

THEOLOGY OF GOD

DEFINITIONS

El, Elahh, Eloah - Hebrew words meaning "God" or any other single deity. (God, god)

Elohim - Hebrew word that is the plural form of "*eloah*" meaning gods or deities. This word is used more than any other word to describe Yehowah as deity.

Echad - Hebrew term for the words "one", "unity", "united" and "together". Literally meaning "to unify" or "to collect". It specifically denotes a composite unity, a plural oneness or a unity of parts.

Yachid - Hebrew term for the word "one", "solely" and "only". It specifically denotes a singular oneness.

I. ONE PROPER NAME

- A. Yahweh, Yehovah, or Yehowah is the proper name of the Most High translated from the four Hebrew letters *yud, heh, vav, heh*. (YHVH are the English letters use to represent the Hebrew letters *yud, heh, vav, heh*. Due to disagreement over the pronunciation of God's proper name, YHVH will be used to represent the name of God).
- B. YHVH means "the self existent one".
- C. Various affixations have been added to the proper name of God to reflect His dealings with mankind. Look at some of the following examples given.
 - 1) YHVH-Rapha - YHVH the healer or YHVH who heals.
 - 2) YHVH-Yireh - YHVH the provider or YHVH who provides.
 - 3) Yahoshua/Yehoshua/Yahshua/Yeshua - YHVH is salvation or YHVH who saves.

II. THE USE OF ELOHIM IN THE SCRIPTURES

- A. *Elohim* is a generic plural term defined by the words "gods" or "deities".
- B. As a generic term, *elohim* is used not only in reference to the Most High, but also to refer to the gods of peoples that were polytheistic (Ex. 12:12; Deut. 6:14; Judges 10:6).
- C. *Elohim* is used more than any other Hebrew term to describe the Most High (Yehovah) as deity. More than 2,300 times the word *elohim* is used to directly refer to Yehovah. (I.e. In Genesis 1:1 *elohim* is the Hebrew term that was translated "God".)

III. ELOHIM TRANSLATED "GOD" INSTEAD OF "GODS" WITH REFERENCE TO YHVH

In the Septuagint, the first translation of the Hebrew Scriptures into Greek, the term *elohim* was not literally translated when used to refer to the Most High.

- A. As a means of preserving the monotheistic concept of *YHVH*, *elohim* was translated to *theos* in Greek. *Theos* literally translated means "God" in the singular sense. (Note: Although the word *theos* is used to refer to the Most High in the Greek New Testament, the proper understanding of the Most High's composite nature has its foundation in the Hebrew term *elohim*.)
- B. The monotheistic concept of *YHVH* was based upon the "*shema*" found in Deut. 6:4.

"Hear, O Israel: The LORD (*YHVH*) our God (*elohanu*), the LORD (*YHVH*) is one (*echad*)" (Deut. 6:4 NIV).

The basis for Moses making this statement regarding the Most High was to reveal God as a unity. With the tendency of the ancient Israelites to revert to Egyptian polytheism, it was important for them to view the Most High from a monotheistic perspective. Therefore, when the time came for the Hebrew Scriptures to be translated into Greek, *elohim* was purposefully translated as "God" in the singular sense to maintain the monotheistic concept of the Most High.

IV. EVIDENCE OF GOD'S PLURALITY IN THE SCRIPTURES

- A. Although the Most High is to be viewed and worshiped from a monotheistic concept, the Scriptures reveal his composition as a plurality. Look at some of the following scriptures.

"Then God said, Let us make man..." (Gen. 1:26).

"And the LORD God said, The man has now become like one of us..." (Gen. 3:22).

"The LORD said, If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other" (Gen. 11:7).

- B. Notice that in each scripture the Most High is speaking, and he uses the word "us" in each statement. One might assume that the Most High was possibly speaking to the angels when he made these statements. However, this assumption is problematic. For the Genesis 1:27 clearly states that humankind was made in the image of God (*elohim*), not that of angels. Also Genesis 11:9 points out that the LORD (*YHVH*) confused the languages of the people, and not with the assistance of angels. Therefore, it is highly unlikely that the Most High would have been speaking to angels when he used the word "us". From the evidence in the scriptures, there are two apparent factors that reveal a plurality in the composition of the Most High. 1) The use of the Hebrew term *elohim* (literally "Gods" because it is a plural masculine Hebrew term) which was translated "God"; and 2) The Most High using the word "us".

V. THE COMPOSITE ONENESS OF YHVH

- A. In Deuteronomy 6:4, YHVH is depicted as a composite (plural) oneness. In order for us to have a clear understanding of God being a composite (plural) oneness, Deuteronomy 6:4 must be examined from the literal Hebrew translation.

Deuteronomy 6:4 in Hebrew reads,
"Shma Yisrael YHWH elohanu YHWH echad".

The literal translation of the Hebrew reads,
"Hear Israel YHVH our Gods YHVH is one (a unity)".

- B. The two Hebrew terms *elohanu* and *echad* point to YHVH as a plural oneness. The Hebrew term *elohanu* is a compound term composed of the Hebrew terms *elohim* and *nu*. *Elohim* literally means "gods" and *nu* means "our". *Elohanu* is literally translated "our Gods", and shows the plurality of YHVH. The Hebrew term *echad*, meaning to unify, indicates that YHVH is a plural oneness or a composite unity. At face value, Deuteronomy 6:4 has been interpreted by many to refer to the Most High as a singular oneness. However, if the purpose of Deuteronomy 6:4 was to reveal God as a singular oneness, then *el* would have to replace *elohim* and *yachid* would have to replace *echad* (see DEFINITIONS for the Hebrew terms *el* and *yachid*).

VI. SCRIPTURAL EVIDENCES OF THE TRI-UNITY OF ELOHIM

The New Covenant Scriptures clearly indicate that the Father, Yeshua (Jesus) the Messiah and the Holy Spirit are divine, and emanate from the Most High. The divinity of Yeshua (Jesus) is seen in that he was called the Word that was with God (*elohim*) in the beginning, and was God (*elohim*) according to John 1:1. The divinity of the Holy Spirit is seen in that he proceeded from the Father, and is the executive representative of Yeshua (Jesus) in the earth according to John 15:26 and 16:13.

Upon accepting the divinity of the Father, Yeshua (Jesus) the Messiah (the Son) and the Holy Spirit, let us look at the scriptural evidences which reveal the divine tri-unity of *Elohim*.

In Matthew 3:16-17, Yeshua (Jesus) is immersed in water, the Holy Spirit descends upon Yeshua (Jesus) in the form of a dove, and the Father speaks from the heavens.

In John 14:8-10, Yeshua (Jesus) and the Father are declared as being one (*echad*). From the original Hebrew-Aramaic that Yeshua (Jesus) actually spoke, the word "one" is properly defined from the term *echad*. The proper understanding is that Yeshua (Jesus) and the Father are united (*echad*). It should not be interpreted that Yeshua (Jesus) and the Father are the same person.

In Acts 7:55-56, Stephen sees Yeshua (Jesus) standing on the right hand (side) of God the Father.

In Revelation chapters 4 & 5, The scene is depicted in the highest of the heavens revealing the three of the triune *Elohim*. i) The Father sitting on the throne; ii) The sevenfold Spirit of God (Holy Spirit) in front of the throne; and iii) The Lamb, who is Yeshua (Jesus), taking the scroll out of the Father's hand.

In Matt. 28:19, when Yeshua (Jesus) commanded that disciples are to be baptized (immersed), he used the phrase "the name of the Father, and of the Son, and of the Holy Spirit" to denote who the disciples were being immersed into. In focusing on the phrase, it must be understood that the name of the Father, Son and Holy Spirit is *YHVH*. Also, the phrase reveals that *YHVH* has a three part composition.

Based upon the evidence of these scriptures, the Most High is composed of three parts. In the earth realm, the three parts of *Elohim* were manifested. Also, in the spirit realm of the highest of the heavens, the three parts of *Elohim* were seen. Since the Most High has revealed his three part makeup both on earth and in the heavens, one can conclude that *YHVH Elohim* is a tri-unity.

GOD: HIS ATTRIBUTES

I. The Solitariness of God

- A. Stands alone as God (Gen. 1:1; Ex. 15:11)
- B. Self-contained, self-satisfied and self-sufficient (Rom. 11:34-35)
- C. God needs nothing

II. The Sovereignty of God

- A. Sovereignty is based upon the supremacy of God (I Chron. 29:11-12)
- B. The exercise of his supremacy (Isaiah 46:10; Dan. 4:35)
- C. Not affected or influenced by anything outside of Himself (Psalm 135:6)
- D. God does what he wants to do (Psalm 115:3)

III. The Immutability of God

- A. He does not change in essence (nature) and attributes (Mal. 3:6; James 1:17)
- B. Immutable in the counsel of his will (Psalm 33:11)

IV. The Holiness of God

- A. He is called "holy" (Psalm 99:5; Isaiah 6:3; Rev. 15:4)
- B. Holiness is the sum of all moral excellence in his divine nature. (2 Peter 1:3-4)
- C. He hates all sin (Psalm 5:5, 7:11; Prov. 3:32, 15:26)

V. The Power God

- A. All power belongs to God (Psalm 62:11)
- B. He is omnipotent (Rev. 19:6)
- C. Called El Shaddai (God Almighty)

VI. The Grace or Favor of God

- A. God of graciousness (Exodus 34:6-7; Psalm 103:8, 145:8)
- B. Salvation and redemption are the results of grace (Eph. 2:8; Titus 2:11)
- C. Justification is the result of grace (Rom. 3:24)

VII. The Mercy (Mercies) of God

- A. He is merciful (Exodus 20:6, 34:6; Psalm 103:8)
- B. Mercies of God endure forever (Psalm 106:1)

VIII. The Love of God

- A. God is love (I John 4:7-8)
- B. Love all humanity (John 3:16)
- C. Provided unconditionally despite the sinful condition of man (Rom. 5:8)

IX. The Justice of God

- A. He will punish all sin (Exodus 34:7)
- B. Wrath of God is revealed from heaven against all ungodliness (Rom. 1:18)
- C. He will render justice to all humanity according to their deeds on earth (Rom. 2:1-6)
- D. God's justice demands that a punishment will come upon those guilty of sin

GOD: HIS ATTRIBUTES

II. The Sovereignty of God

- A. Sovereignty is based upon the supremacy of God (1 Chron. 29:11-12)
- B. The exercise of his supremacy (Lev. 24:16)
- C. Not affected or influenced by anything outside of himself (Psalm 138:8)
- D. God does what he wants to do (Isaiah 48:1)

III. The Immutability of God

- A. He does not change in essence (nature) and attributes (Matt. 23:32)
- B. Immutability in the context of his will (Psalm 102:1)

IV. The Holiness of God

- A. He is called holy (Psalm 111:9)
- B. Holiness is the sum of all moral excellences in the divine nature (2 Peter 1:4)
- C. He hates all sin (Psalm 5:5)

V. The Power of God

- A. All power belongs to God (Psalm 124:8)
- B. He is omnipotent (Psalm 115:3)
- C. Called El Shaddai (God Almighty)

VI. The Grace or Favor of God

- A. God of mercies (Exodus 34:7; Psalm 145:8)
- B. Salvation and redemption are the result of grace (Eph. 2:8)
- C. Justification is the result of grace (Rom. 3:24)

VII. The Mercy (Kindness) of God

- A. He is merciful (Exodus 34:6; Psalm 103:8)
- B. Mercy is God's love toward (Psalm 103:1)

VIII. The Love of God

- A. God is love (1 John 4:7-8)
- B. Love is humanity (John 3:16)
- C. Granted unconditionally despite the sinful condition of man (Rom. 5:8)