

What Did You Say Your Name Was?

“...and you shall be calling His name YESHUA...”

(Matthew 1:21)

I love it when our Father speaks, don't you? Instances of Him speaking to men and women occur throughout the scriptures, sometimes directly and audibly, sometimes through messengers (i.e., “*angels*” or prophets), and sometimes through a dream or vision. The one commonality is that everyone to whom the Father spoke knew it was His voice and understood the message. Our Father has the most wonderfully clear (sometimes fearfully clear), unmistakable voice.

I heard my Father's voice one morning, in that just barely conscious state between waking and sleeping, when He said, “*I've let this go long enough. Restore My Son's Name.*”

You might wonder, “What's the problem? Everyone knows His Son's name is *Jesus*! Oh, maybe He means His Son's *reputation.*” When God speaks to you, whether His voice is gentle or firm, affectionate or stern, there's no mistaking His subject, His meaning, or His direction. I knew what my Father meant by His instruction, “*Restore My Son's Name.*”

It is simply common courtesy to call someone by his or her right name. If your son's name were *Benjamin*, you might not like hearing people call him *Jack*, and He probably wouldn't appreciate it either. Even if Benjamin lived in another country, his name might sound different, but people would make every effort to pronounce it correctly. They would at least call him by a name that meant the same thing in their language. We consider it impolite and even disrespectful to change someone's name arbitrarily; yet that is exactly what the men who translated the scriptures did to “**the name that is above every name**” (Philippians 2:9).

The name, *Jesus*, is supposedly a Greek translation of the Hebrew name, *Joshua* or *Jehoshua* (Thayer). The Concordant Literal version's Keyword Concordance disagrees, however. *Jesus* – “*ee-eh-sous*” in Greek – has no particular meaning; it is little more than a Greek “sound-alike” of His proper Hebrew name, “**Yeshua**” (some authorities spell His name, *Yohoshua* or *Yahushua*, but more agree on *Yeshua* than any of the others).

Hebrew names carry important meanings. **Yeshua** means, literally “*Yah saves,*” or, as Thayer and Gesenius state, “*Jehovah [more properly, YHVH, or YahHoVeH] is salvation.*” The Apostles, **Yeshua's** family and Hebrew brethren most certainly spoke and wrote His name properly; even Pontius Pilate and the religious authorities who clamored for His crucifixion knew His name. If the Greek translators had been true stewards of **Yeshua's** name, they would have translated it as something like “*Theos-sozo*” (“*God saves*”) or “*Kyrios-sozo*” (“*Lord saves*”).

The point is that **Yeshua's** name was arbitrarily and unnecessarily altered as the New Testament writings were compiled and translated. The insidious effect of changing the Hebrew **Yeshua** to the Greek *Jesus* has been to obscure the meaning and undermined the power of His name. The significance of **Yeshua's** name and the importance of using it properly is obvious, given His commission from the Father to be the Savior of mankind.

“... this truly is the Saviour of the world, the Messiah.” (John 4:42)

“And we have gazed upon Him, and are testifying that the Father has dispatched the Son, the Saviour of the world.” (1 John 4:14)

Why should **Yeshua** have been called a name other than the one His Father gave Him? It seems absurd to have to consider the question, let alone answer it, because the Father was abundantly clear about His Son's name:

“Now she shall be bringing forth a Son, and you shall be calling His name Yeshua, for He shall be saving His people from their sins.” (Matthew 1:21)

“And the messenger said to her, ‘Fear not, Miriam, for you found favor with God. And lo! you shall be conceiving and be pregnant and be bringing forth a Son, and you shall be calling His name Yeshua.’” (Luke 1:28-31)

We quickly discover how serious a matter **Yeshua's** name is when we grasp the power it conveys:

“He who is believing in Him is not being judged; yet he who is not believing has been judged already, for he has not believed in the name of the only-begotten Son of God.” (John 3:18)

The Apostle Peter knew Whose name had the power to heal a lame man:

“Yet Peter said, ‘Silver and gold I do not possess; yet what I have, this I am giving to you. In the name of Yeshua HaMashiach [the Messiah], the Nazarene, walk!... And in the faith of His name, His name gives stability to this man whom you are beholding, with whom, also, you are acquainted, and the faith which is through Him, gives him this unimpaired soundness in front of you all.’” (Acts 3:6, 16)

Let's also address **Yeshua's** title, **“HaMashiach,”** which means **“the Messiah”** in Hebrew, or **“the anointed”** (I found two other transliterations: *Mashiyach*, and *Moshiach*). We are most familiar with the word, **“Christ,”** from the Greek word, *Christos*, which also means *anointed*. Nothing is wrong with the Greek word, **Christ**, but pairing His Hebrew name, **Yeshua**, with a Greek title, **Christ**, looks and sounds awkward. Therefore, for the sake of restoring His name in

its full authority and power, in this book's text and scripture quotations, His name will appear as **Yeshua**, and when His name and title are paired, they will appear as **"Yeshua the Messiah"** or **"the Messiah Yeshua."**

When traditions of men disrespect and dishonor the One Who gave His life that we might live in Him, it behooves us, now that we know better, to replace those traditions with ones that honor and respect the Son of God. It's time to restore the name of **Yeshua the Messiah**, the Lord we purport to love and serve.

I believe that when you and I call our Lord by His right name, we will discover what Peter declared 2,000 years ago: **"the faith of His name, His name gives stability... and the faith which is through Him, gives...unimpaired soundness..."** (Acts 3:16).

We will find **"stability"** and **"unimpaired soundness"** – healing and rest for our bodies, souls, and spirits – in the faith and power of His name.

His name is **Yeshua**.



When my Father awakened me with His instruction to restore His Son's name, I wondered why He wasn't concerned about restoring His *own* name, to whom individuals have called since as early as *Genesis 4:26*.

...He [Seth's son and Adam's grandson, Enosh] called on the Name of Yahweh.

I have no doubt that my Father knew that His instruction to restore His Son's name would lead me to addressing His, because the Son's name derives from the Father's, and the significance of the Son's proper name is only possible to grasp by knowing the Father's. I am equally certain that the Father knew what a daunting task it would be to carry out His instruction, since most of the references I found conflicted with one another.

The Father has placed paramount importance on His name and the power it embodies. The credibility and fulfillment of all scripture hinges on its authority. King David recognized that the Father's reputation and character rest in the supremacy of His name, and he articulated all this simply and elegantly in 10 words. I encourage you to read the following quote several times slowly, emphasizing a different word each time, considering the significance of each word, carefully chosen for its import, and allowing your heart and spirit to discover the Father's.

...You have magnified Your Name, Your promise [saying, or declaration], over all else. (Psalm 138:2)

The Father's name has been shortened to *God* for so long that many don't know what He called Himself when Moses asked Him during their first meeting.

Now Moses said to the One, Elohim: Behold! When I am coming to the sons of Israel, and I say to them, The Elohim of your fathers, He sends me to you, then they will say to me, What about His Name? What shall I say to them?

Then Elohim spoke to Moses: I shall come to be just as I am coming to be. And He said: Thus shall you say to the sons of Israel, I-Shall-Come-to-Be, He has sent me to you. And Elohim said further to Moses: Thus shall you say to the sons of Israel, Yahweh, the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob, He has sent me to you.

This is My Name for the eon,

And this the Remembrance of Me

for generation after generation. (Exodus 3:13-15)

Moses asked essentially, "*What's Your name?*" and the Father answered with a name that conveys eternity and deity. "**I-Shall-Come-to-Be,**" is the four Hebrew letters, **YHVH** (*Yud, Heh, Vav, Heh* – transliterations vary from one authority to another), which sounds like, "**YahHoVeH,**" or "**Yahweh.**" Below are a few versions of the Father's introduction from *Exodus 3:14*:

I shall come to be just as I am coming to be." (CLV)

I Am Who I Am. (ESV, NASB, NIV, NRSV)

I Am Who I Am and What I Am, and I Will Be What I Will Be. (AMP)

The Concordant Literal printed text shows that **Yahweh** (spelled there, "**leue**") means "*will-be-ing-was.*" In a word, the Father told Moses, "*I'm the One; I was here before, I'm here now, and I'll always be here.*" The Father's name conveys its meaning simply as "*always existing.*" **YHVH**, also known as "*the tetragrammaton*" (four-letter writing), has been deemed by Hebrews for centuries as too holy to be spoken, except by the High Priest and then only in the Temple's Most Holy Place. The name, "**Adonai**" – ("*my Lord,*" i.e., "*master*"), was adopted to avoid pronouncing The Father's personal name in any way that could be construed as empty, and thereby risk judgment. To this day, instead of the Father's personal name being spoken in Jewish worship or conversation, people use **Adonai**.

Given the highest esteem in which He holds His name...

This is My Name for the eon,

And this the Remembrance of Me

for generation after generation. (Exodus 3:15)

...we can understand the Father's directive given to Moses on behalf of the nation of Israel, among the 10 "*instructions*" or "*words*."

You shall not take up the Name of Yahweh your Elohim for futility, for Yahweh shall not hold innocent him who takes up His Name for futility. (Exodus 20:7)

While we may respect the Jewish religious custom of not speaking the Father's name, He only instructed His people not to use it "**for futility.**" In Hebrew, "**Futility**" means, in part, "*emptiness [of speech], vanity, falsehood, worthlessness [of conduct]*" (Gesenius). Using the Father's name flippantly would clearly be disrespectful and dishonoring, even more than changing **Yeshua's** name to Jesus. It seems to me, however that the Father *wants* us to know and *call* on His name, to give proper "**Remembrance of Me for generation after generation**" (Exodus 3:15); otherwise, why give it at all?

The Father is referred to throughout the scriptures by the Hebrew designation, "**El**" ("*Mighty,*" "*Great,*" or "*Powerful*"), or "**Elohim**" (same title as a plural noun).

In a beginning Elohim created the heavens and the earth. (Genesis 1:1)

**Blessed be Abram by El Supreme,
Owner of the heavens and the earth.**

And blessed be El Supreme,

Who has awarded your foes in to your hand. (Genesis 14:19-20)

I am the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob. Now Moses concealed his face, for he feared to look toward the One, Elohim. (Exodus 3:6)

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The journey from the **Elohim** becoming **Adonai**, which became *Kyrios* or *Theos*, in Greek (respectively, "*Lord*" or "*God*"), and eventually being reduced simply to *God*, is long and complicated. Briefly, it appears that an Old Teutonic or Proto-Germanic word *gudo*, i.e., "*what is invoked*" or "*what is worshipped by sacrifice*," sounds like the German word for *good*, and was a general term applied to any *god* worshipped, or any name that people invoked. The term *God* made its way through perhaps more than 5,000 years of pagan language evolution into English use and into our Bibles today. Whatever its origin, *God* is not a word that ever appeared in the originally penned scriptures, so we will invest no more energy in it here.

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Yeshua established a new relationship with the **EI** as **“Father.”** Throughout the gospel accounts, Yeshua referred to **“the Father,” “my Father,” “your Father,”** and **“our Father.”**

Now, concerning that day and hour no one is aware, neither the messengers of the heavens, nor the Son; except the Father only. (Matthew 24:36)

All was given up to Me by My Father. (Matthew 11:27)

Love your enemies, and pray for those who are persecuting you, so that you may become sons of your Father Who is in the heavens... (Matthew 5:44-45)

Thus, then, you be praying: “Our Father Who art in the heavens, hallowed be Thy name.” (Matthew 6:9)

This was unheard of in Israel, who thought of only Abraham or one of the patriarchs, and even their former king, David, as their father.

Our father is Abraham. (John 8:39)

Not greater are you than our father Jacob... (John 4:23)

And blessed be the coming kingdom of our father David in the name of the Lord!
(Mark 11:10)

Israel’s only relationship with their **Elohim** – a fearful one at that – was as *Lord* and *Master*, **Adonai**. **Yeshua’s** identification with the **Elohim** as **Father** was unprecedented, as was His identification as **“the Son of the living Elohim”** (Matthew 16:16). Even Moses and David, two of the most significant and beloved men of Israel were known only as *servants* of **Adonai**.

Remember the law of Moses, My servant... (Malachi 4:4)

By the hand of My servant David I shall save My people Israel... (2 Samuel 3:18)

The Father Himself addressed His Son and confirmed their relationship publicly.

And it occurred in those days that Yeshua came from Nazareth of Galilee, and is baptized in the Jordan by John. And straightway, stepping up out of the water, He perceived the heavens rent, and the spirit, as a dove, descending and remaining on Him. And a voice came out of the heavens, “Thou art My Son, the Beloved; in Thee I delight.” (Mark 1:9-11)

And a voice came out of the cloud, saying, “This is My Son, the Beloved. Hear Him!”
(Mark 9:7)

Yeshua’s relationship with His **Father** made the Jewish religious authorities furious to the point that they insisted on His execution.

...the chief priest said to Him, "I exorcise you by the living Elohim that you may tell us if you are the Messiah, the Son of the Elohim."

Saying to him is Yeshua, "You say it! Moreover, I am saying to you, Henceforth you shall be seeing the Son of Mankind sitting at the right hand of power and coming on the clouds of heaven."

Then the chief priest tears his garments, saying that "He blasphemes!" (Matthew 26:63-65)

The only occasion when **Yeshua** called out to the Father by the Hebrew title, "**EI**," was when **Yeshua** was dying:

"Eloi! Eloi! Lema sabachthani?" that is, "My EI! My EI! Why didst Thou forsake Me?"
(Matthew 27:46)

Yeshua always spoke of and to His **Father**. He invited us to do the same. When asked how we should pray, He answered this way:

Now you, whenever you may be praying, enter into your storeroom, and, locking your door, pray to your Father Who is in hiding, and your Father, Who is observing in hiding, will be paying you. Now, in praying, you should not use useless repetitions even as those of the nations. For they are supposing that they will be hearkened to in their loquacity. Do not, then, be like them, for aware is the Elohim, your Father, of what you have need before you request Him.

Thus, then, you be praying: "Our Father Who art in the heavens, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, on earth also. Our bread, our dole, be giving us today. And remit to us our debts, as we also remit those of our debtors. And mayest Thou not be bringing us into trial, but rescue us from the wicked." (Matthew 6:6-13)

"**Our Father**" knows all our weaknesses and strengths better than we, and He knows how hard it has been for my Greek-Anglo-Saxon, Christianity-influenced mind to recognize, let alone address, *Jesus* as **Yeshua**, and *God* as **YahHoVeH**. *Jesus* and *God* were simpler; never mind that they are the *wrong names*, virtually devoid of meaning and, therefore, of power.

In the midst of all the complexities we've just investigated, **Yeshua's** illustration using a child is most comforting:

Now in that hour the disciples came to Yeshua, saying, "Who, consequently, is greatest in the kingdom of the heavens?" And, calling a little child to Him, He stands it in their midst, and said, "Verily, I am saying to you, If you should not be turning and becoming as little children, you may by no means be entering into the kingdom

of the heavens. Who, then, will be humbling himself as this little child, he is the greatest in the kingdom of the heavens. And whosoever should be receiving one such little child in My name is receiving Me. Yet whoever should be snaring one of these little ones who is believing in Me, it is expedient for him that a millstone requiring an ass to turn it may be hanged about his neck, and he should be sunk in the open ocean.” (Matthew 18:1-6)

We need have no fear today, in **the Messiah**, for we are **“beloved children”** (Ephesians 5:1). When we empty ourselves of our so-called educated, prudent, or **“wise”** adult minds, and take the position of a pure and innocent a child, our Father invites us to run happily to Him as He welcomes our enthusiastic and adoring exclamations, **“Papa,” “Daddy!”** In the tender embrace of our Father’s arms He holds us close and safe. Seated next to Him is our elder Brother, **Yeshua**, the **“Firstborn among many brethren”** (Romans 8:29). He was the first to call **the Elohim “Father,”** and He made that blessed relationship possible for us.

For myself, I love relating to my Father in the same respectful and affectionate way that **Yeshua, “the beloved,”** did (Mark 1:11). How do you enjoy relating to your **“Heavenly Father”** most? I would suggest that your level of intimacy with Him – How *real* He is to you – will determine the name by which you know Him (Matthew 5:48).



My wife and I grew up with loving dads, so we readily embrace **Elohim** as our **Father**, and relish in His love and affection. The same cannot be said for many more than the statistics show, for whom the image of **“Father”** has been distorted or utterly destroyed, through physical, emotional, or sexual abuse. For these children of **Elohim**, it may be difficult, if not impossible, to relate to Him as **Father**. Chapter Five, *Who’s in Charge Here?*, may offer some help, but the following is an offering from my wife and a sister in Yeshua after reviewing this chapter.

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From a sister in Yeshua:

“How generous is The Lord to offer those of us with hardened fathers to see Him as a loving parent without any attachment to a word void of substance in our experience.”

From my wife, Barbara:

As we say, My Father, for so many children, that does not evoke a good thought or memory, because they have not had Godly fathers to whatever degree that may be. My prayer is that the Father manifest His Glory so strongly that all those memories and past

associations are totally removed as He puts His big arms around His children and brings them into His heart.

The Apostle Paul said, **“Yet where sin increases, grace superexceeds”** (Romans 5:20). I is going to take such a move of God to transform this world before Yeshua’s feet touch the Mount (*Revelation 14:1*). I thank Him for preparing everything now to bring the anointing that breaks the yokes, where YaHoVeH will set His children free and draw them into His heart.

Father, we come in the name of Your Son, Yeshua. You know Your sovereign plan in everyone’s life, as you declared in *Psalms 139:16*:

**And my days, all of them were written on your scroll;
The days, they were formed when there was not one of them.**

You know what You had planned; You know what each of your creation needed to be what You’ve called them to be. I’m not second-guessing Your plan or the path on which You have taken each of Your children; but, Father, I am crying out for Your mercy and Your grace, that Your Glory come down, that You manifest Your presence, and remove the former to put in place the latter. Remove the former associations with fathers or dads, or whatever they were called in each person’s life, because we all have one, and some have good memories and some don’t. Lord, those who need healing, I ask You to heal them. Manifest Your presence in each of their lives. Wrap them up in yourself; put Your big arms around them, Father, Abba, Daddy. Hold them into Yourself and redefine what *Father* means: it’s YOU! It’s about You.

Where any of us have had judgment against our fathers, our biological dads...we don’t know what makes people do what they do, but I proclaim all pardon. You said whose sins we forgive You forgive, so I proclaim all pardon for *anyone’s* sins, because if we don’t forgive we can’t be forgiven.

For if you should be forgiving men their offenses, your heavenly Father also will be forgiving you. Yet if you should not be forgiving men their offenses, neither will your Father be forgiving your offenses. (Matthew 6:14-15)

Father You know we’ve all sinned and fallen short of your glory (*Romans 3:23*); so as we come into that place with You, I ask You to let Your Glory fall, bringing all Your children to Yourself. I thank You for Your strategy for the victory in everyone’s life, that we get beyond anything that has happened in an earthly, fleshly realm, and come into Your presence where You make all things new.

Yet if anyone is in Christ, there is a new creation: the primitive passed by. Lo! there has come new! (2 Corinthians 5:17)

Seal this word, Father, I pray, in the name of Your Son, Yeshua.

Amen.

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For the intro:

In this new edition of ***Go GOD!***, I wrestled with whether to change the title after adding an entire chapter, addressing His Name and the Son's name. Perhaps the reason I was not released in my spirit to do so is that the vast majority of readers or potential readers are more familiar, and therefore more comfortable, with *God* than they are with *Father*. My prayer is that, before reaching the end of this book, readers will come to know the Father as intimately as did the first and only-begotten son. Both of their names may be unfamiliar to you, but I pray you will move through any resistance you may feel, and honor Him by restoring them in your mind, heart, and even in your conversation.

I find it virtually inconceivable, since taking up the matter of the names of the Father and the Son, to consider using them flippantly, or "*in vain*" in any way. Somehow, knowing their proper, personal names automatically commands my reverence and respect. In any case, you won't find the word *God* in the text; instead, you'll discover *the Father*. That's Who He is to us, His sons and daughters in *Yeshua The Messiah* (i.e., "*Jesus Christ*"), and how He invites us to know Him.