

LAYOUT OF THOUGHTS ON DEUTERONOMY 6:4

Virgil Warren, PhD

יהוה אלהינו יהוה אחד

“Yahveh our God *is* one Yahveh.”

“Yahveh *is* our God, Yahveh alone.”

“Yahveh *is* our God, Yahveh *is* one.”

“Yahveh *is* our God; Yahveh *is* unique.”

<u>A Jewish Viewpoint</u>	<u>Response</u>	<u>A Jewish Response</u>	<u>Counter-response</u>
Deuteronomy 6:4 “us”		(a) majestic plural	Genesis 3:22* “one of us” does not mean majestic plural; it is the clearest Old Testament text on plurality associated with trinitarian deity.
one = single being	Genesis 1:26; *3:22; 11:7 (Isaiah 6:8)	(b) angels + God = “us”	<p>(1) Angels not yet mentioned in Genesis. Genesis 3:24 refers to them later (note Job 38:7 and 1:6 however).</p> <p>(2) Besides, in the statement of fulfillment after the proposal in Genesis 1:26, the text affirms that it is in the image of <u>God</u>.</p> <p>(3) It is in his image (<i>i.e.</i>, not plural as one would expect if “us” in 1:26 meant God + angels).</p>

Deuteronomy 6:4: (1) The “Shema” needs to contribute to our loving God completely. That he is a single being vs. a trinity does not give a reason for loving him. The point is rather that one means “unique,” or “only one” (no other gods); both ideas can contribute to reasons for loving him.

(2) אחד (“one”) does not eliminate distinction between the sub-units of what is “one.” A good example is Genesis 2:24, where husband + wife = אחד (“one”) flesh.

Note: The preferred translation of Deuteronomy 6:4 is “Yahveh is our God, Yahveh alone.”