

The Oneness of Elohim

John 17:10-23 TLV

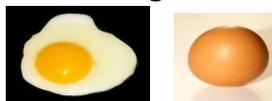
- (10) **All Mine are Yours**, and **Yours are Mine**; and I have been glorified in them.
- (11) I am no longer in the world; but they are in the world, and I am coming to You. Holy Father, keep them in **Your name that You have given Me**, **so** that they may **be one just as We are**.
- (20) "I pray not on behalf of **these only**, but also for those who believe in Me through their message,
- (21) **that they all may be one. Just as You, Father, are in Me** and I am in You, so also may **they be one in Us**, so the world may believe that You sent Me.
- (22) The glory that You have given to Me I have given to them, **that they may be one just as We are one—**
- (23) I in them and You in Me—that they may be **perfected in unity**, so that the world may know that You sent Me and loved them as You loved Me.

There is a lot of confusion over the doctrine of the **trinity**. While the word Trinity does not appear in the bible, both the old and new covenant of the bible teaches that we serve a **triune** Elohim; A **family** unit consisting of **Yahweh the father**, **Yeshua the son**, and the **Holy Spirit**. Three distinct persons, yet one **Elohim**.

In trying to explain the trinity, or Godhead, as they are referred to, many attempts have been made to explain how Yahweh can be **three** while remaining **one**.

Some teaches that God is-

- Like **An egg**, consisting of the yoke, white and the shell thus one **person**.



Some teaches that God is-

- Like **Water**. The chemical compound (H₂O) Comes in solid (**ice**), liquid (**water**) and gas (**Steam**) - thus **one** person. Each has specific functions. Ice cools, water quenches thirst, and steam cooks and cleanses.



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Others teaches that God is like

- Three separate **matches** brought together as **one flame** and suggest that this illustrates God the father, god the son, and god the Holy Spirit.



- Still others see God as being compared to **humanity**. Since humanity is made in the image of Elohim and is made up of **Soul, Spirit & body**. three parts, yet **one individual**



While these may sound like a good **description of the one God**, in three persons they are all **unsound** theology and they are **unbiblical**.

Most people agree that the **Godhead** is a mystery and hard to explain or to understand. However, if we take a closer look at the scripture we will see that by using the proper words **"one"** as set forth in the **original language**, we can understand the creator much better.

Yeshua prayed to Yahweh the father in the **17 chapter of John** asking him to make **us one** as he **is one** with his father. He was not asking his father to make us like water, ice and vapor. Or like an egg shell, egg yoke and white of an egg nor was he asking the father to make us like Three separate **matches**. What Yeshua prayed was much more important than any of these things. He prayed for **unity** among believes, **(V.23) I in them and You in Me—that they may be perfected in unity, so that the world may know that You sent Me and loved them as You loved Me.**

Thus when Elohim speaks of being **one**, He is not saying that there is only one **single body** with **three equal heads**, as some think. This is obvious in the comments that Yeshua makes about his father. In **John 16:28** Yeshua said "**I came from the Father and have come into the world; again, I am leaving the world and returning to the Father.**"

Yahweh
Yeshua Holy Spirit



The average person thinks of the Godhead as **one body** with three heads (1. Yahweh, the father, 2. Yeshua, the son, and the 3. Holy Spirit). This is because when they think of the word **one**,

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their minds do not conceive that the word **one** does not always mean **one singular**. In biblical usage the Hebrew word for one, echad, **is plural**. Meaning more than one numbers.

However, a good place to start in understanding the **triune God** is to examine the word **God**. In Greek the word god is **Theos**, which is **singular**. That is where the confusion comes from. However, in **Hebrew** the word for God is **Elohim** which is **plural**. This word is used through the book of Genesis. if you look up the word god that is printed in your bible, in the Strong Hebrew and Greek dictionary, it will define the word as **Elohim**.

We read in Genesis 1

Genesis 1:1 TLV

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

[Strong Hebrew & Greek dictionary]

'Ēlôhî ʾym-- el-o-heem'

Plural of gods in the ordinary sense; but **specifically** used in the **plural** of the **supreme God**; occasionally applied by way of deference to magistrates; and sometimes as a superlative: - angels, great, judges, mighty.

Genesis 1:2 TLV

*2. Now the earth was chaos and waste, darkness was on the surface of the deep, and the **Ruach Elohim** was hovering upon the surface of the water.*

Genesis 1:26-27 CJB

*(26) Then God said, "**Let us** make humankind in **our image**, in the likeness of ourselves; and let them rule over the fish in the sea, the birds in the air, the animals, and over all the earth, and over every crawling creature that crawls on the earth."*

*(27) So God created humankind in **his own image**; in the **image of God** he created him: male and female he created them.*

In **chapter two** of Genesis the entire creations was done by **Elohim**. The **three Supreme Being**, as they worked in **a unified effort** to put the world in order.

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Genesis 2:4 TLV

(4) *These are the genealogical records of the heavens and the earth when they were created, at the time when Yahweh Elohim made land and sky.*

Genesis 2:7 TLV

(7) *Then Yahweh Elohim formed the man out of the dust from the ground and He breathed into his nostrils a breath of life—so the man became a living being.*

John 1:1-3 CJB

(1) *In the beginning was the **Word**, and the Word was with God, and the Word was God.*

(2) *He was with God in the beginning.*

(3) *All things came to be through him, and without him nothing made had being.*

It is obvious that more than one person is here being spoken of.

Again we read in Hebrews chapter 1:

Hebrews 1:1-2 TLV

(1) *At many times and in many ways, God spoke long ago to the fathers through the prophets.*

(2) *In these last days He has spoken to us through a Son, whom He appointed heir of all things and through whom He created the universe.*

Here again we see two distinct persons at work here. Not two personalities, but two individuals.

One very important passage of scripture that prove the unity of the divine family is at the baptism of Yeshua.

Luke 3:21-22 CJB

(21) While all the people were being immersed, Yeshua too was immersed. As he was praying, heaven was opened;

(22) the Ruach HaKodesh came down on him in physical form like a dove; and a voice came from heaven, "You are my Son, whom I love; I am well pleased with you."

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Scripture teaches that **Yeshua surrender** to the will of his father in sacrificing himself for the sins of the world.

Matthew 26:39 CJB

(39) Going on a little farther, he fell on his face, praying, "My Father, if possible, let this cup pass from me! Yet — **not what I want, but what you want!**"

When Yeshua was hanging on the cross agonizing for our sin, he cried out:

Matthew 27:46 CJB

(46) At about three, Yeshua uttered a loud cry, "Eli! Eli! L'mah sh'vaktani? (**My God! My God! Why have you deserted me?**)"

It was necessary for Yahweh to desert his son for a little while, if he had not the price for redemption **would not have been paid**. However, Yahweh did not leave Yeshua in the grave. There are several scriptures which states that Yahweh **raised Yeshua** from the dead. Yeshua **did not** raise himself, as some think.

Remember, **the family** was working in **unity** on behalf of sinful humanity. "The father sent the son, and the son sent the spirit".

When peter and John was arrested for healing a man, peter said to the Rulers and elders in acts chapter 4.

Acts 4:10 CJB

Then let it be known to you and to all the people of Isra'el that it is in the **name of the Messiah**, Yeshua from Natzeret, whom you had executed on a stake as a criminal but whom **God has raised from the dead**, that this man stands before you perfectly healed.

In the **synagogue in Antioch**, Paul Speaking to the people said in acts 13:

Acts 13:29-30 CJB

(29) and when they had carried out all the things written about him, he was taken down from the stake and placed in a tomb.

(30) "**But God raised him from the dead!**"

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Acts 13:32-34 CJB

(32) "As for us, we are bringing you the Good News that what God promised to the fathers,

(33) he has fulfilled for us the children **in raising up Yeshua**, as indeed it is written in the second Psalm, 'You are my Son; today I have become your Father.'

(34) And as for his **raising him up from the dead**, to return to decay no more, he said, 'I will give the holy and trustworthy things of David to you.'

Other scripture proving that **the father raised** his son from the dead are": Acts 17:31, Romans 4:24, Romans 6:4, Romans 8:11, 1 Thessalonians 1:9-10

In the Old Testament, we find The most **direct** and **important** statements about the **oneness** of God's in Deut 6:4

Deuteronomy 6:4 CJB

"*Sh'ma, Yisra'el! Yahweh Eloheinu, Yahweh echad* **[unified]** [*Hear, Isra'el! Yahweh our God, Yahweh is one*];

Echad means a **unified** one between individuals.

This is what Yeshua means when he prayed for his disciples **and for us** in John chapter 17.

John 17:11 TLV

I am no longer in the world; but they are in the world, and I am coming to You. Holy Father, keep them in **Your name that You have given Me, so that they may be one just as We are.**

That we may **be unified** in purpose.

Thus according to the scriptures, the **trinity** is a **family** of divine, eternal, omniscient, omnipotent, omnipresence **beings** who are **unified** in purpose.

Therefore the Trinity is one in **unity not one** in **number**. If we can understand that, we can get Yahweh out of the hen house, and the water fountain, and the matchbook and place him where he really is.

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A **divine family**, in heaven, (**three separate individual**) working together in unity. Being **one** is purpose, **one** in essence, one as Elohim.

Thus the **oneness** of Elohim is that **three individuals**, who comprise a family, created the world **together** and are **one** in holding this world together; one in the redemption of humanity, and wants those who are redeemed in Yeshua, though many in numbers, to be **one here** on earth as they are one in heaven.

We, as believers, must do as Paul did. We must let the **scriptures speak** for itself, so that we can be free of **traditional teachings**.

Galatians 2:19 CJB

(19) For it was through letting **the Torah speak** for itself that I died to its **traditional legalistic misinterpretation**, so that I might live in direct relationship with God.

When the **scripture speaks** for itself, there is **no confusion** about the **oneness** of the God we serve. Even a child can understand a **family unity**.

John 17:20-21 TLV

(20) "I pray not on behalf of **these only**, but also for those who believe in Me through their message,

(21) **that they all may be one. Just as You, Father, are in Me** and I am in You, so also may **they be one in Us**, so the world may believe that You sent Me.