

# Yehweh – Three In One

In the beginning of God's Holy Bible (King James Version) – the first verse of the first chapter of the first book – we find God talking about Himself:

“In the beginning **God (H430)** created the heaven and the earth.” (Genesis 1:1 KJV)

And taking a closer look at the Hebrew word (“Elohim” – Strong's #H430) from which “**God**” was translated, we find that it is a uni-plural noun (“one” that is actually more than one) meaning Gods:

**Elohim** [*el-o-heem*] (**H430**) - Plural of H433; **gods in the ordinary sense**; but **specifically used (in the plural thus, especially with the article)** of the supreme *God*; occasionally applied by way of deference to *magistrates*; and sometimes as a superlative: - angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty. (*Strong's Hebrew And Greek Dictionary*)

In Genesis 1:1, and in over 2700 other places in the Old Testament Scriptures, the uni-plural noun “Elohim” (H430) is the Hebrew word that “**God**” chose to describe Himself.

In fact to further emphasize the “uni-plural” nature of God, “Elohim” (H430) is sometimes used in the Old Testament Scriptures with plural pronouns (Gen. 1:26; 3:22; 11:7; Isaiah 6:8; John 14:23; 17:11,22-23). And as the following example clearly shows, this combination of the “uni-plural noun” and “plural pronoun” proves the plurality of God:

“And **God (H430)** said, **Let us make man in our image (H6754)**, after **our likeness (H1823)**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So **God (H430)** created man in his *own image (H6754)*, in the **image (H6754)** of **God (H430)** created he him; male and female created he them. And **God (H430)** blessed them, and **God (H430)** said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” (Genesis 1:26-28 KJV)

So as the preceding Scripture points out, God in the plural form, “Elohim” (H430), made “man” in His plural “image” after His plural “likeness”. And now let's take a look at the Hebrew word (“Tselem” – Strong's #H6754) from which “image” was translated:

**Tselem** [*tseh'-lem*] (**H6754**) - From an unused root meaning to *shade*; a *phantom*, that is, (figuratively) *illusion, resemblance*; hence **a representative figure**, especially an *idol*: - image, vain shew. (*Strong's Hebrew And Greek Dictionary*)

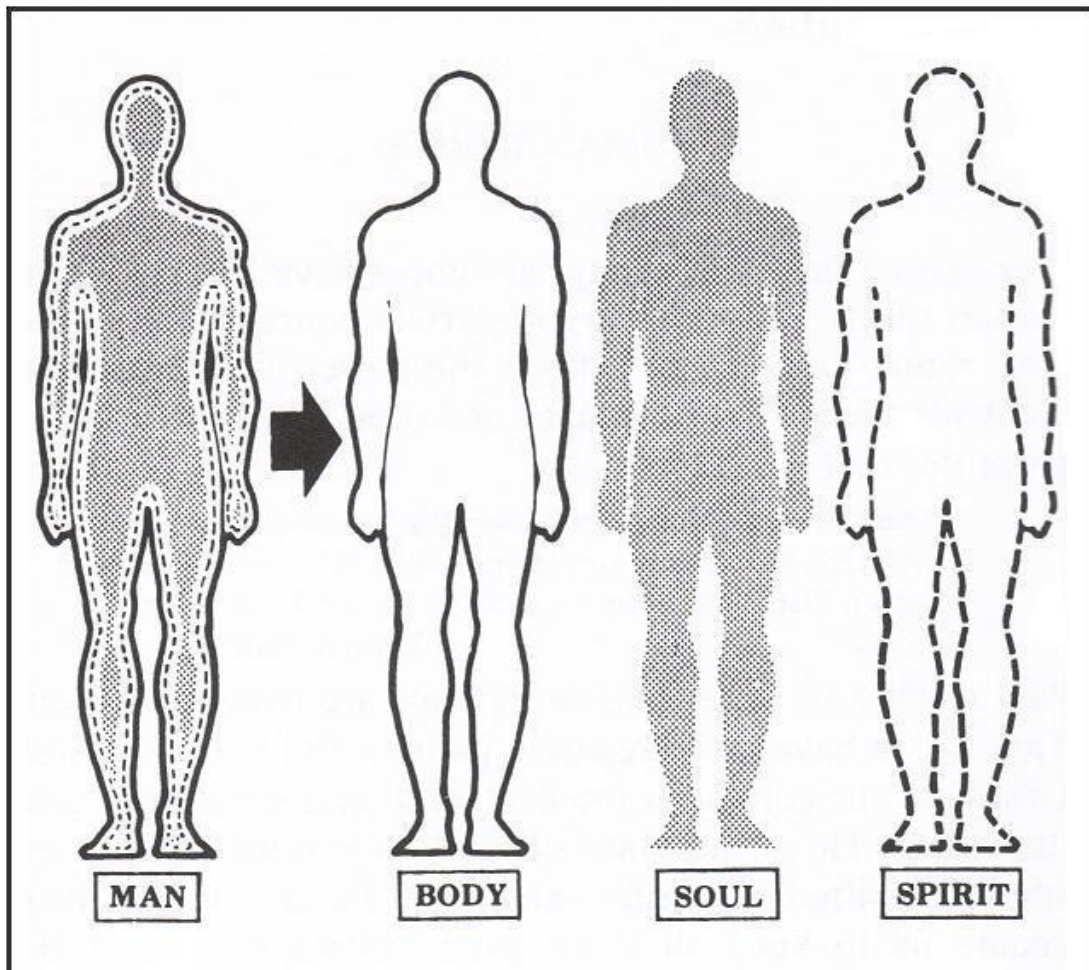
God in the plural form, “Elohim” (H430), made “man” to be His “representative figure” on earth. And now let's take a look at the Hebrew word (“Demuth” – Strong's #H1823) from which “likeness” was translated:

**Demuth** [*dem-ooth*] (**H1823**) - From **H1819**; *resemblance*; **concretely model, shape**; adverbially *like*: - fashion, like (-ness, as), manner, similitude. (*Strong's Hebrew And Greek Dictionary*)

So in Genesis 1:26 we read that “**Elohim**” (H430), God in the plural form, made “man” to “**concretely model**” Him as His “**representative figure**” on earth. In other words, “man” was made to be an “**accurate replica**” of the “**plural God**” that created him. And the following New Testament Scripture will give us the details of this “model” that God called “man”:

**“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”** (1 Thessalonians 5:23 KJV)

You see in 1 Thessalonians 5:23, Brother Paul teaches us that man was made a “**tripartite being**” with **three (3) separate parts** – **body, soul, and spirit**. In fact, Brother Paul plainly states that “all three (3)” must be cleansed and committed to Jesus in order to escape God’s wrath. Jesus is the only One that can enable man to keep all three (3) parts “blameless” until His return. The “**three (3) are one (1)**”, but yet the three (3) are distinct individual parts that make up the one (1).



So in the first chapter of Genesis we learned that God is uni-plural, “Elohim” (H430), and He made “man” to be uni-plural in His “image” and “likeness”. However, in the second chapter of Genesis we are given more of the details of this uni-plural God, “Elohim” (H430), that created all things:

“These *are* the generations of the heavens and of the earth when they were created, in the day that the **LORD (H3068) God (H430)** made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the **LORD (H3068) God (H430)** had not caused it to rain upon the earth, and *there was* not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the **LORD (H3068) God (H430)** formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Genesis 2:4-7 KJV)

You see in the second chapter of Genesis, God – “Elohim” (H430) – makes Himself more personal by adding His Name to his Title. And now let’s take a look at the Hebrew word (“Jehovah/Yehovah” – Strong’s #H3068) from which “LORD” was translated:

**Jehovah/Yehovah** [*yeh-ho-vaw*] (H3068) - From H1961; (the) *self Existent* or eternal; **Jehovah, Jewish national name of God**: - Jehovah, the Lord. Compare H3050, H3069. (*Strong’s Hebrew And Greek Dictionary*)

“Jehovah” or “Yehovah” is the Name of God... but it hasn’t always been! It was somewhere around the 13th century that the term “Jehovah” first appeared when Christian scholars took the four (4) consonants of God’s Name – “YHWH” – and added vowels to produce the “Yahowah” pronunciation and it’s Latinized spelling of “Jehovah”.

You see, in the Hebrew language God’s Name is spelled with four (4) letters: “YHWH”. And since ancient Hebrew had no written vowels, the original pronunciation of God’s Name was uncertain in today’s culture. However, God’s Name has been found written with vowels in ancient Greek writings that indicate the correct pronunciation to be “Yahweh (Yahveh)”. And the following is how it is written in Hebrew:



Now as we are about to see, **The Divine Attributes of God** are graphically illustrated in His Name – “**Yahweh (Yahveh)**”. That’s the way we spell “**God’s Name**” in English (transliterated), but the true “**Picture of God**” can only be seen by going back to it’s original Hebrew spelling (יהוה). Because you see it’s only through a close inspection of those four (4) Hebrew letters, and their position, that we can see “**Yahweh**” as God intended – “**The Three (3)**” in “**The One (1)**”. However, seeing how Hebrew reads from right to left, but English reads from left to right, from here on out we’re going to reverse the four (4) Hebrew letters in God’s Name for the sake of clarity and ease of comparison:

י - ה - ו - ה

Yod - Hey - Waw - Hey

Yahweh

#1) **The first letter**, which is pronounced “**Yod**”, is the 10<sup>th</sup> letter of the Hebrew alphabet and has the numeric value of ten (10). It is symbolic of the First Part of the Godhead – the “**Father**”.

**The Mystery of Yod** - (<http://www.hebrew4christians.com>):

Suspended in mid-air, Yod is the smallest of the Hebrew letters, the “atom” of the consonants, and the form from which all other letters begin and end. [The first dot with which the Scribes first start writing a letter, or the last dot that gives a letter its final form – is a yod. (Likutei Maharar).] In the Jewish mystical tradition Yod represents a mere dot, a divine point of energy. Since Yod is used to form all the other letters, and since God uses the letters as the building blocks of creation, Yod indicates God’s omnipresence...Since Jesus upholds the world by the Word of His power (Hebrews 1:3), and Yod is part of every Hebrew letter (and therefore every word), Yod is considered the starting point of the presence of God in all things – the “spark” of the Spirit in everything.

#2) **The second letter**, which is pronounced “**Hey**”, is the 5<sup>th</sup> letter of the Hebrew alphabet and has the numeric value of five (5). It is symbolic of the Third Part of the Godhead – the “**Holy Spirit**”.

**The Mystery of Hey** - (<http://www.hebrew4christians.com>):

According to the Jewish mystics, Hey represents the divine breath, revelation, and light (the word “light” is mentioned five times on the first day of creation (Gen. 1:3-4), which is said to correspond to the letter Hey). Since the numerical value of Hey is five (5), this corresponds on a physical level to the five (5) fingers, the five (5) senses, and the five (5) dimensions. On the spiritual level it corresponds to the five (5) levels of the soul (instincts, emotions, mind, bridge to transcendence, and oneness).

#3) **The third letter**, which is pronounced “**Waw**” or “**Vav**”, is the 6<sup>th</sup> letter of the Hebrew alphabet and has the numeric value of six (6). It is symbolic of the Second Part of the Godhead – the “**Word/Son**”.

**The Mystery of Vav** - (<http://www.hebrew4christians.com>):

The first **Vav** in the Torah occurs in Gen. 1:1 – תָּאָרַח מִיְמֵשָׁה תָּא מִיְהִלָּא אַרְבַּ – תִּישְׂאֲרַב (In the beginning God created the heaven and the earth). The placement of the **Vav** suggest two of it’s connective powers:

- By joining heaven and earth (תָּא מִיְמֵשָׁה תָּא מִיְהִלָּא) it implies the connection between spiritual and earthly matters.

- Since it occurs as the 22<sup>nd</sup> letter in the Torah attached to the sixth word, תָּא (et), it alludes to the creative connection between all the letters. **Vav** is therefore the connection force of the God, the divine “hook” that binds together heaven and earth.

#4) **The fourth letter**, which is pronounced “**Hey**”, is once again the 5<sup>th</sup> letter of the Hebrew alphabet, and has the numeric value of five (5). It is symbolic of the Third Part of the Godhead – the “**Holy Spirit**”. (See “The Mystery of Hey” in #2.)

So there you have it! God’s Name (The Name of God) spelled out in four (4) Hebrew letters, with each being representative of a Part of the “Triune Godhead”. However, seeing how “tri” means “three”, why do you suppose it took four (4) Hebrew letters to accurately portray this “Picture of God”? I mean after all, one of those three (3) Hebrew letters was used two (2) times.

י - ה - ו - ה

Yod - Hey - Waw - Hey

Father – Holy Spirit – Word/Son – Holy Spirit

Well it all goes back to the fact that on September the 11<sup>th</sup>, 3 BC, the “**Word**” in Heaven” became the “**Son**” on Earth. However, in order for that to happen, God had to restructure His Triune Godhead.

You see when the Second Part of the Godhead – the “**Word**” – was in Heaven with the Father, the descending order of the Godhead was the Father, the Word, and the Holy Spirit.

י - ו - ה

Yod - Waw - Hey

Father – Word – Holy Spirit

However, when the Second Part of the Godhead – the “**Word**” – became a “Flesh and Blood” human being on earth – the “**Son**” – the descending order of the Godhead suddenly changed to the Father, the Holy Spirit, and then the Son.

י - ה - ו

Yod - Hey – Waw

Father – Holy Spirit – Son

But then came another change. Because it was after His “death, burial, and resurrection” that Jesus returned to Heaven, once again, to sit at the Right Hand of His Father. In other words God’s “Three (3) In One (1)” is now back to the original order: the Father, the Word/Son, and the Holy Spirit.

So, you see it’s only because of the “sin of man” that changes in the Triune Godhead were deemed necessary by the Almighty. In other words “God so loved the world” that He turned Heaven upside down in order to save it from the everlasting burning fires of Hell. And of course that’s the reason “God’s Name” uses four (4) Hebrew letters instead of three (3) to show us who He is.

י - ה - ו - ה

Yod - Hey - Waw - Hey

**Father – Holy Spirit – Word/Son – Holy Spirit**

However, even with this unmistakably clear picture of the “Three (3) In One (1)” Triune Godhead in the “Name of God”, there are many that persist in trying to deny God’s “Three (3) In One (1)” existence. Take for instance the following Scripture from the book of 1 John. You won’t find it in many of the “New Age” corrupted Bible versions. For some unknown reason, the Devil just can’t stand it:

“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. **For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.** And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.” (1 John 5:5-8 KJV)

So regardless of what the Devil might say, the Scripture is clear on the fact that there are **Three (3) in Heaven – the Father, the Word, and the Holy Ghost – and these Three (3) are One (1).** That’s the way it was in the beginning, and that’s the way it is now. But what about when the **Word** became the **Son**?

**“In the beginning was the Word, and the Word was with God, and the Word was God.** The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not...But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.**” (John 1:1-5, 12-14 KJV)

Well, as the Scripture plainly tells us, when the “**Word**” became “**Jesus the Son of God**” and walked on this earth, the **Father** and the **Holy Spirit** were there too:

“Now when all the people were baptized, it came to pass, that **Jesus** also being baptized, and praying, the heaven was opened, And **the Holy Ghost descended in a bodily shape like a dove** upon him, and **a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.**” (Luke 3:21-22 KJV)

“And it came to pass in those days, that **Jesus** came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and **the Spirit like a dove descending upon him:** And there came **a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.**” (Mark 1:9-11 KJV)

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And **Jesus**, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw **the Spirit of God descending like a dove**, and lighting upon him: And lo **a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**” (Matthew 3:13-17 KJV)

So, without a doubt, the Word of God contained in His Holy Bible (King James Version) documents the proof that the “uni-plural” God “**Elohim**” (**H430**) is One God made up of Three Parts – “Father, Word/Son, and Holy Spirit” – as exemplified by the three (3) Hebrew letters used in the spelling of His Holy Name: “**Yahweh/Yahveh**” (**H3068**).

“Hear, O Israel: The **LORD** (**H3068**) our **God** (**H430**) is one **LORD** (**H3068**).” (Deuteronomy 6:4 KJV)

And to further illustrate the reality of the Three (3) that make up the One (1), we have the following notes from the *Finis Jennings Dake Annotated Bible*:

#### ***Proofs Jesus Is Not the Father:***

- The Father was in heaven all the time Jesus was on earth (Mt. 5:16, 48).
- Christ now sits at the right hand of the Father. Two Lords are mentioned sitting side by side (Ps. 110:1, 5; Mt. 22:44; 26:64; Acts 2:33-34; 7:54-56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22; Rev. 22:3).
- Jesus said He would confess men BEFORE MY FATHER, proving He is not the Father (Mt. 10:32; Rev. 3:5).
- Jesus always prayed to the Father as a separate person (Mt. 11:25; Jn. 17).
- The Father existed OUTSIDE the body of Jesus, so He could not be Jesus, (Mt. 2:12; 3:17; 17:5; Jn. 12:27-30).
- Both Jesus and Satan refer to a God separate from "Jesus" (Mt. 4:6-10).
- God was the Father of Jesus, not Jesus, Himself (Eph. 1:3, 17; 3:14).
- In parables Jesus illustrates His relationship to the Father as that of separate persons (Mt. 21:33-46; Jn. 15:1-8).
- Men are taught to go directly to the Father and not to pray to Jesus (Jn. 14:12-15; 15:16; 16:23-26).
- The Father knew things Jesus did not know (Mk. 13:32; Acts 1:7).
- Others saw Jesus as a separate person from the Father (Dan. 7:9-14; Acts 7:56).
- Jesus committed His own spirit to the Father, not to Himself (Lk. 23:46).
- Jesus claimed that He came FROM God and WAS GOING BACK TO God (Jn. 8:42; 16:5; 10:36; 17:8).
- God is a Spirit and not flesh and blood, like Jesus was (Jn. 4:24; 19:34; Mt. 16:17; Lk. 24:39).
- Men on earth with Jesus heard God speak as a separate person FROM heaven (Mt. 3:17; 17:5; 2 Pet. 1:16-18).
- Jesus claimed to be the Son of God, not the Father, Himself (Jn. 5:17-35).
- Jesus called the Father My God even after the resurrection (Jn. 20:17; Rev. 3:12).

- Jesus called God My Father 57 times (Jn. 15:1; Rev. 22:7). How could He be His own God and Father and beget Himself?
- When Jesus was born on earth angels and men still recognized God in heaven (Lk. 2:7-16). Were they mistaken about God? Was the child all of God on earth and was He in heaven also?
- Mary and Joseph acted with utmost ignorance if the baby Jesus was all of God, for they presented Him to the Lord Who was someone other than Jesus (Lk. 2:22).
- Simeon had a revelation and guidance from the Holy Spirit that Jesus was not the only member of the Godhead (Lk. 2:26-33).
- John the Baptist knew the Father, but he did not know the Son (Jn. 1:31-34).
- The Son died, not the Father (1 Cor. 15:3; 1 Pet. 2:24).
- Jesus was the only begotten Son of the Father so He could not be the Father or the begetter of Himself (Jn. 1:14).
- Jesus claimed that He could not and did not do any thing of Himself, but that the Father worked through Him (Jn. 5:19, 30; 6:38; 8:28; 12:49-50).
- He did not come to do His own will, but that of Father who sent Him (Jn. 5:30; 6:38).
- His doctrine was not His, but the Father's (Jn. 7:16, 17; 8:26).
- He did not speak of Himself, but of the Father who had sent Him (Jn. 7:16-18; 8:26-40).
- He did not please Himself, but the Father (Jn. 8:29).
- He was a Son, not a Father over the house of (Jn. 8:35-36; Heb. 3:6).
- He had the same relation to His Father that men have with Satan (Jn. 8:16, 35-44; 9:4).
- He honored the Father as all men should (Jn. 8:49).
- He did not seek His own glory, but that of the Father (Jn. 8:50-54; 17:4).
- He knew the Father, but was not the Father (Jn. 8:55; 10:15).
- He was loved of the Father as a separate person (Jn. 10:17-18).
- He kept the Father's commandments and they were not His own (Jn. 12:49-50; 15:10).
- His disciples were given to Him by the Father (Jn. 10:29; 17:1-25).
- He was equal with the Father in some things but not in others (Mk. 13:32; Jn. 5:17-39; 8:13-19, 29-42; 19:18-29; Acts 1:7; 1 Cor. 11:3; Rev. 1:1).
- He and the Father were in unity and in each other in the same sense believers are to be in unity and in God (Jn. 10:38; 14:10-11, 23; 17:11, 21-23).
- He was the only way to the Father (Jn. 6:37, 44:6).
- He said, I am not alone or the only witness of My sonship. The Father is another witness (Jn. 5:36-38; 8:13-19, 54; 12:49-50; 14:10-11).
- Over 80 times Jesus affirmed that He was not the Father and not the only person in the Godhead. Christ was the speaker, but not the one spoken of or to (Mt. 7:21; 11:27; 18:10, 35; Lk. 2:49; Jn. 5:17, 43; 8:19-49; 10:17-37; 14:7-28; 15:1-26; Rev. 1:1; etc.). Is it any wonder that the Godhead, the Trinity, and the unity of God are so mysterious when we force separate persons to become only one person, all because we do not want to recognize the true meaning of the word one as referring to unity, not to individuality in some scriptures? Men would be just as great a mystery if we forced the meaning of all men to refer to one person.
- He was not as great as His Father (Jn. 10:29, 14:28. Cp. 1 Cor. 11:3).
- The Father (Mt. 3:17), Jesus (Jn. 10:36), angels (Lk. 1:32-35), demons (Mk. 3:11; 5:7), and apostles (Mt. 16:16; Jn. 1:14; Rom. 8:32; 2 Jn. 3), all declare the sonship of Jesus, but not once do they declare a Christ-fatherhood.

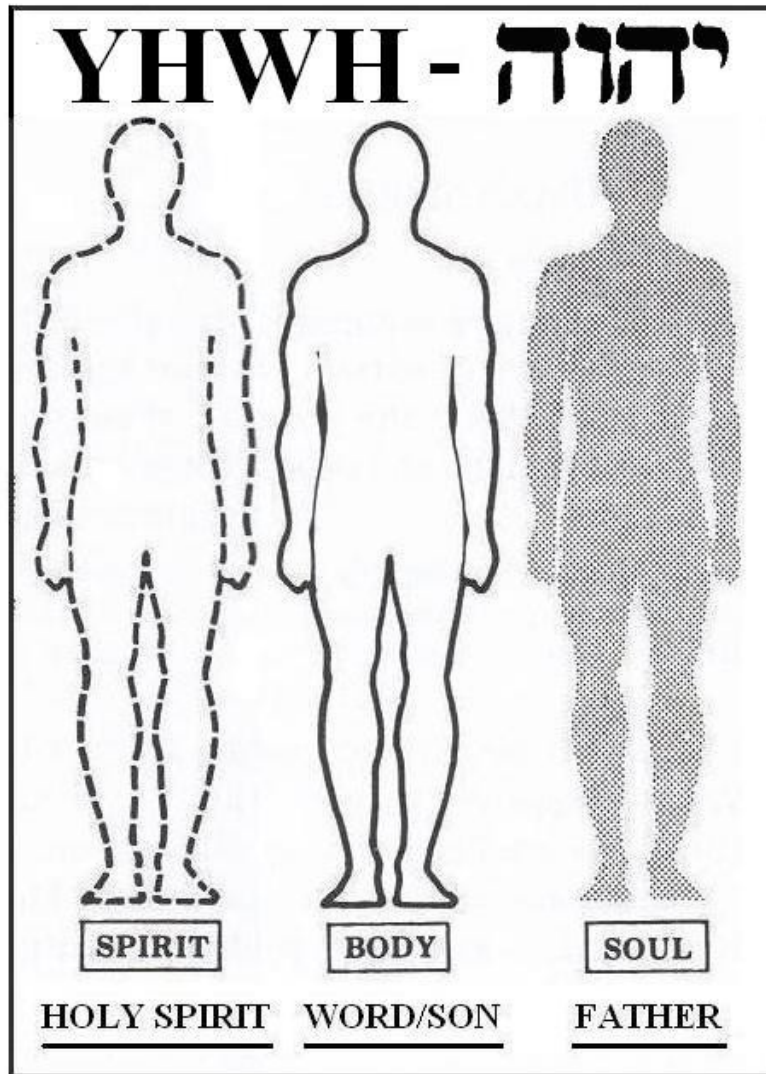


- The Father and the Son spoke to each other in audible voices at the same time and place being heard by many witnesses (Mt. 3:16-17; 7:5; Jn 12:27-30; 2 Pet. 1:17). In no single instance could such speaking be explained as the voice of one individual or be used to prove one person in the Deity.
- The word both is used of the Father and the Son, proving two persons (Jn. 15:24; 2 Jn. 9).
- The word also is used of the Father and the Son, proving two persons (Jn. 5:19, 27; 8:19; 13:32; 14:1).
- The statement, "They have not known the Father, NOR ME" proves two persons (Jn. 16:3, 5).
- Christ received all power in heaven and in earth (Mt. 28:18). Someone had to be greater than He was to give Him that power. Who was it (Jn 14:28)?
- Jesus was resurrected and exalted by the Father, so He could not be the Father (Eph. 1:20-23; Phil. 2:9-11; Heb. 12:2; 1 Pet. 3:22).
- God made Jesus both Lord and Christ (Acts 2:33-36).
- Six times in Jn. 14:1-9 Jesus made it clear that He was not the Father.

### ***Holy Spirit Not Jesus Or the Father***

- The Holy Spirit is another from both the Father and the Son (Jn. 5:32; 14:16-17, 26; 15:26; 16:7-15).
- It was necessary that Jesus go away so that the Holy Spirit could come (Jn. 16:5-15).
- He has been seen with the natural eyes as a separate person from the Father and the Son (Mt. 3:16-17; Jn. 1:31-34; Rev. 4:5; 5:6).
- He is symbolized as a separate person with Christ, both of them before God who sits on a throne (Rev. 1:4-5; 3:1; 4:5; 5:6).
- He could not be sent from God until Christ was glorified, but would then be sent from both the Father and the Son (Jn. 7:37-39; Acts 2:33-34).
- He was sent from the Father to endue Jesus with power, which required three persons: the one who sent Him, the one being sent, and the one who received Him (Acts 10:38; Isa. 11:2; 42:1-7; 61:1-2).
- A clear distinction is made of the names of all three persons (Mt. 28:19; 2 Cor. 13:14; 1 Jn. 5:7).
- A clear distinction is made between the Son who prays, the Father to whom He prays, and the Holy Spirit for whom He prays (Jn. 14:16).
- A clear distinction is made between the Son on the right hand of the Father, the Father on the left hand of the Son, and the Holy Ghost who is sent from the Father and the Son (Acts 2:33-36; 7:56; Jn. 14:16-17, 26; 15:26; 16:7-15).
- The Son was already given (Jn. 3:16), when the Spirit was not yet given (Jn. 7:39).
- The Son can be blasphemed with forgiveness possible; but if the Spirit be blasphemed no forgiveness is possible. This proves two distinct persons (Mt. 12:31-32; Mk. 3:29-30; Lk. 12:10).
- The Samaritans received Jesus, but had not yet received the Holy Ghost (Acts 8:5-25).
- Jesus could do no miracle by Himself (Jn. 5:19) but by the Holy Ghost He did many miracles (Jn. 2:11; Acts 10:38).
- The Holy Ghost came not to speak of or glorify Himself, but to speak of and glorify Jesus (Jn. 16:7-15).
- The descent of the Holy Spirit proved the arrival of Jesus in heaven to sit at the

- right hand of God, thus proving three persons (Acts 2:33-34; Jn7:39)
- Jesus claimed even after the resurrection that He was not a spirit being, so He could not be the Father or the Holy Spirit who are spirit beings (Lk24:39; Jn. 4:24; 14:16-17, 26; 15:26; 16:7-15).
  - In the last book of the Bible the Trinity is seen as working together in all things (Rev. 1:4-6; 3:1:4:5; 5:6; 21:10; 22:17).




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***FMH Children's Club International***

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