



finished, and all the host of them [D6 – F3c: Fulfillment (It was so)] [Neh 09:06 and Isa 45:12 suggest that “all the hosts of them” may be a double reference to humans, animals, stars and angels]. **Gen 02:02** On the seventh day [D7 – F7: Mention of Days] **Elohim [HS]** finished [This should be interpreted as “had finished.”] **his [HS]** work [The singular word “work” refers to **ELYON**’s creation of humans on Day Six] **that he [HS]** had accomplished [D7 – F3a: Fulfillment (It was so)], and **he [HS]** [This is a third-person reference to **The Ruach**] rested [D7 – F4b: Execution (**God** made)] **on the seventh day** [D7 – F7: Mention of Days] **from all his [HS]** work [In the phrase “all his work,” the emphasis is on “all.” This included dividing light and darkness and the firmament, setting the sun and stars in the sky, as well as naming and blessing.] **that he [HS]** [This is third-person reference to **EL Shaddai**] **had done** [D7 – F3b: Fulfillment (It was so)]. **Gen 02:03** **Elohim [HS]** blessed the seventh day [D7 – F6: Naming or blessing], and made it holy [D7 – F5: Approval (**God** saw that it was good)], **because he [HS]** rested in it from all **his [HS]** work [Note: The Jews believed that **God** rested on the first Sabbath. That the “rest” of Gen 02:03 is **The Spirit**’s rest can be ascertained by **Yeshua**’s statement about the Sabbath, “My **FATHER** is always at **HIS** work to this very day, and I, too, am working” (Joh 05:17). **THE FATHER** and **Son** work at saving the elect (Joh 05:17-19; 14:02-03; 2Co 13:04; Eph 01:19; 02:10; Phi 03:10, 21). The writer of Hebrews quoted **The Spirit** (Heb 03:07) who said:

So **I** declared on oath in my anger, ‘They shall never enter **my** rest!’ (Psa 095:07-11; Heb 03:07-11, 15; 04:03-04, 07).

Appropriately, Isaiah wrote that it was **The Spirit who** gave the Judeans rest (Isa 63:14). Heb 03 – 04 show that the “rest” is **The Spirit**’s rest, and that the person of **The Trinity** mentioned in Psa 095 is **Yahveh The Spirit**.

Yeshua’s corrective statement about the Sabbath that illustrates **The Trinity** is similar to **Yeshua**’s corrective statement about the *Shema* that also illustrates **The Trinity**, as is discussed in the chapter on the *Shema*. See notes on Gen 01:02.] **that Elohim [S]** had created [D7 – F4a: Execution (**God** made)]. **EL Shaddai** made the light, the firmament, the sun and the stars that **The Ruach** divided, set in place, named and blessed. Only once is the activity of creating attributed to **The Spirit** using the Hebrew word *barah*, and this pertains to the renewing of life during springtime (Psa 104:30). See notes on Gen 01:02.] **for doing** [Notice that the Hebrew wording at the end of Gen 02:02 is different from the wording of Gen 02:03. Most translations drop the “**God**” in the last part of this verse, but *Young’s Literal Translation* includes all the words: “for in it **He** hath ceased from all **His** work which **God** had prepared for making” (Gen 02:03). Also see notes on Gen 01:02. See the entry on Gen 02:02-03 in the NT Use of OT **Yahveh** Texts appendix].

The Big Painter Theory

God created the succession of light and darkness on Day One. God created the sun, moon and stars on the fourth day to maintain the effect. This shows the effect is more important than the cause. To God, the universe is as much art as science, and the creation account should be interpreted this way.

If one is after an effect, starlight is more important than the stars themselves. The starlight is what conveys the “information” that the artist wishes to impart (Psa 019:01-04; Rom 01:20). Besides, the stars themselves will probably not be visited by humans. The light currently emitted from most stars will not reach the earth before its “information” is rolled up as an unread scroll (Isa 34:04). This will be when the New Heavens and New Earth are revealed.

Because God went about creating the universe as a painter would have, and not necessarily as an astrophysicist or cosmologist would have, “the Big Painter” theory suggests itself. Darkness is the empty space-time continuum, which serves as the easel and canvas (Psa 102:26; Isa 34:04; 42:05; Jer 10:12; Zec 12:01) upon which the heavens and earth are painted (Job 26:07).

Because the dark canvas extended to the very surface of the watery earth, [The Spirit](#) could not visually discern the form of the foreground from the starless background void of space (Gen 01:02). In a poetic section, Jeremiah said that [Yahveh](#) found the earth formless against the void, precisely because no light shown on the earth from the heavens (Jer 04:23).

[The Son](#) painted light on the watery earth, so [The Spirit](#) could discern the horizon against the starless void of space (Job 26:10; Pro 08:27). Now that some light was shed on the subject, much as a painter would do, [The Son](#) judged each day’s work “good” by sight (Gen 01:04, 10, 12, 18, 21, 25, 31).

The painter then added the foreground against the blackness of space, the sky. Notice that Moses notes the connection between the blue sky and the presence of water. The blue sky is visible because of the refraction of the primordial light through water vapor. Of course, the blue sky is only visible where the obscuring clouds are absent. The foreground of vegetation is added next. Not only is the vegetation silhouetted against the dusk and dawn skies before any star appears, but the sun and stars cannot be seen until they have well cleared the forests on the horizon.

God decided to create a system that would maintain the effect of day and night as the earth rotated under a primordial light, and so God created the sun, moon and stars. The foreground of the sun and other celestial objects are specifically said to be in the expanse of the sky, phenomenologically speaking (Gen 01:14-17).

An optical illusion makes the rising moon and sun appear large and close, often the moon has a halo, and sunbeams viewed through clouds at sunset converge sharply. This helps give the impression that the sun and moon orbit above the clouds but within the sphere of the sky. That the sun, moon and stars appear as foreground objects is one reason why painters paint the sky blue or black first, and then add the celestial objects. This is



why God created the celestial objects on Day Four and not before Day Two when he created the sky, or before Day One when he created primordial light.

The foregrounds of fish, birds and other animals are created, and lastly, the main subjects are painted, namely, humans. The creation is only judged to be “good” until humans are created to manage it and populate it (Gen 01:04, 10, 12, 18, 21, 25). Only then is the creation is judged to be “very good” (Gen 01:31).

There are some Creationists who worry that starlight shows a history of a star as it occurred billions of years ago, a history that never happened if the creation account is true. One could:

- ✧ Theorize that during the fourth day of the creation week, God sped up time to near infinity so each star could have a history, light could transverse the universe, and other long processes could occur such as stellar nucleosynthesis and radio decay,
- ✧ Propose that God caused light to travel faster than light, since we know the speed of light varies by medium. By quantum processes scientists have caused light to travel much slower and much faster than the norm. One can also believe that the design of the universe is based on an extrapolated history. Thus, starlight trails billions of light years long were created in place on the fourth day based on extrapolated history.

Perhaps, when scientists figure out the Unified Theory, this theory will inform scientists how God might have gone about creating the world in six days.

When an artist paints a landscape from his imagination, no one says that the artist is fooling the public because the landscape and trees have extrapolated histories that are older than the canvas itself. The artist would object and say he could not paint anything except from his imagination, since even a day-old seed presupposes that there is a parent tree older than the canvas itself.

Without extrapolating back into history, how could God have created the universe? Even if God used the Big Bang to create the universe, the singularity that exploded would still have an extrapolated history going back into eternity to the point where only God existed.

God knew what visual effect he was after, and created systems that would be durable enough to continue to give this effect (Job 28:05). God created stars, quasars, supernova halos, black holes, etc. Systems stable enough to give the desired effect for thousands of years into the future naturally would be systems that would appear to have existed thousands of years into the past (Psa 072:05, 07).

So God created systems with apparent histories. Though going after certain effects may give the universe an apparent age of billions of years, the universe is God's painting and not God's clock. Besides, how could God create a stable universe without giving the impression that it was old? Should God have created the whole universe with uranium but almost no lead, just so some scientists can simplistically figure out the age of the universe using a Geiger Counter?

Evolutionists criticize God for creating a universe with an apparent great age. They should realize that though God was not under any obligation to do

so, he did create many processes that indicate the earth is young.⁷ The reason God could create many “young earth clocks” is that not all processes, such as the erosion of the continents into the sea, need to occur at a slow rate in order to sustain life.

Anyone with a bottle of drinking water has a field sample of the continental erosion rate. The labels often say there is about a hundred parts dissolved solid per million parts water. This translates into one part dissolved solid per ten thousand parts water.

Say an area receives one meter of rain per year. Runoff no cloudier than drinking water would dissolve a layer one meter thick every ten thousand years. The continents average surface elevation above sea level is about six hundred meters, so given the above conditions, the continents would have eroded away in a mere six million years.

Using field data from around the globe, scientists have figured out that:

A height of 150 kilometers (93 miles) of continent would have eroded in 2.5 billion years ... a number of geologists ... calculated that North America should have been leveled in 10 million years if erosion has continued at the average rate.⁸

The fact that evolutionists routinely date land fossils way beyond the *terminus a quo* (limiting first point in time) allowed by continental erosion casts serious doubt on all their dating methods. This and much other creationist evidence shows that the state-sponsored books on evolution are valuable as geology, biology and archaeozoology textbooks—once one learns to mentally expunge the pseudo-scientific theories and mind-boggling anachronisms.

Evolutionists who advocate Evolution today against the better judgment of some churchmen and much of the public are just like their scientific counterparts who advocated astrology against the better judgment of the Church down to the time of the Renaissance. Because the stars and moon seem to bring the tides and seasons without fail, this was ironclad proof that the stars and planets affected earth’s weather and other phenomenon.

Similarly today, because Evolutionists can marshal a few proofs for Evolution that Creationists can explain more satisfactorily, somehow this justifies state and court sponsorship of Evolution in the classroom. Gen 01 and 02 is called “religion” even though these chapters show an artistic scientist at work in his laboratory called the universe.

Wedel wrote about a similar situation. Like Evolution, astrology was thought to be irrefutably scientific. Cutting-edge scientists promoted astrology over the objections of churchmen:

Its [astrology’s] theological opponents failed ... to convince the scientists, and it was with the scientists that the final verdict rested. No astronomer of note, down to the time of Kepler (1571–1630 AD), dared to question

⁷ Impact No. 17, The Young Earth, by Henry M. Morris, Ph.D., Institute for Creation Research, PO Box 2667, El Cajon, CA 92021 (icr.org).

⁸ Walker, Tas. “Eroding Ages: If our continents were old, they would no longer be here,” *Answers In Genesis* (answeringgenesis.org), accessed October 9, 2002.



the reality of astrology. Most astronomers, in fact, carried on their studies as an adjunct to the more lucrative trade of reading horoscopes ... Even Galileo (1564–1642 AD), wrote horoscopes at the Medicean court ... John of Saxony, a Parisian astronomer of the fourteenth century, felt it necessary to defend the publication of a purely astronomical work by emphasizing its utility for the practical science of judgments.⁹

Neil Spencer wrote:

Kepler was obsessed with metaphysics, and believed the universe was organized according to the principles of Pythagorean mathematics.”¹⁰ Kepler wrote a number of metaphysical treatises. Though Kepler attempted to devise a new method of computing astrological influences in the heliocentric (Sun-centered) universe, he did not succeed.”¹¹

Neil Spencer wrote that Galileo:

... had a lifelong interest in astrology, repeatedly casting his own chart to ascertain his correct birth time (‘rectification’) by comparing the events of his life to his chart. Galileo also drew up horoscopes for various wealthy clients including the Duke of Tuscany, and for his daughters, whose stars were found fit only for their lifelong incarceration in a nunnery.”¹²

Sir Isaac Newton was also obsessed with astrology, as Neal Spencer wrote:

The planetary correspondences of metals, for instance, were central to Renaissance alchemy Alchemy, like astrology, is based on the hermetic theory of correspondences and antipathies—a concept that seems to have inspired Newton’s idea of gravity as a mysterious force acting at a distance ..., ¹³ and

Newton ... was obsessed with alchemy; his outpourings on the subject extend to over a million words, and greatly outstrip his more conventional scientific writings.”¹⁴

Evolutionists have the sympathy of some of the public, but not the majority. *The New York Times* reported:

A new Gallup poll shows that 48 percent of Americans believe in Creationism, and only 28 percent in Evolution (most of the rest are not sure or lean toward Creationism).¹⁵

The fact that so many Americans do not believe in Evolution is rather astounding given the fact that under court order, students must suffer through one-sided, state-sponsored classes presented by true-believer Evolutionists.

⁹ Wedel, Theodore Otto. *The Mediaeval Attitude Toward Astrology— Particularly in England*. Yale University Press, New Haven, Connecticut, USA, 1920, p. 88 and footnote.

¹⁰ Spencer, Neil. *True as the Stars Above: Adventures in Modern Astrology*. Orion, London, 2000, p. 72.

¹¹ *Encyclopædia Britannica*, Accessed May 28, 2002, “Astrology.”

¹² Spencer, Neil. *Op. Cit.*, p. 72.

¹³ Spencer, Neil. *Op. Cit.*, pp. 11, 73.

¹⁴ Spencer, Neil. *Op. Cit.*, p. 73.

¹⁵ Kristof, Nicholas D. “God, Satan and the Media,” *The New York Times* (nytimes.com), 4 Mar 2003. Also, “Believe It, Or Not,” *Ibid.* August 15, 2003.

The explanation as to why so many American believe in Creationism is that since the 1960's "Sexual Revolution," ironically, the religious-types have had most of the children. These religious children attend schools where Fundamentalist Evolutionists discount Gen 01 and 02, and force-feed students magical thinking such as the idea that all life forms gradually morphed themselves into existence like a slow-motion fairytale cartoon lasting millions of years.

The fact that Evolutionists do have some popular support is similar to how in earlier centuries, astrologers had the sympathy of much of the public. Astrologers, of course, shared their selective body of evidence and specious arguments. Astrologers also had the antipathy of the Church. Wedel wrote about the situation:

With the almost universal theoretical acceptance of astrology was joined, however, a general distrust of the astrologer himself ... In the eyes of the public, of course, persecution of the astrologer only enhanced the value of his art, and in itself [the persecution] implied belief in its efficacy.¹⁶

So Evolutionists who want a real antique universe rather than an authentic reproduction would surely enjoy being patina checkers at antique malls. Creationists who do not want to believe that God created a universe with apparent age are like people who refuse to believe that the trees in the Garden of Eden had growth rings, or that Adam and Eve had navels (omphalos). They object to navels because this would suggest a birthing process rather than special creation.

Meanwhile, the navel gazers miss the bigger fact that God gave Adam and Eve the appearance of age since they were adults even though they never were infants, toddlers, or adolescents first. They strain water before drinking to remove a gnat, but then swallow a camel (Mat 23:24).]

Gen 02:04 **This is the history of the generations of the heavens and of the earth when they were created.** [Gen 02:04a is a recap of the Gen 01:01—02:04a creation account. This recap is similar to the recap statement about Noah that occurs at the very end of Noah's account (Gen 09:06). The next statement begins section Gen 02:04b-25, a focused look at some of the details of the creation week. The focus in Gen 02 is more on the earth, especially the Garden of Eden, as is indicated by phrase "the earth and the heavens" (Gen 02:04b). By contrast, in Gen 01 the focus was more on the heavens, as is indicated by the phrase "heavens and the earth" (Gen 01:01, 02:01).] **In the time that** *YAHVEH* [F] *Elohim* [S]...

[Discussion of the Names "*YAHVEH Elohim*"]

The "*YAHVEH Elohim*" mentioned twenty times in Gen 02—03 are **The "us"** mentioned in Gen 01:26: **THE FATHER** (*YAHVEH*) and *The Son* (*Elohim*). "*YAHVEH*

¹⁶ Wedel, Theodore Otto. *The Mediaeval Attitude Toward Astrology—Particularly in England*. Yale University Press, New Haven, Connecticut, USA, 1920, p. 14.



Elohim” is translated as “LORD God” in the LXX, and “LORD God” is the subject of the plural verb “Let us make ...” (LXX Gen 02:18). Other research suggests that “*YAHVEH Elohim*” refers to THE FATHER and The Son. “*YAHVEH Elohim*” is The “us” or “we” mentioned in Gen 03:22; 11:07; Isa 06:08; 24:15-16; 41:21-23, 26; 43:09; Sol 01:11. *Yahveh The Son* said that *he* created in the beginning as the “first,” and that *he* would be with “The Lasts” (THE FATHER and Son). *The Word* of *YAHVEH* said that *he*, *The Word*, created the vegetation in Eden (Eze 31:01, 09). This, as well as other OT statements, allowed John to write that *The Word* was with God [FATHER and Spirit], and *The Word* was God (Joh 01:01-02).

It has been theorized that Gen 02—03 originally just read “*Elohim*” twenty times, or “*Yahveh*” twenty times, but not as the paired “*YAHVEH Elohim*” as is found in the MT today. Theological liberals say a redactor (editor) added either *Yahveh* or *Elohim* to show that *The Elohim* and *Yahveh* were the same God. Why it is said the redactor would do this is that he was merging a creation account where *Elohim* was *The Creator* with second creation account where *Yahveh* was *The Creator*.

This explanation is not plausible since it does not explain why twenty repetitions of “*YAHVEH Elohim*” are needed between Gen 02:04 and Gen 03:23, while it only took one verse each to show that *YAHVEH* was ELYON (Gen 14:22) and that *YAHVEH* was EL OLAM (Gen 21:33). This explanation also does not explain why only *Elohim* and not *YAHVEH* is mentioned in the segment Gen 03:01b-05.

The best explanation is that Moses wanted to indicate the ultimate agency of THE FATHER, and the intermediate agency of The Son. Moses shows that “*YAHVEH Elohim*” refers to THE FATHER and The Son. Gen 02—03, where “*YAHVEH Elohim*” is mentioned twenty times, is a detailed account mainly of the events on Day Six mentioned in Gen 01:26-31. Moses quoted THE FATHER WHO said, “Let us create” (Gen 01:26). Then Moses said that GOD THE FATHER created humans in HIS OWN image, and then Moses said that God The Son created man in the image of GOD THE FATHER (Gen 01:27). Later, *YAHVEH THE FATHER* said that HE created humans (Gen 06:06-07). THE FATHER and Son, “*YAHVEH Elohim*,” also created the Garden of Eden and interacted with humans until the expulsion from Eden occurred. “*YAHVEH Elohim*” is mentioned twenty times in connection with the Garden of Eden, and much less frequently thereafter. This is why Ezekiel calls Eden “the Garden of [All] The Gods [haElohim]” (Eze 31:09).

David also shows that the names “*YAHVEH Elohim*” (2Sa 07:25) refer to THE FATHER and The Son when he said:

- ✧ ... Elohim [plural noun] went [plural verb] to redeem to himself a people ...” (2Sa 07:23), and
- ✧ “[All] The Gods” (2Sa 07:02, 28).

These passages were written down after David heard that *The Messiah* would be his descendant and would rule on David’s throne forever (2Sa

07:11-29). Thus, David envisioned that **YAHVEH** **THE FATHER** was going to again send *The Son*, not always as *The Malek* **Yahveh**, but eventually as *The God-man Messiah*. **THE FATHER** and *Son* would again redeem a people for themselves. Just as Israel had been saved out of Egypt, *Christians* would be redeemed from lands of darkness (Isa 09:02; Mat 04:16).

That David was Trinitarian can be seen from how he went into the tabernacle to sit before **The Presences** of **YAHVEH** (2Sa 07:18; 1Ch 16:01; 17:16). *yeshua* taught that David was Trinitarian when he said, “David himself, speaking by **The Holy Spirit**, declared: ‘**THE LORD** [**THE FATHER**] said to my *master* [*The Son*]’” (Mat 22:43; Mar 12:36-37; see Psa 110:01). Others also recognized that David was Trinitarian and called him “the man of **[All] The Gods**” (2Ch 08:14; Neh 12:24, 36).

Sennacherib’s officers spoke in Hebrew (2Ki 18:27), and asked how “your **Elohim** [plural noun] would be able [singular verb] to deliver you out of mine hand?” (2Ch 32:15). The officers stated, “How much less shall your **Elohim** [plural noun] **be able** [plural verb] **to deliver** [plural verb] you out of my hand” (2Ch 32:15)! The Chronicler wrote, “Sennacherib’s officers spoke further against ‘**YAHVEH Elohim**’” (2Ch 32:16). These paired names indicate that Sennacherib’s officials were speaking against **THE FATHER** and *Son* mentioned elsewhere in the OT (Pro 30:04).

Jonah referred to **Yahveh** as “**YAHVEH Elohim**” (Jon 04:06), and in the next verse uses another indicator of plurality and calls **Yahveh**, “**[All] The Gods** [**haElohim**]” (Jon 04:07). In Malachi the narrator spoke of “**YAHVEH Elohim**” (Mal 02:16), after **Yahveh** said that **he** is “**Lords**” (the Hebrew here is the regular plural form **Adonim**, not **Adonai**) (Mal 01:06).

For more information on “**YAHVEH Elohim**,” see the “Affinity of MT Plurals in Reference to **Yahveh**” chart in the Hebrew collective nouns chapter. See the same chapter for a discussion of plural collective nouns such as **Adonai** and **Adonim**.]

made the earth and the heavens [This statement merely places this next account in the time frame of the creation week. The statement does not suggest that this is an alternative creation account unrelated to the creation account in Gen 01. The author uses a similar phrase in Gen 05:01 to place the genealogy in the proper time frame]. **Gen 02:05** **No plant of the field was yet on the earth, and no herb of the field had yet sprung up** [Some critics say that Gen 02 is a separate creation account that contradicts Gen 01. The critics say that Gen 01:11-12 teaches that vegetation was growing already on Day Three, while Gen 02:05-06 says that no vegetation was growing even by Day Six. The critic’s assumption that the Gen 02 account starts on Day Six of creation is wrong. The summary statement in Gen 02:04b places the account in the creation week, and the statements in Gen 02:05-06 point specifically to Day Three right after **God** separated the water from the land, but before **God** started to create plants.



The author of Genesis sometimes backtracks in the narrative such as in Gen 35:09-10 where the events of Gen 32:28-29 are recounted. The reason that Moses starts the account of the Garden of Eden here is that otherwise, someone might get the idea that **God** had to uproot vegetation created on Day Three in order to plant garden-variety vegetation on Day Six. Moses was trying to avoid giving the impression that **God** was a bad planner, or that humans were created as an afterthought.], for **YAHVEH** [F] **Elohim** [S] had not caused it to rain on the earth. There was no man to till the ground, **Gen 02:06** but a mist [The same word for “mist” is used in Job 36:27 where the context is definitely meteorological.] went up from the earth, and watered the whole surface of the ground. **Gen 02:07** **YAHVEH** [F] **Elohim** [S] formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. **Gen 02:08** **YAHVEH** [F] **Elohim** [S] had planted a garden eastward, in Eden, and there **he** [F + s] put the man whom **he** [F + s] formed. **Gen 02:09** Out of the ground **YAHVEH** [F] **Elohim** [S] made every tree to grow that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of the Knowledge of Good and Evil. **Gen 02:10** A river went out of Eden to water the garden, and from there it was parted, and became four heads. **Gen 02:11** The name of the first is Pishon—this is the one that flows through the whole land of Havilah, where there is gold; **Gen 02:12** and the gold of that land is good. There is aromatic resin and the onyx stone. **Gen 02:13** The name of the second river is Gihon—the same river that flows through the whole land of Cush. **Gen 02:14** The name of the third river is Hiddekel—this is the one that flows in front of Assyria. The fourth river is the Euphrates [These are all pre-flood place names that were later reapplied to a post-flood geography]. **Gen 02:15** **YAHVEH** [F] **Elohim** [S] took the man, and put him into the Garden of Eden to dress it and to keep it. **Gen 02:16** **YAHVEH** [F] **Elohim** [S] commanded the man, saying, [The FATHER as quoted by *The Malek Yahveh*.] “OF EVERY TREE OF THE GARDEN YOU MAY FREELY EAT; **Gen 02:17** BUT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, YOU SHALL NOT EAT OF IT, FOR IN THE DAY THAT YOU EAT OF IT YOU WILL SURELY DIE” [By having both the Tree of Life and the Tree of the Knowledge of Good and Evil in the midst of the Garden of Eden (Gen 02:09), **God** presented the same choice that Moses presented the Israelites, “Choose life, so that you and your children may live” (Deu 30:19)]. **Gen 02:18** **YAHVEH** [F] **Elohim** [S] said [to *The Son*], “IT IS NOT GOOD THAT THE MAN SHOULD BE ALONE; I [F] WILL MAKE [The LXX has “Let us [F + s] make [plural verb].”] HIM A HELPER SUITABLE FOR HIM” [The statement that an immediately corrected situation is “not good” does not contradict *God's* statement that Day Six was pronounced good at the end of the day (Gen 01:31)]. **Gen 02:19** Out of the ground **YAHVEH** [F] **Elohim** [S] formed [Interpret this verb as “had formed,” since past tense verbs in Hebrew are translated as pluperfect when the context demands it. The animals were created on the same Sixth Day as humans, but the animals were created first and humans later in the day.] every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature, that was its name. **Gen 02:20** The man gave names to

all cattle, and to the birds of the sky, and to every animal of the field, but for man there was not found a helper suitable for him. **Gen 02:21** **YAHVEH** [F] **Elohim** [s] caused a deep sleep to fall on the man, and he slept, and **he** [F + s] [Notice the referent for "**he**" is "**YAHVEH Elohim**" mentioned in Gen 02:21a and 02:22a.] took one of his ribs, and closed up the flesh in its place. **Gen 02:22** **He** [F + s] made the rib that **YAHVEH** [F] **Elohim** [s] had taken from the man, into a woman ["Rib periosteum has a remarkable ability to regenerate bone, perhaps more so than any other bone" (Creation Ex Nihilo 21(4):46-47, Sep-Nov 1999, answersingenesis.org). So Adam did not live out his life lacking a rib. The details of this account suggest that someone had an advanced medical knowledge, and medical history suggests that the "someone" had to be **God**.], and brought her to the man. **Gen 02:23** The man said, "This is now bone of my bones, and flesh of my flesh. She will be called 'Woman,' because she was taken out of Man." [The male is the image and glory of **ELYON**. **EL Shaddai** also made the female in the image of **ELYON**, and the woman is the glory of the man (1Co 11:07).

The situation with Adam alone in the Garden of Eden was "not good" (Gen 02:18). The reason is not that Adam had any inherent flaws, but Adam by himself could not multiply the human species across the earth. Once both a man and woman were created, they were deemed "good" along with the rest of the creation (Gen 01:31).

This is similar to Day Two when **God** created the atmosphere, mainly by controlling water and water vapor. **God** did not deem the work of Day Two "good" since the continents still had to be cleared of water. Then on Day Three, both the water project and plant life were deemed "good." **Gen 02:24** So a man will leave his father and his mother, and will join with his wife, and they will be one [The Hebrew is *echad*.] flesh. **Gen 02:25** They were both naked, the man and his wife, and were not ashamed [By the power of **The Spirit**, Adam and Eve were in complete control of their desires]. **Gen 03:01** Now the serpent was subtler than any animal of the field that **YAHVEH** [F] **Elohim** [s] had made [This is merely stating why Satan chose to possess the snake, rather than, say, a donkey (Num 22:30)]. He said to the woman, "Yes, has **ELOHIM** [F] said, [The **FATHER** as quoted by **The Malek Yahveh**.] 'YOU SHALL NOT EAT OF ANY TREE OF THE GARDEN?'" **Gen 03:02** The woman said to the serpent, "Of the fruit of the trees of the garden we may eat, **Gen 03:03** but of the fruit of the Tree that is in the midst of the garden, **ELOHIM** [F] has said, [The **FATHER** as quoted by **The Malek Yahveh**.] 'YOU SHALL NOT EAT OF IT,' neither shall you touch it, 'LEST YOU DIE.'" [The "neither shall you touch it" is Eve's addition.] **Gen 03:04** The serpent said to the woman, "You will not surely die, **Gen 03:05** for **Elohim** [s] knows that in the day you eat it, your eyes will be opened, and you will be like **Elohim** [F + s] knowing good and evil." [The LXX translators have Satan saying:

... you would be as **Gods**. [The **Trinity**; the Greek is the plural *theoi*.], knowing [plural participle] good and evil" (LXX Gen 03:05b).



The Hebrew is intact since *Elohim* can be translated as in the singular or plural, but usually the text is translated as “*God*.” The LXX translation of “*Gods*” likely preserves the original Trinitarian sense of the Hebrew, because later when Adam and Eve ate of the forbidden fruit, *GOD* said that they had become “like *One* of *us*” (Gen 03:22).

Once the Devil had Eve thinking that *God's* command was unreasonably restrictive, the Devil convinced her that *El Shaddai* purposely misquoted the command of *THE FATHER*. That Adam and Eve would become like *El Shaddai* was logically persuasive to Eve because *The Son* was the image of *GOD* (Col 01:15), and Adam and Eve already were made in *Elohim's* image (Gen 01:27).

Gen 03:06 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit of it, and ate, and she gave some to her husband with her, and he ate [See Isa 11:03; 30:01-02; 58:13-14; 66:02-03 to see how self-willed acts that disregard *Yahveh's* desires are sin]. **Gen 03:07** Both of their eyes were opened, and they knew that they were naked. They sewed fig leaves together, and made themselves aprons.

Gen 03:08 They heard *The Voice* [s] of *YAHVEH* [F] *Elohim* [s] as he [s] [Notice the referent for “*he*” is the “*voice*.” Adam and Eve overheard *The Son* talking to *THE FATHER*.] was walking in the garden in the cool of the day, and the man and his wife hid themselves from *The Presences* of *YAHVEH* [F] *Elohim* [s] among the trees of the garden. **Gen 03:09** *YAHVEH* [F] *Elohim* [s] called to the man [The Son, The Voice (Gen 03:08), is quoting *THE FATHER's* words in this section as *The Son* did elsewhere (Gen 22:15-18).], and said to him, “WHERE ARE YOU?” **Gen 03:10** The man said, “I heard YOUR [F] *voice* [s] in the garden, and I was afraid, because I was naked, and I hid myself.” **Gen 03:11** HE [F] said [The Son is quoting *THE FATHER* (see Gen 03:09).], “WHO TOLD YOU THAT YOU WERE NAKED? HAVE YOU EATEN FROM THE TREE THAT I [F] COMMANDED YOU NOT TO EAT FROM?” **Gen 03:12** The man said, “The woman whom YOU [F] gave to be with me, she gave me of the Tree, and I ate.” **Gen 03:13** *YAHVEH* [F] *Elohim* [s] said to the woman, [The Son is quoting *THE FATHER* (see Gen 03:09).] “WHAT IS THIS YOU HAVE DONE?”

The woman said, “The serpent deceived me, and I ate.” **Gen 03:14** *YAHVEH* [F] *Elohim* [s] said to the serpent, [The Son is quoting *THE FATHER* (see Gen 03:09).] “BECAUSE YOU HAVE DONE THIS, CURSED ARE YOU ABOVE ALL CATTLE, AND ABOVE EVERY ANIMAL OF THE FIELD. ON YOUR BELLY SHALL YOU GO, AND YOU SHALL EAT DUST ALL THE DAYS OF YOUR LIFE. [These words may be directed to Satan and his demons as well as to the snake. What this means is that demons would need to beg to possess higher life forms such as pigs (Mat 08:31). So by default Satan is *Beelzebub*, meaning “lord of the flies” (Mat 10:25). *Baalzebub* is a false god mentioned in the OT (2Ki 01:02-16). In Syriac, *Beelzebub* means “lord of dung” (ISBE).]

There may be a connection between Gen 03:14 and the two fossil snake species *Pachyrhachis problematicus* and *Haasiophis terrasanctus*. These snakes have two small front and hind limbs that, curiously, are too small in relation to the animal's body to have any locomotor function. **Gen 03:15** I [F] WILL PUT

ENMITY BETWEEN YOU AND THE WOMAN, AND BETWEEN YOUR OFFSPRING [El Shaddai slighted Satan by speaking to him as though he were a snake, and as though Satan's offspring, demons and unbelievers, were to be "a brood of vipers" (Mat 03:07).] AND HER offspring [s] ["Offspring" is singular. El Shaddai would be both true God and true man]. He [s] WILL CRUSH YOUR HEAD [Bones would be broken, leaving Satan in a permanently debilitated state without an absolute victory over the forces of good.]

It is not theologically anachronistic to think that Moses wrote Genesis. Some, however, have the silly notion that the belief in the existence of demons was first thought up by Zoroaster at a much later date. Even Animists believe in evil spirits, and anyone like Moses who contemplated monotheism would naturally conclude that demons were the power behind false gods.

Moses knew of demons (Deu 32:17; see also Psa 106:37), and he knew of a fiery hell (Deu 32:22), and he knew that human spirits go to hell (Num 16:22; 27:16). Peter understood from Moses that the Sodomites continue to suffer in hell, so apparently Moses did not teach the notion of "soul sleep" (2Pe 02:09). Job, who likely was a contemporary of the patriarchs, believed in the spirit of humans (Job 12:10).], AND YOU [Satan] WILL STRIKE his [s] HEEL." [See the discussion on Gen 03:15 in the Trinitarian proofs appendix. A snakebite means that no bones would be broken, leaving the impression that upon resurrection, the son would be completely whole (Heb 11:17-19). The fangs and fang wounds remind one of the nails and nail wounds involved in the crucifixion (Psa 022:16).]

Many perish eternally through the gateway of mortal death, but a few are saved through the death of "the offspring." Similarly, the Floodwater drowned many but at the same time the Floodwater saved a few by lifting the ark (1Pe 03:20-21). The waters of the Red Sea saved the Israelites but drown Pharaoh's army (1Co 10:02).

A similar passage that speaks of Yahveh's salvation and of snakes biting horse hooves is Gen 49:17-19. The reference to the heel in Gen 03:15 and Gen 25:26 reminds one of the proverbial Achilles' tendon of Greek mythology.]

Gen 03:16 To the woman HE [F] said, [The Son is quoting THE FATHER (see Gen 03:09).] "I [F] WILL GREATLY MULTIPLY YOUR PAIN IN CHILDBIRTH. IN PAIN YOU WILL BRING FORTH CHILDREN. YOU WILL DESIRE [The root is the Hebrew word: tashukah.] YOUR HUSBAND, AND HE WILL LEAD YOU [The root is the Hebrew word: mashal. The verb tashukah is found in Gen 03:16; 04:07, and Sol 07:11. Sol 07:11 reads: "I belong to my lover, and he desires [tashukah] me." The pair of words tashukah and mashal are used here in Gen 03:16 and in Gen 04:07. See 1Pe 03:01, 1Co 07:33-34 and other passages on marriage]. **Gen 03:17** To Adam HE [F] said, [The Son is quoting THE FATHER (see Gen 03:09).] "BECAUSE YOU HAVE LISTENED TO YOUR WIFE'S VOICE, AND HAVE EATEN OF THE TREE, OF THAT I [F] COMMANDED YOU, SAYING, 'YOU SHALL NOT EAT OF IT,' CURSED IS THE GROUND FOR YOUR SAKE [Though the sin was done by conspiracy, God still holds each person responsible for his sin (Deu 24:16)].



IN TOIL YOU WILL EAT OF IT ALL THE DAYS OF YOUR LIFE. **Gen 03:18** THORNS ALSO AND THISTLES WILL IT BRING FORTH TO YOU, AND YOU WILL EAT THE HERB OF THE FIELD. **Gen 03:19** BY THE SWEAT OF YOUR FACE WILL YOU EAT BREAD UNTIL YOU RETURN TO THE GROUND, FOR OUT OF IT YOU WERE TAKEN. FOR YOU ARE DUST, AND TO DUST YOU SHALL RETURN.” **Gen 03:20**

The man called his wife Eve, because she was the mother of all living. **Gen 03:21**

YAHVEH [F] Elohim [s] made coats of skins for Adam and for his wife, and clothed them

[Sin led to the first animals being killed to cover human shame, and this became part of the logic behind sacrifices]. **Gen 03:22** **YAHVEH [F] Elohim [s]** said,

“BEHOLD, THE MAN HAS BECOME LIKE **one [F or S]** [“One” is a generic, indefinite reference to **THE FATHER or Son.**] OF **us [F + S]** [**The “us”** indicates that the combination “**YAHVEH Elohim**” refers to two persons from whom a third, **The**

Ruach, proceeds. See the discussion on how **THE FATHER** and **Son** are indicated by the words “**YAHVEH Elohim**” at Gen 02:04b in Genesis Read Trinitarian.],

KNOWING GOOD AND EVIL [Compare 2Sa 14:17]. NOW, LEST HE PUT FORTH HIS HAND, AND ALSO TAKE OF THE TREE OF LIFE, AND EAT, AND LIVE FOREVER. **Gen 03:23** So **YAHVEH [F] Elohim [s]**

sent him forth from the Garden of Eden, to till the ground from whence he was taken. **Gen 03:24** So **he [F + S]** [Notice the referent for “**he**” is

“**YAHVEH Elohim**”] drove out the man, and **he [F + S]** [Notice the referent for “**he**” is “**YAHVEH Elohim**”] placed cherubs at the east of the garden of Eden, and

the flame of a sword that turned every way, to guard the way to the Tree of Life [The Tree of Life was probably destroyed by the Flood, if not sooner]. **Gen 04:01**

The man knew Eve his wife. She conceived, and gave birth to Cain, and said, “I have gotten a man [Eve used the word “man” because likely there was no

word for “baby” or “boy” just yet.] with **YAHVEH’S [F] help.**” [Eve expressed a parallel thought in Gen 04:25. Here Eve credits **ELYON** for allowing her to be

the mother of all the living though they had sinned and deserved immediate death. Cain was the fulfillment of the promise that Eve would have offspring

(Gen 03:14-16; 20). By mentioning **YAHVEH’S** help, Eve was acknowledging that Cain was born not in an ordinary way, but was born in fulfillment of

promises just like Isaac would be. (Gal 04:29).

There is a possibility that Eve spoke a double accusative here, “I have gotten **a man, Yahveh**.” This translation assumes that Eve knew **The Son, The**

coming **Messiah (“the offspring”)** promised in Gen 03:15 would be **Yahveh The Son**. This, however, is unlikely since the patriarchs and Moses did not know

The Son’s Name was **Yahveh** until the Mount Sinai episode (Exo 06:03).

The parallel between Gen 04:01 and 04:25 suggests that **GOD** helped in both cases, and that is how Gen 04:01 ought to be translated. Besides,

lexicons show that the Hebrew letters **Aleph Tav** can form a preposition meaning “with the help of,” as well as the common direct object marker. The

idea of **YAHVEH** helping with pregnancy and childbirth is common (Gen 04:01; 16:02; 18:10, 14; 21:06; 25:21-23; 30:01-22; 33:05 and the like). **Gen 04:02** Again

she gave birth, to Cain’s brother Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground. **Gen 04:03** As time passed, it happened that Cain brought an

offering to **YAHVEH [F]** from the fruit of the ground. **Gen 04:04** Abel also brought

some of the firstborn of his flock and of the fat of it. YAHVEH [F] respected Abel and his offering, **Gen 04:05** but he did not respect Cain and his offering [GOD accepted Abel's sacrifice because his offering up firstlings showed his faith (Exo 23:18-19; Isa 01:11; 43:24; Rom 04:05). Cain did not have faith, and therefore, Cain did not bother to select the first fruits as an offering, but only brought mediocre fruits]. Cain was very angry, and the expression on his face fell. **Gen 04:06** YAHVEH [F] said to Cain, "WHY ARE YOU ANGRY? WHY HAS THE EXPRESSION OF YOUR FACE FALLEN? **Gen 04:07** IF YOU DO WELL, WILL IT NOT BE LIFTED UP? [ELYON attempted to redirect Cain toward good and away from evil.] IF YOU DO NOT DO WELL, SIN CROUCHES AT THE DOOR. IT DESIRES [Hebrew root: *tashukah*] YOU, BUT YOU MUST MANAGE [Hebrew root: *marshal*] IT" [Compare the parallel construction in **Gen 03:16**]. **Gen 04:08** Cain said to Abel, his brother, "Let us go into the field." It happened, when they were in the field, that Cain rose up against Abel, his brother, and killed him [Cain would rather kill his brother than sacrifice first fruits to GOD]. **Gen 04:09** YAHVEH [F] said to Cain, "WHERE IS ABEL, YOUR BROTHER?" He said, "I do not know. Am I my brother's keeper?" **Gen 04:10** YAHVEH [F] said, "WHAT HAVE YOU DONE? THE VOICE OF YOUR BROTHER'S BLOOD CRIES TO ME FROM THE GROUND. **Gen 04:11** NOW YOU ARE CURSED BECAUSE OF THE GROUND THAT HAS OPENED ITS MOUTH TO RECEIVE YOUR BROTHER'S BLOOD FROM YOUR HAND. **Gen 04:12** FROM NOW ON, WHEN YOU TILL THE GROUND, IT WILL NOT YIELD ITS STRENGTH TO YOU. YOU SHALL BE A FUGITIVE AND A WANDERER IN THE EARTH." **Gen 04:13** Cain said to YAHVEH [F], "My punishment is greater than I can bear. **Gen 04:14** Behold, you have driven me out this day from the surface of the ground. I will be hidden from YOUR [F] Presences [S + HS] [See the note about The Presences on Gen 06:02.], and I will be a fugitive and a wanderer in the earth. It will happen that whoever finds me will kill me." **Gen 04:15** YAHVEH [F] said to him, "THEREFORE, WHOEVER SLAYS CAIN, VENGEANCE WILL BE TAKEN ON HIM SEVENFOLD." YAHVEH [F] appointed a sign for Cain, lest any finding him should strike him. **Gen 04:16** Cain went out from The Presences [S + HS] of YAHVEH [F], and dwelt in the land of Nod, on the east of Eden. [This section is omitted since there are no references to Yahveh (Gen 04:17-24).] **Gen 04:25** Adam knew his wife again. She gave birth to a son, and named him Seth. For, she said, "ELOHIM [F] [This section is the first account where El Shaddai appeared in a savior role that is related to a prior appearance of ELYON. Eve here gives credit to El Shaddai since Seth's birth was according to the El Shaddai's blessing (Gen 01:28-30), and according to the Proto-Gospel (Gen 03:16) since Seth was an ancestor of Yeshua (Luk 03:38).] has appointed me another child instead of Abel, for Cain killed him." **Gen 04:26** There was also born a son to Seth, and he named him Enosh. Then men began to call on YAHVEH'S [F] Name [When YAHVEH could no longer countenance the sin of humanity, HE distanced HIMSELF from them so as not to destroy them immediately (Exo 33:03, 05). So now humanity had to call upon YAHVEH's Name rather than just visit with YAHVEH personally]. **Gen 05:01** This is the book of the generations of Adam. In the day that Elohim [S] created man, he [S] made him in ELOHIM'S [F] likeness [Gen 05:01 is a summary statement similar to Gen 02:04]. **Gen 05:02** He [S] created them male and female, and blessed them, and called their name



“Adam” [“Adam” means “man,” “mankind,” and is Adam’s proper name. Likewise, The Trinity is known by the Name, Yahveh, but also individual persons of The Trinity can be called Yahveh according to El Shaddai (Exo 06:02-03).], in the day when they were created. Gen 05:03 Adam lived one hundred thirty years, and became the father of a son in his own likeness, after his image [Compare to Gen 01:26 and 05:01.], and named him Seth. [This section is omitted since there is no mention of Yahveh (Gen 05:04-21).] Gen 05:22 Three hundred years after becoming the father of Methuselah, as well as fathering other sons and daughters, Enoch walked with [All] The Elohim [τ] [The Hebrew is haElohim. See the Hebrew collective nouns chapter for more info on haElohim]. Gen 05:23 All the days of Enoch were three hundred sixty-five years. Gen 05:24 Enoch walked with [All] The Elohim [τ] [The Hebrew is haElohim.], and he [Enoch] was not, for Elohim [τ] took him [Enoch]. [This section (Gen 05:25-32) is omitted since there is no mention of Yahveh except the YAHVEH[F] in Gen 05:29.]

The Flood Account

[Enter The Trinity]

Gen 06:01 It happened, when men began to multiply on the surface of the ground, and daughters were born to them, Gen 06:02 that [All] The Gods [τ] [The Hebrew is haElohim.] sons [Adam was a “son of God” (Luk 03:38). Sons of haElohim were those who did not leave YAHVEH’s Presences (Gen 04:14) and were Yahvists (Gen 04:26; Hos 01:10).] saw that men’s daughters [Daughters of men were Cain’s progeny who left YAHVEH’s Presences (Gen 04:14, 16).] were beautiful, and they took for themselves wives of all that they chose [Cain wandered east of Eden into the Land of Nod. *Nod* means “wander” in Hebrew. Cain’s progeny had the tendency to murder males, and this left a surplus of women (Gen 04:08; 04:23-24; 06:10; compare 12:11-12). This surplus attracted believing men to become unequally yoked with unbelieving women, probably in polygamous relationships (Gen 04:19; 26:34-35; 27:46; Exo 34:16; Isa 03:25 – 04:01; 2Co 06:14).]

When the people became more numerous, Cain’s descendents east of Eden began to intermarry with the sons of God north, south and west of Eden. This is one reason why God wanted to keep the people groups separate in Gen 11 through language, sea and mountain barriers (Act 17:26). If one culture was caught up in sinful ideas and practices, perhaps the culture would self-correct before spreading the evil to every direction of the compass].

[Enter ELYON]

Gen 06:03 YAHVEH [F] said, "My [F] Ruach [HS] WILL NOT STRIVE WITH HUMANKIND FOREVER, BECAUSE HE [humanity] ALSO IS FLESH; YET WILL HIS [humanity] DAYS BE ONE HUNDRED TWENTY YEARS" [This may mean that Noah was given 120 years to build the ark, or that the life expectancy of humans would be reduced to 120 years. Later, life expectancy was reduced to between seventy and eighty (Psa 090:10; see also Job 14:05; Psa 031:15)]. Gen 06:04 The Nephilim [Nephilim means "strong ones" rather than "product of untimely birth," as is pointed out in the TWOT).] were in the earth in those days, and also after that, when the sons of [All] The Elohim [T] [The Hebrew is haElohim.] came to men's daughters. They bore children to them. The same were the mighty men who were of old, men of renown. [Renowned specifically for their evil and violence, as is discussed in the next verses. In these sections the author of Genesis is giving social and spiritual reasons why humanity became corrupt. Since sufficient evidence is given for a common sense interpretation, one should not resort to a mythical interpretation.]

The apocryphal version has it that the "sons of god" were angels who had sex with women, producing grotesque, gargoyle-like offspring called Nephilim. St. Clair-Tisdall explains that this interpretation was derived from a faulty Hebrew etymological study, and a Babylonian myth that the Jews heard during their exile in Babylon.¹⁷

The mythical interpretation is contradicted by the statement that the Nephilim existed both before and after Elohim's sons took unbelieving wives, specifically: "The Nephilim were on the earth in those days, and also afterward when the" Yahvists and unbelievers intermarried and had children (Gen 06:04).

The Nephilim are not necessarily even the offspring of the marriages between Yahvists and unbelievers. The Nephilim may have had both Yahvist mother and fathers, or their parents may have been descendants of Cain.] Gen 06:05

YAHVEH [F] saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen 06:06

YAHVEH [F] was sorry that HE [F] had made man on the earth, and it grieved HIM [F] in HIS [F] heart. Gen 06:07 YAHVEH [F] said, "I [F] WILL DESTROY MAN WHOM I [F] HAVE CREATED FROM THE SURFACE OF THE GROUND; MAN, ALONG WITH ANIMALS, CREEPING THINGS, AND BIRDS OF THE SKY, FOR I [F] AM SORRY THAT I [F] HAVE MADE THEM" Gen 06:08 Noah, however, found favor in YAHVEH'S [F] eyes.

¹⁷ Reference Gen 06:04: St. Clair-Tisdall, William. *The Original Sources of the Qur'an*. Society for Promoting Christian Knowledge (SPCK), E. S. Gorham, New York, 1905, Chapter III. "Influence of Sabian and Jewish Ideas and Practices" (online version).



[Enter The Trinity]

Gen 06:09 This is the history of the generations of Noah. Noah was a righteous man, blameless among the people of his time. Noah walked with [All] The Elohim [†] [The Hebrew is haElohim]. Gen 06:10 Noah became the father of three sons: Shem, Ham, and Japheth. Gen 06:11 The earth was corrupt before [All] The Elohim [†] [The Hebrew is haElohim], and the earth was filled with violence.

[Enter El Shaddai]

[El Shaddai] enters with a savior role. Water would be the means of death to those perishing, but salvation for those who believed God's warning. They would be saved by water raising the ark. Note how Gen 06:11-12 are a summation of what happened before, marking the beginning of a new section. In Genesis, the reason that both ELYON and El Shaddai appear with a similar message and oaths is to show the resolve of The Trinity in the matter at hand (Gen 41:32). Also, humans would more readily believe two or three witnesses than one (Gal 01:08).] Gen 06:12 Elohim [s] saw the earth, and saw that it was corrupt, for all flesh had corrupted their way on the earth. Gen 06:13

Elohim [s] said to Noah, "The end of all flesh has come before me [s], for the earth is filled with violence through them. Behold, I [s] will destroy them with the earth. Gen 06:14 Make an ark of gopher wood. You shall make rooms in the ark, and shall seal it inside and outside with pitch. Gen 06:15 This is how you shall make it. The length of the ark will be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits

[For a long time those who doubted the Bible said such an ark made out of wood would not float intact. However, the Chinese had treasure *junks* (pronounced "jungk") 400-feet long and 150-feet wide during the Yuan dynasty (1271-1368 AD). In 1962, a 36-foot long rudderpost of a treasure ship perhaps 500-feet long was excavated in the ruins of one of the Ming boatyards in Nanjing. By contrast, Columbus' largest ship, the Santa Maria, was only 90 feet long by 30 feet wide]. Gen 06:16

You shall make a roof in the ark, and to a cubit shall you finish it upward. You shall set the door of the ark in the side of it. You shall make it with lower, second, and third levels. Gen 06:17 I [s], even, I [s] [El Shaddai], not ELYON, actually

brought the flood waters, so the water would become a means of salvation to some (compare Gen 08:21, 09:11). This is similar to how when El Shaddai rained down brimstone from YAHVEH. He aimed the brimstone's landfall so that it spared one town to save Lot and his family. (Gen 19:24).] do bring the

flood of waters on this earth, to destroy all flesh having the breath of life from under the sky. Everything that is in the earth will die. Gen 06:18 I [s], however,

will establish my [s] covenant with you. You shall come into the ark, you, your sons, your wife, and your sons' wives with you. Gen 06:19 Of every living thing of all flesh, you shall bring two of every sort into the ark, to keep them alive with

you. They shall be male and female. **Gen 06:20** Of the birds after their kind, of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come to you, to keep them alive. **Gen 06:21** Take with you of all food that is eaten, and gather it to you, and it will be for food for you, and for them.” **Gen 06:22** **Thus Noah did according to all that Elohim [s] commanded him, so he did.**

[Enter *ELYON*]

Gen 07:01 YAHVEH [F] **said to Noah,** “COME WITH ALL OF YOUR HOUSEHOLD INTO THE ARK, FOR I [F] HAVE SEEN YOUR RIGHTEOUSNESS BEFORE ME [F] IN THIS GENERATION. **Gen 07:02** You shall take seven pairs of every clean animal with you, the male and his female. OF THE ANIMALS THAT ARE NOT CLEAN, TAKE TWO, THE MALE AND HIS FEMALE. **Gen 07:03** ALSO OF THE BIRDS OF THE SKY, SEVEN AND SEVEN, MALE AND FEMALE, TO KEEP SEED ALIVE ON THE SURFACE OF ALL THE EARTH. **Gen 07:04** IN SEVEN DAYS, I [F] WILL CAUSE IT TO RAIN ON THE EARTH FOR FORTY DAYS AND FORTY NIGHTS. EVERY LIVING THING THAT I [F] HAVE MADE, I [F] WILL DESTROY FROM THE SURFACE OF THE GROUND.” **Gen 07:05** **Noah did everything that YAHVEH [F] commanded him.** [This section is omitted since there is no mention of *Yahveh* (Gen 07:06-07).] **Gen 07:08** **Clean animals, animals that are not clean, birds, and everything that creeps on the ground** **Gen 07:09** **went by pairs to Noah into the ark, male and female, as Elohim [s] commanded Noah** [Commands in Gen 06:11-22]. [This section is omitted since there is no mention of *Yahveh* (Gen 07:10-15).] **Gen 07:16** **Those who went in, went in male and female of all flesh, as ELOHIM [F] commanded him** [Gen 07:01-05], and YAHVEH [F] **shut him in** [That *El Shaddai* (The Son) commanded, and *ELYON* (THE FATHER) shut Noah in, shows joint action like that suggested by the paired words “YAHVEH Elohim” of Gen 02—03]. [This section is omitted since there is no mention of *Yahveh* (Gen 07:17-19).] **Gen 07:20** **The waters prevailed more than twenty feet over the summits, and the mountains were covered** [Noah knew the water was at least twenty feet over the mountaintops since the Ark did not strike any mountains. The draught of the forty-five foot high, flat bottom, barge-like Ark may have been twenty feet, leaving twenty-five feet of the Ark’s sides to deflect waves]. [This section is omitted since there is no mention of *Yahveh* (Gen 07:21-24).]

[Enter *El Shaddai* in a Savior Role]

Gen 08:01 *Elohim [s]* **remembered Noah, all the animals, and all the cattle that were with him in the ark, and Elohim [s] made a wind to pass over the earth. The waters subsided.** [This section is omitted since there is no mention of *Yahveh* (Gen 08:02—14).] **Gen 08:15** *Elohim [s]* **spoke to Noah, saying,** **Gen 08:16** “Go forth from the ark, you, and your wife, and your sons, and your sons’ wives with you. **Gen 08:17** Bring forth with you every living thing that is with you of all flesh, including birds, cattle, and every creeping thing that creeps on the earth;



that they may breed abundantly in the earth, and be fruitful, and multiply on the earth.” **Gen 08:18** Noah went forth, with his sons, his wife, and his sons’ wives with him. **Gen 08:19** Every animal, every creeping thing, and every bird, whatever moves on the earth, after their families, went forth out of the ark.

[Enter *ELYON*]

Gen 08:20 Noah built an altar to YAHVEH [F], and took of every clean animal, and of every clean bird, and offered burnt offerings on the altar. **Gen 08:21** YAHVEH [F] smelled the sweet savor. YAHVEH [F] [We find that *ELYON* opens the Flood account determined to destroy humankind (Gen 06:05-08). *El Shaddai* then saved Noah and his family, and *ELYON* now closes the section by deciding never to destroy humankind with a flood again.] said in HIS [F] heart [*ELYON* said that HE swore this in Isa 54:09.], “I [F] WILL NOT AGAIN CURSE THE GROUND ANY MORE FOR MAN’S SAKE, BECAUSE THE IMAGINATION OF MAN’S HEART IS EVIL FROM HIS YOUTH; NEITHER WILL I [F] EVER AGAIN STRIKE EVERYTHING LIVING, AS I [F] HAVE DONE. **Gen 08:22** WHILE THE EARTH REMAINS [This allusion to The Last Day suggests that even Antediluvians had eschatological doctrine. Enoch was an Antediluvian prophet similar to Elijah in that both were bodily translated into heaven without dying first (Gen 05:24; Heb 11:05). Jude says that Enoch prophesied about The Last Day (Jud 01:14-15).], SEED TIME AND HARVEST, AND COLD AND HEAT, AND SUMMER AND WINTER, AND DAY AND NIGHT SHALL NOT CEASE.” **Gen 09:01** ELOHIM [F] blessed Noah and his sons, and said to them, “BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH. **Gen 09:02** THE FEAR OF YOU AND THE DREAD OF YOU WILL BE ON EVERY ANIMAL OF THE EARTH, AND ON EVERY BIRD OF THE SKY. EVERYTHING THAT THE GROUND TEEMS WITH, AND ALL THE FISH OF THE SEA ARE DELIVERED INTO YOUR HAND. **Gen 09:03** EVERY MOVING THING THAT LIVES WILL BE FOOD FOR YOU. AS THE GREEN HERB, I [F] HAVE GIVEN EVERYTHING TO YOU, **Gen 09:04** EXCEPT FLESH WITH THE LIFE OF IT, THE BLOOD OF IT, YOU SHALL NOT EAT. **Gen 09:05** I [F] WILL SURELY REQUIRE YOUR BLOOD OF YOUR LIVES. AT THE HAND OF EVERY ANIMAL I [F] WILL REQUIRE IT. AT THE HAND OF MAN, EVEN AT THE HAND OF EVERY MAN’S BROTHER, I [F] WILL REQUIRE THE LIFE OF MAN. **Gen 09:06** WHOEVER SHEDS MAN’S BLOOD, BY MAN WILL HIS BLOOD BE SHED MAN, FOR IN THE IMAGE OF *Elohim* [s] MADE he [s] MAN [Using third-person speech, *ELYON* here spoke of *El Shaddai*. Murder is also a crime against *God*]. **Gen 09:07** BE FRUITFUL, AND MULTIPLY. BRING FORTH ABUNDANTLY IN THE EARTH, AND MULTIPLY IN IT” [This is similar to where *God* promised to bless Abraham’s family because of his sacrifice (Gen 22:16-18)].

[Enter *El Shaddai*]

Gen 09:08 *Elohim* [s] spoke to Noah [The wording here suggests the entrance of a second divine figure after *ELYON* concluded HIS remarks.] and to his sons with him, saying, **Gen 09:09** “As for me [s] [The Son differentiated his covenant from *ELYON*’s blessing, as he did later in Exo 06:04 where *El Shaddai* said, “I also established my covenant ...” The Malek *Yahveh* also mentioned his Gen 17

covenant in Jdg. 02:01-04.], behold, I [S] establish my [S] covenant with you, and with your offspring after you, **Gen 09:10** and with every living creature that is with you: the birds, the cattle, and every animal of the earth with you. Of all that go out of the ark, even every animal of the earth. **Gen 09:11** I [S] will establish my [S] covenant with you; neither will all flesh be cut off any more by the waters of the flood; neither will there any more be a flood to destroy the earth.” **Gen 09:12**

Elohim [S] **said**, “This is the token of the covenant that I [S] make between me [S] and you and every living creature that is with you, for perpetual generations. **Gen 09:13** I [S] set my [S] rainbow in the cloud, and it will be for a sign of a covenant between me [S] and the earth. **Gen 09:14** It will happen, when I [S] bring a cloud over the earth, that the rainbow will be seen in the cloud. **Gen 09:15** I [S] will remember my [S] covenant, that is between me [S] and you and every living creature of all flesh, and the waters will no more become a flood to destroy all flesh. **Gen 09:16** The rainbow will be in the cloud. I [S] will look at it that I [S] may remember the everlasting covenant between Elohim [S] and every living creature of all flesh that is on the earth.” **Gen 09:17** Elohim [S] **said to Noah**, “This is the token of the covenant that I [S] have established between me [S] and all flesh that is on the earth.” [This section is omitted since there is no mention of **Yahveh**

(Gen 09:18-25).] **Gen 09:26** He [Noah] **said**, “Blessed be YAHVEH [F], THE ELOHIM [F] of Shem [ELYON was known in the ancient Near East to Semites like Abram, Balaam, Melchizedek, but perhaps was not widely known or believed by Japhethites or Canaanites]. Let Canaan be his servant. **Gen 09:27** Elohim [S],

enlarge Japheth! Let him dwell in the tents of Shem. Let Canaan be his servant.” [This section (Gen 09:28–10:32) is omitted since there is no

reference to **Yahveh** except the two mentions of YAHVEH [F] in Gen 10:09.] **Gen 11:01**

The whole earth had one [The Hebrew is *echad*, meaning “one.”] language of a few [*Echadim* can mean “one,” but when *Echadim* is modifying a plural noun, it should be translated “a few” (Gen 27:44; 29:20; Dan 11:20). This is similar to *payam*, which in the singular means, “time,” but in the dual (plural) form means “twice”.] dialects [Literally, the Hebrew means “words,” but the context suggests that “dialects” is meant]. **Gen 11:02** It happened, as they

journeyed east, that they found a plain in the land of Shinar, and they lived there. **Gen 11:03** They said one to another, “Come, let us make brick, and burn them thoroughly.” They had brick for stone, and they used tar for mortar. **Gen 11:04**

They said, “Come, let us build us a city, and a tower, whose top reaches to the sky, and let us make us a name; lest we be scattered abroad on the surface of the whole earth.”

[Enter YAHVEH]

Gen 11:05 YAHVEH [F] came down to see the city and the tower that the children of men built. **Gen 11:06** YAHVEH [F] **said**, “BEHOLD, THEY ARE ONE PEOPLE, AND THEY HAVE ALL ONE LANGUAGE, AND THIS IS WHAT THEY BEGIN TO DO. NOW NOTHING WILL BE WITHHELD FROM THEM THAT THEY INTEND TO DO. **Gen 11:07** COME! [“Come” is a *qal*, imperative,



masculine singular. The singular imperative can be used to address one or more persons, meaning that THE FATHER probably was addressing The Son and The Spirit. The Trinity went to view the Tower of Babel just as The Trinity went to visit Abraham and then Sodom (Gen 18 – 19).

Another proof that the singular imperative “come” can address plural persons is found in Gen 11:03, 04. There, the “they” (the Babelites) twice used the same singular imperative verb form (“come”) to command “us” (the other Babelites).] Let us [T] go down, AND THERE CONFUSE THEIR LANGUAGE THAT THEY MAY NOT UNDERSTAND ONE ANOTHER’S SPEECH.” Gen 11:08 So YAHVEH [F] scattered them abroad from there on the surface of all the earth. They stopped building the city. Gen 11:09 So the name of it was called Babel, because YAHVEH [F] confused the language of all the earth, there. From there, YAHVEH [F] scattered them abroad on the surface of all the earth [See Act 17:26]. [This section is omitted since there is no mention of Yahveh (Gen 11:10-31).] Gen 11:32 The days of Terah were two hundred five years. Terah died in Haran [Abraham said, “When Gods, they caused me to wander from my father’s house ...” (Gen 20:13). So in Gen 12:01-07 when God appeared to Abraham twice in regard to leaving his father’s household, we should expect to find at least two persons of The Trinity. A perusal of this section reveals that Gen 12:01-07 does indeed follow the pattern found in the rest of Genesis: that THE FATHER appears and makes a promise (Gen 12:01), and then later The Son appears and makes a similar promise (Gen 12:07).] Gen 12:01 Now YAHVEH [F] said to Abram, “GET OUT OF YOUR COUNTRY, AND FROM YOUR RELATIVES, AND FROM YOUR FATHER’S HOUSE, TO THE LAND THAT I [F] WILL SHOW YOU. Gen 12:02 I [F] WILL MAKE OF YOU A GREAT NATION. I [F] WILL BLESS YOU, AND MAKE YOUR NAME GREAT. YOU WILL BE A BLESSING. Gen 12:03 I [F] WILL BLESS THOSE WHO BLESS YOU, AND I [F] WILL CURSE HIM WHO CURSES YOU. IN YOU WILL ALL OF THE FAMILIES OF THE EARTH BE BLESSED.” Gen 12:04 So Abram went, as YAHVEH [F] had spoken to him. [This section is omitted since there are no references to Yahveh (Gen 12:04b-05).] Gen 12:06 Abram passed through the land [Canaan] to the place of Shechem, to the oak of Moreh. The Canaanite was then in the land. Gen 12:07 yahveh [S] appeared to Abram, and said [Only the narrator, Moses, knew that the divine person in this section, The Son, is Yahveh. See the note on Gen 11:32 which says Gen 12:07 is the second in a pair of appearances.], “To your descendants [The Hebrew has the singular form “seed,” here translated as “descendants.”] I [S] will give this land.” He built an altar there to yahveh [S], who [S] appeared to him. Gen 12:08 He left from there to the mountain on the east of Bethel [See the notes on Gen 28:19 and 35:15.], and pitched his tent, having Bethel on the west, and Ai on the east. There he built an altar to YAHVEH [F], and called on the Name of YAHVEH [F]. [This section (Gen 12:09 – 13:12) is omitted since there are no references to Yahveh except to YAHVEH [F] (Gen 12:17; 13:04, 10 (twice).] Gen 13:13 Now the men of Sodom were exceedingly wicked and sinners against YAHVEH [F] [Notice this verse citation is a double “13.” Most 13:13 citations in the OT refer to donkeys, or persons or events that were negatively stereotyped in the eyes of Medieval or

Renaissance-era copyists who numbered the OT]. [This section (Gen 13:14–14:17) is omitted since there are no references to **Yahveh** except to **YAHVEH** (F) (Gen 13:14, 18).] **Gen 14:18** **Melchizedek king of Salem** brought forth bread and wine—and he was priest of **EL ELYON** (F). **Gen 14:19** He blessed him, and said, “Blessed be Abram of **EL ELYON** (F), possessor of heaven and earth.” **Gen 14:20** Blessed be **EL ELYON** (F), WHO (F) has delivered your enemies into your hand.” Abram gave him a tenth of all. **Gen 14:21** The king of Sodom said to Abram, “Give me the people, and take the goods to yourself.” **Gen 14:22** Abram said to the king of Sodom, “I have lifted up my hand to **YAHVEH, EL ELYON** (F), possessor of heaven and earth. [This section (Gen 14:23–24) is omitted since there are no references to **Yahveh**.]

[Enter **ELYON** and **El Shaddai**]

Gen 15:01 After these things *The Word* [S] [Evidently, both **THE FATHER** and *The Son* appeared to Abraham just as “they” had appeared and caused Abraham to become a “wandering Aramean” (Gen 20:13; see the MT plurals appendix concerning Gen 20:13). Here, however, *The Son* is speaking, perhaps representing **THE FATHER**.] of **YAHVEH** (F) came to Abram in a vision, saying [*The Son* was quoting **THE FATHER**.], “Do not be afraid, Abram. I [S] am your shield, your exceedingly great reward.” **Gen 15:02** Abram said, “My LORD (F), **YAHVEH** (F), what will YOU (F) give me, seeing I go childless, and he who will inherit my estate is Eliezer of Damascus?” **Gen 15:03** Abram said, “Behold, to me YOU (F) have given no seed, and, behold, one born in my house is my heir.” **Gen 15:04** Behold, *The Word* [S] of **YAHVEH** (F) came to him, saying, [*The Son* was quoting **THE FATHER**.] “This man will not be your heir, but he who will come forth out of your own body will be your heir” [see Gen 21:01]. **Gen 15:05** **YAHVEH** (F) brought him outside, and said, “LOOK NOW TOWARD THE SKY, AND COUNT THE STARS, IF YOU ARE ABLE TO COUNT THEM.” He said to Abram, “SO SHALL YOUR SEED BE.” **Gen 15:06** He believed in **YAHVEH** (F), and HE (F) reckoned it to him for righteousness. **Gen 15:07** HE (F) said to him, “I (F) AM **YAHVEH** (F) [Only **ELYON** introduced HIMSELF with “I am **YAHVEH**” (Gen 15:07; 28:13), that is, until Exo 06:02 where **El Shaddai** also said, “I am *yahveh*.” **El Shaddai** introduced himself with other epithets such as “I am **El Shaddai**” (Gen 17:01), “I am the **El** of Bethel” (Gen 31:13), and “I am **Elohim**” (Gen 35:11).] WHO (F) BROUGHT YOU OUT OF UR OF THE CHALDEES, TO GIVE YOU THIS LAND TO INHERIT IT.” **Gen 15:08** He said, “MY LORD (F), **YAHVEH** (F), how will I know that I will inherit it?” **Gen 15:09** HE (F) said to him, “BRING ME (F) A HEIFER THREE YEARS OLD, A FEMALE GOAT THREE YEARS OLD, A RAM THREE YEARS OLD, A TURTLE-DOVE, AND A YOUNG PIGEON.” **Gen 15:10** He took him all these, and divided them down the middle, and laid each half opposite the other, but he did not divide the birds. **Gen 15:11** The birds of prey came down on the carcasses, and Abram drove them away. **Gen 15:12** When the sun was going down, a deep sleep fell on Abram. Now terror and great darkness fell on him. **Gen 15:13** HE (F) said to Abram, “KNOW FOR SURE THAT YOUR SEED WILL BE SOJOURNERS IN A LAND THAT IS NOT THEIRS, AND WILL SERVE THEM. THEY WILL AFFLICT THEM FOUR HUNDRED YEARS. **Gen 15:14** I (F) WILL ALSO JUDGE THAT NATION, WHOM



THEY WILL SERVE. AFTERWARD THEY WILL COME OUT WITH GREAT SUBSTANCE. **Gen 15:15** YOU WILL GO TO YOUR FATHERS IN PEACE. YOU WILL BE BURIED IN A GOOD OLD AGE. **Gen 15:16** IN THE FOURTH GENERATION THEY WILL COME HERE AGAIN, FOR THE SIN OF THE AMORITE IS NOT YET COMPLETE.” **Gen 15:17** **It came to pass that when the sun went down and it was dark, behold, a SMOKING STOVE [F] [Representing [THE FATHER.], and a flaming torch [s]** [The LXX has the plural “lamps of fire.” If this is the correct reading, then the “lamps” would represent **The Son** and **The Spirit**] **passed between these pieces.** **Gen 15:18** **In that day** YAHVEH [F] **made a covenant with Abram, saying, “TO YOUR SEED HAVE I [F] GIVEN THIS LAND... [This section (Gen 15:19—16:06) is omitted since there are no references to *Yahveh* outside of two mentions of *YAHVEH* (F) (Gen 16:01, 05).]**

[Enter **El Shaddai**]

Gen 16:07 The *Malek* [s] of YAHVEH [F] found her by a fountain of water in the wilderness, by the fountain in the way to Shur. **Gen 16:08** He [s] said, “Hagar, Sarai’s handmaid, where did you come from? Where are you going?” She said, “I am fleeing from the face of my mistress Sarai.” **Gen 16:09** The *Malek* [s] of YAHVEH [F] said to her, “Return to your mistress, and submit yourself under her hands.” **Gen 16:10** The *Malek* [s] of YAHVEH [F] said to her, “I [s] will greatly multiply your seed that they will not be numbered for multitude.” **Gen 16:11** The *Malek* [s] of YAHVEH [F] said to her, “Behold, you are with child, and will bear a son. You shall call his name Ishmael, because YAHVEH [F] has heard your affliction.” **Gen 16:12** He will be like a wild donkey among men. His hand will be against every man, and every man’s hand against him. He will live opposite all of his brothers.” **Gen 16:13** **She called the Name of *Yahveh* [s]** [Only the narrator, Moses, knew **The *Malek* *Yahveh* as *Yahveh***. Early on in the Genesis narrative, the narrator, Moses, refers to **El Shaddai** by the Name, *Yahveh*, five times in three chapters (Gen 16:13; 17:01, 17, 20; 19:24), and elsewhere after Gen 35:01. These narrator mentions of *Yahveh* were meant to inform the reader of the knowledge that Moses had gained on Mount Sinai in Exo 03 and 06: that **The Son** was known in Genesis as **The *Malek* of *Yahveh*, *Elohim* and *El Shaddai***, but not as *Yahveh*.

The *Ruach* likewise does not seem to have been known as *Yahveh* in Genesis times, so the narrator, Moses, referred to **The Spirit** as *Yahveh* three times in two chapters (Gen 18:10, 13; Gen 21:01).] who [s] spoke to her, “You [s] are an **El** [s] who [s] sees,” for she said, “Have I even stayed alive after seeing him [s]?” **Gen 16:14** **So the well was called *Beer Lahai Ro*** [Meaning, “The Well of the **Living One Who Sees Me**,” meaning **The Son** who was **The *Malek* *Yahveh***]. Behold, it is between Kadesh and Bered. [See the entry on Gen 16:13-14 in the “NT Use of OT *Yahveh* Texts” appendix.] **Gen 16:15** **Hagar bore a son for Abram. Abram called the name of his son, whom Hagar bore, Ishmael.** **Gen**

16:16 Abram was eighty-six years old, when Hagar bore Ishmael to Abram. **Gen**
17:01 When Abram was ninety-nine years old, *Yahveh* [s] [Only the informed, post-Sinaitic narrator knows this divine figure's Name is *Yahveh*.] appeared to Abram, and said to him, "I [s] am One [s] of The Mighty Ones [I] [The Hebrew is "*El Shaddai*."]. Walk before me [s], and be blameless. **Gen 17:02** I [s] will make my covenant between me [s] and you, and will multiply you exceedingly." **Gen 17:03** Abram fell on his face. *Elohim* [s] talked with him, saying, **Gen 17:04** "As for me [s], behold, my [s] covenant is with you. You will be the father of a multitude of nations. **Gen 17:05** Neither will your name any more be called Abram, but your name will be Abraham, for the father of a multitude of nations have I [s] made you. **Gen 17:06** I [s] will make you exceeding fruitful, and I [s] will make nations [The plural "nations" indicates how Abraham would be the father of those who believed, whether Jew or gentile (Gen 17:16; 28:08; Rom 04:16-17; Heb 11:12).] of you. Kings will come out of you. **Gen 17:07** I [s] will establish my [s] covenant between me [s] and you and your seed [The Hebrew has the singular form "seed," here translated as "descendants." Paul argues that this promise was made to *Yeshua* in the sense that *Yeshua* was the initial seed (Gal 03:16), as *Yeshua* said:

If a kernel of wheat falls to the ground and dies, it remains only a single seed, but if it dies, it produces many seeds (Joh 12:24).
 So believers are *Yeshua*'s seed just as Abraham is the spiritual father of Christians (Rom 04:11, 17-18), and Paul is the spiritual father of those he led to the faith (2Co 06:13; 3Jo 01:04).] after you throughout their generations for an everlasting covenant, to be *Elohim* [s] to you and to your seed after you. **Gen 17:08** I [s] will give to you, and to your seed after you, the land where you are traveling, all the land of Canaan, for an everlasting possession. I [s] will be their *Elohim* [s]." **Gen 17:09** *Elohim* [s] said to Abraham, "As for you, you will keep my [s] covenant, you and your seed after you throughout their generations. **Gen 17:10** This is my [s] covenant that you shall keep, between me [s] and you and your seed after you. Every male among you shall be circumcised. **Gen 17:11** You shall be circumcised in the flesh of your foreskin. It will be a token of a covenant between you and me [s]. **Gen 17:12** He who is eight days old will be circumcised among you, every male throughout your generations, he who is born in the house, or bought with money of any foreigner who is not of your seed. **Gen 17:13** He who is born in your house, and he who is bought with your money, must be circumcised. My [s] covenant will be in your flesh for an everlasting covenant. **Gen 17:14** The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people. He has broken my [s] covenant." **Gen 17:15** *Elohim* [s] said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but her name will be Sarah. **Gen 17:16** I [s] will bless her, and moreover I [s] will give you a son by her. Yes, I [s] will bless her, and she will be a mother of nations. Kings of peoples will come from her." **Gen 17:17** Then Abraham fell on his



face, and laughed, and said in his heart, “Will a child be born to him who is one hundred years old? Will Sarah, who is ninety years old, give birth?” **Gen 17:18** Abraham said to **[All] The Elohim [T]** [The Hebrew is *haElohim*], “Oh that Ishmael might live before **you [T]**!” [At first not accepting the decision from *The Son*, Abraham tried to appeal to **THE MOST HIGH** and **The Trinity**, as is discussed at Hos 11:07-09 in the Trinitarian proofs appendix. The appeal was denied since *The Son* said, “No” (Gen 17:19).]

Abraham had Ishmael (Gen 16) after **THE FATHER** appeared to Abraham (Gen 15). *ELYON* had rejected Eliezer of Damascus as an heir and first promised an heir from Abraham’s own body. Abraham figured that Ishmael fit the description. Here in Gen 17 *The Son* rejected Ishmael as an heir, and promises a son from the union of Abraham and Sarah. **Gen 17:19** *Elohim [s]* said, “No, but Sarah, your wife, will bear you a son. You shall call his name Isaac. I [s] will establish my [s] covenant with him for an everlasting covenant for his seed after him. **Gen 17:20** As for Ishmael, I [s] have heard you. Behold, I [s] have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I [s] will make him a great nation. **Gen 17:21** My [s] covenant I [s] establish with Isaac, whom Sarah will bear to you at this set time in the next year” [see Gen 21:02]. **Gen 17:22** When he [s] finished talking with him, *Elohim [s]* went up from Abraham. [This section (Gen 17:23-27) is omitted since there are no references to *Yahveh* outside of *Elohim [s]* (Gen 17:23).]

[Enter **The Trinity**]

[Note: Gen 18–19 are discussed in the Hebrew collective nouns chapter, **The Presences** of *ELYON* chapter, and the Trinitarian proofs appendix.] **Gen 18:01** *Yahveh [T]* [Only the narrator, Moses, knew that all the three members of **The Trinity** are named *Yahveh* (Deu 06:04).] appeared to him **[Abraham]** by the oaks of Mamre, as he sat in the tent door in the heat of the day. **Gen 18:02** He lifted up his eyes and looked, and saw that **three men [T]** stood opposite him. When he saw **them [T]**, he ran to meet **them [T]** from the tent door, and bowed himself to the earth [Bowing down does not necessarily mean “worship,” but can mean “reverence” or “showing obeisance” (Gen 18:02; 19:01; 23:07, 12; 27:29; 1Sa 24:08; 25:23, 41; 2Sa 09:06; 14:04, 22; Dan 02:46).] **Gen 18:03** and said, “**My Lords [T]**, if now I have found favor in **your [T]**” [“Your” is singular.] sight **[Abraham knew *The Trinity* had a singular image (Gen 01:26-27), so *The Trinity* must have a singular “sight” also. In Gen 19:10, the two men have a singular hand, and in Gen 19:19 the two men also have a singular sight.]**, please do not go away from **your [T]** servant. **Gen 18:04** Now let a little water be fetched, wash your feet, and rest **yourselves [T]** under the tree. **Gen 18:05** I will get a morsel of bread so you can refresh **your [T]** heart. After that **you [T]** may go **your [T]** way, now that **you [T]** have come to **your [T]** servant.” **They [T]** said,

“Very well, do as you have said.” **Gen 18:06** Abraham hurried into the tent to Sarah, and said, “Quickly make ready three measures of fine meal, knead it, and make cakes.” **Gen 18:07** Abraham ran to the herd, and fetched a tender and good calf, and gave it to the servant. He hurried to dress it. **Gen 18:08** He took butter, milk, and the calf that he had dressed, and set it before them [T]. He stood by them [T] under the tree, and they [T] ate. **Gen 18:09** They [T] said to him, “Where is Sarah, your wife?” He said, “See, in the tent.”

[Enter **The Ruach**]

Gen 18:10 He [HS] said, I [HS] will certainly return to you when the season comes round. Behold, Sarah your wife will have a son.” Sarah heard in the tent door that was behind him [HS]. **Gen 18:11** Now Abraham and Sarah were old, well advanced in age. It had ceased to be with Sarah after the manner of women. **Gen 18:12** Sarah laughed within herself, saying, “After I have grown old will I have pleasure, my master being old also?” **Gen 18:13** **Yahveh** [HS] said to Abraham, Why did Sarah laugh, saying, ‘Will I really bear a child, yet I am old?’ **Gen 18:14** Is anything too hard for **YAHVEH** [F]? [**ELYON** first promised Isaac (Gen 15:04-05).] At the set time I [HS] will return to you, when the season comes round, and Sarah will have a son” [See comments on Gen 21:01-02. Also see the entry on Gen 18:10, 14 in the NT Use of OT **Yahveh** Texts appendix]. **Gen 18:15** Then Sarah denied, saying, “I did not laugh,” for she was afraid [Sarah laughed about the idea of Sarah bearing a child in old age (Gen 18:12-15; 21:06), but so did Abraham (Gen 17:17)]. He [HS] said, “No, but you did laugh” [For comments on Gen 18:10-15, see Gen 21:01-07].

[Enter **The Trinity**]

Gen 18:16 The men [T] rose up from there, and looked toward Sodom. Abraham went with them [T] to see them [T] on their [T] way.

[Enter **El Shaddai**]

Gen 18:17 **Yahveh** [S] said, “Will I [S] hide from Abraham what I [S] do, **Gen 18:18** seeing that Abraham has surely become a great and mighty nation, and all the nations of the earth will be blessed in him? **Gen 18:19** For I [S] have known him, to the end that he may command his children and his household after him, that they may keep the way of **YAHVEH** [F], to do righteousness and justice; to the end that **YAHVEH** [F] may bring on Abraham that which **HE** [F] has spoken of him” [Using third-person speech, **El Shaddai** here spoke of **ELYON**. **El Shaddai** referred to **ELYON**’s promises made in Gen 15. Eusebius noted that here **Yahveh** spoke of **Yahveh** using third-person speech (Proof of the Gospel, Book V, Chapter 9)]. **Gen 18:20** **Yahveh** [S] [Only the narrator, Moses, knew that this



divine person's Name was *Yahveh*.] said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, [Gen 18:21](#) I [S] will go down now, and see whether they have done altogether according to the cry of it that is come to me [S]. If not, I [S] will know." [Gen 18:22](#) The men [S + HS] turned from there, and went toward Sodom,

[Enter *ELYON*]

but Abraham stood yet before *YAHVEH* [F] [*ELYON*'s two Presences (Exo 33:14-15), *El Shaddai* and *The Ruach*, went down to Sodom, leaving Abraham in the proximity of *ELYON*. The real giveaway that there are at least two *Yahvehs* in Gen 18–19 is that one *Yahveh* says he will go down to Sodom. Then two men went toward Sodom, while Abraham remained standing before *YAHVEH* (Gen 18:21-22). Later *Yahvehs* are mentioned as being in Sodom and in heaven (Gen 19:24).

If one accepts the logical conclusion that there are at least two persons called *Yahveh* (by the narrator) in Gen 18–19, it is not difficult to accept that the three men who visited Abraham were *The Trinity*. [Gen 18:23](#) Abraham drew near [Since the *Yahveh* (*El Shaddai*) who was previously speaking in front of Abraham left to go to Sodom, Abraham positioned himself in front of *YAHVEH* (*ELYON*). Metaphysically speaking, *ELYON* later ascended to the skies over Sodom after talking to Abraham (Gen 18:33; 19:24).] and said, "Will YOU [F] consume the righteous with the wicked?" [Gen 18:24](#) What if there are fifty righteous within the city? Will YOU [F] consume and not spare the place for the fifty righteous who are therein?" [Gen 18:25](#) Far be it from YOU [F] to do things like that, to kill the righteous with the wicked, that the righteous should fair the same as the wicked. May that be far from YOU [F]! Should not the JUDGE [F] of all the earth do right?" [Gen 18:26](#) *YAHVEH* [F] said, "If I [F] FIND IN SODOM FIFTY RIGHTEOUS WITHIN THE CITY, THEN I [F] WILL SPARE ALL THE PLACE FOR THEIR SAKE." [Gen 18:27](#) Abraham answered, "See now, I have taken it on myself to speak to my LORD [F], who am but dust and ashes." [Gen 18:28](#) What if there will lack five of the fifty righteous? Will YOU [F] destroy all the city for lack of five?" HE [F] said, "I [F] WILL NOT DESTROY IT, IF I [F] FIND FORTY-FIVE THERE." [Gen 18:29](#) He spoke to HIM [F] yet again, and said, "What if there are forty found there?" HE [F] said, "I [F] WILL NOT DO IT FOR THE FORTY'S SAKE." [Gen 18:30](#) He said, "Oh do not let my LORD [F] be angry, and I will speak. What if there are thirty found there?" HE [F] said, "I [F] WILL NOT DO IT, IF I FIND THIRTY THERE." [Gen 18:31](#) He said, "See now, I have taken it on myself to speak to my LORD [F]. What if there are twenty found there?" HE [F] said, "I [F] WILL NOT DESTROY IT FOR THE TWENTY'S SAKE." [Gen 18:32](#) He said, "Oh do not let my LORD [F] be angry, and I will speak yet but this once. What if ten are found there?" HE [F] said, "I [F] WILL NOT DESTROY IT FOR THE TEN'S SAKE." [Gen 18:33](#) *YAHVEH* [F] went HIS [F] way ["His way" is "heaven" according to Gen 19:24], as soon as HE [F] had finished communing with Abraham. Abraham returned to his place. [Gen 19:01](#) The two Maleks [S + HS] [Though *Yahveh* The Son said that he was going down to Sodom, the narrator, Moses, still considered him sent by *YAHVEH* THE

FATHER WHO remained behind with Abraham awhile. Since the narrator, Moses, considered the two men to be “sent,” Moses referred to them as “messengers.”

The Hebrew for “messenger” is *Malek*. For The Son and The Spirit to be sent and to be called *Maleks* does not imply they are angels. Humans are also called *maleks* in the Bible, and being “messengers” does not imply that humans are by nature angels. The Son and The Spirit are sent, and no one considers The Spirit to be an angel (Isa 48:16).

Just because a person of The Trinity is sent does not mean the person is precluded from being *Yahveh*. For instance, the two *Maleks* mentioned in Gen 19:01 are called *Yahveh* in Gen 19:24. Also in Zechariah, ELYON sends The Son (Zec 02:08-09, 11; 04:09; 06:15) and The Spirit (Zec 07:12). The Spirit is known as the Interpreting Malek and is identified as *Yahveh* (Zec 01:20), and The Son is known as The Malek *Yahveh* and is identified as *Yahveh* (Zec 03:01-02). I came to Sodom at evening. Lot sat in the gate of Sodom. Lot saw them [S + HS] and rose up to meet them [S + HS]. He bowed himself with his face to the earth, Gen 19:02 and he said, “See now, my Lords [S + HS] [The Hebrew is *Adona*], please turn aside into your [plural] [S + HS] servant’s house, stay all night, wash your [S + HS] feet, and you [S + HS] will rise up early, and go on your [plural] [S + HS] way.” They [S + HS] said, “No, but we [S + HS] will stay in the street all night.” Gen 19:03 He [Lot] urged them [S + HS] greatly [Lot knew what would happen if they stayed in the square, so he insisted they come to his house.], and they [S + HS] came in with him, and entered into his house [The men wanted to observe Sodom’s night life, but they knew the “night life” would make its way to Lot’s house]. He made them [S + HS] a feast, and baked unleavened bread, and they [S + HS] ate. Gen 19:04 Before they [S + HS] lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter. Gen 19:05 They called to Lot, and said to him, “Where are the men [S + HS] who [S + HS] came in to you this night? Bring them [S + HS] out to us that we may have sex with them [S + HS].” Gen 19:06 Lot went out to them to the door, and shut the door after him. Gen 19:07 He said, “Please, my friends, do not act wrongfully. Gen 19:08 See now, I have two virgin daughters. Please let me bring them out to you, and do you to them as is good in your sight. Only do not do anything to these men [S + HS], because they [S + HS] have come under the shadow of my roof.” Gen 19:09 They said, “Stand back!” They said, “This one fellow came in to sojourn, and he appoints himself a judge. Now we will deal worse with you than with them [S + HS]!” They pressed hard on the man, even Lot, and drew near to break the door. Gen 19:10 The men [S + HS] put forth their [S + HS] hands, and brought Lot into the house to them [S + HS], and shut the door. Gen 19:11 They [S + HS] struck the men who were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door. Gen 19:12 The men [S + HS] said to Lot, “Do you have anybody else here? Sons-in-law, your sons, your daughters, and whoever you have in the city, bring them out of the



place; Gen 19:13 for we [s + HS] will destroy this place, because the cry about them has grown great before The Presences [s + HS] [Hebrew: *Panim*] of YAHVEH [F]. YAHVEH [F] has sent us [s + HS] to destroy it.” Gen 19:14 Lot went out and spoke to his sons-in-law who were pledged to marry his daughters, and said, “Get up! Get out of this place, for YAHVEH [F] will destroy the city” [Lot is referring to *ELYON*. The two men told Lot they were merely agents carrying out the decision of YAHVEH, who sent them (Gen 19:13). The fate of Sodom itself ultimately belonged to *ELYON* (Gen 18:23-32; compare Joh 08:15-16)]. Lot seemed to his sons-in-law to be joking. Gen 19:15 When the morning arose, then the *Maleks* [s + HS] hurried Lot, saying, “Arise, take your wife, and your two daughters who are here, lest you be consumed in the iniquity of the city.” Gen 19:16 Lot lingered, and the men [s + HS] laid hold on his hand, and on the hand of his wife, and on the hand [Literally, *yad* means “hand,” but *yad* can be translated in the plural when necessary.] of his two daughters, YAHVEH [F] being merciful to him [Lot], and they [s + HS] took him out, and set him outside of the city. Gen 19:17 It came to pass, when they [s + HS] had taken them out that he [s] said, “Escape for your life! Do not look behind you, neither stay anywhere in the plain. Escape to the mountain, lest you be consumed!” Gen 19:18 Lot said to them [s + HS], “Oh, not so, my Lords [s + HS] [The Hebrew is *Adona*]. Gen 19:19 See now, your [s + HS] servant has found favor in your [“Your” is singular.] [s + HS] sight [Notice that in Gen 19:08 Lot spoke of “your [plural] sight” when speaking to the men of Sodom. Here, however, Lot spoke to “them” (the two men) and said “your [singular] sight.” This indicates that Lot knew by this time that the two men were two persons of The Trinity. Abraham addressed the three men the same way, as is discussed in the notes on *Adona* and singular “sight” in Gen 18:03-05.], and you [s + HS] have magnified your [s + HS] loving kindness that you [s + HS] have shown to me in saving my life. I cannot escape to the mountain, lest evil overtake me, and I die. Gen 19:20 See now, this city is near to flee to, and it is a little one. Oh let me escape there (is not it a little one?), and my soul will live.” Gen 19:21 He [s] [Lot addressed them, but here only *El Shaddai* spoke since what Lot asked for necessitated a savior.] said to him, “Behold, I [s] have granted your request concerning this thing also that I [s] will not overthrow the city of which you have spoken [Two of the towns in the vicinity that were destroyed were Admah and Zeboiim (Deu 29:23).] Gen 19:22 Hurry, escape there, for I [s] cannot do anything until you get there” [Again, *El Shaddai* is cast in the savior role (compare Gen 19:29; Joh 08:15-16; 12:47-50. *ELYON* controlled the fate of Sodom (Gen 18:26), but Gen 19:21 shows *El Shaddai* controlled the fate of the surrounding cities. Whoever believed his words would be saved. Lot’s would-be sons-in-laws did not believe *El Shaddai*’s words, and were destroyed.

Lot showed his belief in *El Shaddai* by hurrying to Zoar without looking back. Lot’s wife, however, looked back, perhaps because she liked

the Sodom city life, Lot escaped as one who escapes a burning building (1Co 03:15)]. So the name of the city was called Zoar. **Gen 19:23** The sun was risen on the earth when Lot came to Zoar. **Gen 19:24** Then Yahveh [S + HS] rained on Sodom and on Gomorrah sulfur and fire from YAHVEH [F] out of the sky.

[The Trinitarianism of Gen 18—19]

Mentions outside of Genesis suggest that Moses indicated that Gen 19:24 refers to least two persons named Yahveh. This is just what Trinitarians have always argued. The extra-Genesis mentions include Jeremiah writing that YAHVEH (THE FATHER) said that *god* (The Son) destroyed Sodom (Jer 50:40). Amos wrote that YAHVEH THE FATHER said that *Elohim* The Son overthrew Sodom (Amo 04:11):

I [THE FATHER] have overturned you as *god* [The Son] overturned Sodom ... declares YAHVEH [THE FATHER] (Amo 04:11).

See Amo 04:11-13 in the Trinitarian proofs appendix. Amo 04:11-13 is also discussed in The Song of Moses chapter.

Internal evidence in the account of Gen 18—19 shows that there are three persons named Yahveh mentioned in Gen 19:24. These three persons are the three men who visited Abraham (Gen 18). THE FATHER had told Abraham that HE, THE FATHER, was going to destroy Sodom (Gen 18:26, 28, 29, 30, 31, 32). *Yahveh* The Son said that *he* was going to Sodom to investigate and destroy Sodom, if necessary (Gen 18:17-21). In Gen 19:13, the men said that they were going to destroy Sodom, and *One* of the men said, “I will destroy the city” (Gen 19:19-23).

Thus, the narrator, Moses, gives enough detail in Gen 18—19 so that the interpretation of Gen 19:24 can be placed beyond a reasonable doubt—that the persons called Yahveh mentioned in Gen 19:24 refer to YAHVEH THE FATHER, *Son* and The Spirit. Each of the three persons participated in destroying Sodom as each said he would (Gen 18:17-21; 19:13, 19-23).

A mention of alternative interpretations of Gen 19:24 is called for. The verse does not contain a so-called Hebrew idiom where the same person's name is mentioned twice in a sentence for no particular reason, or to contrast the earth with the sky, as some have said. The writers of 1Ch 21:26 and Job 01:16 felt no need to mention Yahveh twice when they said Yahveh caused fire to fall from the sky.

Gen 18:33 suggests that YAHVEH THE FATHER returned to heaven which was “HIS place.” So THE FATHER was the source of the “fire from YAHVEH out of the sky” that the *Yahvehs* on the ground rained down (Gen 19:24). There are, after all, persons whom the narrator, Moses, calls Yahveh, who are on the ground at Sodom (Gen 18:20-22). Obviously, they found out that Sodom was as bad as had been reported (Isa 03:09; Eze 16:49-50; 2Pe 02:07-08; Jud 01:07).]

Gen 19:25 HE [F] overthrew those cities, all the plain, and all the inhabitants of the cities, and that, which grew on the ground. **Gen 19:26** Lot's wife looked back from



behind him, and she became a pillar of salt. **Gen 19:27** Abraham got up early in the morning to the place where he had stood before **The Presences [S + HS]** **[Hebrew: *Panim*]** of **YAHVEH [F]**. **Gen 19:28** He looked toward Sodom and Gomorrah, and toward all the land of the plain, and looked, and saw that the smoke of the land went up as the smoke of a furnace. **Gen 19:29** It happened, when **ELOHIM [F]** destroyed the cities of the plain that **ELOHIM [F]** remembered Abraham **[Gen 18:23-33]**, and sent Lot out of the midst of the overthrow, when **HE [F]** overthrew the cities in which Lot lived. **[This section is omitted since there is no mention of *Yahveh* (Gen 19:30-38).]**

[Trinitarian Section]

Gen 20:01 Abraham journeyed from there toward the land of the South, and lived between Kadesh and Shur. He sojourned in Gerar. **Gen 20:02** Abraham said about Sarah his wife, “She is my sister.” Abimelech king of Gerar sent, and took Sarah. **[Sarah might have only been taken as a hostage, a common practice in ancient times when one party wanted to ensure the good behavior of another party—or that contractual terms were carried out (Gen 42:24). By taking Sarai, Abimelech, like Pharaoh, may have only envisioned a political marriage to seal a covenant or deal between him and Abraham (Gen 12:14-20; 21:32; 26:28; 31:44).]**

On the other hand, Sarah’s good looks might have prompted the abduction. Sarah was old by modern standards, but since people commonly lived to 120 years or more in patriarchal times, perhaps Sarah only looked as though she were in her forties—again, judging by modern standards.

Interestingly, even in Islamic times, there was a political marriage between a conqueror and a ninety-year-old princess, Hind ¹⁸. By the way, “Sarah” means “princess” in Hebrew. **Gen 20:03** **Elohim [T]** came to Abimelech in a dream of the night, and said to him, “Behold, you are a dead man, because of the woman whom you have taken. For she is a man’s wife.” **Gen 20:04** Now Abimelech had not come near her. He said, “My Lord [T] **[The Hebrew is *Adonai*],** will you [T] kill even a righteous nation? **Gen 20:05** Did not he tell me, ‘she is my sister?’ She, even she herself said, ‘He is my brother.’ In the integrity of my heart and the innocence of my hands have I done this.” **Gen 20:06** **[All] The Elohim [T]** **[The Hebrew is *haElohim*]** said to him in the dream **[That they spoke as one person is similar to how The Trinity (“they”) spoke to Abraham (Gen 18:05, 09), and how The Son and The Spirit (“they”) spoke to Lot (Gen 19:02, 05)].** “Yes, I [T] know that in the integrity of your heart you have done this, and I [T] also withheld you from sinning against me. Therefore, I [T] did not allow you to touch her. **Gen 20:07** Now,

¹⁸ Reference Gen 20:02: Wollaston, Arthur N. *Muhammad: His Life and Doctrines with Accounts of his Immediate Successors*, W. H. Allen + Company, London, 1904 (reprint of *Half Hours with Muhammad*, 1886), p. 5 (online version).

therefore, restore the man's wife. For he is a prophet, and he will pray for you, and you will live. If you do not restore her, know for sure that you will die, you, and all who are yours." ^{Gen 20:08} Abimelech rose early in the morning, and called all his servants, and told all these things in their hearing. The men were very scared. ^{Gen 20:09} Then Abimelech called Abraham, and said to him, "What have you done to us? How have I sinned against you that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done!" ^{Gen 20:10} Abimelech said to Abraham, "What did you see that you have done this thing?" ^{Gen 20:11} Abraham said, "Because I thought, 'surely the fear of *Elohim* [T] is not in this place. They will kill me for my wife's sake.'" ^{Gen 20:12} Moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother, and she became my wife. ^{Gen 20:13} It happened, when *Elohim* [T], they [T] caused [plural verb] me to wander [Abraham said, "God, they caused [plural verb] me to wander." *Elohim* with the article *ha* implies "[All] The Gods," and is used in Gen 20:06, 17. That three persons ("[All] The Gods") appeared to Abimelech (Gen 20:06) explains why Abraham told Abimelech "*Elohim*, they caused him to wander" (Gen 20:13). Otherwise, Abraham probably would have spoken to Abimelech using singular verbs. Abraham prayed appropriately, to "[All] The Gods" to heal Abimelech (Gen 20:17). Similarly, Jacob engaged in Trinitarian speech with Laban (Gen 31:42) because The Trinity had appeared to Laban (Gen 31:24). Laban, because he did not understand The Trinity entirely, engaged in pseudo-trinitarian speech (Gen 31:53).] from my father's house, that I said to her, 'This is your kindness that you shall show to me. Everywhere that we go, say of me, 'He is my brother.'" ^{Gen 20:14} Abimelech took sheep and oxen, men-servants and women-servants, and gave them to Abraham, and restored Sarah, his wife to him. ^{Gen 20:15} Abimelech said, "Behold, my land is before you. Dwell where it pleases you." ^{Gen 20:16} To Sarah he said, "Behold, I have given your brother [Calling Abraham Sarah's "brother" was a bit of sarcasm on Abimelech's part.] a thousand pieces of silver. Behold, it is for you a covering of the eyes to all that are with you. In front of all you are vindicated [Meaning Abimelech forgave Abraham's "white lie"]." ^{Gen 20:17} Abraham prayed to [All] The *Elohim* [T] [The Hebrew is *haElohim*]. *Elohim* [T] healed Abimelech, and his wife, and his maidservants, and they bore children. ^{Gen 20:18} For *Yahveh* [T] had closed up tight all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

[Trinitarian Section]

[The Trinity] is involved in creating persons, and The Trinity was involved in Isaac's conception and birth. The "us" made Adam and Eve (Gen 01:26; LXX Gen 02:18). People have "creators" (Ecc 12:01) and "makers" (Job 35:10), and the nation Israel has "makers" (Psa 149:02; Isa 54:05). These MT plurals are all mentioned in the MT plurals appendix.] ^{Gen 21:01} *Yahveh* [HS] [Here, and also in Gen 18:10, 14, only the narrator, Moses, knew that The Spirit's



Name was **Yahveh**, visited Sarah as **he** **[HS]** had said ["Visited," meaning a fulfillment of the words "I shall return" (Gen 18:10, 14). Notice that in Gen 18:10 and 14 **The Ruach** did not promise a son or set the "appointed time," but said **he** would return at the "appointed time." **El Shaddai** had already set the "appointed time" (Gen 17:16, 17, 19). In the NT, **THE FATHER** is said to be the person of **The Trinity** who set times (Act 01:07; see also Act 17:26), while **The Spirit** points to certain times (1Pe 01:11; 2Pe 01:21). In Gen 18:14 **The Spirit** spoke of **Yahveh** using third-person speech. Elsewhere, **The Spirit** spoke for **The Trinity**. For example, **The Spirit** said, "Whom shall I send? Who will go for us?" (Isa 06:08; Act 28:25-26). An indication that the speaker of Gen 18:10 and 14 is **The Spirit** is that Sarah said it was **Elohim** that made her laugh. Sarah did not mention it was **Yahveh** that made her laugh, because Sarah did not know **The Spirit** as **Yahveh** (Gen 21:06). Nowhere in Genesis does any believer refer to **The Spirit** as **Yahveh**, and **YAHVEH** **[F]** did to Sarah as **HE** **[F]** had spoken **[ELYON]** first promised Isaac (Gen 15:04-05). **THE FATHER** made Isaac's physical conception possible, but Paul said that Isaac was made a believer (born) by the power of **The Spirit** (Gal 04:29). **Gen 21:02** Sarah conceived, and bore Abraham a son in his old age, at the set time that **Elohim** **[S]** had spoken to him [Notice the singular "to him." This does not refer to Gen 18 since Sarah and others were there, and this verse (Gen 21:02) would then say, "spoken to them." In Gen 17, however, **El Shaddai** and Abraham were alone when **El Shaddai** spoke "to him." The "set time" was when Abraham was a hundred and Sarah was ninety (Gen 17:16, 17, 19)]. **Gen 21:03** Abraham called his son who was born to him, whom Sarah bare to him, Isaac. **Gen 21:04** Abraham circumcised his son, Isaac, when he was eight days old, as **Elohim** **[S]** had commanded him. **Gen 21:05** Abraham was one hundred years old when his son, Isaac, was born to him [This data and the comments on Gen 21:03 suggest that the same person (**The Son**) who commanded circumcision also set the time when Isaac was to be born, since both occurred in Gen 17]. **Gen 21:06** Sarah said, "**Elohim** **[HS]** has made me laugh [**The Ruach**'s statement made Sarah laugh (Gen 18:12; compare Gen 21:01). Sarah's mention of **Elohim** means that she knew at least one of the three visitors in Gen 18 was God.]. Everyone who hears will laugh with me." **Gen 21:07** She said, "Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age" [This is another reference to Gen 18:12]. **Gen 21:08** The child grew, and was weaned. Abraham made a great feast on the day that Isaac was weaned. **Gen 21:09** Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. **Gen 21:10** So she said to Abraham, "Cast out this handmaid and her son! For the son of this handmaid will not be heir with my son, even with Isaac" [Sarah was likely worried about the troubling prophecy about Ishmael (Gen 16:12). Just as Rebekah was afraid that Esau would kill Jacob (Gen 27:45), so Sarah was worried that the older Ishmael would kill Isaac].

[Enter **El Shaddai**]**Gen 21:11** The thing was very grievous in Abraham's sight on account of his son.**Gen 21:12** **Elohim** [s] [**ELYON** had already promised this in Gen 15:20, so this is The Son speaking.] said to Abraham, "Do not let it be grievous in your sight because of the boy, and because of your handmaid. In all that Sarah says to you, listen to her voice. For from Isaac will your seed be called. **Gen 21:13** Also, of the son of the handmaid will I [s] make a nation, because he is your seed." **Gen 21:14**Abraham rose up early in the morning, and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder, and gave her the child [**Ishmael** was a teenager (Gen 17:25).], and sent her away. She departed, and wandered in the wilderness of Beersheba. **Gen 21:15** The water in the bottle was spent, and she cast the child under one of the shrubs. **Gen 21:16** She went and sat down opposite him, a good way off, about a bow shot away. For she said, "Do not let me see the death of the child." She sat over against him, and lifted up her voice, and wept. **Gen 21:17****ELOHIM** [F] [In Gen 21:17b, The Malek said it was "**ELOHIM**" WHO heard the voice of the boy, indicating that this was THE FATHER.] heard the voice of the boy. The Malek [s] of **YAHVEH** [F] called to Hagar out of the sky, and said to her, "What ails you, Hagar? Do not be afraid. For **ELOHIM** [F] has heard the voice of the boy where he is. **Gen 21:18** Get up, lift up the boy, and hold him in your hand. For I [s] will make him a great nation" [This shows that **El Shaddai** has great resolve to eventually save the gentiles and other cast-offs from Israel]. **Gen 21:19****Elohim** [s] opened her eyes, and she saw a well of water. She went, filled the bottle with water, and gave the boy drink. **Gen 21:20** **Elohim** [s] was with the boy, and he grew. [This section is omitted since all the mentions of **YAHVEH** and **ELOHIM** refer to THE FATHER (Gen 21:20b—21:32).] **Gen 21:33** Abraham planted a tamarisk tree in Beersheba, and called there on the Name of **YAHVEH**, the **EL OLAM** [F] [The title **EL OLAM**, meaning "Eternal God," is found in Scripture only once, and is applied to THE FATHER here. THE FATHER or perhaps The Trinity is called "The Eternal God" in Rom 16:26]. **Gen 21:34** Abraham sojourned in the land of the Philistines many days.**[Trinitarian Section]****Gen 22:01** It happened after these things that **Elohim** [T] [This is The Trinity since "[All] The Gods [**haElohim**]" is mentioned in Gen 22:03, 09).] tested Abraham, and said to him, "Abraham!" He said, "Here I am." **Gen 22:02** He [T] said, "Now take your son, your only son, whom you love, even Isaac, and go into the land of Moriah. Offer him there for a burnt offering on one of the mountains that I [T] will tell you of." **Gen 22:03** Abraham rose early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son. He split the wood for the burnt offering, and rose up, and went to the place of that [All] The **Elohim** [T] [The Hebrew is **haElohim**.] had told him. **Gen 22:04** On the third day Abraham lifted up his eyes, and saw the



place far off. Gen 22:05 Abraham said to his young men, “Stay here with the donkey. The boy and I will go yonder. We will worship, and come back to you. Gen 22:06 Abraham took the wood of the burnt offering and laid it on Isaac his son. He took in his hand the fire and the knife. They both went together. Gen 22:07 Isaac spoke to Abraham his father, and said, “My father?” He said, “Here I am, my son.” He said, “Here is the fire and the wood, but where is the lamb for a burnt offering?” Gen 22:08 Abraham said, “Elohim [T] will provide himself [T] the lamb for a burnt offering, my son.” So they both went together. Gen 22:09 They came to the place that [All] The Elohim [T] [The Hebrew is haElohim.] had told him of. Abraham built the altar there, and laid the wood in order, bound Isaac his son, and laid him on the altar, on the wood. Gen 22:10 Abraham stretched forth his hand, and took the knife to kill his son [Abraham had faith that to fulfill God's promises about Abraham's seed, God would need to resurrect Isaac (Heb 11:17-19)]. Gen 22:11 The Malek [S] of YAHVEH [F] called to him out of the sky, and said, “Abraham, Abraham! [EL Shaddai cast in the savior role.]” He said, “Here I am.” Gen 22:12 He [S] said, “Do not lay your hand on the boy, neither do anything to him. For now I [S] know that you fear Elohim [T], seeing you have not withheld your son, your only son, from me [S]” [The “me” is The Malek of Yahveh (Gen 22:11). There is no indication that The Malek Yahveh is quoting THE FATHER here. In Gen 22:15-18, however, there are indications that The Malek Yahveh is quoting THE FATHER. Notice that The Malek Yahveh includes himself as one of the members of The Trinity (Gen 22:12; also see Gen 48:15-16)]. Gen 22:13 Abraham lifted up his eyes, and looked, and saw that behind him was a ram caught in the thicket by his horns. Abraham went and took the ram, and offered it up for a burnt offering instead of his son. Gen 22:14 Abraham called the name of that place Yahveh-jireh. As it is said to this day, “In Yahveh's [T] mountain it will be provided [Yahveh's Malek provided a ram. The Malek of Yahveh, also identified as yahveh (2Ch 03:01), stopped the plague at this same location (2Sa 24:16). David then built an altar on Mount Moriah and sacrificed to Yahveh. The site later became the temple mount]. Gen 22:15 The Malek [S] of YAHVEH [F] called to Abraham a second time out of the sky, Gen 22:16 and said, “I [F] HAVE SWORN BY MYSELF [F],’ says YAHVEH [F] [Here The Malek of Yahveh quoted ELYON. The writer of Hebrews indicates that there is none greater than the person swearing here, so the person quoted is ELYON (Heb 06:13-16; see also Exo 32:13).]

Interestingly, in Isa 45:23, The Son chose to swear by himself (compare Rom 14:11 where the speaker of Isa 45:23 is identified as The Son). In Isa 45:23 The Son could have sworn by ONE higher than himself since in terms of relationships THE FATHER is higher than The Son.], ‘BECAUSE YOU HAVE DONE THIS THING [The sacrifice to The Malek Yahveh], AND HAVE NOT WITHHELD YOUR SON, YOUR ONLY SON [Notice that ELYON does not say “from ME” as The Malek said in Gen 22:12. Thus, the sacrifice was intended for The Malek Yahveh, Yahveh The Son]. Gen 22:17 THAT IN BLESSING I [F] WILL BLESS YOU, AND IN MULTIPLYING I [F] WILL

MULTIPLY YOUR SEED AS THE STARS OF THE HEAVENS, AND AS THE SAND THAT IS ON THE SEASHORE. YOUR SEED WILL POSSESS THE GATE OF HIS ENEMIES. **Gen 22:18** IN YOUR SEED WILL ALL THE NATIONS OF THE EARTH BE BLESSED, BECAUSE YOU HAVE OBEYED MY [F] *voice [s]*.”

[This section is omitted since there is no mention of **Yahveh** (Gen 22:19—23:20). It should be noted that the Hebrew for “master” is *adonee* in Gen 22:19; 23:06, 11, 15).] **Gen 24:01** Abraham was old, and well stricken in age. **YAHVEH** [F]

[This is **ELYON** because it was said that HE would send HIS *Malek* (Gen 24:7).]

had blessed Abraham in all things. **Gen 24:02** Abraham said to his servant, the elder of his house, who managed all that he had, “Please put your hand under my thigh. **Gen 24:03** I will make you swear by **YAHVEH** [F], THE **ELOHIM** [F] of heaven

and THE **ELOHIM** [F] of the earth that you shall not take a wife for my son of the daughters of the Canaanites, among whom I live. **Gen 24:04** You shall go to my country, and to my relatives, and take a wife for my son Isaac.” **Gen 24:05** The

servant said to him, “What if the woman is not willing to follow me to this land? Must I bring your son again to the land you came from?” **Gen 24:06** Abraham said to him, “Beware that you do not bring my son there again. **Gen 24:07** **YAHVEH** [F],

THE **ELOHIM** [F] of heaven, who took me from my father’s house, and from the land of my birth [See Gen 15:7.], WHO [F] spoke to me [See Gen 15.], and WHO [F] swore to me, saying, ‘TO YOUR DESCENDANTS I [F] WILL GIVE THIS LAND’ [Gen 22:15-18]. HE [F]

will send HIS [F] *Malek* [s] before you, and you shall take a wife for my son from there. **Gen 24:08** If the woman is not willing to follow you, then you shall be clear from this my oath. Only you shall not bring my son there again.” **Gen 24:09** The

servant put his hand under the thigh of Abraham his masters [The Hebrew for “masters” is *adonai*. See the discussion on “masters” in the collective nouns chapter of T.J.T.], and swore to him concerning this matter. **Gen 24:10** The servant

took ten of his masters’ [The Hebrew for “masters” is *adonai*.] camels, and departed, for all goodly things of his masters [The Hebrew for “masters” is *adonai*.]

in his hand. He arose, and went to Mesopotamia, to the city of Nahor. **Gen 24:11** He made the camels kneel down outside the city by the well of water at the time of evening, the time that women go out to draw water. **Gen 24:12** He said,

“**YAHVEH** [F], THE **ELOHIM** [F] of my master Abraham, please give me success this day, and show kindness to my master Abraham. [This section is omitted since all the mentions of **YAHVEH** and **ELOHIM** refer to THE FATHER (Gen 24:13-39).] **Gen 24:13**

He said to me, ‘**YAHVEH** [F], before whom I walk, will send HIS [F] *Malek* [s] with you, and prosper your way. You shall take a wife for my son of my relatives, and of my father’s house. [This section is omitted since all the mentions of **YAHVEH** and **ELOHIM** refer to THE FATHER (Gen 24:41-50).] **Gen 24:14**

Behold, Rebekah is before you, take her, and go, and let her be your master’s [The Hebrew for “master’s” is *adonai*.] son’s wife, as **YAHVEH** [F] has spoken.” [This section is omitted since all the mentions of **YAHVEH** and **ELOHIM** refer to THE FATHER (Gen 24:52-61).] **Gen 24:15**

Isaac came from the way of Beer *Lahai Roi* [See Gen 16:14.], for he lived in the land of the South. [This section is omitted since there is no mention of **Yahveh** (Gen 24:63—25:10).] **Gen 25:11** It happened after the death of Abraham, that **ELOHIM** [F] blessed Isaac, his son. Isaac lived by Beer

Lahai Roi [Isaac lived close to the well that Hagar named after The *Malek* of **Yahveh** (Gen 24:62)]. [This section is omitted since there is no mention of



Yahveh (Gen 25:12-20).] **Gen 25:21** Isaac entreated YAHVEH [F] for his wife, because she was barren. YAHVEH [F] was entreated by him, and Rebekah his wife conceived. **Gen 25:22** The children struggled together within her. She said, “If it be so, why do I live?” She went to inquire of YAHVEH [F]. **Gen 25:23** YAHVEH [F] said to her, “Two nations are in your womb, two peoples will be separated from your body. The one people will be stronger than the other people. The elder will serve the younger” [Mal 01:02-03]. [This section is omitted since there is no mention of Yahveh (Gen 25:24–26:01).] **Gen 26:02** YAHVEH [F] appeared to him, and said, “DO NOT GO DOWN INTO EGYPT. DWELL IN THE LAND THAT I [F] WILL TELL YOU OF. **Gen 26:03** SOJOURN IN THIS LAND, AND I [F] WILL BE WITH YOU, AND WILL BLESS YOU. FOR TO YOU, AND TO YOUR SEED, I [F] WILL GIVE ALL THESE LANDS, AND I [F] WILL ESTABLISH THE OATH THAT I [F] SWORE TO ABRAHAM YOUR FATHER [See Gen 22:16]. **Gen 26:04** I [F] WILL MULTIPLY YOUR SEED AS THE STARS OF THE SKY, AND WILL GIVE TO YOUR SEED ALL THESE LANDS. IN YOUR SEED WILL ALL THE NATIONS OF THE EARTH BE BLESSED, **Gen 26:05** BECAUSE ABRAHAM OBEYED MY VOICE, AND KEPT MY CHARGE, MY COMMANDMENTS, MY STATUTES, AND MY LAWS.” **Gen 26:06**

Isaac lived in Gerar. [This section is omitted since there is no mention of Yahveh (Gen 26:07-21), except for the “YAHVEH [F]” in Gen 26:13).] **Gen 26:22** He left that place, and dug another well. They did not argue over that one. He called it Rehoboth. He said, “For now YAHVEH [F] has made room for us, and we will be fruitful in the land.” **Gen 26:23** He went up from there to Beersheba. **Gen 26:24** Yahveh [Is] [Only the narrator, Moses, knew this person as Yahveh. According to their *modus operandi*, The Son appeared after THE FATHER to make a promise similar to what THE FATHER had promised (Gen 26:02-05). The reason for the two appearances is stated by Joseph elsewhere, “The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon” (Gen 41:32).] **Gen 26:25** YAHVEH [F] appeared to him the same night, and said, “I [Is] am The Elohim [Is] of Abraham your father. Do not be afraid, for I [Is] am with you, and will bless you, and multiply your seed for my [Is] servant Abraham’s sake.” [This section is omitted since there is no mention of Yahveh (Gen 26:25–27:06).] **Gen 27:07** ‘Bring me venison, and make me savory food that I may eat, and bless you before YAHVEH [F] before my death.’ [This section is omitted since there is no mention of Yahveh (Gen 27:08-19).] **Gen 27:20** Isaac said to his son, “How is it that you have found it so quickly, my son?” He said, “Because YAHVEH [F] your ELOHIM [F] [Notice he said “your ELOHIM.”] gave me success.” [This section is omitted since there is no mention of Yahveh (Gen 27:21-26).] **Gen 27:27** He came near and kissed him. He smelled the smell of his clothing, and blessed him, and said, “Behold, the smell of my son is as the smell of a field that Yahveh [T] has blessed.” **Gen 27:28** [All] The Elohim [T] [The Hebrew is haElohim.] give you of the dew of the sky, of the fatness of the earth, and plenty of grain and new wine. [This section is omitted since there is no mention of Yahveh (Gen 27:29–28:02).] **Gen 28:03** May One [Is] of The Mighty Ones [T] [The Hebrew is “El Shaddai.” Also referred to by Jacob as “The Malek” (Gen 48:16).] bless you, and make you fruitful, and multiply you, that you may be a company of peoples, **Gen 28:04** and give you the blessing of Abraham, to you, and to your seed with you that you may inherit the

land where you travel, that **Elohim** [s] [Gen 17:08] gave to Abraham.” [This section is omitted since there is no mention of **Yahveh** (Gen 28:05-11).] **Gen 28:12** He dreamed. Behold, a stairway set up on the earth, and the top of it reached to heaven.

[Enter **The Trinity**]

[The narrator, Moses, later said, “[All] **The Gods** [**haElohim**], they appeared [plural verb] to him [Jacob]” at Bethel (Gen 35:07). So the reader ought to expect to find two or three persons of **The Trinity** in Gen 28. **The Angel** of **God** said that he was **One** of the persons of [All] **The Gods**, who appeared to Jacob at Bethel (Gen 31:11, 13).] **Behold, the angels of Elohim** [T] **were ascending and descending on it.** **Gen 28:13** Behold, **Yahveh** [T] [As is the case in all of Genesis, only the narrator, Moses, knew that all three members of **The Trinity** have the Name, **Yahveh**. The narrator, Moses, and the patriarchs do, however, refer to **The Godhead** (**The Trinity**) as **Yahveh**. For example, see Gen 18:01 and 28:16, and compare Gen 12:01 which says, “**Yahveh**,” and Gen 20:13 which says, “**Elohim** they caused me to wander.”)] **stood above it, and said, “I [T] am Yahveh** [T], **The Elohim** [T] **of your father Abraham, and The Elohim** [T] **of Isaac. The land whereon you lie, to you will I [T] give it, and to your seed.** **Gen 28:14** **Your seed will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your seed will all the families of the earth be blessed.** **Gen 28:15** Behold, I [T] am with you, and will keep you, wherever you go, and will bring you again into this land. I [T] will not leave you, until I [T] have done that which I [T] have spoken of to you.” **Gen 28:16** Jacob awakened out of his sleep, and he said, “Surely **YAHVEH** [F] is in this place, and I did not know it.” **Gen 28:17** He was afraid, and said, “How dreadful is this place! This is none other than **Elohim’s** [s] house [See Gen 28:22. **El Shaddai** appeared in Jacob’s dream at Bethel, since the narrator, Moses, said, “[All] **The Gods** [**haElohim**], they appeared [plural verb] to him [Jacob]” at Bethel (Gen 35:07). Gen 35:07 occurs right before **El Shaddai** appeared to Jacob again at Bethel (Gen 35:11).

Hosea indicates that Jacob “found” **The Malek Yahveh** (God) at Bethel during the Gen 35:11 incident (Hos 12:03-05). This does not rule out **El Shaddai’s** (**The Angel’s**) also having appeared in Jacob’s dream (Gen 28). Jacob may have “found” in Gen 35:11 the **El Shaddai** whom he only dreamt about in Gen 28.

Notice that here **El Shaddai** is known only as “**Elohim**,” so **El Shaddai’s** statement stands correct that he was not known to the patriarchs as **Yahveh** (Exo 06:03).], and this is the gate of heaven” [“Gate of heaven” as opposed to an “encampment” (Gen 32:02)]. **Gen 28:18** Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and



poured oil on the top of it. **Gen 28:19** He called the name of that place Bethel [Meaning “House of **E**”] In Gen 35:07, the narrator, Moses, said that Jacob called the place Bethel, since “[**All**] **The Gods** [**haElohim**], **they** appeared [plural verb] to him [Jacob]” at Bethel (Gen 35:07)], but the name of the city was Luz at the first. **Gen 28:20** Jacob vowed a vow, saying, “If **Elohim** [**HS**] will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, **Gen 28:21** so that I come again to my father’s house in peace, then **YAHVEH** [**E**] will be my **ELOHIM** [**E**]...”

[Discussion of the Trinitarianism of Gen 28]

Jacob knew that one person of **The Trinity** sometimes spoke for two or three persons of **The Trinity** (Gen 01:26; 03:22; 18:21-22). So Jacob understood the promise of Gen 28:13-15 to mean that all three persons would help him and be with him.

A comparison of the Trinitarian statements of Gen 48:15 and 49:25 shows that the person of **The Trinity** mentioned in Gen 28:20 is **The Spirit**, **who** would be “with” Jacob. Jacob was already sure that **El Shaddai** would be with him on account of the blessing of Isaac (Gen 28:03-04; 31:05; 35:03).

Jacob’s later statements in Gen 31:42 and 49:24-25 show that **The Trinity** did go with Jacob. Later, Jacob called **El Shaddai** a *Panim*, meaning “a Face” of **God**, and Jacob named the place where he wrestled *Peniel*, meaning “a Face of **God**” (Gen 32:30). Jacob knew about **The two “Faces” (Presences)** from prior Genesis accounts, but especially from **El Shaddai** and **The Spirit**’s visit to Sodom (Gen 18—19).

Jacob was bargaining with **God** so that the second *Panim*, **The Ruach**, would also be with him along with **El Shaddai**. What Jacob would give in return for **ELYON** and **El Shaddai** sending **The Ruach** is this: Jacob would honor **ELYON** as his **ELOHIM**, and Jacob would build a temple for **El Shaddai** (Gen 28:21-22).

It was this bargain that made **El Shaddai** say to Jacob that Jacob struggled with **God** and won (Gen 32:28). Then, however, **El Shaddai** refused to tell Jacob **his** Name. That is because according to the terms of Jacob’s bargain, **YAHVEH** technically was not Jacob’s **God** until Jacob was safely back in Palestine. At *Peniel*, Jacob was not yet safely at home, especially since he had yet to meet Esau (Gen 32:29).

So already **The Ruach** was known as a **Comforter** sent by **ELYON** and **El Shaddai** (Joh 14:26). Moses, based on Jacob’s precedent, asked the same thing of **ELYON** in a situation similar to that of Jacob.

Initially, **ELYON** said that a *Malek* would go to Palestine with the Israelites (Exo 33:02). After negotiations, **ELYON** said, “**MY Presences, they will go**” to Canaan with the Israelites, and Moses said, “If **YOUR Presences, they do** not go, then do not send us up from here” (Exo 33:13-14). Moses then

convinced **ELYON** also to go to Canaan with the Israelites so that the whole **Trinity** would be in Canaan (Exo 33:16-17; 34:09).]

Gen 28:22 ...and this stone that I **[Jacob]** have set up for a pillar, will be **Elohim's** [s] house. [In Gen 31:11-13, **The Malek Yahveh** called himself **Elohim**, and said that Jacob anointed a pillar and made a vow to **him**. This meant that this **Elohim** was **The Son**. Later, Jacob set up another pillar to **El Shaddai** at Bethel (Gen 35:11, 14). At this second meeting in Gen 35, Jacob did not insert any "if" contingency clauses in his stated commitment to **God**.

By setting up a pillar as a pledge that he would build a temple to **The Son**, Jacob was like David who intended, but was unable, to build a temple (1Ki 05:03). **God** said that David was too warlike to build the temple. The temple was supposed to be for all nations (Isa 56:07; Mar 11:17). Having a martial ruler who conquered gentiles build the temple would send the wrong messages to Jews and gentiles (Gen 48:22; 1Ch 22:08-09).

Solomon's temple also belonged to **El Shaddai** since Isaiah saw and spoke "about" the glory of **El Shaddai** (**The Son**) in the temple (Isa 06:01-03; Joh 12:41). Indeed, John the Baptist was the messenger before **Yeshua** who came to "**his** temple" (Mal 03:1; compare Mat 23:38; Luk 19:44).

The five Trinitarian statements of Jacob are Gen 28:20-22, 31:42, 32:09, 48:15-16 and 49:24-25. Eusebius wrote that more than one divine person was represented in Gen 28:20-22 (*Proof of the Gospel*, Book V, Chapter 12)]. **Of all that you will give me I [Jacob] will surely give the tenth to you [I].**" [This section is omitted since all the mentions of **YAHVEH** refer to **THE FATHER** (Gen 29:01 – 31:02).]

[Modern-day Jacobs (or Whipped Balaam's Donkeys)]

It is worthy of note that Jacob worked twice as long for Rachel than he had originally bargained (Gen 29:27). There are many "Modern Jacobs" (or "Whipped Balaam's Donkeys") who do not receive much attention even though they endure soul-destroying experiences meted out by Scrooges.

Modern Jacobs include underpaid workers who do not receive medical or retirement benefits. Also, there are many graduate students who found out too late that their school is set up as a "job with pension" program for teachers and a top-heavy bureaucracy.

In these schools, the majority of students ends up with few marketable skills and expertise, but is forced to learn and retain useless facts. The only winners in schools run by Labans are those who score high and obtain scholarships and other honors. The rest are just cash cows, who exist merely to make the spoils system financially viable.

"How do schools run by Labans flourish," you ask? No true accountability, because all the watchdogs have no teeth. Standards can be manipulated, and schools can hide behind the exceptional and average data.



A peek at the disaggregated data reveals some students receive a quality education at the expense of other students, and, ultimately, society. “No child should be left behind,” and the soft bigotry of low expectations, and hostility toward and neglect of any group should be vigorously stamped out.

An instance of hiding behind the averages is, lately, in the United States high schools have been receiving kudos for not sending any fewer students on to college. The only quirk in the data is that by 2010 only two out of five college entrants will be male.¹⁹ How did this occur? Feminist-minded persons control the educational establishment, and they mobilize its resources to make war on men and boys.²⁰

With radical feminists in charge, Laddism flourishes unchecked. The boys are pressured into playing sports, and are encouraged to join vocational school enter GED programs, so as not to negatively impact the school's official graduation-drop-out rate.

With radical feminists in charge, Jill is encouraged to take math and science and go on to college to be a Chief Executive Officer rather than do a stint as a mother and (*quelle horreur!*) housewife.²¹ So, the smartest people prefer higher education and career advancement to family building, and the country's population dwindles and each succeeding generation is “dumbed down.”

In schools run by Labans, the brainiacs get to tell people “who matter” that they were in the top ten percentile of their class. The losers just hope that no one finds out that they foolishly paid the school to document their mediocrity or failure, and their waste of time.

There are many indicators that a school is nothing but a “job with pension” program for teachers and the *nomenklatura* in the bureaucracy. For instance, a comparison may reveal that other schools offer the same degree with the same or better earning power for half the credit hours, half the academic years, and half the government subsidized student loans.

By taking advantage of unwitting students who assume degree requirements are uniform from school to school, schools dupe students into defrauding the Department of Education. In the end the students must pay back the loans taken out for unnecessary classes and activities that fulfill excessive degree requirements. Thus, students are defrauded of their time, money and effort.

Communism created many “Jacobs.” Now, however, protective tariffs and selectively awarded government subsidies means the government decides who the Labans and Jacobs will be. Subsidies mean that various economic sectors such as agriculture and education are removed from the beneficial effects of market forces. The competition cannot compete, so subsidy recipients form near-monopolies.

¹⁹ Vinh, Tan. “Colleges woo men to shrink gender gap,” *Seattle Times* (seattletimes.nwsources.com), Monday, July 15, 2002.

²⁰ Sommers, Christiana Hoff. *The War Against Boys: How Misguided Feminism is Harming Our Young Men*. Simon & Schuster, New York, 2000.

²¹ “*Quelle horreur!*” is French for “Oh, the horror!” or “What horror!”

Currently, subsidies make the world's poor into Jacobs because they are frozen out of markets subsidized and protected by government regulations and tariffs. Private schools are similarly choked off by government subsidies to public schools. Most students are Jacobs who are financially corralled into second and third-rate public schools not bettered by competition.

Public schools are worse than the average monopoly since they are worsened by the whims of politicians, the unintended consequences of judicial rulings, and the profligate spending on an outsized, ensconced non-teaching bureaucracy.

In government and in government-run entities, everyone has their hand in the till, and the bureaucracy has both hands in the till. No one hands in a truly competitive bid for labor or outsourcing since price is not an issue. Everyone figures the government has deep pockets.

Since the courts have outlawed any serious competition, every business decision that a public school makes can be bad, and still the school will never go out of business. Thanks to the courts, the taxpayer is obliged to work half the year to pay his or her taxes because the government must pay double or triple for every service it contracts.

It is imperative that student Jacobs be freed from attending dysfunctional Labanite schools by giving their parents school vouchers and school choice. "How are public school students Jacobs," you ask? Public schools not only rob many children of a good overall education, but public schools only half-teach science. Alternatives to Evolution such as "intelligent design" are never discussed, and only the pros but not the cons of the theory of Evolution are ever mentioned.

Public schools also rob students of a value system that would help them throughout life, and lead to a happy home life. Statistics on crime and other societal ills bear this out. Public schools also are a reed swayed by every newfangled, untested teaching theory, as well as the society-destroying ideas of social engineering advocates.

Lately, vital statistics show that graduates of religious schools have enough children to maintain the population, but public school graduates tend to be like the endangered Panda Bears in that they are unable and unwilling to form lifelong spousal and parental relationships.

Public school children are robbed of a meaningful life, too. Teaching "Evolution as fact" makes life sort of pointless. True, Evolutionists can claim to have values, but these are all quasi-religious, borrowed values that do not spring from their existential angst. Evolutionists' values are merely copied and pasted from a religious setting into a system with an Evolutionist backdrop.

Secularists find that their borrowed values are not satisfying and meaningful. When there is no meaning to life, there is no real reason for Secularists to have children, so Secularists are fast becoming an endangered species. Risky lifestyles and extremely low birthrates among Secularists have led to population implosions in dozens of countries.

Secularists would have already been byones had it not been for the anti-school voucher and anti-school choice stance of the courts. The children of the religious are financially herded along with the few children of



Secularists into near-monopolistic public schools. There the courts mandate that children be evangelized to Evolutionism and other population-busting values and ideas. Pro-Creationists, however, believe that resistance to assimilation is not futile, especially since Pro-Creationists continue to procreate (Gen 01:28; 09:01, 07).

Less live births means that pension and social security systems falter if they are not scaled back in time. Now that biological realities have been translated into accounting terms (in other words, "Surprise! The till is empty!"), many countries now need to offer monetary inducements and tax deductions to influence citizens to have children. Soon the inducements may include ending the morally odious "marriage tax," where married persons pay more taxes than single persons.

Another inducement not yet tried is rewarding, with extra social security and extra pension money, those pensioners who have taxpaying children. This would partly offset the career and financial strategy of having no children so as to build up a pension and savings. As it is now, people can either have children or retire early, but not both. A functional society, however, needs people to both have children and work to retirement age, and not retire early as though they had won the lottery.]

Gen 31:03 YAHVEH [F] said to Jacob, "RETURN TO THE LAND OF YOUR FATHERS, AND TO YOUR RELATIVES, AND I WILL BE WITH YOU" [Notice here how GOD allows strife to bring the Israelites back to Canaan as also happened before the Exodus (Exo 01:08). GOD knows HE must make believers want to go, and he must ensure that believers do not turn back (Exo 13:17)].

[Enter *El Shaddai*]

[This section is the narrator's introduction to the part where Jacob recounts a dream in which *El Shaddai* appears.] **Gen 31:04** Jacob sent and called Rachel and Leah to the field to his flock, **Gen 31:05** and said to them, "I see the expression on your father's face that it is not toward me as before, but *The Elohim* [s] [Isaac's blessing said *El Shaddai* would bless Jacob (Gen 28:03-04).] of my father has been with me. **Gen 31:06** You know that I have served your father with all of my strength. **Gen 31:07** Your father has deceived me, and changed my wages ten times, but *Elohim* [s] did not allow him to hurt me. **Gen 31:08** If he said this, 'The speckled will be your wages,' then all the flock bore speckled. If he said this, 'The streaked will be your wages,' then all the flock bore streaked. **Gen 31:09** Thus *Elohim* [s] [The Malek of Yahveh took credit for Jacob's prosperity (Gen 31:12), and *El Shaddai* blessed Jacob's family with fertility (Gen 28:03-04).] has taken away the cattle of your father, and given them to me. **Gen 31:10** It happened at the time that the flocks conceive, that I lifted up my eyes, and saw in a dream, and behold, the male goats that leaped on the flock were streaked, speckled, and grizzled. **Gen 31:11** *The Malek* [s] of [All] *The Elohim* [I] [The Hebrew is *haElohim*.] [According to pattern *The Son* appears after THE FATHER and promises the same things THE FATHER promised. Notice that YAHVEH said

same thing in Gen 31:03 as **The Son** does here.] **said to me in the dream, 'Jacob,' and I said, 'Here I am.'** **Gen 31:12** He [s] **said**, 'Now lift up your eyes, and behold, all the male goats that leap on the flock are streaked, speckled, and grizzled, for I [s] have seen all that Laban does to you. **Gen 31:13** I [s] am the **El** [s] of Bethel [This is the first introduction of **El Shaddai** to Jacob. Notice that **The Malek** did not say, "I am **Yahveh** who appeared to you at Bethel"], where you anointed a pillar, where you vowed a vow to me [s] [Someone might think that Gen 31:13 contradicts **El Shaddai**'s statement that the patriarchs did not know him as **Yahveh** (Exo 06:03). At Bethel it was **ELYON** WHO said that HE was **YAHVEH**, not **El Shaddai**. At Bethel, Jacob merely referred to **El Shaddai** as "**Elohim**" (Gen 28:22)]. Now arise, get out from this land, and return to the land of your birth." **Gen 31:14** **Rachel and Leah answered him, "Is there yet any portion or inheritance for us in our father's house? **Gen 31:15** Are not we accounted by him as foreigners? For he has sold us, and has also quite devoured our money. **Gen 31:16** For all the riches that **Elohim** [s] [See Gen 31:11-12.] has taken away from our father, that is ours and our children's. Now then, whatever **Elohim** [s] [See Gen 31:13.] has said to you, do."** [This section is omitted since there is no mention of **Yahveh** (Gen 31:17-23).]

[Enter **The Trinity**]

Gen 31:24 **Elohim** [t] [**The Trinity** ("[All] **The Gods**" (**haElohim**))] appeared to warn Abimelech (Gen 20:06, 17), and **The Trinity** communicated by dream to a pharaoh (Gen 41:25, 28, 32), so probably all three persons of **The Trinity** appeared here, too. If **The Trinity** appeared to Laban here, this would explain why Laban engaged in pseudo-trinitarian speech with Jacob (Gen 31:53). The Trinity's appearance to Laban would also explain Jacob's Trinitarian speech (Gen 31:42).] **came to Laban, the Syrian, in a dream of the night, and said to him, "Take heed to yourself that you do not speak to Jacob either good or bad."** [This section is omitted since there is no mention of **Yahveh** (Gen 31:25-28).] **Gen 31:29** It is in the power of my hand to hurt you, but **The Elohim** [t] of your father spoke to me last night, saying, 'Take heed to yourself that you do not speak to Jacob either good or bad.' [This section is omitted since there is no mention of **Yahveh** (Gen 31:30-41).] **Gen 31:42** Unless **THE ELOHIM** [f] of my father, **The Elohim** [HS] of Abraham, and the Fear [s] of Isaac, **The Son** is also called "**Fear**" in Gen 31:53 and Isa 02:10. A *The NIV Study Bible* note says: "'Fear' is a surrogate word for God."²² Jacob's emphatic point to Laban was that if all three persons of **The Trinity** had not been protecting him, Laban would have sent Jacob away a beggar. Laban's greed is

²² About the "Fear of Isaac" mentioned in Gen 31:42, see *The NIV Study Bible New International Version*, Zondervan Bible Publishers, Grand Rapids, Michigan, p. 54, note on Gen 31:42.



foreshadowed in his immediate interest in gold already in Gen 24:29-30. The five Trinitarian statements of Jacob are Gen 28:20-22, 31:42, 32:09, 48:15-16 and 49:24-25.] had been ["Had been" is a singular verb."] with me, surely now you would have sent me away empty. **Elohim** [T] [One God, yet three persons who are mentioned in Gen 31:42.] has seen my affliction and the labor of my hands, and rebuked you last night." [This section is omitted since there is no mention of **Yahveh** (Gen 31:43-48).] **Gen 31:49** ...and Mizpah, for he, Laban, said, "**YAHVEH** [F] watch between me and you, when we are absent one from another. **Gen 31:50** If you will afflict my daughters, and if you will take wives besides my daughters, no man is with us; behold, **Elohim** [S] is witness between me and you" [Laban probably called on two divine witnesses—THE FATHER in Gen 31:49 and The Son in Gen 31:50]. **Gen 31:51** Laban said to Jacob, "See this heap, and see the pillar that I have set between me and you. **Gen 31:52** May this heap be a witness, and the pillar be a witness that I will not pass over this heap to you, and that you will not pass over this heap and this pillar to me, for harm. **Gen 31:53** THE **ELOHIM** [F] [or perhaps The Trinity is meant] of Abraham, and the **elohim** of Nahor, the **elohim** of their father, judge [The verb "judge" is plural.] between us" [In this adversarial and accusatorial encounter, Laban plays one-upmanship and counters Jacob's Trinitarian statement of Gen 31:42 by invoking **YAHVEH** along with the pagan gods of Terah and Nahor. The Hebrew verb translated "judge" is plural, meaning Laban has more than one "god" in mind]. Then Jacob swore by the Fear [S] [Just as Jacob had taken a vow to **El Shaddai**, here he swears by **El Shaddai** (Gen 28:20; 31:13). Before Jacob swore by the three persons of The Trinity (Gen 31:42), but now he expresses the unity of The Trinity by invoking only one person of The Trinity.] of his father, Isaac [Notice that Jacob did not reciprocate by swearing by all the gods that Laban invoked. That is because Terah, the father of Abraham, and Terah's father Nahor, both worshipped false gods (Jos 24:02)]. **Gen 31:54** Jacob offered a sacrifice in the mountain, and called his relatives to eat bread. They ate bread, and stayed all night in the mountain. **Gen 31:55** Early in the morning, Laban rose up, and kissed his sons and his daughters, and blessed them. Laban departed and returned to his place. **Gen 32:01** Jacob went on his way, and the angels of **Elohim** [T] [See note on Gen 28:12, and note the proximity of two Trinitarian passages (Gen 31:42; 32:09).] met him. **Gen 32:02** When he saw them, Jacob said, "This is **Elohim's** [T] host." He called the name of that place Mahanaim. [This section is omitted since there is no mention of **Yahveh** (Gen 32:03-08).] **Gen 32:09** Jacob said, "**Elohim** [HS] of my father Abraham, and **Elohim** [S] of my father Isaac, **YAHVEH** [F] [The five Trinitarian statements of Jacob are Gen 28:20-22, 31:42, 32:09, 48:15-16 and 49:24-25. In such dire circumstances, Jacob thought it wise to call upon all persons of The Trinity individually.], who [T] said ["Said" is a singular verb.] to me, 'Return to your country, and to your relatives, and I [T] will do ["I will do" is a singular verb.] you good' [Gen 31:03]. **Gen 32:10** I [Jacob] am not worthy of the least of all the loving kindnesses, and of all the truth that you have shown to your servant, for with just my staff I

passed over this Jordan, and now I have become two companies. [This section is omitted since there is no mention of **Yahveh** (Gen 32:11-23).] **Gen 32:24** **Jacob** was left alone, and wrestled with a man [s] there until daybreak. **Gen 32:25** When he [s] saw that he [s] did not prevail against him [Jacob], he [s] touched the hollow of his [Jacob's] thigh, and the hollow of Jacob's thigh was strained, as he wrestled. **Gen 32:26** The man [s] said, "Let me [s] go, for the day breaks." [Hosea wrote about Jacob:

Hos 12:03 In the womb he [Jacob] took his brother [Esau] by the heel [Gen 25:26], and in his [Jacob's] manhood he [Jacob] had power with **God**. [The Son]. **Hos 12:04** Indeed, he [Jacob] had power over **The Malek** [The Son] and prevailed; He [Jacob] wept, and made supplication to him [The Son] (Gen 32:26). He [Jacob] found him [The Son] at Bethel, and there he [Jacob] spoke with us [The Trinity]. **Hos 12:05** Even **Yahveh** [The Trinity], **The God** [The Trinity]—**The "us"** in Hos 12:04b) of Angelic Armies; **Yahveh** [The Trinity] his [The Trinity's] Name of renown! (Hos 12:03-05).

Also, see Gen 32:24-30 in the Trinitarian proofs appendix, and Hos 12:03-05 [BHS 12:04-06] in the MT plurals appendix.] **Jacob** said, "I will not let you [s] go, unless you [s] bless me." **Gen 32:27** He [s] said to him, "What is your name?" He said, "Jacob." **Gen 32:28** He [s] said, "Your name will no longer be called 'Jacob,' but, 'Israel' [s] [Israel means "he struggles with **El**, namely, **El Shaddai** (The Son). **Peniel** means "Face of **El**"—**The Face** being **The Son** and **El** being **The Trinity**. So the **el** at the end of **Israel**, the **Peniel** has been put in a different font and colors representing **The Son** and **The Trinity**. The wrestler is **Yahveh** **The Son** since the narrator of Kings (Bible books) said it was **Yahveh** who gave Jacob the name **Israel**. (1Ki 18:31; 2Ki 17:34).], for you have fought with **Elohim** [s] and with men [Jacob wrestled with the preincarnate **Son**, and Esau (Gen 25:26; 27:36), and, in a sense, Jacob wrestled with Laban (Gen 31:29, 52).], and have prevailed." [Hosea wrote, "In the womb he grasped his brother's heel, as a man he struggled with **God**" (Hos 12:03). Compare this with how Rachel prevailed in wrestling with Leah, and Rachel named her son Naphtali, meaning "my wrestlings" (Gen 30:08). Jacob's wrestlings and the bad behavior of his sons did take a physical toll on Jacob (Gen 47:09).] **Gen 32:29** **Jacob** asked him [s], "Please tell me your [s] Name." He [s] said, "Why is it that you ask what my [s] Name is?" He [s] blessed him there. **Gen 32:30** **Jacob** called the name of the place **Peniel** [Meaning, **The "Face** (or **Presence**) of **El**"]; for, he said, "I have seen **Elohim** [s] face to face, and my life is preserved" [See the entry on Gen 32:30; 35:11, 14 in the NT Use of OT **Yahveh** Texts appendix.]. **Gen 32:31** The sun rose on him as he passed over **Peniel**, and he limped because of his thigh. **Gen 32:32** So the children of **Israel** do not eat the sinew of the hip that is on the hollow of the thigh, to this day, because he [s]



touched the hollow of Jacob's thigh in the sinew of the hip [Perhaps *The Son* knew that Esau would have pity on his brother if he saw him limping]. [This section is omitted because there is no reference to *Yahveh* (Gen 33:01-04).]

Gen 33:05 He lifted up his eyes, and saw the women and the children, and said, "Who are these with you?" He said, "The children whom *ELOHIM* [F] [The idea of *YAHVEH* helping with pregnancy and childbirth is common (Gen 04:01; 16:02; 18:10, 14; 21:06; 25:21-23; 30:01-22; 33:05 and the like).] has graciously given your servant." [This section is omitted because there is no reference to *Yahveh* (Gen 33:06-09).] **Gen 33:10** Jacob said, "Please, if I have now found favor

in your sight, then receive my present at my hand, because I have seen your face, as one sees the face of *Elohim* [S] [Jacob did not mean *ELYON*, since no one sees *ELYON*'s face and lives (Exo 33:20). Jacob meant the gracious face of *El Shaddai* (Exo 33:06-07), with whom Jacob had just wrestled. Jacob named the place where he met *The Son Peniel*, meaning "Face of *El*"], and you were pleased with me. **Gen 33:11** Please take the gift that I brought to you; because *ELOHIM* [F] [See Gen 32:10-12 where credit goes to *ELYON*.] has dealt graciously

with me, and because I have enough." He urged him, and he took it. [This section is omitted since there is no mention of *Yahveh* (Gen 33:12-19).] **Gen 33:20** He erected an altar there, and called it *EL ELOHE* [F] *Israel* [*El Elohe* Israel

means, "God is THE GOD of Israel." Jacob set up this altar to fulfill his vow that if *El Shaddai* brought him safely back to Canaan, then *YAHVEH* would be his *ELOHIM* (Gen 28:21). A little later *YAHVEH* told Jacob to sacrifice to *El Shaddai* (Gen 35:01,14). [This chapter is omitted since there is no mention of *Yahveh* (Gen 34:01-31).] **Gen 35:01** *ELOHIM* [F] said to Jacob, "Arise, go up to Bethel, and live

there. Make there an altar to *El* [S] [*El* is the singular form of *Elohim*, meaning "God."], who [S] appeared to you when you fled from the face of Esau your brother." [Here *ELYON* spoke of *El Shaddai* using third-person speech. According to Jacob's vow, Jacob considered *ELYON* his GOD since he arrived back in his home country safely (Gen 28:21; 33:18-20). Jacob built an altar at Shechem to show that *ELYON* was his GOD (Gen 33:18-20). Previously, Jacob referred to THE FATHER and Son not as being his GOD, but as being "THE GOD of my father" (Gen 31:05, 42; 32:09) and "The Fear of Isaac" (Gen 31:42, 53).

ELYON now commanded Jacob to sacrifice to *El Shaddai* who would be Jacob's God from this time forward. The location change to Bethel was necessary so that a sacrifice to *El Shaddai* would be distinguished from the sacrifices to *ELYON* that Jacob already offered at Shechem (Gen 33:18-20).

Bethel was selected since it would indicate that the sacrifice is to the same God, just a different person of The Trinity—just as the narrator, Moses, explains: "[All] The Gods [*haElohim*], they appeared [plural verb] to him [Jacob]" at Bethel (Gen 35:07). Eusebius wrote that more than one person of The Trinity was represented at Bethel (*Proof of the Gospel*, Book V, Chapter 12). **Gen 35:02** Then Jacob said to his household, and to all who were with him,

"Put away the foreign *elohim* [The demonic influence of having foreign gods,

both carried from Mesopotamia (Gen 31:19) and looted from Shechem's village (Gen 34:27-29), were a root cause of Jacob's troubles.] that are among you, purify yourselves, change your garments. **Gen 35:03** Let us arise, and go up to Beth^{el}. I will make there an altar to **El [s]**, who [s] answered me in the day of my distress, and was with me in the way that I went" [**The Spirit** was with Jacob (Gen 28:20), but **El Shaddai** was also with Jacob and blessed him (Gen 28:03-04). **The Son** also talked with Jacob (Gen 31), and later wrestled with him (Gen 32)]. **Gen 35:04** They gave to Jacob all the foreign *elohim* that were in their hands, and the rings that were in their ears, and Jacob hid them under the oak that was by Shechem. **Gen 35:05** They journeyed, and a terror of *Elohim [s]* [Compare Exo 23:27-28; Deu 07:20; Jos 24:12; Jdg 02:01-03.] was on the cities that were round about them, and they did not pursue the sons of Jacob. **Gen 35:06** So Jacob came to Luz, that is in the land of Canaan (the same is Beth^{el}), he and all the people who were with him. **Gen 35:07** He built an altar there, and called the place **El [t]** Beth^{el} [The place is literally called "**E** of the House of **E**" because **The Son**, **El Shaddai**, the "**E** of Beth^{el}" in Gen 31:13, appeared along with **El** **THE FATHER** and **El** **The Spirit** at Beth^{el} (Gen 28).]; because there [All] **The Elohim [t]** [The Hebrew is *haElohim*], they [t] had appeared [The Hebrew verb "**they had appeared**" is plural. The narrator, Moses, explained that the place is now called **E Beth E**, probably indicating **The Trinity** rather than just one person of **The Trinity**. Jacob sacrificed to **El Shaddai** who called himself the "**E** of Beth^{el}." Jacob sacrificed to **El Shaddai** not only because **ELYON** told him to (Gen 35:01), but also because **El Shaddai** earlier appeared to Jacob with **ELYON** and **The Ruach** (Gen 28:22). An interesting parallel is where Abraham sacrificed to **El Shaddai** as **The Malek Yahveh** had directed (Gen 22:11-13).] to him [Jacob], when he fled from the face of his brother. **Gen 35:08** Deborah, Rebekah's nurse, died, and she was buried below Beth^{el} under the oak, and the name of it was called Allon Bacuth.

[Enter **El Shaddai**]

Gen 35:09 *Elohim [s]* appeared to Jacob again ["[All] **The Gods [haElohim]**, they appeared [plural verb] to him [Jacob]" at Beth^{el} (Gen 35:07), and then again at the Jabbok.], when he came from Paddan Aram, and blessed him. **Gen 35:10** *Elohim [s]* said to him, "Your name is Jacob. Your name shall not be Jacob any more, but your name will be Israel." He [s] named him Israel. [**El Shaddai** previously renamed Abram (Gen 17:05) and Sarai (Gen 17:15). The renaming process with Jacob occurred in Gen 32:28 during the wrestling incident, but this fact is repeated here. This lets the reader know that the divine figure who appears in Gen 35:11 is the same person who wrestled Jacob and gave Jacob the name "Israel" (Gen 32:24-32). The "...el" in Isra^{el} refers to **The Son**. It is ironic that Isra^{el} largely has rejected the person of **The Trinity** to whom the theophoric name Isra^{el} refers.] **Gen 35:11** *Elohim [s]* said to him, "I [s] am One



[Is] of The Mighty Ones [T] [The Hebrew is "EL Shaddai" EL Shaddai introduced himself with "I am EL Shaddai" (Gen 17:01), "I am Elohim" (Gen 35:11), and "I am the EL of Bethel" (Gen 31:13). Only ELYON introduced himself with the phrase "I am YAHVEH" (Gen 15:07; 28:13), until Exo 06:02 when EL Shaddai also said, "I am Yahveh". Be fruitful and multiply. A nation and a company of nations will be from you, and kings will come out of your loins. Gen 35:12 The land that I [Is] gave to Abraham and Isaac, I [Is] will give it to you, and to your seed after you will I [Is] give the land." Gen 35:13 Elohim [Is] went up from him in the place where he [Is] spoke with him [Ascending was The Malek of Yahveh's custom (Gen 17:22; Jdg 13:20)]. Gen 35:14 Jacob set up a pillar in the place where he [Is] spoke with him [The "him" is Jacob, as one can tell from the use of "him" in the next verse (Gen 35:15).], a pillar of stone. He poured out a drink offering on it, and poured oil on it. Gen 35:15 Jacob called the name of the place where Elohim [Is] spoke with him "Bethel." [Jacob said The man with whom he had wrestled was Elohim (Gen 32:30). Hosea said The Malek with whom Jacob wrestled was One of the members of The Trinity who are Yahveh, Elohim of Angelic Armies (Hos 12:04). Hosea said Jacob "found" The Malek with whom he wrestled at the Jabbok (Gen 32:24-30) here at Bethel (Hos 12:04). Hosea must be referring to Gen 35:11-13 since Elohim and Jacob both say The Malek only "appeared" to Jacob earlier at Bethel (Gen 28) in a dream where Jacob did not do any talking until he woke up (Gen 35:01, 07). Also, The Angel only appeared in a dream while Jacob was in Mesopotamia (Gen 31:11). A dream hardly constitutes finding someone. Moreover, Jacob's statement in Gen 35:30 indicates that Jacob had never both seen AND talked to God before the Jabbok incident. God always did all the talking and disappeared before Jacob could get any words in edgewise.

In Gen 33:20, Jacob built an altar to ELYON, and now here in Gen 35:14 to EL Shaddai. This is similar to how Abraham sacrificed to ELYON (Gen 13:03-04) and then later to EL Shaddai (Gen 22:13). Interestingly, both had to be commanded to sacrifice to EL Shaddai. The reason is that the custom had been to sacrifice to YAHVEH THE FATHER since even before Cain and Abel's time (Gen 04:03-05).

From Gen 35:14 on, the patriarchs understood that EL Shaddai, God, The Son, was the person of The Trinity to whom they would turn. EL Shaddai was now the national God of Israel. [This section is omitted since there is no mention of Yahveh (Gen 35:16—37:27).] Gen 37:28 Midianites who were merchants passed by, and they drew and lifted Joseph up and out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. They brought Joseph into Egypt.

[Joseph Was a Type of *Christ*, The Antitype]

Joseph was a type of *Christ*, the antitype:

- ☆ Joseph's brothers were envious of Jacob's love for *yeshua* (Gen 37:04-04), while the Jewish rulers were envious of the populace's love for *yeshua* (Mat 27:18; Joh 07:46-49),
- ☆ Joseph was valued at twenty pieces of silver (Gen 37:28), while *yeshua* was valued at thirty pieces (Zec 11:12-13; Mat 26:15),
- ☆ Joseph was turned over to a people descended from Abraham, the Ishmaelites (Gen 21:18; 37:28). *yeshua* was handed over to Herod, an Idumaeon (Luk 23:07). Idumaea is Greek for Edom. The Edomites were descended from Esau (Gen 25:30),
- ☆ When Joseph was still thought to be an Egyptian ruler, he was given gifts of spice, *ladanum*, a gum that has opium-like properties, and a repayment of silver (Gen 43:11, 23, 26). *yeshua* was offered gold, incense and myrrh, a gum that has opium-like properties (Mat 02:11; Mar 15:23; Joh 19:39),
- ☆ Joseph was sent to Egypt to save the Israelites (Gen 41:57; 45:07) and gentiles (Gen 41:57). *yeshua* was sent to save the Jews and gentiles (Act 01:08; Rom 01:16), and
- ☆ Joseph was elevated to prominence among gentiles and was a father to a pharaoh (Gen 45:08). Joseph was distrusted by his own brethren who had a rocky relationship with Joseph's father (Gen 50:15-21). *yeshua* and the early disciples were distrusted by their own countrymen who had a rocky relationship with *yeshua* and his **FATHER** (witness the Hebrew Scriptures). *Christ* and *Christians* became witnesses to gentile kings (Mar 13:09; Joh 18:37).]

[This section is omitted since there is no mention of **Yahveh** (Gen 37:29 – 38:06).] **Gen 38:07** **Er, Judah's firstborn, was wicked in the sight of *yahveh* [s]. *yahveh* [s] killed him.** [This section is omitted since there is no reference to **Yahveh** (Gen 38:08-10).] **Gen 38:10** **The thing that he did was evil in the sight of *yahveh* [s], and he killed him also.** [This section is omitted since there is no mention of **Yahveh** outside of references to **Yahveh** **The Son**, the national **God** of Israel since Gen 35 (Gen 38:11 – 41:15).] **Gen 41:16** **Joseph answered Pharaoh, saying, "It is not in me. *Elohim* [s] will give Pharaoh an answer of peace."** [This section is omitted since there is no mention of **Yahveh** (Gen 41:17-24).] **Gen 41:25** **Joseph said to Pharaoh, "The dream of Pharaoh is one. What [All] The *Elohim* [t] [The Hebrew is *haElohim*] is about to do he has declared to Pharaoh.** [This section is omitted since there is no mention of **Yahveh** (Gen 41:26-27).] **Gen 41:28** **That is the thing that I spoke to Pharaoh. What [All] The *Elohim* [t] [The Hebrew is *haElohim*] is about to do *he* [t] has shown to**



Pharaoh. [This section is omitted since there is no mention of *Yahveh* (Gen 41:29-31).] **Gen 41:32** The dream was doubled to Pharaoh, because **[All] The Elohim** [τ] [The Hebrew is *haElohim*.] establishes the thing, and **[All] The Elohim** [τ] [The Hebrew is *haElohim*.] will shortly bring it to pass.” [This section is omitted since there is no mention of *Yahveh* (Gen 41:33-37).] **Gen 41:38** Pharaoh said to his servants, “Can we find such a one as this, a man in who is **The Ruach** [HS] of **Elohim** [τ]?” [Joseph was a “father” to pharaoh (Gen 45:08) and instructed the princes and elders of Egypt (Psa 105:22) about **The Trinity**. This can be seen from the several mentions of “**[All] The Gods** [*haElohim*]” earlier in this chapter in pharaoh’s hearing (Gen 41:25, 28, 32 (twice)).] **Gen 41:39** Pharaoh said to Joseph, “Because **Elohim** [τ] has shown you all of this, there is none so discreet and wise as you. [This section is omitted since there is no mention of *Yahveh* (Gen 41:40-50).] **Gen 41:51** Joseph called the name of the firstborn Manasseh, “For,” he said, “**Elohim** [s] has made me forget all my toil, and all my father’s house.” **Gen 41:52** The name of the second, he called Ephraim, for **Elohim** [s] has made me fruitful in the land of my affliction. [This section is omitted since there is no mention of *Yahveh* (Gen 41:53 – 42:17).] **Gen 42:18** Joseph said to them the third day, “Do this, and live, for I fear **[All] The Elohim** [τ] [The Hebrew is *haElohim*.] [This section is omitted since there is no mention of *Yahveh* (Gen 42:19-27).] **Gen 42:28** He said to his brothers, “My money is restored! Behold, it is even in my sack.” Their hearts failed them, and they turned trembling one to another, saying, “What is this that **Elohim** [s] has done to us?” [This section is omitted since there is no mention of *Yahveh* (Gen 42:29-35).] **Gen 42:36** Jacob, their father, said to them, “You have bereaved me of my children! Joseph is no more, Simeon is no more, and you want to take Benjamin away. All these things are against me” [Joseph’s strategy was to show Leah and her sons that Jacob would care if he were bereaved of Simeon, the son of Leah. Jacob would even risk Benjamin, the only living son of his beloved, but deceased wife, Rachel, to get Simeon back]. [This section is omitted since there is no mention of *Yahveh* (Gen 42:37 – 43:12).] **Gen 43:13** Take also your brother, and arise, go again to the man. **Gen 43:14** May **One** [s] of **The Mighty Ones** [τ] [The Hebrew is “*El Shaddai*.”] give you mercy before the man, that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved.” [This section is omitted since there is no mention of *Yahveh* (Gen 43:15-28).] **Gen 43:29** He [Joseph] lifted up his eyes, and saw Benjamin, his brother, his mother’s son, and said, “Is this your youngest brother, of whom you spoke to me?” He said, “**Elohim** [s] be gracious to you, my son.” [This section is omitted since there is no mention of *Yahveh* (Gen 43:30 – 44:15).] **Gen 44:16** Judah said, “What will we tell my master? What will we speak? Or how will we clear ourselves? **[All] The Elohim** [τ] [The Hebrew is *haElohim*.] has found out the iniquity of your servants [The reason that Joseph put the silver back in his brothers’ sacks was so they would think that *Yahveh* was troubling them. Then when the cup was found in Benjamin’s sack, they would think God had it put there to

incriminate them (Gen 42:28; 43:23). This test would cause the brothers to show how *Yahveh* had transformed their lives]. [This section is omitted since there is no mention of *Yahveh* (Gen 44:16b—45:04).] **Gen 45:05** Now do not be grieved or angry with yourselves that you sold me here, for *Elohim* [T] sent me before you to preserve life. **Gen 45:06** For these two years has the famine been in the land, and there are yet five years, in that there will be neither plowing nor harvest. **Gen 45:07** *Elohim* [T] sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. **Gen 45:08** So now it was not you who sent me here, but [All] The *Elohim* [T] [The Hebrew is *haElohim*], and *he* [T] has made me a father to Pharaoh, lord of all his house, and ruler over all the land of Egypt [See Psa 105:22]. **Gen 45:09** Hurry, and go up to my father, and tell him, ‘This is what your son Joseph says, “*Elohim* [T] has made me lord of all Egypt. Come down to me. Do not wait. [This section is omitted since there is no mention of *Yahveh* (Gen 45:10-27).] **Gen 45:28** Israel said, “It is enough. Joseph my son is still alive. I will go and see him before I die.” **Gen 46:01** Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to The *Elohim* [S] of his father, Isaac [ELYON was Isaac’s GOD, of course, (Gen 28:13), but *EL Shaddai* had a special relationship with Isaac. *EL Shaddai* named Isaac (Gen 17:19), Isaac was circumcised by the command of *EL Shaddai* (Gen 21:04), and *EL Shaddai* commanded the sacrifice of Isaac but saved Isaac from the knife at the last moment (Gen 22:02, 11-12). So *EL Shaddai* was Isaac’s God (Gen 28:03; 31:42, 53)]. **Gen 46:02** *Elohim* [S] spoke to Israel in the visions of the night, and said, “Jacob, Jacob!” He said, “Here I am.” **Gen 46:03** He [S] said, “I [S] am *Elohim* [S], The *Elohim* [S] of your father. Do not be afraid to go down into Egypt, for there I [S] will make of you a great nation. **Gen 46:04** I [S] will go down with you into Egypt. I [S] will also surely bring you up again [Jacob was buried in Canaan (Gen 50:13)]. Joseph will close your eyes” [See Gen 48:11. Jacob initially may have wanted to make a round trip (Gen 45:28), but God wanted the trip to Egypt to be one-way so that God would build the nation Israel there (Gen 15:13-16)]. [This section is omitted since there is no mention of *Yahveh* (Gen 46:05—48:02).] **Gen 48:03** Jacob said to Joseph, “One [S] of The Mighty Ones [T] [The Hebrew is “*EL Shaddai*.”] appeared to me at Luz [Bethel] in the land of Canaan, and blessed me, **Gen 48:04** and said to me, ‘Behold, I [S] will make you fruitful, and multiply you, and I [S] will make of you a company of peoples, and will give this land to your seed after you for an everlasting possession.’ [This section is omitted since there is no mention of *Yahveh* (Gen 48:05—48:08).] **Gen 48:09** Joseph said to his father, “They are my sons, whom *Elohim* [S] [This is a fulfillment of the promise of seed mentioned in Gen 48:03-04, 09.] has given me here.” He said, “Please bring them to me, and I will bless them.” **Gen 48:10** Now the eyes of Israel were dim from age, so that he could not see. He brought them near to him, and he kissed them, and embraced them. **Gen 48:11** Israel said to Joseph, “I did not think I would see your face, and, behold, *Elohim* [S] [See the note on Gen 48:09.] has



let me see your seed also.” [This section is omitted since there is no mention of *Yahveh* (Gen 48:12—48:14).] **Gen 48:15** He blessed Joseph, and said, “[*All*] *The Elohim* [I] [The Hebrew is *haElohim*.] before *whom* [I] my fathers Abraham and Isaac did walk, [*All*] *The Elohim* [I] [The Hebrew is *haElohim*.] *who* [I] has fed me all my life long to this day, **Gen 48:16** *The Malek* [s] *who* [s] has redeemed me from all evil, bless [The five Trinitarian statements of Jacob are Gen 28:20-22, 31:42, 32:09, 48:15-16 and 49:24-25. That the verb “to bless” is singular shows that Jacob thought of “[*All*] *The Gods*” (mentioned twice in Gen 48:15) and *The Malek* (Gen 48:16) as a “united one.” *The Malek* is mentioned as being on the same level as “[*All*] *The Gods*,” meaning that *he* is *One* of “[*All*] *The Gods*.” *The Malek* is identified as *God* and *Yahveh* elsewhere (Gen 16:07-13; 31:11, 13; Exo 03:02, 04-06, etc.) That *The Malek* was the angel at the burning bush (Exo 03:02) is verified by Moses’ blessing:

The precious things of the earth and the fullness of it, the good will of him who dwelt in the bush, let [the aforementioned things] come on the head of Joseph, on the crown of the head of him who was separate from his brothers (Deu 33:16).]

the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac. Let them grow into a multitude in the midst of the earth.” [This section is omitted since there is no mention of *Yahveh* (Gen 48:17—48:19).] **Gen 48:20** He blessed them that day, saying, “In you will Israel bless, saying, ‘*Elohim* [s] make you as Ephraim and as Manasseh’” He set Ephraim before Manasseh. **Gen 48:21** Israel said to Joseph, “Behold, I am dying, but *Elohim* [s] will be with you, and bring you again to the land of your fathers. [This section is omitted since there is no mention of *Yahveh* (Gen 48:22—49:09).] **Gen 49:10** The scepter [The Scepter or Branch] is associated with *The Messiah* in Gen 49:10-11; Num 24:17; Isa 04:02; 11:01; 53:02; Jer 23:05; 33:15; Zec 03:08; 06:12, and elsewhere.] will not depart from Judah, nor the ruler’s staff from between his feet until *Shiloh* [s] comes [The Messiah] came after the last Jewish ruler had ruled Judea. Herod was an Idumaeon, and the Roman prefects were gentiles, of course. Interestingly, Zec 10:11 speaks of how Egypt’s scepter would also pass away]. To him [s] will the obedience of the peoples be [Jews and gentiles. See Num 24:17, Eze 21:26-27]. [This section is omitted since there is no mention of *Yahveh* (Gen 49:11-17).] **Gen 49:18** I have waited for your salvation [s] [See Gen 49:24-25.], *YAHVEH* [F]. [This section is omitted since there is no mention of *Yahveh* (Gen 49:19—49:23).] **Gen 49:24** His bow remained steady, the arms of his hands were made strong, by the hands [s + HS] [Who The Hands are (Son and Spirit), or to WHOM The Hands belong (THE FATHER), is expanded on in Gen 49:24b-25. The Hands are *El Shaddai* and *The Ruach* who saved Lot (Gen 19:10).] of THE MIGHTY ONE [F] of Jacob [Mat 26:64; Mar 14:62], from whence is *The Shepherd* [s] [Zec 11:16; Joh 10:11,14], *The Stone* [s]

[Isa 28:16; Act 04:11; 1Co 10:04.] of Israel [ELyon sends EL Shaddai to be a Shepherd and Stone for Israel.], Gen 49:25 by The Elohim [HS] of your father, who [HS] will help you ["Will help" is a singular verb. Comparison of Gen 28:20 and 48:15, where The Spirit helps and is with a believer, shows that this Elohim refers to The Spirit. So already The Spirit was sent to be a Comforter (Joh 14:26; 16:07).], by [One [s] of] The Mighty Ones [I] [The Hebrew is "[EL Shaddai.]", who [s] will bless you, ["Will bless you" is a singular verb. This alludes to Gen 28:03-04. Jacob mentioned the three persons of The Trinity when Jacob blessed Joseph (Gen 49:24-25). The blessing has logical divisions for each member of The Trinity, which the KJV introduces with the word "by." An abbreviated version of what Jacob said follows:

... by ... [One [The Son] of] The Mighty Ones [The Trinity] of Jacob ... by The Elohim [HS] of your father ... by [The EL Shaddai.]

Here is an expanded version – Jacob said:

... by The Hands [The Son and Spirit] of ONE [THE FATHER] of The Mighty Ones [The Trinity] of Jacob; from thence is The Shepherd [The Son], The Stone [The Son] of Israel, even by The Elohim [The Spirit] of your father ... by [The EL Shaddai] [The Son] (Gen 49:24-25).

Jacob differentiated between the two persons of The Trinity that he served when he said, "by ONE of The Mighty Ones of Jacob" (Gen 49:24) and "by The Elohim of your father" (Gen 49:25). Here Jacob essentially said, "By GOD THE FATHER ... by God The Spirit (Gen 49:24-25).

This interpretation is supported by statement by the narrator, Moses: "[All] The Gods [haElohim], they appeared to him" (Gen 35:07), and by Jacob's five Trinitarian statements: Gen 28:20-22, 31:42, 32:09, 48:15-16 and 49:24-25. with blessings of heaven above, blessings of the deep that couches beneath, blessings of the breasts, and of the womb. [This section is omitted since there is no mention of Yahveh (Gen 49:26 – 50:16).] Gen 50:17 "So will you tell Joseph, 'Now please forgive the disobedience of your brothers, and their sin, because they did evil to you.' Now, please forgive the disobedience of the servants of The Elohim [s] of your father." Joseph wept when they spoke to him. Gen 50:18 His brothers also went and fell down before his face, and they said, "Behold, we are your servants." Gen 50:19 Joseph said to them, "Do not be afraid, for am I in the place of Elohim [s]? [Words previously spoken by Jacob (Gen 30:02).] Gen 50:20 As for you, you meant evil against me, but Elohim [s] meant it for good, to bring to pass, as it is this day, to save many people alive. [This section is omitted since there is no mention of Yahveh (Gen 50:21 – 50:23).] Gen 50:24 Joseph said to his brothers, "I am dying, but Elohim [s] [Joseph spoke of EL Shaddai here since this divine person will have a savior role (Gen 46:02-04), and would "visit" as The Malek Yahveh was accustomed to do (Gen 50:25; Exo 03:02; Act 07:30, 35).



So by this time the Yahvist faith was well focused on the coming visitation and salvation of El Shaddai that would happen after Israel remained in Egypt some 400 years (Gen 15:13-14; Exo 04 and 06).

Moses knew that the time of Yahveh's visitation was near. This likely strengthened him in his resolve to regard disgrace for the sake of "Christ" better than the riches of Egypt (Heb 11:24-27). This also is why Moses was not surprised, but only reluctant, when The Malek Yahveh, by his own authority, summoned Moses to lead Israel out of Egypt. will surely visit you, and bring you up out of this land to the land which he [s] swore to Abraham, to Isaac, and to Jacob." Gen 50:25 Joseph took an oath of the children of Israel, saying, "Elohim [s] will surely visit you, and you shall carry up my bones from here." Gen 50:26 So Joseph died, being one hundred ten years old, and they embalmed him, and he was put in a coffin in Egypt.

#02. Exodus Excerpts Read Trinitarian:

Exo 03:01—04:01

Exo 05:22—06:08

Exo 23:14-23

Exo 32:34—34:24

Exo 03:01—04:01

Exo 03:01 Moses kept the flock of Jethro, his father-in-law, the priest of Midian, his father-in-law, the priest of Midian. He led the flock to the back of the wilderness, and came to the mountain of [All] The Gods [t] [The Hebrew is haElohim], to Horeb. Exo 03:02 The Malek [s] YAHVEH [f] appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush burned with fire, and the bush was not consumed. [See the entry on Exo 03:02-07 in the "NT Use of OT Yahveh Texts" appendix.] Exo 03:03 Moses said, "I will turn aside now, and see this great sight, why the bush is not burnt." Exo 03:04 When Yahveh [s] saw that he turned aside to see, God [s] called to him out of the midst of the bush, and said, "Moses! Moses!" [Note that the narrator placed The Malek Yahveh (Exo 03:02) right in the same bush as God and Yahveh (Exo 03:04). This suggests that The Malek Yahveh was Yahveh The Son.] He said, "Here I am." Exo 03:05 He [s] said, "Do not come close. Take off your sandals from off your feet, for the place you are standing on is holy ground." Exo 03:06 Moreover he [s] said, [The Malek Yahveh is speaking for The Trinity (haElohim), just as The Malek Yahveh had spoken for THE FATHER in Gen 22:15-18.] "I am The God [t] of your father, THE GOD [f] of Abraham, The God [s] of Isaac, and The God [HS] of Jacob." Moses hid his face, for he was afraid to look at [All] The Gods [t] [The Hebrew is haElohim]. Exo 03:07 Yahveh [s] said [The Malek Yahveh is speaking for The Trinity (haElohim), just as The Malek

Yahveh had spoken for THE FATHER in Gen 22:15-18.], “I [S] have surely seen the affliction of my [S] people who are in Egypt, and have heard their cry because of their taskmasters, for I [S] know their sorrows. **Exo 03:08** I [S] have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite. **Exo 03:09** Now, behold, the cry of the children of Israel has come to me [S]. Moreover I [S] have seen the oppression with which the Egyptians oppress them. **Exo 03:10** Come now therefore, and I [S] will send you to Pharaoh, that you may bring forth my [S] people, the children of Israel, out of Egypt.” **Exo 03:11** Moses said to [All] The Gods [T] [The Hebrew is haElohim], “Who am I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt?” [Here Moses addressed his objection to [All] The Gods (haElohim) just as Abraham had addressed his objection to [All] The Gods (haElohim): Abraham said to [All] The Gods (haElohim), ‘If only Ishmael might live under your blessing!’ (Gen 17:18).] **Exo 03:12** He [S] said, “Certainly I [S] will be with you [Moses]. This will be the token to you, that I [S] have sent you, when you have brought forth the people out of Egypt, you shall serve [All] The Gods [T] [The Hebrew is “haElohim”] on this mountain” [See the entry on Exo 03:12 in the “NT Use of OT Yahveh Texts” appendix]. **Exo 03:13** Moses said to [All] The Gods [T] [The Hebrew is haElohim], “Behold, when I come to the children of Israel, and tell them, ‘The God [S] of your fathers has sent me to you;’ and they ask me, ‘What is his [S] Name?’ What should I tell them?” [Moses told [All] The Gods (haElohim) a reason for knowing The Malek Yahveh’s Name. Moses noticed that The Malek Yahveh spoke using first person speech (I, me). Thus, The Son was speaking on his own behalf and on his own authority, and was not quoting THE FATHER as a mere creaturely messenger would. So Moses felt that he had better know The Malek Yahveh’s Name.

Moses knew that he had to give a reason to know, and that he had to ask The Trinity rather than The Malek Yahveh. The Malek Yahveh had refused Jacob’s request to know The Malek Yahveh’s Name, since Jacob could give no reason to know (Gen 32:29). **Exo 03:14** God [S] said to Moses, “I AM WHO I AM,” and he [S] said, “You shall tell the children of Israel this: ‘I AM [S] has sent me to you’” [See the entry on Exo 03:14 LXX in the “NT Use of OT Yahveh Texts” appendix]. **Exo 03:15** Moreover, God [S] said to Moses, “You shall tell the children of Israel this, ‘Yahveh [S], The God [S] of your fathers, The God [S] of Abraham, The God [S] of Isaac, and The God [S] of Jacob, has sent me to you.’ This is my [S] Name forever, and this is my [S] memorial to all generations. **Exo 03:16** Go, and gather the elders of Israel together, and tell them, ‘Yahveh, [S] The God [S] of your fathers, The God [S] of Abraham, of Isaac, and of Jacob, has appeared to me,