

## Abraham worships The Triune God

- 1 ¶ And Yahweh appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day;
- 2 And he lifted up his eyes and looked, and, behold, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,
- 3 And said, My Lord, if now I have found favor in your sight, pass not away, I pray you, from your servant:
- 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:
- 5 And I will fetch a morsel of bread, and comfort you your hearts; after that you shall pass on: for therefore have you come to your servant. And they said, So do, as you have said. (Genesis 18:1-5 King James Proper Names Version)

Here is William Tyndale's 1530 translation:

- 1 And the **LORde** appeared unto him in the okegrove of Mamre as he sat in his tent doze in the heate of the daye.
- 2 And he lyfte up his eyes and looked: ad lo thre men stode not farr from hym. And wher he sawe them he ran agenst them from the tent dore and fell to the grounde
- 3 and sayde: **LORde** yf I haue founde fauoure in thy syght goo not by thi seruaunte.
- 4 Let a litle water be fett and wash youre fete and rest youre selves vnder the tree:
- 5 And I will fett a morsell of breed to comforte youre hartes wythall. And tha goo youre wayes for even therfore ar ye come to youre seruaunte. And they answered: Do even so as thou hast sayde.

The Hebrew text of verse 3 has **וַיֹּאמֶר אֲדֹנָי** – “And he said, my Lord...”. The Massorete scribes have notes in the margins of Hebrew mss. called the Massorah, in which they record alterations and various readings of the text. Genesis 18:3 is the first of 134 places in which the scribes deliberately changed the reading **יְהוָה** -“Yehovah” to **אֲדֹנָי**-“Adonai”-“my Lord”. **יְהוָה** -“Yehovah” is the Sacred Name of God; **אֲדֹנָי**-“Adonai”-“my Lord”, is a title used for God and also for men of importance and authority. The Massorettes are said to have made these changes out of reverence to the Sacred Name; I have another theory which I will reserve for another place. Let it suffice here to say that The ancient Peshitta version, written also in the Semitic sister tongue to Hebrew, the Aramaic spoken by our Lord Yeshua, was translated about 2000 years ago from the Hebrew Bible in its entirety, and has at this place, the Name, **מַרְיָא** –“MarYah”, which always translates the Hebrew Tetragrammaton, **יְהוָה** -“Yehovah”.

“MarYah” is the Aramaic for “LORD JEHOVAH” and is never used to designate any but The Deity, so the 2000 year old Peshitta agrees with the Massoretic testimony that the original reading in Gen. 18:3 is **יְהוָה** -“YHWH” -“Yehovah”. Furthermore, the

Targum of Onkelos, which is also a 2000 year old Aramaic translation of the Hebrew Bible, read in the language of the Jews in Jewish synagogues after the Hebrew scripture reading, has ״יה״. The Comprehensive Aramaic Lexicon has the following entry for this word:

ywy div. abbreviation for the Tetragram	
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1 abbreviation for the Tetragram [Jud](#), [JBA](#), [LJLA](#).

The Tetragram is of course, יהוה – “YHWH” – “Yehovah” . The LXX is not a helpful witness here, as the Hebrew Tetragram is not consistently represented in the Greek Septuagint translation. Sometimes it is Κυριος-“Kurios” or “Κυριε” (Lord); sometimes Θεος-“Theos” (God); In v. 3 The LXX has “Κυριε” (Lord), which also would translate the Hebrew אדני -“Adonai”, if it were there, so the LXX cannot help in this case.

I have displayed William Tyndale’s 1534 translation of 18:1-5. His rendering in v.3 is “**LORde**”. The three capital letters signify that this translates the tetragram YHWH. “Adonai” is rendered “**Lorde**”, as in 23:15: “**My lorde harken vnto me. The lande is worthy iiii. hundreth sycles of syluer: But what is that betwixte the and me? bury thy deede**”.

The Massorettes testify that they altered “Yehovah” to “Adonai” in four places in Genesis 18 alone, yet Tyndale has “**LORde**” in all four places, which indicates either that the Hebrew manuscript he translated had not been altered in those places or that Tyndale was aware of the Massorah notes concerning the alterations and made the corrections in his translation.

So much for the text itself; the original reading of verse three is: וַיֹּאמֶר יְהוָה – “**And he said, Jehovah...**”. Now let’s see the implications of the passage and the probable cause for the four alterations of the text in this chapter.

Verse one says that Jehovah appeared to Abraham. Here is the passage in English with the correction:

- 1 ¶ **And Jehovah appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day;**
- 2 **And he lifted up his eyes and looked, and, behold, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,**
- 3 **And said, Jehovah, if now I have found favor in your sight, pass not away, I pray you, from your servant:**
- 4 **Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:**
- 5 **And I will fetch a morsel of bread, and comfort you your hearts; after that you shall pass on: for therefore have you come to your servant. And they said, So do, as you have said.**

*Note: If any object to rendering YHWH as “Jehovah”, please know that this is the rendering based on the vowel points in all the Hebrew Bible editions used for the past 1000 years. No one has produced a Hebrew edition with different vowel points that is authoritative. The claim that the vowels from “Adonai” were added to “YHWH” to make “Yehovah” is simply false, as the first of the three vowels used is different in each!*

**“Jehovah appeared to him... and, behold, three men stood by him...”** Here we are introduced to a revelation which Abraham received and one which the reader may also receive. We will elaborate on supporting details afterward but the revelation is this:

**“Jehovah” is the Name of three Men!** The Tri-unity of Jehovah God was revealed to Abraham in the flesh and that revelation is recorded in Genesis, the first book of The Bible. Verses 1 & 2 reveal The Threeness in The Oneness of Jehovah.

**“And when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground...”** These three men (Heb. “Enashim”, from “Enosh”-“man”, “mortal man”, “person”) were visible and Abraham saw them. They were on the earth and near his tent door, so he ran to meet them and bowed down before them. This is an act of worship, which is confirmed by his following address: **“And said, Jehovah, if now I have found favor in thy sight, pass not away, I pray you, from thy servant”:**

Notice first the address of Abraham starts with The Name, “**Jehovah**”. Abraham recognizes that Jehovah has come to him in flesh and utters The Most Holy Name. Three plural words designate Jehovah in verse 2: “**Three**”, “**Men**” & “**Them**”. Abraham also uses two second person singular pronouns, which I have rendered in Elizabethan English: “**thy**”, found twice in verse three. The verb, עבר ‘avar’- “pass away” is singular. These three singular predicates of Jehovah declare the unity and uniqueness of Jehovah as One indivisible Godhead which acts and lives as One, nor is there another Elohim, our Creator and Salvation. Verse three reveals **Jehovah as Three Men in One Godhead**.

4 **“Let a litle water be fett and wash youre fete and rest youre selves under the tree”:**

Verse four has two 2<sup>nd</sup> person plural pronouns applied to Jehovah: “**youre**” & “**youre selves**” and two plural Hebrew verbs: רחצו –rachatsu –“wash” & השענו – hashanu – “rest”. These four plural words predicated of Jehovah reveal the plurality of Jehovah’s Personhood, shown here as Three Persons –“**Shalosh** **Enashim**”. Abraham addressed and worshipped all Three Men as Jehovah. Jehovah has “**hearts**”; Jehovah is addressed as “**yourselves**”.

5 **“And I will fett a morsell of breed to comforte youre hartes wythall. And tha goo youre wapes for even therfore ar ye come to youre servaunte.”**

Verse 5 has six plural Hebrew words predicating Jehovah; in Old English I have underlined nine to indicate all plurals in English and in the Hebrew verse.

**“And they answered: Do even so as thou hast sayde.”**

This response of Jehovah is very revealing; indeed it is a revelation of The Trinity with The Divine seal of approval from The Three Persons of The Godhead, all speaking together as One Jehovah, accepting Abraham’s address of these Three Men as Jehovah and his worship of the Same Three as One Elohim, without any rebuke or correction of Abraham’s language in any respect. **“They said”**- All three Men spoke in unison and in agreement: “Go do as you have said.” If only one of these men was Jehovah, it would have been a gross error to address all three as Jehovah and to worship them all. There is no distinction made whatsoever. No angel would have accepted worship or The Divine Name from Abraham.

Chapter 19:1 refers to two angels (Messengers) coming to Sodom and visiting Lot. The literal rendering is : “The Two Messengers came to Sodom...”. Lot addresses these two men as יהוה – “**YHWH**” in verse 18, according to the original text. This was the fifth place in scripture where the scribes replaced יהוה – “**YHWH**” with “Adonai”- “my Lord”. The book of Zechariah has several references to “**YHWH**” being sent by “**YHWH**” to the earth with a message (*See Zech. 2:8,9, for the first one*)- hence as a “Malach”- “Messenger”, “Angel”. This of course is not a reference to the created class of beings called “Angels”. The same Hebrew word refers to human messengers as well, which are not “angels” in the conventional sense of the word.

The scripture is plain here and speaks for itself. God is Three Persons united in Name, nature, purpose, mind , word and action. Each of The Three Persons bears the same Name and is Divine and equally worthy of worship. It is clear that the Massorettes changed YHWH to Adonai four times in chapter 18 and once in chapter 19:18 & in over 100 other places, in an attempt to eradicate scriptural testimony to The Trinity in the Christian era. At least their commitment to preserving the integrity of scripture compelled them to keep records of every change they made to the text, in the margins of certain Hebrew Bible manuscripts.

There is a strong spirit of Anti-Christ at work in the world since the birth of Yeshua, The LORD of Hosts and Messiah, The Son of God The Father and Who baptizes in The Spirit of Holiness, but He said: **“Heaven and earth will pass away and my words will not pass away.”** Our Lord also said: Lu 16:17 -**“And it is easier for heaven and earth to pass away, than for one letter to pass from the law.”** The Law is another term for the Torah; sometimes it refers to all scripture, as I take it to mean in Luke 16:17; The Psalms, for instance, are called **“The Law”** by Jesus, in John 10:34.

Genesis, however, is part of the Torah, so it fits either definition of “the Law”. Scripture has been under attack for more than 3000 years, yet every Yodh and Taag (tiny crownlet on a Hebrew letter) remains to this day, thanks to The Spirit of Truth

and Holiness Who has overshadowed even the most wicked of men who sought to eliminate the word, and they actually preserved it in spite of themselves, whose wrath praises Him Whom they hate, and whose evil He turns back to do good to the glory of His Name and Kingdom.

Notice Abraham's beautiful response to this great and wondrous revelation and even the incarnation of The Trinity; he immediately worships and does service to the three Divine Persons; he took action. People today are apt to want to discuss theology; Abraham practiced theology. True faith is demonstrated by action, particularly service to people, which is really the object of all Divine revelation.

**“Now faith is the conviction concerning those things that are in hope, as if it were these things in action, and the revelation of those things that are unseen.”**

*Hebrews 11:1*

**“Amen, I say to you, as much as you have done to one of these my little brothers, you have done that to me..”**

*Matthew. 25:40*

*(Both verses are from The Original Aramaic New Testament in Plain English)*

### Tyndale's translation of Genesis chapter 18

- 1 And the LORde appeared unto him in the okegrove of Mamre as he sat in his tent doze in the heate of the daye.
- 2 And he lyfte vp his eyes and looked: ad lo thre men stode not farr from hym. And wher he sawe them he ran agenst them from the tent dore and fell to the grounde
- 3 and sayde: LORde yf I haue founde fauoure in thy syght goo not by thi seruaunte.
- 4 Let a litle water be fett and wash youre fete and rest youre selues vnder the tree:
- 5 And I will fett a morsell of breed to comforte youre hartes wythall. And tha goo youre wayes for even therfore ar ye come to youre seruaunte. And they answered: Do even so as thou hast sayde.
- 6 And Abraha went a pace in to his tent vnto Sara ad sayde: make redy att once thre peckes of fyne meale kneade it and make cakes.
- 7 And Abraham ran vnto his beastes and fett a calfe that was tendre and good and gaue it vnto a yonge man which made it redy attonce.
- 8 And he toke butter and mylcke and the calfe which he had prepared and sett it before them and stode hymselfe by them vnder the tree: and they ate.
- 9 And they sayde vnto him: Where is Sara thy wife? And he sayde: in the tent.
- 10 And he sayde: I will come agayne vnto the as soone as the frute can lyue. And loo: Sara thy wife shall haue a sonne. That herde Sara out of the tent doore which was behind his backe.
- 11 Abraham and Sara were both olde and well stryken in age and it ceased to be with Sara after the maner as it is wyth wyues.
- 12 And Sara laughed in hir selfe saynge: Now I am waxed olde shall I geue my selfe to lust and my lorde olde also?
- 13 Than sayd the LORde vnto Abraha: wherfore doth Sara laughe saynge: shal I of a suertie bere a childe now when I am olde?
- 14 is the thinge to harde for the LORde to do? In the tyme appoynted will I returne vnto the as soone as the frute can haue lyfe And Sara shall haue a sonne.
- 15 Than Sara denyed it saynge: I laughed not for she was afrayde. But he sayde: yes thou laughtest.
- 16 Than the men stode vp from thence ad loked towarde Sodome. And Abraham went with them to brynge them on the waye.
- 17 And the LORde sayde: Can I hyde from Abraham that thinge which I am aboute to do
- 18 seyng that Abraham shall be a great ad a myghtie people and all the nations of the erth shalbe blessed in him?
- 19 For I knowe him that he will commaunde his children and his housholde after him yt they kepe the waye of the LORde to do after righte and conscyence that the LORde may brynge vppon Abraham that he hath promysed him.
- 20 And the LORde sayde? The crie of Sodome and Gomorra is great and there synne is exceedynge grevous.

21 I will go downe and see whether they haue done all to gedder acordynge to that crye which is come vnto me or not that I may knowe.

22 And the me departed thence and went to Sodomeward. But Abraham stode yet before ye LORde

23 and drewe nere and sayde Wylt thou destroy the rightwes with the wyked?

24 Of there be .i. rightwes within the cyte wilt thou destroy it and not spare the place for the sake of .i. rightwes that are therin?

25 That be farre from the that thou shuldest do after thys maner to sley the rightwes with the weked ad that the rightwes shulde be as the weked: that befarre from the. Shulde not the iudge of all ye worlde do acordynge to righte?

26 And the LORde sayde: Of I fynde in Sodome .i. rightwes within the cyte I will spare all the place for their sakes.

27 And Abraham answered and sayde: beholde I haue taken vppon me to speake vnto ye LORde ad yet am but dust ad asshes.

28 What though there lacke .v. of .i. rightwes wylt thou destroy all the cyte for lacke of .v? And he sayde: Of I fynde there .xl. and .v. I will not destroy them.

29 And he spake vnto him yet agayne and sayde: what yf there be .xl. fonde there: And he sayde: I wyl not do it for forties sake.

30 And he sayde: O let not my LORde be angrye that I speake. What yf there be fonde .xxx. there? And he sayde: I will not do it yf I finde .xxx. there.

31 And he sayde: Oh se I haue begonne to speake vnto my LORde what yf there be .xx. fonde there? And he sayde: I will not distroy the for tweties sake.

32 And he sayde: O let not my LORde be angrye that I speake yet but eue once more only. What yf ten be fonde there?. And he sayde: I will not destroy the for .x. sake.

33 And the LORde wet his waye as soone as he had lefte comenyng with Abraham. And Abraham returned vnto his place