

LAYOUT OF THOUGHTS ON DEUTERONOMY 6:4

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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.”

A Jewish <u>Viewpoint</u>	<u>Response</u>	A Jewish <u>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”	(1) Angels not yet mentioned in Genesis. Genesis 3:24 refers to them later (note Job 38:7 and 1:6 however). (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> . (3) It is in his image (<i>i.e.</i> , not plural as one would expect if “us” in 1:26 meant God + angels).
Deuteronomy 6:4: (1)		The “Shema” needs to contribute to our <u>loving</u> God completely. That he is a single being <i>vs.</i> a trinity does not give a reason for loving him. The point is rather that <u>one</u> means “unique,” or “only one” (no other gods); both ideas can contribute to reasons for loving him.	
		(2) ־אֶחָד (“one”) does not eliminate distinction between the sub-units of what is “one.” A good example is Genesis 2:24, where husband + wife = ־אֶחָד (“one”) flesh.	

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