

- b. The plurality nature is not negated by Deuteronomy 6:4

This verse is the famed "Shema" of Judaistic faith and one of the most important verses in the Bible. Translated freely as "Hear, O Israel, the Lord our God is one Lord", the only major problem centers on the word "lord" which is the unpronounced name of the deity in Jewish culture. Older Gentile Bibles may render it as "Jehovah", etc. But when it says the Lord is one Lord it would seem to deny the plurality concept until the word "one" is studied. I can only give you two references at this point but they are sufficient to show that "one" is not singularity but an entity in ideal. Genesis 2:24 and Genesis 41:26..."one flesh"... "one dream". You can see the point easily in either context.

2. The "plurality complex" is heightened by the appearances of a Divine Person in the Old Testament..a "Person" other than the Creator/Father.

Now I am not going to say we will prove this..it is an assertion based on the evidence that follows. The discerning scholar may think one way or another.

- a. Note the appearance of the Lord to Moses in Exodus 3:4 ff and compare it with the statements in 34:17-23.
- b. Then note these passages as being indicative of another representation of deity:

--Joshua 5:13-15...prince of the Lord's army

--Judges 6:21-25...an angel of the Lord

--Judges 13:15-22...we have seen God

These require more study than we can give them at this time but what is interesting is the worship offered the person seen. And compare this material with Genesis 17:16-22.

3. While personal appearance of this sort grow less in the remaining part of the Old Testament (the institution of the prophetic office becomes God's "mouthpiece") there is still a lot of evidence showing the complex nature of the Lord's person. Reading a passage such as Zechariah 2 and carefully watching the pronouns and their antecedents is helpful on this line. We cannot do it in this hour but note it for further study.

4. The "plurality complex" is particularized by a few very specific Scriptures:

a. Hebrews 1:8..."unto the Son he says...thy throne, O God"

b. John 20:28..."my Lord and my God"

Both of these must be kept in context but they show the Creator/Father God calling Jesus God and Jesus accepting the worship of Thomas as God. Note how the angel in Revelation 19:10 is careful not to accept worship and note what happened to Herod when he did accept worship (Acts 12:22-23).