

**WHAT'S IN A NAME,**  
**UNDERSTANDING**  
**THE BIBLICAL**  
**PRESENTATIONS OF**  
**GOD AND LORD**

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# 1. Introduction

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According to an organization called the Scotsman, there are 195 countries in the world, located as follows: Africa (54), Asia (48), Europe (44), Latin America & the Caribbean (33), Oceania (14), and Northern America (2). “A country is defined as any area of land that acts as its own independent political unit functioning under its own **government**. According to the **1933 Montevideo Convention**, there are four criteria that must be met to qualify as a country: the region must encompass a defined area of land, have a ‘permanent’ population, possess a government and this government should be able to interact with other states.”

Amongst the populations of these various countries, there are many different deities that are worshipped. As a matter of reference, the Encyclopedia of Gods, written by Michael Jordan (no, definitely not the basketball star), offers concise information on more than 2,500 of these deities. Other sources estimate that in 2022 there were over 5,000 deities worshipped throughout the countries of the world.

And yet, even with this knowledge, only five religions in modernity’s world are considered to be major. These are 1) Christianity, 2) Islam, 3) Buddhism, 4) Hinduism, and 5) atheism. While this article shall concentrate on Biblical presentations, these perspectives must at least be considered. As we consider these countries and the many believers of Islam, Buddhism, and Hinduism, as well as most of the other deities that exist, it is likely that those who worship these deities can identify them by a name or some other reference other than just saying “god” or “lord”.

Now, many African nations, and most European, Latin American & the Caribbean, Oceanian, and Northern American nations, consider Christianity to be the predominant religion within their lands. Islam is probably very close behind. In the United States of America (US), it is written on its one-dollar bill “In God We Trust”. This is considered to have its background in what is known as the Bible.

Being that I myself have grown to believe in the Bible, I often wonder. Who or what is this “God” that is trusted by this country, the US? What religious activities can one observe that can identify this specific “God”? Does this “God” have a name, and if so, what is its name?

As an observer born in the US, I would classify Sunday, Christmas, Easter, Halloween, Mother's and Father's Day, etc., as signs and representations of the worship of the "God" or "Gods" of the US, which appear to be somewhat consistent amongst other countries where major portions of their populations profess a belief in the Bible and its "God". So, who is this "God"?

Because of my professed belief in the Bible, it shall be the concentration of this article. And to begin, once I actually began to read and study the Bible, I could not find Sunday, Christmas, Easter, Halloween, etc., etc., amongst its pages. I did however find certain other days that the "God" of the Bible commanded HIS believers to observe. These days, found and codified in the 23<sup>rd</sup> chapter of the Book of Leviticus, are the weekly Sabbath, Passover, Unleavened Bread, Weeks/Harvest, Trumpets, Atonement, Tabernacles and the Eighth Day.

Many if not most Christians have been taught that these days are applicable only to the Old Testament (Covenant) and not the New Covenant, even though the words Sunday, Christmas, Easter, etc., are not found even in the New Covenant. Some might say to me wait a minute, have you not read the following verse in the King James Version (KJV) of the Bible?

- Act 12:4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; **intending after Easter to bring him forth to the people.**

My answer to these would be, of course I have. However, I finally began to do as I was admonished by the Apostle Paul to do.

- 2Ti 2:15 **Study to shew thyself approved unto God,** a workman that needeth not to be ashamed, **rightly dividing the word of truth.**

Once I began to study for myself, I discovered that the Greek word that is translated "Easter" is "Pascha", which means "Passover". So, wow! Why did the KJV translators insert this change in Acts 12:4? Notice how the verses that preceded Acts 12:4 establish its context.

- Act 12:1 Now about that time **Herod the king stretched forth his hands to vex certain of the church.** Act 12:2 And **he killed James the brother of John with the sword.**

- Act 12:3 And **because he saw it pleased the Jews, he proceeded further to take Peter also.** (**Then were the days of unleavened bread.**)

This is the background that most of modernity's Christians have not been taught, and, have not studied for themselves. In verse 3 we are taught that these "were the days of unleavened bread". What are we learning here? Both the "Passover" and the "Days of Unleavened Bread" continued to be kept during the apostolic age. You see, if we simply open our eyes and allow the scriptures to be our guide, there exists a Hebraic influence throughout the words of the Bible that is staring at each one of us.

Look at the practice of the one called HAMASHIYACH (CHRIST) and HIS disciples.

- Mat 26:17 Now **the first day of the feast of unleavened bread the disciples came to YAHSHUA, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?** Mat 26:18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. Mat 26:19 **And the disciples did as YAHSHUA had appointed them; and they made ready the Passover.**

Here we read of those days of Unleavened Bread and the Passover. Each of the three instances of the word Passover in these two verses is that same Greek word "Pascha" we read in Acts 12:4. When one studies the New Covenant of the KJV, one will find "Passover" mentioned 28 times. Each instance is translated from the same Greek word "Pascha".

In modernity we are at times taught that the MESSIAH only kept the Passover because HE and HIS disciples were Jewish. Well, to be Jewish also meant that HE was in fact a Hebrew Yisraelite. And the spiritual celebrations of all Hebrew Yisraelites originate from the 23<sup>rd</sup> chapter of the Book of Leviticus.

Thus, we must discern why this scriptural change was made in Acts 12:4. Could it be that at the time that the KJV was written, because of non-Hebraic influences, "Easter" had replaced the "Passover" as a "Christian" observance? Well, where did this celebration of Easter come from. The Encyclopedia Britannica writes the following:

“Easter, Latin **Pascha**, Greek **Pascha**, principal [festival](#) of the [Christian church](#), which celebrates the [Resurrection](#) of [Jesus Christ](#) on the third day after his [Crucifixion](#). **The earliest recorded observance of an Easter celebration comes from the 2nd century**, though the commemoration of Jesus’ Resurrection probably occurred earlier.

The English word Easter, which parallels the German word *Ostern*, is of uncertain origin. One view, expounded by the Venerable [Bede](#) in the 8th century, was that **it derived from Eostre, or Eostrae, the Anglo-Saxon goddess of spring and fertility. This view presumes—as does the view associating the origin of Christmas on December 25 with pagan celebrations of the winter solstice—that Christians appropriated pagan names and holidays for their highest festivals.**”

As we can read, due to Latin and Greek influences “Pascha” became “Easter” as the “principal festival of the Christian church”. Notice that it began in the 2<sup>nd</sup> century and that it probably derived from the worship of “Eostre, the Anglo-Saxon goddess of spring and fertility. This is why in modernity eggs and rabbits are a prominent fixture of “Easter” celebrations.

Knowing all this, shouldn’t all believers in the Bible want to know that their MESSIAH did not honor such celebrations. And at the same time, all believers should then also want to know whether or not there have been other significant changes made elsewhere in the Bible. And by the way, I reviewed over 20 other Bible translations, which all translated Pascha as Passover in Acts 12:4.

There should be no ignorance amongst us that even during the time that the “MESSIAH” of the Bible walked through the streets of Yehudea, there were what is considered heathen influences threatening most cultures of the world of that day. Of primary concern was the Hellenistic influence which resulted in the translation of the Hebrew writings into Greek. These influences were followed by the Latin influences of the so-called Holy Roman Empire, which have evolved into the English versions of the Bible of today in modernity which were translated by European scholars.

We must ask ourselves whether or not these non-Hebraic influences to the writings of the Hebrew Yisraelite prophets and apostles have also misled us in any other important manner of knowledge of the true “God” who was known and worshipped by the Hebrew people from whence the Bible originated.

And so, as we consider that history itself documents these non-Hebraic influences to the Bible, we must discern how these influences have clouded our knowledge of the truth in what we in modernity believe to be “God”.

We find these words , as translated, in the Bible.

- Heb 11:6 But **without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.**

According to the writer of the Book of Hebrews, when we come to “God” we first “must believe that HE is”. Well, who is this “HE” that we must believe in? Did HE command Acts 12:4 to be changed by the European translators?

The word “God” appears approximately 4,500 times in the Bible. If we accepted the translation on “Pascha” as “Easter”, which “God” would we, or are we then celebrating during modernity’s “Easter” celebrations each spring? Is it the “God” of the Hebrew Yisraelite writers?

We have read how that the MESSIAH and HIS disciples celebrated both the Passover and the Days of Unleavened Bread. So then, who should we follow, the MESSIAH and HIS disciples, or the European translators and the influences of Hellenism, Latinism, and other European influences?

Here is where it gets a little interesting. And yet, if we take small steps, it is not so confusing. The “Old Covenant” was originally written in Hebrew, with some Aramaic sprinkled in. Very importantly, the Encyclopedia Britannica, under the caption “Biblical Translation”, writes the following about the Bible.

**“By the mid-3rd century BCE Greek was the dominant lingua franca, and Jewish scholars began the task of translating the Hebrew canon into that language, an undertaking that was not completed for more than a century. Because tradition held that each of the 12 tribes of Israel contributed six scholars to the project, the Greek version of the Jewish Bible came to be known later (in Latin) as the Septuagint (septuaginta: “70”).**

**The Hebrew Scriptures were the only Bible the early Christian church knew, and as the young religion spread out through the Greek-speaking world, Christians adopted the Septuagint.** In the meantime, many of the books of the Christian Bible, the New Testament, were first written or recorded in Greek, and others in Aramaic.”

In reading this quote, the highlights and underlines are mine so that we clearly see what we are being told by modernity’s scholars.



Although our modern-day Bible versions of the “New Covenant” were these Greek based transcripts, we know that the original writers were of Hebraic backgrounds. And, any mid-3<sup>rd</sup> century BCE version of the Bible, including the Septuagint, must be studied with an eye of skepticism, because even though the supposed source were six scholars from each of the 12 tribes of Children of Yisrael (COY), both the Bible and history teaches that by this time, 9 of the 12 tribes had been scattered throughout the nations of the world in captivity by “the LORD”.

- Eze 36:16 Moreover **the word of the LORD came unto me**, saying, Eze 36:17 Son of man, **when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.** Eze 36:18 **Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:** Eze 36:19 And **I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.**

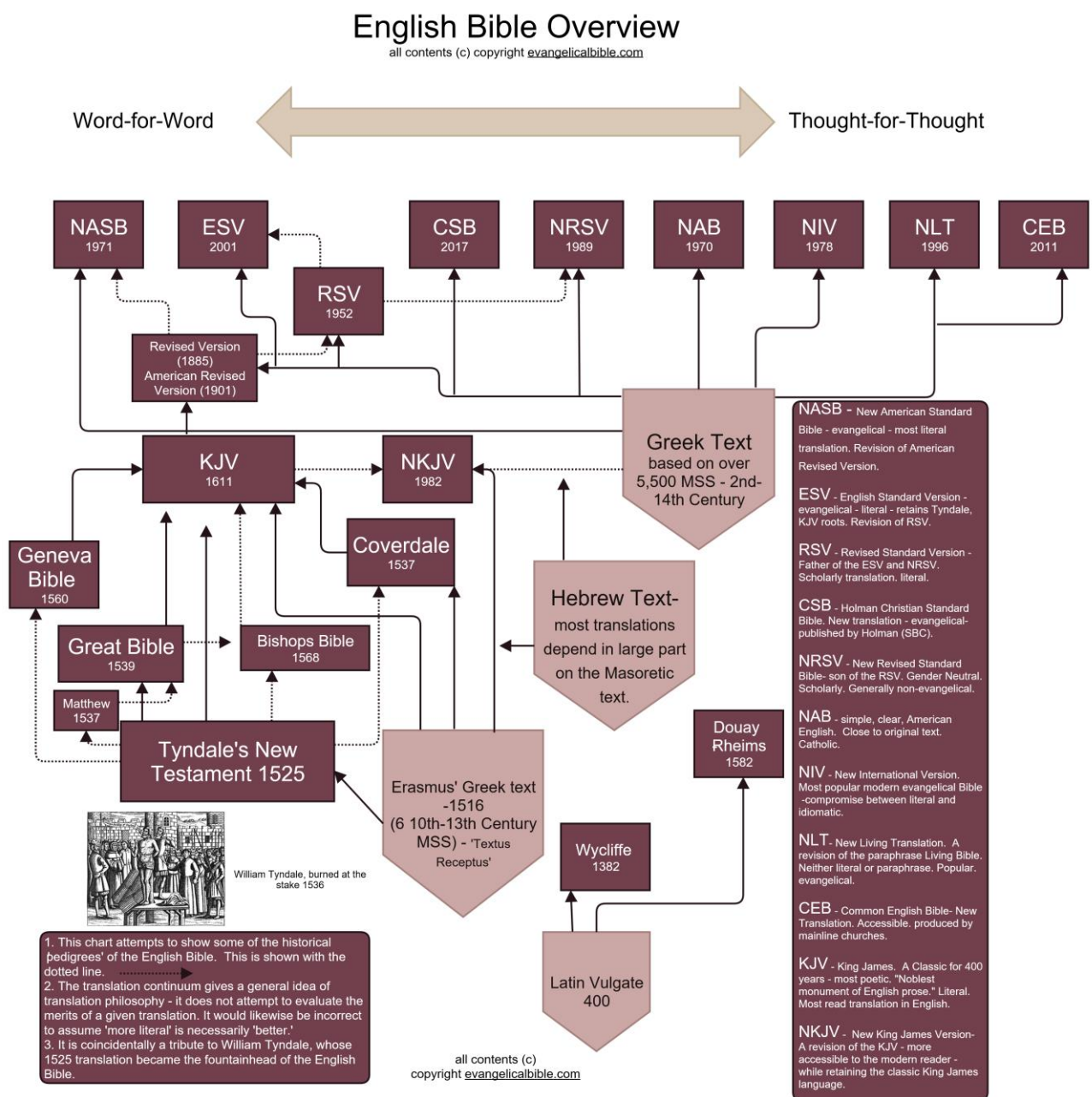
This is the Biblical background of the fate of the House of Yisrael. It was “the LORD” who scattered them “among the heathen”, first by the Assyrians (Chapter 17 of 2 Kings). Other studies teach us that Edomites (children of Esau) from the country of Idumea settled prominently into the land of Yisrael during BCE times (King Herod was Edomite) and began to identify themselves as though they were the COY. Thus, it is because of these realities that the source of the scholarship of all translations of the Bible must viewed with some degree of skepticism.

Well, this study shall establish that if we don’t believe that “God” exists only as given by the Hebrew Yisraelite writers of the Bible, the Bible is of little use to our knowledge of the truth; that is, if we profess a belief in the Bible as the Word of “God”.

The Apostle Paul taught believers to “Study to shew thyself approved unto God”. I.e., it is only when we “study” to show ourselves “approved unto God”, so that we are able to “rightly” divide “the word of truth”. These are such important words. Notice how that studying and being “approved unto God” are so attached to one another.

As we consider our title subject, notice how that this is an absolute requirement in order for us to divide the “word of truth”. As we seek to understand the Biblical presentations of “God, “GOD”, “the LORD” and “the Lord”, etc., it is important to understand the source(s) of what we have been presented in modernity. As with Acts 12:4, we must recognize that the Bibles that we have today are translations. Can these simply be trusted as they have been translated?

The chart below provides an approximate timetable of some of the more widely recognized Biblical versions in modernity.



Most students of the Bible are or should be aware that all of these versions of the Bible are the translations of various scholars down through the ages. Perhaps this means very little to many of modernity's Christians. However, for those to whom it does matter, we at times struggle with these translations and their accuracy because study confirms that in many instances these translations do not adequately reflect the specificity written by those who actually wrote the Bible, who were all of the original Hebrew Yisraelite culture.

In fact, it truly appears that most, if not all, of the Biblical translators of modernity's Bible versions were and are of European backgrounds. We see that the Latin Vulgate (of Italian origin), translated around 400AD, jumpstarted all of these versions. The more popular of these versions clearly is the KJV. And while the KJV is not necessarily the most accurate version, because of its popularity lending to the fact that most persons I personally know and study with own this version, I made the decision years ago to use the KJV in my articles. And yet, just letting you know, my personal favorite is New American Standard Bible (NASB).

Another point to make here is that the KJV has left us with a historical record of the Hebrew and Greek manuscripts used in its translations, as we noted in our reading of Acts 12:4. As such, we have been provided a solid basis for study and discernment by using it.

So, as we look back to the chart of the history of Biblical versions, we must also understand a vital basic truth about the Bible. It is not a European book. No European wrote any of the sixty-six Books of the Bible. These Books were all written by men who were born of the (COY), all Hebrew Yisraelites. As such, in order to truly understand the Bible, we must discern how the European and other influences may have thwarted the Hebraic context, as we also remember two of the primary and most important admonishments given to anyone claiming to believe in the Bible. These were to first believe, and then to study to show ourselves approved unto whoever the "God" of the Bible is.

With this background, each of us who make the claim to believe in the Bible are obligated to discern to the best of our abilities the accuracy of what we have been provided.

This starts with the truth that the Bible was originally written primarily by prophets and disciples who were born into a nation known to the world as Yisrael.

As such, any believer in the Bible must readily recognize that the “God” that each of these writers wrote about is in fact the “God” of this specific nation, Yisrael, and no other. In modernity, too many of us have been misled to not recognize and accept that the “God” of the Bible is not the “God” of any other culture or country in this world but that of the COY.

Note this scripture written by one of those prophets that very few of modernity’s Christians have been taught.

- Amo 3:1 **Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,** Amo 3:2 **You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.** Amo 3:3 **Can two walk together, except they be agreed?**

Once we truly accept these words by the Prophet Amos, we should have a basic understanding of the Bible. The KJV translates that according to the words of “the LORD”, this nation called the COY, whom HE (“the LORD”) brought up from the land of Egypt, **was the only family (nation) of the earth HE knew.** This obviously created a special relationship between “the LORD” and the COY that exists with NO other nation that we must accept, that is, if we truly desire the knowledge of the truth of the Bible.

The Bible details how this nation was in fact created by “the LORD” to teach the members of the other nations “the LORD’s” ways. I believe that most of modernity’s Christians know that “the LORD” called and chose Moses to lead the COY out from Egypt, and then taught them HIS statutes, commandments and judgements. When Moses was drawn and called, “the LORD” said the following to him:

- Exo 3:6 Moreover he said, **I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.** And Moses hid his face; for **he was afraid to look upon God.**

Whoever this “God” was, HE identified HIMSELF as the “God” of Abraham, Isaac, and Jacob (Ya’aqov). Now, if you are one of modernity’s Christians, your mind may have been conditioned to think that this was an Old Covenant concept, and as such, may not be applicable to modernity’s Christianity. So, let’s quote the words of the person most of modernity’s Christians call “Jesus”.

- Mat 22:31 But as touching the resurrection of the dead, **have ye not read that which was spoken unto you by God**, saying, Mat 22:32 **I am the God of Abraham, and the God of Isaac, and the God of Ya’aqov?** **God is not the God of the dead, but of the living.**

These are the words of the MESSIAH. The “God” of the Bible was and is the “God” of Abraham, Isaac, and Ya’aqov, who are collectively referred to in the Bible as the “fathers” of the COY (Exodus 3:15). This is how “God” first revealed HIMSELF to Moses as HE prepared him to lead “the only family of the earth” HE knew out from Egypt. Moses wrote the following:

- Deu 4:1 Now therefore **hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.** Deu 4:2 **Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.**
- Deu 4:5 Behold, **I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.** Deu 4:6 **Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.** Deu 4:7 **For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?**

This was the intent from the beginning. This was the plan. **The statutes, judgements and commandments of “the LORD” their “God” were to be their wisdom and understanding “in the sight of the nations”.** However, whoever “the LORD” was and is, HE also commanded the following of the COY.

- Exo 20:3 **Thou shalt have no other gods before me.** Exo 20:4 **Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:** Exo 20:5 **Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God,** visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

The COY were also instructed to not bow to any other god. They were to be a pure nation in the sight of “the LORD their God”.

This is why “the LORD” had the Prophet Amos to also write “therefore I will punish you for all your iniquities”. Perhaps this is why “the LORD” followed up on these words by asking the question. “Can two walk together, except they be agreed (Amos 3:3)?”

When “the LORD” brought the COY out from Egypt, HE called them HIS son.

- Hos 11:1 **When Israel was a child, then I loved him, and called my son out of Egypt.**

The COY were expected to play their role and walk in agreement with “the LORD”, just as Enoch (Genesis 5:22 & 24) and Noah (Genesis 6:9) “walked with God”. They were expected to have faith in their “God”, just like Abraham.

The Apostle Paul often spoke of his people, the COY.

- Rom 3:1 **What advantage then hath the Jew? or what profit is there of circumcision?** Rom 3:2 **Much every way: chiefly, because that unto them were committed the oracles of God.**

As we read the Apostle’s words here, we must not forget that the MOST HIGH has given to each one of us the ability to think, reason, and discern HIS words. When the Apostle speaks of “the Jew” here, he also speaks of the “circumcision”. A careful reading here and in other places will teach us that the term “the Jew”, in this context, is a metaphor of the entire nation of Yisrael, and not simply the one tribe Judah (Yehudah).

The Apostle asks the question. “What advantage then hath the Jew”, or the COY. He then says, “much every way”, but “chiefly because that unto them were committed the oracles of God”. They were given “God’s” oracles (laws, statutes, judgements and commandments). We also know that these laws, statutes, judgements and commandments were given to all 12 tribes of the COY, and not just the one tribe of Yehudah.

As we begin to transition to the theme of this article, it was important that we discern that, as we study this Book we say we believe in, it was written with a different mindset than has been presented to us by European translators.

It was written with the mindset of the people who were called out as “the LORD’s” “son”; the only family of the earth HE knew.

What was the mindset of the COY as they wrote the words that Europeans have translated as “God”, “GOD”, “the LORD”, “the Lord”, and even “Jesus”? Do the original words that the Bible was translated from teach us greater lessons about who is being referred to, than perhaps what we have been taught?

And maybe even more important, do the original words written by the prophets of the COY and the apostles of CHRIST, present a required understanding of our CREATOR, that these various translations may have prevented us all from the knowledge of these vital truths as originally written?

This article is not presented to suggest that I know every truth of these various presentations of “God”, etc. It is however presented to share the few nuggets I continue to learn over my many years of studying the Bible with an open mind based on hearing, reading, studying, and growing in my ability to adopt and accept one of the most undertaught principles written by the Prophet Isaiah.

- Isa 28:9 **Whom shall he teach knowledge? and whom shall he make to understand doctrine?** *them that are weaned from the milk, and drawn from the breasts.*

The Prophet is simply quoting and writing the words given to him by “the LORD”. So, the question is first asked, whom shall “the LORD” teach knowledge and make to understand doctrine. Shouldn’t this be the goal of all believers in the Bible?

- Isa 28:11 **For with stammering lips and another tongue will he speak to this people.** Isa 28:12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

Now remember, the oracles were given to the COY. “The LORD” says HE will speak to “this people (the COY) with stammering lips and another tongue”, and “yet they would not hear”. The Bible teaches us clearly how that the COY chose to be like the nations, rather than accept the commission their “God” had chosen for them. They did not listen.

But, the quest of any believer should be truth. Were the oracles given unto the COY not truth just because they themselves would not listen? Are the words of the prophets of the COY not Biblical truth? Are the words of the apostles of CHRIST not Biblical truth? Unfortunately, many are questioning this.

Let’s continue.

- Isa 28:13 But **the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.**

Now we learn a protocol that MUST be placed at the absolute forefront of our minds as we seek to understand the Bible. “The word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little”. This is how the “word of the LORD” was presented to the COY. Do we not now get it that if it was given to “the LORD’s” only family of the earth HE knew in this manner, it is also given unto us as believers in modernity in the same manner? This is how it is written.

But we are allowed to ask the question. Why? And this is where “the LORD” gives us the ultimate goal, and requirement, that any true believer in the Bible must accept. The Biblical and spiritual purpose of “the word of the LORD” was presented to the COY, and now to us all, in such a manner that they and we “might go, and fall backward, and be broken, and snared, and taken”.



As men and women born in the flesh, we are taught and we ourselves grow in our knowledge of this world. Notice the words of HAMASHIYACH.

- Joh 14:15 **If ye love me, keep my commandments.** Joh 14:16 **And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;** Joh 14:17 *Even* **the Spirit of truth;** whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

If I may summarize these words, HAMASHIYACH is saying to us that **if we love HIM, we must first keep HIS commandments.** And then, **if** we keep HIS commandments, the FATHER shall then give us “another comforter”, whom HE calls “the Spirit of Truth”. HE then says that world can’t receive, see or know the Spirit of Truth. Did I summarize these words by HAMASHIYACH about right? You be the judge.

I.e., the requirement for any of us to receive “the Spirit of Truth” is to obey the commandments of HAMASHIYACH. And here is where we have such a great divide amongst the so-called believers in the Bible.

What are the commandments of HAMASHIYACH? To answer this question, we must first answer another question. Who is HAMASHIYACH? And as we answer this question, we must also answer the ultimate question this article is designed to answer. Who is the “God” of the Bible? By studying the original words translated in the Bible, we shall learn the truth about “God” and HAMASHIYACH as given and taught to us by the original Hebrew titles/names, that have been translated by the translators as “God”, “the LORD”, “the Lord”, and “Jesus”.

And as we begin to unravel these mysteries, please accept that we all have choices in what we choose to believe. I do not judge anyone who chooses to continue to use the words “God”, “the LORD” and/or “Jesus”.

My purpose is to share what I am continually learning about this Bible. As I quoted Isaiah 28:13 earlier, we were told by “the LORD” that we must “go, and fall backward, and be broken, and snared, and taken”. I.e., we must first “fall backward and be broken”, to grow in the truest form of humility.

This simply means that we must begin a spiritual journey of giving up the world and self, before we can be “snared and taken” by the “God” of the COY. HAMASHIYACH said the following words amongst many that we simply ignore or have never read.

- Mat 18:3 And said, **Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.** Mat 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

The spiritual goal of any believer in the Bible should be to “enter into the Kingdom of Heaven”. Any student of the Bible should know that the Kingdom of Heaven is the one thousand-year Kingdom in which HAMASHIYACH shall rule on this earth, and not in heaven itself (Revelations 20:6).

So, unless we “be converted and become as little children”, we “shall not enter into the Kingdom of Heaven”. Compare these words to Isaiah 28:13 and meditate on them. And finally, let’s do what the Apostle Paul teaches us to do.

- Php 2:5 **Let this mind be in you, which was also in Christ YAHSHUA:**

We are to let this mind be in us that was in HAMASHIYACH “Jesus”. How are we to do this? Look at the mind of HAMASHIYACH HIMSELF.

- Php 2:6 **Who, being in the form of God, thought it not robbery to be equal with God:**

What does this mean? This article shall address the answer.

- Php 2:7 **But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:** Php 2:8 **And being found in fashion as a man, he humbled himself, and became obedient unto death,** even the death of the cross.

HAMASHIYACH YAHSHUA “made HIMSELF of no reputation”. HE allowed HIMSELF to “fall backward and be broken” from “being in the form of God”, even though HE “thought it not robbery to be equal with God”.

Well, we must first “fall backward and be broken”. And as we allow ourselves to “fall backward” and then to be broken by “the LORD”, HE then begins to snare and take us, just as HE has done with many others throughout the history of creation. This is how we let the mind of HAMASHIYACH be in us.

- Php 2:9 **Wherefore God also hath highly exalted him, and given him a name which is above every name:**

And for allowing HIMSELF to “fall backward and be broken” from “being in the form of God”, even though HE “thought it not robbery to be equal with God”, HAMASHIYACH was given “a name which is above every name”. What was this name, and what is its importance to believers? We shall explore this.

However, first we shall allow the Bible to teach us who or what the translators call “God”. Would we all agree that the word “God” has been presented to us as though it is a name?

I recently heard someone chastise another person for saying the word “goddamn” as though that was blaspheming the name of “God”.

Is it a name, a title, a concept, or possibly all of these? The context of the use of this word shall provide what I believe to be absolute evidence that we should be able to agree upon about the identity of the “God” of Abraham, Isaac and Ya’aqov.

As I have communicated with Muslim associates in my past, they always refer to “Allah”, which is a name. The only name that is consistent amongst Christians in modernity is “Jesus CHRIST”. When speaking in spiritual matters, Christians typically use words such as “God” and “the LORD”, or “the Lord”, when referring to the object of their belief.

Have you ever wondered what a spiritual conversation would be like during Biblical times? Would an apostle of HAMASHIYACH ever actually use the word “God” or even “the LORD”? Perhaps the greater question is, did the apostles or prophets ever use the words “God” or “the LORD”?

The objective of this article is to answer this question and discern that we have lost something very valuable to our spiritual walk because of some of the translations now included in modernity's versions of the Bible.

The Prophet Isaiah of the COY wrote "**To the law and to the testimony: if they speak not according to this word, it is because there is no light in them**" (Isaiah 8:20). The Apostle Peter, also of the COY, wrote "**That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour**" (2Peter 3:2). And finally, the Apostle Paul brings home this most important protocol when he wrote that those of the Household of God "**are built upon the foundation of the apostles and prophets, YAHSHUA HAMASHIYACH himself being the chief corner stone**" (Ephesians 2:20); "**In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit**" (Ephesians 2:21-22).

The foundation began with the "law", specifically accepted to be "the holy prophets". The testimony represents the written testimony of the apostles of HAMASHIYACH. According to these apostles, both are necessary to our studies of the Bible. That being said, it was the first and perhaps the most important Prophet, Moses, whose writings establish the foundation from which we should learn who is the Biblical "God", "GOD", "the LORD", and "the Lord".

What we shall learn is that of what the Prophet Moses has written, whoever "God", "GOD", "the LORD", and "the Lord" were to the COY, these words are totally inseparable as they are presented in the Old Covenant. Thus, these shall all be discussed in chapter 2.

The writings of Moses are the first words we read in the Bible and begin with the works of "God". This is where we shall begin.

## 2. Who Is the God and LORD of the Old Covenant?

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When we actually study the versions of the Bible available in modernity, we typically see “God” with only the “G” capitalized. However, we also see “GOD” in all caps. This tells us that there is something different about the two spellings. In order for us to understand who or what is represented by each, we must shift our mindsets from modernity’s English translations to what the original Hebrew Yisraelites wrote and spoke. What words did they write or say that have been translated “God”, “GOD”, “the LORD” and “the Lord”?

Thankfully, the sources used in the translation of the KJV are documented in various concordances as well as other documents. This study shall prioritize Strong’s Exhaustive Concordance because its unique index system provides a measure of simplicity to our objective.

As we begin, according to multiple sources (including both Strong’s and Young’s Exhaustive Concordances), in the Old Covenant, “God” (capital G) has been translated from four (4) different Hebrew words. Based on Strong’s indexes, these are 1) “ELOHIM” (H430) (approximately 3,100 times), 2) “EL” (H410) (245 times), 3) “ELAH” or “ELA” (H426) (97 times), and 4) “ELOWAHH” (H433) (60 times).

The first instance of the word “God” (capital G) is found in the first verse of the very first Book of the Bible.

- Gen 1:1 **In the beginning God created the heaven and the earth.**

The very first verse in the Bible says clearly that “in the beginning God created the heaven and the earth”. Okay! This teaches us what “God” did, but not much about who or what “God” is, perhaps except for being a creator.

So, “God” (translated from the Hebrew word “ELOHIM” or “ELOHIYM”), which is Strong’s index H430, is first introduced in the Bible as the creator of “the heaven and the earth”. In this article we shall make it simple and stick with more commonly used “ELOHIM”.

The fact that the very first instance and by far the most prevalent Hebrew word for “God” is “ELOHIM” establishes its importance and perhaps its preeminence.

And, from this point forward, we will use as is applicable based on the context what we know was originally written, the Hebrew word “ELOHIM”, rather than the European translation “God”.

Okay, so who and what is “ELOHIM”? We know that in various cultures which influences modernity’s Christianity, there is the concept of “God” being a trinity, in which there are three omnipotent spirit deities who are “God”, or “ELOHIM”. We also know that the word trinity does not appear in the Bible, and we shall see if the Bible presents some concept of a triune “ELOHIM”.

The entire first chapter of Genesis, identifies what ELOHIM created on each of the first six days of creation. We won’t walk through what was created on each day. However, it was on the 6<sup>th</sup> day that we learn a major lesson about who or what “ELOHIM” is, and perhaps the essence of what the entire Bible teaches us.

- Gen 1:26 And **ELOHIM said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.**

Here, we are first taught that this Hebrew word “ELOHIM” first represents a plurality of omnipotent spirit deities by saying “**Let us** make man in our image, after our likeness”. This is the essence of the Bible; the relationship between “ELOHIM” and this man that was created on this sixth day.

So, all that we know at this point is that a group of omnipotent spirit deities made the heaven and the earth, in the beginning. THEY were responsible for both creating the heaven and the earth, and now for making man in THEIR image and likeness.

However, in the very next verse we are challenged by a shift in what “ELOHIM” represents.

- Gen 1:27 **So ELOHIM created man in his own image, in the image of ELOHIM created he him; male and female created he them.**

All of a sudden, we have what some might see as a contradiction because here we see the words “**HIS image**” (words in italics were added by the translators and at times seem unnecessary), “created **HE** him”, and, “male and female created **HE** them”. Verse 27 presents the word “ELOHIM” in a singular tense, wherein we saw a plural tense in verse 26 with the concept of “Let **us**”, “**our** image”, and “**our** likeness”. If this is confusing, the Bible too shall soon provide the explanation.

Based on what is presented, whoever “ELOHIM” is, it obviously is the top of the order when it comes to identifying just who or what “God” or “GOD” is, according to the Bible.

So, “God” began with “ELOHIM”, a group of omnipotent spirit deities responsible for our creation, and then quickly transitioned to what appears to be a single omnipotent spirit deity that created the man and the woman. Genesis Chapter 2 now provides the foundation for what we need to know about “ELOHIM”.

- Gen 2:1 Thus the heavens and the earth were finished, and all the host of them. Gen 2:2 And **on the seventh day ELOHIM ended his work which he had made**; and he rested on the seventh day from all his work which he had made. Gen 2:3 And ELOHIM blessed the seventh day, and sanctified it: **because that in it he had rested from all his work which ELOHIM created and made**.

We clearly have this group of deities that created, and now we have this one single deity also said to be ELOHIM, who actually **made** the creations.

Now we are about to learn an important protocol of the Bible, that because of translations, has not been adequately taught to most believers in the Bible.

- Gen 2:4 These *are* the generations of the heavens and of the earth when they were created, **in the day that the LORD ELOHIM made the earth and the heavens**, Gen 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for **the LORD ELOHIM had not caused it to rain upon the earth**, and *there was* not a man to till the ground.

What has up to this point been presented as “HE” and “HIM” as “ELOHIM” is now given an identity. Now we know that “HE” was “the LORD ELOHIM”, who actually “made the earth and the heavens” and “had not caused it to rain upon the earth”. What are we learning?

The basic meaning of the Hebrew word “ELOHIM” is multi-plural. It means more than one. And yet we are seeing it presented with the phrase “the LORD” (all caps), that is, as written by the European translators. Is this what was intended by the Hebrew Yisraelite writer Moses? We saw earlier that the Hebrew word “EL” is also translated as “God”. “EL” is a single omnipotent spirit deity. And yet, this is not what the Hebrew writer Moses wrote here.

And before we proceed further, speaking of the Bible, the phrase “the word of ELOHIM” appears three times in the Old Covenant (1 Samuel 9:27, 1 Kings 12:22, and 1 Chronicles 17:22). The phrase “the Word of God” appears 43 times in the New Covenant in which “God” is translated from the Greek word “theos”. Knowing that 1) the New Covenant writers were also all of the COY, and 2) that the apostles established that the foundation of the Household of Faith (HOF) was both the prophets (who came first) and the apostles, the very concept and context found throughout the Bible is in fact based on a Hebrew Yisraelite (Hebraic) culture, and not European.

As such, from hence forth, we will refer to the Bible as the “Word of ELOHIM” (WOE).

Now, what message was the Hebrew writer Moses teaching us with this transition from “ELOHIM” the group, to “the LORD ELOHIM” the individual?

Well, as we continue, keep in mind that while we are reading the foundation of “ELOHIM” here in the Book of Genesis, the ultimate understanding of this transition shall be established by the Hebrew writers of the New Covenant.

The best way to accurately understand “ELOHIM” is to simply conceptualize that it represents a group of omnipotent deities who conceived all that we read in Genesis 1 and 2, that is further developed as the WOE continues. “ELOHIM”, as presented in the WOE, is a family of omnipotent spirit beings.



By relating “ELOHIM” to the structure of a family, we can see that this family developed a business plan which includes the creation of the heavens, the earth, all the animals, vegetation, and finally mankind, to inhabit the earth. And then we have the crucial part of the plan which then appointed one of its family members with the sole responsibility to both implement and to run the business. Thus, the family surname/title is “ELOHIM”.

This is validated by the fact that the phrase “the LORD ELOHIM” appears 182 times in the Old Covenant of the WOE. This shall be further established as we learn more about the identity of “the LORD” (all caps). And not only that, we shall learn that HE is the only member of this family that mankind has known.

So, the family of “ELOHIM” initially said, “let **US** make this particular product in **OUR** chosen image or pattern”. Then, one selected member of this family is tasked to facilitate the business plan and run the business and perform all the tasks necessary to create the product, while doing so in the name of the family.

We then would say that “ELOHIM” (which is both the family name and the surname of this individual) completed “**HIS**” work. Isn’t this the same as saying “in the day the LORD ELOHIM” made the product for the family of “ELOHIM”?

Now we understand that the family of “ELOHIM” set out to “make man” in THEIR image and likeness (Genesis 1:26), while one of its members actually “**created man in HIS own image, in the image of ELOHIM created HE him; male and female created HE them**”. This was performed after THEIR counsel together as a family. How can I say this one might ask?

The WOE provides all the answers to these relevant questions if we recognize the many metaphorical protocols included therein.

- Psa 55:12 **For it was not an enemy that reproached me;** then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him: Psa 55:13 **But it was thou, a man mine equal, my guide, and mine acquaintance.** Psa 55:14 **We took sweet counsel together, and walked unto the house of ELOHIM in company.**

Here we note that King David primarily speaks of himself throughout most of the chapter. We must however remember that David was also a prophet. And in the midst of him speaking of himself, he now speaks of someone else as “a man mine equal, my guide, and mine acquaintance” with whom “We took sweet counsel together, *and* walked unto the house of ELOHIM in company”.

First, there was no “house of ELOHIM” during David’s reign in Yisrael. And furthermore, who did David take “sweet counsel” with, who was his equal, guide and acquaintance, whom he also walked unto the House of ELOHIM in company? The WOE is silent on that possibility.

Who was this equal, guide, and acquaintance who reproached the subject of this prophecy by the Prophet King David? For those who can see it, this is a prophecy of the family of “ELOHIM”, who through THEIR “sweet counsel together” developed a master plan for this earth and its primary inhabitants, man.

In the Introduction, the Apostle Paul taught us in Philippians 2:6 – 8 that the MESSIAH had been in the form of “God”, was an equal to “God”, and yet, was made in the likeness and fashion of man, where HE became obedient unto death (at which moment HE felt forsaken metaphorically). As mentioned earlier, the WOE shall provide greater clarity to this when we get to the New Covenant and read about “**the Word**” who was both “**with God**” and “**was God**”. For clarity, let’s briefly follow-up on this. Note the following:

- Mat 27:46 And about the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** that is to say, **My God, my God, why hast thou forsaken me?**

This is the MESSIAH whom we read was an equal to “God” now feeling forsaken by “God”. We shall clearly learn that this is the family of “ELOHIM” carrying out THEIR plan by which THEY “took sweet counsel together, *and* walked unto the house of ELOHIM in company”. No, it wasn’t an enemy by whom HE had felt reproached by. It was by another family member of “ELOHIM” that the MESSIAH felt had forsaken HIM, at that moment.

As we continue, this family plan shall simply burst forth from the pages of the WOE.

When we read Genesis 1:27, we get it that the result of this counsel was that a single member of the family of ELOHIM was commissioned to actually make the male and female. The WOE shall provide us with the confirmation of this when we read John (Yochanan) 1:1 – 3 and 10 – 14, where the Apostle Yochanan shall teach us more specific details of the plan.

So, after being presented all that was created during the six days of creation week, we are taught that it was “the LORD ELOHIM” “made the earth and the heavens”. Who then is “the LORD ELOHIM”?

To answer this question, we must first establish that in the Old Covenant “the LORD” (all caps) is translated from the words 1) “YEHOVA” (H3068) (6,510 or 6,525 times, depending on the source), 2) “YAH” (H3050) (49 times), and 3) “YEHOVA” (H3069) (1 time). “The Lord” (cap L only) is translated from the Hebrew words “ADONAY” (H136) (431 times), and “ADON” (H113) (31 times). As we shall continually learn throughout this article, each of these words are presented in the WOE as representing the omnipotent nature of “ELOHIM” and “EL”. As such, I present these original Hebrew words (as known) in all caps.

It is unfortunate that the manner in which indexes H3068 and H3069 have been presented by the translators has hidden a major truth in the WOE about the relationship between the COY and their “ELOHIM”/“EL”. And what makes this matter noteworthy is that the knowledge we are about to learn was there all along.

Who is “the LORD”? It is the translation of H3068 as “the LORD” that provides the fundamental truth to its identity. H3068 was translated from what we are told is a Hebrew word, “YEHOVA”. We also learn that this same word “YEHOVA” has been translated under the same H3068 index as both “GOD” and “JEHOVAH”, four times each. We shall read as well that the same word has been translated as “GOD” (all caps) under the index H3069 304 times.

Now, the words which follow may not be acceptable to many of modernity’s Christians and/or Hebrew Yisraelites. However, the truth can often be painful and controversial. And yet, what I am about to write is so easily verifiable to all; that is, to all that seek the truth.

As we study to show ourselves approved, I discovered that while the translators have obviously created a little confusion with these different translations, if we look closely, we can discern some truth. It is with the translation of H3068 as “JEHOVAH” that we are provided with a pathway towards identifying “the LORD”.

This pathway begins with the history of the letter “j”, which many of modernity’s Hebrew Yisraelites dismiss as irrelevant. In 1611 (when the KJV was created), the translators knew that the letter “j” was a more recent European creation. Think of the great confusion that now exists because of this. This is a European creation that is still accepted as Hebraic, in part because we seem to refuse to study for ourselves. This is also important because of what we shall read about the name “Jesus” in the New Covenant.

As members of the HOF, we are admonished by the Apostle Paul to “prove all things” (1 Thessalonians 5:21) and to “study to show ourselves approved unto ELOHIM” in order to we rightly divide the word of truth. I previously knew that the transition of the creation of the letter “j” began in 14<sup>th</sup> century Europe and wasn’t completed until the 17<sup>th</sup> century. Now, I want to share some additional facts about that letter “j” I recently discovered during my research.

**“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.”** (Dictionary.com, Wikipedia, etc.)

Note this extremely slowly and carefully. **An Italian grammarian, Gian Giorgio Trissino, is known as the father of the letter J.** What culture does this fine scholar belong to? He was Italian, of the “holy Roman empire”, which is the beast described in the Books of Daniel and the Revelations. As we grow in our understanding of the WOE, we must allow the consequences of this knowledge to marinate in our thoughts. He was of European/Italian ancestry, not Hebrew Yisraelite.

Prior to the creation of the “j”, related words began with the letter “i”. For example, the name “Jesus” was written as “Iesous”. And let me make one thing clear, I am not a proponent of any relationship between “Iesous” and the Greek deity “Zeus”. We are simply presenting historical facts that anyone can research on their own.

And so, knowing this history, notice this interesting excerpt from the Blue Letter Bible regarding Strong's H3068. The highlights are mine.

“Strong's H3068”

“יהוה about 6823 i.e. יהוה **proper name, of deity Yahweh, the proper name of the God of Israel.**

**The pronunciation *Jehovah* was unknown until 1520, when it was introduced by Galatinus;** but it was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety (compare Bö<sup>§ 88</sup>).

There is an admission by European scholars that the word H3068, or “YEHOVA”/“JEHOVAH”, was presented as a substitute of the “**proper name, of deity YAHWEH, the proper name of the God of Yisrael**”. So first, **we now know that “YEHOVA”/“JEHOVAH” is a name.** And then more importantly, we now know that **it was substituted for the “proper name of the deity “YAHWEH”, which was/is “the proper name of the God (ELOHIM) of Yisrael”.**

Are we getting this? Not only did they know that what they translated as “the LORD” was originally a name and not a title, **they also knew that “YAHWEH” was the proper name of the “ELOHIM” or “EL” of Yisrael.**

Why didn't these translators simply write “YEHOVA” or “JEHOVAH” in each instance, that is, if they believed that it was the English equivalent? How did they conceive that “the LORD” or even “GOD” was an appropriate translation of a name? Shouldn't the translators have known by reading the scriptures that both H3068 and H3069 was in fact the name of someone whom the WOE presents as supremely important to the COY, and in fact, to the WOE itself?

**Notice further how that “the pronunciation of Jehovah was unknown until 1520”.** This was during the same era in which the letter “j” was being introduced to the world by the Romans. Based on the chart we saw earlier this was also about the same time that the modern-day versions of the WOE were being created by the translators. Remember, the KJV was created in 1611.

**This has resulted in over 6,800 instances of the name of the “ELOHIM”/“EL” of the COY being hidden from the knowledge of those that simply read, rather than study, the WOE.** This should be of the utmost importance to us as believers of truth, because now we know that there were two words in the WOE that did not exist prior to 1520, “JEHOVAH” and “Jesus”. **We now know that “YEHOVA”, “JEHOVAH”, “the LORD”, and “GOD” (all caps and all H3068 or H3069) were all substituted for the one name, “YAHWEH”.**

Further study teaches us that there is universal agreement that the original Hebrew for “the LORD”, where LORD is in all caps, is “YHWH” (all caps), a Hebrew tetragrammaton historically pronounced “YAHWEH”. If we look at the tetragrammaton, there appears to be but two syllables, YH and WH, although, it is not unreasonable to see that HW may also be a syllable. And in the absence of further direction given in the WOE, both “YAHWEH” and “YAHAWAH” appear to be reasonable pronunciations.

I have accepted “YAHWEH”, although I do not take issue with anyone’s usage here. It is the knowledge of who and what “YHWH” represents that is important. It is the proper name of the “ELOHIM” of the COY, plain and simple.

The European translators of the WOE knew about this tetragrammaton. I learned about it from other Europeans who have studied the history of the translated WOE. So, how did we get from “YHWH” (historically spoken as “YAHWEH” or “YAHAWAH”) to “YEHOVA” or “JEHOVAH”, “the LORD” (all caps), and “GOD”?

Some might ask, so what’s the big deal. Well first and foremost is a small matter called the truth. So, to respond to those who may have this mindset, let’s read the importance of knowing who and what “YAHWEH” truly means. Remember, we have all been taught to use either “the LORD”, “GOD” or “JEHOVAH” to substitute for the true name of “YAHWEH”. However, with this knowledge, let’s continue to learn the identity of “YAHWEH”.

Henceforth, as the WOE continues, we are taught specifically which family member actually was chosen to carry out the family business plan and “rested from all HIS work”. Now, it is time to identify “YAHWEH”.

- Gen 5:1 This *is* the book of the generations of Adam. **In the day that ELOHIM created man, in the likeness of ELOHIM made he him;** Gen 5:2 **Male and female created he them;** and blessed them, and called their name Adam, in the day when they were created.

Again, we read that “ELOHIM” created man, and yet, prior to this, we were taught the following:

- Gen 2:7 And **YAHWEH ELOHIM formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.**

These scriptures should make it plain to all that “the LORD God” whom we now know is “YAHWEH ELOHIM”, as “ELOHIM”, created man by forming the man of the dust of the ground and breathing life into the man’s nostrils so that he would become a living soul.

“YAHWEH” is introduced as “YAHWEH ELOHIM”. Knowing that “ELOHIM” is plurality, we should comprehend that “YAHWEH” is being introduced as the name of a specific member of the omnipotent spirit family of “ELOHIM”. Even though the word “of” is silent throughout, it is implicit. Furthermore, the second chapter of Genesis forms an even greater foundation to “YAHWEH’s” relationship to the family of “ELOHIM” and THEIR creation, man, as we learn the following about “YAHWEH ELOHIM”.

“YAHWEH ELOHIM” made the trees in the Garden of Eden (Genesis 2:9). HE put the man into this Garden “to dress it and to keep it” (Genesis 2:15). It was “YAHWEH ELOHIM” who commanded the man to not eat of the tree of the knowledge of good and evil (Genesis 2:17).

“YAHWEH ELOHIM” had “formed every beast of the field, and every fowl of the air” for Adam to name (Genesis 2:19-20) before HE took one of Adam’s ribs and made a woman to present to Adam (Genesis 2:21-22).

This was the beginning of the relationship between “YAHWEH ELOHIM” and mankind, consistent throughout the Book of Genesis. And as we shall now see, “ELOHIM” was not pleased with the man.

- Gen 6:12 And **ELOHIM looked upon the earth, and, behold, it was corrupt**; for all flesh had corrupted his way upon the earth. Gen 6:13 **And ELOHIM said unto Noah**, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, **I will destroy them with the earth**.

As mankind developed on the earth, the family of “ELOHIM” decided that because of the corruption of all flesh upon the earth, all flesh were to be destroyed, except for Noah, his sons, and family. Notice how the WOE confirms by whom and how this destruction was to be executed.

- Gen 7:1 And **YAHWEH said unto Noah**, Come thou and all thy house into the ark; **for thee have I seen righteous before me in this generation**.
- Gen 7:4 For yet seven days, and **I will cause it to rain upon the earth forty days and forty nights**; **and every living substance that I have made will I destroy from off the face of the earth**.

The WOE now identifies who actually instructed Noah, and actually destroyed all flesh but Noah and his family. It was “YAHWEH”. **This is the protocol we are given throughout the WOE about how the family of “ELOHIM” operates**.

When Noah and his family came from the arc after the flood, a covenant was made with him.

- Gen 8:20 And **Noah builded an altar unto YAHWEH**; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Gen 8:21 And **YAHWEH smelled a sweet savour**; and **YAHWEH said in his heart, I will not again curse the ground any more for man's sake**; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more everything living, as I have done.

We have been taught that it was “the LORD” who was communicating with Noah. But in reality, it was “YAHWEH ELOHIM”. Here we also note that Noah offered burnt sacrifices as soon as he and his family left the ark.



This was long before the law of sacrifices was commanded to the COY. And as “ELOHIM’s” family plan entered into the next phase on the earth, THEY called out another man to a covenant that impacts mankind even until this day in modernity.

- Gen 12:7 And **YAHWEH appeared unto Abram**, and said, Unto thy seed will I give this land: and **there builded he an altar unto YAHWEH**, who appeared unto him.

And then we read the following verse.

- Gen 13:4 Unto the place of the altar, which he had made there at the first: and there **Abram called on the name of YAHWEH**.

Abram called on the name of “YAHWEH”, not “the LORD (a title). As we continue, it was “YAHWEH’s” relationship with Abram that is a pivotal foundation for what is taught in the WOE as this relationship develops.

- Gen 15:1 After these things **the word of YAHWEH came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward**.
- Gen 15:6 And **he believed in YAHWEH**; and **he counted it to him for righteousness**. Gen 15:7 And he said unto him, **I am YAHWEH that brought thee out of Ur of the Chaldees, to give thee this land to inherit it**.

We know that righteousness is defined as “the transgression of the law” by one of the MESSIAH’s apostles (1 Yochanan 3:4). Here we are taught that belief in “YAHWEH” is also accounted for righteousness, which is why Abram (later called Abraham) is taught to be the primary example of the faithful. And paramount to the nation who came from Abram’s seed, the COY, we read that “YAHWEH” brought Abram from Ur **to be given a land**, which would become known as the land of Yisrael.

- Gen 15:18 **In the same day YAHWEH made a covenant with Abram**, saying, **Unto thy seed have I given this land**, from the river of Egypt unto the great river, the river Euphrates:

- Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites, Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims, Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

It was “YAHWEH” who made the first covenant with Abram, and details the land that HE had given to him. This covenant was later passed on to both his sons Isaac and Ya’aqov by HIS name “YAHWEH”. And also very important, this covenant was to give the COY the land of Canaan.

So, Abram knew of “YAHWEH’s name prior to the following:

- Gen 17:1 And when Abram was ninety years old and nine, YAHWEH appeared to Abram, and said unto him, I am the ALMIGHTY God; walk before me, and be thou perfect. Gen 17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

This is how “YAHWEH” appeared to Abram to make the first covenant with him. Notice how “YAHWEH” announces HIMSELF as “the ALMIGHTY God”. “ALMIGHTY God” was translated from Hebrew words “SHADDAY” or “SHADDAI” (H7706) and “EL” (H410). “YAHWEH” is teaching us that this not HIS name, but a title that belongs only to HIM as an “EL” of the family of “ELOHIM”.

So, we keep learning what is appearing to be obvious. In the Old Covenant, “EL” (H410) and “YAHWEH” (H3068) are clearly one and the same omnipotent deity. “YAHWEH” is “EL SHADDAY”.

Notice how the next instance of “EL” confirms what are reading.

- Gen 21:33 And *Abraham* planted a grove in Beersheba, and called there on the name of YAHWEH, the everlasting EL.

We see how that “EL” clearly establishes the singular tense, wherein “ELOHIM” is plural to identify the surname of this family. More importantly, this verse clearly establishes the name of “YAHWEH” as “the everlasting EL”.

Eventually another major event would occur during Abraham's relationship with "YAHWEH".

- Gen 19:24 Then **YAHWEH rained upon Sodom and upon Gomorrah brimstone and fire from YAHWEH out of heaven**; Gen 19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

The story of Sodom and Gomorrah is well spoken of by many in modernity. The Book of Jude (Yude) presents it as an example of the eternal fire. Its overthrow was done by "YAHWEH", not just some "LORD". "YAHWEH" seeks HIS own glory. We shall read where HE shall not share it.

As the family plan continues, Abraham's son Isaac inherits his covenant.

- Gen 26:2 And **YAHWEH appeared unto him**, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Gen 26:3 **Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father**; Gen 26:4 And **I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed**; Gen 26:5 **Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.**

The blessings promised to Isaac were totally the result of the covenant made with Abraham because Abraham did what "YAHWEH" commanded of him. This covenant would eventually be passed on to Isaac's son Ya'aqov.

- Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. Gen 28:13 And, behold, **YAHWEH stood above it, and said, I am YAHWEH ELOHIM of Abraham thy father, and ELOHIM of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed**; Gen 28:14 And **thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south**: and **in thee and in thy seed shall all the families of the earth be blessed.**

- Gen 28:15 And, **behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.**

Notice how that as the covenants of Abraham was passed down to Ya'aqov, it prioritizes first the land promised to Abraham and Isaac, the growth of the physical seed, and finally the seed in which all the families of the earth shall be blessed.

There were two separate seeds mentioned here. There were two separate covenants mentioned here. The first was the physical seed through whom "YAHWEH" would eventually give HIS name to. The second was the one spiritual seed we shall discuss later. But what was this name "YAHWEH" would give unto the physical seed? Was it "YAHWEH"?

- Gen 32:28 And he said, **Thy name shall be called no more Ya'aqov, but Israel: for as a prince hast thou power with ELOHIM and with men, and hast prevailed.**

Yisrael is the name "YAHWEH" gave to Ya'aqov (translated Jacob). In this name, it is the suffix that associates the name to "EL". Some have taught that Yisrael means "one with power with EL". However, following the Hebrew profile of the name Immanuel, which we shall discuss shortly, the implied meaning of the name of Yisrael (H3478) is probably "EL prevails".

Later, we learn that this name Yisrael was passed down to the descendants of Ya'aqov/Yisrael, called the COY. Let's confirm this by the WOE.

- Isa 43:1 But now **thus saith YAHWEH that created thee, O Ya'aqov, and he that formed thee, O Israel,** Fear not: for I have redeemed thee, **I have called thee by thy name; thou art mine.**

"YAHWEH" gave them this name. However, we must also understand that the name of Yisrael is so much more significant than just the name of the land, or even the people of the COY. When Solomon built the temple, he prayed to "YAHWEH" for his people.

He asked that when “YAHWEH” would be angry at them and “carry them away captives unto a land far away”, if they repent in that land and confess their sins to “YAHWEH” “with all their heart and all their soul” toward Yerushalaim, HE would hear their prayer from heaven (2 Chronicles 6:36 -39).

By these words, King Solomon seemed to know the fate that would befall his people when they sinned against “YAHWEH”. They would be scattered in captivity, where they remain until this very day. Now, notice “YAHWEH’s” response to Solomon’s prayer. This is a very popular quote in modernity.

- 2Ch 7:14 **If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.**

“YAHWEH” promises that if HIS people, **who are called by HIS name**, would repent, HE would hear from heaven, where HE resides today. The point here is that HE says HIS people, the COY, are called by HIS name. But they are not called by the name of “YAHWEH”. Their name is Yisrael. Yet, we also know that the Hebrew word “EL” represents “YAHWEH”.

Perhaps the Prophet Isaiah can teach us what we need to know here. One of the key principles I and others have had to learn about the WOE is that “ELOHIM” has presented the WOE in a very metaphorical manner. From the very beginning of the WOE, we are given metaphors which can only be understood by emptying out false teachings so that we can be led by the “Spirit of Truth”. The following prophecy is one of those metaphors.

- Isa 49:1 Listen, O isles, unto me; and hearken, ye people, from far; **YAHWEH hath called me from the womb; from the bowels of my mother hath he made mention of my name.** Isa 49:2 And **he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;**

The Prophet prophesies of someone that “YAHWEH” has called “from the womb”, whose mouth is like a sharp sword, whom HE has hidden in the shadow of HIS hand and HIS quiver. Who is this?

- Isa 49:3 **And said unto me, Thou art my servant, O Israel, in whom I will be glorified.**

“YAHWEH” now calls HIM HIS servant “O Yisrael”, in whom HE shall be glorified. Is HE speaking of the nation, Ya’aqov, or perhaps someone else?

- Isa 49:4 **Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with YAHWEH, and my work with my ELOHIM.**

Is this a man speaking, perhaps one of the prophets, or better yet, the COY, whose “judgement is with YAHWEH”?

- Isa 49:5 **And now, saith YAHWEH that formed me from the womb to be his servant, to bring Ya’aqov again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of YAHWEH, and my ELOHIM shall be my strength.** Isa 49:6 **And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Ya’aqov, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

Whoever this is, we must take note of HIS commission. **HE was formed in the womb to bring Ya’aqov again to “YAHWEH”.** HE shall be glorious in the eyes of “YAHWEH” and HIS “ELOHIM”. **HE is to be “YAHWEH’s” servant to raise up the tribes of Ya’aqov, and to restore the reserved of Yisrael.** So, this cannot be the COY delivering themselves. This is not Moses. So, who is it?

Well, “YAHWEH” gives us the key to the identity of this person. “YAHWEH” will give HIM for a light to the Gentiles (nations), that HE might be “YAHWEH’s” salvation unto the end of the earth.

Do we now get who this is talking about? This is talking about the MESSIAH HIMSELF. And, we shall soon learn beyond a shadow of doubt that “YAHWEH” was also the MESSIAH, when HE would come “unto HIS own”. In this metaphor, “YAHWEH” plays the part of another “EL” who we shall read of in the New Covenant. The prophecy makes it plain.

- Isa 49:7 **Thus saith YAHWEH, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of YAHWEH that is faithful, and the Holy One of Israel, and he shall choose thee.**

In this metaphoric prophesy, it is as though “YAHWEH” is choosing HIMSELF, when HE would come in the flesh as the MESSIAH.

I presented this prophecy to allow us see what verse three is also teaching us. “YAHWEH” also adopted the name of YISRAEL for HIMSELF. HE is “YAHWEH”, and HE is YISRAEL. HE named Ya’aqov after HIS adopted name. You see, “YAHWEH” presented HIMSELF to various Biblical characters by different names, some of which were actually titles; which we shall see a little later. YISRAEL is more of a title, which “YAHWEH” presented as HIS adopted name, for HIS purpose.

It became HIS name, again because of the suffix “EL” inserted into the name of Yisrael, just like Immanuel? This is why HE told Solomon that Solomon’s people were called by HIS name. We should all know that that name was Yisrael. When the COY were dispersed among the nations, they polluted HIS name, which also was YISRAEL.

The prophets are all consistent about the fact that it shall be during the period called “in that day” that the COY shall be returned unto the land of Yisrael, when “YAHWEH” HIMSELF shall return to rule this earth for 1,000 years. Note what shall also happen and how this continues to teach us the importance of all names that we have been given to us by “YAHWEH”.

- Eze 36:22 **Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.**

This is an example of “GOD” (all caps), which is H3069, which we know is “YAHWEH”. And whatever HE shall do “in that day”, it is not for the COY’s sake, but for HIS holy name’s sake, which they have continued to profane among the nations. We shall look further at H3069 and “the Lord” shortly.

- Eze 36:23 And **I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am YAHWEH, saith the Lord YAHWEH, when I shall be sanctified in you before their eyes.** Eze 36:24 **For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.**

To the unlearned eye, as was I, some teach that this name is “Jesus”. At times in the past, I considered that this was talking about the name represented by “YAHWEH”. However, now it appears to be evident that HE is referring to HIS alternate adopted name, YISRAEL. This is confirmed as we learn more about the circumstances that shall exist when the COY are brought back to their own land in the future.

The Prophet Amos wrote a prophecy of the future return of the COY from the nations in which they have been scattered. The prophets detail how that this represents the same time when “YAHWEH” shall return to the earth to establish the Kingdom of Heaven/ELOHIM. My article “In That Day, The Return of the Children of Yisrael” walks through many of the prophecies concerning that future time.

Notice what “YAHWEH” shall do for the remnant of the COY, who continue to profane HIS name wherever they are, when they shall be brought back to their land from being scattered unto the nations of the world.

- Amo 9:9 For, lo, I will command, and **I will sift the house of Israel among all nations,** like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth. Amo 9:10 **All the sinners of my people shall die by the sword,** which say, The evil shall not overtake nor prevent us.

As we are reading, this is what shall happen before the remnant of the COY shall be allowed to enter the land when “YAHWEH” shall return to the earth. The Prophet Ezekiel describes this as a time when the COY shall be taken under a rod and purged. See Ezekiel 20:33 – 38.

- Amo 9:11 **In that day will I raise up the tabernacle of David that is fallen,** and close up the breaches thereof; and **I will raise up his ruins, and I will build it as in the days of old:**



The “tabernacle of David” shall be in Zion, which is Yerushalaim. It shall be raised and built as in the days of old when the COY are returned to their land. And when the COY do return, this is what they shall do.

- Amo 9:12 **That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith YAHWEH that doeth this.**

When they shall be returned to their land, the COY shall possess the remnant of Edom and of all of the heathen (nations), which shall be called by HIS name.

Are we getting this? When the COY shall return to their land at some future time, they shall **possess the remnant of Edom, and of all the heathen, which are called by YAHWEH’s name.** Obviously, both Edom and other nations shall be dwelling in the land at that time.

And interestingly, those Edomites and heathen nations shall be called by “YAHWEH’s” name. But again, this cannot be speaking of the name “YAHWEH”. It is speaking of HIS adopted name of Yisrael, which was given to the COY by “YAHWEH”.

If we are seeing what is being prophesied, today in modernity there are Edomites and other nations that exist under “YAHWEH’s” alternate name Yisrael, in the land called “the Nation of Yisrael”. The true COY remain scattered amongst the nations. They are profaning the name Yisrael because they are blinded to the knowledge of their true identity and even when told, they often reject this truth. They do not follow the commandments, laws and statutes that were given by “YAHWEH ELOHIM” through Moses to their forefathers, the COY. Thus, they are profaning this name that “YAHWEH” adopted to HIMSELF and gave them, Yisrael.

So, with the names Immanuel and Yisrael, we now see that “EL” is not only a title, but whoever “YAHWEH” is, HE used it as part of a name, which HE also proclaimed to be HIS name. In fact, HE used it as part of a name HE has adopted for a special purpose. We shall learn that HE had to adopt these names, because HIS own official name represented by H3086 (YAHWEH) belongs only to HIM, and cannot be shared with man or anyone else.

When Moses requested that “YAHWEH” allow him to see HIS glory, here was “YAHWEH’s response.

- Exo 33:19 And he said, **I will make all my goodness pass before thee, and I will proclaim the name of YAHWEH before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.**

“YAHWEH” said HE would “proclaim the name of YAHWEH before” Moses as HE passed by him and allowed him to see HIS backside. Again, why would the translators even consider that “YAHWEH” is saying “proclaim the name of the LORD”?

We now know that there appears to have been some knowledge that it was a name, an important name. Take “JEHOVAH” for instance. The four instances of “JEHOVAH” teach us a lot. Let’s look at them.

- Exo 6:1 **Then YAHWEH said unto Moses,** Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. Exo 6:2 And ELOHIM spake unto Moses, and said unto him, **I am YAHWEH:** Exo 6:3 And **I appeared unto Abraham, unto Isaac, and unto Ya’aqov, by EL SHADDAY,** but **by my name JEHOVAH was I not known to them.**

This first instance of the word “JEHOVAH” embraces the total spectrum of “YAHWEH ELOHIM”. In verse 1 “YAHWEH” (H3068) tells Moses of HIS plans for Pharaoh. In verse 2 “ELOHIM” spoke to Moses and said “I *am* YAHWEH”. These two verses show “YAHWEH” as the spokesperson for “ELOHIM”. “YAHWEH” is clearly telling Moses, and by extension the COY and us, that “YAHWEH” is HIS name, not simply a title or a description, as was “EL SHADDAY” (“EL” ALMIGHTY).

Now as we read verse 3, I must mention that as presented, it appears to be a Biblical dispute. “YAHWEH”, “SHADDAY EL”, had appeared to Abram (whose name HE later changed to Abraham) and commanded Abram to “walk before” HIM and “be thou perfect”. As we read Exodus 6:3, we read that “EL SHADDAY”, the same “EL” that appeared to Abraham, Isaac and Ya’aqov, is now speaking to Moses.

Let's notice also that the phrase "*the name of*" here is in italics, which means it was put there by the translators. "EL SHADDAY" is not a name. Remember, the meaning of "SHADDAY" is almighty. "EL" is a single omnipotent spirit being. However, and more importantly, the word "JEHOVAH" is presented as the name of "EL SHADDAY", by the translators. We read the history of this word "JEHOVAH" earlier. All four instances of the word "JEHOVAH" are H3068, which we now know is the name "YAHWEH". And now that this is clear, let's clear up the potential controversy.

In looking at the KJV, NASB and several other translations, this verse is presented as though "YAHWEH" appeared to the fathers of the COY only as "EL SHADDAY", and not by HIS name "YAHWEH".

We have read several scriptures earlier that taught us that Abraham, Isaac and Ya'aqov certainly knew the name "YAHWEH" and had a relationship with HIM. As such, how should we view the statement found in Genesis 6:3 which actually reads "but **by my name YAHWEH was I not known to them**"?

On the face of it, as presented/translated, this statement obviously CANNOT be true. This is the dilemma that hit me as I was writing this chapter. After praying about this I was reminded how that the Apostle Paul taught us in Hebrews 11:6 that "**without faith it is impossible**" and that "**for he that cometh to EL must believe that he is, and that he is a rewarder of them that diligently seek him**". If we believe that the WOE is in fact true, we know that there is no controversy.

I read several takes on this by others who acknowledged seeing this same potential controversy and gave their views on it. Then I remembered something else I had previously learned about the WOE. There was no punctuation in the original Hebrew texts that were used to translate the various versions of the WOE we read today. It was the translators who chose a period to end the statement "but **by my name YAHWEH was I not known to them**".

However, stop and think for a moment. What is "YAHWEH" trying to get Moses to understand here? Earlier, "YAHWEH" had spoken the following words to Moses.

- Exo 3:15 And ELOHIM said moreover unto Moses, **Thus shalt thou say unto the children of Israel, YAHWEH ELOHIM of your fathers, the ELOHIM of Abraham, the ELOHIM of Isaac, and the ELOHIM of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations.**

Moses was told “YAHWEH’s” name. Isn’t HE ensuring that Moses, the man HE is now choosing to be a deliverer of a people HE is about to call out of Egypt as HIS own, understand that it was by the same name that HE made the covenant to Abraham, Isaac and Ya’aqov? Isn’t this then a proclamation of the name? Well, let’s change the punctuation from a period to a question mark.

- Exo 6:3 And **I appeared unto Abraham, unto Isaac, and unto Ya’aqov, by EL SHADDAY, but by my name YAHWEH was I not known to them?**

Doesn’t this make more Biblical sense? HE spoke these words with a bit of sarcasm. “I.e., it was like: Wasn’t I also known to Abraham, unto Isaac, and unto Ya’aqov by my name “YAHWEH”, although I also appeared to them as “EL SHADDAY”? We must acknowledge that this presents the truth in which we know is taught by other scriptural verses. Furthermore, let’s read the verse that follows this one.

- Exo 6:4 **And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage,** wherein they were strangers.

“YAHWEH” is proclaiming the name to Moses by which HE had already established a covenant relationship with Abraham, Isaac and Ya’aqov in HIS name “YAHWEH”, that HE is now establishing HIS relationship with Moses and the COY.

But we see that the name was translated as “JEHOVAH”, which we have already read has a Latin history. This is the first instance of the word “JEHOVAH”. We probably have all heard of the Jehovah Witnesses. I am told that they have changed each instance of the phrase “the LORD” with “JEHOVAH”. Whether or not it is in all caps I do not know.

However, this too teaches us that a great number of Europeans knew that H3068 carried some greater significance than what the other European versions have assigned to it. They knew it was an important name.

Continuing to the other three instances of “JEHOVAH”.

- Psa 83:13 **O my ELOHIM, make them like a wheel**; as the stubble before the wind. Psa 83:14 As the fire burneth a wood, and as the flame setteth the mountains on fire; Psa 83:15 So **persecute them** with thy tempest, and **make them afraid with thy storm**. Psa 83:16 **Fill their faces with shame; that they may seek thy name, O YAHWEH**. Psa 83:17 Let them be confounded and troubled forever; yea, **let them be put to shame, and perish**:

This is a Psalm of Asaph, which partitions “ELOHIM’s” vengeance against the enemies of Yisrael. In verse 16 Asaph obviously knew the name of “YAHWEH” (H3068). How am I sure of this? Well, notice the next verse.

- Psa 83:18 That *men* may know that thou, **whose name alone is YAHWEH, art the most high over all the earth**.

Now, according to the translators, Asaph teaches us that it is “ELOHIM”, “whose name alone is JEHOVAH”, “the MOST HIGH over all the earth”. Again, this is H3068, which we know to be a name “YAHWEH”.

However, what is more important here is that Psalms 83:18 is teaching us is that this name is “YAHWEH’s” (H3068) alone. I.e., it belongs only to HIM. There is “ELOHIM” and then there are other “elohim”, but there is but one “YAHWEH”. **It IS the true name of the “ELOHIM” of Yisrael**, who as “the MOST HIGH over all the earth”, is also our creator and maker. This is why the plan called for “YAHWEH” to adopt another name to give to HIS chosen nation, Yisrael.

Now notice the final two instances of “JEHOVAH”.

- Isa 12:2 Behold, **EL is my salvation**; I will trust, and not be afraid: for **the LORD YAHWEH is my strength and my song; he also is become my salvation**.

Here we have what was translated as “the LORD JEHOVAH”, which we have corrected to show the true name of “YAHWEH”. Now however, we have another variation of the phrase “the LORD”, which is translated from the Hebrew word “YAH” (H3050). So, we now see the translators presenting “the LORD JEHOVAH”, which is actually “YAH YAHWEH”.

So, we now see that this “EL” “YAHWEH” is also “YAH”. The context is that this particular “EL” was Isaiah’s salvation to be trusted, who as “YAH YAHWEH”, was also Isaiah’s strength and song. The final instance of “JEHOVAH” represents the same mistranslation we read in Isaiah 12:2.

- Isa 26:4 **Trust ye in YAHWEH forever:** for in **YAH YAHWEH** is everlasting strength:

I find Isaiah 26:4 to be a little perplexing. First, we see the phrase “the LORD” presented twice, from two different Hebrew words. The first instance is H3068, the very same Hebrew word translated in the same verse as “JEHOVAH”. Both are H3068. **Isn’t it a little curious that the translators would render the repeat of the same Hebrew word H3068 in one verse, as though they were two separate words, or better yet, two separate deities (“the LORD” and “JEHOVAH”)?** The second instance of “the LORD” is the same Hebrew word “YAH” (H3050) we saw in Isaiah 12:2.

So, these are the 4 verses where a Hebrew word (H3068) is actually translated as “JEHOVAH” (a name), as well as “the LORD”. This was a surprise to me.

The essence of this study is that there existed widespread knowledge in the European world of Biblical scholarship of “the proper name of the ELOHIM of Yisrael”. By their own admissions, these are substitutes for the true name “YAHWEH”. We as members of the HOF must never cease to discern what is presented so that we can “rightly divide the word of truth”.

We now know how important the knowledge of names have and always shall be. I have read how that the translators believe that the COY feared saying and pronouncing the name “YAHWEH”. And yet, we know that the prophets of the COY wrote this name, H3068 and H3069, approximately 7,000 times in the Old Covenant. This so-called fear is not evident in the WOE.

With that, let's look at several other scriptures that teach us how important this name was to the COY.

- Isa 42:8 **I am YAHWEH: that is my name:** and **my glory will I not give to another,** neither my praise to graven images. Isa 42:9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

The Prophet was told the importance of the name “YAHWEH” by none other than “YAHWEH” HIMSELF. If we are discerning these words, by speaking of HIS glory that HE will not give to another after first stating that “YAHWEH” is HIS name, “YAHWEH” is equating HIS name with HIS glory.

- Jos 24:23 Now therefore **put away, said he, the strange elohim which are among you, and incline your heart unto YAHWEH ELOHIM of Yisrael.**

The COY were not to bow to strange “elohim” (gods), but to incline their heart to “YAHWEH ELOHIM”. In fact, the WOE names some of these false or strange “elohim” along the way. This was important so that it would become obvious who these false “elohim” were so that the COY could readily identify them.

- 1Ki 1:28 Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king. 1Ki 1:29 And the king sware, and said, As YAHWEH liveth, that hath redeemed my soul out of all distress, 1Ki 1:30 **Even as I sware unto thee by YAHWEH ELOHIM of Yisrael,** saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

King David even swore by “YAHWEH ELOHIM of Yisrael”.

- Psa 72:18 **Blessed be YAHWEH ELOHIM, the ELOHIM of Yisrael,** who only doeth wondrous things.

King David blessed “YAHWEH ELOHIM”.

Note these Psalms by David.

- Psa 102:21 **To declare the name of YAHWEH in Zion, and his praise in Jerusalem;**
- Psa 116:4 **Then called I upon the name of YAHWEH; O YAHWEH, I beseech thee, deliver my soul.** Psa 116:5 Gracious *is* YAHWEH, and righteous; yea, our ELOHIM *is* merciful. Psa 116:6 YAHWEH preserveth the simple: I was brought low, and he helped me.
- Psa 118:26 **Blessed *be* he that cometh in the name of YAHWEH: we have blessed you out of the house of YAHWEH.**
- Psa 135:1 **Praise ye YAHWEH. Praise ye the name of YAHWEH; praise *him*, O ye servants of YAHWEH.**

Does this sound like someone afraid to say the name of “YAHWEH” as the so-called scholars have taught us? They declared HIS name. They constantly called upon HIS name. They blessed HIS name. They praised HIS name.

- Psa 47:2 For **the YAHWEH Most High** is to be feared, **A great King over all the earth.**

“YAHWEH” was “the MOST HIGH” who “is to be feared” and “King over all the earth”. And then notice one final Psalms.

- Psa 68:1 To the chief Musician, **A Psalm or Song of David. Let ELOHIM arise, let his enemies be scattered:** let them also that hate him flee before him. Psa 68:2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at the presence of ELOHIM. Psa 68:3 But let the righteous be glad; **let them rejoice before ELOHIM:** yea, let them exceedingly rejoice. Psa 68:4 **Sing unto ELOHIM, sing praises to his name: extol him that rideth upon the heavens by his name JAH,** and rejoice before him. Psa 68:5 **A father of the fatherless, and a judge of the widows, is ELOHIM in his holy habitation.**



The translators presented H3050 in verse 4 as “JAH”, when they knew it should have been “YAH”. “YAH” is also a name. This particular “YAH” is “YAHWEH”, who is also “EL”.

And yet, it may also apply to another “EL” who “**rideth upon the heavens by his name YAH**” (verse 4). This shall prove to be quite important as we begin to understand the most important name that has been presented to modernity’s Christians. This is the name of “Jesus”. As such, we shall further discuss “YAH” in the next chapter.

- 1Ki 8:20 And YAHWEH hath performed his word that he spake, and **I am risen up in the room of David my father, and sit on the throne of Israel, as YAHWEH promised, and have built an house for the name of YAHWEH ELOHIM of Yisrael.**

King Solomon “built a house for the name of YAHWEH ELOHIM of Yisrael”.

- Jer 30:1 **The word that came to Jeremiah from YAHWEH,** saying, Jer 30:2 **Thus speaketh YAHWEH ELOHIM of Yisrael, saying, Write thee all the words that I have spoken unto thee in a book.**

“YAHWEH ELOHIM of Yisrael” instructed the Prophet Yeramayah to write HIS words in a book.

When the COY shall return to their land “in that day”, it shall coincide with the return of “YAHWEH” to the earth to begin HIS 1,000-year reign with HIS saints. Notice this small sample of what is written about that future time.

- Zec 14:8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. Zec 14:9 **And YAHWEH shall be king over all the earth: in that day shall there be one YAHWEH, and his name one.**

Yes, it is “YAHWEH ELOHIM” that “shall be king over all the earth” “in that day”. This is the millennial reign of someone we shall look into shortly.

- Joe 2:32 And it shall come to pass, *that* **whosoever shall call on the name of YAHWEH shall be delivered**: for **in mount Zion and in Jerusalem shall be deliverance, as YAHWEH hath said, and in the remnant whom YAHWEH shall call.**

It shall be those who call upon the name of “YAHWEH” who shall be delivered. If we have been programed to simply believe that “whosoever shall call on the name the LORD shall be delivered”, how do we know whose name to call upon?

- Zep 3:9 For **then will I turn to the people a pure language, that they may all call upon the name of YAHWEH, to serve him with one consent.**
- Mic 5:3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: **then the remnant of his brethren shall return unto the children of Israel.** Mic 5:4 And **he shall stand and feed in the strength of YAHWEH, in the majesty of the name of YAHWEH his ELOHIM**; and they shall abide: **for now shall he be great unto the ends of the earth.**

When the COY shall once again dwell in the land promised to them by way of the covenant “YAHWEH” made with Abraham, the name of “YAHWEH” shall again be equated with majesty. They shall all once again call upon the name of “YAHWEH”.

Does this still sound as though what we are learning is not so important to some who may be reading this? Well, as we conclude on the mistranslations of the most important name in the Old Covenant, the WOE has some clear thoughts to be considered. Let’s read two scriptures that highlight the importance of this and other questions. This is what the COY were told through Moses.

- Lev 24:16 And **he that blasphemeth the name of YAHWEH, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.**

We know the words in italics were inserted by the European translators. This scripture follows the chapter of Leviticus that details the “appointed times” of “YAHWEH”. The words are simple. Anyone that blasphemes the name of “YAHWEH” was to be put to death. This included the strangers who dwelt amongst the COY. Do you think the COY knew to reverence this name? And how were they to know who or what not to blaspheme if they had only been told to not blaspheme the name of someone called “the LORD”?

Are we understanding what we are reading? Or do we think that this was just for the COY under the Old Covenant?

In modernity, most Christians are aware of the “Ten Commandments”. My father was a pastor whose congregations would quote the “Ten Commandments” every Sunday. However, it was as I was writing this article that I considered the seriousness of what we have been given specifically regarding the third commandment.

Let’s read it as it is commonly read in modernity.

- Deu 5:11 **Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.**

As translated, believers, whether of the COY or others, shall not take the name of “the LORD” in vain. Have you ever stopped to consider what the actual name was that believers should not take in vain? The phrase “the LORD” is not a name. So then, how does one ensure that one is not breaking this commandment?

Well, here is how the Hebrew Yisraelites that were taught by Moses knew and understood what he had been given by the “ELOHIM of Yisrael”.

- Deu 5:11 **Thou shalt not take the name of YAHWEH thy ELOHIM in vain: for YAHWEH will not hold *him* guiltless that taketh his name in vain.**

Once again, the translators substituted “H3068” with the phrase “the LORD”, rather than writing the name that they knew H3068 represented; “YAHWEH”.

Simply stated, we must know the actual name before we are aware of our vanity towards the name, or whether we could be blaspheming the name. The name was not “the LORD”, “GOD”, “YEHOVA” or “JEHOVAH”.

These final scriptures teach us what we need to understand.

- 1Ch 17:23 Therefore now, YAHWEH, let the thing that thou hast spoken concerning thy servant and concerning his house be established forever, and do as thou hast said. 1Ch 17:24 Let it even be established, **that thy name may be magnified forever**, saying, **YAHWEH of hosts is the EL of Israel, even a EL to Israel: and let the house of David thy servant be established before thee.**

The Prophet King David is saying let it be established that “YAHWEH’s name be magnified forever. Was he afraid to say the name?

What about the foundation for what will become the relationship between the COY and their “ELOHIM”? And remember, HE has already now told Abram that HE is “YAHWEH”.

- Deu 6:3 **Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as YAHWEH ELOHIM of thy fathers hath promised thee, in the land that floweth with milk and honey.**

As “YAHWEH” was proclaiming HIS name to Moses, by which this covenant would be fulfilled with the COY, HE also said the following.

- Exo 6:7 **And I will take you to me for a people, and I will be to you a ELOHIM: and ye shall know that I am YAHWEH your ELOHIM, which bringeth you out from under the burdens of the Egyptians.** Exo 6:8 **And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Ya’aqov; and I will give it you for an heritage: I am YAHWEH.**

With these follow-up words, isn’t the WOE explicitly interpreting verse 3 for us?

“YAHWEH” was about to deliver the COY from Egypt and also fulfill the covenant HE had already made with Abraham, Isaac and Ya’aqov through Moses. And it was of the utmost importance that Moses and the COY knew beyond a shadow of doubt that this covenant, established with Abram, is now being fulfilled through Moses by none other than “YAHWEH ELOHIM”.

Judging by what we have now read, “YAHWEH’s” introduction to both Abram and Moses established a most important protocol that shall be prevalent throughout the words of the WOE. It is not by accident that this name is written more than 6,800 times by the prophets of the COY. This also means that for over 6,800 times, the translators chose to replace this, the most important name in the history of the COY and the WOE, with the exception of the four instances of “JEHOVAH”, with words that represent English titles and not Hebrew or even English names.

So again, why did the translators change this name from “YAHWEH” or “YAHAWAH”, to “YEHOVA”, “JEHOVAH”, “GOD” and “the LORD”? Why didn’t they simply write “YEHOVA” using the “Y”, or, why didn’t they simply use the Latin/English name “JEHOVAH” throughout the WOE, since we supposedly are reading English translations?

Now that we have a clearer picture of “ELOHIM”, “EL (both translated as “God”), as well as “YAHWEH” and “YAH” (both translated as the “LORD”), let’s take a quick look at “GOD” (all caps).

First, let’s remember also that “GOD” (all caps) is translated 304 times from H3069 and four times as H3068 from the same word “YEHOVA” as noted in H3068, translated as “the LORD” (6,510 or 6,525 times) and “JEHOVAH” (four times). With that, we now know that the so-called Hebrew word “YEHOVA” appears in the WOE approximately 6,822 to 6,837 times, again depending on the source. And knowing this, these translators translated “YEHOVA” as “JEHOVAH” as a name in only four of these over approximate 6,800 instances.

We know conclusively that “YEHOVA” is actually “YAHWEH”. What we are also learning is that H3068 and H3069 both represent the name of the member of “ELOHIM” who is “the MOST HIGH”, “a great King over all the earth”.

Now, “GOD” adds another piece to the puzzle that has been created by the translators. I must admit that when I read that the word “YEHOVA” (Strong’s H3069) was translated as “GOD” (all caps) 304 times, as well as “the LORD” (also all caps) once, I was surprised. In my previous studies, I thought this word “YEHOVA” was only linked the Hebrew word translated as “the LORD” (H3068). Obviously, my previous study was incomplete.

H3069 first appears as “GOD” in the WOE as follows:

- Gen 15:2 And Abram said, **Lord GOD**, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

This phrase “Lord GOD” is translated from the Hebrew words “ADONAY” (H136) and the “YEHOVA” (H3069), or, “ADONAY YAHWEH”.

“ADONAY” is the formal version of the Hebrew word “ADON”, which means master, sovereign or lord. “ADONAY is always included with the name represented by H3069. This phrase appears 302 times in the WOE.

The following is an interesting quote from Strong’s pertaining to H3069 and this translation.

“A variation of [יְהוָה \(H3068\)](#) [used after [אֲדֹנָי \(H136\)](#), and pronounced by Jews as [אֲדֹנָיִם \(H430\)](#), in order to prevent the repetition of the same sound, since they elsewhere pronounce [יְהוָה \(H3068\)](#) as [אֲדֹנָי \(H136\)](#)]

First, we are told that H3069, “YEHOVA”, is a variation of H3068, which according to Strong’s is also “YEHOVA”. However, according to Strong’s, H3069 was pronounced “YEHOVEE”, while H3068 was pronounced “YEHOVAV” to prevent the repetition of the same word. Then we are told that H3068 was pronounced as H136, which is the Hebrew word “ADONAY”.

If you are seeing this, does it make any sense to you? What we should grasp here is that both H3069 (which the translators present primarily as “GOD) and H3068 (which the translators present as “the LORD”) are the same Hebrew word and represent the name of the same omnipotent spirit being. And, knowing what we know, H3069 and H3068 all refer to the same omnipotent spirit being, who is “of ELOHIM”; who also is “EL” and “YAH”.

A few points to be made about H3069 is that 1) it is **always** presented as part of the phrase “Lord GOD”, or “the Lord GOD”, which we now know is “ADONAY YAHWEH”. 2) Note here that “GOD” is always totally capitalized. And, 3) note later that H3068, translated as “the LORD”, is also always totally capitalized. This no doubt to me indicates that the translators knew that “YEHOVA” was a name. But, if that was and is so, why change it?

When we studied “ELOHIM” and “EL”, they are presented as “God”, wherein only the “G” is capitalized. **What must be clear is that these two Hebrew words are both titles, which are also written included with certain names.** I choose to totally capitalize these two Hebrew Yisraelite words because they are titles and names of the omnipotent spirit family and individual family members they represent. They are the “EL’s” of the COY.

The following three scriptures teach us a lot about H3069 and shall have profound meaning to our overall understanding of the name of “YAHWEH”.

- Deu 9:26 **I prayed therefore unto YAHWEH** (H3068), **and said, O ADONAY YAHWEH** (H3069), destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

Reading this verse, isn’t it safe to say that Moses is speaking to the same person. He says plainly that he “prayed therefore unto “YAHWEH” (H3068) and then “said, O ADONAY YAHWEH” (H136 H3069), which were translated as “the Lord” and “GOD”.

The words “GOD” and “the LORD” here are presented by translators as though they are two separate Hebrew words and omnipotent spirit deities. This is why we must study to show ourselves approved unto “ELOHIM”.

Let’s continue.

- Isa 3:15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith **ADONAY YAHWEH of hosts.**

This is the same “ADONAY YAHWEH” (H136 H3069) which is “of hosts”. We already read that H3068 is also described as “of hosts” (Isaiah 3:15).

- Isa 30:15 For **thus saith ADONAY YAHWEH, the Holy One of Israel**; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

And finally, we read where “ADONAY YAHWEH” (also H136 H3069) was and is “the Holy One of Yisrael”. Notice what the Prophet Isaiah teaches us.

- Isa 5:24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because **they have cast away the law of YAHWEH of hosts, and despised the word of the Holy One of Israel.**

This is H3068, “YAHWEH” who is both “of Hosts”, and also “the Holy One of Yisrael”. Are you seeing this? Isn’t this exciting what we are learning from the pages of the WOE? I pray that we are all seeing the significance that the WOE has placed upon this name identified by H3068/H3069.

So, we now have a level of assurance from the WOE and modernity’s scholars, that “YAHWEH” is the proper name of the “ELOHIM” of Yisrael, who “formed man and gave man life; “who also made the earth and the heavens”. We now know H3068 and H3069 are both “YAHWEH”, not “YEHOVA”.

With that, perhaps this is the perfect place to transition to the final 4 Hebrew words identified/translated as “God” and “GOD”, which are “ELAH” (H426), “ELOWAHH” (H433) and “YEHOVA” (H3068).

The WOE presents “ELAH” (H426), found only in Ezra and Daniel, as an object of worship. We see this typical context.

- Ezr 4:24 Then ceased the work of **the house of ELAH** which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.
- Ezr 5:1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Yehudah and Jerusalem in **the name of the ELAH of Israel**, *even* unto them.



“ELAH” was translated “God” in these two verses. Ezra 4:24 associates it with the “House of ELAH”, which was the temple at Yerushalaim. Ezra 5:1 teaches us that the Prophets Haggai and Zechariah prophesied to Yehudans (Jews) in Yehudah and Yerushalaim “in the name of the ELAH of Yisrael”. Ezra records 26 instances of “ELAH” associated with “the House of God (ELAH). Young’s describes the use of “ELAH” as an object of worship.

In fact, in the Book of Ezra, this word is found primarily in chapters 5, 6 and 7, in which Ezra wrote of the decrees by Cyrus, Darius, and Artaxerxes, Kings of Persia. These kings oversaw the return of certain men of the House of Yehudah to Yerushalaim to build the temple there after they had been taken captive by Nebuchadnezzar, King of Babylon.

The remaining instances of “ELAH”, also translated as “God”, occur in the Book of Daniel. This is interesting because the Prophet Daniel was amongst those men (captives) allowed to return to Yerushalaim. This is also interesting because in reading the first chapter, we are able to conclude that Daniel, which means “EL is my judge”, was also very familiar with “ELOHIM”.

- Dan 1:1 In the third year of the reign of Jehoiakim king of Yehudah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. Dan 1:2 And **ADONAY gave Jehoiakim king of Yehudah into his hand, with part of the vessels of the house of ELOHIM:** which he carried into the land of Shinar to the **house of his god**; and he brought the vessels into the treasure **house of his god**.

Here is where we must learn and understand the context found throughout the WOE. In verse 2 we see a rather obvious referral to “the House of ELOHIM”, which was the temple in Yerushalaim. However, the second and third references to “god” also are translated from the Hebrew word “elohim” (all lowercase). Knowing this, the translators should have written “gods” rather than “god” to establish its plurality. We actually see this throughout the WOE.

This also teaches us that when referring to the creator family of “ELOHIM”, it will always appear as “God” (the “G” only is capitalized). When referring to other nations’ objects of worship, the same Hebrew word is presented only in all lower case.

So, while the Prophet Daniel includes 45 instances of “ELAH” (H426) as “God”, he obviously knew of “ELOHIM” also as “God”, which represents the family or group of omnipotent spirit deities at the very top of what is presented in the WOE. Later, Daniel includes another word that we have spoken of.

- Dan 9:2 **In the first year of his reign I Daniel understood by books the number of the years, whereof the word of YAHWEH came to Jeremiah the prophet,** that he would accomplish seventy years in the desolations of Jerusalem.

So, we read that Daniel not only knew of “ELOHIM”, he also was a prophet of “YAHWEH”. So, why then did Daniel, as well as Ezra, write H426 “ELAH” or “ELA” instead of perhaps “EL”?

Well, the Blue Letter Bible provides perhaps a clue with the following on H426, “ELAH” or “ELA”.

“STRONGS H426:

Biblical Aramaic

94 אֱלָהָּ noun masculine god, God”

Daniel, like Ezra, was part of the remnant of the Yehudan captives that were brought back to Yehudea with Nehemiah and others. The use of H426 suggests that a common language spoken in the land in those days was Aramaic, perhaps what was also spoken in Babylon.

Notice how that Daniel wrote of “ELAH/ELA” his Book.

- Dan 2:19 Then was the secret revealed unto Daniel in a night vision. Then **Daniel blessed the ELAH of heaven.** Dan 2:20 Daniel answered and said, **Blessed be the name of ELAH** for ever and ever: for wisdom and might are his: Dan 2:21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: Dan 2:22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

- Dan 2:23 I thank thee, and praise thee, **O thou ELAH of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee:** for thou hast *now* made known unto us the king's matter.

Everything Daniel writes of “ELAH/ELA” here has been written by others of the Old Covenant specifically of “YAHWEH ELOHIM of Yisrael. We must note that “ELAH/ELA” is that it is presented in singular tense. Also, in verse 20 Daniel wrote about the name of “ELAH”. But, Daniel clearly knows that name of “YAHWEH” and that “ELAH” is not a name. Notice the following dialogue between Nebuchadnezzar, King of Babylon and Daniel.

- Dan 3:15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and **who is that elah that shall deliver you out of my hands?** Dan 3:16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. Dan 3:17 If it be *so*, **our ELAH whom we serve is able to deliver us from the burning fiery furnace,** and he will deliver *us* out of thine hand, O king. Dan 3:18 But if not, be it known unto thee, O king, that **we will not serve thy elah, nor worship the golden image which thou hast set up.**

We see Nebuchadnezzar refer to “ELAH” in verse 15 as simply a diety. Yet in verse 17 Daniel refers to his “ELAH/ELA” whom he and Shadrach, Meshach, and Abednego serve. And then in verse 18 we see how Daniel refers to Nebuchadnezzar’s “elah” (the golden image), whom they would not serve.

The essence is that the use of this word by both Ezra and Daniel clearly shows the Babylonian and Persian influences in the written words of that day, which was Aramaic. They both knew of “YAHWEH”. So instead of “EL”, they wrote “ELAH/ELA”.

The 5th word translated “God” by the translators, is “ELOWAHH” (H433). Notice its contextual presentation.

- Deu 32:9 For **YAHWEH'S portion is his people; Ya'aqov is the lot of his inheritance.** Deu 32:10 **He found him in a desert land,** and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. Deu 32:11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: Deu 32:12 So **YAHWEH alone did lead him,** and *there was* **no strange god with him.** Deu 32:13 **He made him ride on the high places of the earth,** that he might eat the increase of the fields; and **he made him to suck honey out of the rock, and oil out of the flinty rock;**

This context first presents the fact that “YAHWEH’s portion is HIS people”. “Ya’aqov is HIS lot” (verse 9). The Bible identifies this people as the COY (Amos 3:2). We all know that Ya’aqov’s name was changed to Yisrael (Genesis 32:27-28). Verse 10 states that “YAHWEH” found Ya’aqov, led him, instructed him and “kept him as the apple of HIS eye”. Verse 12 states that “YAHWEH” did lead him (Ya’aqov/the COY), and that “there was no strange god with HIM”.

FYI, this word “god” in small caps is “el”, meaning that no other single false deity was with HIM as HE led Ya’aqov/the COY.

Verse 13 states that “HE”, “YAHWEH”, “made him (Ya’aqov/the COY) ride the high places of the earth”, etc., etc.

So, up until this point in this chapter, Moses consistently refers to “YAHWEH” who is doing these things. Now notice.

- Deu 32:15 But **Jeshurun waxed fat, and kicked:** thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then **he forsook ELOWAHH which made him, and lightly esteemed the Rock of his salvation.**

Now Moses writes how that “Yeshurun” “waxed fat” and “forsook ELOWAHH which made him”. “Yeshurun” is a symbolic name of Yisrael. And in this instance the word “God” is translated from “ELOWAHH” (H426), which by context, “ELOWAHH” and “YAHWEH” are one and the same.

Regarding “ELOWAHH (H433), the BLB says the following:

**STRONGS H433:** [Abbreviations](#)

<sup>57</sup> אֱלֹהִים so [Deuteronomy 32:17](#); לְאֱלֹהִים [Daniel 11:38](#) (see BD) suffix לְאֱלֹהֵי [Habakkuk 1:11](#); elsewhere אֱלֹהִים **noun** **masculine** **god,** **God.** (Samaritan [id.](#), Aramaic [H426](#) אֱלֹהֵי, [axhXIAf](#) , Arabic [الله](#), Sabean [אלה](#) DHM<sup>[c]</sup>; — אֱלֹהֵי as found in Hebrew probably a singular formed by inference from plural [אֱלֹהִים](#): compare Nes<sup>[c]</sup>)

This is very interesting context. Both Samaritan and Aramaic are referenced. However, earlier Moses wrote that it was “YAHWEH” who found Ya’aqov in the desert and “led him”, and “instructed him”, and “he kept him as the apple of his eye”. So, who made Ya’aqov? It was “ELOWAHH” (H433), who also was “YAHWEH”. Notice how this dialogue concludes.

- Deu 32:16 **They provoked him to jealousy** with strange *gods*, **with abominations provoked they him to anger.**

Who did “they”, the COY, provoke to jealousy?

- Deu 32:17 **They sacrificed unto devils, not to ELOWAHH**; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

They “sacrificed to devils, not to ELOWAHH”, but to “elohim” whom they knew not. Here is one of those presentations of “gods”, translated from “elohim” (small caps). And the conclusion of this context gets even more interesting to our study.

- Deu 32:18 **Of the Rock that begat thee thou art unmindful, and hast forgotten EL that formed thee.**

Moses now writes “of the ROCK that begat thee” and “EL” “that formed thee”. We have “ELOWAHH”, “the ROCK”, and “EL”, who are all written by Moses to have accomplished the exact same things. Obviously, these all represent the same omnipotent spirit deity. Then, notice how that Moses pivots right back to “YAHWEH”.

- Deu 32:19 And **when YAHWEH saw it, he abhorred them**, because of the provoking of his sons, and of his daughters. Deu 32:20 **And he said, I will hide my face from them, I will see what their end shall be:** for they *are* a very froward generation, children in whom *is* no faith. Deu 32:21 **They have moved me to jealousy with that which is not EL; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.**

“When YAHWEH saw, HE abhorred”. It was “YAHWEH” who said “I will hide my face from them” (verse 20). It was “YAHWEH” who said “they have provoked ME to jealousy with *that which is not EL*”.

Now remember, **we just read how that it was “ELOWAHH”, whom they provoked to jealousy.** Now again, **we are learning that it was “YAHWEH” that was also “moved to jealousy” and “provoked to anger”.** As such, we should now be on one accord that we are reading of the very same being written of as “EL”, “EL SHADDAY”, “ELAH”, and “ELOWAHH”, who is also “YAHWEH”.

As we can clearly see, once we study, we are approved by “ELOHIM” to grasp a fuller understanding of what the prophets actually wrote. We now see through their eyes, rather than those of the translators.

If there was an organization chart of what “God”/”GOD” represents, “ELOHIM” the group/family would be our starting point. The members of this group/family represent the supreme unit in all creation, walking step by step in unity through a oneness of counsel with each other. And yet, it must also be clear that one member of this group/family became center stage to execute the plan. We have now read of this member as “EL” (H410), “YEHOVA” (H3069), “ELAH/ELA” (H426) and “ELOWAHH” (H433).

And now notice the final and 6<sup>th</sup> word translated as “GOD”.

- Gen 6:5 And **GOD saw that the wickedness of man was great in the earth**, and *that* every imagination of the thoughts of his heart *was* only evil continually. Gen 6:6 And **it repented the LORD that he had made man on the earth**, and it grieved him at his heart.

The word “GOD” (all caps) in verse 5 is also translated from H3068, which we now know is “YAHWEH”. It is presented by the translators as though it the same word as H3069. And yet, the word “the LORD” in verse 6 is also translated from H3068. Why would the translators present this as two different words, “GOD” (all caps) and “the LORD” (all caps)? Wouldn’t it have been simpler to just be consistent in the presentation of H3068, or maybe to simply present the name of “YAHWEH”?

We find the same translation of “GOD” in all caps as in Genesis 6:5 in the following three verses.

- Exo 23:17 Three times in the year all thy males shall appear before **the ADON YAHWEH**.
- Exo 34:23 Thrice in the year shall all your men children appear before **the ADON YAHWEH, the ELOHIM of Israel**.
- 2Sa 12:22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* **YAHWEH** will be gracious to me, that the child may live?

In all three verses, H3068, which is “YAHWEH”, was translated “GOD”, just as is H3069. We now know that both are “YAHWEH”. In the first two verses, is translated “ADON” (H113) is translated as “the Lord”.

Again, there appears to be no logical reason why H3068 is translated as both “the LORD” and “GOD”. Exodus 34:23 informs us that “ADON YAHWEH” was the “ELOHIM of Yisrael”. Interestingly, here we read how that “ADON” (H113) was also used as part of the formal name of “YAHWEH”, as previously noted with “ADONAY” (H136). This only occurred in a few instances. H133 generally stands alone, and was at times referring to someone other than “YAHWEH”.

Finally, speaking of names, we have seen how that “ELOHIM” is used as a surname for “YAHWEH”. In addition, we also shall see how that the singular version “EL” (H410) is also presented as part of a very important name in the WOE, which is Yisrael. Well in fact, there is another Biblical name, like Yisrael, that illustrates this.

And this name provides the perfect place to lead us into our discussion on the New Covenant.

- Isa 7:14 Therefore ADONAY himself shall give you a sign; **Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.**

Some have said that this is talking about the name of Isaiah's son. And yet we can be sure that if this was his son, the mother was not a virgin. This is a prophesy. The New Covenant teaches how this prophecy was fulfilled, along with the meaning of the name.

And with that, let's go to the New Covenant to see whether or not the Hebraic culture noted in the Old Covenant was discontinued.



### 3. Who is the God of the New Covenant?

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Now that some light has been shed as to who and what the translated words “God”, “GOD”, “the LORD” and “the Lord” actually represent in the Old Covenant, we now have the foundation to further understand these same words in the New Covenant. We shall begin with the New Covenant words “God” and “GOD” (all caps). Both are translated from the Greek word, “theos”. There are 1,367 instances of the Greek word “theos” (G2316), translated as “God” (cap G) 1,366 times and “GOD” (all caps) 1 time.

It might be reasonable to think that the New Covenant would be less complicated than what we read in the Old Covenant because of the fact that “God” and “GOD” (all caps) are translated from only one Greek word. And yet, the one truism that we must discern is that the original writers of the New Covenant were also Hebrew Yisraelites. In fact, all but 4 or 5 of the 27 New Covenant Books were written by apostles of the New Covenant MESSIAH whom the world calls “Jesus”, a name we shall discuss further in chapter 4 of this article.

I say 4 or 5 books because there remains some doubt whether or not the Book of Hebrews was written by the Apostle Paul or someone else. However, whoever the author, the contents are Hebraic and totally consistent with the other Books of the WOE. As such, our approach to the study of the New Covenant shall be inclusive of what we discerned about the same Hebrew Yisraelite culture in the previous chapters of this article?

Because of its one instance, let’s look at the New Covenant version of “GOD” (all caps) first. It is found as follows.

- Act 17:22 Then Paul stood in the midst of Mars' hill, and said, *Ye men of Athens, I perceive that in all things ye are too superstitious.* Act 17:23 **For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.** Act 17:24 **God that made the world and all things therein, seeing that he is Lord of heaven and earth,** dwelleth not in temples made with hands;

Here we find the Apostle Paul in the city of Athens, Greece, where he had spoken and debated in the Yehudan synagogue (verse 17) about the MESSIAH, which to those who heard him was like speaking of a strange deity.

As he spoke to the Athenians, he mentioned an inscription on an altar that read “TO THE UNKNOWN GOD”. The word “GOD” of course is the Greek word “theos”. What is curious here is that the translators show this entire phrase in all caps, even though it is the same Greek word as is all other instances of “theos” in the New Covenant. I say this because it relates to an “unknown theos”. Why all caps to an “unknown theos” and only a capital G when referring to the “ELOHIM” of the COY is somewhat baffling?

Paul’s follow-up statement provides a revealing look into his mind as he saw this inscription and said “Whom therefore ye ignorantly worship, him declare I unto you.” Based on the words of the Apostle, he himself knew this “UNKNOWN GOD” to whom they ignorantly worshipped to whom he now declares. So, the question is whom is he declaring. He states this in the following verse.

- Act 17:24 ELOHIM that made the world and all things therein, seeing that he is ADON of heaven and earth, dwelleth not in temples made with hands;

We know that Paul knew that “ELOHIM” “made the world and all things therein” and that “YAHWEH ELOHIM” was the “ELOHIM of heaven and earth”. Knowing this, it is quite possible that that Paul may have rewritten the inscription “THE UNKNOWN EL”, or “ELOHIM”, in all caps, or in fact saw it thus so. Whatever the case, the Apostle used this occasion to teach them about the “ELOHIM” of the Hebrew Yisraelites.

Being a Hebrew Yisraelite himself, we know that when writing of the deity or deities of his people, he would be referring to what he and other Hebrew Yisraelites had been taught by the prophets of “YAHWEH”. We know that the prophets wrote that it was “ELOHIM” who made the heavens and the earth through the works of “YAHWEH ELOHIM”. Later we shall see clearly the Apostle adhering to his Hebraic heritage. Notice his testimony to the Yehudans who sought to kill him in Yerushalaim.

- Act 21:40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And **when there was made a great silence, he spake unto them in the Hebrew tongue**, saying,

- Act 22:1 Men, brethren, and fathers, hear ye my defence *which I make* now unto you. Act 22:2 (And **when they heard that he spake in the Hebrew tongue to them, they kept the more silence:** and **he saith,**) Act 22:3 **I am verily a man which am a Jew,** born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

He spoke to his fellow countrymen in Hebrew, their native tongue. This was done during a time when the Greek language was the official language, which is why the New Covenant was written in Greek. However, this proves that the Yehudans maintained their Hebrew roots, highlighted by their language.

What we have learned in the Old Covenant is that there are two primary Hebrew words that are basic to the Biblical and Hebraic concept of “God”. Those two words are “ELOHIM” and “EL”, both translated as “God” in approximately 3,345 times. In this chapter, the other Old Covenant words which were translated as “GOD” (all caps) and “God” shall not be covered because they all are exclusive to one specific member of the family of “ELOHIM” presented as H3068, “YAHWEH”, which we shall study in chapter 4.

Now, is the basic concept of “God” in the New Covenant any different than the “ELOHIM” or “EL” of the Old Covenant? Let’s look and see.

- Mat 1:22 Now **all this was done, that it might be fulfilled which was spoken of the Lord by the prophet,** saying, Mat 1:23 Behold, **a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.**

This chapter presents the lineage of Yoseph, the stepfather of the MESSIAH, and details the naming of the MESSIAH. These verses taught us the fulfillment of the Prophet Isaiah’s prophecy, about the virgin who “shall conceive, and bear a son, and shall call his name Immanuel” (Isaiah 7:14). We shall learn in chapter 5 that this instance of the phrase “the Lord” is directly referring to what was given to the Prophet by “YAHWEH”, which was translated “the LORD” in the Old Covenant.

Here, the New Covenant presents the name as “Emmanuel” while the Old Covenant presents it as “Immanuel”. During my studies I learned that “**Immanuel**” with an “I” is a transliteration of the original Hebrew word composed of “**Immanu**” (with us) and “**El**” (God), while **Emmanuel** with an “E” is a transliteration of the Greek “**Emmanouel**”. What is important is that in reading how the Apostle Matthew was led to write his words about this prophecy, he also maintained his Hebrew Yisraelite influence.

It is more than likely that the Apostle actually wrote the Hebrew “IMMANUEL” rather than Greek “Emmanuel”. Here we have the name “IMMANUEL” being born to a virgin. And we are told that this name means “EL with us”. The word “EL”, which we know depicts a member of “ELOHIM”, the family of omnipotent deities, appears in the suffix of the name “Immanuel”.

What we are learning is that the same “EL” we read of in the Old Covenant was now “EL with us”. The point is that “EL” is used as a part of this name. And so, from the very beginning of the New Covenant we see the Hebraic influence within the New Covenant writings. The “God” who shall be “with us” is “EL”. We need to get the WOE perspective on who is this “EL” that shall be with us.

We read the very first presentation of “EL” in the WOE in the 2<sup>nd</sup> chapter. Genesis 14:18 – 22 presents four instances of the Hebrew word “EL” translated as “God. Now note the identity of this “EL”. In verse 22 we know that the phrase “the LORD” was H3068, or “YAHWEH”. Here Abram referred to “YAHWEH” as the MOST HIGH “EL” (H410), “the possessor of heaven and earth”.

Needless to say, H3068 depicts who may be the most central character of the Old Covenant to the COY. And to wet your tongues to what we shall discuss in chapter 4, the very first time we read of “YAHWEH” (the LORD) in Genesis earlier, we were also taught that HE “made the earth and the heavens”. HE also made man in HIS image and likeness.

And now we are noting how that the Apostle Matthew identified HIM as the “EL” who was born of a virgin and now with us; “IMMANUEL”.

So, as we read through the New Covenant to learn more about “God”, we see how that while for certain we shall be introduced to new protocols and principles, and the fact that the Books of the New Covenant were translated from Greek texts, the New Covenant influences remains Hebrew Yisraelite. The “EL” of the Old Covenant is now the “EL with us” in the New Covenant.

Now remember, “ELOHIM” is plural, representing a family of omnipotent spirit deities; i.e., multiple “EL’s”. We have just read of one of them.

As we read throughout the New Covenant, within the Hebraic family of “ELOHIM” is the newfound concept of another “EL”, called the “FATHER”. It was the MESSIAH, not the prophets of the COY, who explicitly introduced us to the FATHER. Note the first explicit reference to the FATHER.

- Mat 5:16 Let your light so shine before men, that they may see your good works, and **glorify your Father which is in heaven.**

By the words of the MESSIAH, as HIS followers (starting with HIS apostles) allow their light to shine before men, their “good works” are glorifying their “FATHER which is in heaven”, whom HE then taught them to pray to.

- Mat 6:9 **After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.**

In chapters 5 and 6 of Matthew, the MESSIAH is providing some basic training to HIS 12 disciples. It was to them that HE introduced the concept of a “FATHER”. We now have an “EL” who remained in heaven while HE who was “EL with us” is now on the earth. We shall learn that a key Biblical concept that may have been overlooked by many of us, is the revelation what is the FATHER’s name that is to be hallowed. Have you considered just what is the “FATHER’s” name? We shall discuss this a little later.

But first, let’s get back to the “EL” that was now “with us”. What we are being told in Matthew 1:22 is the fulfilment of the prophecy of the virgin and her child called by the metaphorical name of “IMMANUEL”, the “EL” who was now physically with us in the flesh. Now we are about to read that what was began in Matthew, Yochanan provided the details.

Most of modernity's Christians have heard the following verses. But, do they truly understand them? Just as "YAHWEH" told us in Isaiah 28:13, HIS word is given "here a little" there a little".

- Joh 1:1 **In the beginning was the Word**, and **the Word was with God**, and **the Word was God**. Joh 1:2 **The same was in the beginning with God**. Joh 1:3 **All things were made by him; and without him was not anything made that was made**.

Yochanan begins by describing this "WORD" to us. We learn four very significant things from these three verses. 1) The "WORD" was in the beginning. 2) The "WORD" was with God. 3) The "WORD" was God. And last but certainly not the least, 4) "all things were made by" the "WORD".

What do the words "in the beginning was the WORD", "the WORD was with God", and "the WORD was God" teach us? Are we talking about two "Gods" or "EL's"? Is this how it was in the beginning with the family of "ELOHIM". And if that was how it was in the beginning, does the WOE teach us how it shall be in the end?

In Revelations 21:22-23, which we shall read in the next chapter, we find the phrase "the Lord God Almighty and the Lamb", also written as "God" and "the Lamb". We know from our Old Covenant studies that "God Almighty" specifically is translated from "EL SHADDAY". Thus, we have "the Lord EL SHADDAY" and the Lamb here in the end.

These verses describe the culmination of the plan of salvation by "ELOHIM", when the New Yerushalaim shall come down from heaven. The first earth shall have passed away. These instances are teaching us that both "God" or "EL" and the "LAMB" shall be there. Aren't we reading of two separate omnipotent deities, or "EL's", who shall dwell in the New Yerushalaim?

And are they not referring to whom the MESSIAH refers to as the "FATHER", and the "SON", who is the MESSIAH HIMSELF?

So now perhaps we see that as Yochanan is teaching us that what was in the beginning, so shall it also be in the end.

There are two omnipotent spirit deities, not a trinity, that together make up the family “ELOHIM”. Matthew teaches that one was “EL with us”, while Yochanan teaches that the “FATHER” is also an “EL”.

With that, let’s read Yochanan 1:1 - 3 in its proper Hebraic Yisraelite context.

- Joh 1:1 **In the beginning was the Word, and the Word was with EL, and the Word was EL.** Joh 1:2 **The same was in the beginning with EL.** Joh 1:3 **All things were made by him; and without him was not anything made that was made.**

The KJV translators wrote that “the WORD was with God” and “was God”. Here we are reading of two separate omnipotent spirit deities, “EL’s”, both written of as “God” in what appears to be singular tense.

Both should be accepted, based on WOE context, as two separate “EL’s” in the Hebrew culture, even though a case can be made that in verse 2 “ELOHIM” might possibly fit.

“In the beginning was the WORD”, whom we know is taught to be “EL” the “SON”, who in the beginning was with another “EL”, the “FATHER”, who remained in heaven while “EL” the “SON” was with us, fulfilling the “IMMANUEL” prophecy. And we are taught that “all things were made by HIM” (verse 3), “EL” the “WORD”, who was also the “SON”. This is what the WOE teaches us.

And, if we are still unsure who this is speaking of, let’s read further.

- Joh 1:10 **He was in the world, and the world was made by him,** and the world knew him not. Joh 1:11 **He came unto his own, and his own received him not.** Joh 1:12 **But as many as received him, to them gave he power to become the sons of EL, even to them that believe on his name:** Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of EL. Joh 1:14 **And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,)** full of grace and truth.

If we understand the identity of the central figure that these words describe, we know that they teach of the MESSIAH who came into the world, “unto HIS own” (the COY), and gave many the power to become the sons of “EL” (God), the “FATHER”. The fact that this is given to those that believe on the FATHER’s name is our guide to this as “EL”, singular tense.

HE (“EL” the “SON”) was made flesh, and dwelt among us. This is the metaphoric meaning of “IMMANUEL”. “EL” the “SON” is now dwelling amongst us.

So, the “WORD” is the “EL” of the omnipotent family of “ELOHIM” that came into this world unto HIS own, the COY. But, perhaps even more importantly, the “WORD” is the same “EL” who made all things. What does this teach us?

The Book of Hebrews wrote of this.

- Heb 1:1 **ELOHIM**, who at sundry times and in divers manners **spake in time past unto the fathers by the prophets**, Heb 1:2 **Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;**

How do we approach these verses to gain a proper understanding? As translated, verse 1 read that “God” ... “spake in time past unto the fathers by the prophets”. How do we know that this “God” who “spake” “by the prophets” was “EL”? Notice the following scriptures.

- Isa 8:1 Moreover **YAHWEH said unto me**, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz.
- Jer 1:7 But **YAHWEH said unto me**, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.
- Eze 4:13 And **YAHWEH said**, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.



- Hos 1:4 And **YAHWEH said unto him**, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.
- Amo 7:8 And **YAHWEH said unto me**, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:
- Zec 11:13 And **YAHWEH said unto me**, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of YAHWEH.

Here are 6 examples that testify that it was “YAHWEH” who spoke to prophets of Yisrael. HE spoke as “ELOHIM” as well as “YAHWEH ELOHIM”, which is typical of what we see when read through the writings of the prophets; from Genesis to Malachi. Notice the following example of this.

- Exo 20:5 **Thou shalt not bow down thyself to them, nor serve them:** for **I YAHWEH thy ELOHIM am a jealous EL**, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

It was “YAHWEH thy ELOHIM” who identified HIMSELF as “a jealous EL” who commanded HIS people, the COY, to not bow down nor serve other “gods” (“elohim” in small caps). We shall revisit this verse later in this article.

So, we know that the proper Hebraic rendering of Hebrews 1:1-2 is “**EL**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets”.

In verse 2, the KJV wrote “*his*” in italics. It was added by the translators. Knowing that it was “YAHWEH ELOHIM”, who spoke as “EL” to the prophets, and as we shall understand shortly, the “FATHER” is now the “EL” who has spoken unto us by HIS “SON”, the context of what the entire two verses are teaching seems to lean towards saying “the SON” rather than “*HIS* SON” because of the metaphorism of “ELOHIM”.

This metaphorism includes the fact that there are examples in the Old Covenant when “YAHWEH” at times played the role of both the “EL” who would become the “FATHER”, as well as the “EL” who was to become the “SON”. This shall be made very clear as we continue.

Now Hebrews 1:2 is teaching us that it is the “SON” by whom YAHWEH or “EL” has both “appointed heir of all things”, “by whom also he made the worlds”. What is this metaphorically teaching us?

Remember, we just read in the New Covenant that “All things were made by him; and without him was not anything made that was made”. We know that this is writing about the WORD. We read how the WORD came unto HIS own.

Note that “WORD” is translated from the Greek word “logos” which means word, sayings, speech, or summed up, the spokesperson. Thus, the WORD was the spokesperson for the family of ELOHIM.

We know from the Old Covenant that “YAHWEH ELOHIM” made the earth and the heavens. Now we are learning that the “WORD” made all things. So, if we truly believe in the WOE, we must accept that the “WORD” and “YAHWEH ELOHIM” are one and the same. We read Genesis 2:7 earlier how that it was “YAHWEH ELOHIM” that “formed man out of the ground” and gave man “the breath of life”, “who also made the earth and the heavens”.

We know that the “WORD” is the MESSIAH, known to the world by the name of “Jesus”, who came into the world “unto HIS own” for the following purpose.

- Joh 1:29 The next day **Yochanan seeth YAHSHUA coming unto him, and saith, Behold the Lamb of ELOHIM, which taketh away the sin of the world.**

Yochanan the Baptist identified “Jesus”, who as the “WORD” was in the beginning as “EL” and who was with “EL”, was “the Lamb of ELOHIM, which taketh away the sin of the world”. In this context, doesn’t the phrase “the LAMB of ELOHIM” appear to be speaking of the “LAMB” being of the omnipotent family of “ELOHIM”, just as we now know that “YAHWEH” too was of the family of “ELOHIM”?

With that, the Hebraic cultural foundation of the WOE teaches us that it was “the LAMB of ELOHIM that taketh away the sin of the world”. Now we know that “the LAMB of ELOHIM”, the “WORD” and the “SON” are one, and the same “EL” of the family of “ELOHIM”.

Knowing that there were two “EL’s” in the beginning and in the end is important to our understanding of how “God” has been presented to us by the translators. Why? It is because in reading the writings of the New Covenant, “God” could be either the “FATHER” as an “EL”, the “SON” as an “EL”, or the family of “ELOHIM”. Thus, we must truly understand what the Hebrew writers are presenting to us.

Before we proceed further, let’s allow the MESSIAH to teach us some very important WOE protocols about the “FATHER” and “SON”. The Book of Yochanan has already given us a precursor. Later, the Apostle Yochanan wrote the following:

- Joh 1:18 **No man hath seen EL at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.**

Who is this “EL”, translated as “God”, that no man has ever seen, whom the only begotten SON has declared? In this verse, the word “*him*” was written in italics so that we would know that the translators added the word to the text. In my humble opinion, in this instance, it was unnecessary and distorts the inherent statement by the Apostle.

Important to Yochanan’s word is that he is also telling us that these words were declared by the MESSIAH, the SON. What is the MESSIAH declaring? Who is it that “no man” has ever seen? Notice this interesting example of the relationship between the COY and their “ELOHIM”.

- Exo 24:9 **Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:** Exo 24:10 **And they saw the ELOHIM of Israel:** and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. Exo 24:11 **And upon the nobles of the children of Israel he laid not his hand:** also **they saw ELOHIM,** and did eat and drink.

The Apostle Yochanan testified that “no man has seen EL at any time”.

Well then, who was it that Moses and the elders did see? Did they see “ELOHIM” (“God”) the entire family of omnipotent spiritual deities? Did they see the one we are now learning is “FATHER”? Or did they see the one specific “EL” who as a member and representative of the family of “ELOHIM”, was commissioned by the family of “ELOHIM” to be the spokesman and maker of THEIR creation? Did Moses lie? Did Yochanan lie?

Well, Yochanan has testified that it was the MESSIAH who declared that “no man has seen EL at any time”. So, let’s allow the MESSIAH to clarify exactly what Yochanan was writing to us.

The MESSIAH, who we know was the WORD, taught us the following protocols about HIS FATHER, and ultimately about “ELOHIM”.

- Joh 5:37 And **the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.**
- Joh 6:46 **Not that any man hath seen the Father, save he which is of ELOHIM,** he hath seen the Father.

This first quote from the MESSIAH declares that it is the FATHER, whom “ye” have “NEVER heard HIS voice at any time, nor seen HIS shape”, who sent HIM, the MESSIAH, into the world. And then the MESSIAH declares “not that any man hath seen the FATHER”. By context, we should now discern that with the words “save HE which is of ELOHIM”, the MESSIAH spoke of the family of omnipotent spirit deities who conceived of the plan of salvation for man. This makes it plain what we are reading in Yochanan 1:18?

Are we getting this? The MESSIAH is not declaring the FATHER, as the inserted “*him*” suggests. HE is declaring the fact that “no man has seen the “EL” who is the “FATHER”, at any time”. We know that “EL”, the “FATHER”, is also of “ELOHIM”.

The FATHER has remained in heaven throughout man's existence, while another member of the family of "ELOHIM", through sometimes direct encounters with mankind, was commissioned with the task of carrying out the details of THEIR awesome plan to adopt mankind into THEIR family, called by many the plan of salvation.

And before we continue, other words spoken by the MESSIAH explain the metaphoric language of Hebrews 1:1 and 2 where "ELOHIM" spoke in times past by the prophets, but in the last has "spoken unto us by the Son". We know now that "YAHWEH" the ELOHIM" of the COY spoke to the prophets. We shall shortly learn the identity of "YAHWEH" who was and is of "ELOHIM".

The MESSIAH also taught the following:

- Joh 5:30 **I can of mine own self do nothing: as I hear, I judge:** and my judgment is just; **because I seek not mine own will, but the will of the Father which hath sent me.**
- Joh 12:50 And **I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.**
- Joh 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; **for all things that I have heard of my Father I have made known unto you.**

In summary, these verses attest to the fact that it was the "FATHER", who as an "EL" of the family of "ELOHIM", spoke by the "SON" unto us, just as "YAHWEH", who also is of "ELOHIM", spoke by the prophets. The "SON" came to do the will of the "EL", who is the FATHER. What the FATHER spoke unto "EL" the SON", "EL" the SON spoke unto HIS disciples, and to us. I pray this provides clarity to the awesome metaphoric nature of Hebrews 1:1 - 2.

So now, let's try to further discern how the Hebraic context of the word "God" is presented in the New Covenant. Take the following example. In responding to the Sadducees, according to the translators, the MESSIAH spoke these words.

- Mat 22:32 **I am the God of Abraham, and the God of Isaac, and the God of Ya’aqov? God is not the God of the dead, but of the living.**

As we read these words, we must accept that in many places the Hebraic context is right there before us. Here, the MESSIAH is actually quoting what has already been given to us.

- Exo 4:5 That they may believe that **YAHWEH ELOHIM of their fathers, the ELOHIM of Abraham, the ELOHIM of Isaac, and the ELOHIM of Ya’aqov,** hath appeared unto thee.

Thus, we have confidence in what the MESSIAH was saying to those Hebrew Sadducees.

- Mat 22:32 **I am the ELOHIM of Abraham, and the ELOHIM of Isaac, and the ELOHIM of Ya’aqov?** ELOHIM is not the ELOHIM of the dead, but of the living.

Where the New Covenant rewrites Old Covenant quotes, a little study teaches us what we should want to know. I am in no way implying that this is easy. However, we can be comfortable in the following thought.

In lieu of and because of direct quotes from the Old Covenant, whether an instance of the word “God” in the New Covenant is applicable to either the “FATHER”, the “SON” or the family of “ELOHIM”, we can be comfortable in accepting either “ELOHIM” or “EL” without concern of error. How can I make this assertion?

Take the following examples.

- Mat 4:4 But he answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

HE says “by every word that proceedeth out of the mouth of God”. HE can ONLY be referring to “EL” the “FATHER”, “EL” the “SON”, or “ELOHIM” the family. Which one is it?

We now know that it was the words of “YAHWEH” who spoke to the prophets. Note the following verses in the Old Covenant.

- Deu 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; **that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of YAHWEH doth man live.**

So, the MESSIAH, who came into the world under the metaphorical name of “IMMANUEL”, was in essence quoting Deuteronomy 8:3 which confirm by whose mouth we shall live. It was “YAHWEH’s”. We learn the following about “YAHWEH”.

- Deu 6:13 **Thou shalt fear YAHWEH thy ELOHIM, and serve him, and shalt swear by his name.** Deu 6:14 **Ye shall not go after other gods, of the gods of the people which are round about you;** Deu 6:15 (For **YAHWEH thy ELOHIM is a jealous EL** among you) **lest the anger of YAHWEH thy ELOHIM be kindled against thee, and destroy thee from off the face of the earth.** Deu 6:16 **Ye shall not tempt YAHWEH your ELOHIM,** as ye tempted *him* in Massah.

You would agree with me that these are pretty powerful words coming from the mouth of “YAHWEH thy ELOHIM”. “YAHWEH” spoke for “ELOHIM” as though HE was “ELOHIM”. “YAHWEH” was a jealous “EL”. Thus, it is safe to say that Matthew 4:4 should read as follows:

- Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, **but by every word that proceedeth out of the mouth of ELOHIM.**

Doesn’t this shed some light to us? We now have learned that “ELOHIM” may apply to either of the “EL’s” identified in the WOE, or, the family of “ELOHIM” as a whole. In the New Covenant, “God” is at times “ELOHIM”. “God” could also be “EL”.

That being said, how can we be sure which Hebrew word fits?

When we look at the use of “EL” in the Old Covenant, there are a number of elements associated with it.

“EL” is “the MOST HIGH EL” (Genesis 14:18). HE is “EL SHADDAY (ALMIGHTY)” (Genesis 17:1). HE is “the possessor of heaven and earth” (Genesis 14:19). HE is “EL”, the “ELOHIM” of thy father (Genesis 46:3). HE is “YAHWEH EL”, merciful and gracious, longsuffering, and abundant in goodness and truth” (Exodus 34:6). HE is also the following:

- Deu 4:24 For YAHWEH thy ELOHIM *is* a consuming fire, *even* a jealous EL.

Deuteronomy 4:24 states the “YAHWEH (H3068) thy ELOHIM (H430) is a consuming fire”, as well as “a jealous God/“EL” (H410). So, “YAHWEH” is both “YAHWEH thy ELOHIM” and HE is a jealous “EL”. HE is both.

This is consistent throughout the Old Covenant. It should be consistent throughout the New Covenant, as noted in the following reference to Deuteronomy 4:24 in the Book of Hebrews.

- Heb 12:29 For **our ELOHIM is a consuming fire.**

We know that it was “YAHWEH thy ELOHIM”, the jealous “EL” or as translated “God”, who was “a consuming fire”. So, it is in the consistency of what we have learned about the WOE that Hebrews 12:29 should read as “our ELOHIM *is* a consuming fire” rather than simply “our God is a consuming fire”.

With that, we should see that in using our minds as led by the Spirit of Truth, we can readily discern what the Hebrew Yisraelite writers of the New Covenant were writing and teaching. And, knowing what we now know, our reading of Deuteronomy 4:24 provides the perfect opportunity to transition towards identifying who and what is “the LORD” and/or “the Lord” in the New Covenant, whom the WOE has now taught us is also “ELOHIM, a consuming fire”.



## 4. Who is the Lord in the New Covenant?

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We learned in the Old Covenant that the phrase “the LORD” (all caps) is either H3068 (6,510 or 6,525 times), which is the name “YAHWEH”, or H3050 “YAH” (49 times). We learned as well that “GOD” (all caps) is H3069 (304 times), which is also the name “YAHWEH”.

We learned that the phrase “the Lord” (upper case L) can either be the Hebrew word H136, “ADONAY” (431 times), or H113, “Adon” (31 times), which respectively is either the formal or informal meanings of the word sovereign or master.

As we now turn our attention to how “the Lord” is presented to us in the New Covenant, we note that the translators chose to not present “the LORD” (all caps) in the New Covenant. Does this say that names were not presented as we have read and learned in the Old Covenant? We shall see.

When we study the texts of the New Covenant, we must first acknowledge that what exists today in modernity were written in what is called “Koine Greek”. Most scholars appear to be consistent on this thesis. However, for me, there are concerns with the theories of why “Koine Greek”, rather than Hebrew.

Dr. Eli Lizorkin-Eyzenberg wrote the following in the Hebrew Bible Weekly (Jan. 20, 2021):

“It is my opinion that **the entire original text of the document we have come to know as the New Testament was written by Christ-following Jews** (in the ancient sense of the word) in a language that can be best described not simply as Koine or Common Greek, but as “Koine Judeo-Greek”.”

**This language retained many words, phrases, grammatical structures, and patterns of thought characteristic of the Hebrew language.**”

These words echo my concerns about what we have today in the New Covenant. First, let me state emphatically that I believe in what the authors of the New Covenant have written. However, I also believe that we must discern that the undermining culture of what has been written remains Hebraic. Other statements have caused me to realize that the scholarship being put forth about the New Testament is faulty, at best.

Dr. Eli Lizorkin-Eyzenberg also wrote the following in the same article.

"The most important and earliest reference is that of the early Christian writer, Papias of Hierapolis (125 CE-150 CE). He wrote: "**Matthew collected the oracles in the Hebrew dialect and interpreted each one of them as best he could.**" **So... we do have a very early Christian testimony about Matthew's document in Hebrew.**"

If true, this statement about Hierapolis simply echoes the confusion that exists, while at the same time allowing for the Hebraic culture that we cannot dismiss when the New Covenant is fully understood.

During my research into the language of the New Covenant, I noticed that some scholars have stated for instance that "YAHSHUA spoke this "Koine Greek", **but probably knew Hebrew**". I began to wonder about these so-called scholars. Do they have a clue who YAHSHUA truly is/was?

Well, the student that seeks "to be approved unto ELOHIM" and "to rightly divide the word of truth" MUST accept what we read in Philippians 2:5-11 earlier about the identity of YAHSHUA. YAHSHUA, before HE came "unto HIS own" was YAHWEH, the ELOHIM of Yisrael. The phrase "YAHWEH ELOHIM of Yisrael" (written as Israel) is written 95 times by the writers of the New Covenant, who are primarily the apostles of YAHSHUA. Now, knowing just who YAHSHUA is, how can we somehow believe that the maker of mankind, who HIMSELF "called-out" the COY from Egypt, would somehow give up HIS glory, and then forget how to speak Hebrew, and the importance of what it represents?

Just as we have now learned that names in particular were mistranslated into words that are not names, we shall learn that during the presentation of what we have been provided about the New Covenant, valuable WOE evidence has been somehow thwarted that has diverted our attention from the underlining Hebraic culture that YAHWEH ELOHIM of Yisrael has maintained throughout HIS relationships with the men HE HIMSELF called-out to present HIS words to the world; the prophets and the apostles.

With this background, the approach here shall be to be as inclusive to the original intent that has been presented as possible. So, when you read of "the Lord", or simply "lord" without careful study in the New Covenant, we cannot be certain whether or not we are reading of a particular name or something else.

We see a consistency in the Old Covenant that leads to “YAHWEH”, “YAH”, “ADONAY”, and “Adon”. We also know that based on the written context in the Old Covenant, “ADONAY” was simply another title added to the name “YAHWEH”.

What we find in the New Covenant are 7 different Greek words translated as “Lord” or “lord”. They are 1) “kyrios” (G2962) (748 times), 2) “despotes” (G1203) (10 times), 3) “kyrieuo” (G2961) (7 times), 4) “katakryrieuo” (G2634) (4 times), 5) “megistan” (G3175) (3 times), 6) “kyriakos” (G2960) (2 times), and 7) “rhabbouni” (G4462) (2 times).

The question we must answer in the New Covenant presentations of “Lord” or “lord” is whether or not any of these Greek words may also represent a name, or perhaps the Hebrew words “ADONAY” or “ADON”.

Of the 748 instances of G2962, “kyrios”, it was translated 681 times as “the Lord” (upper case L), an obvious referral to YAHSHUA. Because of the number of instances and relevance of G2962 “kyrios”, let’s take the easier approach and first briefly look at the other 6 words translated as “Lord” or “lord”. We’ll look at “despotes” last because of its variety of use.

G2961, “kyrieuo”, is translated as “to have dominion over” (4x), “exercise lordship over” (1x), “be Lord of” (1x), and “lords” (1x). A careful review of the context of each instance appears to be accurate, except for Romans 14:9’s phrase “be Lord of”, which is probably “ADON” because it directly applies to HAMASHIYACH as a sovereign. Remember, ADONAY is typically attached to a name.

Similarly, G2634, “katakryrieuo” is translated as “to have dominion over” (1x), “exercise lordship over” (1x), along with overcome (1x) and “be lord over (1x). A careful review of the context of each instance also appears to be accurate. The same can be said of G3175 (“megistan”) and G4462 “rhabbouni”.

However, G2960 (“kyriakos”) is closely related to the most prominent translation to “Lord”, G2962, “kyrios”, and shall be discussed accordingly.

This leaves the Greek word “despotes”, G1203, which is translated as master 5 times and “Lord” 5 times. Let’s look at an example of each.

- 1Ti 6:1 **Let as many servants as are under the yoke count their own masters** worthy of all honour, that the name of YAHSHUA and *his* doctrine be not blasphemed.

I chose to look at G1203's translation as "masters" first because each of the 5 instances replicate what we read above. The word "masters" appears to be appropriate.

However, G1203's translation as "Lord" deserves a little more attention. The first instance of G1203 ("despotes") as "Lord" is Luke 2:29.

- Luk 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen **the Lord's HAMASHIYACH**.

The word "the Lord's" here is G2962 "kyrios", which we shall discuss a little later. This man was promised to see HAMAYSHIACH before his death.

- Luk 2:29 **Lord, now lettest thou thy servant depart in peace, according to thy word:**

Now, he has seen the "HAMASHIYACH" in the temple. This instance of "Lord" is G1203. As such, this translation is probably referring to the supreme sovereign in a formal manner, as the man believed HIM to be. "ADON", the formal word for master used by the Hebrew people seems to be appropriate.

The next instance is a little different.

- Act 4:24 And when they heard that, they lifted up their voice to ELOHIM with one accord, and said, **Lord, thou art ELOHIM**, which hast made heaven, and earth, and the sea, and all that in them is: Act 4:25 Who **by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?**

Verse 25 is a quote of Psalms 2:1. In 1 Chronicles 17:26 we read a phrase similar to what we see in verse 24 where it reads "YAHWEH (the LORD) thy ELOHIM (God). One thing we know beyond a shadow of doubt is that it was "YAHWEH ELOHIM" that "made heaven and earth, the sea and all that in them is".

Typically, this would suggest that this name would be “YAHWEH” or “YAHSHUA”. However, based on consistency, G1203 appears to be more representative to a formal title of a sovereign, we look to another possibility. In this instance, “Lord” was more probably used in the same formal manner as we have read in the Old Covenant, “ADONAY”. In fact, following the quote in Psalms 2:1 we see the following.

- Psa 2:4 He that sitteth in the heavens shall laugh: ADONAY shall have them in derision.

“ADONAY” is the formal title to master and/or sovereign. As such, the following is more than probable.

- Act 4:24 And when they heard that, they lifted up their voice to ELOHIM with one accord, and said, **ADONAY, thou art ELOHIM**, which hast made heaven, and earth, and the sea, and all that in them is:

We find the same in 2 Peter 2:1 and Revelations 6:10.

- 2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even **denying ADONAY that bought them**, and bring upon themselves swift destruction.
- Rev 6:10 And they cried with a loud voice, saying, How long, **O ADONAY**, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And finally, Jude 1:4 presents a similar possibility, along with other instances of “the Lord”.

- Jud 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our ELOHIM into lasciviousness, and denying the only ADONAY ELOHIM (translated Lord God), and our ADONAY (translated Lord) YAHSHUA HAMAYSHIACH (translated Christ).

In this instance, the phrase “Lord God” is G1203 G2316, while “Lord” in the phrase “Lord YAHSHUA HAMASHIYACH” is G2962, “kyrios”, more typically used as a name. First, the Prophet Daniel wrote the following example of “the Lord God”.

- Dan 9:3 And **I set my face unto ADONAY ELOHIM** (the Lord God), **to seek by prayer and supplications, with fasting, and sackcloth, and ashes:**

We also now know that the WOE protocol for “Lord” presented with a name is ADONAY. Thus, we have the formal ADONAY applicable to both instances in Yude 1:4.

As mentioned earlier, “kyriakos” (G2960) is closely related to “kyrios (G2962). It is presented twice as a name that relates to Old Covenant protocols.

- 1Co 11:20 When ye come together therefore into one place, *this* is not to eat **the Lord's supper**.

Here the Apostle Paul is chastising actions by some who had not yet clearly understood that the New Covenant Passover was not a meal or supper, as was “YAHWEH’s Passover” (Exodus 12:11), in which the entire family ate of the roasted lamb and unleavened bread. We know that when “the Lord” specifically refers to YAHWEH, it is ADON. Thus, the proper translation should have been “ADON’s supper”.

We have a similar circumstance in the final example of “kyriakos”.

- Rev 1:10 I was in the Spirit **on the Lord's day**, and heard behind me a great voice, as of a trumpet,

This is a reference to “the Day of YAHWEH”. Thus, it should be translated “on ADON’s day”.

This now leaves us with the most prominent Greek word translated “Lord” and “lord” in the New Covenant. A walk through the New Covenant shall provide us an amazing understanding of the uses of the word G2962 (“kyrios”), translated as “Lord”; that is, if we choose to accept it.

And as we look into “kyrios”, we must remember that the New Covenant’s Greek translation does not provide the specificity we have seen by the Old Covenant’s Hebrew text. And while this presents a greater challenge, we shall see that there are examples of this Greek word that directly applies to specific Hebrew names that are undeniable.

The very first presentation of “the Lord” in the New Covenant ignites an interesting story that relates back to the Old Covenant.

- Mat 1:20 But while he thought on these things, behold, **the angel of the Lord appeared unto him in a dream, saying, Joseph**, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Here we find the phrase “the angel of the Lord”, which appears in the New Covenant 12 times. As we study these instances of this phrase, it is necessary that we understand a major perspective and important WOE protocol from the Old Covenant. Notice this example from the Old Covenant.

- 2Ki 1:15 And **the angel of YAHWEH said unto Elijah**, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

The phrase “the angel of the LORD” appears 56 times in the Old Covenant. We know that each instance of the phrase “the LORD” in all caps is H3068, which is the name “YAHWEH”. This is consistent. The protocol of the WOE is that angels always appear in the name of their sender. Under the Old Covenant it was always “YAHWEH”, who we know is one of the two known omnipotent deities of the family of “ELOHIM”. Knowing this, why would this this protocol change in the New Covenant?

The first 7 instances of the phrase “the angel of the Lord” all occurred in the context of the birth of the MESSIAH (Matthew 1:20, 24, 2:13,19, 28:2, Luke 1:11, 2:9). Either the MESSIAH was in the womb of HIS mother Mary, or HE was a child.

The essential point is that HE was in the earth.

Now, in order to further understand “the angel of the Lord”, there is another important protocol that we must understand about the relationship between the “FATHER” and the “SON”, who was “the son of man” while in the flesh on the earth.

Just before the MESSIAH was led to HIS death, HE prayed to HIS FATHER the most undertaught prayer in the WOE. Notice HIS words.

- Joh 17:6 **I have manifested thy name unto the men which thou gavest me out of the world**: thine they were, and thou gavest them me; and they have kept thy word.

The MESSIAH, the “son of man”, prays and tells HIS FATHER that HE had manifested the FATHER’s name unto the men which the FATHER had given to HIM out of the world. Who were these men? If we are led by the Spirit of Truth, we know that HE is talking about HIS 12 disciples.

- Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. **Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are**. Joh 17:12 **While I was with them in the world, I kept them in thy name**: those that thou gavest me I have kept, and **none of them is lost, but the son of perdition**; that the scripture might be fulfilled.

HE then asked the FATHER to keep HIS disciples through the FATHER’s own name, that they may be one.

While the MESSIAH was in the world with HIS disciples, HE had manifested HIS FATHER’s name to HIS disciples and kept them in the FATHER’s name. HE now asks the FATHER HIMSELF to keep these same disciples in the FATHER’s own name. And HE confirms that HE is speaking of HIS 12 disciples when HE mentions the “son of perdition” in verse 12, who we know was Yudas. And then finally HE spoke this.

- Joh 17:26 And **I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them**.



HE says that HE had declared unto these 12 disciples the FATHER's name. So, HE both manifested and declared the FATHER's name, while at the same time asking the FATHER to keep HIS disciples in the FATHER's own name. What was this name that HE manifested to them? What was the FATHER's name?

Was it "YAHWEH"? We must answer no, because it was "YAHWEH" who was pierced and came in the flesh "unto HIS own". Well, it is a simple manner of recognizing what name was established at the MESSIAH's birth.

- Mat 1:21 And she shall bring forth a son, and **thou shalt call his name YAHSHUA**: for he shall save his people from their sins.

Most of us know that the child given this name translated as "JESUS" was in fact the MESSIAH. The Apostle Paul would later write about the importance of this name.

- Php 2:10 **That at the name of YAHSHUA every knee should bow, of things in heaven, and things in earth, and things under the earth**; Php 2:11 **And that every tongue should confess that YAHSHUA HAMASHIYACH is ADON, to the glory of EL the Father.**

Earlier, we read Philippians 2:9 which stated that this name would be above all names. And this is very important to our study. We have read how that the name "YAHWEH" was the most important name known to the COY during Old Covenant times. Now we have a name being given to this child, who we know formerly was "YAHWEH" prior to HIM humbling HIMSELF, making HIMSELF of no reputation, and taking on the form of a man.

We note the Apostle testifying of confessing this name "to the glory of EL the Father". Once the MESSIAH began HIS ministry on the earth, HE spoke the following words.

- Joh 5:43 **I am come in my Father's name**, and ye receive me not: if another shall come in his own name, him ye will receive.

By HIS own words, the MESSIAH declared to the Yehudans who sought to kill HIM, and to us who are seeking to know HIM better, that HE came in the flesh in HIS "FATHER's name".

Was this not the name given to HIM, translated as “JESUS” by the translators? There are those who say that just because HE came in HIS FATHER’s name does not mean HE was named after HIS FATHER. To those, I simply say, weigh all of the evidence which is given, and remember that HE both manifested and declared the FATHER’s name to HIS 12 disciples.

- Joh 10:25 **YAHSHUA answered them**, I told you, and ye believed not: **the works that I do in my Father's name**, they bear witness of me. Joh 12:28 **Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.**

The MESSIAH now declares that the works that HE did while in the flesh, HE did in HIS “FATHER’s name”, which the FATHER glorified.

- Mat 6:9 **After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.** Mat 6:10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

And finally, as HE taught HIS disciples how to pray, HE taught them to magnify the FATHER’s name; yes, the same name HE had been given before HE was born.

During this process, “EL” the FATHER exalted HIM highly and gave HIM “a name which is above every name”. This name is so important that at the sound of this name, every knee should bow whether in heaven, in earth and under the earth, confessing that the MESSIAH is “Lord” to the glory of “EL” the FATHER.

To those who accept the overall evidence that we have read, we must now consider what we have learned about the name “YAHWEH”, as it applies to the translation of the FATHER’s name.

A major consideration here is to ask ourselves, if HE who became the “SON” was formerly named “YAHWEH”, and was jealous for HIS own name, would the FATHER be any less jealous for HIS own name? I think not. So, let’s look into this name for our understanding, allowing the Spirit of Truth, not the translators, to guide us.

We have read about the “angel of YAHWEH”. We have now seen that “YAHWEH” was mistranslated in over 6,800 instances in the Old Covenant. We have seen how that this name was given in a couple of ways, such as “ADONAY YAHWEH” and “YAHWEH ELOHIM”. This seems to be somewhat of a protocol for the “EL” who gave up HIS divinity in order to carry out the salvational plan of “ELOHIM”. HIS own name seemed quite important to HIM. Do we think that HE would treat the FATHER’s name any less?

Based on HIS words, the MESSIAH proclaimed the greatness of the FATHER’s name. HE gave it the glory. The FATHER’s name was to be greater than any other name, including HIS own. Understanding these important WOE facts, could the FATHER’s name be “Jesus”?

Please note the following very, very carefully. According to Strong’s the name “Jesus” is translated from the Greek G2424, “Iesous”. It further says that this is translated from the name “Jehoshua”. It then says that “Jesus = "Jehovah is salvation"”.

Now if we are paying attention, we see that this name started as “Iesous” and has now become “Jesus”. We now know the history of the letter “j” and its origin. Strong’s offers the following additional information.

**“STRONGS G2424:**

Jesus (**יהושע**) and according to a later form, **ישוע**, Syriac **gfvwey**, i. e. whose help is Jehovah; of Joshua, the successor of Moses; Philo, nom. mutat. § a very common proper name among the Israelites; cf. *Delitzsch*, Der Jesus name, in the *Zeitschr.* f. d. Luth. Theol. for 1876, p. 209 sq. [Keim i. 384 sq. (Eng. trans. ii. 97 sq.)].”

1. Joshua [fully Jehoshua], the famous captain of the Israelites, Moses' successor: [Acts 7:45](#); [Hebrews 4:8](#).

2. Jesus, son of Eliezer, one of Christ's ancestors: [Luke 3:29](#) L T Tr WH.

5. Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in preaching the gospel: [Colossians 4:11](#).”

As we peruse these words, we should see that there exist various thoughts about this name that frankly is quite confusing. The highlights are mine. We read “Jesus, whose help is Jehovah”. We see “Joshua, fully Jehoshua, the famous captain of the Israelites, Moses’ successor”.

We also see “Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in preaching the gospel”.

What is common about these comments is that they attest to the name “Jesus” being associated with the names of various men in both the Old and the New Covenant. As such, ask yourselves the following question. **Would the WOE present the name of the FATHER by such a name that is common to men?** “YAHWEH” was jealous for HIS own name. There is no evidence of any man being named “YAHWEH”.

So, I have learned through study that if we look hard enough, we can find the truth staring at us. We saw the following words: “Jesus = “Jehovah is salvation”. Well, what have we learned? “Jehovah” was translated from H3068, “YAHWEH”. We know that “YAHWEH” is the “EL” that came into the earth by another name, not HIS own. HE came in the name of HIS FATHER, who was another “EL” of the family of “ELOHIM”.

Now, there was another name presented in the Old Covenant that is relevant. This name was “YAH”, H3050. The KJV translated H3050 as “the LORD” and “JAH” or “YAH”. When we look at “YAH” in the Old Covenant, it is always presented in relationship with the name “YAHWEH”. Note the following.

- Isa 12:2 Behold, **EL is my salvation**; I will trust, and not be afraid: for **YAH YAHWEH is my strength and my song; he also is become my salvation**. Isa 12:3 Therefore with joy shall ye draw water out of the wells of salvation. Isa 12:4 And in that day shall ye say, **Praise YAHWEH, call upon his name**, declare his doings among the people, make mention that his name is exalted. Isa 12:5 **Sing unto YAHWEH; for he hath done excellent things**: this *is* known in all the earth. Isa 12:6 Cry out and shout, thou inhabitant of Zion: **for great is the Holy One of Israel in the midst of thee**.

It is important for us to understand the context of these scriptures. The entire 11<sup>th</sup> chapter of Isaiah describes the return of “YAHWEH” to the earth to both punish the nations and to return the remnant of HIS people, the COY, back to their land. 12 prophets of “YAHWEH” prophecy of this future time called “in that day”. When this “day” comes “YAHWEH’ will be praised.

“EL” shall be our salvation. “YAH YAHWEH” shall be our strength, song and salvation. We shall praise the name of “YAHWEH” and sing about HIS “excellent things”.

I wonder why in this context we read “YAH YAHWEH”. We see “EL” and “YAH” both closely tied to “YAHWEH”. Notice.

- Exo 15:2 **YAH is my strength and song, and he is become my salvation: he is my EL**, and I will prepare him an habitation; my father's ELOHIM, and I will exalt him.

Here Moses also wrote of “YAH” as his “EL” in the song he sang after the COY were delivered from the Egyptians. This song follows the following circumstances.

- Exo 14:30 Thus **YAHWEH saved Israel that day out of the hand of the Egyptians**; and Israel saw the Egyptians dead upon the sea shore. Exo 14:31 And **Israel saw that great work which YAHWEH did upon the Egyptians**: and **the people feared YAHWEH, and believed YAHWEH**, and his servant Moses.

So, as we see the name “YAH”, there appears to be salvation implied in its use. As we begin to understand the Hebraic nature of the New Covenant, is it possible that the name “YAH” may also have a connection to the name which is greater than all other names; the name of the FATHER? Notice other uses of the name “YAH”.

- Psa 113:1 **Praise ye YAH. Praise, O ye servants of YAHWEH, praise the name of YAHWEH**. Psa 113:2 **Blessed be the name of YAHWEH** from this time forth and for evermore.

As we read how that “YAH” is being praised, the servants of “YAHWEH” are told to “praise the name of YAHWEH”. And finally, we read the following about “YAH”.

- Psa 89:8 **O YAHWEH ELOHIM of hosts, who is a strong YAH like unto thee?** or to thy faithfulness round about thee?

This verse plainly teaches us that “YAHWEH ELOHIM of HOSTS” is “**a strong YAH**”. This seems to open the door to the fact that there may be more than one “YAH”. And knowing that, based on the words of the MESSIAH about the fact that man had not seen or heard the FATHER’s shape or voice, the COY had no concept of the FATHER prior to the coming of the MESSIAH. All they knew was “YAHWEH ELOHIM”. As it is plain that “YAHWEH” was the “YAH” of the Old Covenant, who then is the “YAH” of the New Covenant, whose name is above all names?

We have read about the greatness of the name given to “YAHWEH ELOHIM” when HE would come in the flesh to dwell among men during HIS millennial reign. We have also read how the MESSIAH manifested the FATHER’s name to HIS disciples. All HIS works were done in the name of the FATHER. We also know that the FATHER was another “EL” of the omnipotent family of “ELOHIM”. Is it not Biblically logical to recognize that the FATHER was also another “YAH”? So, let’s see what we can discern in what we have been given.

We read a statement earlier of how it is believed that the name “Jesus” = “Jehovah is salvation”. In the correct Hebrew this would read “YAHWEH is salvation”. We also have read about how “YAHWEH” was specific to the salvation of the COY. One of the most prominent lessons of the WOE is that while the COY were the only family of the earth “YAHWEH” had known, salvation became individualistic under the New Covenant.

And while spiritual salvation began with the COY through the disciples of the MESSIAH and those COY who were present at the Feast of Weeks (Pentecost), it is now available to members of all nations who are called to the MESSIAH by the FATHER. And, while the MESSIAH is commissioned to implement this phase of the plan of salvation, as “YAHWEH”, HE was commissioned to deal with the prophets and the COY.

Under the New Covenant, salvation is now under a new name; it is now under the name of the FATHER.

In the Old Covenant, the only Hebrew word translated salvation is H3444, “yeshua”. Too many in modernity make the mistake of believing and teaching that “yeshua” is the FATHER’s name, rather than “Jesus”.

It is clear, based on historical facts that “Jesus” cannot be the name given to the MESSIAH. And yet, neither is “yeshua”, because “yeshua” simply means “salvation” and was never spoken by the prophets as a name.

However, there is another version of this word that is a name that was common amongst the COY. It is H3442, translated as “Jeshua” 29 times. The Hebrew version was Yeshuah. According to the Blue Letter Bible, it was the name of the son of Nun, the son of Yehozadak, a priest of David, a Levite in the reign of Hezekiah, head of a Levitical house which returned from captivity in Babylon, father of the builder of the wall of Yerushalaim in the time of Nehemiah, etc., etc. What is apparent is that this was the name common to men of Yisrael. It could never be mistaken as the FATHER’s name, a name higher than ANY name.

The name “Jesus”, as we know in modernity, is a name common among men of certain cultures of this world; particularly in the Latino culture. And just as no man would dare be allowed to be named “YAHWEH”, so too would no man be allowed to be named by the FATHER’s name. However, the fact is, the meaning assumed to apply to “Jesus” may not be so farfetched.

Knowing that the FATHER is in fact another “YAH”, like “YAHWEH”, and HE is the ultimate face of salvation under the New Covenant, there is a solid base for a combination of the name “YAH” and “yeshua”, as noted by the name “YAHSHUA”. I.e., “YAH is salvation”. I accepted this name long ago based on other studies. Now, I see how that it is probably an accurate teaching based on what we now know. As such, I incorporate the FATHER’s Hebrew name, “YAHSHUA”, as we continue.

One of the problems with what has been presented to us as Greek transcripts is that the Greek language is a more general language than Hebrew. We see clearly that in the Hebrew language the phrases “the LORD” and “the Lord” are Hebrew names, or titles such as found in the phrase “ADONAY YAHWEH”, translated as “the Lord GOD” by the translators.

Well, let’s see if it should have been changed by the New Covenant translators. In Matthew 1:22, while not yet born to Mary, the MESSIAH was in her womb when “the angel of the Lord appeared to” Yoseph.

Now, if can reason together with what the WOE is teaching us, the fact is that we have this phrase that strongly teaches us that in the Old Covenant “the angel of YAHWEH” was sent by “YAHWEH” to serve “YAHWEH’s” purpose.

So, now we are reading the New Covenant when “YAHWEH” is now on the earth in the womb of HIS earthly mother. And, following WOE protocols, who then is now sending this “angel of the Lord”?

Based on everything we have learned, it must be the “FATHER” who is now doing the sending. As such, while “YAHWEH” is on the earth in HIS human form, all power in heaven resides with the “FATHER”, named “YAHSHUA”. Notice the MESSIAH’s own words.

- Mat 26:53 **Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?**

While on the earth in the flesh, the MESSIAH was dependent on HIS FATHER. Thus, while “YAHWEH” was on the earth, in HIS FATHER’s name, this angel would have been referenced as “the angel of YAHSHUA” in Matthew 1:20, 24, 2:13,19, 28:2, and Luke 1:11, 2:9.

The last 5 instances of the translated phrase “the angel of the Lord” are Acts 5:19, 7:30, 8:26, 12:7, and 12:23, which all occurred during the apostolic age when, “YAHWEH” had returned to HIS former glory to be with the “FATHER” in heaven. However, the WOE teaches us that HE continued to operate with man under HIS earth given name of “YAHSHUA”.

Take the following for example.

- Act 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

Based on the context here, the phrase “the disciples of the Lord” speaks to the same Old Covenant principle we read about “the LORD”. We learned that this was a name that should have been written as “YAHWEH”. So what name is this text referring to?

Let’s present the WOE proof of the same principle in the New Covenant.



- Act 2:21 And it shall come to pass, *that* **whosoever shall call on the name of the Lord shall be saved.**

Here, the phrase “the Lord” is a translation of G2962 (“kyrios”), knowing that the phrase “the Lord” in itself is not a name. We know also through prior studies that the apostles were threatened about the use of “YAHSHUA’s name. If we skip down further, we read the following:

- Act 2:38 Then Peter said unto them, Repent, and **be baptized every one of you in the name of YAHSHUA HAMASHIYACH for the remission of sins, and ye shall receive the gift of the Holy Ghost.**
- Act 3:6 Then Peter said, Silver and gold have I none; but such as I have give I thee: **In the name of YAHSHUA HAMASHIYACH of Nazareth rise up and walk.**
- Act 4:18 And they called them, and **commanded them not to speak at all nor teach in the name of YAHSHUA.**

These examples of the name YAHSHUA allow for “the Lord” in Acts 2:21 to be simple to discern. In order to call on the name, we must know the name. YAHSHUA is the logical fit.

However, when Saul, whose name was later changed to Paul, was called-out, we read the following:

- Act 9:5 And he said, **Who art thou, Lord?** And **the Lord said, I am YAHSHUA whom thou persecutest:** *it is hard for thee to kick against the pricks.*

Here we have two instances of “the Lord”. However, Saul is unaware who is speaking until “YAHSHUA” tells him, and is likely referring to the speaker in reverence to his master or sovereign, and as such “ADON” would be applicable in both instances. Thus, this verse could be read as follows:

- Act 9:5 And he said, **Who art thou, ADON?** **And ADON said, I am YAHSHUA whom thou persecutest:** *it is hard for thee to kick against the pricks.*

So, when we read Acts 9:1 in its Hebraic context it should read.

- Act 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of ADON, went unto the high priest,

As such, when we read those later five verses of “the angel of the Lord”, and knowing that the WOE protocol is that the angels always come in the name of the omnipotent deity who sent them, we should have a level of confidence that they also should be read as follows:

- Act 5:19 But the angel of YAHSHUA by night opened the prison doors, and brought them forth, and said,

Now, there is another principle that we must understand and accept. Many instances of this phrase “the Lord” are actual quotes, or related to quotes of the Old Covenant; such as the following:

- Mat 4:7 **YAHSHUA said unto him**, It is written again, **Thou shalt not tempt the Lord thy God**.
- Luk 4:12 And **YAHSHUA answering said unto him**, It is said, **Thou shalt not tempt the Lord thy God**.

In both instances, it is the MESSIAH who was talking to Satan about not tempting “the Lord thy God”. What was HE saying to him? HE is obviously telling Satan that he should not tempt someone HE refers to as “the Lord thy God”, as written by the translators? As we read these words, remember, this is YAHSHUA speaking. YAHSHUA was “Immanuel”, “EL with us”.

So, who is or was “the Lord thy God” that “Immanuel” spoke of?

In the Old Covenant, “the LORD thy God” wherein “LORD” is in all caps, is a translation of the Hebrew “YAHWEH thy ELOHIM”, a phrase which we have learned appears in the Old Covenant 291 times.

And, while the phrase “the Lord thy God”, with only the “L” in caps, does not appear in the Old Covenant, it does however appear 7 times in the New Covenant, each time as a quote from the Old Covenant.

So, we have the Old Covenant version, “LORD” in all caps, while in the New Covenant “Lord” only displays the “L” in caps. Why, I cannot be sure.

However, it is so important that we understand just who YAHSHUA is speaking of when HE said “Thou shalt not tempt the Lord thy God”. When we look at this phrase in the Old Covenant, it is used as follows.

- Deu 6:16 **Ye shall not tempt YAHWEH thy ELOHIM**, as ye tempted *him* in Massah.

This was translated “the LORD (all caps) thy God” in the Old Covenant. We know that “the LORD” is H3068, the actual name of the “ELOHIM of Yisrael”, which was “YAHWEH”. In each of the 291 instances of this phrase of the Old Covenant, the translation is consistent. The translators wrote “the LORD” (all caps), knowing that it should have been the name, “YAHWEH”.

So, when the translators saw that the MESSIAH said in Matthew 4:7 that “**It is written** again Thou shalt not tempt the Lord thy God”, they should have done their due diligence to the phrase and wrote it in the New Covenant as it was originally spoken in the Old Covenant?

In both Matthew 4:7 and Luke 4:12 the MESSIAH is quoting what was already written in the Old Covenant. So, in essence Matthew 4:7 and Luke 4:12 should read as follows:

- Mat 4:7 **YAHSHUA said unto him**, It is written again, **Thou shalt not tempt YAHWEH thy ELOHIM**.
- Luk 4:12 And **YAHSHUA answering said unto him**, It is said, **Thou shalt not tempt YAHWEH thy ELOHIM**.

The MESSIAH, whom we now know walked the earth in HIS FATHER’S name of “YAHSHUA”, is explicitly telling Satan the he, Satan, should not tempt “YAHWEH thy ELOHIM”.

When we read “YAHSHUA” responding to Satan in the New Covenant as HE did, there is a far greater message that the MESSIAH is teaching here that every member of the HOF must discern.

Matthew 4:1 reads as follows.

- Mat 4:1 Then **was YAHSHUA led up of the Spirit into the wilderness to be tempted of the devil.**

The Apostle of the MESSIAH is testifying that it was the MESSIAH, now as “YAHSHUA” HIMSELF, that is being tempted by Satan. “YAHSHUA” responds to Satan’s temptations by telling him what was written. This was written about “YAHWEH”, who was the “ELOHIM of Yisrael”. And yet, it was the MESSIAH HIMSELF who was being tempted by Satan. What does this teach you and I?

Well, who was the MESSIAH, and, who was “YAHWEH”? We have read that the “WORD was in the beginning” “with EL” and “was EL”. We have read that the “WORD” made all things. We know that the “WORD” became the “SON of ELOHIM”. So, the “WORD” is the MESSIAH. It was the “WORD”, the MESSIAH who came “unto HIS own”, the COY.

We are taught the following about the “WORD” by the Apostle Paul in Philippians chapter 2 verse 5 through 11, which we read earlier. Paraphrasing, prior to coming to the earth in the flesh, the MESSIAH was in the form of “ELOHIM” as an equal. HE gave up HIS reputation to take upon HIMSELF the form of a servant in the likeness of men. In the fashion of a man, HE humbled HIMSELF in obedience unto death on the cross.

When the “WORD” was being tempted by Satan, and quoted what was written about “YAHWEH”, wasn’t HE was in fact telling Satan not to tempt HIMSELF, “YAHSHUA”, who was then “YAHWEH ELOHIM” in the flesh, however now under the name of “YAHSHUA”, HIS FATHER’s name?

So, in order for us to proceed in our New Covenant study of “the Lord” with the utmost confidence, we must understand the background written by the Hebrew writers. Remember, the Apostle Paul taught us that we are built upon the foundation of both the apostles and the prophets with the MESSIAH HIMSELF being the chief corner in Ephesians 2:20.

The MESSIAH we know is presented as the “SON of ELOHIM”.

And yet, we are learning that HE had a prior history that the WOE teaches us that is explicitly associated with “YAHWEH”. How does the WOE absolutely teach this, which is of the utmost importance to us?

While we know that “YAHWEH” was the only “EL” specifically identified in the Old Covenant, we also know that the New Covenant teaches us that there exists two “EL’s” centered around the concept of the “FATHER” and the “SON”. How does this apply to what we have learned thus far?

Well, we know that the “FATHER” and “SON” concept was not explicit in the Old Covenant. However, it is implicit and metaphorical. Notice the following scriptures.

- Psa 2:6 Yet have I set my king upon my holy hill of Zion. Psa 2:7 I will declare the decree: **YAHWEH hath said unto me, Thou art my Son; this day have I begotten thee.** Psa 2:8 **Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.** Psa 2:9 **Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.** Psa 2:10 **Be wise now therefore, O ye kings: be instructed, ye judges of the earth.** Psa 2:11 **Serve YAHWEH with fear, and rejoice with trembling.** Psa 2:12 **Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**

Here “YAHWEH” prophetically speaks of HIS “SON” whom HE has begotten. In verses 11 and 12 the COY are told to serve “YAHWEH” with fear rejoicing and trembling before HE also said “Kiss the SON lest HE be angry”.

This is presented to us in metaphorical language which shall explain itself. Notice what the Prophet Daniel wrote.

- Dan 3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of **the fourth is like the Son of ELOHIM.**

Is HE referring to the “FATHER” or the “SON” of the New Covenant?

Let's introduce "YAHWEH thy ELOHIM" to all those who are yet unaware of HIS identity in the New Covenant. Notice the following in the Book of Psalms.

- Psa 22:16 For **dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.**

We should all know that David's hands and feet were never pierced. The Prophet King David wrote the 22<sup>nd</sup> chapter of Psalms, which is an amazing prophecy about the MESSIAH.

- Psa 22:17 I may tell all my bones: they look *and* stare upon me. Psa 22:18 **They part my garments among them, and cast lots upon my vesture.** Psa 22:19 But **be not thou far from me, O YAHWEH: O my strength, haste thee to help me.**

The subject of this prophecy has been pierced in the hands and feet and is pleading to "YAHWEH", as others stare at HIM. This is but one of the many examples of the metaphors of the Old Covenant. The New Covenant teaches us the details of crucifixion of the MESSIAH with the following words.

- Joh 19:23 Then **the soldiers**, when they had crucified YAHSHUA, **took his garments, and made four parts, to every soldier a part;** and also *his* coat: now the coat was without seam, woven from the top throughout. Joh 19:24 They said therefore among themselves, Let us not rend it, **but cast lots for it**, whose it shall be: **that the scripture might be fulfilled**, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
- Joh 19:34 But **one of the soldiers with a spear pierced his side**, and forthwith came there out blood and water. Joh 19:35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. Joh 19:36 For **these things were done, that the scripture should be fulfilled**, A bone of him shall not be broken. Joh 19:37 And again another scripture saith, **They shall look on him whom they pierced.**

We are told that what happened to the MESSIAH fulfills a couple of prophecies, including HIS being pierced.

So, let's read the specific prophecy being fulfilled here.

- Zec 12:10 And **I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Whose words are these that the Prophet Zechariah is quoting?

- Zec 12:1 **The burden of the word of YAHWEH for Israel, saith YAHWEH**, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him
- Zec 12:4 **In that day, saith YAHWEH**, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

As we can read, it is “YAHWEH” who is speaking. And in verse 10 “YAHWEH” is saying “they shall look upon **me** whom they have pierced”.

So, YAHWEH appears to be prophesying of HIMSELF, who shall be pierced while others shall look upon HIM, while Yochanan records the words as “They shall look on **him** whom they pierced” in the New Covenant. Isn't the Prophet and the Apostle speaking of the same individual?

We read the following when “YAHSHUA” returned to heaven after HIS resurrection from the dead.

- Act 1:9 And when he had spoken these things, while they beheld, **he was taken up; and a cloud received him out of their sight**. Act 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same YAHSHUA, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven**.

These two men were angels prophesying that the MESSIAH, who was taken up from the Mount Olivet (of Olives) in a cloud, would return in like manner. The Prophet Zechariah had more to say about “YAHWEH” in this manner.

- Zec 14:1 **Behold, the day of YAHWEH cometh**, and thy spoil shall be divided in the midst of thee. Zec 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Zec 14:3 **Then shall YAHWEH go forth, and fight against those nations, as when he fought in the day of battle.** Zec 14:4 And **his feet shall stand in that day upon the mount of Olives**, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

The “Day of YAHWEH” is that future time when “YAHWEH” is prophesied by at least 12 prophets to return to the earth in vengeance to the nations of the world. Here we learn that when HE returns, HIS feet shall stand on the Mount of Olives. Is this a coincidence?

Notice the New Covenant confirmations of HIS being pierced.

- Rev 1:7 Behold, **he cometh with clouds; and every eye shall see him, and they also which pierced him**: and all kindreds of the earth shall wail because of him. Even so, Amen. Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, **which is, and which was, and which is to come, the Almighty.**

This is a prophecy of when the MESSIAH shall return to the earth. “YAHWEH” spoke the following by the Prophet Isaiah.

- Isa 48:12 **Hearken unto me, O Ya’aqov and Israel, my called; I am he; I am the first, I also am the last.**



This is “YAHWEH” speaking. In the Book of Revelations, we read in verses 1:1 and 17, 2:8 and 22:13 how the MESSIAH refers to HIMSELF as the “first and the last”. Thus, as we read that the phrase “the Lord” in Revelations 1:8 is obviously a name, we should recognize that it most likely should read as follows.

- Rev 1:8 I am Alpha and Omega, the beginning and the ending, **saith YAHWEH, which is, and which was, and which is to come, the SHADAY.**

While the WOE provides much more evidence, what we are reading testifies that “YAHWEH ELOHIM” and the MESSIAH are one and the same. It was “YAHWEH” who made HIMSELF of no reputation and was made in the likeness of men”. It was “YAHWEH ELOHIM” who “became obedient unto death”. And when HE was resurrected from the dead, we are taught the following about the “SON”.

- Rom 1:3 **Concerning his Son YAHSHUA HAMASHIYACH our ADONAY, which was made of the seed of David according to the flesh;** Rom 1:4 And **declared to be the Son of ELOHIM with power,** according to the spirit of holiness, **by the resurrection from the dead:**

Upon HIS resurrection, HE who was formerly “YAHWEH ELOHIM” was “declared the SON of ELOHIM... by the resurrection from the dead”.

So, we should now be able to discern that when the MESSIAH said to Satan “thou shall not tempt YAHWEH thy ELOHIM”, HE was speaking of HIMSELF as “YAHWEH”. Paraphrasing, HE was saying “Satan, you know that “I AM” “YAHWEH”, it is written, thou shall not tempt ME”. Now how powerful is that revelation to each of us?

And as we continue to seek a better understanding of the phrase “the Lord” (G2962) in the New Covenant, our learning capacity should be elevated based on what we now know.

And as this testimony continues of Satan trying to tempt the MESSIAH, the MESSIAH adds greater foundation to what have we just learned.

- Mat 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; Mat 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Mat 4:10 Then saith YAHSHUA unto him, Get thee hence, Satan: for it is written, **Thou shalt worship YAHWEH thy ELOHIM**, and **him only shalt thou serve**.
- Luk 4:8 And **YAHSHUA answered and said unto him**, Get thee behind me, Satan: for it is written, **Thou shalt worship YAHWEH thy ELOHIM**, and him only shalt thou serve.

In both instances YAHSHUA was talking to Satan about worshipping “YAHWEH thy ELOHIM”. Notice the Old Covenant equivalent which provides the evidence.

- 1Sa 15:30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may **worship YAHWEH thy ELOHIM**.

Now let’s read another phrase which shoes how the MESSIAH at times responded to the Pharisees.

- Mat 22:37 YAHSHUA said unto him, **Thou shalt love YAHWEH thy ELOHIM with all thy heart, and with all thy soul, and with all thy mind**. Mat 22:38 This is the first and great commandment.
- Mar 12:30 And **thou shalt love YAHWEH thy ELOHIM with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength**: this *is* the first commandment.
- Luk 10:27 And he answering said, **Thou shalt love YAHWEH thy ELOHIM with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind**; and thy neighbour as thyself.

In each instance the MESSIAH was talking to the Pharisees about loving “YAHWEH thy ELOHIM with all thy heart”. Notice the Old Covenant equivalent evidence.

- Deu 6:5 And **thou shalt love YAHWEH thy ELOHIM with all thine heart, and with all thy soul, and with all thy might.**
- Deu 10:12 And now, **Israel, what doth YAHWEH thy ELOHIM require of thee, but to fear YAHWEH thy ELOHIM, to walk in all his ways, and to love him, and to serve YAHWEH thy ELOHIM with all thy heart and with all thy soul,**

In all 7 instances of the phrase “the Lord thy God” presented in the New Covenant, “the Lord” is the Greek word “kyrios” (G2962). In these instances, we see how that they all correspond to the Old Covenant phrase “YAHWEH thy ELOHIM”, which of course highlights the “ELOHIM of the COY”. So, in these instances G2962 should have been presented in the WOE as what we know beyond a shadow of doubt was the name of “YAHWEH”.

Let’s look a little further into this. There are other examples of the phrase “the Lord” that probably represent the name “YAHWEH”. For example:

- Mat 1:22 Now all this was done, that it might be fulfilled which was **spoken of YAHWEH by the prophet,** saying,
- Mat 2:15 And was there until the death of Herod: **that it might be fulfilled which was spoken of YAHWEH by the prophet,** saying, Out of Egypt have I called my son.
- Mat 3:3 For **this is he that was spoken of by the prophet Esaias,** saying, **The voice of one crying in the wilderness, Prepare ye the way of YAHWEH,** make his paths straight.
- Mat 5:33 Again, ye have heard that it hath been said by them of old time, **Thou shalt not forswear thyself, but shalt perform unto YAHWEH thine oaths:**

Each of these verses either refer to quotes or actually quote Old Covenant writings of the prophets where we can be assured that they each are speaking the name “YAHWEH”, H3068. Notice acts 2:34.

- Act 2:34 For David is not ascended into the heavens: but he saith himself, **YAHWEH said unto my ADON, Sit thou on my right hand**

We this to be true because of the original quote.

- Psa 110:1 A Psalm of David. **YAHWEH said unto my ADON, Sit thou at my right hand**, until I make thine enemies thy footstool.

However, knowing that the focus of the New Covenant now shifts to the name of the FATHER, “YAHSHUA” or “ADON” is probably the proper fit in many New Covenant texts.

- Mat 7:21 **Not every one that saith unto me, YAHSHUA**, YAHSHUA, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Mat 7:22 Many will say to me in that day, YAHSHUA, YAHSHUA, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

A worthy discussion might conclude that either “YAHWEH”, “YAHSHUA” or ADON fits here. Verse 21 refers to the “Kingdom of Heaven”, which is not found in the Old Covenant. Verse 22 refers to prophesying, casting out devils and doing many wonderful works in a particular name.

- 1Co 5:4 In the name of our ADONAY YAHSHUA HAMASHIYACH, when ye are gathered together, and my spirit, with the power of our ADONAY YAHSHUA HAMASHIYACH, 1Co 5:5 To deliver such an one unto Satan for the destruction of the flesh, **that the spirit may be saved in the day of the ADONAY YAHSHUA**.

The context of these two verses is obviously on the name in which New Covenant believers cry out in time of trouble. So, at the end of the day, the name “YAHSHUA” may cover each of these points perfectly.

Are we beginning to discern the WOE better based on what we have learned so far? In most instances the phrase “the Lord” represents either the name “YAHWEH” or “YAHSHUA”, depending on the context. However, there are instances when the context is not so much a name, but reverence to the subject.

Note the following verses.

- Mat 8:2 And, behold, there came a leper and worshipped him, saying, **Lord, if thou wilt, thou canst make me clean.**
- Mat 8:5 And when YAHSHUA was entered into Capernaum, there came unto him a centurion, beseeching him, Mat 8:6 And saying, **Lord, my servant lieth at home sick of the palsy, grievously tormented.**

Neither instance of “Lord” here appears to be that of a name, but rather “Master”. And we know that the consistent Hebrew word for Master is “ADON”. Let’s rephrase them properly to discern our thinking.

- Mat 8:2 And, behold, there came a leper and worshipped him, saying, ADON, if thou wilt, thou canst make me clean.
- Mat 8:5 And when YAHSHUA was entered into Capernaum, there came unto him a centurion, beseeching him, Mat 8:6 And saying, ADON, my servant lieth at home sick of the palsy, grievously tormented.

That fits much better don’t you think?

Let’s look at another phrase in which the apostles each used frequently. First, let’s remember our lesson from chapter 2. We noted how that the phrase “Lord GOD” where “GOD” was all caps was always translated from “ADONAY YAHWEH”. “GOD” (all caps) is H3069, and “Lord” H136. So, Genesis 15:2 should read as follows:

- Gen 15:2 And Abram said, ADONAY YAHWEH, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

This is consistent with all of the prophets of “YAHWEH”. The principle is that when we see “Lord” coupled with a name, it was translated from “ADONAY”. Do we find the same context in the New Covenant amongst the apostles of “YAHSHUA”? Let’s find out.

The phrase “Lord Jesus” or “the Lord Jesus” is found 118 times in the New Covenant as follows: the Apostle Paul (86 times), Acts of the Apostles (18 times), Peter (4 times), Yochanan (3 times), James (Ya’aqov) (2 times), and Jude (3 times) and Luke (1 time).

We see how popular this phrase was with the writers of the New Covenant, who primarily were the apostles of “YAHSHUA”. The prophets of “YAHWEH” used the phrase “the Lord GOD” which now know was “ADONAY YAHWEH” 302 times. So, let’s look at some of the 118 instances of this in the New Covenant.

- Act 15:11 But we believe that through the grace of ADONAY YAHSHUA HAMASHIYACH we shall be saved, even as they.

In this verse we see “the Lord” along with the name “YAHSHUA” and the title “HAMASHIYACH” which means the anointed one. Here “the Lord YAHSHUA” obviously corresponds to the New Covenant version of “the Lord GOD”. Knowing this, the New Covenant version of “ADONAY YAHWEH” should be “ADONAY YAHSHUA”.

- Rev 22:20 He which testifieth these things saith, Surely I come quickly. Amen. **Even so, come, ADONAY YAHSHUA.**

We saw this earlier in Yude 1:4 as well.

Another consideration for us is the translation that led to the word “Christ”. According to most studies the Greek word “Christ” or “Christos” means anointed one. The Hebrew word for anointed one begins with H4899, “mashiyach”. Note two examples of this in the Book of Daniel.

- Dan 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto **the Messiah the Prince** *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. Dan 9:26 And after threescore and two weeks shall **Messiah** be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Both instances of MESSIAH refer to “YAHSHUA” and are H4899 “mashiyach” meaning anointed. This word is used in the New Covenant as a title given only to “ADONAY YAHSHUA”, “the anointed one”. And as such is rendered “HAMASHIYACH”. With this understanding the following are rendered accordingly.

- Rom 1:7 To all that be in Rome, beloved of ELOHIM, called *to be* saints: Grace to you and peace from EL our Father, and **ADONAY YAHSHUA HAMASHIYACH**.
- 1Pe 1:3 **Blessed be the EL and Father of our ADONAY YAHSHUA HAMASHIYACH**, which according to his abundant mercy **hath begotten us again unto a lively hope by the resurrection of ADONAY YAHSHUA from the dead**,
- Jas 1:1 James, **a servant of ELOHIM and of ADONAY YAHSHUA HAMASHIYACH**, to the twelve tribes which are scattered abroad, greeting.

Now we have a little continuity to work with. When we see “the Lord” where the “L” is in caps, it most probably the name “YAHWEH”, “YAHSHUA”, or “ADON”. When we see the word “CHRIST”, it is “HAMASHIYACH”.

Conversely, when we see G2962 as “lord” (all lower caps), it is probably referring to someone other than “YAHSHUA” who is a sovereign or in fact in the English language, one’s lord or master. The first instance of this word establishes its tone and meaning.

- Mat 10:24 **The disciple is not above his master, nor the servant above his lord**.

The disciple is not above the master (G1320), nor is a servant above his lord (G2962) or sovereign. We see that master and lord are two separate Greek words and provide relevant contrasts. In such instances of G2962, no change appears necessary.

So, as we obviously discern that “the Lord” (G2962) is a name, it is “YAHWEH” (associated to the Old Covenant) or “YAHSHUA) (associated to the New Covenant. When “the Lord” (G2962) precedes a name, it is “ADONAY”. When simply used in reverence to “YAHSHUA”, it is “ADON”.

When in all lower caps G2962 is more than likely either master or sovereign, and as such the translation “lord” is appropriate.

Thus, we see that the protocols of the WOE exist in a consistent manner throughout both the Old and New Covenants. We simply must be willing to take vital steps backwards to clear our thinking to receive what the prophets and apostles of the WOE have consistently presented. This is how we must learn the precious truths given us in the WOE. The prophets of YAHWEH taught us the protocol, that is, if we are willing to see and accept it.

- Isa 28:13 But **the word of YAHWEH was unto them** precept upon precept, precept upon precept; line upon line, line upon line; **here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.**

I recently heard a very popular Hebrew Yisraelite pastor teach that this process results in the Lake of Fire. Does it? Why would this process result in eternal death, which is what the Lake of Fire represents? The WOE has been presented for the purpose of causing us to go and fall backwards, to break us, so that we can be snared and taken. Simple consider who is doing the breaking. And then consider who is snaring and taking us. Notice how the Prophet Yeremiyah teaches the same concept.

- Jer 1:10 See, **I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.**

The Prophet’s commission was to root out, pull down, destroy and throw down, so that he could build and plant. Those who are built and planted in the WOE are being snared and taken by YAHWEH and YAHSHUA, the ELOHIM of the COE.



## 6. Conclusion

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What is the significance or importance of the results of this study? Does it have any impact on one's spiritual salvation?

To answer these two questions, I want us to consider some amazing truths about the WOE. There can be no doubt that the word "God" has been used by the European translators to present 6 different Hebrew words and another Greek word. We now know that four of those Hebrew words are names. The other two, while not names, represent an understanding that is hidden by the single use of the English word "God".

Let me explain. "God" is either "ELOHIM" or "EL". These two Hebrew words carry very specific and important knowledge to the WOE, that the English word "God" does not teach nor adequately represent. "ELOHIM" is the family of omnipotent spirit deities responsible for the sole purpose of the WOE, the plan of spiritual salvation. It is also presented as a surname for one of these family members, such as "YAHWEH ELOHIM", which the translators presented as "the LORD God".

"ELOHIM" is presented in many instances when the spokesman of the family speaks for the family. "EL" is presented to showcase the spokesman for the family. It teaches believers of the power and authority in which this spokesperson speaks. Take the following verse.

- Gen 35:11 And **ELOHIM said unto him, I am EL SHADDAY**: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

The translators wrote "God" and "God Almighty" in their English translations. We should all easily discern that the use of the word "God" does not provide the same understanding that both "ELOHIM" and "EL" provide. The danger lies in the inaccurate portrayal of who and what both "ELOHIM" and "EL" truly are. By understanding and using this family name and title as given, we give reverence to this family as THEY have presented THEMSELVES, and what it represents to us as believers in THEIR word.

And the translation given to the specified names given to us by "ELOHIM" and "EL" actually has the potential to share the stage of those whom the given names represent with false "elohim" created by man all over this world.

The WOE clearly teaches that “YAHWEH ELOHIM” was jealous and protective of HIS name. As we study the WOE, the phrase “my name” appears 122 times in the WOE. In all but two instances, this phrase refers to only three different names; “YAHWEH”, “YISRAEL” or “YAHSHUA”. What is of the utmost importance is that each of these names are applicable to either the same omnipotent spirit being who is the primary focus of the entire WOE, or, the one omnipotent spirit in whose name HE came in and gave all glory to.

And then ask yourselves this question. Can the translated phrase “the LORD” provide this understanding? The answer is no, that is, if we are being upright and honest with ourselves.

Let’s examine a few of the instances of this phrase “my name”.

- Jer 16:21 Therefore, behold, I will this once cause them to know, **I will cause them to know mine hand and my might; and they shall know that my name is YAHWEH.**

It shouldn’t be a secret amongst true believers that YAHWEH wanted to make HIS name known.

- Mal 1:11 For **from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith YAHWEH of hosts.**

This verse refers to the millennial reign in which YAHWEH shall be King over all the earth.

- Mal 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, **saith YAHWEH of hosts,** that it shall leave them neither root nor branch. Mal 4:2 **But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;** and ye shall go forth, and grow up as calves of the stall. Mal 4:3 And **ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith YAHWEH of hosts.**

- Mal 4:4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments. Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful **day of YAHWEH**: Mal 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Just as the millennial reign shall begin, the dreadful Day of YAHWEH shall come upon the earth. YAHWEH's name shall be feared by many.

- Mat 18:20 For **where two or three are gathered together in my name**, there am I in the midst of them.

We must know HIS name first in order for HIM to be in our midst. There are so many other scriptures that teach us the importance of the names of the members of the family of ELOHIM. These names disassociate them with all other false gods and their names. However, we can only understand this if we follow the guidance of the Apostle Paul.

- 2Ti 2:15 **Study to shew thyself approved unto ELOHIM, a workman that needeth not to be ashamed, rightly dividing the word of truth.**

As we conclude this article, I am repeating it. The word study is translated from the Greek word “spoudazo”, which means to endeavor, give diligence, labor, and or study. What it does not mean is to simply read or even to simply accept another man's rendering of a concept without due skepticism and discernment.

As we look at this verse, it is implicit that if we do not study, or endeavor, or give diligence, or labor, we should be ashamed. It is also implicit that if we have not endeavored, given due diligence to, or labored, we cannot have rightly divided the word of truth, which is the WOE. It is also implicit that if we have not endeavored, gave due diligence to, or labored, we probably are not “approved unto ELOHIM”.

Some may take issue with these comments. And yet I ask that we all pay attention to what we are reading, for these are not my words, but the words of the writer responsible for 14 of the 23 Books of the New Covenant.

The prophets of the COY were led by “YAHWEH” and “the angel of YAHWEH”. The apostles were led by “YAHSHUA” (the SON) and “the angel of YAHSHUA” (the FATHER). We know that “YAHWEH”, the “EL SHADDAY” of the COY gave up HIS glory to become “YAHSHUA HAMASHIYACH”. We know that “YAHSHUA HAMASHIYACH” died and was resurrected to become the “FIRST FRUITS” of man who shall enter into the Kingdom of ELOHIM. We know that now, as “FIRST FRUITS”, “YAHSHUA” has now returned to HIS former glory as “YAHWEH ELOHIM”.

As “YAHSHUA HAMASHIYACH”, HE said the following to HIS disciples.

- Mat 13:10 And **the disciples came, and said unto him, Why speakest thou unto them in parables?** Mat 13:11 **He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.** Mat 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Mat 13:13 **Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.**

The apostles walked with and were taught directly by “YAHSHUA HAMASHIYACH”, who was “YAHWEH ELOHIM” in the flesh. This they knew. As such, the truth was given to them because they believed in HIM, and in HIS name.

- Mat 16:15 He saith unto them, But whom say ye that I am? Mat 16:16 And Simon Peter answered and said, Thou art HAMASHIYACH, the SON of the living ELOHIM.

“YAHSHUA HAMASHIYACH” was their “Comforter” guiding them in all truth while HE was with them. It was given to them to know the truth, recognizing that there is but one truth, as given to them by ELOHIM, now in the form of “YAHSHUA HAMASHIYACH”.

- Mat 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

When “YAHSHUA HAMASHIYACH” was “YAHWEH ELOHIM” HE had made a covenant with the COY. Look at HIS words given to Moses to give to the COY.

- Exo 19:5 Now therefore, **if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people:** for all the earth *is* mine: Exo 19:6 **And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.**

We know that this covenant came with the promise of the land of Canaan. And as we must also importantly discern, any covenant with ELOHIM is established based on our obedience to ELOHIM’s commandments.

Earlier we read Yochanan 14:15 and 16 how that during HIS final Passover on the earth, “YAHSHUA” told those men who became HIS apostles that **“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter,** that he may abide with you forever.”

If we are discerning these words, this is a covenant between “YAHSHUA HAMASHIYACH”, HIS disciples, and by extension, each of us who love HIM and choose to keep HIS commandments. For loving and keeping the commandments of “YAHSHUA HAMASHIYACH” the disciples were promised “another Comforter” whom HE later described as follows.

- Joh 15:26 But **when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth,** which proceedeth from the Father, **he shall testify of me:** Joh 15:27 And ye also shall bear witness, because ye have been with me from the beginning.

This other Comforter is called “the Spirit of Truth”.

- Joh 16:13 Howbeit **when he, the Spirit of truth, is come, he will guide you into all truth:** for he shall not speak of himself; but **whatsoever he shall hear, that shall he speak: and he will shew you things to come.** Joh 16:14 **He shall glorify me: for he shall receive of mine, and shall shew it unto you.**

- Joh 16:15 All things that the Father hath are mine: therefore said I, that **he shall take of mine, and shall shew it unto you.**

Here “YAHSHUA HAMASHIYACH” teaches the disciples, and now us, the commission of this “Spirit of Truth”, which is the guide them into all truth that this Spirit hears, and then speaks to the disciples and all who love and keep the commandments of “YAHSHUA HAMASHIYACH”. This is our covenant as well, if we have been baptized in the name of “YAHSHUA HAMASHIYACH” and have partaken of HIS blood through keeping HIS Passover.

In concluding this article, I have presented a lot of scriptures along with various sources of other documentation used to present the information that exists that teach us a story about the words “GOD”, “God”, “the LORD”, “the Lord” and “lord”. What this information and the Hebraic influence of the WOE taught I was not quite prepared for.

For quite some time I had known that the phrase “the LORD” was probably the name “YAHWEH”. And yet I had not discerned its prevalence. Until this article, I personally did not know that the name of the ELOHIM of the COY had been changed by the European translators of the various English Bibles over 7,000 times. This is significant because there are ample source documents that strongly suggest that these translators were aware of the true name of “YAHWEH”.

In the Old Covenant, H430, “God”, is “ELOHIM”, the family of omnipotent deities responsible for the plan of salvation. H410 is “EL”, a single omnipotent spirit being. H3068 and H3069, translated as “the LORD” and “GOD”, respectively, are both “YAHWEH”. H3050 is “YAH”, and always associated with “YAHWEH”.

In the New Covenant, G2962, the Lord” is generally associated with either the name “YAHWEH”, or the FATHER’s name “YAHSHUA”. It can also be master or lord, depending on the context. When quoting the prophets, it is either “YAHWEH” and/or “ADONAY”.

These are the most prominent examples of translations “God”, “GOD”, “the LORD” and “the Lord” throughout the WOE.

What I pray this article has shown each of us is that whether we are reading the Books of the Old Covenant prophets, or the New Covenant apostles, one thing is consistent. There is reverence given to the names given to the only family whom “YAHWEH ELOHIM” knew, the COY.

We read Amos 3:1 – 3 in the Introduction and learned how that “YAHWEH” spoke against the COY, “the whole family HE brought up from the land of Egypt” by saying to them “**You only have I known of all the families of the earth: therefore I will punish you for all your iniquities**”, before asking them “**Can two walk together, except they be agreed?**”

What is hidden in the mentality of most in modernity is that this relationship is key to the overall discernment of how the omnipotent family of “ELOHIM” has presented THEMSELVES to mankind. Both the prophets and the apostles were members of the COY. They were led by “YAHWEH ELOHIM” and “YAHSHUA HAMASHIYACH”, who were one and the same.

Earlier, we read the circumstances of how “YAHSHUA HAMASHIYACH” came into this world. As we close let us read Yochanan’s words again.

- Joh 1:10 **He was in the world, and the world was made by him**, and the world knew him not. Joh 1:11 **He came unto his own, and his own received him not.**

The “WORD” came unto HIS own. HE had been metaphorically born into the COY, who received HIM not.

- Joh 1:12 But **as many as received him, to them gave he power to become the sons of ELOHIM, even to them that believe on his name:**

Notice how that these words represent a covenant relationship. For receiving the WORD, and, for believing on HIS name, we are all given the power to become the sons of omnipotent family of ELOHIM.

Now consider this, how can we truly enter into a covenant relationship with the omnipotent spirit family of ELOHIM if we don’t even know the WORD’s name?

Of all things, we must now know beyond a shadow of doubt that the names given to mankind by “ELOHIM” were not and are not European or any other culture. They were and are Hebrew.

- Zec 14:7 But it shall be one day which shall be known to YAHWEH, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. Zec 14:8 And **it shall be in that day, that living waters shall go out from Jerusalem**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. Zec 14:9 And **YAHWEH shall be king over all the earth: in that day shall there be one YAHWEH, and his name one.**

The Prophet Zechariyah writes about the Kingdom of ELOHIM, when “YAHWEH” shall return to reign on this earth and once again “shall be King over all the earth”. HIS name also shall be “one”. This is the reverence that is clearly established in HIS name, “YAHWEH”.

When “YAHWEH” came unto HIS own, the COY, HE was given another name, which was above all names. This was the name of the FATHER. Is the FATHER’s name to be given any less reverence than the name “YAHWEH”? We know that the answer is an unwavering NO!

And now, we know that the FATHER’s name was “YAHSHUA”; “YAH is salvation”.

Now that the name of the “ELOHIM of Yisrael” has our attention, we can bridge whatever gaps remain in our understanding of the words “God/GOD”, “the LORD and “the Lord”.

We know that “God” is either “ELOHIM” or “EL”. We know that “the LORD”, H3068, is the name “YAHWEH”. We know that each instance of the Hebrew word “EL” in the Old Covenant is also linked to “YAHWEH”. We know that “GOD” (all caps) is also the name “YAHWEH”. Thus, we now know that “the LORD”, “GOD” and “EL” are all directly linked to “YAHWEH”. We also know that “YAHWEH” is often presented by the prophets of the COY by the name of “YAHWEH ELOHIM”. And finally, we know that “YAHWEH ELOHIM” is the “ELOHIM” of the COY.



And as a result of this knowledge, we now know the importance of the knowledge of the name of “YAHWEH”.

And finally, we now know that “YAHWEH ELOHIM” came in the name of HIS FATHER, “YAHSHUA”. HE was known as “YAHSHUA HAMASHIYACH” to the Hebrew writers of the New Covenant.

I pray that the contents of this article shall become a blessing unto all who shall read it with the mindset of discernment, diligence and endeavorance.

SHALOM, in the precious name of “YAHSHUA HAMASHIYACH”!!!