



Figure 3



Figure 4

one of his fingers into the plane of Flatland (Figure 3), Mr. and Mrs. Flat would conclude that this visitor looked like a small circle. If the three-dimensional being poked three of his fingers into the plane of Flatland (Figure 4), Mr. and Mrs. Flat would conclude that their visitor looked like three small circles.

The three-dimensional being can also produce phenomena in Mr. and Mrs. Flat's universe in ways they can't easily comprehend. For example, he could draw a line across Flatland producing a geological phenomenon that would perplex Mr. and Mrs. Flat.

The three-dimensional being has much more flexibility than the Flatlanders. He can appear in two places simultaneously and can observe the activities of Flatland without being seen. He can reveal himself to Mr. and Mrs. Flat if he chooses, but only the part of him that the Flatlanders can sense from their limited perspective.

***“Father, Son, and Holy Spirit are One”
paradox resolved***

We can resolve the paradox of the Father, Son and Holy Spirit being One God by reconsidering the example of the three-dimensional being relating to Mr. and Mrs. Flat. When the three-dimensional being poked one of his fingers into Flatland, was he a different being than when he poked three fingers into Flatland? The answer, of course, is no -- yet Mr. and Mrs. Flat may well have perceived him as two different beings. One being was a small circle, the other three small circles. In actuality these were just two different manifestations of the same three-dimensional being.

In the same way, God the Father (YHWH), Yeshua

(Jesus) and the Holy Spirit (Ruach HaKodesh) are also manifestations of one being that exists in additional dimension(s).

We know that the only way we can see God is if He places a part of His being into our universe-- just as when the three-dimensional being poked his fingers into Flatland. Yeshua (Jesus) was actually a physical manifestation of God in the four dimensions we perceive, as indicated by the following Scripture:

*“Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death -- even death on a cross!”--
Philippians 2:5-8 (NIV).*

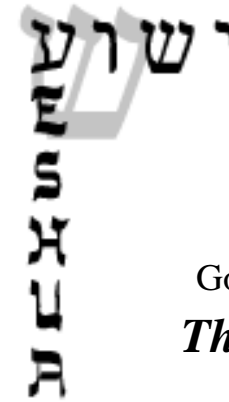
Understanding the significance of the Hebrew word *echad*, understanding Scripture referring to God (the Father, the Son and the Holy Spirit), and understanding dimensionality of our universe clarifies how the phrase “the Lord is One” (Deut. 6:4) really is referring to the unique unity of YHWH, Yeshua and the Ruach HaKodesh - One God.

References

Ross, Hugh, *The Creator and the Cosmos*, Navpress, 1993
Bible quotations are from the King James Version except where noted (NIV = New International Version, copyright 1985 by The Zondervan Corporation)

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Elohim

God the Father

God the Son

God the Holy Spirit

The Lord is One!

Hear, O Israel: The Lord our God, the Lord is One - Deut. 6:4. This declaration forms the basis for the second of the Thirteen Principles of Jewish Faith: “I believe with perfect faith that the Creator, blessed be His name, is a Unity, and that there is no unity in any manner like unto His, and that He alone is our God who was, is, and will be.” How does Deut. 6:4 relate to the concept of the Father, Son and Holy Spirit?

God is referenced in the plural (Elohim)

“In the beginning God (Elohim) created the heavens and the earth” (Genesis 1:1). The word for God here (Elohim) is in the plural form. It is the same as used in the first commandment: *“You shall have no other gods (elohim) before me” (Exodus 20:3).* The word for “created” (*bara*) in Genesis 1:1 is singular. This seems to imply that the plural Elohim (God) is a single unit. Plural adjectives are used to describe Elohim - for example *Elohim krovim* (God is near) in Deuteronomy 4:7 and *Elohim kedoshim* (a Holy God) in Joshua 24:19.

Other plural words are also used in referring to God. In Genesis 1:26 God said: “Let *us* make man in *our* image.” In Genesis 3:22 God said: “The man has now become like one of *us*.” And in Genesis 11:7 God said: “Come, let *us* go down and confuse their language.” What does God mean by using these

plural pronouns? To whom, and of whom is He speaking?

Scripture speaks of God the Father, God the Son and the Holy Spirit

Three aspects of God are referenced in the Tenach (Old Testament). God the Father (Almighty God) is referenced throughout Scripture. Gen. 1:2 refers to the Spirit of God (*Ruach Elohim*) hovering over the waters. Other Scriptures also refer to the Spirit of God (e.g. Jdg 6:34, 1Sa 10:10, Isa 11:2...). The Tenach clearly indicates that there is a divine personality called the "Son of God" (if we put our trust in Him, we will be blessed - Prov. 30:4, Psa. 2:7, Psa. 2:11-12, Psa. 110).

This "Son of God" is described in Isa. 9:6-7b. Note that this passage refers to Him as a *Son* and also as "*Mighty God*" and "*Everlasting Father*". "For to us a child is born, to us a *son* is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, *Mighty God*, *Everlasting Father*, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever" (Isaiah 9:6-7b).

Isaiah 48:11-18 speaks of three divine personalities "Listen to me, O Jacob, Israel, whom I have called: I am he; I am the first and I am the last. (*only God is eternal.*) My own hand laid the foundations of the earth, and my right hand spread out the heavens (*the Creator is speaking - other Scriptures identify the Son as the Creator*), ... And now the Sovereign Lord (*one divine personality*) has sent me (*the speaker is eternal and the Creator, and therefore a second divine personality*), with his Spirit (*a third divine personality*)."

Echad

When Deut. 6:4 declares "...the Lord is One", the

Hebrew word used is *echad*. *Echad* is also used in Gen. 2:24 "And they [husband and wife] will become one flesh (*basar echad*). Also in Ezek. 37:17 God says "Join them together into one stick so that they (the two sticks for Israel and Judah) will become one (*echad*) in your hand." These Scriptures show the concept of one (*echad*) consisting of more than one.

The unity of God is unique. So unique is this unity that, as we read in Isaiah 9, the virgin-born *Son Immanuel* (which means "God with us") is also called the *Mighty God* and *Everlasting Father*. So completely are these divine eternal personalities joined that one appeared in time as an incarnate Son, yet He was and is also the Mighty God and Everlasting Father and the Holy Spirit - a unity (*echad*).

Elohim not Trinity

Christians (believers in Yeshua) do not believe in three Gods any more than do Jews. Tertullian, in the late second century coined the phrase "Trinity" to describe the plural/singular nature of God - Elohim. This term has unfortunately caused much confusion. Rather than perpetuate it, we simply state what believers in Yeshua believe. Believers in Yeshua believe in God the Father (YHWH), God the Son (Yeshua the Messiah) and God the Holy Spirit (Ruach Ha Kodesh) and that they are One God. We can glimpse a possible solution to this apparent paradox by understanding that God can operate outside the dimensions we perceive of this universe. By examining scientific and physical properties of the universe, we begin to understand that what appears to be a paradox may be quite logical when viewed from a different perspective. Resolving this paradox can help us better understand the nature of God.

God operates in dimensions beyond those we perceive

From recent discoveries, scientists know that the universe was created at a specific instant of time,

via a hot explosive event referred to as the "Big Bang". During the Big Bang, particles essential for life (such as iron, potassium, helium, hydrogen, etc.) were created. Scientists have calculated that at least nine dimensions of space were necessary for some of these particles to be created. We perceive four dimensions of our universe -- length, width, height and time. Since God controls all nine or more dimensions, He must be able to operate in them all. From this, we can conclude that God must be able to operate in dimensions beyond the four dimensions we perceive in our universe. This "extra-dimensionality" of God can resolve seeming "paradoxes" of the Bible.

To better understand how operating in different dimensions might work, let's look at an example used by Hugh Ross, which he overviews in his book *The Creator and the Cosmos*.

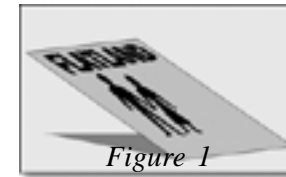


Figure 1

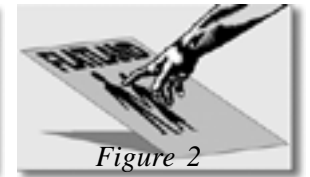


Figure 2

Extra dimensions give different perspective

Dr. Ross describes a universe that consists of only two dimensions of space (a plane of length and width) rather than the three dimensions of space (length, width and height) that we perceive in our universe. He calls this two dimensional space "Flatland". In this Flatland, imagine that two two-dimensional beings exist, "Mr. and Mrs. Flat" (Figure 1). We can think of Mr. and Mrs. Flat as being like paper dolls existing on a flat surface. To each other, Mr. and Mrs. Flat each look like a line because they can't view each other from the perspective of height. If a three-dimensional being held his hand just a fraction of an inch above Flatland (Figure 2), Mr. and Mrs. Flat would never see him because his hand would be outside the dimensions of their universe. If the three-dimensional being poked