughter.
- 5 Pro 4:3 For I was my father's son, tender and **only beloved** in the sight of my mother.
- 6 Jer 6:26 O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an **only son**, most bitter lamentation: for the spoiler shall suddenly come upon us.
- 7 Amo 8:10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an **only son**, and the end thereof as a bitter day.
- 8 Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his **only son**, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

In all the occurrences above, the word ‘yachid’ is in reference to an *only son or child*. To suggest that Moses in attempting to convey oneness or singularity should have employed this term is absurd. Had Moses intended to convey that God is an only son or child, this word would have been in order, but I’m sure that no would make an argument for such. Also important here is the fact that the word ‘one’ never appears in these verses. So to go out on a limp and say, the Hebrew word for ‘one’ is ‘yachid’ is also inaccurate. Consider the Shema

with the proposed *alternative* 'yachid' and see whether or not one can make sense of this line of argument.

Deu 6:4 Hear, O Israel: The LORD our God is one (*yachid*) LORD

i.e. Deu 6:4 Hear, O Israel: The LORD our God is *only son/child* LORD

From our first 8 occurrences we can clearly see that 'yachid' is not a *possible alternative*, and therefor won't fit Moses' intention had he wanted to convey a single being. So from what we have thus far, to suggest that Moses should've or could've used 'yachid' to denote a numerical concept is incorrect. There is not one single verse in which the word 'yachid' is used to simply denote a numerical value, 'echad' however is used on numerous occasions to do just that. Below are the 4 remaining instances where the word is employed in the Bible.

9 Psa 25:16 *Turn thee unto me, and have mercy upon me; for I am **desolate** and afflicted.*

10 Psa 68:6 *God setteth the **solitary** in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.*

11 Psa 22:20 *Deliver my soul from the sword; my **darling** from the power of the dog.*

12 Psa 35:17 *Lord, how long wilt thou look on? rescue my soul from their destructions, my **darling** from the lions.*

The same principle arguments made in the first 8 occurrences are applicable here. The word 'yachid' is not employed here to denote numerical values, but rather feelings expressed. The word here is not translated as 'one' and therefore to suggest as mentioned previously that this is the word Moses should've used is incorrect. If indeed Moses' intention was to convey the idea that; God is God alone, the only True God, one being, which I believe his intention was, then I'd like to suggest that he used the only Hebrew word available to him to denote one single being.

### Winding up

From all the evidence here presented I am able to conclude that the Shema clearly makes a case for a monotheistic God. There's only One True God, a single unit and not a three-in-one god. If one accepts my findings, any further attempts to disprove the trinity doctrine are futile. If God is in fact One God, the Father then it is impossible to have god the son and god the spirit. I am willing to submit more evidence from the Bible and Spirit of Prophecy proving the same. I do however submit that what I have stated here should suffice. As mentioned above, any other arguments on the trinity is irrelevant if consensus is reached on the Shema.

## Scriptural Evidence for One True God

*Psa 83:18 That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.*

*Isa 42:8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.*

*Isa 45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:*

*Isa 45:6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.*

*Mal 2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?*

*Joh 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

*Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

*Joh 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.*

*Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

*Act 3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. Act 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

*1Th 1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;*

*1Th 1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*

*Jas 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

## Ellen G White: Spirit of Prophecy

The quotes here given are to establish what has already been said. The quotes here given should not be considered as primary evidence, but rather commentary to reiterate what has already been stated. Additional aspects may be introduced, but the main reason for citing these quotations is to establish that there is One True God, God the Father and that He has a Son, Jesus Christ.

### There Is One God

*1Co 8:6 But to us there is but one God, the Father, of whom are all things, and we in him...*

The **Sovereign of the universe** was not alone in His work of beneficence. **He had an associate—a co-worker** who could appreciate His purposes, and could share His joy in giving happiness to created beings. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—**the only being that could enter into all the counsels and purposes of God.** (Patriarchs and Prophets, 34.1)

**To know God** is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He **who knew the height and depth of the love of God could make it known.** Upon the world’s dark night the Sun of Righteousness must rise, “with healing in His wings.” (Desire of Ages 22.1)

**“God is the great I AM,** the source of being, the center of authority and power.” (E. G. White, Sketches from the Life of Paul, p. 296)

“Satan was warring against **the government of God,** because ambitious to exalt himself and unwilling to submit to the **authority of God's Son,** Heaven's great commander.” (E. G. White, Spiritual Gifts Volume 3, p. 37)

**“The Ancient of days is God the Father.** Says the psalmist, “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” [PS. 90:2.] It is he, the source of all being, and the fountain of all law, that is to preside in the Judgment.” (E. G. White, (1888) Great Controversy, p. 479)

“From the beginning, **God and Christ** knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate.” (The Desire of Ages, p. 22)

**“God, in counsel with his Son,** formed the plan of creating man in their own image.” (E. G. White, Review and Herald, February 24, 1874 par. 3)

“So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the **Father's life flows out to all**; through the Son it returns, in praise and joyous service, a tide of love, to the **great Source of all**. And thus through Christ the circuit of beneficence is complete, representing the character of the **great Giver**, the law of life.” (The Desire of Ages, p. 21)

In the quotations cited above, clear distinctions are made between God and His Son. Whenever the two beings are cited together, the father is always referred to as God. Never is Christ considered as God, but rather the Son of God. This thought or idea is both evident in her writings of Christ before and after the incarnation. Ellen G White is consistent with the scriptures declaration of a monotheistic God. As seen in the scripture references earlier God is also the God of Christ. Christ is never considered the God of the Father. I could cite hundreds more quotations stating the same. As stated before, the phrase ‘God the Son’ is never found in the Spirit of Prophecy or the Bible and therefore is not worthy of a ‘plain thus saith the Lord.’

### One Lord Jesus Christ

*1Co 8:6 ... and one Lord Jesus Christ, by whom are all things, and we by him.*

“The **Son of God was next in authority to the great Lawgiver**. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. **He was in the express image of his Father, not in features alone, but in perfection of character.**” (E. G. White, Review and Herald, December 17, 1872 par. 1)

Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. **Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.** By Christ the Father wrought in the creation of all heavenly beings. “By Him were all things created, that are in heaven, whether they be thrones, or dominions, or principalities, or powers” (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance. (Great Controversy, 493.1)

“The **great Creator assembled the heavenly host**, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. **The Father then made known that it was ordained by himself that Christ, his Son, should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son he had invested with**

**authority to command the heavenly host.** Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him.” (E. G. White, The Spirit of Prophecy Volume One, pp. 17, 18)

“Christ was the Son of God; He had been one with Him before the angels were called into existence.” (E. G. White, Patriarchs and Prophets, p. 38)

**“Christ the Word, the only begotten of God,** was one with the eternal Father,**--one in nature, in character, and in purpose,**--the only being in all the universe that could enter into all the counsels and purposes of God.” (E. G. White, The (1888) Great Controversy, p. 493)

“The **Son of God had wrought the Father's will in the creation** of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love.” (E. G. White, Patriarchs and Prophets, p. 36)

“Christ was not only the leader of the Hebrews in the wilderness--**the Angel in whom was the name of Jehovah,** and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel.” (E. G. White, Patriarchs and Prophets, p. 366)

**“Jehovah is the name given to Christ.”** (E. G. White, Signs of the Times, May 3, 1899, par. 2)

“The love existing between the Father and His Son cannot be portrayed. It is measureless. **In Christ God saw the beauty and perfection of excellence that dwells in Himself.** Wonder, O heavens, and be astonished. O earth, for God spared not His own Son, but gave Him up to be made sin for us, that those who believe may be made the righteousness of God in Him. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Language is too feeble for us to attempt to portray the love of God. We believe it, we rejoice in it, but we cannot comprehend it. **Giving Christ, God has given everything.** Nothing greater, nothing more costly, could He bestow. In giving His Son, He gave all heaven, not because of any goodness or righteousness that we possess, but because He loved us.” (E. G. White, Manuscript Releases Volume 18, p. 337)

“A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"-- **not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person,** and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all

the fullness of the Godhead bodily.” (E. G. White, Signs of the Times, May 30, 1895 par. 3)

**“Who is Christ?--He is the only begotten Son of the living God.** He is to the Father as a word that expresses the thought,--as a thought made audible. Christ is the word of God.” (E. G. White, The Youth’s Instructor, June 28, 1894 par. 9)

“It is our privilege to know God experimentally, and in true knowledge of God is life eternal. The only begotten Son of God was God's gift to the world, in whose character was revealed the character of him who gave the law to men and angels. He came to proclaim the fact, "The Lord our God is one Lord," and him only shalt thou serve. He came to make it manifest that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” (E. G. White, Review and Herald, March 9, 1897 par. 9)

### The Council of Peace

*Zec 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.*

**“God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.”** (Ellen G. White, Testimonies for the Church, Vol. 8, p. 268)

**“Christ had been taken into the special counsel of God in regard to his plans,** while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. **But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself.”** (E. G. White, The Spirit of Prophecy Volume One, p. 18)

**“Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes,** and to Him it was committed to execute the mighty **counsels of His will.”** (E. G. White, Patriarchs and Prophets, p. 36)

“By Christ the work upon which the fulfillment of God's purpose rests was accomplished. **This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son** that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life.” (E. G. White, Manuscript Releases Volume 21, p. 54)



**“The Father and the Son alone are to be exalted.”** (E. G. White, The Youth’s Instructor, July 7, 1898 par.)

### Satan and his Rebellion

**“God informed Satan that to his Son alone he would reveal his secret purposes,** and he required all the family in Heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in Heaven.” (E. G. White, The Spirit of Prophecy Volume One, p. 22)

“Satan had sympathizers in heaven, and took large numbers of the angels with him. God and Christ and heavenly angels were on one side, and Satan on the other. **Notwithstanding the infinite power and majesty of God and Christ, angels became disaffected.** The insinuations of Satan took effect, and they really came to believe that the Father and the Son were their enemies and that Satan was their benefactor.” (E. G. White, Testimonies Volume 3, p. 328)

“The hour for joyful, happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven in honor of God and his dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.” (E. G. White, The Spirit of Prophecy Volume One, p. 28)

“Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, and do all in his power to **defy the authority of God and his Son.** He acquainted them with his plans. If he should come boldly upon Adam and Eve and make complaints of God’s own Son, they would not listen to him for a moment, but would be prepared for such an attack.” (E. G. White, The Spirit of Prophecy Volume One, p. 32)

“The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. [...] But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. **At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace.**” (The Desire of Ages, pp. 36, 37)