

The Trinity in The Old Testament

A particular individual wrote me recently:

“THERE IS NO BIBLICAL SUPPORT FOR THE TRINITY, ESPECIALLY IN THE TANACH!”

Have you ever read Isaiah 48?

Isa 48:16 Come ye near unto me, hear ye this; **I** have not spoken in secret **from the beginning; from the time that it was, there am I**: and now **the Lord GOD**, and **his Spirit**, hath **sent me**.

*Isaiah reveals Three Persons (“I”, “The Lord GOD” & “His Spirit”) in The Eternal Godhead. The speaker in the above prophecy is Eternal (“from the beginning, from the time that it was, there am I”) and yet is sent by “Adonai Jehovah” and “His Spirit”. See 48:13-15 for the context: “13 **Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.**14 All ye, assemble yourselves, and hear; which among them hath declared these things? The Jehovah hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.15 **I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.***

This is no angel or prophet speaking!

Isaiah’s prophecy was complete by 600 B.C.(See Bullinger’s Companion Bible)

or Zechariah 2:8 -

For **thus saith Jehovah of hosts**; After the glory hath **he sent me** unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that **Jehovah of hosts hath sent me**.

In the above scripture, Jehovah speaks and says, “**Jehovah sent me**”- twice!

or Zechariah 2:10-11

10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, **saith Jehovah**.

11 And many nations shall be joined to Jehovah in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that **Jehovah of hosts hath sent me** unto thee.

or Zechariah 4:8 Moreover **the word of Jehovah** came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that **Jehovah of hosts hath sent me** unto you.

(Notice, YHWH says "YHWH sent me to you".)

or Zechariah 6:9 ¶ And **the word of Jehovah** came unto me, saying,

10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

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11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, **Thus speaketh Jehovah of hosts**, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of Jehovah:

13 Even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of Jehovah.

15 And they that are far off shall come and build in the temple of Jehovah, and ye shall know that **Jehovah of hosts hath sent me** unto you. And this shall come to pass, if ye will diligently obey the voice of Jehovah your God.

Ibid.

or Zechariah 11:4 ¶ **Thus saith Jehovah my God**; Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be Jehovah; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith Jehovah: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it was **the word of Jehovah**.

12 And **I said** unto them, If ye think good, **give me my price**; and if not, forbear. So **they weighed for my price thirty pieces of silver**.

13 And **Jehovah said unto me**, Cast it unto the potter: **a goodly price that I was prised at of them**. And I took the thirty pieces of silver, and cast them to the potter in the house of Jehovah.

Above, **YHWH** speaks and says, "**They weighed for my price thirty pieces of silver**." This is a prophecy quoted in the New Testament Gospel of Matthew (27:9), referring to Judas betrayal of Jesus for 30 pieces of silver. This is clearly a reference to the Deity of The Person of Yeshua The Messiah, and that He is The Speaker of the words to Zechariah. The Greek NT version of Matthew ascribes the prophecy erroneously to "Jeremiah the Prophet". The Peshitta version ascribes it simply to, "The Prophet". [*I have translated the entire Peshitta NT in an interlinear*

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edition and also in a plain English edition, with abundant evidence documenting the Peshitta as the original from which the Greek NT was translated.]

or Zechariah 12:9 ¶ And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And **I** will pour upon the house of David, and upon the inhabitants of Jerusalem, **The Spirit** of grace and of supplications: and **they shall look upon Me whom they have pierced**, and they shall mourn for **Him**, as one mourneth for his only **Son**, and shall be in bitterness for **Him**, as one that is in bitterness for his firstborn.

(Notice the Spirit and The Son mentioned here, which is quoted in John 19, referring to the crucifixion of Yeshua. Only YHWH can “pour out The Spirit of grace”; no prophet can be referred to here.) So, Zechariah presents YHWH as at least two Persons, One Who sends YHWH unto the earth, and The YHWH Who is sent by YHWH to the earth (see 2:8). YHWH is also represented as being sold for 30 pieces of silver and also as being pierced through and mourned for as for an only begotten son who has died. Remember, the book of Zechariah was written 400 years B.C. and there is a Dead Sea Scroll of Hebrew Zechariah dating to 150 B.C. This is amazing testimony to the unity of scripture, to the divinity of prophecy and to the Deity of Yeshua The Nazarene, The Promised Messiah of Israel and of all the nations of earth.

or Psalm 110:1-5 (in the original text, according to the Massoretes:

1 ¶ A Psalm of David. **Jehovah** said unto **my Lord**, **Sit thou at my right hand**, until I make thine enemies thy footstool.

2 Jehovah shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. {from...: or, more than the womb of the morning: thou shalt have, etc}

4 Jehovah hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 ¶ **Jehovah at thy right hand** shall strike through kings in the day of his wrath.

The Massoretes changed verse 5 from “YHWH at thy right hand” to “Adonai at thy right hand”, and noted the change in the Massorah. The Peshitta version retains the original reading in this place with “Mar-Yah”-“ Lord JAH”, and in all the other of 134 places where the same change was made to the text by the Sopherim (Hebrew Scribes).

or Psalm 2:4 -

4 He that sitteth in the heavens shall laugh: **Jehovah** shall have them in derision.

5 Then **shall he speak** unto them in his wrath, and vex them in his sore displeasure. {vex: or, trouble}

6 “Yet have **I** set my king upon my holy hill of Zion. {set: Heb. anointed} {upon...: Heb. upon Zion, the hill of my holiness}

7 ¶ **I** will declare the decree: **Jehovah** hath said unto **me**, **Thou art my Son**; this day have **I** begotten **thee**. {the decree: or, for a decree}

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- 8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.
- 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
- 10 ¶ Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
- 11 Serve **Jehovah** with fear, and rejoice with trembling.
- 12 Kiss **the Son**, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him."

In Psalm 2, the speaker is introduced as Jehovah, (which is another place where the Sopherim altered YHWH to Adonai and noted the change in the Massorah notes in the margins of Hebrew manuscripts.)

No other designated speaker is named thereafter, yet there are at least two, possibly three different speakers in the Psalm: The Father- "I have set my King"... "Thou art My Son", etc.; The Son: "I will declare the decree, Jehovah has said to Me, "Thou art My Son...", and a possible Third Speaker:

"Serve Jehovah with fear...Kiss The Son..." Definitely two Divine Speakers are designated- The Father YHWH and His Son YHWH.

or Genesis 18:1-5

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 **LOKde** appeared unto him in the okegroove of *flamre* 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: **LOKde** yf I haue founde fauoure in thy syght goo not by thi seruaunte.

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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 wythhall. And tha goo youre wayes for even therfore ar ye come to youre serbaunte. 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 “Jehovah 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 **י**. 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, **יְהוָה** –“**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 **אֲדֹנָי** -“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

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rendered “**Lorde**”, as in 23:15: “**My lorde harken vnto me. The lande is worth 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: יהוה ידבר – “**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

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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 little water be fete and wash youre fete and rest youre selves vnder the tree**”:

Verse four has two 2nd 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 –“**Shaloshah Enashim**”. Abraham addressed and worshipped all Three Men as Jehovah. Jehovah has “**hearts**”; Jehovah is addressed as “**yourselves**”.

5 “**And I will fete a morsell of breed to comferte youre hartes wythall. And tha goo youre wayes for even therfore ar ye come to youre serbaunte.**”

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 –

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“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 Jehovah 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.

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“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 whe 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 serbaunte. 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 bestes 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 wyves.
- 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?

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13 Than sayd the LORde unto 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 unto 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 childern 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 criе of Sodome and Gomorra is great and there synne is excedynge greuous.

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 Pf 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: Pf 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: Pf I fynde there .xl. and .v. I will not destroy them.

29 And he spake vnto him yet agayne and sayde: what pf there be .xl. foude there: And he sayde: I wyll not do it for forties sake.

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

31 And he sayde: Oh se I haue begonne to speake vnto my LORde what pf there be .xx. founde 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 pf ten be founde there?. And he sayde: I will not destroy the for .x. sake.

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

All the above passages reveal the Eternal to be a unity of plurality- more than one Person in the Godhead. In Zechariah, YHWH says several times that He was sent by YHWH.

Jesus quoted Psalm 110 to show that Messiah was YHWH. This is plain in The Peshitta Aramaic text: "If David called Him MarYah- (YHWH), how is He his son?" -Matthew 22:45

Psalm 110:1 says YHWH tells Messiah to sit at His right side; verse 5 says in the original text (Massorettes changed YHWH to Adonai here & in 133 other places) that YHWH sits at the right hand of YHWH.

The Old Testament reveals the Triunity of The Godhead in The Law, in The Psalms and in the Prophets.

Abraham worshipped The Triune God 2000 B.C.. The Unity of the Godhead was declared to Moses (Exodus) after the Plurality was revealed to Abraham, as Moses recorded in Genesis.

Hear Genesis 1:26,27:

26 ¶ And God said, Let **us** make man in **our** image, after **our** likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

And Genesis 11:

6 And **the Jehovah** said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, **let us** go down, and there confound their language, that they may not understand one another's speech.

Along with Genesis 18 and 19, the appearances of Jehovah to Abraham and Lot, there are four Divine testimonies in Genesis to the plurality of Persons in The Godhead from the speech of YHWH Elohim. Genesis 18:1-5 reveals the Trinity like no other scripture text, in clarity and power. This marks the revelation of The Trinity to Abraham at Mamre in 1900 B.C. From there the faith was passed on by Abraham to Isaac and Jacob, and thence to Joseph and his brothers, and their children, the children of Israel. Moses was chosen to record the truths of revelation in the Torah and the prophecies that the Seed of the Woman and Abraham would come and destroy the Serpent and bless all the people of all nations of the earth of all time.

The Prophet Jeremiah wrote:

33:14 Behold, the days come, saith the Jehovah, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The Jehovah our righteousness.

The Prophet Zechariah likewise:

6:12 And speak unto him, saying, Thus speaketh the Jehovah of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Jehovah:

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13 Even he shall build the temple of the Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

The Messiah is The Embodiment of Israel's hope, because He is The Embodiment of God's Fulness.

"Messiah" - "Meshiach" is "The Anointed", and signifies The Trinity. Consider Isaiah's prophecy in 61:1-3-

- 1 ¶ The Spirit of the Lord GOD *is* upon me; because the Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;
- 2 To proclaim the acceptable year of the Jehovah, and the day of vengeance of our God; to comfort all that mourn;
- 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Jehovah, that he might be glorified.

The Anointed Yeshua of Nazareth read from this prophecy when He first preached after His baptism and 40 day trial in the wilderness of Judea. After reading it, He announced: "Today this scripture is fulfilled in your ears."

Consider this from the passage:

The Messiah is the Anointed One Who speaks the words of prophecy of Isaiah 61;
Jehovah is The Anointer of The Anointed One;
The Spirit of Jehovah is The Anointing of The Anointed One- The Messiah.

The Messiah is truly The Embodiment of The Godhead. The Father, The Son and The Spirit of Holiness all converge and dwell as One in One Body. Ha Meshiach- The Messiah, is the fulness and the fulfillment of all prophecy and the hope and faith of all the ages- all that Heaven and God have and are.

The Apostle Peter, characterizes The Messiah's mission in this way:

"In truth, I understand that God is no respecter of persons.

35. But among all nations, whoever worships him and works righteousness is acceptable to him.

36. For the word which he sent to the children of Israel and announced good news of peace and tranquility to them by Yeshua The Messiah, (This One is LORD JEHOVAH of all),

37. You also are aware of the word that has come to all Judea, which went out from Galilee after the baptism that Yohannan preached,

38. About Yeshua who was from Nazareth, **whom God anointed with The Spirit of Holiness** and with power, and he was traveling and healing those injured by The Evil One,

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because God was with him.

39. And we witnessed him concerning all whatsoever he did in all the land of Judea and of Jerusalem. The Judeans hanged him on a tree and murdered him.

40. And God raised him up the third day and granted him to appear publicly.

41. But not to all the people, but to us who from the beginning were chosen by God to be witnesses for him, we who ate and drank with him after his resurrection from the grave.

42. And he commanded us to preach and to testify to the people that This is He who was appointed by God to be The Judge of the living and of the dead.

43. And all The Prophets have borne him witness, that everyone who believes in his Name will receive forgiveness of sins."

44. And when Shimeon was speaking these words, The Spirit of Holiness rested on all of those who were hearing the word.

-“**God** anointed **Yeshua** of Nazareth with **The Spirit** of Holiness and Power”

This is simply a restatement of Isaiah 61:1-3 and of the Hebrew Bible’s record of the Triune Godhead embodied in The Son of God, The Anointed One.

The Apostle Paul states it in this way in his Epistle to The Colossians:

1:12. I thank God The Father, who made us worthy for a part of the inheritance of the Saints in the light;

13. And he has saved us from the power of darkness and brought us into The Kingdom of his Beloved Son;

14. He in whom we have salvation and the forgiveness of sins;

15. He who is the image of The Unseen God and is The Firstborn of all creation.

16. **By him was everything created** which is in Heaven and in The Earth: everything that is seen and everything that is unseen, whether Thrones or Dominions or Principalities or Rulers; everything has been created by his hand and in him.

17. **And he is The One who is before all, and all things exist by him.**

18. And he is The Head of the body which is the church, for he is The Head and The Firstborn from among the dead , **that he would be Preeminent in everything,**

19. **For in him All Fullness is pleased to**

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dwell,

20. **And to reconcile all things by him to Himself (All Fulness), and by him, It (All Fulness) made peace by the blood of his crucifixion,** whether of things that are in Earth or that are in Heaven.

2:8 Beware lest any man rob you by philosophy, or by empty deception, according to the teaching of men and according to the principles of the world and not according to The Messiah,

9. For **all The Fullness of The Deity dwells in him bodily.**

10. And **you also are completed in him,** who is The Head of all Principalities and Powers.

11. And you are circumcised in him by circumcision that is without hands, in the putting off of the body of sins by the circumcision of The Messiah.

12. And you were buried with him in baptism, and in it you arose with him, because you believed in the power of God who raised him from among the dead.

13. And you, who had died by your sins and by the uncircumcision in your flesh, he has given you life with him and has forgiven us all our sins.

14. And he has blotted out by his authority the bill of our debts which was adverse to us and he took it from the midst and nailed it to his cross.

15. And by putting off his body, he stripped the Principalities and the Powers and shamed them openly in his Essential Self.

John 8:56 “Abraham your father desired to see my day, and he saw it and rejoiced.”

57 The Jews were saying to him, “You are not yet fifty years old, and you have seen Abraham?”

58 Yeshua said to them: “Timeless truth I speak to you: Before Abraham would exist, I AM THE LIVING GOD.”

59 And they picked up stones to stone him, and Yeshua hid himself and went out from The Temple and passed through their midst and moved on.

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The above N.T. translations are from the author's - The Original Aramaic New Testament in Plain English.

The New Testament faith and doctrine of Triunity and Messiah was not created by the Apostles or revealed to them for the first time; it was the doctrine of Abraham, Isaac and Jacob, and of Moses and The Prophets. Yeshua and His Spirit revealed the Truth in Himself. His Life, Death, burial and Resurrection fulfilled the prophecies in full and have redeemed mankind from sin and death for eternity, because All The Fulness of Deity- The Triune God, was offering itself up to an eternal Death on the cross, totake away the sin of the world and bring Life and Immortality to light through The Good News.

תשבחתא לאבא ולברה ולרוחא דקודשא

Glory to The Father and to His Son and to The Spirit of Holiness