

ECHAD.. (as defined in the Orthodox Jewish Bible lexicon, echad means "one", or "complex unity")

Yes, echad, a wonderful Hebrew word, a word that should be fairly simple to understand, yet, a'las my dear Watson, a word that can convey 2 meanings and even be a wedge between Jews and Christians.

Why do I say this? Why? Facts and Evidence Watson :|| Beginning with the Jewish lexicon, which defines echad in TWO ways: "One" [the number one], "Complex UNITY". UNITY.

When you ask a Jewish brother if God is ONE or a Complex Unity, they will stand tall and say, God is only ONE, the NUMBER ONE, not 2 or 3, ONE!

Now in English, when we say ONE, One will generally mean One; as in "I'll have ONE lump of sugar in my coffee", or "I'd like to purchase ONE ticket to the movie"; Singular,- Uno, no mas, no more, just ONE. As with echad as a PRIMARY Number, BUT,- as the Jewish lexicon stated, echad ALSO means: a **"Complex UNITY"**.

In Greek from Strong's #1520 hEN means one as a primary number, #1775 "henotes" (pronounced hen-ot-ace'); is oneness, unanimity: meaning perfectly harmonized --unity.

A good way of representing this greek oneness or agreed Harmonized UNITY, or "many together as one" thought is in MUSIC, I'll demonstrate: (1 note or many together in a chord)

A popular '60's group calling themselves "Three Dog Night", had a hit song that proclaimed:

"One is the loneliest number that you'll ever do-

Two can be as bad as one, It's the loneliest number since the number one.- No is the saddest experience you'll ever know, Yes, **it's** the saddest experience you'll ever know,-
`Cause one is the loneliest number that you'll ever do,-
One is the loneliest number, worse than two".

A waiter would surely understand if you asked him for ONE crouton for your salad, versus a UNITY of croutons. He'd no doubt look at you funny if you requested just ONE crouton, as he would most likely if you ordered a UNITY of croutons, but still would be able to differentiate and grasp the concept of your request.

ONE, versus a COMPLEX UNITY... ..

We'll come back to this in a moment, because this is the primary request by Yeshua in the blessing he prayed in John 17, in which we'll find the main point of this message. But, for now, just remember this "**ONE**" versus a "**COMPLEX UNITY**" concept, as I take a little rabbit trail for a few minutes to cover another point brought out in John 17.

John 17 is one of my very favorite bible passages, generally read at least portions of, during our Passover MEMORIAL services.

I've heard some refer to John 17 as "[the expanded Lords prayer](#)".

Yes indeed, but it also is a very **FOCUSED prayer** that I think of as the **EXPANDED priestly blessing** prayed by Yeshua to our Father directly and specifically for His disciples that followed Him THEN, as well as **US**, today, His current-day disciples.

We'll come back to John 17, but lets take that rabbit trail and look at Numbers 6:22, where we have the 1st priestly blessing from Yehovah's lips, but remember; Yeshua as the God of the old testament- came as the messenger,- as the spoken word of Father, as He, Yeshua offered this blessing:

Numbers 6:22-27

"Yehovah spoke to Moses and said,
6:23 'Say this to Aaron and his sons: "This is how you are to bless
the sons of Yisrael. You shall say to them:

6:24 May Yehovah bless you and keep you.

6:25 May Yehovah let his face shine on you and be gracious to
you.

6:26 May Yehovah uncover his face to you and bring you peace."

6:27 This is how they are to call down **my name** on the sons of
Yisrael, and I will bless them.'"

[King James: And they shall put **my name** "upon" the children of
Israel, and I will bless them.]

Of course this is in DIRECT CONFLICT with today's Jewish thought,
beginning with the priests of old who INCORRECTLY forbid
speaking our God's unique name that He calls a memorial to Him.

Yet here Yeshua makes it very clear that the CHILDREN of Yisrael,
NOT JUST THE PRIESTS were to "CALL DOWN **MY NAME**", or...
"PUT **MY NAME** ON THE CHILDREN OF YISRAEL", "**INVOKE**" our
Father, the HIGHEST by His "**NAME**"!

Of course there is nothing wrong with calling He and Yeshua as
Lord, God, and other respected TITLES, but when "reading"
scripture where God specifically placed His set apart NAME, should
we be allowing it to be BLOTTED OUT of His word?

Our savior Yeshua emphasizes this as part of His expanded
Ultimate blessing of all blessings He prayed in John 17.

The Hebrew priests of old, as do the Catholic priests today, wanted
the common person to go through them for access to Father,
HOWEVER Yeshua TORE THAT VEIL DOWN, HE RIPPED IT RIGHT
DOWN ITS CENTER WITH HIS VERY BLOOD! His children no
longer have to live outside the veil!

This is our Passover Blessing,- The VEIL has been TORN DOWN!

HalleluYah!

Hallelu-Yah!

Okay lets circle back from this rabbit trail and get to Yeshua's Ultimate Blessing, Yeshua's Ultimate Priestly Blessing in John 17, and OUR Ultimate GOAL; **echad**...

and I'm going to say it this way= "ONE" **AS** a "Complex Unity",- because in John 17,- ONE is NOT the loneliest number, NOT the primary number one, it IS the Most Beautiful perfectly harmonized NOTES played **TOGETHER in UNITY.**

IT IS FOR **THIS** VERY REASON THAT YEHOSHUA, "**THIS**" VERY REASON THAT YESHUA BECAME ACCURSED TO DIE ON A STAKE!

John 17

Complete Jewish Bible (CJB)

17 *After Yeshua had said these things, he looked up toward heaven and said, "Father, the time has come. Glorify your Son, so that the Son may glorify you — 2 just as you gave him authority over all mankind, so that he might give eternal life to **all those whom you have given him.** 3 And eternal life is this: to know you, the **one** true God, **and** him whom you sent, Yeshua the Messiah.*

[some may try to point to this to support a PRIMARY number God, part correct, yes ONE (hEN in Greek), but finish the sentence: **AND** Him whom you sent. Many places, include Phil 2:6 "*who, being in the form of God, did not consider it robbery to be equal with God,*", and... ..

*Heb 1:5-9 5 For to which of the angels did He ever say:
"You are My Son, Today I have begotten You"?*

*And again: "I will be to Him a Father,
And He shall be to Me a Son"?*

*6 But when He again **brings the firstborn into the world**, He says: "Let all the angels of God worship Him."*

7 And of the angels He says: "Who makes His angels spirits And His ministers a flame of fire."

8 But to the Son He says:

*"Your throne, O **God**, is forever and ever;
A scepter of righteousness is the scepter of Your kingdom.*

*9 You have loved righteousness and hated lawlessness;
Therefore **God, Your God**, has anointed You With the oil
of gladness more than Your companions." [Clearly the
ONE True God in verse 3 is Elohim - plural -Unity, ONE
True Elohim, **ONE TRUE UNITY**.]*

>>>> continuing from John 17... ..

*4 "I glorified you on earth by finishing the work you gave
me to do. 5 Now, Father, glorify me alongside yourself.
Give me the same glory I had with you before the world
existed.*

*6 "I made **your name** known to the people you gave me
out of the world. They were yours, you gave them to me,
and they have kept your word. 7 Now they know that
everything you have given me is from you, 8 because the
words you gave me I have given to them, and they have*

received them. They have really come to know that I came from you, and they have come to trust that you sent me.

*9 "I am praying for them. I am not praying for the world, but for those you have given to me, because they are yours. [now remember you are not of the world if you accept Yeshua as messiah, and follow His ways, He expands this as He prays on, see v20-21] 10 Indeed, all I have is yours, and all you have is mine, and in them I have been glorified. 11 Now I am no longer in the world. They are in the world, but I am coming to you. Holy Father, guard them by **the power of your name**, which you have given to me, so that **they may be one** [echad would have been the Hebrew thought here, but the versions we have come to us as Greek and remember Greek from Strong's #1775 "henotes" pronounced (hen-ot-ace') denotes; oneness, i.e. harmonized--unity.], just as we are.*

{This is clearly NOT ONE that's the loneliest number, its the 2nd part of the definition "Complex Unity"?} [my Mac dictionary describes it as "agreement by all people involved"]

*12 When I was with them, I guarded them by **the power of your name**, which you have given to me; yes, I kept watch over them; and not one of them was destroyed (except the one meant for destruction, so that the Tanakh [or scriptures] might be fulfilled). 13 But now, I am coming to you; and I say these things while I am still in the world so that they may have my joy made complete in themselves.*

14 "I have given them your word, and the world hated them, because they do not belong to the world — just as I

myself do not belong to the world. **15** I don't ask you to take them out of the world, but to protect them from the Evil One. **16** They do not belong to the world, just as I do not belong to the world. **17** Set them apart for holiness by means of the truth — your word is truth. **18** Just as you sent me into the world, I have sent them into the world. **19** On their behalf I am setting myself apart for holiness, so that they too may be set apart for holiness by means of the truth.

20 "I pray not only for these, but also for those who will trust in me because of their word, **21** *that they may all be one.* Just as you, Father, **are united** (UNIFIED-JOINED) with me and I with you, I pray that *they may be united* (JOINED) with us, so that the world may believe that you sent me. **22** The glory which you have given to me, I have given to them; so that they may be **one**, just as we are one — **23** I **united** with **them and you with me**, so that they may be **completely one**, and the world thus realize that you sent me, and that you have loved them just as you have loved me.

24 "Father, I want those you have given me to be with me where I am; so that they may see my glory, which you have given me because you loved me before the creation of the world. [do you see the implied future here.... that **WE, US**, "to be with me where I am, to see my glory, which you have given me **BEFORE THE CREATION OF THE WORLD**]

[US, WE, JOINED, SEEING THEIR GLORY, "SHARING THEIR GLORY"!!!!!!!!!! OUR PASSOVER GIFT, THE WEDDING OF ALL WEDDINGS- JOINED AS 'ONE' TO OUR HUSBAND INTO THE FAMILY OF "OUR" FATHER!]

*25 Righteous Father, the world has not known you, but I have known you, and these people have known that you sent me. 26 I made your **name** known to them, and I will continue to make it known; so that the **love** with which you have loved me may be in them, and I myself may be **united with them.**"*

PRAISE YEHOVAH, BLESSED BE HIM WHO COMES IN THE NAME OF YEHOVAH,- YESHUA [Yehoshua]

ONE with God is certainly not a single lonely number!