

My name is not God

Ex 3:14 “I am who I am”

To know His name and titles is to know Him

Henry M. Morse

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My name is not God
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Dedication

This dedication was a hard one this time. There are so many people who have invested in my life to help me become the man I am supposed to be in the Lord; Pastor Manning, Windell Splawn, and countless folks throughout my almost 40 years of ministry. There have been many changes and growth spurts through all of those years, and the Lord has been faithful to make sure there were folks in my life who helped me along the way to navigate each next step. So to all of you who have had a place in my life—too many to even remember—I dedicate this book to you. You know who you are. Thanks for helping this little Jewish boy become a man of faith.

Foreword

Most Christians in North America and Europe experience their faith through the cultural filter of their church. If asked to describe their faith, they most often use words commonly heard in their religious denomination. They will profess to be close followers of Jesus, but were they to be transported back in time two thousand years to an early gathering of His followers and suddenly able to understand the language, they would be in shock. There are no church buildings; the believers are meeting in Jewish synagogues and in homes; there is no New Testament; the believers are all being taught the Messianic faith out of the Jewish Hebrew Scriptures. None of these devout believers are mentioning “Jesus” at all; rather, they are thankful that Messiah Yeshua has come. Perhaps the biggest surprise is that no one is talking about “God”; instead, they are praising the Creator of the universe and using the Hebrew name by which He reveals himself in the Holy Scriptures, the name made up of four Hebrew letters, represented in English as YHVH.

In this book, “MY NAME IS NOT GOD”, Rabbi Henry Morse takes us on a journey through the Holy Scriptures to clearly show how much modern-day Christians miss. It’s not as though the truth is hard to see; we have simply accepted translations and traditions that effectively hide the rich world of faith that the early believers in Messiah Yeshua knew and loved. This book is not intended to change your faith away from our Messi-

ah; it's designed to help strip away the layers of haze that church traditions have placed upon the Jewish Messiah, Yeshua. He is the Messiah of everyone who comes to Him by faith. He receives all on an equal basis, both those who are Jewish and those who are not Jewish. Rabbi Henry Morse urges us to get to know the creator of the universe as he has invited us to know him, through His name and titles.

Mottel Baleston, Board Secretary Association of Messianic Jewish Congregations

Acknowledgements

I would first of all like to express my gratitude for my partner and wife of 40 years, Cherri. You have given me the freedom to walk in my call before the Lord. We were ordained to be husband and wife from the beginning. Thanks for sticking it out through the thick and thin.

Second, I want to acknowledge my dear friends, brothers and sisters at our congregation for all of your support emotionally, spiritually and financially. A rabbi couldn't ask for a better family. Stick around, and I promise you it's going to get more exciting than ever.

Michele LaMonte, if it wasn't for your help in editing this book, it would look like a third-grade school paper. You need to live a long life so I can write more books.

Use and description of terms defined

I have left the word “God” intact in the quotations from the biblical translations and other sources.

The NASV translation of the Scriptures has been used, unless otherwise specified.

In the chapter, Many Titles, One Name (taken from a chart compiled by Loren Jacobs), I left the name “God” intact.

I have chosen not to hyphenate the word “God” in this book as I did in my first book, “The Lord Chose...WHO?” The reason being that His name is not God; therefore, there is no potential defilement of His true name.

In some cases I have chosen to write the name of the Lord as the YHVH, which represents the Hebrew letters Yod Hey Vav Hey (יהוה). These are the Hebrew consonants used to spell the name of the Lord usually pronounced Yehovah or Jehovah.

Often the word “Lord” is used in the Scriptures as a substitute for YHVH, the name of the Lord.

“God” is also frequently used in the Scriptures as a substitute for “Lord.”

Yeshua – Jesus

YHVH – Jehovah

Tenach – Old Testament

Brit Hadasha – New Testament

I have also intentionally made the decision not to use footnotes. I find them to be a distraction when I read a book. Instead, I have quoted from the sources in the main text. I realize this does not follow protocol, but hey, it’s my book!

Introduction

Psalm 103:1a - *A Psalm of David.* Bless the LORD, O my soul, and all that is within me, bless His holy name.

Psalm 113:1-3 - Praise the LORD! Praise, O servants of the LORD, Praise the name of the LORD. Blessed be the name of the LORD, from this time forth and forever. From the rising of the sun to its setting, the name of the LORD is to be praised.

Psalm 118:26 - Blessed is the one who comes in the name of the LORD; we have blessed you from the house of the LORD.

Psalm 124:8 - Our help is in the name of the LORD, Who made heaven and earth.

Psalm 148:13 - Let them praise the name of the LORD, for His name alone is exalted; His glory is above earth and heaven.

Proverbs 18:10 - The name of the LORD is a strong tower; the righteous runs into it and is safe.

Isaiah 26:8 - Indeed, while following the way of Your judgments, O LORD, we have waited for You eagerly; Your name, even Your memory, is the desire of our souls.

Eighty five verses in the Tenach (First Covenant) contain the phrase “the name of the Lord.” In the Brit Hadasha (New Covenant), it is used 19 times.

Later on in this book, I will show how it is used in a more specific way. Suffice it to say, “the name of the Lord” is an important subject. It is not a secondary issue in the mind of the Lord. The specific name YHVH (pronounced Jehovah/Yehovah by most) is mentioned 7,238 times throughout the Scriptures. So I must conclude it is not something we should take for granted when it comes to our study of Scripture. It is not just a matter of semantics.

I find it rather disturbing that “the name of the Lord” has been relegated to the pile of unimportant theological matters when the Lord Himself is so clear that this is a matter of knowing Him. Know His name and His titles, and you will know Him.

Acts 2:21

AND IT SHALL BE THAT EVERYONE WHO
CALLS ON THE NAME OF THE LORD WILL
BE SAVED.

How can that happen when we refuse to even acknowledge His name or, even worse, when we rename Him based on the traditions of man? This is why I felt I needed to write this little book. I want to make His name known to all men. He is not “God”, and He is not the same as Allah. There is no one like Him. Buddha, Hare Krishna, Zeus, Odin, Poseidon, Baha’u’llah and the like might be false gods, but they are definitely not YHVH.

As it should be, study of the Word of the Lord will always lead to one’s growth. In order for a person to grow, they must be willing to change. Change is not easy; it often means leaving behind the things we thought were true for the truths that have now been discovered through greater research. Due diligence is imperative if we are going to grow closer to the Lord through the study of His Word.

I had the privilege of being a gymnastics coach on and off since I was 18 years old. I taught a lot of kids how to stand on their hands and do backflips. I would say that most of the kids thought they knew how to execute these moves and train for them better than I, as their coach, did. When I did all that I could to convince them that there was a systematic way to train, I eventually gave up and allowed them to do what they wanted. I let them try it on their own. Without fail, all of them would fall on their heads. Of course, it was on a very soft mat. After they fell, they realized that the coach knew what he was talking about, and maybe it would be best to train according to his

knowledge and experience. They needed to unlearn and then relearn to get it right.

There is no difference in our study of the Word. If we are going to grow, we must be willing to abandon the things we thought were true for the things that are. What I am saying is that the study that I have had to do in writing this book has changed the way I think about the Lord. I have abandoned a number of pre-conceptions that I had already formed in my mind for truths that have proven themselves out through greater study of the Scriptures. This needs to be the way each of us approaches the Word.

Unless we are willing to unlearn, we cannot learn. We must be careful not to be so determined to defend as to examine. If what we have learned in the past is true, it will be proven by further study. If it is not true, then we will discover things that will help us grow.

In this book I am not questioning anyone's salvation or sincerity. **I repeat**, I am not saying that in order to be saved you must adhere to what I am saying. So please do not read into this anything that is not here. I will repeat this throughout the book for emphasis' sake.

I wrote this book to help people grow in their faith through a greater understanding of the Lord's revelation through His name and titles, and this study will reveal His divine transcendent nature and character. So if you don't like some of the things written in this book, then it is up to you to study and prove it

right or wrong. Don't approach this book with what is already in your head as true. Prove it!

2Timothy 2:15

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

Messianic Rabbi Henry M. Morse BA, ADD, ADHD, OCD, ETC, ETC, ETC

Prologue

There is a misnomer among the so-called New Testament Scholars that the writings of the New Testament were produced through the filter of Greek society. They teach that in order to understand the New Testament, you need to know Greek culture and language. While it is true that many of the Pauline epistles were written to Gentiles in Roman provinces, it doesn't mean that the original thought process that produced the New Testament writings were Greek. As a matter of fact, I would go so far as to say that in order to understand the Gospel in its original context as intended by the writers, one absolutely must know the Gospel from its Jewish context. This means studying the Jewish history, culture, language and idioms. The New Testament was written by Jews about a Jewish Messiah who came to Israel. He had a Jewish name given to him by his Jewish parents. He never left Israel as an adult, and, except for a few occasions, He only spoke to Jews about the prophecies in the First Covenant and being faithful to obeying the commandments of the Lord. He celebrated the Biblical feasts and kept the Law of the Lord to perfection. If we were to let that sink in for a bit, it would totally change the way we view the Gospel. I believe it would even make more sense. This is our dilemma. We are trying to find out the original intent of the author. The filter we use to try and discover that intent is a critical tool in our theological toolbox. I would like to try to help you with your discovery of the Lord and the Jewish Yeshua (Jesus) by giving Him back His

name as a good place to start. So, as you read this little book, please know that I wrote it to change your mind—no hidden agenda here. Once you start calling the Father by His name and Yeshua by His, it just might help you truly see Him as the King of the Jews and not some revolutionary who came to start a new religion.

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Chapter 1:

My Name is NOT God!

I often hear people say they want to grow closer to the Lord. I see people coming up with formulas, books, seminars, etc., all of which I am sure have some redeeming value in their presentation. Yet I seldom see people applying the very simple steps that the Lord Himself provides for us, so that we might achieve the intimacy that both He and we desire.

Is the Lord not able to give us simple instructions on how to grow in relationship with Him? Is He that negligent in His instructions to His children?

The instructions are not only very simple, they are also very specific. We were simply instructed to “remember” more times in the Word than I am able to mention in this short book, but here are a few:

Genesis 9:13-17 – The Lord remembers

“I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, and I will *remember* My covenant, which is between Me and you and every living creature

of all flesh; and never again shall the water become a flood to destroy all flesh. When the bow is in the cloud, then I will look upon it, to *remember* the everlasting covenant between God and every living creature of all flesh that is on the earth.” And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

Exodus 13:3 – The Israelites remember

Moses said to the people, “*Remember* this day in which you went out from Egypt, from the house of slavery; for by a powerful hand the LORD brought you out from this place.”

Exodus 20:8-11 – The Lord instructs Israel to remember His Sabbath

“*Remember* the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore, the LORD blessed the Sabbath day and made it holy.”

Exodus 32:11-14 – Moses reminds the Lord of His promise

Then Moses entreated the LORD his God, and said, “O LORD, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak, saying, ‘With evil intent He brought them out to kill them in the mountains and to destroy them from the face of the earth’? Turn from Your burning anger and change Your mind about doing harm to Your people. Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, ‘I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit It forever.’” So the LORD changed His mind about the harm which He said He would do to His people.

Num 15:37-41 – The Lord gave us graphic examples to remember

His commandments

The LORD also spoke to Moses, saying, “Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue.

It shall be a tassel for you to look at and remember all the commandments of the LORD, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, so that you may remember to do all My commandments and be holy to your God. I am the LORD your God who brought you out from the land of Egypt to be your God; I am the LORD your God.”

Deuteronomy 4:10-13 – The Lord reminded us of our history

Remember the day you stood before the LORD your God at Horeb, when the LORD said to me, “Assemble the people to Me, that I may let them hear My words so they may learn to fear Me all the days they live on the earth, and that they may teach their children.” You came near and stood at the foot of the mountain, and the mountain burned with fire to the very heart of the heavens: darkness, cloud and thick gloom. Then the LORD spoke to you from the midst of the fire; you heard the sound of words, but you saw no form—only a voice. So He declared to you His covenant which He commanded you to perform, that is, the Ten Commandments; and He wrote them on two tablets of stone.

Remember, remember, remember! We remember so that we simply won't forget, duh!

This simple act of remembrance and rehearsal will keep our love and devotion to the Lord new and exciting, just like any other romance. I constantly tell people how I met my wife and proposed on the first date. (We were married six months later.) It is hard to yell at her while I am calling her the affectionate pet names I have called her for years. These kinds of things always re-spark a first-love scenario in my heart and keep love new.

This is why in this book we are going to concentrate on His name and titles. This will help us to rehearse in our lives whom we serve and what His qualities are. By knowing His name and titles and having the ability to bring those to mind, it will keep us focused on the lover of our soul and not get Him confused with any other. When we know all about His special qualities and character revealed in His name and titles, we won't be turned to another or an imposter. We will then grow more in love with Him by the mere fact that we know Him more intimately. He has only one name but many titles. These titles are expressions of His character, nature, power, compassion, glory, ability, etc.

By knowing, rehearsing and concentrating on the Lord's titles and name, we will appreciate Him more and grow in our love for Him. This will put us in the position of needing to know how the Word applies all these titles in our practical life's application.

When you say the name "Henry" you already have a mental image of me that either makes you happy to hear my name or fills

you with angst, as it did my mother. My name represents the very essence of who I am and all of the baggage that goes with it. This also goes for the Lord. The difference is His yoke is easy and His burden is light. On the other hand, my name in association with me might make you wish you were deaf.

You might call me Enrique, Enri, or any other equivalent, but my ear does not recognize those names. So if I hear them being called out in a crowd, I might not realize you are calling for me. But “Henry” will catch my attention all the time. If you use my middle name and call me “Henry Mitchell” like my wife does when I irritate her—that will really catch my ear!

What His name is not

As we talk about the importance of rehearsing the name of the Lord, we also have to contemplate the fact that devotion and rehearsal of His name is a form of worship. This rehearsal helps us to know more about the Lord’s qualities and characteristics. The problem is very few people even know His name or His titles.

Where do we start? It seems a good place would be to tell you what His name is not so that we will not be led astray.

First of all, His name is not “God”. So what is the origin of the word “God” and why should we be careful to avoid its use as a substitute for the real name?

My Name is NOT God!

Here is some pertinent information that we all need to know concerning the origin of that name.

GOD - the English word God is identical with the An Anglo- Saxon word for “good” and therefore it is believed that the name God refers to the divine goodness. (See Oehler’s Theology of Old Testament; Strong’s and Young’s concordances.) (From New Unger’s Bible Dictionary originally published by Moody Press of Chicago, Illinois. Copyright (C) 1988.)

Further information on the source of our word for ‘God’ is listed below:

Word origin: God - Our word “god” goes back via Germanic to Indo-European, in which a corresponding ancestor form meant “invoked one.” The word’s only surviving non-Germanic relative is from the Sanskrit hu (invoke the gods), a form which appears in the Rig Veda, most ancient of Hindu scriptures: puru-hutas, “much invoked,” epithet of the rain-and-thunder god Indra. (From READER’S DIGEST, Family Word Finder, page 351; originally published by The Reader’s Digest Association, Inc., Pleasantville, New York, Montreal; Copyright (C) 1975)

Now if the sources noted above are accurate, then the word which we use for the Supreme Being, “God”, comes from a

very pagan origin. Thus, the word god is used generically by many different religions to refer to their deity or “invoked one.”

Some may laugh at the notion that the word “God” has any origin or association with Hindu Sanskrit. To illustrate how this is possible, we again quote from ‘Family Word Finder’ on the historical development of our Modern English language:

Page 7, ‘Word Origins’ - “English belongs to the Indo-European family of languages, which consists of about 100 related tongues, all descended from the prehistoric language of a pastoral, bronze-working, horse-breeding people, the Aryans, who inhabited the steppes of Central Asia about 4,500 B.C. Scholars refer to their language at this stage as proto-Indo-European, or simply Indo-European. Over the next 3,000 years or so, the community of Indo-European speakers splintered off to Iran and India (where their idiom developed into the sister languages, Old Persian and Sanskrit) and elsewhere in many other directions, mainly westward.

The farther afield they ranged, the farther their ancestral manner of speaking diverged. The old national name, *Aryan* (meaning “noble”), survived in both Persia and India, and is, in fact, the source of the present day *Iran*.

Within a few hundred years after the primeval Aryan community started breaking up, there were already several Indo-European languages where there had once been only one.

Derivative idioms grew even farther apart, so that by the dawn of recorded history, a dozen branches of the Indo-European language family overspread most of western Eurasia from the Himalayas to the Atlantic. The most important of these branches are:

Indo-Iranian (comprising-in Iran-Persian and-in India-Sanskrit, together with the derivative Hindi, Urdu, Bengali, and other languages including Romany, the language of the Gypsies):

- Slavic (Russian, Polish, etc.)
- Hellenic (Greek)
- Italic (Latin and derivative Romance languages such as French and Italian)
- Celtic (Gaelic, Welsh, Breton, etc.)
- Germanic (English, Dutch, German, Yiddish, and the Scandinavian languages)

To illustrate the family relationship of these languages, here are the words for *mother* and *brother* in languages belonging to the above-mentioned branches and also in the common ancestor tongue, Indo-European:

My name is not God

<i>English</i>	mother	brother
<i>German</i>	mutter	bruder
<i>Gaelic</i>	mathair	braithair
<i>Latin</i>	mater	frater
<i>Greek</i>	meter	phrater
<i>Old Church Slavonic</i>	mati	bratu
<i>Sanskrit</i>	matr	bhratr
<i>Indo-European</i>	* mater-	*bhrater

“Christianity” very early on rejected its Biblical Jewish roots. As Christianity spread over the earth, taking along with it bits and pieces of other cultures and languages, we can see how the word “god” probably made its way into our language as a substitute for the Hebrew word YHVH, pronounced “Jehovah” by many.

Now this might seem to some a matter of semantics or one that’s negligible in its importance, but I ask the question to those who feel that way: Where do we stop? In the “Church” the holy days have been subverted, the Jews are no longer the chosen people, Yeshua’s name is now Jesus, and the name of our Lord has been changed from YHVH to God, the Tenach (Old Testament) has now been relegated to a pile of “We don’t need it because we live in the New Testament” junk.

If the Lord took all this time to communicate to us in very specific and prophetic details about who He is, then why do we so easily dismiss it for the sake of man’s tradition? This is the system that will eventually usher in the reign of Antimesiah—the

system of substitution (**Dan 7**). All those who are willing to substitute the Biblical standard for the traditions of men in any increment are contributing to this system, even if they don't know it. Yeshua dealt with this issue concerning the behavior of the Scribes and Pharisees.

Mark 7:1-8 – Followers of Tradition

The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem, and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed. (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.) The Pharisees and the scribes asked Him, “Why do Your disciples not walk according to **the tradition of the elders**, but eat their bread with impure hands?” And He said to them, “Rightly did Isaiah prophesy of you hypocrites, as it is written:

‘This people honors Me with their lips,

But their heart is far away from Me.

But in vain do they worship Me,

Teaching as doctrines the precepts of men.’

Neglecting the commandment of God, you hold to the tradition of men.”

The entire Tenach (Old Testament), two-thirds of our modern-day Bible, is a history of the Jewish people and the Lord’s revelation to them. It was to them through Moses that His name was revealed. Is His name any less of a revelation than the rest of His word? Why would we want to challenge this trust He has put in our hands and then defend our foolishness through the traditions of men?

We always seem to take the path of least resistance. This is what put the children of Israel at odds with the Lord. Why should we replicate their behavior when we see the disaster it brought upon them? They changed the Word of the Lord for their own sinful purposes, and we should not be guilty of the same.

Deuteronomy 18:17-22

The LORD said to me, “They have spoken well. I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him. But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet

shall die. You may say in your heart, ‘How will we know the word which the LORD has not spoken?’ When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.”

Am I speaking presumptuously, or am I giving you the Word of the Lord? Why is it so hard to obey such a simple thing? Is it considered bondage to have the privilege and the knowledge of His name? What argument can be formed to combat the very fact that He has given us His name—and it is not “God”?

We are warned about adding or taking away from His word.

Deuteronomy 4:1-2 – Israel urged to obey God’s law

“Now, O Israel, listen to the statutes and the judgments which I am teaching you to perform, so that you may live and go in and take possession of the land which the LORD, the God of your fathers, is giving you. You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you.”

He gave us His name to invoke. It is a privilege to call upon His name; yet, we would rather substitute it with an ambiguous word that, at best, comes from pagan roots.

We say we want intimacy with the Lord, yet we refuse a simple offer to call on the very name He revealed to Moses. This is the name that revealed His very nature and being.

Exodus 3:13-15

Then Moses said to God, “Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they may say to me, ‘What is His name?’ What shall I say to them?” God said to Moses, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’” God, furthermore, said to Moses, “Thus you shall say to the sons of Israel, ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ **This is My name forever, and this is My memorial-name to all generations.**”

Revelation 19:11-16

And I saw heaven opened, and behold, a white horse, and He who sat on it *is* called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head *are* many diadems; and **He has a name written on Him which no one knows except Himself.** He *is* clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen,

white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.”

I find it rather curious that to this day we don't fully know the actual pronunciation of His name. We have the Hebrew consonants Yod Hey Vav Hey (YHVH) and we think we are pronouncing it right, but I wonder if this verse in Revelation reflects the concept that no one really knows the fullness of His name, and we won't until we reach eternity. One thing is true and sure: His name is not “God”. I think it would be safe to say that the revelation we do have is one that should be investigated fully.

I would safely conclude that the declaration of His name is part of His Word, and we should be careful to neither add nor take away from even this. The more we learn of His word, the more we are responsible to live it out. So in conclusion, if you don't want to do what He says, then close your ears, because I ain't shuttin' up.

Chapter 2:

He is Zealous For His Name

I can't express strongly enough the idea that the Lord is not only zealous for His name, but He declares and protects it tenaciously throughout Scripture. The very idea of changing His name cannot be accepted in any way, shape or form if you just examine some very basic Scriptural precepts which are found throughout the Word.

Let's look at some of those passages that allow us no wiggle room when it comes to the defense of His name.

Exodus 3:14

God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

Exodus 3:15

God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' **This is My name forever, and this is My memorial-name to all generations.**

In this passage the Lord declares His name to Moses as the YHVH, sometimes pronounced Yehovah or Yahweh. This is His name **forever**. Not too difficult to comprehend. The word used here is...

‘ôlâm

Properly concealed, that is, the vanishing point; generally time out of mind (past or future), that is, (practically) eternity;

This name has a very specific meaning and it is unique to the Lord of Israel. In this name we see the characteristics of eternity. The word is a verb and it simply means “to exist.” Yet it becomes a proper noun in its usage here. The actual words that are used here in verse 14 are:

Ehyeh ash-er ‘ehyeh = I exist because I exist

Ehyeh – A primitive root; I exist, that is, be or become, come to pass.

Ash-er – A primitive relative pronoun (of every gender and number); who, which, what, that; also (as adverb and conjunction) when, where, how, because, in order that, etc.

In a simplified way it means who or which exists.

In verse 15 the Lord calls Himself, “The **LORD**, the **God** of your fathers.”

In this passage the English word Lord is used as a substitute for the name YHVH, which is related to the word Ehyeh; the word “God” is used as the English substitute for the word Elohim.

The following is an excerpt from an article by Jeff Benner on the website <http://www.ancient-hebrew.org>, used with permission.

“YHWH (יהוה) YHWH, Strong’s #3068): Virtually all translations from Judaism and Christianity use “the LORD” for the Hebrew name of God–YHWH. The original pronunciation of the name can never be determined with complete accuracy, but in Hebraic thought it is the meaning of a name that is more important than its pronunciation. The Hebrew YHWH is the verb hawah, meaning “to exist”, with the prefix “y” meaning “he”. Therefore, the word YHWH means “he exists.” YHWH is the one who exists–everywhere, every time.”

From the article, The Set-Apart Name of Salvation Revealed, by Maria Merola.

“In the Strong’s Hebrew Concordance we see the proper name of the Creator defined. All underscored letters in red denote that they were added by the Masoretic Scribes in the 10th Century:

He is Zealous For His Name

"#3068 Yhovah yeh-ho-vaw' from 1961; (the) self - Existent or Eternal; Jehovah, Jewish national name of God: --Jehovah, the Lord. Compare 3050, 3069.

“This is a compound of the following two words:


"#3050 Yahh yaw contraction for 3068, and meaning the same; Jah, the sacred name:--Jah, the Lord, most vehement. Compare names in '-iah,' '-jah.'

"#1943 hovah ho-vaw' another form for 1942; ruin:-- mischief.

"Yah + Hovah

"Note: Although the verb 'hovah' means mischief, ruin, it comes from another root word 'havah' which means 'to be, to breathe, to exist.'"

Another little tidbit concerning His name

Ancient Hebrew is what is known as a pictographic language. It originates from the Phoenician. Pictographic means that each letter is displayed in the form of a picture. Each letter is also a word unto itself. The ancient name of the Lord YHVH, pronounced by some as Jehovah, looks like this in the ancient Hebrew, . The literal translation of this pictographic word using each letter meaning is “behold nail behold hand”. This

definition is built into the name of the Lord. Some revelations are hidden in plain sight.

Deuteronomy 18:18-19 says:

“I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.”

I find this prophetic word given by Moses about another prophet who has yet to come rather curious. He is like Moses; he is from their countrymen; he has the words of the Lord in his mouth; and he speaks in the name of the Lord. Then, when we look at the ancient pictographic name of the Lord, we see the definition above which looks strangely close to paralleling the life of Yeshua. Am I reading into this or do we truly see Yeshua the Messiah in the name of the Lord?

The use of His name, YHVH, and His title, Elohim, tell us more about His character than one can imagine and is related to so many other concepts in the Word. To know and ignore it is what I believe to be an offense against His name and a loss for believers everywhere.

He is the one who always has existed and always will. He is the one who has complexity in His nature. **He (singular) is the**

Elohim (plural) who created all things. His name and titles are the revelation of all of this information about Him, yet we would rather call him “God”. Why not call him “Zeus” or “Odin”? After all, those are also names of deities. If we can’t use those names to call upon Him, then why should we use any other ambiguous substitute?

Even in Genesis Chapter One, we see something right before our very eyes that the Lord clearly shows us but seems to be missed by most.

Genesis 1:1-3

In the beginning “God” created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. Then God said, “Let there be light”; and there was light.

Here we see that the Lord (Elohim) creates all things. His Spirit is moving over the surface of the deep. That would seem to imply that the Lord is a **“bi-unity”** (I made that word up all by myself), that He is comprised of two components. Why would the Lord need to speak of His Spirit? That seems to be redundant, to say the least, if He is one in simplicity. But again, He did say about Himself that He was an Elohim. Then He shows us what that might look like in the unity that He has with His Spirit. So, to reiterate: He, (singular) the Elohim (plural), created the earth and then showed us an example of His complex na-

ture by declaring that He has a Spirit, and they worked together in the process of creation as one.

It has always boggled my mind that people have no problem with the fact that, without question, they see the Father and the Spirit as one, but when the Messiah comes into play, they freak out like there is no precedence for this in the Word.

As I mentioned above, He is zealous for His name because it is He and He alone who is able to fill all that His name and titles declare. To call Him something else is to demote Him or bring Him down to our level.

But this cannot be so as He guards His name just like he guards the fact that there is no image that can contain or represent Him. He alone is allowed to describe and represent Himself.

He says this about His name in the Scripture:

Exodus 6:1-3

Then the LORD said to Moses, “Now you shall see what I will do to Pharaoh; for under compulsion he will let them go, and under compulsion he will drive them out of his land.” God (Elohim) spoke further to Moses and said to him, “I am the LORD (Yehovah); and I appeared to Abraham, Isaac, and Jacob, as God; especially the Almighty (El Shaddai, *strength, Almighty*). But by My

name, LORD (Yehovah), I did not make Myself known to them.”

It was now time to reveal more about His character to the children of Israel through His name and one of His titles. If they had really known the Lord as the Almighty, then they would have not doubted or rebelled against Him. This was just the beginning of His revelation. He is the Almighty. There is none like Him in His power. The gods of Egypt are nothing. Only He has might. History would have been shortened if only they had taken this to heart. Maybe they would not have complained as much.

Exodus 9:13-17

Then the LORD said to Moses, “Rise up early in the morning and stand before Pharaoh and say to him, ‘Thus says the LORD, the God of the Hebrews, “Let My people go, that they may serve Me. For this time I will send all My plagues on you and your servants and your people, so that you may know that there is no one like Me in all the earth. For *if by* now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth. But, indeed, for this reason I have allowed you to remain, in order to show you My power and in order to **proclaim My name** through all the earth. Still you exalt yourself against My people by not letting them go.”

It is His desire to make His name known in all the earth, and he was even willing to punish those who hindered that from happening. Many Egyptians died because of their stubbornness to submit to Him and declare His name. There were also many who lived among the mixed multitudes who left with Israel.

Exodus 20:22-26

Then the LORD said to Moses, “Thus you shall say to the sons of Israel, ‘You yourselves have seen that I have spoken to you from heaven. You shall not make *other gods* besides Me; gods of silver or gods of gold, you shall not make for yourselves. You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you. If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. And you shall not go up by steps to My altar, so that your nakedness will not be exposed on it.’”

The Lord demanded sacrifices in His name for the sake of remembrance—remember His name and don’t make an image. Yet, we still call Him “God” and draw, print, record and carve images of Him, and we make excuses for this behavior, because everyone does it or this is just a picayune little point of semantics. Try and convince the Egyptians who died on that point.

Leviticus 19:11-12

“You shall not steal, nor deal falsely, nor lie to one another. You shall not swear falsely **by My name**, so as to profane the name of your God; I am the LORD.”

He refuses to allow His name to be compromised. He protects His name. Why won't we do the same? We misrepresent Him by doing these evil acts. We besmirch His name in our actions.

Leviticus 20:1-3

Then the LORD spoke to Moses, saying, “You shall also say to the sons of Israel, ‘Any man from the sons of Israel or from the aliens sojourning in Israel who gives any of his offspring to Molech, shall surely be put to death; the people of the land shall stone him with stones. I will also set My face against that man and will cut him off from among his people, because he has given some of his offspring to Molech, so as to defile My sanctuary and to **profane My holy name**.’”

In this passage we see that our actions really can defame His holy name.

Leviticus 22:1-2, 32-33

Then the LORD spoke to Moses, saying, “Tell Aaron and his sons to be careful with the holy *gifts* of the sons of Israel, which they dedicate to Me, so as not to **profane My holy name**; I am the LORD...You shall not **profane My holy name**, but I will be sanctified among the sons of Israel; I am the LORD who sanctifies you, who brought you out from the land of Egypt, to be your God; I am the LORD.”

Numbers 6:22-27 - Aaron’s Benediction

Then the LORD spoke to Moses, saying, “Speak to Aaron and to his sons, saying, ‘Thus you shall bless the sons of Israel. You shall say to them:

The LORD bless you, and keep you;

The LORD make His face shine on you, and be gracious to you;

The LORD lift up His countenance on you, and give you peace.’

So they shall **invoke My name** on the sons of Israel, and I *then* will bless them.”

Deuteronomy 18:18-20

“I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him. But the prophet who speaks a word presumptuously in **My name** which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.”

This sounds pretty serious to me. If “God” is not His name, and the one who claims to have knowledge of the Lord continues to use it under the authority of being a teacher, then that person is already guilty of this. He or she has spoken presuming authority from the Lord in His name, yet they refuse to invoke His real name, the name that gives them the authority. As I said above, the Lord gave Moses His name in Exodus Chapter Three, and it was not “God.” We do not have the right to change His Word one iota. This includes changing His name.

An Offering in His Name

In Malachi Chapter One we see that the Lord finds displeasure in the sacrifice that the children of Israel offer to Him in His name. These are lame, blind and defective sacrifices that they would not offer to their earthly leaders. So why should they offer it to the Lord?

Malachi 1:6-9

“A son honors *his* father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My respect?’ says the LORD of hosts to you, O priests **who despise My name**. But you say, ‘How have we despised Your name?’ *You* are presenting defiled food upon My altar. But you say, ‘How have we defiled You?’ In that you say, ‘The table of the LORD is to be despised.’ But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?” says the LORD of hosts. “But now will you not entreat God’s favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly?” says the LORD of hosts.

The Lord equates the offering of these sacrifices with despising His name. This is the highest of all insults to the Lord. Sacrifices were to be brought to Him as praise to His name. He was not willing in any way to accept a tainted offering. What makes us think that the refusal to call Him by the name He is jealous for is any less an offense?

We bring our sacrifice of praise to Him and yet still refuse to do it on His terms. We make the rules of how He will be praised based on the tradition of men and defend it to the death, yet we refuse to see the Biblical mandate to do things His way. It

makes no difference if we like it or not. The Lord makes the rules. This is not just a matter of language translation either. The word “god” is used generically to describe the deities of many faiths, and then it is used as a personal name for the Lord of the Scripture. We can’t have it both ways. As I said above in a previous chapter—my name is Henry, not Enrique.

Some have suggested to me that the name “God” is just an English term that is used in the same way the ancient Jews used the Hebrew word El or Elohim. After all, the words El and Elohim were also used to describe the pagan deities.

Exodus 34:14

-- for you shall not worship any other god (el), for the LORD, whose name is Jealous, is a jealous God (El)—

The difference is that most of the time the Lord identified Himself specifically as YHVH your Elohim, so that there would be no confusion or ambiguity as to which El He was speaking about. He does not use El as a substitute for His name. 2,713 times in the NASV English translation of the Tenach (First Covenant Scriptures), the combination of the words “Lord” and “God” are used. The majority of the time when the Hebrew uses the words “Yehovah your Elohim”, “Yehovah” is translated as “Lord”, and “Elohim” is translated as “God”. The other times that the word “Lord” is used in combination with “God”, it is translated from the word “Adon” or “Adonai”.

Amos 3:11

Therefore, thus says the Lord (Adonai) GOD (YHVH),
“An enemy, even one surrounding the land, will pull
down your strength from you and your citadels will be
looted.”

Genesis 3:14

The LORD (YHVH) God (Elohim) said to the serpent,
“Because you have done this, cursed are you more than
all cattle, and more than every beast of the field; on your
belly you will go, and dust you will eat all the days of
your life;”

As a result of the Scriptural evidence, we have to conclude that, even though we might use the term “God” in our description of the Lord, we cannot justify calling YHVH “God” as if it is a proper noun. We cannot use the argument that it is the equivalent of El or Elohim as used by the early Hebrews because in the Scriptures, “Elohim” is almost always defined as “YHVH”.

Malachi 1:10-14

“Oh that there were one among you who would shut the
gates, that you might not uselessly kindle *fire on My altar!* I am not pleased with you,” says the LORD of hosts,
“nor will I accept an offering from you. For from the ris-

ing of the sun even to its setting, **My name will be great among the nations**, and in every place incense is going to be offered **to My name**, and a grain offering *that is* pure; **for My name will be great among the nations**,” says the LORD of hosts. “But you are profaning it, in that you say, ‘The table of the Lord is defiled, and as for its fruit, its food is to be despised.’ You also say, ‘My, how tiresome it is!’ And you disdainfully sniff at it, says the LORD of hosts, “and you bring what was taken by robbery and *what is* lame or sick; so you bring the offering! Should I receive that from your hand? says the LORD. “But cursed be the swindler who has a male in his flock and vows it, but sacrifices a blemished animal to the Lord, for I am a great King,” says the LORD of hosts, “and **My name is feared** among the nations.”

When we refuse to praise the Lord according to His mandate, we are ultimately saying that praising the Lord is tiresome. As a result, His NAME is never declared to the world, and the enemy wins.

Now we come to Cain’s offering to the Lord.

Genesis 4:1-8

Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, “I have gotten a manchild with *the help of* the LORD.” Again, she gave birth to his brother Abel. And Abel was a

keeper of flocks, but Cain was a tiller of the ground. So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. Then the LORD said to Cain, “Why are you angry? And why has your countenance fallen? If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.” Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

We are obligated to praise a holy Lord. Yet all that we offer him is defiled. Our state of sin is not just about an act we commit; it is a state of comparison between the Lord and us. The Lord is perfect; we are not. Therefore, sin is our status of imperfection compared to the Lord’s status of unimaginable perfection. I think it best to let Him prescribe the kind of sacrifice He demands. Is our sacrifice of praise acceptable to Him when we know the truth and still call Him anything we want? Isaiah knew this all too well.

Isaiah 6:5-7

Then I said,

“Woe is me, for I am ruined!

Because I am a man of unclean lips,

And I live among a people of unclean lips;

For my eyes have seen the King, the LORD of
hosts.”

Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs. He touched my mouth *with it* and said, “Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven.”

Isaiah knew that the Lord was holy and would not settle for the feeble attempts of man to do it his own way. Only the Lord could take away his sin. The praise we give to this holy Lord must be done according to His mandate, not ours.

Chapter 3:

What Has It All Led To?

Making His name generic has led to much confusion about His identity. We have over 41,000 denominations of “Christianity” and who knows how many cults. Most of them call upon the name “God”.

Once we start going down this slippery slope and make His name generically “God”, we end up passively endorsing anyone’s idea of who He is, as long as they invoke that generic name. We are now subject to everyone’s interpretation of who they think their “god” is.

When we refuse to use His proper name, we make Him generic to the point where, in effect, we are creating the Lord in our own image. We do not have the right to define or rename Him—He defines himself.

In their ignorance, the world looks at Islam, Christianity and Judaism as the great three monotheistic religions. Just look at any issue of *National Geographic* that deals with this topic; for example, see the December, 2001 article by Ted Szlucen entitled “Abraham-Father of Three Faiths”. Are you going to tell me just because Muslims use the term “god” that they believe in the same Lord that I do? They never hesitate to define their

“god” as Allah, and he is definitely not the same as YHVH. How about Masons, Moonies, Jehovah Witnesses or Mormons? Just because they use the same evangelical terminology does not mean they are followers of YHVH.

Every tongue and nation that praises the Lord will use the word Hallelujah, which means, praise be to Yah. Yah is a construct form of YHVH. They do not feel the need to translate, anglicize or change this term into their native language. Yet they fight the use of His Holy name and feel it is all right to change His name for the sake of cultural relevance.

It is also rather curious to me that the name of our enemy, Satan (pronounced with a short {a} sound in Hebrew), is closer to its original form than the name of the Lord.

We were warned in the Scriptures to not serve in any way—or even call upon—the name of the pagan deities. So, if we know the revelation of His name in Exodus 3, then what would make us think that we have the authority to change this revelation and all it should mean to us?

Joshua 23:6-8

Be very firm, then, to keep and do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left, so that you will not associate with these nations, these which remain among you, or mention the name of their gods, or make

anyone swear by them, or serve them, or bow down to them. But you are to cling to YHVH your Elohim, as you have done to this day.”

In a court of law, when a man lifts up his hand to swear an oath, in whose name does he swear? Does “so help me god” sound familiar? What god are they speaking about? Who is he? He is some generic, undefined, non-identifiable, non-descript deity fashioned after their making. I believe that if we know the name of the Lord and willfully refuse to use it in our devotion to Him, this is not only an offense to Him, it is a direct violation of His Torah. Is this possibly what is meant, in partiality, when the Scripture tells us not to take His name in vain?

Exodus 20:7

“You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.

Strong’s Exhaustive Concordance says about the word “vain”:

(Vain) shawv, shav

In the sense of desolating; evil (as destructive), literally (ruin) or morally (especially guile); figuratively idolatry (as false, subjective), uselessness (as deceptive, objective; also adverbially in vain): -- false (-ly), lie, lying, vain, vanity.

Deuteronomy 12:29-32

“When YHVH your Elohim cuts off before you the nations which you are going in to dispossess, and you dispossess them and dwell in their land, beware that you are not ensnared to follow them after they are destroyed before you, and that you do not inquire after their gods, saying, ‘How do these nations serve their gods, that I also may do likewise?’ You shall not behave thus toward YHVH your Elohim, for every abominable act which YHVH hates they have done their gods; for they even burn their sons and daughters in the fire to their gods. Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.”

Again I emphasize: If we are not allowed to add or take away from His word, then what gives us the right to change His name? This would result in committing two infractions; refusal to use His name and then calling Him by another.

Exodus 23:13 reflects the same sentiment.

And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth. (KJV)

Deuteronomy 6:13-19

“You shall fear *only* YHVH your Elohim; and you shall worship Him and swear by **His name**. You shall not follow other gods, any of the gods of the peoples who surround you, for YHVH your Elohim in the midst of you is a jealous Elohim; otherwise the anger of YHVH your Elohim will be kindled against you, and He will wipe you off the face of the earth. You shall not put YHVH your Elohim to the test, as you tested *Him* at Massah. You should diligently keep the commandments of YHVH your Elohim, and His testimonies and His statutes which He has commanded you. You shall do what is right and good in the sight of YHVH, that it may be well with you and that you may go in and possess the good land which YHVH swore to *give* your fathers, by driving out all your enemies from before you, as YHVH has spoken.”

We have no right to tempt the Lord by changing anything that he said to us. When we do this, we make Him a liar.

Psalms 81:8-13

“Hear, O My people, and I will admonish you;
O Israel, if you would listen to Me!
**Let there be no strange god among you;
Nor shall you worship any foreign god.**

I, YHVH, am your Elohim,
Who brought you up from the land of Egypt;
Open your mouth wide and I will fill it.
But My people did not listen to My voice,
And Israel did not obey Me.
So I gave them over to the stubbornness of their heart,
To walk in their own devices.
Oh that My people would listen to Me,
That Israel would walk in My ways!”

If knowing His name was not important, why would the Lord feel the need to emphasize it over and over? Why would He continue to reiterate His name when comparing Himself to the false gods? Do we see a pattern here, or is it just my imagination that He uses His name over and over again in His personal conversations with His people?

As early as Genesis Chapter 4, we see that men knew the name of the Lord.

Genesis 4:25-26

Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, “Elohim has appointed me another offspring in place of Abel, for Cain killed him.” To Seth, to him also a son was born; and he called his name, Enosh. Then *men* began to call upon the name of YHVH.

Just as it was forgotten until the time of Moses, we have also forgotten it today. How many people who say they call upon the Lord even know His name or what it means?

For the sake of proving a point to my congregation one night, I decided to do something shocking. I knew it would evoke a response. I also knew some would be in shock as a result of this little experiment.

I asked them what it meant to take the Lord's name in vain. Then I proceeded to say, "Am I taking the name of the Lord in vain if I say, 'God damn it'?" The response was what I expected—a number of gasps went up like I had committed the unpardonable sin.

I then explained to them that we, as a society, have been so desensitized that, even if we know His name, we still shriek when we hear that expression. How can I take His name in vain if "God" is not His name?

By the way, I am not endorsing that we go around saying that. We still have to deal with the intent of our heart. This expression is usually said in the form of a curse.

I would dare say that this little plot of Satan has worked pretty darn well. In so many subtle ways, the enemy of our souls has undermined the Word of the Lord to the point where we accept the traditions of men above it. This includes the knowledge of His name and the proper use of it.

In Mark, Yeshua rebukes the Pharisees for the same offense.

Mark 7:5-9

The Pharisees and the scribes asked Him, “Why do your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?” And He said to them, “Rightly did Isaiah prophesy of you hypocrites, as it is written:

‘These people honor Me with their lips, but their heart is far away from Me. But in vain do they worship Me, teaching as doctrines the precepts of men. ‘Neglecting the commandment of God, you hold to the tradition of men.’”

He was also saying to them, “You are experts at setting aside the commandment of the Lord in order to keep your tradition.”

This is exactly what we are talking about—men elevating their religious customs over the Word of the Lord. Please note: This was not a rebuke because they kept the Law; it was a rebuke because they circumvented the Law with the traditions of men.

If people cannot see this as an insidious plot by Satan to emasculate the Lord and steal from Him the right to define Himself, then they are blind. He is not generic. He is the Lord who reigns from the heavens.

Chapter 4:

The Trinity?

The entire idea of the Trinity is one that has baffled theologians for centuries. To this day, no one has ever been able to fully define or explain this concept. Every attempt always leaves the listener more confused about the identity of the Lord. This word is not found anywhere in the Scriptures. The origin of the term is credited to a second century theologian named Tertullian. The doctrine is formally defined in the Nicene Creed, which declares Jesus to be: “God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father.”

The problem with using the word Trinity is akin to the issue of using the word “God”, believe it or not. The doctrine of the Trinity is commonly expressed as “one God, three Persons”.

When we use the word “God”, the thought that comes to most people’s mind is usually one that has been drilled into them by a very Greco-Roman ideal. We think of “God” as the old man with the beard in heaven above, sitting on clouds and bossing the angels around. Often the image on the Sistine Chapel ceiling is evoked. So, if “Jesus” is “God”, how should we visualize Him? **We shouldn’t!**

The Trinity?

By trying to describe the Lord without using the vocabulary of Scripture, we create a big problem. Yeshua is one with the Father as declared in John 10:30: “I and the Father are one.” But He is not “God” because no one is “God”. He is YHVH; He is Elohim. The word “Elohim” has the built-in component of complexity. The word “God” does not. By calling him “Elohim”, I have now allowed room for a complexity in the identity of the Lord that He declares of Himself.

From Hebrew Word Meanings by Jeff A. Benner:

“English plurals only identify quantity, as in more than one; the Hebrew plurals can identify quantity as well as quality. Something that is of great size or stature can be written in the plural form and in this case, “God”, as the great strength and authority is frequently written in the plural form Elohiym.”

If we use Biblical language and not generic “God” vocabulary, then we are able to declare the relationship between the Father, Messiah, and Spirit according to the definition of the Scripture. I no longer try to understand how they are one; I just use the Word to declare it, not define it. Once I feel the need to define the nature of the Lord, I am remaking Him after my limited understanding. This also becomes a type of graven image.

The word “God” brings along with it a mental baggage that is steeped in centuries of bad doctrine. Words are powerful beyond imagination. They shape world opinion; they have the

power over life and death; they bless or curse; they linger in the minds of men; they inspire; they have a life of their own that lives beyond the author. When men make the decision to invent words and replace a biblical vocabulary with their own inadequate words and definitions, they are taking upon themselves an authority that was not given to them by the Lord.

If I go to the Word and use that which is ordained by YHVH, then I can declare the image that He has decided should be presented before men. So let's do that, shall we?

John 1:1-5, 14

In the beginning was the Word, and the Word was with Elohim (God), and the Word was Elohim (God). He was in the beginning with Elohim (God). All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it.

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

It is pretty obvious that in these passages Yeshua is equated with being the Word of the Lord. This is how He describes Himself, and it makes sense. What most people don't realize is

that John is actually writing a commentary on Genesis 1:1-5, which says:

In the beginning God created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. Then God said, “Let there be light”; and there was light. God saw that the light was good; and God separated the light from the darkness. God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

Every time the Lord creates something in Genesis 1, He does it through His spoken word. In His word was the life and light. Just as His word did in Genesis, it does in John—His word brings light to all men.

Scripture says that the word of a man is stored in his heart; the heart, of course, representing his innermost being, sometimes called the “soul” or “Id”.

Luke 6:44-45

“For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. The good man out of the good treasure of his heart brings forth what is good; and the evil *man* out of

the evil *treasure* brings forth what is evil; for his mouth speaks from that which fills his heart.”

No one can separate a word from a man. There is no one molecular or sound bite point where you can say your word is now totally separate from you. If you did not exist, then your word would not exist. It is the expression of who you are. If I twist your word, you might protest and say, “Hey, that’s not my word. I didn’t say that.”

If I could not speak and only did sign language and you stopped my hands from moving, would the words stop? No! Only the transmission stops, not the word itself. The word would still be in my mind. Therefore, it is as the Scripture says; my word is one with me, just as Yeshua—the Word of the Lord—is one with the Father. Yet, that being said, it is true that if my word goes out in book form or is broadcast over the air, my word does take on a life of its own. What I am trying to say is that my word is one with me and yet separate at the same time.

Yeshua, the Messiah, the Word of the Lord, is one with the Father and the Ruach (Spirit) in the same way. Now I might not fully understand that, but it makes sense because I see it play out in a real-life scenario. I also see it in the vocabulary of the Word.

I don’t need to redefine, rename, reinvent, or even try and figure it out. All I need to do is declare what is there. I am now set free to let the Lord be the Lord. I use the Scripture to interpret the

The Trinity?

Scripture. The Father, Yeshua and the Ruach (Spirit) are Elohim, not “God.” They are one. Just as the word “Elohim” has built into it the component of complexity, so the Lord can now be one in a way that I might not understand, but makes sense.

In **Deuteronomy 6:4**, we have the foundational statement of all of Judaism:

“Hear, O Israel! The LORD is our God, the LORD is one!

Transliterating the Hebrew, it says, “Shema Yisrael, Adonai Elohanu, Adonai Echad”.

The word that is used here for ONE is ECHAD. This is very important because this word is the same word that is used in **Genesis 2:24-25**:

“For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become **one** flesh. And the man and his wife were both naked and were not ashamed.”

The word “one” in both cases means one in compound unity, one in complexity. The Lord could have used the word “yachid”, which also means “one”. But it has no sense of complexity; it is one, singular.

I do believe that the reason the Lord chose to use “echad” to describe Himself had to do with the fact that He was expressing something about His complex nature.

We see throughout the Scriptures that the Lord reveals Himself in these subtle ways. As the Scripture develops, so does the specificity of His revelation.

If we go back to that first passage in Genesis 1, we also see something very revealing about the Lord.

Genesis 1:1

In the beginning God created the heavens and the earth.

Transliterating the Hebrew, it says, “B’reshit bara elohim et hashamayim v’et ha’aretz”.

We see that the word here for “God” is “Elohim”. As we have pointed out before, the word “Elohim” is complex and plural. The word bara means He created. So we see here that the “He” (singular) that creates is an “Elohim” (plural). “Curiouser and curiouser,” as Alice said.

Why would the Lord use this kind of language about Himself? It actually breaks Hebrew grammatical rules. There should be a singular verb with a singular noun and likewise with the plural.

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Again, I assert that the Lord is revealing something about Himself. He is showing us right from the beginning about His complex nature. So my question is, why can't we just use what He has provided for us to describe Him? What is the need for making up words and definitions that pale in comparison to His Word? This is the problem with the word "Trinity"; it attempts to define instead of proclaim what is already there. The Lord has given us all we need in His Word prophetically to declare who He is to the world. He is YHVH. He is Elohim, not "God." He is the Word of the Lord incarnate (made flesh). He is one, (echad). He is complex. He transcends man's understanding. He transcends time, space and matter. So what makes me think I can do Him justice by redefining Him?

This is why I am not a Trinitarian or a Pentecostal Oneness, because I have no idea what these terms really mean. But I guarantee there will be those who are determined to hold on to this confusing concept, come hell or high water.

The History of the Term “Trinity”

www.religionfacts.com/christianity/beliefs/trinity.htm

The early “church” father, Tertullian (c.155-230), who wrote in Latin, is believed to have first used the term “trinity” to describe the God of the Bible.

The doctrine of the Trinity was first thoroughly and formally articulated in the fourth century in response to perceived distortions of biblical teaching on the subject, but the fundamental beliefs of the doctrine can be seen from the first century. While no systematic presentation of the doctrine can be found in the New Testament, Christians argue that it can be shown that the Bible teaches that the Father is God, the Son—Jesus Christ—is God, and the Holy Spirit is God, all the while affirming that there is but one God.

Hints of Trinitarian beliefs can also be seen in the teachings of extra-biblical writers as early as the end of the first century. However, the fullest early expression of the concept came with Tertullian, the Latin theologian who wrote in the early third century. Tertullian coined the words “Trinity” and “person” and explained that the Bible taught that the Father, Son and Holy Spirit were “one in essence—not one in Person.”

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About a century later, in 325 A.D., the Council of Nicea set out to officially define the relationship of the Son to the Father, in response to the controversial teachings of Arius. Led by Bishop Athanasius, the Council established the doctrine of the Trinity as orthodoxy and condemned Arius' teaching that Christ was the first creation of God. The creed adopted by the Council described Christ as "God of God, Light of Light, very God of very God, begotten, not made, being of one substance (homoiousios) with the Father."

Nicea did not end the controversy, however. Debate over how the creed (especially the phrase "one substance") ought to be interpreted continued to rage on for decades. One group advocated the doctrine that Christ was a "similar substance" (homoousios) as the Father. But for the most part, the issue of the Trinity was settled at Nicea and, by the fifth century, never again became a focus of serious controversy.

Other Trinities

Something that escapes most Christians is the fact that, for centuries, pagan religions all over the world have had trinitarian gods.

In the Hindu religion there is Brahman, who is considered to be the only one true god. From Brahman all other manifestations arise and are just faces, much akin to the idea of emanationism. Brahman is one god in three persons. These persons are Brah-

ma, Vishnu and Shiva. Together they make Creator, Sustainer and Destroyer.

“The ancient Babylonians *recognized the doctrine of a trinity, or three persons in one god*—as appears from a composite god with three heads forming part of their mythology, and the use of the equilateral triangle, also, as an emblem of such trinity in unity” (Thomas Dennis Rock, *The Mystical Woman and the Cities of the Nations*, 1867, pp. 22-23).

In 4 B.C. in Greece, Aristotle wrote: ‘All things are three, and thrice is all: and let us use this number in the worship of the gods; for, as the Pythagoreans say, everything and all things are bounded by threes, for the end, the middle and the beginning have this number in everything, and these compose the number of the Trinity.’”(Arthur Weigall, *Paganism in Our Christianity*, 1928, pp. 197-198).

“The *Hymn to Amun* decreed that ‘No god came into being before him (Amun)’ and that ‘*All gods are three: Amun, Re and Ptah, and there is no second to them. Hidden is his name as Amon, he is Re in face, and his body is Ptah.*’ *This is a statement of trinity, the three chief gods of Egypt subsumed into one of them, Amon.* Clearly, the concept of organic unity within plurality got an extraordinary boost with this formulation. *Theologically, in a crude form it came strikingly close to the later*

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Christian form of plural Trinitarian monotheism.” (Simson Najovits, *Egypt, Trunk of the Tree*, Vol. 2, 2004, pp. 83-84).

Many other areas had their own divine trinities. In Greece they were Zeus, Poseidon and Adonis. The Phoenicians worshipped Ulomus, Ulosuros and Eliun. Rome worshipped Jupiter, Neptune and Pluto. In Germanic nations they were called Wodan, Thor and Fricco. Regarding the Celts, one source states, “The ancient heathen deities of the pagan Irish, Criosan, Biosena, and Seeva, or Sheeva, are doubtless the Creeshna [Krishna], Veeshnu [Vishnu], [or the all-inclusive] Brahma, and Seeva [Shiva], of the Hindoos.” (Thomas Maurice, *The History of Hindostan*, Vol. 2, 1798, p. 171).

The cults say that “Christians believe in three gods”. The Christians say they only believe in “one God in three persons.” Then they call Jesus (Yeshus) “God”, the Spirit “God”, and the Father “God”. I’m confused just saying it. The problem is that their vocabulary is wrong. If Christians would use the Biblical Hebrew words that were given to them by the Lord and then define them correctly, the Lord would not need to be redefined by men, just declared.

We don’t see Moses trying to codify a definition of the great “I Am That I Am”. The miracle of the burning bush, the ten plagues, the parting of the Red Sea, etc., seemed to suffice enough for Moses to take the Lord at His word.

Just like use of the word “God” causes confusion and ambiguity, the word “Trinity” does the same. It is non-definable because it is man-made. This word can be used by many different people to mean many different things. So the best solution would be to use Biblical terms to define them and let the definitions stand.

Pagan religions have, by the hand of Satan, tried to replicate and then pollute King of kings and Lord of lords since Day One. then they forced their polluted definition of who they say the Lord is on us. The only difference is that these pagan civilizations don't exist as the same people groups. The Jews have out lived them all, showing that YHVH and His Messiah, Yeshua, by the power of the Spirit, have kept their word to this very day to declare His faithfulness to all generations.

To summarize: He, YHVH, is an Elohim (complex) and they are Echad (one in complex unity), just as our word is one yet separate from us. I don't fully understand it, but I see it graphically illustrated in real life. This sets me free from the obligation of defining Him, especially when it comes to defining Him in ways that parallel pagan religions. The Lord already defined Himself. He even gave us a vocabulary that spells out who He is. Yet, we resist using it. We feel the need to make up words that we think are better. The word “Trinity” and its convoluted definition are not found in the Scriptures anywhere. Instead, we should keep it scriptural and get rid of our man-made traditions.

Chapter 5: Speaking of His True Name, “Jesus Christ” is Not Messiah’s Name

I find it rather perplexing that people use the words “Jesus Christ” as if it were Yeshua’s first and last name. I wonder if Yeshua went around introducing his mother and father as Joe and Mary Christ.

The Brit Hadashah (New Covenant) scriptures are very clear in proclaiming,

Acts 4:12

“...there is no other name under heaven and earth whereby men must be saved”.

I could be wrong. But if the Lord is that jealous for His name and declares it throughout the Tenach (O.T.), then why would it change in the Brit Hadashah (N.T.)?

I do believe that the use of the name “Jesus” as a substitute for His real name, Yeshua, is an issue that also needs to be dealt with.

Everyone knows how important and powerful words can be. Even wasted and careless words show something about our character. In the spoken and written word, we have the power of life and death. We have seen this throughout history, especially during war. The Scripture truly shows us the importance of a word and articulates it in many different ways.

Proverbs 25:11

Like apples of gold in settings of silver is a word spoken
in right circumstances.

In other words, a word well spoken is precious like gold, sweet like apples, and properly framed in right context. So the question we have to ask ourselves are: What’s in a word? Do we fully realize the potential of words in our life? So powerful is the effect of the word that the Scripture again uses this analogy of the word to describe who Yeshua is.

John 1:1

In the beginning was the Word, and the Word was with
God, and the Word was God.

Our word is intrinsically wrapped up in who we are, just as Yeshua, the Word of the Lord, is wrapped up in the very essence of who He is.

John 1:14

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

So if we are finally able to conclude the true power of the Word in our lives, then why are we still so careless in the use of words? With this point duly noted, we must ask one more question. Are the words we use to speak about the Lord important? If so, then a careful examination of our modern use of biblical names and events must be conducted. If words represent something, then we need to see the potential of how they affect us and what we think about a topic with their use. There are different ways to think about things based upon the culture we were raised in and the words we used to express ideas. This is not limited to the literal meanings of words only, but idioms and cultural expressions as well.

How we apply this is important because the words we use truly affect the very way we think about things, and if those words misrepresent something, then we become led astray in our perception of the truth.

An example of this would be the name “Jesus”. What do we think of when we use that name? In my almost forty-five years of ministry to Jews and Gentiles, I have watched it evoke a different response from many different people. To the Catholic, Jesus is the Son of Mary and the figure they see on the crucifix every time they enter church. Many Protestants see Jesus as the founder of the religion of Christianity, to whom all men must convert. The Muslim calls Him Isa, and He is only a prophet to them. The Mormon looks at Jesus as the brother of Lucifer. The Jehovah Witness believes He and Michael the archangel are one and the same. The Jews look at Jesus as the one who has caused them a lot of trouble and persecution for the last 2,000 years.

But if we change the scenario by simply calling Him by His Hebrew name, Yeshua, it changes the entire way we think about Him. He is now a Torah-observant Jewish man with a Jewish identity. He is no longer the perceived originator of a new religion. By calling Him by His Jewish name, we have given back to Him the original intent of His culture, religion, geography, etc. He is now a Jew from Israel, not a Catholic from Rome. It is subtle, but I promise, if you called Him by His Jewish name you would start to think of Him differently after a while.

This is more than just an argument over words. Because words have depth, as I said above, their meanings go way beyond just their literal use. Words carry the baggage of the history and nuance in which they were used. Yeshua was never called Jesus by anyone of His generation. As I said, He never introduced his parents as Joe and Mary Christ. He was known to His peers by

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the name Yeshua ha Nazaret (Yeshua the Nazarene), Yeshua ben Yoseph (son of Joseph), or Yeshua ha Mashiach (Yeshua the Messiah).

The name “Yeshua” actually means something in Hebrew; it is not just a name. The Father called him that because it meant “salvation.” What does the word “Jesus” mean? When was it first used? Was it given as a substitute for His Jewish name?

It does seem to me that the Lord has never wasted words at any time in history. Every word that He declared had a purpose. These words were uttered by the Lord for our benefit. He chose His words very carefully for our benefit, that we might know His word is true.

2 Timothy 3:15-17

“...and that from childhood, you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

This is not an argument meant to challenge anyone’s salvation. But once you know the truth and importance of these words uttered by the Lord, how can you ignore this truth? We are saved by grace, but we still have to grow in our faith.

Change the names of all the Biblical characters, especially Yeshua's, and you change the Gospel from a Jewish message to a "Christian" one. If the Jews, who were the ones commissioned to carry this message to the Gentiles, no longer recognize it anymore, shouldn't that speak volumes? If the Jews no longer recognize Yeshua and His message as a Jewish one, shouldn't that cause us to be suspect on how it is communicated?

Was Yeshua a Greek or a Jew? Did He speak Hebrew, Latin, Greek or King James Elizabethan English? All these very subtle linguistic nuances make a huge difference on how we perceive His message and identity.

So, based upon all that has been said, let us be very careful not to be careless with His name. We need to weigh every word that has been spoken by the Lord and heed the warning that He gives us in Scripture.

Deuteronomy 18:19-20

"It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him. But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die."

Deuteronomy 4:2

“You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you.”

Deuteronomy 12:32

“Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.

Proverbs 30:5-6

Every word of God is tested; He is a shield to those who take refuge in Him. Do not add to His words or He will reprove you, and you will be proved a liar.

By changing the Lord’s name from Yeshua to Jesus, we have developed a theology around a character we created. It was up to the Father to define and entitle the Messiah, not us. Is it not arrogant to think we have the liberty to redefine the Lord according to our own tradition or fancy? Can’t we see that our definition of the Lord changes with every separate picture we paint of Him?

I am not referring only to pictures painted by artists; I am also talking about word pictures. Every denomination has redefined

and painted its own picture or interpretation of the Messiah. Yet, the best picture was painted by the Father when He painted a picture penned in the words of the prophets. Why can't we just stick to the original painting? Why is there a need for everyone to give their own subjective opinion of what the picture means to them? It makes no difference what it means to anyone. The only thing that matters is what the artist intended it to mean. The Father is the artist, Yeshua is His masterpiece, and the interpretation of the artwork belongs to the artist alone.

This is why a study and proper understanding of His name and titles are so critically important. It helps us properly understand the work of the Father, for they paint a picture of who the Lord is and what He came to do.

“Jesus” is the savior of the “Christians”. “Yeshua” is the prophesied and fulfilled Jewish Messiah who came “to the Jew first” (Romans 1:16) and then to the Gentiles as was promised in Genesis 12:3.

I would stake my life that not one Crusader ever killed a Jew in the name of Yeshua, the King of the Jews. To the Crusaders, Jesus (or Iesus) was the Greco-Roman god of the Papal Catholic system.

Names and titles define the character of someone. Names in Hebrew specifically have meaning; they were often given as a declaration of a promise by the Lord to change that person. In Genesis 17:5, Avram (exalted father) had his name changed to

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Avraham (father of a multitude). Yacov (supplanter) had his name changed to Israel (a prince with the Lord) in Genesis 32:28. The Lord changed their names as an indication of a work that He was going to do in their life. There are many more examples of the Lord using names as a description of a Biblical character or a promise given to them:

Aaron: (Light-Bringer)

Abigail: (mother of joy)

Barnabas: (the son of prophecy)

Baruch: (blessed)

Benjamin: (son of my right hand)

Daniel: (God is my judge)

David: (Hero)

Elijah: (my Lord is Jehovah)

Gabriel: (warrior of God)

The list goes on. I could do this all night. As I said, names mean something to the Lord. They should also mean something to us.

Where did the name “Jesus” come from?

Most people are unaware of the origin of the name “Jesus”. Believe it or not, we don’t see this name appearing in the Bible until the 1769 Second Edition print of the King James Bible. The “J” consonant was not used in the English language until approximately the late 1500s to early 1600s. The letter “J” was first distinguished from “I” by the Frenchman, Pierre Ramusin, in the 16th century, but did not become common in Modern Eng-

lish until the 17th century. Early 17th century works, such as the First Edition of the King James Bible (1611), continued to print the name with an “I”. The first English-language book to make a clear distinction between ‘I’ and ‘J’ was published in 1633.

From the website blog.dictionary.com/j/

“J’s phonetic quest for independence probably began with the sound of the letter /i/. Originally a Phoenician pictogram representing a leg with a hand, and denoting a sound similar to the /y/ in “yes,” /i/ was later adopted by Semitic groups to describe the word “arm” which, in Semitic languages, began with /j/ (also possessing the same /y/ sound as in ‘yes’.

Both /i/ and /j/ were used interchangeably by scribes to express the sound of both the vowel and the consonant. It wasn’t until 1524 when Gian Giorgio Trissino, an Italian Renaissance grammarian known as the father of the letter /j/, made a clear distinction between the two sounds. Trissino’s contribution is important because once he distinguished the soft /j/ sound, as in ‘jam’ (probably a loan sound), he was able to identify the Greek ‘Iesus’ a transation of the Hebrew ‘Yeshua’, as the Modern English ‘Jesus’. Thus, the current phoneme for /j/ was born.” It is not even like everyone in the world calls Him “Jesus”.

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In Arabic, he is known as “Isa”; in Russian, it would be “Iisus”; “Iesu Kirisuto” would be Japanese; in Hungarian, it would be “Isus”. Considering English today is probably the third largest language by number of native speakers, after Mandarin Chinese and Spanish, why are we then not calling Him “Ye Su” or “Ji Du”? Where will this stop? Is He Chinese? Did Rav Sha’ul (Paul) say the Gospel is to the Chinese first then to the Greek? Were the promises given to Abraham and His descendants or to the Spanish?

Romans 1:16

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

It had to come to the Jew first; no one else was equipped to preach this message to the rest of the world. If it was given to any other people first, it would have become immediately polluted with their culture, customs and language. Once it stopped being a biblically Jewish message, it was then capable of morphing into anything. This is what has happened by the very subtle way of changing His name. Once He was no longer Yeshua, it became easy for the process to begin. As a result, we have had the development of Catholicism, then Protestantism, and then 41,000 plus denominations. Everyone has their own distinct belief system and vocabulary to describe their beliefs, and the name of Yeshua and the Jewishness of the Gospel is sadly not part of it.

So we have to ask: How did it change from Yeshua to Jesus?

The common spelling and pronunciation of names varied over the centuries, even in the Hebrew Bible. A case in point is the name of the Messiah Himself. Joshua, the successor to Moses, bore the same name in Hebrew as did Yeshua (Jesus). Theirs was a common Hebrew name. Yet, the Hebrew Old Testament spelled it in three different ways.

One spelling was *Yehoshua*, which meant “*Yah* [YHVH] is salvation” according to the *Brown, Driver, and Briggs Hebrew Lexicon of the Old Testament*. This is the “full” spelling of the name, as found in Deuteronomy 3:21 and elsewhere. The “defective” spelling, which drops one of the semi-consonants used to mark the presence of a vowel, is found in Judges 2:7 and many other places. Centuries later, after the Babylonian exile, the common spelling and pronunciation had changed again. In Nehemiah 8:17, and a number of other places, the spelling and pronunciation used is *Yeshua*. This last form was in common use among the Jews in subsequent centuries, as we can see from the inscription on the first-century ossuary said to be that of Yeshua’s (Jesus’) brother, James.

This later spelling of the name holds the key to understanding where our use of “Jesus” in English originated, and why most English translations of the Bible render it “Joshua” in the Old Testament and “Jesus” in the New. When the Greek translation of the Old Testament, the *Septuagint*, was made in the second century BC, this later spelling of “Yeshua” was in common use

among the Jews. When rendering into Greek the name of Moses’ successor (and that of other Old Testament figures bearing the same name), it was almost always spelled out as “Iesous” [Ἰηζουσ]. Why?

The answer is twofold: Hebrew and Greek use different alphabets, and they have different rules of grammar. For instance, the first letter of the name *Yeshua* in Hebrew is the letter yod י. As a *semi-consonant* like the letters vav ו and he ה, it can play the role of a consonant or a marker of a vowel, depending on its position in a word. Thus *yod* is given a “y” sound at the beginning of a word, and an “i” sound when within a word. It has no exact equivalent in Greek, but the *iota*, sounded as “i” regardless of where it is used, is the closest. In the same way, the Hebrew letter *shin* ש is sounded as “sh” but has no exact equivalent in Greek, the closest being *sigma*, sounded as “s.”

Why does the Greek form of this name (or, for that matter, any number of other Old Testament names) end in “s” rather than in “a”? The answer is found in the rules of Greek grammar. In Greek, nouns indicate case, number and gender by their spelling. This is called *declension*. Depending on its use as subject or object in a sentence, the same noun has a different ending. Spelling (rather than word order, as in English) indicates how a word functions as a part of speech. Thus, in Greek, Iesous is in the nominative case (“*Yeshua*”); Iesou is in the genitive case (“of *Yeshua*”), and so on. The name in the nominative case carries an “s” so that it may be properly declined in the other cases.

Here is a simple illustration to show this point. (Source: *Yeshua.org*)

Yeshua.org

Jesus or Yeshua?

Hebrew	Greek	Latin	Modern English
ישוע	Ἰησοῦς	IESVS	Jesus
Pronunciation	"There is no other name under heaven given among men by which we must be saved." - Acts 4:12		
YEH SHUA	Letter 'A' dropped since there is no Greek character for Hebrew letter Ayin		
YEH SOU	SH dropped since there is no Greek character for Hebrew Shin		
IE SOU	Hebrew YEH = Greek IE, this is a Hebrew / Greek equivalent		
IE SOUS	Letter 'S' added in Greek as a Nominative Case Ending (indicating a name)		
IE SUS	Letter 'O' dropped in English transliteration, see the original King James Bible		
JE SUS	The Letter 'J' was introduced to the English alphabet in the 14th century A.D. replacing instances of the letter 'I' in later King James versions.		

The name 'Jesus' is a transliteration of the Hebrew name 'Yeshua', which is a shortened form of 'Yehoshua' (Joshua). The name 'Yeshua' literally means 'SALVATION'

Facebook.com/Yeshua.org Share the Truth Acts 4:12

Why, then, do our English bibles (such as the *King James Version*) use Joshua in the Old Testament and Jesus in the New Testament? This occurs because our Old Testament was translated from the Hebrew Masoretic text using an approximate English transliteration of the Hebrew letters and vowels. Our New Testament, however, was translated from the Greek, so the transliterated names found there reflect Greek spellings. Thus, where the original Hebrew is *Yehoshua*, *Joshua* was used in English translation. Where the original Greek is *Iesous* (or one of its declined forms), *Jesus* was used.

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Once the name became Greco-Romanized, it was then prepared to bring along with it all of the baggage that the culture would later impose on it.

There is such great power in our words. We fail to see the impact they have in our lives, and names are no different. We have reactions to names. Everyone has a visceral response to names like Hitler, Mussolini, Hirohito, Napoleon, Stalin, Genghis Khan, etc. There have been a lot of despotic people throughout history, and everyone knows their names. There is only one Messiah, and few know His real name. But I promise you this: Once you know Him as “Yeshua” instead of “Jesus”, your impression of Him will change.

From the book, Come Out of Her My People by C. J. Koster, pp 55 and 56

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“Two factors contributed greatly to the substitution and distortion of Yahushúa’s Name. The first was the un-Scriptural superstitious teaching of the Jews that the Father’s Name is not to be uttered, that it is ineffable, that others will profane it when they use it, and that the Name must be ‘disguised’ outside of the temple of Jerusalem. Because of the Father’s name being in His Son’s name, this same disastrous suppression of the Name re-

sulted in them (the Greeks) giving a Hellenized, in fact a surrogate name for Yahushúa. He did warn us in John 5:43, 'I have come in My Father's Name. If another comes in his own name, him you will receive.' The second factor was the strong anti-Judaism that prevailed amongst the Gentiles, as we have already pointed out. The Gentiles wanted a savior, but not a Jewish one. They loathed the Jews, they even loathed the Mighty One of the Old Testament. Thus, a Hellenized Savior was preferred. The Hellenized theological school at Alexandria, led by the syncretising, allegorizing, philosophizing, Gnostic-indoctrinated Clement and Origen, was the place where everything started to become distorted and adapted to suit the Gentiles. The Messianic Faith and its Savior had to become Hellenized to be acceptable to the Gentiles

"Where did 'Iesous' and 'Jesus' come from? In Bux and Schone, Worterbuchder Antike, under 'Jesus' we read, 'JESUS: really named Jehoshua. Iesous (Greek), Iesus (Latin) is adapted from the Greek, possibly from the name of a Greek healing goddess Ieso (Iaso).' Like all authoritative sources, this dictionary admits to the real true name of Yahushúa: Jehoshua (more precisely: Yahushúa). It then states, as most others, that the commonly known substitute, non-original, non-real name, 'Jesus', was adapted from the Greek. We must remember that Yahushúa was born from a Hebrew virgin, not from a Greek one. His stepfather, His half-brothers and half-

sisters, in fact all His people, were Hebrews—Jews. Furthermore, this dictionary then traces the substitute name back to the Latin, *Iesus*, and the Greek, *Iesous*. It then traces the origin of the name, *Iesous*, back as being possibly adapted from the Greek healing goddess *Ieso* (*Iaso*). To the uninformed, I would like to point out that *Iaso* is the usual Greek form, while *Ieso* is from the Ionic dialect of the Greeks. This startling discovery, the connection between *Ieso* (*Iaso*) and *Iesous*, is also revealed to us by the large unabridged edition of Iddell and Scott, Greek-English Lexicon, p. 816, under “*Iaso*.” The third witness comes to us in a very scholarly article by Hans Lamer in Philologische Wochenschrift, No. 25, 21 June 1930, pp. 763-765. In this article the author recalls the fact of *Ieso* being the Ionic Greek goddess of healing. Hans Lamer then postulates, because of all the evidence, that ‘they changed *Ieso* into a regular masculine *Iesous*.’ This was even more welcome to the Greeks who converted to Christianity.’ He then continues, ‘If the above is true, then the name of our Lord which we commonly use goes back to a long-lost form of the name of a Greek goddess of healing. But to Greeks who venerated a healing goddess *Ieso*, a savior *Iesous* must have been most acceptable. The Hellenisation was thus rather clever.’ This, then, is the evidence of three sources who, like us, do not hide the fact of the Greek name *Iesous* being related to the Greek goddess of healing. The Hellenisation of *Yahushúa*’s Name was indeed most cleverly done. To repeat *Yahushua*’s words of warning in John

5:43, 'I have come in My Father's Name and you do not receive Me; if another comes in his own name, him you will receive.' There is no resemblance or identifiability between the Name Yahushúa, and the Greek substitute for it, Iesous. The Father's Name, Yah- or Yahu-, cannot be seen in the Greek Iesous or in the Latin Iesus, neither in the German Jesus, nor in the English Jesus. President Reagan's name remains the same in all languages. Hitler's name remains the same in all languages. Even Satan has seen to it that all nations know him by his name: Satan has seen to it that his own name has been left unmolested!'

One last thought: There are denominations—the United Pentecostal Church International, to name one—that declare that in order to be saved, you must be baptized in the name of Jesus. This is their formula for salvation, and they are dogmatic about it. Does that mean that the name “Jesus”—which is not His actual name, as we have seen—is still valid for salvation? After all, they are sticklers for this formula. I wonder if a chemist could use the same logic and substitute a chemical with a similar name for another one in an experiment or formula. How about substituting H_2O^2 for H_2O in an experiment? H_2O has two atoms of hydrogen and one atom of oxygen (a.k.a. water). H_2O^2 has two hydrogen atoms and two oxygen atoms (hydrogen peroxide). They have different properties because they are two different chemical compounds. But they do sound similar, don't they? I guarantee if you drink H_2O^2 you will know the difference. Is the Lord able to give the plan of salvation to men with-

Speaking of His True Name, “Jesus Christ” is Not Messiah’s Name

out changing the name of the Savior who brings salvation? Or is the Lord confined to use only the English mispronounced translation?

Chapter 6:

Joseph, the Suffering Servant, and the Name of the Lord

There is something remarkable about the life of Joseph. When we look at his story in close detail, we take note of the fact that his story, in a very specific way, parallels the life of Yeshua. The ramifications of this are tremendous. This is known as a typology. The life of Joseph parallels the life of Yeshua in circumstances; hence, Joseph becomes someone who typifies the life of the Lord.

If you stick with me, you will see how this topic relates to the book, I promise. Let's take a look at their lives and compare them.

Yeshua and Joseph were both born through miraculous circumstances. In both cases, their births were brought forth through divine intervention. Yeshua was born through the virgin birth, and the Lord opened Rachel's barren womb to give birth to Joseph.

Genesis 30:1

Now when Rachel saw that she bore Jacob no children, she became jealous of her sister; and she said to Jacob, “Give me children, or else I die.”

Genesis 37:3

Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic.

Matthew 3:17

And behold a voice out of the heavens said, “This is my beloved Son, in whom I am well pleased.”

Yeshua was greatly loved by God, His Father. Joseph was loved by his father, Jacob (Israel). Both were given a favored place before their fathers.

Genesis 37:4

When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him.

John 15:25

But this is to fulfill what is written in their Law: “They hated me without reason.’

Both were hated by their brothers for no good reason.

Genesis 37:5

Joseph had a dream, and when he told it to his brothers, they hated him all the more.

John 7:5

For even his own brothers did not believe in him.

Both were rejected by their brethren.

Genesis 37:8-9

His brothers said to him, “Do you intend to reign over us? Will you actually rule us?” And they hated him all the more because of his dream and what he had said. Then he had another dream, and he told it to his brothers. “Listen,” he said, “I had another dream, and this time the sun and moon and eleven stars were bowing down to me.”

Matthew 26:64-65

“Yes, it is as you say,” Yeshua replied. “But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” Then the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy.”

Both of their brethren rejected them for their high position in the future and for their father’s love for them.

Genesis 37:10

When he told his father as well as his brothers, his father rebuked him and said, “What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?”

Luke 2:48-50

When his parents saw him, they were astonished. His mother said to him, “Son, why have you treated us like this? Your father and I have been anxiously searching for you.” “Why were you searching for me?” he asked. “Didn’t you know I had to be in my Father’s house?” But they did not understand what he was saying to them.

Yeshua was rebuked by his earthly parents because they didn't understand what was happening. Joseph's father also rebuked him because of his lack of understanding.

Genesis 37:13

...and Israel said to Joseph, "As you know, your brothers are grazing the flocks near Shechem. Come, I am going to send you to them." "Very well," he replied.

John 6:57

"Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me."

Both were sent to their brothers by their fathers. Both left the comfort of their father's house to go to their brothers.

Genesis 37:18

But they saw him in the distance, and before he reached them, they plotted to kill him.

John 11:53

So from that day on they (Pharisees) plotted to take his (Yeshua's) life.

Both groups premeditated killing the innocent one.

Genesis 37:23

So when Joseph came to his brothers, they stripped him of his robe--the richly ornamented robe he was wearing—

Matthew 27:28

They stripped him and put a scarlet robe on him,

Both were stripped. Yeshua gave up His glorious robe. His place in heaven, was effectively stripped off to take on a human body on earth.

Genesis 37:25

As they sat down to eat their meal, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm and myrrh, and they were on their way to take them down to Egypt.

Matthew 2:11-12

On coming to the house, they saw the child with his mother, Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him

with gifts of gold and of incense and of myrrh. And having been warned in a dream not to go back to Herod, they returned to their country by another route.

Both were rescued by people (possibly Ishmaelites or Midianites, magi) who had myrrh and other goods. The wise men did not tell Herod about Yeshua, saving him. The Ishmaelites saved Joseph. Joseph became a slave to them, and Yeshua was a servant for us.

Genesis 37:28

So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.

Matthew 26:15

...and asked, "What are you willing to give me if I hand him over to you?" So they counted out for him thirty silver coins.

Both were sold by their brothers for the price of a slave: Joseph was not killed and the Mosaic Law names a price of 20 pieces of silver; Yeshua was killed so the price increases to 30 pieces, the price determined if a slave is killed. (Leviticus 27:5; Exodus 21:32)

Genesis 37:36

Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh's officials, the captain of the guard.

Matthew 2:14-15

So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."

Both found refuge in Egypt from being killed. Both were called at the right time from Egypt. Both were to be a servant of rulers.

Genesis 39:7

...and after a while his master's wife took notice of Joseph and said, "Come to bed with me!"

Matthew 4:1

Then Yeshua was led by the Spirit into the desert to be tempted by the devil.

Both were tempted with strong temptations.

Genesis 41:33

“And now let Pharaoh look for a discerning and wise man and put him in charge of the land of Egypt.”

Matthew 28:18

Then Yeshua came to them and said, “All authority in heaven and on earth has been given to me.”

John 17:2

For you granted him authority over all people that he might give eternal life to all those you have given him.

The Lord put Yeshua in charge of His entire kingdom, similar to Pharaoh’s kingdom and Joseph.

Genesis 41:40-41

“You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you.” So Pharaoh said to Joseph, “I hereby put you in charge of the whole land of Egypt.”

Matthew 28:18

Then Yeshua came to them and said, “All authority in heaven and on earth has been given to me.”

Joseph became second only to Pharaoh, and Yeshua is second only to the Father. Perfect prophecy. Their houses are placed under their authority. The throne is maintained by Pharaoh and the Lord; Joseph and Yeshua are both on the right hand of leadership, but all authority had been designated to them by Pharaoh and the Lord, signs of complete trust.

Genesis 41:46

Joseph was thirty years old when he entered the service of Pharaoh, king of Egypt. And Joseph went out from Pharaoh’s presence and traveled throughout Egypt.

Luke 3:23

Now Yeshua himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli...

Both began their ministries, as such, at the age of thirty.

Genesis 41:57

And all the countries came to Egypt to buy grain from Joseph, because the famine was severe in all the world.

Matthew 28:19

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

Isaiah 49:6

He says: “It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.”

Just like Joseph, Yeshua brought salvation to the Gentiles.

Genesis 41:57

And all the countries came to Egypt to buy grain from Joseph, because the famine was severe in all the world.

Genesis 42:8

Although Joseph recognized his brothers, they did not recognize him.

John 1:9-10

The true light that gives light to every man was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him.

Yeshua knew why He was in the world and knew His brothers, but His brothers did not recognize Him as the Messiah.

Genesis 45:1

Then Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone leave my presence!" So there was no one with Joseph when he made himself known to his brothers.

John 20:19

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of

the Jews, Yeshua came and stood among them and said, “Peace be with you!”

When Yeshua made Himself known to His disciples as the risen Messiah, it was a private meeting.

Genesis 45:12

You can see for yourselves, and so can my brother Benjamin, that it is really I who am speaking to you.

John 20:27-28

Then he said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.” Thomas said to him, “My Lord and my God!

After the resurrection, the disciples believed; and after the brothers found out that it really was Joseph, they also believed.

Neither of them was recognized until they revealed their true names.

Joseph looked like an Egyptian to them. While he was clothed and presented to them as an Egyptian, his brethren were unable to recognize him. He was called “Zaphnathpaneah”, but it was really Joseph under all of that regalia. Joseph was the savior of

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his world. He was known by the Gentiles, yet he did not forget his real name and neither did his family from where he came.

Yeshua, the Jew, was never called “Jesus”, and as long as he looks like a Catholic or a Christian, His brethren (the Jews) will never recognize Him for who He is: The Messiah (Savior) of the entire world.

When He comes again, whose name will they call upon for salvation? I guarantee it won’t be “Jesus”, because by that name Jews do not recognize him. And He must be recognized by His brethren.

Zephaniah 3:8-9

“Therefore wait for me,” says the LORD, “for the day when I rise up as a witness. Indeed, my decision *is* to gather the nations, to assemble kingdoms, to pour on them my indignation, all my burning anger: for all the earth will be devoured by the fire of my zeal. For then will I give to the people purified lips, that **they may all call upon the name of the LORD**, to serve Him with one consent.”

Acts 4:12

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Philippians 2:9-11

For this reason also, God highly exalted Him and bestowed on Him the name which is above every name, so that at the name of Yeshua (Jesus) EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Yeshua ha Mashiach (Jesus Christ) is Lord, to the glory of God the Father.

I'd be willing to bet my firstborn that the Father will not bow to religious tradition and call His only Son by a name other than the one He gave Him. If you can find a biblical reason why I should call Him "Jesus", let me know, and I will be happy to rename my son Avram to Zaphnathpaneah.

Chapter 7:

Many Titles—One Name

Along with His name, we have many titles to call upon that reveal more details about His nature. In each and every title, we see a larger picture of who He is and what He can do as it unfolds before our very eyes.

Each of these titles are found in Scripture, and they are vignettes into the revelation of our Lord as He desired to reveal Himself to mankind for the purpose of fellowship with His fallen creation.

As we get to know Him better, we can see how understanding His name and titles could draw us closer to Him in that revelation.

This section is used with the full permission of the author, Lauren Jacobs. I have purposely left it intact, without modification. So the name “God” appears as it was presented in the original article. It is not used here as substitute for the real name of the Lord.

The Titles of the Lord

ELOHIM

“Elohim” is the first name for “God” found in the Tenach (Old Testament). It is Genesis 1:1 and is the third word of the Hebrew Scriptures: *In the beginning “Elohim”—“God.”* Elohim is the most common name that is translated as “God.” Elohim comes from a root that means “strength, might, power.” It is used over 2,300 times in the Scriptures to refer to the “God” of Israel. Elohim is unusual since it is plural. It can also be translated as “gods.” Exodus 12:12 refers to *“all the Elohim (gods) of Egypt.”* This plural name that is used for the One “God” of Israel opens the door for the revelation of the plural yet single nature of “God” that is more fully revealed in the rest of the Scriptures. Elohim can be combined with other words. When that happens, different attributes of “God” are emphasized.

Elohay Kedem—God of the Beginning: (Deuteronomy 33:27). The Powerful One always was and is. He is before all things in time and priority. He must be first before all else in our affections.

Elohay Tz’vaot—God of Hosts, or God of Armies: (2 Samuel 5:10). The Strong One is a mighty warrior and is the commander-in-chief of the armies of heaven and His people on earth.

Elohay Mishpat—God of Justice: (Isaiah 30:18). The Powerful One is perfectly just and will bring perfect justice to the world.

Elohay Selichot–God of Forgiveness: (Nehemiah 9:17) Men might be slow to forgive, but it is the Mighty One’s nature to forgive. God’s desire is to grant us forgiveness.

Elohay Marom–God of Heights: (Micah 6:6). Heights signifies supremacy of power and position. The Strongest One is supremely exalted.

Elohay Mikarov–God who is Near: (Jeremiah 23:23) The Mighty One is not distant. He is near His creation. He did not create then abandon the world. Yeshua’s incarnation supremely expresses this truth.

Elohay Chasdi–God of my Kindness: (Psalm 59:11, 18). The Strong One is Himself kind and works to make us kind. Yeshua’s life and sacrifice is the supreme example of God’s kindness.

Elohay Mauzi–God of my Strength: (Psalm 43:2). The Strongest One desires to make us strong. When we realize that we are weak, then He is able to make us strong when we are united with Him.

Elohay Tehilati–God of my Praise: (Psalm 109:1). God is supremely worthy of our praise. He desires to be the main subject of our accolades as well as what we talk and think about.

Elohay Yishi—God of my Salvation: (Psalm 18:47, 25:5). Salvation is in a Person—Yeshua—not a belief system or good works. God’s nature and will is to save what is lost. Salvation must be personal. The Mighty One must be the God of my salvation.

Elohay Elohim—God of Gods: (Deuteronomy 10:17). There are other so-called “gods” and powers, but the Strong One is mightier than all. Even they acknowledge Him as the Most Powerful.

Elohay Tzur—God of Rock: (2 Samuel 22:47). Rock is strong, solid, dependable, enduring, useful as a weapon or for defense. The Powerful One is our eternal defense who we can depend on since He is strong and reliable.

Elohay Kol Basar—God of All Flesh: (Jeremiah 32:27). The Mighty One created all living things on earth and demands that they conform to His plans for them.

Elohay HaRuchot LeKol Basar—God of the Spirits of all Flesh: (Numbers 16:22). God created us with a physical and spiritual dimension. He claims lordship over body and soul, flesh and spirit.

Elohim Kedoshim—Holy God: (Leviticus 19:2, Joshua 24:19). The Mighty One is unique, special, one of a kind. There is no one and nothing like Him, and there will never be. He is distinct

from everyone and everything else. He is pure and free from any wrong.

Elohim Chaiyim–Living God: (Jeremiah 10:10). The Strong One is alive and the giver of life. He created life and everything that is living. He longs to give life eternal and abundant.

EL

“**EL**” is another name that is translated as “God.” El is a simple form related to Elohim. It is used 200 times in the Scriptures. “El” is often combined with words that emphasize different attributes of God.

El HaNe’eman—The Faithful God: (Deuteronomy 7:9). Everything The Mighty One says and does is 100% reliable. He is completely trustworthy.

El HaGadol–The Great God: (Deuteronomy 10:17). He is great in all ways: His nature, His attributes, His deeds and His size.

El HaKadosh–The Holy God: (Isaiah 5:16). The Strong One is unique. He is distinct from creation. There is no one and nothing like Him.

El Yisrael—The God of Israel: (Psalm 68:36). The Powerful One chose Israel and is forever uniquely connected to His Chosen People.

El HaShamayim—The God of the Heavens: (Psalm 136:26). The Strong One created the heavens. His throne is in Heaven, and He rules over the heavenly hosts.

El Sali—God of My Rock: (Psalm 42:10). The Mighty One is my defender, my stronghold, my protection from all attacks.

El Simchat Gili—God the Joy of My Exaltation: (Psalm 43:4). The Strong One is the source of tremendous joy to me.

El Rah'ee—The God Who Sees: (Genesis 16:13). The Powerful One sees and knows all.

El HaKavod—The God of Glory: (Psalm 29:3). God Himself is beautiful and is the source of all beauty and creativity.

El De'ot—The God of Knowledge: (1 Samuel 2:3). The Mighty One is all knowing and the source of all knowledge. Whatever knowledge man has comes from Him.

El Olam—The God of Eternity, or The God of the Universe: (Genesis 21:33). The Strong One is eternal. He is the Maker of time, eternity and the universe. He is without beginning and without end.

El Emet–The God of Truth: (Psalm 31:6). The Powerful One is the source of ultimate reality. Everything connected with Him is true and real.

El Emunah–The Faithful God: (Deuteronomy 32:4). The Strong One is completely reliable. You can trust Him completely, in this life and with your eternal destiny.

El Yeshuati–The God of My Salvation: (Isaiah 12:2). God Himself is the source of salvation. He wants to save His creation. Each individual must personally know Him as the God of My Salvation.

El Chaiyai–The God of My Life: (Psalm 42:9). The Strong One is the source of all life. He gives life, including eternal life.

El Echad–The One God: (Malachi 2:10). He is the only true God, the ultimate Mighty One.

El Rachum–The God of Compassion: (Deuteronomy 4:31). His nature is one of kindness. The powerful One is full of compassion and feeling for people. He is completely free of any cruelty or meanness.

El Chanun–The Gracious God: (Jonah 4:2). His nature is gracious, giving and generous, even when we don't deserve it.

El Kana–The Jealous God: (Deuteronomy 4:24). The Mighty One is extremely protective towards His people and doesn't want to share our affections with other "gods." His very name and character is Jealous (Exodus 34:14).

El Tsadik–The Righteous God: (Isaiah 45:21). Everything The Powerful One does and says is right. Even though there is much unrighteousness in the world, He is completely fair and just in all His doings. Eventually He will make everything right.

El Shaddai–God the All Sufficient: (Genesis 17:1). "Shad" means "breast" in Hebrew. Like a nursing mother, God completely nourishes and satisfies His people and takes care of all their needs.

El Elyon–The Most High God: (Genesis 14:18). Height signifies power and position. The Powerful One is supremely exalted.

El Yeshurun–The God of Yeshurun: (Deuteronomy 33:26). Yeshurun means "righteous" and is another name for Israel. The Mighty One is forever uniquely connected to Israel. He is righteous and will make Israel completely righteous.

El Gibor–The Mighty God: (Isaiah 9:6). God is a mighty warrior and the strongest force in the universe.

Immanu El–God is with Us: (Isaiah 7:14). God’s desire is to be with us. He created us out of His nature to share Himself with people and be with us forever. It is important to know that God is Elohim, Eloah, Elah, and El. He is the source of all power, might and strength. He is the strongest one in the universe. No one is more powerful than He. We can go to the Mighty One, the Powerful One, the Strong One, who will infuse us with strength and empower us to do all that He calls us to do.

ELAH

“**ELAH**” is another name that is translated “God.” It is used 70 times in the Scriptures. It can be combined with other words so that different attributes of God are emphasized.

Elah Yerush’lem–God of Jerusalem: (Ezra 7:19) God is uniquely associated with Jerusalem. He is forever tied to the city of Jerusalem. It is His eternal capital and dwelling place. It will be the future center of the universe.

Elah Yisrael—God of Israel (Ezra 5:13). God is specially connected with Israel and is pleased to call Himself the God of Israel.

Elah Sh’maya–God of Heaven: (Ezra 7:23). The Strong One created the heavens. His throne is in Heaven, and He rules over the heavenly hosts.

Elah Sh'maya V'Arah—God of Heaven and Earth: (Ezra 5:11) The Mighty One is the ruler over the entire universe. There is nothing that is not under His power.

ELOAH

“**ELOAH**” is the singular of Elohim. It is used 50 times in the Bible. It, too, is translated as “God”.

YHVH

“**YHVH**” is a name that is translated as “LORD.” It is used approximately 7,000 times in the Tenach, more than any other name for God. It is also referred to as the “Tetragrammaton”, which means “The Four Letters”, because it comes from four Hebrew letters: Yod, Hay, Vav, Hay.

This is the special memorial name that God revealed to Moses at the burning bush. “And God said to Moses, ‘I AM WHO I AM’, and He said that you shall say to the sons of Israel, I AM has sent me to you...this is my eternal name, and this is how I am to be recalled for all generations.” (Exodus 3:14-15). Even though the name YHVH appears in Genesis 2, God didn’t reveal Himself as YHVH until Exodus 3 in conjunction with the creation of Israel.

This name comes from the Hebrew verb, which means “to be”. YHVH emphasizes God’s absolute being. He is the source of all

being, all reality, and all existence. He has inherent in Himself. Everything else derives to being from Him. YHVH denotes God's utter transcendence. He is beyond His creation. He is without beginning and without end because He always is.

Although some pronounce YHVH as Jehovah or Yahweh, we no longer know the proper pronunciation. The Jewish people stopped saying this name by the third century A.D. out of fear of violating the commandment, "You shall not take the name of YHVH your God in vain" (Exodus 20:7). According to the rabbis, the Tetragrammaton may not be pronounced under any circumstances. Another name, "Adonai", is usually substituted in place of YHVH.

When YHVH is combined with other words, the Lord's different attributes are emphasized.

YHVH Elohim–LORD God: (Genesis 2:4). This is a powerful revelation of God as the Strongest One who is the totality of all being, reality and existence. He is the Mighty One who has all the power and resources to meet all of man's needs.

YHVH M'kadesh–The LORD Who Makes Holy: (Ezekiel 37:28). He is holy, unique, special, one of a kind. There is one God, and there is no one and nothing like Him. Holiness comes from closeness to Adonai M'kadesh. The closer we get to Him, the holier we become.

YHVH Yireh—The LORD Who Sees: (Genesis 22:14). Adonai is all seeing and is aware of all our problems and needs. The LORD is committed to provide for all the needs of His people.

YHVH Nisi—The LORD My Miracle or The LORD My Banner: (Exodus 17:15). If we need a miracle, Adonai is able to do one for us. He is our banner or standard. In the midst of life’s raging battles, we see Him high and lifted up. If we keep our eyes on Him and follow Him, we will be miraculously victorious.

YHVH Shalom—The LORD of Peace: (Judges 6:24). “Shalom” means wholeness, completeness, peace. The LORD is complete in and of Himself. Adonai needs nothing to add to His completeness. His desire and purpose is to restore peace and wholeness to His creation that was fractured by sin.

YHVH Tzidkaynu—The LORD Our Righteousness: (Jeremiah 33:16) The LORD is perfectly right and just in all that He says and does. Entering into a personal faith relationship with Adonai is what makes us right. Ultimate saving righteousness doesn’t come by keeping commandments or doing good deeds, but by having a right relationship with Adonai Tzidkaynu and being declared righteous by Him.

YHVH Rofecha—The LORD Who Heals You. (Exodus 3:26) Adonai is the Great Physician and the ultimate source of all healing—spiritual, physical, emotional, mental, societal and en-

Many Titles–One Name

vironmental. If you are in need of any kind of healing, He is the first One to turn to.

YHVH Tz’vaot–The LORD of the Armies: (1 Samuel 1:11) The LORD is the most powerful being and the greatest warrior in the universe. Adonai is the general of His armies in Heaven and on Earth. He is the supreme Commander in Chief.

YHVH O’saynu–The LORD our Maker: (Psalm 95:6) The LORD is our Creator. Since He is our Maker, He deserves all that we have and all that we are.

MESSIAH YESHUA IS YHVH

The LORD, who revealed Himself as YHVH in the Tenach, is revealed as Yeshua in the New Testament. Yeshua shares the same attributes as YHVH and claims to be YHVH.

Messiah Yeshua has the same attribute of being inherent in Himself: “For just as the Father has life in Himself, even so He gave to the Son to have life in Himself.” (John 5:26)

Messiah Yeshua has the same attribute of sustaining the universe: “And He is before all things, and in Him all things hold together.” (Colossians 3:17) “He upholds all things by the word of His power.” (Hebrews 1:3)

Messiah Yeshua claimed to be YHVH. In John 8:56-59, Yeshua claimed to be “I AM”. When asked by some Jewish leaders how He could have seen Abraham, who lived 2,000 years before He was born, Yeshua replied, “Truly, truly, I say to you, before Abraham was born, I AM. Therefore they picked up stones to throw at Him”, referring to Exodus 3:14. Those leaders of Israel understood that Yeshua was claiming to be YHVH. This is proven when they tried to stone Him to death for what they considered blasphemy.

In Romans 10:9 Paul tells the Messianic Community at Rome: “if you confess with your mouth Yeshua as Lord...you shall be saved.” A few verses later, in 10:13, Paul backs up this statement by quoting Joel 2:32: “Whoever will call upon the name of the LORD (YHVH) will be saved.” Calling on Yeshua as Lord is equivalent to calling Him YHVH, because Yeshua is YHVH – LORD.

YAH

“YAH” is a shortened form of YHVH. It means the same thing as YHVH and is used approximately 40 times in the Scriptures. Yah appears primarily in the book of Psalms. Psalm 122:3-4 says that, “Jerusalem is built as a city that is compact together; to which the tribes of Yah (the LORD) go up.” It is also found in the compound word “hallelu-Yah”, which means “praise Yah (the LORD).

ADONAI

“ADONAI” is the rabbinic substitute for the Tetragrammaton. It can literally be translated as “my lords.” It is an emphatic form of the word “Adon”, which means “master” or “lord.” Adonai is usually translated as “Lord.” It is used approximately 450 times. “I saw Adonai (the Lord) sitting on a throne, high and lifted up, with the train of His robe filling the temple” (Isaiah 6:1). Adonai HaAdonim–Lord of the Lords: (Deuteronomy 10:17). Our Lord is the supreme Master, the ultimate Ruler, the Lord over all the powers and authorities that exist in the universe.

ADON

“ADON” means “Lord”: (Isaiah 10:33). God is the master. He rules and issues commands. We are to obey. Is He your Lord?

OTHER NAMES AND TITLES OF GOD IN THE TENACH

The Name: [HaShem] (Leviticus 24:16). God of Abraham, God of Isaac, and God of Jacob: (Exodus 3:15). The Great Mighty Awesome God: (Deuteronomy 10:17) Wonderful Counselor, Mighty God, Father of Eternity, Prince of Peace: (Isaiah 9:6) Father: (Isaiah 64:8) Holy One: (Habakkuk 1:2) Holy Spirit: (Psalm 51:11) Spirit of God: (Genesis 1:2) The Spirit of the LORD God: (Isaiah 61:1) The Spirit of the Lord, The Spirit of Wisdom and Understanding. The Spirit of Counsel and Strength, The Spirit of Knowledge and the Fear of the LORD:

My name is not God

(Isaiah 11:2) Holy One of Israel: (Psalm 78:41) Upright One: (Isaiah 26:7) Light: (Psalm 27:1) Light of Israel: (Isaiah 10:17) Light to the Nations: (Isaiah 42:6) Our Dwelling Place: (Psalm 90:1) Fortress: (Psalm 91:2) Stronghold: (Psalm 18:2) Tower of Strength: (Psalm 61:3) Refuge (Psalm 46:1) Hiding Place: (Psalm 32:7) Strength: (Psalm 46:1) Shield: (Psalm 18:30) Rock: (Habakkuk 1:12) Rock of My Strength (Psalm 62:7) Rock of Israel: (2 Samuel 23:3) Stone: (Psalm 118:22) Stone of Israel: (Genesis 49:24) Cornerstone: (Psalm 18:22) My Portion in the Land of the Living: (Psalm 142:5) The Potion of My Inheritance: (Psalm 16:5) My Cup: (Psalm 16:5) Branch: (Zechariah 6:12) Star: (Numbers 24:17) Crown and Diadem: (Isaiah 28:5) Potter: (Isaiah 64:8) Tent Peg, Bow of Battle: (Zechariah 10:4) Husband: (Isaiah 54:5) Maker: (Psalm 49:2) Creator: (Ecclesiastes 12:1) Creator of Israel: (Isaiah 43:15) Shepherd: (Genesis 49:24) Shepherd of Israel: (Psalm 80:1) Messenger of the Covenant: (Malachi 3:1) Redeemer: (Psalm 19:14) Redeemer of Israel: (Isaiah 49:7) Deliverer: (Psalm 144:2) My Loving-kindness: (Psalm 144:2) Savior: (Isaiah 45:15) The King: (Isaiah 6:5) King of Israel: (Zephaniah 3:15) King of Glory: (Psalm 24:7) Lord of All the Earth (Micah 4:13) Ancient of Days: (Daniel 7:9) The Most High: (Deuteronomy 32:8) Covenant to the People: (Isaiah 42:6) Shiloh: (Genesis 49:10) The Angel: (Genesis 48:16) The Arm of the Lord: (Isaiah 53:1) Ruler in Israel: (Micah 3:2) Messiah the Prince: (Daniel 9:23)

NEW TESTAMENT NAMES FOR MESSIAH YESHUA

There is a richness here, more than Jesus Christ, or God the Father, God the Son, and God the Holy Spirit.

Yeshua of Nazareth: (Matthew 26:21) Messiah: (John 1:41) The Son (John 8:36) Only Begotten Son: (1 John 4:9) Beloved Son: (Matthew 3:17) Son of David: (Matthew 1:1) The Root and Offspring of David: (Revelation 22:16) Son of Abraham: (Matthew 1:1) Abraham’s Seed: (Galatians 3:16) The Son of Joseph: (John 1:43) Son of Man: (Matthew 26:64, see Daniel 7:13) Son of God: (Matthew 26:63) Son of the Father: (John 1:18) Firstborn: (Hebrews 1:6) Firstborn of all Creation: (Colossians 1:15) Beginning of the Creation of God: (Revelation 3:14) Firstborn From the Dead: (Revelation 1:5) The Last Adam: (1 Corinthians 15:45) Rabbi [Teacher, literally “my great one”]: (Matthew 27:37) The Word: (John 1:1) The Life: (John 11:24) I AM: (John 8:58, see Exodus 3:14) LORD: (Romans 10:9-13, see Joel 2:32) God: (John 1:2) The Man: (John 19:5) Immanuel: [God With Us] (Matthew 1:23, see Isaiah 7:19) Savior of the World: (John 4:42) Savior of All Men: (1 Timothy 4:10) The Deliverer: (Romans 11:26) The Prophet: (John 1:25, see Deuteronomy 18:113) Holy One: (Acts 3:14) Righteous One: (Acts 3:14) Prince: (Acts 5;3) Prince of Life: (Acts 3;15) Living One: (Luke 24:5) Judge of the Living and the Dead: (Acts 10:42) Stone: (Mark 12:10) Chief Cornerstone: (Mark 12:10) Chief Shepherd: (1 Peter 5:4) Good Shepherd: (John 10:11) Shepherd and Guardian of Our Souls: (1 Peter 2:25) The Lamb: (Revelation 5:12) Passover Lamb: (1 Corinthians 5:7) Lamb of God: (John

1:36) Lion of Judah: (Revelation 5:5) Advocate Counsel: For the Defense (1 John 2:1); Light of the World (John 8:12); King of Kings and Lord of Lords (Revelation 19:16); The Faithful Witness: (Revelations 1:5); The Faithful and True One: (Revelation 9:11); The Amen: (Revelation 3:14); Servant (Acts 4:27); The Bright Morning Star: (Revelation 22:16); Sunrise From On High: (Luke 1:78); The Apostle: (Hebrews 3:1); The Great High Priest: (Hebrews 4:14); The Author and Perfector of Faith: (Hebrews 12:2); The Chosen One: (Luke 9:35); The Mediator: (1 Timothy 2:5) The Way, The Truth, and The Life: (John 14:6); The Door (John 10:9); The Alpha and the Omega: (Revelation 22:13); The First and The Last: (Revelation 22:13); The Beginning and The End: (Revelation 22:13); The Head of the Body, The Church: (Colossians 1:18); Head Over All Things: (Ephesians 1:22) Heir of All Things: (Hebrews 1:2); The Image of the Invisible God: (Colossians 1:15); God's Mystery: (Colossians 2:2) Horn of Salvation: (Luke 1:69); The Power of God: (1 Corinthians 1:24); The Wonder of God: (1 Corinthians 1:24); The Beloved: (Matthew 12:18); The Bridegroom: (John 1:29); The Bread of God: (John 1:33); The Bread Out of Heaven: (John 6:32); The Bread of Life: (John 6:35); The True Vine: (John 16:1); The Vinedresser: (John 15:1); The Resurrection (John 11:25).

NEW TESTAMENT NAMES FOR GOD THE FATHER

Father (Matthew 6:9); Abba [Daddy] (Romans:8:15); God, The Father: (2 Timothy 1:2); Father of Our Lord Yeshua, The Messiah: (Colossians 1:3); The Father of Lights: (James 1:17); The

Father of Glory: (Ephesians 1:17); The Father of Spirits: (Hebrews 12:9); Father of Mercies: (2 Corinthians 1:3); God (Elohim): (2 Corinthians 9:7); The God of Our Fathers [Elohay Avotayau]: (Acts 7:32); The God of Abraham, Isaac, and Jacob [Elohay Avraham, Yitzchak v'Yaakov]: (Acts 7:32); God of All Comfort [Elohay KolHa Nechamah] (2 Corinthians 1:3); God of Peace [Elohay Shalom]: (Hebrews 13:20); The God of Glory [Elohay Kavod]: (Acts 7:2); The Living God [Elohay Chaiyim]: (2 Corinthians 3:3; 6:16); God of Israel [Elohay Yisrael]: (Matthew 15:31); Lord God [YHVH Elohim]: (Acts 3:22); Lord God of Israel [YHVH Elohay Yisrael]: (Luke 1:68); Lord Almighty [YHVH Shaddai]: (2 Corinthians 6:18); The Almighty [Shaddai]: (Revelations 1:8); Power [Ha Gevurah]: (Mark 14:62); The Creator [HaBoray]: (Romans 1:25, 1 Peter 4:19); The Most High God [Elyon]: (Hebrews 7:1); The Divine Nature: (Romans 1:20, 2 Peter 1:4); Lord of Armies [YHVH Tz'vaot]: (James 5:4); The Majestic Glory: (2 Peter 1:17); The Majesty: (Hebrews 1:3); The King of The Nations: (Revelations 15:3), The Lawgiver and Judge: (James 4:12); The Eternal Immortal Invisible King: (1 Timothy 1:17); Sovereign: (1 Timothy 6:15); Heaven: (Matthew 21:25); A Consuming Fire: (Hebrews 12:29)

NEW TESTAMENT NAMES FOR THE SPIRIT OF GOD

The Spirit: (Romans 2:29); The Holy Spirit (Luke 3:16); The Holy Spirit of God (Ephesians 4:30); The Holy Spirit of Promise (Ephesians 1:13); The Spirit of the Living God (2 Corinthians 3:3); The Spirit of the Lord (Luke 4:18); The Eternal Spirit (Hebrews 9:14); The Spirit of Truth (John 15:26); The Spirit of

Yeshua (Acts 16:7); The Spirit of Yeshua the Messiah (Philippians 1:19); The Spirit of Messiah (Romans 8:9); The Spirit of God (Romans 8:9); Helper or Comforter (John 14:26).

The Holy Spirit is compared to:

- Clothing (Luke 24:49) because He clothes us with power from on high;
- A Dove (Matthew 3:16) because the dove is a symbol of purity, peace, and flies in the heavens and was used as a sacrifice for the poor.
- A Pledge, Earnest Money (2 Corinthians 1:22) because He is the pledge and the down payment of our inheritance.
- A Seal (Ephesians 1:13) because a seal protects, makes secure, and demonstrates ownership.
- Fire (Acts 2:3) because fire separates the impure from the pure; it cleanses and purifies.
- Oil (Acts 10:38) because oil was used for anointing, for healing, for nourishment and burned to give light.
- Water (John 7:38) because water is simple yet mysterious. It is tasteless, formless, colorless, transparent, and buoyant. It can hold up a huge ship. It is used for transportation. The Holy Spirit holds us up and transports us through this work to the World to Come. Water cleanses and refreshes. With water there is life, growth and fruitfulness. Without water, there are deserts.
- Wind (John 3:8) because we can't see the wind, but we can see its results. Just as the winds blow wherever it

wants, so God’s Spirit is sovereign. He gives gifts as He wills. Wind can be powerful like a tornado or hurricane, or be a cool, refreshing breeze.

- Breath (John 20:22) Without breath, we die. God’s breath gives us life. We have life and intimacy with God due to His indwelling Spirit.
- Wine (Ephesians 5:18) because we are not to be drunk with wine, but be filled with the Spirit.

A little extra info and some review

The first and most often-used title to describe, proclaim and declare to men who He is, is Elohim.

Elohim

The name *Elohim* is unique to Hebraic thinking. It occurs only in Hebrew and in no other ancient Semitic language. It is the first name used for the Lord in the Tenach in Genesis 1:1. This name is the third word in the Hebrew Scriptures: In the beginning Elohim...

“Elohim” is the most common title that is translated in our English as “God”. It comes from the root word that means “strength, might and power”. It is used 2,570 times in the Scripture to refer to the Lord of Israel.

The word “YHVH” is used approximately 7,000 times.

“Elohim” is unusual in that it is a noun in the masculine plural form.

The name is mainly used with singular verb forms and with adjectives and pronouns in the singular (**e.g. Genesis 1:26**).

Then Elohim (God) said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

In Genesis 2:4-9, it is curious that the word usage to describe the Lord in the Hebrew is... LORD (YHVH) God (Elohim).

Genesis 2:7

Then the LORD (YHVH) God (Elohim) formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

So here we see the pattern of the singular and the plural being used together, and this usage breaks Hebrew grammatical rules. YHVH is the name revealed to Moses later in Exodus, but Moses uses it here to declare something about the Lord’s nature. We find it in this combination throughout the Scripture.

The word “elohim” can also be translated as “gods”.

Exodus 12:12 refers to all the (elohim) gods of Egypt. This plural name that is used to represent the One True Lord of Israel opens the door for the revelation of His complex nature. The use of this title combined with the singular YHVH paints for us a picture of His unique nature that will later be revealed more completely as the story of Israel unfolds.

Elohim and Elohei Constructs

Elohim is combined with other words to provide additional description about the Lord. These other names or titles for Him are sometimes called “construct forms,” indicating that they are “constructed” from the base name (e.g. *Elohei*) with other designators.

The Lord will reveal more of Himself in all of His titles. These were given to us to help us draw near to Him in devotion. Through His titles we see His nature, majesty, attributes, care, love, power and justice, etc., etc., etc.

The complexity of the “Godhead”

- I. Most Common word for God in the Scriptures is Elohim.**
 - A. It is plural
 - B. The singular form is Eloah (Deut. 32:15-17, Hab.3:3)

- C. It is used for “God” and also for false gods. (Gen 1:1, Ex 20:3, Deut 13:2.)
- D. When “elohim” is used for pagan gods, these rules are always followed.

II. The Rabbis say this form of the plural is used to show plentitude of might and majesty.

- A. The singular form could have been used consistently, but instead it is used only 250 times as opposed to 2,500 times in the plural.
 - B. Hebrew rules of grammar require that verbs agree with the associated nouns in gender and person.
 - C. When “elohim” is used for pagan gods, these rules are always followed.
 - D. These rules are generally broken when “Elohim” is used of the one true God. The plural noun is usually followed by a singular verb.
 - E. This is most often the case, but not always.
1. Gen 20:13 Lit: *Elohim they caused me to wander.*
 2. Gen 35:7 Lit: *Elohim revealed themselves.*
 3. 2 Sam 7:23 Lit: *Elohim they went to redeem for themselves*
 4. Ps 58:11 Lit: *Elohim they judge the earth.*

III. The word Elohim applied to two divine personalities.

- A. Ps 45:6-7; Hosea 1:7.

IV. The name “YHVH” applied to two divine personalities

- A. Gen 19:24; Zech 2:8-9

V. The plural noun “Adonai”.

- A. The word *Lord*, when it is used of God, is always used in the plural. (i.e., Ps 110:1)

This study is to show that the revelation of the Lord in the scriptures was unfolding as the word was revealed down through the ages. It also showed that even though YHVH did not specifically explain his complex nature in detail, He very clearly showed us that there was more to Him than met the eye; that He was revealing Himself in ways that would help us see the fulfillment in Messiah, Yeshua, and His place in the Lord’s complexity.

Chapter 8:

The Angel of the Lord

–Rather Curious

I find the Angel of the Lord to be a very curious character in the Scriptures. Often he speaks in the first and third person about himself. There are more times than not where there is a very blurry line as to who is speaking. Is it the Lord Himself, or is it just an angel speaking on behalf of the Lord? I, personally, believe that this is done purposely by the Lord to show us His transcendent nature. I also believe He is one with the Lord in the same way that Yeshua is one with the Father. I will even go as far as to say that I believe the Angel of the Lord is probably a pre-incarnate appearance of the Messiah. Why do I believe that? Read on and you will understand. One thing I do know is that this Angel, He has the name of the Father in Him, and that is not some small matter.

He is always considered distinct from all other angels and is unique. Nowhere in scripture are the terms for the various orders of angels confused. “Angel of the Lord” is not used as a title but a proper name

A. The Angel of Jehovah - Malach YHVH is always singular.

B. The Angel of “God” - Malach Ha Elohim is almost always singular with the definite article.

1. The first two are used to describe a very distinct individual in the Bible.

C. Angels of “God”— Malachei Elohim, is plural and is never used with a definite article. This expression is used in terms of ordinary angels.

“Angel of the Lord” is mentioned in 52 verses in the Tenach. Angel of the Lord is mentioned nine times in the Brit Hadasha (New Testament), but never as a proper name. (i.e., In Matthew 1:24, “the Angel of the Lord” is not capitalized.)

Here are some examples where it is used as a proper name.

A. Gen 16:7-14 – Hagar; **Angel of the Lord.**

B. Gen 22:9-16 – The binding of Isaac; **Angel of the Lord.**

C. Gen 31:11-13 – Jacob dreams about Laban’s goats; **Angel of “God”.**

D. Gen 32:24-30 – Jacob wrestles with the Angel; no name mentioned.

E. Ex 3:1-5 – Burning bush; **Angel of the Lord.**

G. Jdgs 6:11-24 – The commission of Gideon; **Angel of the Lord.**

H. Jdgs13:2-24 – The birth of Sampson; **Angel of the Lord.**

I. Psa 34:7 – The **Angel of the Lord** encamps around those who fear Him, and rescues them.

J. Ex 14:19 – The parting of the Red Sea; **Angel of the Lord.**

K. Jdgs 6:20 – The rest of the commission; **Angel of the Lord.**

After Judges, the Angel of the Lord makes very few appearances. For example:

A. Is 37:36 – where He slaughtered the Assyrian army Then the **Angel of the LORD** went out and struck 185,000 in the camp of the Assyrians; and when men arose early in the morning, behold, all of these were dead.

B. In the first six chapters of Zechariah, He gives Zechariah his eight visions. (Zech 1:9; Zech 3:1-10; Zech 12:8)

With all this said, remember that Isaiah 42:8 says the Lord **will not share His Glory with another.**

As an aside, I find the above verse in Isaiah rather curious because in Exodus 23:20-23, it says: “Behold, I am going to send

an angel before you to guard you along the way and to bring you into the place which I have prepared.

“Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since **My Name** is in him.

“But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.

“For **My angel** will go before you and bring you in to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.”

So I must ask: Who is this Angel?

Why is the **Lord’s name** in Him?

What blessings are there for obeying Him?

He is the Angel of Exodus 23:23.

How does He rate getting so much of the Lord’s glory and privileges? “Curiouser and curiouser”, said Alice.

Chapter 9:

Just A Little Bit More On His Glorious Titles

His name is sufficient for us to know all we need to know about Him. Yet, in spite of that fact, the Lord still gives us more revelation so that we might know Him intimately. Here is a little more information to ponder about His titles, which reveal His character.

***El* [basic form]**

The name for “God” meaning “strength, might, or power.”

The basic form *El* appears over 250 times in the Tanakh.

Appears primarily in construct relation when describing the “God” of Israel.

El Echad

The One “God” (Mal. 2:10).

Echad means **one** in Hebrew and hearkens to the Shema.

“Do we not all have one father? Has not **one “God”** created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?”

El Hanne'eman.

The Faithful “God” (Deut. 7:9).

From *aman*, to support, nourish.

“Know therefore that the LORD your God, He is God, the **faithful God**, who keeps His covenant and His loving-kindness to a thousandth generations with those who love Him and keep His commandments; but repays those who hate Him to their faces, to destroy them; He will not delay with him who hates Him, He will repay him to his face.”

***El Emet* – The “God” of Truth (Ps. 31:1-5).**

Emet means **firmness, faithfulness, reliability.**

A Psalm of Complaint and of Praise.

For the choir director. A Psalm of David.

In You, O LORD, I have taken refuge;
Let me never be ashamed;
In Your righteousness deliver me.
Incline Your ear to me, rescue me quickly;
Be to me a rock of strength,
A stronghold to save me.
For You are my rock and my fortress;
For Your name's sake You will lead me and guide me.
You will pull me out of the net which they have secretly laid for me,

For You are my strength.
Into Your hand I commit my spirit;
You have ransomed me, O LORD, **God of truth.**

Deuteronomy 32:4

The Rock! His work is perfect,
For all His ways are just;
An El of (**Emunah**) faithfulness and without injustice,
Righteous and upright is He.

Literally *firmness*; figuratively *security*; morally *fidelity*:—faith (-ful, -ly, -ness, [man]), set office, stability, steady, truly, truth, verily. This word Emunah is related to Emet.

Titus 1:1-2

Rav Shaul, a bond-servant of Elohim and an apostle of Yeshua Ha Mashiach, for the faith of those chosen of Elohim and the **knowledge of the truth** which is according to goodness, in the hope of eternal life, which Elohim, **who cannot lie**, promised long ages ago, but at the proper time manifested, *even* His word, in the proclamation with which I was entrusted according to the commandment of Elohim our Mashiach,

The Lord can't lie; this is one of His characteristics. Rav Shaul must be reflecting on this aspect of who he is based on what is revealed in the Torah.

Hebrews 6:17-19

Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed [it] by an oath, that by two immutable things, in which **it [is] impossible for God to lie**, we might have strong consolation, who have fled for refuge to lay hold of the hope set before [us]. This [hope] we have as an anchor of the soul, both sure and steadfast, and which enters the [Presence] behind the veil, where the forerunner has entered for us, [even] Jesus (Yeshua), having become High Priest forever according to the order of Melchizedek.

Because He is the El Emet, I can count on His promises to be fulfilled. I am able to commit the most precious possession I own to Him—my life spirit. He does not lie. He has proven this over and over again to Israel; so what is my problem that I cannot trust Him for all things?

Yeshua, as a direct reflection of the Father, cannot do anything less than be full of all truth.

John 1:14-18

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of **grace and truth**. John testified about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me.’” For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; **grace and truth** were realized through Yeshua Ha Mashiach. No one has seen **YHVH** at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*.

This passage is clear in its articulation. If only the Lord is all truth, then why would the same be ascribed to Yeshua?

John 8:31-38 - The Truth Will Make You Free

So Yeshua was saying to those Jews who had believed Him, “If you **continue in My word**, *then* you are truly disciples of Mine; **and you will know the truth**, and the truth will make you free.” They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it

that You say, ‘You will become free?’” Yeshua answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin. The slave does not remain in the house forever; the son does remain forever. So if the Son makes you free, you will be free indeed. I know that you are Abraham’s descendants; yet you seek to kill Me, because My word has no place in you. I speak the things which I have seen with My Father; therefore you also do the things which you heard from *your* father.”

Again, Yeshua states it clearly. Know my word and you will know the truth. I speak on behalf of the Father. Are these the brazen words of a deluded soul, or are they truth? He claims way too much authority in His words if they are not from the Father. No one can deny the exclusivity of His claims. They are not just casual statements.

Last but not least:

John 14:5-6

Thomas said to Him, “Lord, we do not know where You are going, how do we know the way?” Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”

Vs.7 – Oneness with the Father

“If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”

If the Father is El Emet and Yeshua reflects His truth in totality, then the claims He makes about Himself are far greater in meaning than that they are just one in purpose: They are Echad!

El Tsaddik.

Isaiah 45:21 – The Righteous “God”

Tsaddik means **just, righteous.**

“Declare and set forth *your case*;

Indeed, let them consult together.

Who has announced this from of old?

Who has long since declared it?

Is it not I, the LORD?

And there is no other God besides Me,

A righteous God and a Savior;

There is none except Me.”

Righteousness is a characteristic that only the Lord can claim.

Romans 3:10-12

As it is written,

“There is none righteous, not even one;

There is none who understands,
There is none who seeks for God;
All have turned aside, together they have become use-
less;
There is none who does good,
There is not even one.”

El Shaddai

The All Sufficient (Translated as Almighty)

Shad means “breast” in Hebrew (Gen. 17:1; 28:3; 35:11; 43:14; 48:3; 49:25; Exod. 6:3; Num. 24:6; Ruth 1:20; Job (various references); Psa. 22:10; 68:15; 91:1; Ezek. 1:24; 10:5; 23:21 etc.). It occurs 48 times in the Tanakh.

In Genesis 17:1, YHVH said to Abram: “I am **El Shaddai**. Walk before me and be perfect.” So why did the LORD choose to reveal Himself using this distinctive name to Abram?

Jacob’s blessing given in Genesis 49:25, however, indicates that Shaddai might be related to the word for breasts (*shadaim*), indicating *sufficiency and nourishment* (i.e., “blessings of the breasts and of the womb”). In this case, the name might derive from the contraction of *sha* (“who”) and *dai* (“enough”) to indicate God’s complete sufficiency to nurture the fledgling nation into fruitfulness. Indeed, the Lord first uses this name when He refers to multiplying Abraham’s offspring.

Genesis 17:1-2

Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I am El Shaddai; walk before Me, and be blameless. I will establish My covenant between Me and you, and I will multiply you exceedingly”

Genesis 28:1-4

So Isaac called Jacob and blessed him and charged him, and said to him, “You shall not take a wife from the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel your mother’s father; and from there take to yourself a wife from the daughters of Laban your mother’s brother. May El Shaddai bless you and make you fruitful and multiply you, that you may become a company of peoples. May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham.”

El Elyon

The Most High God

This title stresses God’s strength, sovereignty, and supremacy (Gen. 14:20; Ps. 9:2). Sometimes referred to in scripture simply as *Elyon* (e.g., Num. 24:16).

Genesis 14:18-20

And Melchizedek king of Salem brought out bread and wine; now he was a priest of **God Most High**. He blessed him and said, “Blessed be Abram of **God Most High**, possessor of heaven and earth; and blessed be **God Most High**, Who has delivered your enemies into your hand.” He gave him a tenth of all.

Psalm 9:2

I will be glad and exult in You; I will sing praise to Your name, **O Most High**.

Elohei.

“**God**” of; a “**construct form**” that never appears without a qualifying descriptor, i.e., **The “God” of Abraham, Isaac, and Jacob (Ex. 3:15).**

Elohei Avraham elohei Yitschak velohei Ya’akov

Elohei Chasdi.

God of my Kindness (Ps. 59:17).

O my strength, I will sing praises to You;

For God is my stronghold, the God who shows me loving-kindness.

(From *chesed*, the covenantal faithfulness of God).

(See also Psalm 89:28; 144:2)

²⁸ “My loving-kindness I will keep for him forever,
And My covenant shall be confirmed to him.”

² “My loving-kindness and my fortress,
My stronghold and my deliverer,
My shield and He in whom I take refuge,
Who subdues my people under me.”

Elohei Haelohim

The “God” of gods

Deuteronomy 10:17

For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe.

Joshua 22:22

The Mighty One, God, the LORD, the Mighty One, God, the LORD! He knows, and may Israel itself know.

If *it* was in rebellion, or if in an unfaithful act against the LORD do not save us this day!

Psalm 136:2

Give thanks to the God of gods, For His loving-kindness is everlasting.

Elohei Ma'uzzi.

“God” of my Strength

2 Samuel 22:33

God is my strong fortress; And He sets the blameless in His way.

Psalms 31:4; 43:2

⁴ You will pull me out of the net which they have secretly laid for me, for You are my strength.

² For You are the God of my strength; why have You rejected me? Why do I go mourning because of the oppression of the enemy?

Elohei Mikkarov.

“God” who is near

This title for “God” acknowledges His immanence within all.

Jeremiah 23:23

“Am I (only) a God who is near” declares the Lord,
“and not a God far off?”

Elohei Merachok.

“God” who is far (Jeremiah 23:23)

This title for “God” acknowledges His transcendence above all

He is Elohei Tseva’ot.

God of hosts or God of armies (1Samuel 17:45)

a *mass* of persons (or figurative things), especially regularly organized for war (an *army*); by implication a *campaign*, literally or figuratively

1 Samuel 17:31-47 - David Kills Goliath

When the words which David spoke were heard, they told them to Saul, and he sent for him. David said to Saul, “Let no man’s heart fail on account of him; your servant will go and fight with this Philistine.” Then Saul said to David, “You are not able to go against this Philistine to fight with him; for you are but a youth while he has been a warrior from his youth.” But David said to Saul, “Your servant was tending his father’s sheep. When a lion or a bear came and took a lamb from the flock, I went out after him and attacked him, and res-

cued it from his mouth; and when he rose up against me, I seized *him* by his beard and struck him and killed him. Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the **living God. (Elohim Chai)**” And David said, “The LORD who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine.” And Saul said to David, “Go, and may the LORD be with you.” Then, Saul clothed David with his garments and put a bronze helmet on his head, and he clothed him with armor. David girded his sword over his armor and tried to walk, for he had not tested them. So David said to Saul, “I cannot go with these, for I have not tested them.” And David took them off. He took his stick in his hand and chose for himself five smooth stones from the brook, and put them in the shepherd’s bag which he had, even in his pouch, and his sling was in his hand; and he approached the Philistine.

Then the Philistine came on and approached David, with the shield-bearer in front of him. When the Philistine looked and saw David, he disdained him; for he was *but* a youth, and ruddy, with a handsome appearance. The Philistine said to David, “Am I a dog that you come to me with sticks?” And the Philistine cursed David by his gods. The Philistine also said to David, “Come to me, and I will give your flesh to the birds of the sky and the beasts of the field.” Then David said to the Philistine,

“You come to me with a sword, a spear, and a javelin, **but I come to you in the name of the Lord (Yehova) of hosts (tsevaah), the God (Elohim) of the armies of Israel, whom you have taunted.** This day the LORD will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a (Elohim) God in Israel, and that all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD’s (Yehova) and He will give you into our hands.”

David makes three declarations about the Lord as he is getting ready to go into the battle of his life: He is a living Elohim; He commands the army of Heaven; He is the one who fights our battles. David fights on behalf of the name of the Lord. Oh, that we might know and realize this in our lives!

What battle should we fight without knowing, declaring, and rehearsing this in our own lives? Why do we keep fighting the battles on our own? We need to fight on behalf of defending His name. This means defending His character, His reputation, His promise of judgment, His message of salvation.

This does not mean we abdicate from the war; no, it just means He leads the way and we follow Him. When He says fight, we fight. When He says retreat, we retreat. Either way, if we are

serving him and doing His work in His name as they were in the time of Nehemiah, then He will go before us and lead the battle.

Nehemiah, who was a very devout man, came to Jerusalem in the 20th year of Artaxerxes Longimanus, about 445B.C., and succeeded Ezra in the government of Judah and Jerusalem. He had been given full authority to repair the walls, and set up the gates of Jerusalem, and to fortify it again in the manner as it was before it was dismantled and destroyed by the Babylonians. His ancestors had formerly been citizens of Jerusalem. He said this was the place of his fathers' sepulchers (we do not know what tribe he was from). His father's name was Hachaliah, who did well in the land of their captivity. He chose to stay there than return to his own country. It is most likely that Hachaliah was an inhabitant of the city of Shushan, and that it was his dwelling there that gave his son the opportunity to gain an advancement in the king's palace.

Hachaliah was one of the cup-bearers of King Artaxerxes. This was a place of great honor and advantage in the Persian court as it gave him the privilege of being daily in the king's presence, and thereby the opportunity of gaining his favor to obtain any petition which he should make to him, especially since the times of his attendance always were when the king was making his heart merry with the wine which was served up to him. It was at such a time that he asked for the leadership of the government of Judea, and obtained it.

No doubt it was by the favor of Queen Esther, who was of the same nation, that he attained such an advantageous preferment in that court. However, neither the honor and advantage of this place nor the long settlement of his family out of his country could make him forget his love for it, or lay aside that zeal which he had for the faith of his forefathers, who had formerly dwelt in it. For although he had been born and bred in a strange land, he had a great love for Zion, and a heart thoroughly set for advancing the prosperity of it, and was a very religious observer of the law of his Lord.

When some came from Jerusalem, they told him of the poor state of that city, how the walls of it were still in many places broken down, and the gates of it in the same demolished state as when burnt with fire by the Babylonians. The remnant of the captivity that dwelt there lay open to the incursions and insults of their enemies, and to the reproach and contempt of their neighbors.

Nehemiah applied himself to fasting and prayer unto the Lord, and earnestly supplicated Him for his people, Israel. He resolved next to make his supplication to the king for the redressing of it. When it was his turn to come before the king, the king—observing his sad countenance, which was not usually the case—asked Nehemiah the cause of his grief; he took this opportunity to lay before him the distressed state of his country, which was the cause of great grief to him. He pleaded with the king to send him there to remedy it, and by the favor of Queen Esther, he had his petition granted; it was recorded in the sacred

text that the queen was sitting with the king when Nehemiah obtained this grant. A royal decree was issued for the rebuilding of the walls and gates of Jerusalem, and Nehemiah was sent forth with it as governor of the province of Judea. The king also sent a guard of horsemen with him under the command of some of the captains of his army, to conduct him safely to his government. He wrote letters to all the governors on this side of the river Euphrates to further him in the work on which he was sent, and also gave his orders to Asaph, the keeper of the forests in those parts, to allow him as much timber out of them as should be needed for finishing it. However, the Ammonites, the Moabites, the Samaritans, and other neighboring nations, did all they could to hinder him from proceeding because of their lands. For during the time that the Jews were in captivity, these nations, having seized their lands, were forced to restore them on their return. For this reason they did all they could to oppose their settlement, hoping that if they could be kept low, they might find an opportunity at some point of resuming the prey they had lost. But Nehemiah was not at all discouraged at this, for upon his arrival to Jerusalem, he had made known to the people the commission with which he was sent. He took a view of the ruins of the old walls, and immediately set about the repairing of them.

Nehemiah 4:9-23

Discouragement Overcome

But we prayed to our God (**Eloheinu**), and because of them we set up a guard against them day and night. Thus in Judah it was said, “The strength of the burden bearers is failing, yet there is much rubbish; and we ourselves are unable to rebuild the wall.”

Our enemies said, “They will not know or see until we come among them, kill them and put a stop to the work.” When the Jews who lived near them came and told us ten times, “They will come up against us from every place where you may turn,” then I stationed men in the lowest parts of the space behind the wall, the exposed places, and I stationed the people in families with their swords, spears and bows. When I saw their fear, I rose and spoke to the nobles, the officials and the rest of the people: “Do not be afraid of them; remember the Lord who is great and awesome, and fight for your brothers, your sons, your daughters, your wives and your houses.”

When our enemies heard that it was known to us, and that God had frustrated their plan, then all of us returned to the wall, each one to his work. From that day on, half of my servants carried on the work while half of them held the spears, the shields, the bows and the breast-

plates; and the captains were behind the whole house of Judah. Those who were rebuilding the wall and those who carried burdens took their load with one hand doing the work and the other holding a weapon. As for the builders, each *wore* his sword girded at his side as he built, while the trumpeter *stood* near me. I said to the nobles, the officials and the rest of the people, “The work is great and extensive, and we are separated on the wall far from one another. “At whatever place you hear the sound of the trumpet, rally to us there. Our God will fight for us.”

So we carried on the work with half of them holding spears from dawn until the stars appeared. At that time I also said to the people, “Let each man with his servant spend the night within Jerusalem so that they may be a guard for us by night and a laborer by day.” So neither I, my brothers, my servants, nor the men of the guard who followed me, none of us removed our clothes, each took his weapon even to the water.

Now this is what I am talking about. We know who the Lord is and what He is capable of as the Lord of Hosts. Yet we don't abdicate in our responsibility to complete His work and fight in His army.

All of these examples help us complete the picture that best represents our Lord and Messiah. This picture has been painted for

My name is not God

us by the Father himself in eternal words that cannot or should not be changed, modified, or added to in any way, shape or form. We must be careful to see what is there and not take the liberty to change His word to fit our culture or custom. Be strong. Don't give in to those who feel they know better than the Lord Himself.

Chapter 10:

One Nation Under God?

Popular opinion has it that we are, or at least were, “One nation under God”. The prevailing point is that our Founding Fathers established this country on the premise that it was a “Christian nation”. Now, I have no problem in accepting that the Founding Fathers used certain Judeo-Christian biblical principles in our Declaration of Independence and Constitution and Bylaws. I am sure that a goodly number of these men who wrote our founding documents were God-fearing men who loved their Messiah. This can be seen in many of their personal manuscripts. I will go so far as to say that I believe that the Lord has used this great nation in the past as a tool to be his hand outstretched on behalf of Israel. We have in many ways been a tremendous blessing to the world. But all that being said, it still does not mean we are a “Christian nation”. For example, the Lord used Cyrus to bring Israel back to its land, but we have no indication that Persia was ever a country that believed in or served the Lord of Israel, thus qualifying them to be a “God-fearing nation”.

2 Chronicles 36:22-23

Now in the first year of Cyrus king of Persia—in order to fulfill the word of the LORD by the mouth of Jeremiah—the LORD stirred up the spirit of Cyrus king of Persia,

so that he sent a proclamation throughout his kingdom, and also *put it* in writing, saying, “Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!’”

This movement has been around for some time now and expresses the thought that this great “Christian” nation has lost its way and needs to come back to its roots. There are many theologians today who teach that America was founded as a “Christian nation”. They feel like it is their duty to preach and teach about the Founding Fathers, declaring that the Constitution proclaimed that, as a nation, we were founded by the Lord. Any year when there is an election of a national importance, you hear these sentiments across the nation: “God bless America; One nation under God; prayer back in schools”, and the like.

But the problem with this idea is that when you declare by fiat that “God hath said” that we must take back our nation for Him, you are now assuming that the nation which must be taken back was one that was ordained by Him and was totally His in the first place. This is called a theocracy. This is where the danger begins. Only one nation was ever ordained by the Lord and that was Israel (Gen. 12:3). They weren’t even able to successfully live as a theocracy. The only nation that was called by YHVH, failed. Where do we draw the line?

What arrogance would ever make us think that we are greater in our calling than Israel? Is the USA ever mentioned once in the Bible, either literally or typologically? Do we see anywhere that the Lord would substitute His People, Israel, for another? I see quite the opposite.

Jeremiah 31:35-37

Thus says the LORD, Who gives the sun for light by day and the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name: “If this fixed order departs from before Me,” declares the LORD, “Then the offspring of Israel also will cease from being a nation before Me forever.” Thus says the LORD, “If the heavens above can be measured and the foundations of the earth searched out below, then I will also cast off all the offspring of Israel for all that they have done,” declares the LORD.

I don't see anywhere in the scriptures that YHVH made the same promise to any other nation at any other time period, past, present or future. I have heard more people make the statement that this is the greatest nation on the face of the planet. Granted, we are a great nation; but to suppose that we are the greatest nation that ever was or ever will be smacks of a vanity that defies the Lord Himself. Not only will this nation cease to be in the future, the scripture says that this planet will also be made new.

Revelation 21:1-2

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

I find it rather curious that the Lord is not willing to spare the planet, but He will spare America. To say that we are the greatest nation is to tell the Lord that He does not know what He is doing and that His choice of Israel was a mistake. This is called replacement theology. The Lord is not going to set up His millennium kingdom in New York, Washington or Independence, Missouri. During the millennium kingdom, we will not celebrate the 4th of July or Patriots' Day.

Zechariah 14:16

Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of Hosts, and to celebrate the Feast of Booths.

Israel will be the place where the Lord sets up His reign, because He chose Jerusalem above all the cities of the world. After all, it is the apple of His eye.

Zechariah 2:8

For thus says the LORD of Hosts, “After glory He has sent me against the nations which plunder you, for he who touches you, touches the apple of His eye.

If you say we must be called back to our “Christian roots,” you now have to back this up by scripture. Just because a nation labels itself as a “Christian nation” doesn’t make it so. We see this case all through history. Just look at Nazi Germany.

A Muslim nation defines itself as such because the nation is ruled by Sharia law, not secular pluralistic law, based upon Koranic principles.

To say that we are a “Christian nation” would mean that America is a theocracy. And if we were a theocracy, then the Lord would rule in all matters and affairs. If this were a “Christian” nation, then Yeshua would be prominent. If He is not prominent, then we cheapen what it means to be a follower of Yeshua. People are believers—not nations or churches.

If we ever were a “Christian nation”, then we should be totally governed by the scriptures alone. This would give us the power to chastise and rebuke all those who do not follow in the Way by means of scriptural discipline. We can’t do that in this country and still claim any form of pluralism, because that is exactly what we are. Who do you think is capable of administrating this kind of a nation? The sons of Aaron didn’t do such a good job

and were struck down by the Lord. They refused to do as the Lord instructed.

Leviticus 10:1-3

Now Nadab and Abihu, the sons of Aaron, took their respective fire pans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them. And fire came out from the presence of the LORD and consumed them, and they died before the LORD. Then Moses said to Aaron, “It is what the LORD spoke, saying, ‘By those who come near Me I will be treated as holy, and before all the people I will be honored.’” So Aaron, therefore, kept silent.

Do we want a country led by secular leaders who have no training in the word of the Lord acting as if they are able to make decisions on behalf of YHVH? Israel had that authority, why don't we? After all, we are a “Christian nation”, right?

One of the major problems of calling this a “Christian nation” is that we now look at our faith as being one of the collective body. Faith is no longer an individual experience. It now becomes substituted for the national label or collective experience. This is dangerous beyond all that we could imagine, because, just as we have made the “church” the building in which we meet, we have now made Christianity a national identity rather than a personal experience with a personal savior. (People are

One Nation Under God?

the Church—not buildings). Which form of Christianity do we embrace as a representation our Christian national identity; Methodist, Pentecostal, Episcopal, Catholic, Baptist, Mormon, Jehovah Witness, Seventh-day Adventist, non-denominational, Greek Orthodox, United Church of Christ, etc.? I hope you get the picture. In order to keep any form of peace in our country, we would have to allow anyone who uses the word “Christian” as a descriptive into the fold, no matter how unbiblical their doctrine is.

This is the problem with saying we are one nation under “God”: Which God?

Not only does this threaten the life of the individual and his experience with YHVH, it also disposes Israel as the nation that YHVH chose as His instrument to bring forth the Messiah, the savior of the world. This new entity called the “Christian nation” somehow finds its way into the psyche of the people as the new chosen people that YHVH wants to use as the nation He chose to be the light to the world.

Remember: During the Civil War, both the North and South thought that the Lord was behind their cause. I think this nation would look just a bit different if the South won. If slavery still existed in the South, would they have the right to still call themselves a “Christian nation” based upon the so-called intent of the Founding Fathers? By the way, many of them owned slaves.

We have made the faith of Yeshua so homogenized that we are all able to meet at the “Altar of Genericism”, bringing with us all of our differences and agreeing to disagree and find common ground. Again, I agree that this is okay for a pluralistic society but not for a “Christian” nation. Also, when Israel is replaced, you can change the revelation to include anyone and anything. The American brand of Christianity is just another form of replacement theology. God set a standard. He used and continues to use Israel to be the standard bearer even in their disobedience.

The claims of Yeshua are exclusive. The claims of the American “Christian” system are not. They are, at best, a cheap substitute for the truth of the Gospel. It is yet another attempt of Satan to confuse the believers and keep them from preaching the truth to a lost and dying world.

The real issue is that the Lord wants to save individuals, not nations. He chose only Israel, but He saves all who would believe. He is not in the heavens endorsing our political agenda—he is neither a Republican nor a Democrat. He never has been and He never will be! Politicians or political systems have no right to expect that YHVH is going to endorse their agenda.

I remember watching a priest on the Fox News channel during one of the national holidays. I don’t remember which holiday, and I don’t remember the name of the priest, sorry. But I do remember what he said. It was the exact wording I have been looking for to describe the American Christian phenomenon. He

was excited to respond to the host of the show how beautiful this holiday was with all of its pomp. How this event truly expressed the “civic religion of America”. The host was in total agreement. That was it in a nutshell—civic religion. I couldn’t have said it better. As a matter of fact, I didn’t!

If we are the new chosen people with our new civic religion, then it only stands to reason that He endorses all that we do. After all, He created us. Did He endorse the murder of 65 million babies since 1973 *Roe v. Wade*? Did He endorse the murder of two thirds of the indigenous population of this country? Did He sanctify slavery and human indignity before the Civil War?

No, He didn’t, and neither did He endorse it for Israel. The only difference was that He disciplined Israel based on the standard that He set up—His word. If we are a “Christian nation”, then He should be able to discipline us as well. What standard will he use to judge us—the word of God or the U.S. Constitution?

To proclaim this as a Christian nation means we have to accept the premise that the documents of the Founding Fathers were inspired by YHVH. I have a problem with that based on the fact that it was those documents which allowed the conditions for those abuses to happen. It is called “democracy”, or, more correctly, a “Democratic Republic”. Now, I am not against that system; I just don’t believe it was inspired by YHVH.

YHVH is not the author of democracy. He already wrote a best seller, and there are no democratic principles expounded in it. Democracy comes from the Greco-Roman form of government.

We can't have it both ways. If we want to be a "Christian nation", one nation under God, then we must be ruled totally by YHVH and Him alone. He makes the decisions based upon His word alone. He doesn't consult us, and we don't get to vote on it. Let's make up our minds, people. Which is it? As for me, I would rather choose the personal experience with YHVH, not the national pluralistic one which pawns itself off as "Christianity". I think I will let YHVH be the one to choose the nation He wants and not make declarations I can't support.

In our arrogance, we declare holy convocations in the Lord's authority and yet ignore the ones that He has already established and declared in His word. We set up religious systems, denominations that assume that they are the vicars of the Lord's new or ultimate truth on this earth. We are always trying to usurp Him and that which He has declared, until it finally infiltrates every aspect of our theology, society and life. We are able to make these declarations because they are all grounded in a very subtle form of replacement theology. But once we make the decision to replace Israel with something else, whatever it is, we now have to fill the void. But with what? I fear America and its version of "Christianity", as wonderful as it seems, just won't do.

Again this deals with the fact that we have made the Lord generic. He becomes a one-size-fits-all kind of deity. As long as

you call Him “God”, it’s all covered. It makes no difference if your definition of that word meets a Biblical standard or not. The Founding Fathers invoked the name “God”, and that is enough for the Biblically uninformed to state it must be so. Just because they co-opted Biblical vocabulary and inserted it into the founding documents, it does not mean that this nation is run on Biblical principles.

One more time for emphasis: I am not saying that the Founding Fathers were all pagan. I am sure that many of them may have known the Lord. But that does not fit the description of a theocracy. In order for this country to function as the melting pot it has become, we must be a pluralistic society. As much as the Founding Fathers declared that this nation was founded on “Christian” principles, this cannot preclude the fact that we are a nation of many cultures and many faiths who have come together as one.

To be honest with you, I am not complaining about that. I kind of enjoy the present freedom we have. If I want freedom to worship the Lord in this country, then I must also extend that same freedom to everyone else, no matter how wrong they are. This is why so many cults have been able to flourish in this country. They have the freedom to be as wrong as they want to be. Does this sound judgmental? Why, yes, it does! We have the right to make judgments as to whether something is Biblically correct or not, and this country is not!

No matter how many times they say it, no one can convince me that Mormons are believers in the Lord of the Bible. Their version of Jesus is that he was the brother of Lucifer and that someday, if they do all that they are commanded, men can become gods of their own planet.

Lorenzo Snow, one of the early past presidents of their movement said, “As man now is, God once was; as God is now, man may be.”

Every so-called “Christian” group believes that they have been enlightened above all others. The Masons have a book called Freemasonry and Its Etiquette. In this little book (that I am not supposed to have), it says that the author believes that Masonry is the highest revelation of God on the earth. Well, that’s news to me. We know that many of the Founding Fathers were Masons. Did they also feel the same? Does the so-called revelation of Masonry trump the Scriptures? Were the Founding Fathers calling this a Christian nation based on their interpretation of Masonry?

So let us be wise in our discernment and not be fooled by the same counterfeit generic system that turned YHVH into God, Yeshua into Jesus, and gave America as an example of what it means to be a God-fearing nation.

Chapter 11:

Why Don't Jews Say His Name Today?

It is a widely known fact that the Jewish people avoid saying or writing the name of the Lord in any way, other than when it is spoken in liturgy or in Scripture. Even the substitute word “God” is written with a hyphen to look like this, G-d. The question is, why this is so when all through the Scriptures we are commanded to praise Him, as I pointed out in previous chapters? We clearly see He is zealous for His name. He wants to make His name known throughout the earth. He puts His name in Jerusalem. The Messiah comes in His name. Is this just allegory or metaphor, or does He want to be known by His name? It is pretty clear in Exodus 3 that He told Moses to inform the people that he, Moses, came in His, YHVH's, name.

Exodus 3:13

Then Moses said to God, “Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they may say to me, ‘What is His name?’ What shall I say to them?”

Even Pharaoh was told His name when he asked, “Who is this Lord?”

Exodus 5:2

But Pharaoh said, “Who is the LORD (YHVH) that I should obey His voice to let Israel go? I do not know the LORD (YHVH), and besides, I will not let Israel go.”

Remember the word “Lord” is used here as a substitute for His name. So what’s all the hubbub about saying His name?

Alfred Edersheim, in his book, The Temple—Its Ministry and Services (Pages 101 and 102), spells out how the name of the Lord was dealt with during the time of Yeshua.

The Sin Offering

The morning service finished, the high-priest washed his hands and feet, put off his golden vestments, bathed, put on his ‘linen garments,’ again washed his hands and feet, and proceeded to the peculiar part of the day’s services. The bullock for his sin offering stood between the Temple porch and the altar. It was placed towards the south, but the high-priest, who stood facing the east (that is, toward the worshipers), turned the head of the sacrifice towards the west (that is, to face the sanctuary). He then laid both his hands upon the head of the

bullock, and confessed as follows: “Ah, JEHOVAH! I have committed iniquity; I have transgressed; I have sinned, I and my house. Oh, then, JEHOVAH, I entreat Thee, cover over (atone for, let there be atonement for) the iniquities, the transgressions, and the sins which I have committed, transgressed, and sinned before Thee, I and my house—even as it is written in the law of Moses, Thy servant: ‘For, on that day will He cover over (atone) for you to make you clean, from all your transgressions before JEHOVAH ye shall be cleansed.’”“ It will be noticed that in this solemn confession, the name JEHOVAH occurred three times. Three other times when it was pronounced were in the confession which the high-priest made over the same bullock for the priesthood; a seventh time was it uttered when he cast the lot as to which of the two goats was to be ‘for JEHOVAH’; and once again he spoke it three times in the confession over the so-called ‘scapegoat’ which bore the sins of the people. All these ten times the high-priest pronounced the very name of JEHOVAH, and as he spoke it, those who stood near cast themselves with their faces on the ground, while the multitude responded: ‘Blessed be the Name; the glory of His kingdom is forever and ever’ (in support of this benediction, reference is made to Deuteronomy 32:3). Formerly it had been the practice to pronounce the so-called ‘Ineffable Name’ distinctly; but afterwards, when some attempted to make use of it for magical purposes, it was spoken with bated breath, and as one rabbi relates, “...(the people) who

had stood among the priests in the Temple and listened with rapt attention to catch the mysterious name, it was lost amidst the sound of the priests' instruments, as they accompanied the benediction of the people.” (Rabbi Tryphon in the Jerusalem Talmud). Perhaps some readers may not be aware that the Jews never pronounce the name, Jehovah, but always substitute it with ‘Lord’ (printed in capitals in the Authorized Version). Indeed, the right pronunciation of the word has been lost and is a matter of dispute. All that we have in the Hebrew are the letters YHVH—forming the so-called tetragrammaton, or ‘four-lettered word. (Remember, there are no vowels in Hebrew.)

The one thing we do know is that in Exodus 20, the third commandment warns us about taking His name in vain.

Exodus 20:7

“You shall not take the name of the LORD your God in vain, for the LORD will not leave him guiltless who takes His name in vain.” (NKJV)

In this case the word vain means...

shawv, shav

From the same as H7722 in the sense of *desolating*; *evil* (as *destructive*), literally (*ruin*) or morally (especially *guile*); figuratively *idolatry* (as false, subjectively), *uselessness* (as deceptive, objectively; also adverbially in *vain*): - false (-ly), lie, lying, vain, vanity.(Strong's Concordance H7723)

Simply speaking, the idea of taking the name of the Lord in vain is to make it useless, vile, or desolate.

Obviously, I agree wholeheartedly; but that being said, we are still commanded to make His name known to the world. So what does that mean in real life? How can we fulfill both?

The Chabad website, in answering this question, responded in the statement below.

“We Jews have an absolute obsession with avoiding uttering G-d’s name. (Notice that we don’t even spell it out fully when writing the English word for G-d. (See Why Don’t You Spell G-d’s Name?) Actually, we are careful not to pronounce G-d’s names except when reading the Torah or prayers.

“Our caution is founded on an understanding of the third of the Ten Commandments, ‘You shall not take His Name in vain’. Although this verse is classically interpreted as referring to a senseless oath using G-d’s name, the avoidance of saying G-d’s name extends to all

expressions, except prayer and Torah study. In the words of Maimonides, the great Jewish codifier: "It is not only a false oath that is forbidden. Instead, it is forbidden to mention even one of the names designated for G-d in vain, although one does not take an oath. For the verse commands us, saying: 'To fear the glorious and awesome name.' included in fearing it is not to mention it in vain. 'Therefore, if because of a slip of the tongue, one mentions [G-d's] name in vain, he should immediately hurry to praise, glorify and venerate it, so that it will not have been mentioned in vain. What is implied? If he mentions G-d's name, he should say, 'Blessed be He for all eternity', 'He is great and exceedingly praiseworthy', or the like, so that it will not have been [mentioned entirely] in vain.

"Considering the awe with which we are meant to approach G-d and His names, the verses in the Prophets which speak of making G-d's name known are not referring to His actual name. Rather, the prophet is saying that the Jewish people should let the world know about G-d's existence, how He is Creator of the world and constantly supervising and recreating every living thing." Similarly, when the Psalmist regularly refers to praising G-d's name, he refers to praising G-d's wondrous deeds."

While I admire their sentiment and sincerity, I can't agree with their theology. They assume way too much authority in their interpretation.

“Rather, the prophet is saying that the Jewish people should let the world know about G-d's existence, how He is Creator of the world and constantly supervising and recreating every living thing.

I didn't see this one in the Scriptures anywhere. Gee, I must have missed it while reading the specific commands to make His name known. They do the same thing that the Christians do. They put the traditions of men over the commands of the Lord.

I think I remember Yeshua mentioning this somewhere.

Matthew 15:8-9

“These people honor me with their lips, but their heart is far away from me. But in vain do they worship me, teaching as doctrines the precepts of men.”

It is clear that we must do all we possibly can to avoid taking His name in vain as commanded. But we must also do all we can to make His name known. As I have shown earlier in this book, the neglect of His name has caused all manner of heresy and confusion to be spread in the “Church” and the world.

It is a bit confusing to me that English-speaking religious Jews will write the word God as “G-d” to avoid taking His name in vain; yet we know that His name is not God, so how can they think that this is a reasonable thing to do? How can they conclude that by hyphenating the word “God” they are protecting His name from abuse? This makes as much sense as screen doors on a submarine.

When we make His name known, we are declaring all that His name means, all that it reveals about His character and glory. His plan of salvation is found in His titles, as are His love for Israel and the world. When we know Him intimately, we won’t confuse Him with anyone else. In our lives, there will be no confusion as to who He really is. Then we can articulate this to others. If we continue down the path of making Him generic by calling Him something or someone else, then we are unwittingly contributing to the work of Satan. I know this sounds very harsh, but we can see what has happened throughout history as a testimony to this fact. There has never been anything but a remnant of believers throughout the history of Israel and the “Church”, and both groups are guilty of making His name generic.

Personally, I think that this fits the definition of taking His name in vain; replacing His name with all manner of substitutes, as if His name wasn’t good enough. So I need to conclude this little chapter with one last thought: If it was an important enough issue for the Lord to make it the third commandment, I

think it should be important enough to pay attention to, don't you?

Exodus 20:7

“You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.”

Selah.

Chapter 12:

The Golden Calf and the Use of the Name YHVH

Here we deal with the same dilemma of giving a false deity the name of the Lord or ascribing to YHVH false attributes when we rename Him.

Exodus 32:1-6

The Golden Calf

Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron and said to him, “Come, make us a god who will go before us, as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.” Aaron said to them, “Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring them to me.” Then all the people tore off the gold rings which were in their ears and brought them to Aaron. He took this from their hand, and fashioned it with a graving tool and made it into a molten calf, and they said, “This is your god, O Israel, who brought you up from the land of Egypt.”

Now when Aaron saw this, he built an altar before it; and Aaron made a proclamation and said, “Tomorrow shall be a feast to the LORD.” So the next day they rose early and offered burnt offerings and brought peace offerings, and the people sat down to eat and to drink, and rose up to play.

Of course, most people who have studied the Scriptures, in even just a casual manner, know about the story of the golden calf. But what most do not know is that when Aaron presents the idol to the people, he actually calls the calf by the name of the Lord in verse five.

Now when Aaron saw this, he built an altar before it; and Aaron made a proclamation...

When we look at this verse closer, we see that in the English they translate the word “god” from the Hebrew word “elohim”. When Aaron makes the claim that, “...this is your god, O Israel, who brought you up from the land of Egypt...” he knew exactly what he was doing. It was as clear as day that the children of Israel knew who YHVH was; they knew who brought them out of Egypt, and it was pretty obvious that it wasn’t a golden calf.

With that one act of disobedience, they broke the first three commandments right out of the gate.

Exodus 20:1-7

Then God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.”

How could there be any confusion concerning this matter? The Lord makes it as clear as the missing eye on Popeye. He says, “I brought you out of Egypt. Don’t have any other gods. Don’t make an idol. Don’t take my name in vain.” Yet, in their rebellion, they just can’t resist eating the forbidden fruit. I don’t understand why the Lord didn’t strike Aaron on the spot. But the answer to that is beyond my pay grade.

How different is it when people flippantly use the name “god” to describe a generic one-size-fits-all deity? Or if they agree that everyone believes in the same god, no matter what the definition of that god is to the adherents. The children of Israel,

knowing who the Lord was, were still willing to ascribe to an idol the name of the true Lord.

In 1 Kings 12 we see a very similar scenario to the golden calf episode in Exodus, just different actors. After the death of Solomon, the Kingdom of Israel split under the leadership of Rehoboam, who led the southern kingdom called Judah, and Jeroboam, who led the northern kingdom of Israel.

Jeroboam's Golden Calves

1 Kings 12:25-33

Then Jeroboam built Shechem in the hill country of Ephraim, and lived there. And he went out from there and built Penuel. Jeroboam said in his heart, "Now the kingdom will return to the house of David. If this people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will return to their lord, even to Rehoboam, king of Judah; and they will kill me and return to Rehoboam, king of Judah."

So the king consulted, and made two golden calves, and he said to them, "It is too much for you to go up to Jerusalem; behold your gods, O Israel, that brought you up from the land of Egypt." He set one in Bethel, and the other he put in Dan.

Now this thing became a sin, for the people went to worship before the one as far as Dan. And he made houses on high places, and made priests from among all the people who were not of the sons of Levi. Jeroboam instituted a feast in the eighth month on the fifteenth day of the month, like the feast which is in Judah, and he went up to the altar; thus he did in Bethel, sacrificing to the calves which he had made. And he stationed in Bethel the priests of the high places which he had made.

Then he went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had devised in his own heart; and he instituted a feast for the sons of Israel and went up to the altar to burn incense.

He builds not just one but two golden calves. He sets them up to be worshiped and says these are the gods who brought you out of Egypt. Then he tries to replicate a Biblical feast on the wrong month. This feast looked suspiciously like Sukkot (the Feast of Booths).

Leviticus 23:34

“Speak to the sons of Israel, saying, ‘On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD.

Then he sets up a fake temple system and chooses priests who were not Levites. Does this sound eerily familiar? Not only does he repeat the sin of the golden calf, he adds to it. Satan has no new tricks; all he has done for centuries is the same old, same old. This strategy continues even today. Welcome to Satan's version of *Groundhog Day*.

If it is not 100% biblically correct, then it can't be acceptable for us to embrace. All we need to do is ask the hard questions to know the truth:

1. Did the Lord say don't do it?
2. Did the Lord say do it?
3. Is there precedent in the Scriptures that they did it?
4. If those people in the Scriptures obeyed what the Lord said, shouldn't we?

This is what Satan has done for centuries—ascribing to false gods the name of the Lord. What does a golden calf have to do with the Lord? For that matter, what does the YHVH of the scriptures have to do with the god of the Mormons, Moonies, Jehovah Witnesses, Muslims, Catholics, Westboro Baptist Church, any so called “Christian” group that embraces homosexual behavior, or any denomination that embraces the Palestinian cause and reviles Israel? How about the Chrislam movement? These are congregations that have the Koran and Bible in the same pew and preach from both equally. Then there are the prosperity churches that teach that their version of god

came to make you prosper. There are scores of churches that embrace liberation theology, which teaches that their Jesus came to right all social injustice. Then we have the King James only denominations. Or how about those white supremacists who believe that the Lord has called them to defend the white race? Every politician will use the generic “god bless America” phrase for their advantage. My head is starting to spin with all of the aberrations. Every one of these groups calls upon the generic name of the Lord to endorse their agenda. If we cannot see that making the Lord generic is the only way to make Him fit into all of these false theologies, then we have drunk the Kool Aid already.

The golden calf was just the beginning in the long line of sins that Israel would embrace. It is also the template for the rest of those who would have other gods, make graven images and take the Lord’s name in vain.

Epilogue

My journey into the Messianic context of the Gospel has been a long and difficult one. I was raised in a Jewish home; went to Hebrew school every day, five days a week; I was in the Synagogue on Shabbat every Saturday; I was a Bar Mitzvah Boy at 13. From there, unfortunately, I became a backslidden hippy until I was approximately 19 years old when I came to the Messiah. I was discipled in the Assemblies of God, which is a Pentecostal denomination. I became a holy-rolling, swinging-from-the-chandeliers, glory-bound, born-again Christian. At that time in my live I was told, “You’re not a Jew anymore.” So I took off my Star of David and put on a big honking cross.

It wasn’t until I was halfway through Bible College that I started asking some really tough questions. Like, when did I stop being a Jew? If Yeshua is my Messiah, the One promised to Israel, why did I have to convert from being a Jew to believe in my Jewish Messiah? Wasn’t Jesus a Jew? Weren’t His disciples Torah observant Jews? Didn’t they celebrate the biblical feasts and worship on the Shabbat? Questions like these plagued me.

I have to say, I didn’t get the answers I sought after in the circles in which I traveled. So, I understand how hard it is to change the way one thinks about a subject. I had to go through this change of thinking three times. It was all a part of those awkward growing pains we experience when we mature in our

faith. For you who have been raised in a Christian home under a certain way of thinking, all I am asking you to do is to ask the hard questions. Changing the way we think is a good thing if it brings us closer to the mindset of the original authors of the Scriptures.

Something as simple as calling the Messiah “Yeshua”, or the Lord “Yehovah”, can be, for some, an earth-shattering change. Try it with me: YESHUA, YEHOVAH. See, that wasn’t so hard, was it? Well...maybe. If this was hard for you, then you might want to examine the reason why. Is it because of the tradition you grew up in or what you were taught by your religious leaders? If that is the case, then be willing to ask the hard questions. Was I taught the traditions of men or the Word of the Lord? If this causes you conflict, then you already know how this could change your relationship with the Lord.

Remember, Yeshua never introduced His mother and father as Joseph and Mary Christ. So why would it be so hard for you to call them by the names that their contemporaries called them? Everyone who prays in sincerity in Christendom prays in “Jesus” name. Often they do it with great fervency. But what if they were challenged to pray in the name of Yeshua? Would they try and argue that point as being trivial and unnecessary? That would just prove their resistance to the truth and their willingness to submit to the traditions of men over the Word of the Lord. Is there anyone who is educated in the Word who would argue the point that the Messiah’s name never was Jesus or that

the Lord's name is not "God"? Yet they persist in calling them by a name made up by men.

Think about it; if every Gentile believer started calling Yeshua by His real name, what an amazing testimony that would be to the Jewish people who have yet to know Him as Messiah. It would fulfill Romans 11:11:

I say then, they did not stumble so as to fall, did they?
May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.

We cannot expect that the idea of Jews converting to Christianity, to accept their own promised Jewish Messiah, is one that is palatable to them. To the typical Jew, Jesus is the radical who came to start a new religion. Christianity is the religion that has persecuted them for almost two millennia.

The things written in this little book have no doubt challenged the way most of you have been taught. If there is any truth to be found here, wouldn't it be better to accept that maybe some of your past beliefs were wrong so you can live in the truth? It will be hard to have that kind of a paradigm shift in the way you think. I have had to unlearn most of what I was taught in order to learn the truth. Unlearning can be harder sometimes than leaning. So please open your heart, search the Scriptures for yourself, and bring all of this before the Lord.

If what I have written in this book is Biblically accurate, then wouldn't it be better for you to submit to the truth than to hold on to the traditions of men? Yeshua addressed this very issue in Matthew 15.

Matthew 15:1-9

Then some Pharisees and scribes came to Yeshua from Jerusalem and said, "Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread." And He answered and said to them, "Why do you yourselves transgress the commandment of God for the sake of your tradition? For God said, 'HONOR YOUR FATHER AND MOTHER,' and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER IS TO BE PUT TO DEATH.' But you say, 'Whoever says to his father or mother, 'Whatever I have that would help you has been given to God,' he is not to honor his father or his mother.' And by this you invalidated the word of God for the sake of your tradition. You hypocrites, rightly did Isaiah prophesy of you: 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'"

Yeshua is not rebuking the Scribes and Pharisees for practicing Biblical faith. He is rebuking them for elevating religious tradition above the Word of the Lord. Shouldn't this be the goal of

every believer—forsake the teachings of men and cleave to the Word of the Lord? This, as I said above, will be hard work; but I promise, it will be worth the effort.

I am not saying that you are in danger of eternal fire if you don't accept this truth. But it will radically change the way you think about the Lord and Yeshua, the Messiah. It will be a constant struggle to realign the way you think. You will bounce back and forth for quite some time. Don't feel guilty for trying to struggle through this issue. Just keep on struggling. You will eventually start to think differently about the King of the Jews. Then your adoption into the Kingdom will be so much more appreciated as you take your place as grafted-in branches.

Romans 11:17-21

But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. You will say then, "Branches were broken off so that I might be grafted in." Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; for if God did not spare the natural branches, He will not spare you, either.

I do want to say to those who have espoused these truths, please be patient with the people with whom you are trying to communicate. Remember how hard it was for you to grow in your walk as the Word was being revealed to you. The struggles you went through trying to assimilate this information are the same struggles they are going through. It is hard to break the grip of those things we were taught by people we love. That includes things that were false. Our goal is to try and find out the original intent of the author, not what we think the author was saying. Unfortunately, this is not the message communicated by many in the world of theology. As I said before, the unlearning can be more difficult than the learning. So be patient and let the Lord do His work in their lives as we teach the Word to those who are receptive.

In conclusion, welcome to the family, my brother or sister. You are the grafted-in branch, and you share of the nourishment of the root. You are with your Jewish brothers and sisters, one in Messiah.

Ephesians 2:14

For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall,

Just be careful that in your adoption you don't come into the family with the idea that you don't like the original family dynamic, or that you have a better idea of how the family can function.

Epilogue

I would like to thank you for taking your time to read this book; it was a work that benefitted me greatly. I pray it will also be a benefit to you. May the Lord bless you as you seek Him in your journey for His truth.

Messianic Rabbi Henry M. Morse BA, ADD, ADHD, OCD, ETC, ETC, ETC.