

# PARABLES

Bringing Hidden Things to Light



Psalms 78:2-4

I will open my mouth in a parable, I will utter dark sayings of old... We will not conceal them.

## Parables Bookshelf - Series 1.18.4

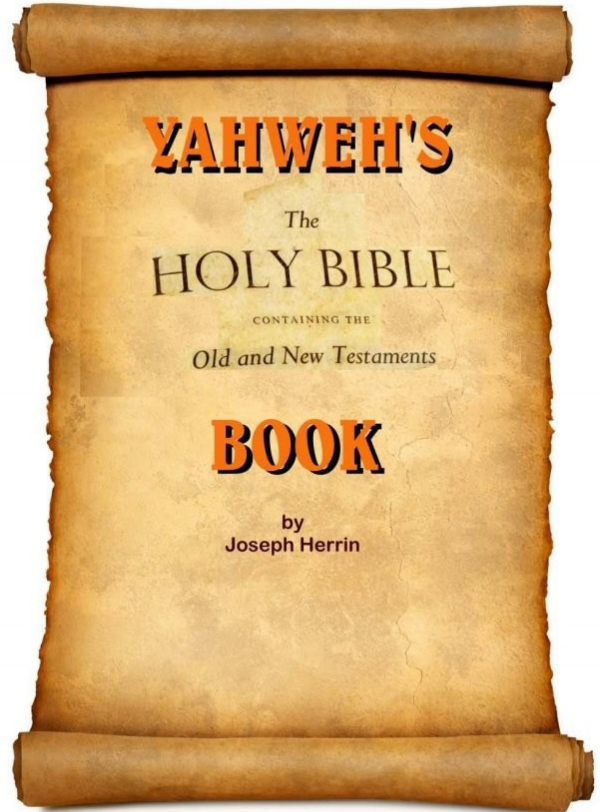
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This edition of the Parables Bookshelf Newsletter series continues the writing *Yahweh's Book*. In this newsletter we will explore the subject of how the Bible came to be arranged and divided into chapters and verses, for this was not its form from the beginning.

In addition to this, we will look at the significant problem of how Bible translators have followed very confused and inconsistent practices when providing the names for people and places in the Bible.

May you be blessed with peace and understanding as your read.

Joseph Herrin



### Food for Thought

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*"Some people like to read so many [Bible] chapters every day. I would not dissuade them from the practice, but I would rather lay my soul asoak in half a dozen verses all day than rinse my hand in several chapters. Oh, to be bathed in a text of Scripture, and to let it be sucked up in your very soul, till it saturates your heart!"*

Charles Haddon Spurgeon

### Scripture Memory

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Isaiah 40:8

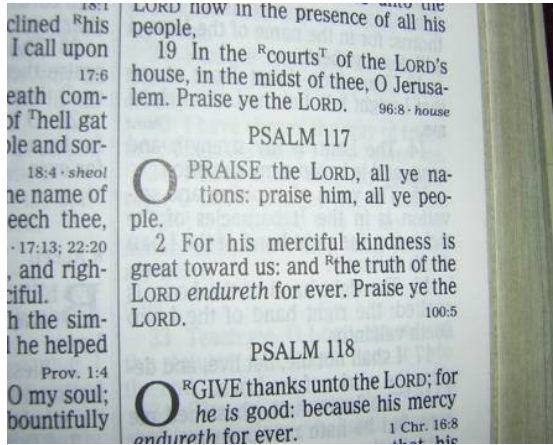
The grass withers, the flower fades, but the word of our God stands forever.

#### Parables Newsletter

- Series 1.18.4
- *Yahweh's Book*
- Chapters 7-8

# Yahweh's Book

## Chapter and Verse



### Psalm 117 - Middle Chapter of the Bible

I have observed that Christians are often provoked at the suggestion that their Bible contains errors. These same Christians are seldom offended to hear it said that there exists errors and false doctrines among the people who comprise the body of Christ. Most will heartily agree that Christians are subject to many fallacies, false beliefs, and sinful behavior. It is quite easy to see the error in someone else's church, though Christians often fail to discern the pervasiveness of error in their own.

If Yahweh's Holy Spirit indwells man, yet Christian men are leavened with sin and error, then it follows logically that the Bible which has been delivered to these same frail and faulty men to be safe-guarded, copied, translated, and interpreted to others, also contains leaven among the pure wheat of the Word of God. Men have not done such a stellar job in purifying themselves that they might be pure channels for the Spirit of Christ to flow through, nor have they done a very good job of preserving the original purity of the Scriptures as they were first delivered to holy men of old.

It must be stated, however, that as sinful men pose no threat to the ultimate triumph of Christ and His

elect, so too a Bible that has been corrupted through years of human tampering presents no insurmountable obstacle to faith or the apprehension of truth. A sister in Christ, having read the previous chapter, wrote to me and declared that she felt that her faith was being upset by what was shared about the profuse and profound errors throughout the Scriptures. I believe her reaction is not uncommon. Many feel that their faith would be threatened if they cannot declare with confidence that the Bible they read is inerrant.

Fearing that faith is threatened by a flawed Biblical text today reveals a misunderstanding of the vital and central role of the Holy Spirit in the life of the Christian. Many Christians have substituted the Bible for the role of the Holy Spirit. The Bible is not up to the task. A Christian's faith, walk, and spiritual understanding are firmly rooted and grounded in the presence and activity of the Holy Spirit in their life. Consider the following words of Yahshua.

John 16:7-13

"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you... I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth..."

Note that Yahshua does not say that upon His departure He will send them a flawless text of the Scriptures. Neither does He suggest that the Bible will lead them into all truth. These activities belong to the Holy Spirit. As the prophets have testified, "and they all shall be taught of God." This truth the apostle John affirms.

## Parables Bookshelf

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I John 2:27

And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

Have you ever been sitting in a church service, or Bible study, and heard someone proclaim something that in your spirit you sensed was not right? You may not be immediately able to refute the error you have heard, but because you are sensitive to the voice of the Spirit as you listen to others speak, you have a sense of truth and error. You may be prompted to go home and look further into some claim that you heard spoken to see if there is validity to it.

As the Holy Spirit is able to make us sensitive to error in the spoken word, He is also capable of disclosing to us error in the written word. Even as a pastor, whose mind has been corrupted by false doctrines and errant beliefs, presents no insolvable roadblock to faith, so too we find that the errors present in our Bibles today may be overcome as we invite Yahweh to lead us into all truth, and to disclose to us error when we encounter it.

As I shared in the preceding chapter, the ultimate environment to stimulate spiritual growth is one in which believers are made to struggle. If truth came too easily to us, we would not learn needed spiritual disciplines, or develop the fruits of the Spirit. In the book of Proverbs, the sluggard and slothful man is condemned.

Proverbs 13:4

The soul of the sluggard craves and gets nothing, but the soul of the diligent is made fat.

You may crave truth as a Christian, but Yahweh has so designed this present creation that it requires diligence to obtain it. If you do not exercise yourself unto godliness, if you fail to stir yourself up and study the word of God as “a workman that need not be ashamed,” you will find that rising above the pervasive and cloying errors of an apostate church is a goal that remains just beyond your reach. Yahweh wants His people to manifest patience, perseverance, longsuffering, faithfulness, and every other good and noble trait as we walk with Christ and search for truth.

There is a very insightful expression stated by Solomon in the book of Proverbs.

Proverbs 15:19

The way of a sluggard is like a hedge of thorns, but the path of the upright is a level highway.



Consider the metaphor employed here. To the sluggard everything appears too difficult. There seems to be insurmountable obstacles in his way. Therefore, he gives up, deeming it too difficult to make any progress. In contrast to this, the diligent and upright man who is willing to stir himself up to action, finds that the way is not only passable, but is indeed not the hedge of thorns that the sluggard has envisioned. Rather it is a highway capable of being

# Yahweh's Book

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traveled. Attitude makes a great difference.

Relating this to the church's quest for truth, we find that there are many who declare that it is too difficult to understand the Scriptures. The Bible is indeed a veiled book whose treasures must be mined. When you add to this the understanding that the Bibles we have available to us today all contain a myriad of errors, many of which are serious, some will simply throw up their hands in defeat. They complain that God has made it too difficult to arrive at truth, suggesting that if He truly wants them to receive truth He will have to make it easier to do so. God, however, will not make the apprehension of truth easier. He wants to prove those who are lovers of the truth. The slothful Christian cheats himself out of wisdom and understanding that can come only through much effort and patient pursuit.

Having shared this, I want to pass on to speak of other alterations that have made their way into our Bibles. Some alteration is the result of the innovations men have brought to the Scriptures. One of these innovations is the division of the Bible into chapters and verses. I will readily admit that the chapter and verse markings make it much easier to locate a specific passage of Scripture. The present divisions of chapter and verse found in most Bibles today were devised by numerous men over the course of a few centuries. Stephen Langton, the Archbishop of Canterbury from the year 1207 until 1228, is credited with dividing the Bible into its present chapters. In 1448 a Jewish Rabbi by the name of Nathan divided the Old Testament into verses. In the year 1555 A.D., Robert Estienne, also known as Stephanus, divided the New Testament into verses. The first printed English Bibles predated Stephanus, so they did not contain numbered verses.



## Tyndale Bible of 1526

Notice that in the image above, the Tyndale Bible is printed in paragraph format with a single column per page. When Christ, the apostles, and evangelists quoted from the Scriptures, they never gave chapter and verse references. At times they did not even name the book from which the quotation was taken.

### Matthew 26:31

Then Yahshua said to them, “You will all fall away because of Me this night, for it is written, *I will strike down the shepherd, and the sheep of the flock shall be scattered.*”

Where in the Bible does it state, “I will strike down the shepherd, and the sheep of the flock shall be scattered”? The quotation is taken from Zechariah, chapter 13, and verse 7. If I merely told you that these words were in the Old Testament, or in the book of Zechariah, you would likely have a difficult time locating them. By dividing the books of the Bible into chapters and verses, we can more quickly locate a specific portion of Scripture.

Let us consider another example, this one taken from one of Paul's writings.

## Parables Bookshelf

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Hebrews 5:5-6

So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him,

*“You are my Son, today I have begotten you”;*

as he says also in another place,

*“You are a priest forever, after the order of Melchizedek.”*

Like Christ, the apostle does not tell us where these Scriptures are found, not even naming the prophet who recorded these words. (David was the prophet, and these quotations are found in Psalm 2:7 and Psalm 110:4.)

Although chapter and verse designations make it much easier to locate, or reference a Scripture, they have contributed to a serious problem among Christians today. That problem is taking a Scripture out of its proper context. Many Christians today are in the habit of quoting verses without consideration for the context in which they are found. How many times have you heard the following Scripture quoted?

Philippians 4:13

I can do all things through Christ who strengthens me.

This verse is a favorite of the name-it-and-claim-it prosperity crowd today. Do you want to purchase that new car? “I can do all things through Christ who strengthens me.” Do you want a down payment for a new home, or to be able to afford a week long holiday cruise? “I can do all things through

Christ who strengthens me.” Do you want to quit wearing hand-me-down clothes, and purchase the latest designer fashions? You guessed it, “I can do all things through Christ who strengthens me.”

Divorced from the context in which this verse is found, it can be used to justify any desire of the soul, or carnal craving, imaginable. Things are quite different, however, when the verse is read in its proper context.

Philippians 4:11-13

Not that I speak from want; for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me.

Paul is confessing that through Christ he has learned to be content with whatever circumstance in which he finds himself. This is hardly the attitude of the prosperity preachers and their followers. If Paul was experiencing humble means, hunger, or suffering some need, he was just as content as when he was prospering, filled, and had an abundance.

Another Scripture I have often heard cited out of its proper context is the following.

Galatians 3:28

There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

## Yahweh's Book

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Quite often people quote only the last portion of this verse, "There is neither male nor female; for you are all one in Christ Jesus." This verse, quoted out of its context, is used frequently to defend the overthrow of a patriarchal system established by Yahweh among men and women. These words are

*The point at which some chapter and verse divisions were arrived at seems quite arbitrary.*

quoted to justify the practice of appointing women as ministers in churches, or in declaring that a husband and wife are co-equal in authority before God. It is used to demand

that all decisions should be made only when there is agreement between a husband and wife.

The apostle, however, is not speaking about authority, or governmental order, in this passage of Scripture. In fact, the subject of church or family order is never addressed in the book of Galatians. Paul does speak to the matter of husband/wife relationships, and the divine order established by Yahweh for male/female interactions, in a number of other passages, some of which are quite lengthy. Following are a few excerpts.

I Timothy 2:11-15

Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

Ephesians 5:22-24

Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. But as the church is

subject to Christ, so also the wives ought to be to their husbands in everything.

I Corinthians 14:34-37

Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. Was it from you that the word of God first went forth? Or has it come to you only? If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

But someone may say, "Yeah, well I choose to accept what is stated in Galatians 3:28, 'there is neither male nor female; for you are all one in Christ Jesus.'" That is well and good if a person looks at the context of these words in Galatians. Paul is speaking of a person's spiritual inheritance in Christ. He is NOT delivering a teaching on governmental order in the church or among husbands and wives. One has to go all the way back to verse 8 of chapter 3 to see where Paul begins speaking about those who inherit the promises Yahweh spoke to Abraham.

There is a reason that Paul specifically mentions Greeks (Gentiles), slaves, and women in verse 28. Under the Mosaic Law foreigners could not inherit that which belonged to the people of Israel. Likewise, slaves could not inherit, nor women, but only males of the 12 tribes of Israel (the only exception being in a family where a man had no sons, but only daughters). The kingdom of God operates upon different principles of inheritance. Therefore, Paul says to the church, that in Christ all may inherit the promises of God. Foreigners to the race of Israel may inherit. Slaves may inherit. Women may inherit. "For you are all one in Christ Jesus." That Paul is speaking of inheritance is further borne out

## Parables Bookshelf

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by the verse that follows.

### Galatians 3:29

And if you belong to Christ, then you are Abraham's offspring, *heirs* according to promise.

Notice clearly the word “heirs” in this verse. Paul is speaking of inheritance, not governmental order. Did slaves cease having to honor their masters because of what Paul wrote in Galatians 3:28? No! Elsewhere we find slaves instructed to honor their masters.

### I Peter 2:18

Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.

### Ephesians 6:5-8

Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. With good will render service, as to the Lord, and not to men, knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

A slave could remain a slave and be an heir with Abraham through Christ. So too could a Gentile be an heir of the promises of Abraham. Likewise a woman can inherit the promises of God. Inheritance is a separate matter altogether from one's position and standing in this world.



### Slicing Up the Bible

I have shared just two Scripture verses that are frequently cited out of their proper context to justify actions and attitudes that are contrary to the original meaning of the authors. The division of the Scriptures into chapter and verse has certainly contributed to this tendency to wrest some meaning from the text of the Bible that was not intended. When man innovates with that which Yahweh has created, whether it be in the natural or spiritual realm, he often creates problems that outweigh the perceived benefits.

The point at which some chapter and verse divisions were arrived at seems quite arbitrary. Frequently, a reader will find a chapter ending, and another beginning, without any change in the flow of thought from one to the other. The same is true of verse demarcations. Sometimes these arbitrary divisions lead to an errant understanding of the Scriptures. Consider the following example.

### Mark 9:1

And He was saying to them, "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of God after it has come with power."

## Yahweh's Book

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Note that these words are spoken at the beginning of a new chapter. Because of this, many readers have dissociated these words from that which preceded them. I have heard many spurious explanations of these words. The most common understanding seems to be that some to whom Christ was speaking would not experience a physical death until they saw His return in power and glory. Yet, all of those who heard Christ speak these words died and the Lord has not returned yet. This conundrum has led to many tortured explanations of how the words of Christ might have been fulfilled.

*many readers have dissociated these words from that which preceded them.*

Some have suggested that these words of Christ were fulfilled when Peter, James, and John saw Christ appear in shining raiment during His transfiguration on the mount. They have been aided in arriving at such an interpretation because the very next words of Mark's gospel relate the transfiguration experience. Yet, Christ's transfiguration was not a fulfillment of His kingdom coming with power. The kingdom of this world has not yet become the kingdom of our Lord and Christ.

Others have suggested that perhaps these words of Christ were fulfilled at His resurrection, but once more we are met with the reality that the resurrection of Yahshua is not the same thing as His kingdom coming in with power. Some have even suggested that among those who heard Christ's words there were some who did not die a natural death, that they were possibly taken up into heaven like Elijah. We have no testimony of this occurring, however.

Some years ago a sister in Christ wrote to me and informed me of an online forum established by non-Christians that used this verse as evidence that

the Bible was false, and Christianity a false religion. The forum hosts declared that since Christ spoke these words, and all those who heard His words died, and His kingdom has not yet been established, that Christ proclaimed error and was a false prophet. The sister did not know how to answer these charges.

Sadly, this misapprehension of the Scriptures is largely due to an arbitrary chapter and verse division. Christ's words can only be understood in light of what He said immediately before He uttered His statement in Mark 9:1.

Mark 8:34-9:1

And He summoned the multitude with His disciples, and said to them, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. ***For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel's shall save it. For what does it profit a man to gain the whole world, and forfeit his soul?*** For what shall a man give in exchange for his soul?... And He was saying to them, "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of God after it has come with power."

Yahshua defines the death He is speaking about beginning with verse 34 of chapter 8. It is death to the soul of which He is speaking. This is the death that is figured by a man taking up the cross of Christ, the cross being an instrument of death. Repeatedly throughout the Gospels Christ speaks of the necessity of a man dying to the passions and desires of his soul. Christ declared that those who seek to save their life (psuche - soul) will lose it, but those who lose their life (psuche - soul) will save it. We must die to our own will and desires and accept the will of God for our lives if we are to enter into aionian life in Christ.



## Parables Bookshelf

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When we properly identify what death Christ is speaking about in this passage, we are able to discern that Yahshua is actually lamenting the fact that some of those to whom He was speaking would not taste THIS DEATH until they saw His kingdom coming in power. Then it will be too late. Those who heard the words of Christ, but failed to act upon them, will have forfeited their opportunity to share an inheritance with Him as co-heirs and rulers in His kingdom. These ones will be similar to the sleeping and foolish virgins who carried no oil for their lamps. When the Bridegroom appeared, they had no oil for their lamps. They had to hastily seek to acquire some, but the Bridegroom had entered His chamber and shut the door before they could return. There will be weeping, wailing, and gnashing of teeth among many who refused to bear the cross.

There are numerous inexplicable divisions between chapters and verses. Acts chapter 7 tells the story of the stoning of Stephen. The chapter ends at an odd point, for the first verse of chapter 8 clearly belongs with the material in chapter 7.

Acts 8:1

And Saul was in hearty agreement with putting him to death.

Logically, chapter divisions should be placed where the subject of the writing changes. Yet this is not the case. The only book of the Bible that has reasonable chapter divisions is the book of Psalms where each Psalm occupies its own chapter.

Consider that in Paul's first letter to the church in Corinth, he addresses approximately one dozen different topics. These topics are of varying length. Some topics cover as much as four chapters. In other chapters more than one topic is combined. Only chapters 5 and 15 of I Corinthians comprise a

single and complete subject of discussion.

The Bible does no better with verse divisions. Consider the following examples of parallel passages which demonstrate how arbitrarily the division of verses were made.

II John 12-13

Having many things to write to you, I do not want to do so with paper and ink; but I hope to come to you and speak face to face, that your joy may be made full. 13 The children of your chosen sister greet you.

III John 13-14

I had many things to write to you, but I am not willing to write them to you with pen and ink; 14 but I hope to see you shortly, and we shall speak face to face. Peace be to you. The friends greet you. Greet the friends by name.

Why is "The children of your chosen sister greet you," a separate verse in II John, while "The friends greet you. Greet the friends by name," is joined with a clause from the preceding sentence in III John? In many places in Scripture, there is little rhyme or reason to the placement of chapter and verse divisions.

As helpful as the chapter and verse divisions are in the Bible, they must be recognized as an innovation of man. Where man alters the divine word of God, he also opens the door for trouble to enter.

# Yahweh's Book

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## Naming (Mis)Conventions



*A naming convention is a convention for naming things. The intent is to allow useful information to be deduced from the names based on regularities.*

[Source:  
[http://en.wikipedia.org/wiki/Naming\\_convention](http://en.wikipedia.org/wiki/Naming_convention)]

If there ever was a book that would benefit from following uniform rules for names, it is the Bible. The Bible is a book of types and anti-types, of shadows and substance. Names not only bear tremendous meaning in the Scriptures, but they serve as links whereby the natural and the spiritual material in its pages might be connected.

Tragically, there has been no book in history wherein names have been recorded more inconsistently, and rendered more arbitrarily, than the Bible. The mishmash of naming practices has led to the obscuring of many deep and wonderful spiritual truths. If I were to sum up the state of names in the most popular English Bibles, the word “confusion” would accurately describe it.

In an earlier chapter I mentioned the great disservice that copyists and Bible translators have done in removing the memorial name of God (Yahweh) from scriptures. The name Yahweh occurs 6,828

times in the Old Testament. The King James Bible renders the divine name as *Lord* in nearly every instance. Yet, even in this they were not completely consistent. In four occasions in the Old Testament, the King James Bible renders the tetragrammaton as “JEHOVAH.” These occurrences are found in Exodus 6:3, Psalm 83:18, Isaiah 12:2, and 26:4. I would like to examine the first occurrence where the name Jehovah occurs in the King James Bible.

### Exodus 6:3

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

KJV

The word JEHOVAH is a translation of the four Hebrew letters Yod He Vav He. The name Jehovah has largely fallen out of favor with Bible scholars, as Yahweh is widely considered to be a better translation. What is being conveyed in the KJV rendering of Exodus 6:3 is that Abraham, Isaac, and Jacob knew the Creator as “God Almighty,” but they were not familiar with the name “JEHOVAH,” or other renderings of the tetragrammaton such as Yahweh. Is this is true statement? A good way to check would be to read the book of Genesis, for it is there that the lives of these three men are recounted. The first encounter between Abraham (Abram) and Yahweh is recorded in the 12<sup>th</sup> chapter of Genesis.

### Genesis 12:1

Now *the Lord* (Yahweh) had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

KJV

## Parables Bookshelf

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Genesis 12:4

So Abram departed, as *the Lord* (Yahweh) had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

KJV

Genesis 12:7-8

And *the Lord* (Yahweh) appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto *the Lord* (Yahweh), who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto *the Lord* (Yahweh), and called upon the name of *the Lord* (Yahweh).

KJV

In these four verses we find that the tetragrammaton occurs six times. In each instance the KJV Bible renders the divine name as “Lord,” but this is a substitution, rather than a translation. The Hebrew text actually includes the four letters of the tetragrammaton in each instance and Yahweh would be a more accurate translation of the memorial name of God.

What are we to make of the claim in Exodus 6:3 that Abraham, Isaac, and Jacob did not know God Almighty by this name? We might reason that perhaps they did not know the name of Yahweh, but that Moses in writing the book of Genesis used this name because God had revealed it to him. This is a possibility, but it becomes untenable in light of a number of verses, such as Genesis 12:8 where we are told that Abraham “*builded an altar unto Yahweh, and called upon the name of Yahweh.*”

Still, some may argue that this is inconclusive. Maybe Moses was just using a figure of speech here, but Abraham did not actually know the name Yahweh. The matter could be settled if we could find any occurrence in Genesis where Abraham, Isaac, or Jacob used the name Yahweh when speaking to other men, or while in prayer to God. Examples of this are to be found.

Genesis 14:22-23

And Abram said to the king of Sodom, I have lift up mine hand unto *the Lord* (Yahweh), the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

KJV

Here is a very clear testimony that Abraham knew God by the name Yahweh. We find that Abraham not only uses the name Yahweh here, but he describes Yahweh as “the most high God” (El Elyon). There are many more clear examples of this type in Genesis. Consider the following.

Genesis 15:7-8

And he said unto him, I am *the Lord* (Yahweh) that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, *Lord God* (Yahweh Adonai), whereby shall I know that I shall inherit it?

KJV

This is quite remarkable. In these two verses we have Yahweh declaring His name to Abraham, and we have Abraham addressing God as “Yahweh Adonai.” The tetragrammaton is found in the Hebrew text in each occasion, and the KJV

## Yahweh's Book

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translators rendered it as “Lord.” Clearly Abraham knew the name of Yahweh! We observe in other Scripture verses that Isaac and Jacob also knew the name of Yahweh.

Genesis 27:20

And Isaac said unto his son (Jacob), How is it that thou hast found it so quickly, my son? And he said, Because **the Lord** (Yahweh) thy God brought it to me.

KJV

How then do we reconcile the statement in Exodus 6:3 with the evidence in Genesis? Did the Holy Spirit err in inspiring men to record conflicting statements? It is far more reasonable to conclude that our English Bibles contain some type of error here. Such an idea is resisted by those who claim that the KJV Bible is inerrant. Nevertheless, the evidence of error is before us. The problem can be resolved by accepting the translation of Exodus 6:3 adopted by *The Scriptures*, a divine name Bible, published by the Institute for Scripture Research.

Shemoth 6:3

And I appeared to Abraham, to Yitshaq, and to Ya'aqob, as El Shaddai. And by My Name, \*(Yahweh), was I not known to them?

\*(Where I have placed the name Yahweh in parentheses, *The Scriptures* have the tetragrammaton spelled out in Hebrew letters.)

Ancient Hebrew did not include punctuation like that found in English today. Sentences did not end with question marks, periods, or exclamation points. The reader had to discern what form of

statement was being made from the context. A declarative and an interrogative statement could be written identically. W.C. Kaiser, in his writing *The Old Testament Documents: Are They Reliable and Relevant*, agrees that this verse should be rendered as a rhetorical question. This solves the apparent contradiction that arises from the King James rendering of this verse.

One might guess that English Bibles that make such a muddle out of the name of God, will do no better with names of lesser importance. That is sadly the case. The second name in importance in the Bible has to be that of the Son of God. The King James, and every other popular English Bible, renders the name of the Son of God as “Jesus.” This name is now so familiar to English speaking people, and especially to Christians, that adopting another, more accurate rendering, seems to be an insurmountable problem.

Jesus is truly a terrible rendering of the name of the Son of God. It completely obscures the Hebrew roots of His name. The name Jesus also hides from view the type and antitype that exist between the Israelite leader named Joshua and the Son of God. These men shared the same name. The Hebrew name of these men transliterates into English as Yehoshua. Some prefer Yahshua, Yeshua, or some other variant. Whatever name is adopted, however, there is no reason to render the name of the Israelite leader who succeeded Moses, and the name of the Son of God, differently. They shared the same name. The translators of the KJV Bible were well aware of this. In the New Testament the successor to Moses is called Jesus instead of Joshua.

Acts 7:44-45

Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto

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Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with **Jesus** into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David...

KJV

The Hebrew forefathers brought the tabernacle into the land of Canaan under the leadership of **Joshua**, who in this verse is called Jesus. It is very poor translation policy to call one man by two different names in the Old and New Testaments. The KJV also renders Joshua as Jesus in Hebrews 4:8. To make an even greater muddle, the KJV renders this same name as Jose in Luke 3:29. The NKJV, NIV, NASB, ESB, and other popular English Bible versions do no better. They all give different names to Joshua, the Israelite leader, and the Son of God.

Hebrews 4:8

For if **Joshua** had given them rest, He would not have spoken of another day after that.

NAS

Hebrews 4:8-9

For if **Joshua** had given them rest, then He would not afterward have spoken of another day.

NKJV

Hebrews 4:8-9

For if **Joshua** had given them rest, God would not have spoken of another day later on.

ESV

Hebrews 4:8-9

For if **Joshua** had given them rest, God would not have spoken later about another day.

NIV

Hebrews 4:8-9

Now if **Joshua** had succeeded in giving them this rest, God would not have spoken about another day of rest still to come.

NLT

In the Greek manuscripts of the New Testament from which the translators worked, there is no difference between the name rendered as Joshua above, and the same name rendered as Jesus when it is used as a reference to the Son of God. The translators could have called the Son of God Joshua, or called the Israelite leader Jesus, or called them both Yehoshua. They should not have given them different names when in fact they bore the same name. Doing so hides from the eyes of the people of God the parallels contained between these two men's lives and ministries. Consider a small portion of the similarities between their lives below. For the sake of clarity I will refer to them as OT Yahshua and NT Yahshua.

### **Both Leaders of God's People**

OT Yahshua: [Moses said] Yahweh was angry with me also on your account, saying, "Not even you shall enter there. Joshua the son of Nun, who stands before you, he shall enter there; encourage him, for he will cause Israel to inherit it." (Deuteronomy 1:37-38)

NT Yahshua: "And you, Bethlehem, land of

## Yahweh's Book

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Judah, are by no means least among the leaders of Judah; for out of you shall come forth a Ruler, Who will shepherd My people Israel.” (Matthew 2:6)

### Both Called out of Egypt

OT Yahshua: “None of the men who came up from Egypt, from twenty years old and upward, shall see the land... except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have followed Yahweh fully.” (Numbers 32:11-12)

NT Yahshua: Joseph arose and took the Child and His mother by night, and departed for Egypt; 15 and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, “Out of Egypt did I call My Son.” (Matthew 2:14-15)

### Both Filled with the Spirit

OT Yahshua: So Yahweh said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him.” (Numbers 27:18)

NT Yahshua: “You know of Yahshua of Nazareth, how God anointed Him with the Holy Spirit...” (Acts 10:38)

### Both Appoint Twelve Men

OT Yahshua: "So Joshua called the twelve men whom he had appointed from the sons of Israel, one man from each tribe.” (Joshua 4:4).

NT Yahshua: “And He went up on the mountain and summoned those whom He Himself wanted,

and they came to Him. And He appointed twelve, so that they would be with Him and that He could send them out to preach...” (Mark 3:13-14)

### Both Baptized in the Jordan River

OT Yahshua: Joshua said, "By this you shall know that the living God is among you... It shall come about when the soles of the feet of the priests who carry the ark of Yahweh, the Lord of all the earth, rest in the waters of the Jordan, the waters of the Jordan will be cut off, and the waters which are flowing down from above will stand in one heap." (Joshua 3:10-13)

NT Yahshua: “In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.” (Mark 1:9)

Many more parallels could be mentioned. The Israelite leader of the Old Testament who is commonly known as Joshua led the natural descendants of Abraham into their inheritance. This serves as a type and shadow of the Son of God who bore the same name, for He leads the spiritual descendants of Abraham into their inheritance.

This confusion in the rendering of names is not limited to these examples. There is hardly a Biblical character whose name has not been rendered inconsistently in our English Bibles. Consider the case of Jacob. Jacob was the father of 12 sons who became the heads of the 12 tribes of Israel. In the New Testament there is a book of the Bible written by a Hebrew Christian named Jacob. His book intentionally draws comparisons that point back to Jacob and his sons. The book begins with the following words:

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*Jacob, a bond-servant of God and of the Lord Yahshua Christ, to the twelve tribes who are dispersed abroad, greetings.*

Here is a father in the Christian church, an elder among the body of believers, writing as if to his 12 sons. This is an intentional allusion to Jacob of the Old Testament who also had 12 sons. Yet most believers never make the connection. Why? Because the most popular English Bibles have rendered the New Testament believer whose name was Jacob as James. The name of the book he wrote also bears the name James. People of God, this is Jacob's book! It is addressed to the 12 tribes.

Tell me which of your English Bible translations has a book in the New Testament bearing the name of Jacob? Why is it not there? Why render it as James, thereby obscuring the link between Old Testament and New, between type and anti-type? Why take the same name recorded in the Greek New Testament and render it in two very different ways? It was quite common for Jewish men to be named after the forefathers whose names are recorded in the Old Testament. The author of the book of James was not the only Jewish Christian who bore the name of Jacob. This was also the name of the brother of John who is similarly called James today.

Following this pattern of being named after Old Testament patriarchs we find that Simon Peter was Simeon, Judas was Judah, both being named after sons of Jacob. In these names as well, we find that the shadows of the Old Testament are fulfilled in the New, but the link is lost to most because the names have been altered. It was Judah, the son of Jacob, who suggested to his brothers that they sell Joseph into slavery for 20 pieces of silver. In the New Testament it was an-

other man named Judah who sold the Son of God for 30 pieces of silver. Christians seldom make the connection because in the New Testament the name is written as Judas instead of Judah.

Genesis 37:26-28

And **Judah** said to his brothers, "What profit is it for us to kill our brother and cover up his blood? Come and let us sell him to the Ishmaelites and not lay our hands on him; for he is our brother, our own flesh..." So they pulled him up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty shekels of silver.

Matthew 26:14-15

Then one of the twelve, named **Judas** Iscariot, went to the chief priests, and said, "What are you willing to give me to deliver Him up to you?" And they weighed out to him thirty pieces of silver.

One of the greatest prophets of the Old Testament was Elijah. In the King James Bible, his name is written in two different ways.

I Kings 17:22

And the Lord heard the voice of **Elijah**...

KJV

Matthew 11:14

And if ye will receive it, this is **Elias**, which was for to come.

KJV

## Yahweh's Book

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We observed earlier that the name of Joshua is in one place in the KJV Bible rendered as *Jose*. More confusing still, the name of Joseph is rendered as *Joses*. It gets worse yet, for the prophet Jeremiah has his name rendered three different ways in the KJV Bible. He is referred to as Jeremiah, Jeremias, and Jeremy. This is horrible confusion.

As a minister appointed by Christ to serve as a teacher to His body, my desire is to make plain the truths found in Scripture. Sadly, the translators of most English Bibles have not followed policies that serve the same end. On the contrary, they have obscured the truth by following arbitrary and inconsistent naming conventions.

There are some lesser known English translations of the Scriptures that follow consistent naming conventions. One of these Bibles is called *The Scriptures*. It is published by the Institute for Scripture Research, a ministry in South Africa. There are certain translation policies of *The Scriptures* that I do not like, but I do appreciate the fact that they have chosen to render the names of Hebrew men and women consistently in both the Old and New Testaments. Some of these names require an adjustment for Bible readers who are accustomed to reading popular English Bibles, but they preserve the link between individuals who bore the same name. Following are some examples of these names in *The Scriptures*.

Ya'aqob for Jacob

Yehudah for Judah and Jude and Judas

Mosheh for Moses

Shemu'el for Samuel

Yeshayahu for Isaiah

Yirmeyahu for Jeremiah

Yehezqel for Ezekiel

Obadyah for Obadiah

Nehemyah for Nehemiah

Mattithyahu for Matthew

Yohanan for John

With these renderings, the Hebrew character of these names are preserved. Additionally, one can easily see how the name "Yah" and the Hebrew word "El" were constituent parts of many individual's names. Yah is an abbreviated form of Yahweh that occurs 49 times in the Old Testament, and a great many more times as a part of an individual's name. The word "El" is translated into English as "God."

The names of Biblical characters are pregnant with meaning, and for this reason they should be clarified rather than obscured. Surely Satan has worked hard to sow confusion into the pages of Scriptures that truth might be hidden from the eyes of Yahweh's people. Following are some Bible names and their meanings.

Nehemyah/Nehemiah: comforted by Yahweh

Yirmeyahu/Jeremiah: Yahweh has uplifted

Obadyah/Obadiah: Servant of Yahweh

Shemu'el/Samuel: El (God) has heard

Yehezqel/Ezekiel: El (God) strengthens

This small sampling of names reveals the great importance of Biblical names. The names of men and women oftentimes bore testimony of some aspect of God's character, or of man's relationship to his Creator. Many names were prophetic. Ancient cultures set great importance upon names. This is why we observe men like Daniel,



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Hananiah, Azariah, and Mishael being given new names by the King of Babylon when they were taken into captivity. Their Hebrew names were laid aside and new names honoring the gods of Babylon were assigned to them.

Daniel, whose name meant “(El) God is my judge,” had his name changed to Belteshazzar which means “Bel (Baal) is the keeper of secrets.” Hananiah, whose name meant “Yah has graciously given” had his name changed to Shadrach which is possibly derived from Shudur Aku meaning “command of Aku (the moon god).” Azariah, whose Hebrew name meant “helped of Yah” had his name changed to Abednego which means “servant of Nebo.” Mishael, whose Hebrew name meant “Who is like (El) God,” had his name changed to Meshach which means “who is what Aku is?” We see in these names that both the Hebrews and the Babylonians were fond of choosing names that honored their deity/deities.

The study of Biblical names can be highly rewarding. What is certain is that most of the English Bibles today have hindered, rather than helped, students of the Scriptures to discover the wealth of insight to be gleaned from Biblical names.

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### PARABLES PRECEPT— Famous Hymns: It Is Well With My Soul

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When peace, like a river, attendeth my way,

When sorrows like sea billows roll;

Whatever my lot, Thou hast taught me to say,

It is well, it is well with my soul.

Refrain:

It is well with my soul,

It is well, it is well with my soul.

Though Satan should buffet, though trials should come,

Let this blest assurance control,

That Christ hath regarded my helpless estate,

And hath shed His own blood for my soul.

My sin—oh, the bliss of this glorious thought!—

My sin, not in part but the whole,

Is nailed to the cross, and I bear it no more,

Praise the Lord, praise the Lord, O my soul!

For me, be it Christ, be it Christ hence to live:

If Jordan above me shall roll,

No pang shall be mine, for in death as in life

Thou wilt whisper Thy peace to my soul.

But, Lord, 'tis for Thee, for Thy

coming we wait,

The sky, not the grave, is our goal;

Oh, trump of the angel! Oh, voice of the Lord!

Blessed hope, blessed rest of my soul!

And Lord, haste the day when the faith shall be sight,

The clouds be rolled back as a scroll;

The trump shall resound, and the Lord shall descend,

Even so, it is well with my soul.

Written by Horatio Spafford, 1873