

What's In A Name?
Joseph Herrin (03-07-2012)

"What's in a name? That which we call a rose by any other name would smell as sweet."
William Shakespeare

When writing plays and poetry, a name may not be of critical importance, but when we are dealing with Yahweh and His revelation to man through the Scriptures or other modes of communication, there is great meaning in every detail. Names in the Bible are infused with meaning. That Yahweh intended His people to recognize this fact, and gain insight and understanding through the meaning of names, is readily demonstrated. Consider the following Scriptural examples.

Hosea 1:2-9

When Yahweh first spoke through Hosea, Yahweh said to Hosea, "Go, take to yourself a wife of harlotry and have children of harlotry; for the land commits flagrant harlotry, forsaking Yahweh." So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. And Yahweh said to him, "*Name him Jezreel*; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel. On that day I will break the bow of Israel in the valley of Jezreel." Then she conceived again and gave birth to a daughter. And Yahweh said to him, "*Name her Lo-ruhamah*, for I will no longer have compassion on the house of Israel, that I would ever forgive them. But I will have compassion on the house of Judah and deliver them by Yahweh their God, and will not deliver them by bow, sword, battle, horses or horsemen." When she had weaned Lo-ruhamah, she conceived and gave birth to a son. And Yahweh said, "*Name him Lo-ammi*, for you are not My people and I am not your God."

In this passage we find Yahweh giving the prophet Hosea specific instructions regarding the naming of his children. The firstborn son is named Jezreel. This was pronounced as Yiz-reh-ale. You may see a similarity in this pronunciation to the name Israel. This is intentional, for Jezreel represents Israel, yet there is a difference in the names. Israel is understood to mean "who prevails with God" (Genesis 32:28). Jezreel means "Seed of God." Symbolically, Yahweh instructed Hosea to marry a harlot. Hosea was to raise up seed through the harlot, representing God's act of raising up seed through the descendants of Abraham. God's chosen people were no different than any others. They were called out of sin and the debauchery of the world to be wed unto Yahweh. Yet, the people God chose still had sinful hearts. They acted as a harlot in their affections. For a time they appeared to be content to dwell with Yahweh, even as Gomer was content to abide with Hosea. Yet, inevitably, their hearts would return to a pursuit of their harlotrous passions.

Yahweh instructed Hosea to name his firstborn son Jezreel. This was the name of the place in which Samaria, the capital city of Israel, was located. Israel was Yahweh's firstborn among the nations. It was God's intention to show forth a parallel through the actions of the prophet Hosea and His own actions in taking Israel to be His espoused people.

Yahweh told the prophet to give a specific name to his second born, a daughter, "*Name her Lo-ruhamah*, for I will no longer have compassion on the house of Israel." Lo-ruhamah

means “*not pitied; not having obtained mercy.*” The prophet names his next son Lo-ammi at the command of Yahweh. This name means “*not my people.*”

It is obvious when we read such pointed examples that there are Biblical names that are intentionally infused with meaning by God. What, however, of other names in which we have no clearly articulated testimony that Yahweh chose the person’s name? There are many examples given of men and women with meaningful names where no command of God existed, but it is apparent that the names were understood to be purposeful. Following are a few of the many examples from Scripture.

Genesis 29:32-35

And Leah became pregnant and bore a son and named him Reuben [See, a son!]; for she said, Because the Lord has seen my humiliation and affliction; now my husband will love me. [Leah] became pregnant again and bore a son and said, Because the Lord heard that I am despised, He has given me this son also; and she named him Simeon [God hears]. And she became pregnant again and bore a son and said, Now this time will my husband be a companion to me, for I have borne him three sons. Therefore he was named Levi [companion]. Again she conceived and bore a son, and she said, Now will I praise the Lord! So she called his name Judah [praise]; then [for a time] she ceased bearing.
[Amplified Bible]

Genesis 35:18

And as her soul was departing, for she died, she called his name Ben-oni [son of my sorrow]; but his father called him Benjamin [son of the right hand].
[Amplified Bible]

Genesis 38:27-30

Now when the time came for her to be delivered, behold, there were twins in her womb. And when she was in labor, one baby put out his hand; and the midwife took his hand and bound upon it a scarlet thread, saying, This baby was born first. But he drew back his hand, and behold, his brother was born first. And she said, What a breaking forth you have made for yourself! Therefore his name was called Perez [breaking forth]. And afterward his brother who had the scarlet thread on his hand was born and was named Zerah [scarlet].
[Amplified Bible]

I bet you thought Scarlet was the name of a woman in the movie *Gone With the Wind*. Before this name belonged to the character played by Vivien Leigh, it was the name of one of Judah’s sons born to Tamar. It is evident from these examples that the ancient people, like Yahweh, appointed names with great meaning to the children born to them. Following are a few more illustrative examples.

I Samuel 4:19-21

Now his daughter-in-law, Phinehas' wife, was pregnant and about to give birth; and when she heard the news that the ark of God was taken and that her father-in-law and her husband had died, she knelt down and gave birth, for her pains came upon her. And about the time of her death the women who stood by her said to her, "Do not be afraid, for you have given birth to a son." But she did not answer or pay attention. And she called the

boy Ichabod, saying, "The glory has departed from Israel," because the ark of God was taken and because of her father-in-law and her husband.

Ichabod means "The glory has departed." This is a rather tragic name to bear during one's lifetime, but Yahweh was apparently the source of the name's inspiration. Following is another example of a person's name speaking something profound.

I Samuel 25:25

"Please do not let my lord pay attention to this worthless man, Nabal, for as his name is, so is he. Nabal is his name and folly is with him..."

These words spoken by Abigail to David revealed that the name Nabal, meaning "senseless," or "folly," served as an apt description of the bearer's character. Are such parallels merely coincidental? Is there a divine hand guiding such things? In the Bible, there is great evidence of a divine design in the names of individuals. The saint who would discern clearly the parables Yahweh has placed in His word will be benefitted to study name meanings and the lives of those to whom the names belong. Many insights and hidden truths can be uncovered through such a study.

Giving attention to names may very well reveal a divine presence in your own life. Perhaps your name was appointed to you with a purpose. Yahweh has revealed this to be true in my life. In 1999 God spoke to me and told me to begin using my first name (Joseph). Up until that time I had been known to all by my middle name (Bradley, or Brad). The Spirit told me that my first name was significant, and Yahweh wanted me to use it. It was at that same time that the Spirit began calling me into a ministry of writing. In obedience to God's revelation I began signing my name as Joseph Herrin on all of my books and teachings. Since that time I have observed many parallels between my life and that of Joseph, the son of Jacob. This was clearly by God's design.

There have been other names in my family that have borne great meaning. In September of 1986 my wife and I were eagerly anticipating the arrival of our firstborn. We knew that it was to be a boy due to sonograms that my wife had. We chose the name Joshua Caleb Herrin for our firstborn son. Tragically, complications arose, and our son died as he was being born. My wife was three weeks past her due date, and the child was fully developed, but his life was cut short.

At the funeral of our son, a man came up to me and shared the verse with me that states, "The firstborn male that opens the womb is holy unto God." It was some years later that I learned the Hebrew name for the Savior was Yahshua, which brought into English is rendered as Joshua. The firstborn Son of God also had His life cut off prematurely.

Acts 8:33

"In His humiliation His justice was taken away, and who will declare His generation? For His life is taken from the earth."

It is appointed to the disciples of Christ to experience many things that reveal to us the mind and heart of the Father and the Son. I wept bitterly for some time after the loss of my

firstborn son. Let none suppose that our heavenly Father did not experience profound pain and sorrow at the death of His Son. The heavens were darkened. The Sun did not shine. The rocks split open and the earth quaked as the Son of God yielded up His life.

My infant son was innocent according to man's judgment when he died. So too was the Son of God innocent when He died. In some measure Yahweh chose to let me experience the same grief He felt at the death of His Son. For a season I mourned my son. About six months later I came home from work and got in the shower to clean up when the Spirit spoke to me in a clarity I had only known one time prior to that occasion. The words still remain in my mind. The Spirit of God declared, "I have seen your sorrow, and I am going to restore your joy. I am going to give you a daughter and her name will be Kristin Noel."

Upon hearing these words, I finished my shower and told my wife what God had spoken to me. A few weeks later my wife found that she was pregnant. Kristin Noel was born on December 29th, 1987. She has fulfilled the word of God, for she has brought me joy all her life. The apostle John stated, "I have no greater joy than to hear of my children walking in truth." Yahweh knew that the same would bring great joy to my heart. Kristin, from the time of her youth, has had a heart for God, and has been deeply committed to pleasing Him.

My wife and I did not choose the name of our daughter. We had already decided that we would like to name a daughter Hannah Joy, but when God spoke to me my soulish choice gave way to the divine revelation. I knew God gives names with purpose, so I looked into the meaning of the name Kristin Noel. Kristin is a form of "Christian" and means "follower of Christ." Noel is derived from the French language and means "new life." How appropriate this name seemed after the death of our firstborn. Yahweh was bringing new life, and He was bringing it in double portion. My daughter was not only to be once born, but twice born. She was to be a recipient of that natural life of the first Adam, as well as a partaker of the life of Christ. Kristin Noel would be born, and then she would be born again.

There is great significance in names. Many Christians have discerned the divine providence in the name appointed to them. If you are one who has not discerned any particular divine hand, or deep spiritual meaning in your name, do not despair. An hour is coming when the overcomers in Christ will be given a new name.

Revelation 2:17

"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it."

Names are powerful things. Not only do they serve as descriptors, or prophetic announcements, of a person, but they serve as a token of intimacy. It is common among family members, or close companions, to refer to one another by some pet name which serves as a term of endearment. Such names are for those who are intimate with one another. It would be presumptuous of one not intimately acquainted with another, who is not within some inner circle of fellowship, to speak to a person using the very personal name reserved for intimates. To do so would be a presumptuous act, a breach of protocol. The new name Yahshua will give to His overcomers will be such a name. It will be intimate,

and private. It will be known only by the receiver and the giver. I am confident that this name will bear profound meaning. Receiving this name will be a great honor, and the name will be borne as one carries a priceless treasure.

We can get glimpses of the significance that Yahweh attaches to names as we study the pages of Scripture. Yahweh has created some men as vessels of honor, and others as vessels of dishonor. A name often reveals deep things about the person. Yahweh also uses names to reveal patterns between lives as bearers of the same name manifest a similar spirit, or perform similar actions. Consider the following examples.

In 2008 the Father released me from service at an inner city Rescue Mission and called me to return to full-time ministry teaching and writing. I spent some time seeking His face to understand what the nature of that ministry would be which He was calling me into. As I was waiting before Him one day, Yahweh began to reveal some parallels between the men in the Bible who bore the name Joseph. Through these details He began to inform me of the call on my life.

One pattern we see repeated in the lives of Joseph the son of Jacob, and Joseph of Arimathea, is that both were associated with preparing bodies for burial. In the Old Testament, the name associated with the people of God was Israel. Israel was the father of twelve sons and these sons became the heads of the twelve tribes of Israel. When Israel learned that his son Joseph was alive, Yahweh appeared to him and told him that his beloved son would be there at his death to care for him.

Genesis 46:1-4

So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac. And *God spoke to Israel* in visions of the night and said, "Jacob, Jacob." And he said, "Here I am." And He said, "I am God, the God of your father; *do not be afraid to go down to Egypt, for I will make you a great nation there. I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes.*"

I have highlighted certain words in the passage above, for I want to bring out a parable. Israel was one man, but he became "a great nation" while in Egypt. When Joseph was present at his father's death, being the one who would "close his eyes," a parable was being acted out. Joseph was a great man in Egypt. Although he had entered Egypt as a slave, and was later a prisoner, Yahweh had elevated him to rule over the people of this great nation. When Joseph's brothers came to Egypt they had no such honor. It was also known that Joseph was chosen by his father to receive the right of the firstborn. It was therefore appointed to Joseph to oversee the burial and mourning of his father.

Genesis 50:1-3

Then Joseph fell on his father's face, and wept over him and kissed him. And *Joseph commanded his servants the physicians to embalm his father*. So the physicians embalmed Israel. Now forty days were required for it, for such is the period required for embalming.

Joseph prepared the body of his father Israel for burial. In so doing, he was acting out a larger parable of preparing the body of God's people for their death and burial, for the people of God in the Old Testament were called "Israel." We see this pattern repeated in the New Testament by another Joseph. When Jesus Christ/Yahshua the Messiah died, God had prepared a rich man named Joseph to prepare the body of His Son for burial.

Mark 15:42-46

And when evening had already come, because it was the preparation day, that is, the day before the Sabbath, *Joseph* of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for *the body* of Yahshua... and he granted *the body* to Joseph. And Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth, and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.

There are numerous parallels between these two Josephs. Both men had to go before a governmental ruler to get permission to bury a body. Joseph of Arimathea petitioned the Roman governor Pilate, and Joseph the son of Jacob petitioned Pharaoh.

Genesis 50:4-6

And when the days of mourning for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your sight, please speak to Pharaoh, saying, 'My father made me swear, saying, "Behold, I am about to die; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father; then I will return.'" And Pharaoh said, "Go up and bury your father, as he made you swear."

Both men also buried a person who in a wider sense stood as a representation of the people of God. Even as Joseph buried Israel whose name became synonymous with God's chosen people, so did Joseph of Arimathea take "*THE BODY of Christ*" and prepare it for burial and lay it in a tomb.

That day as the Father revealed these parallels to me, He made known that the ministry He had appointed to me would be the same. It was the Father's will that I serve as one of His ministers to prepare "the body" of Christ for burial. My message and preaching since then has been that of the disciples' cross. It is a message of proclaiming Christ's invitation to "Come and die." As I have written previously, the goal of the Christian life in this age is "to die before you die." We must decrease, that Christ might increase. We must cut off our heads that we might take Christ as head. We must lay down our lives that we might take up the life of Christ. There can be no resurrection apart from a death taking place first, not the physical death of the body, but the laying down of one's soul life.

Luke 14:26-27

"If anyone comes to Me, and does not hate... even his own life (psuche - soul), he cannot be My disciple. Whoever does not carry his own cross and come after Me cannot be My disciple."

Matthew 16:25

"For whoever wishes to save his life (psuche - soul) will lose it; but whoever loses his life for My sake will find it."

There are some who have told me that my message is too austere. They have suggested that I spend too much time focusing on a message of suffering, of self-denial, and crucifixion, but this is the message appointed to me to proclaim. It is unquestionably a difficult ministry to be tasked with, one that requires courage and determination, but one that is fulfilled out of a heart of love for those being prepared for burial.

There is another trait observed in the life of the Biblical Joseph's that Yahweh disclosed to me. Joseph, the son of Jacob, was an interpreter of dreams. When others were met with messages in the form of parables that appeared in dreams, Joseph was given understanding of them. We see Joseph presenting his own dreams to his brothers and his father when he was a youth. Later we find him in Pharaoh's prison house interpreting the dreams of the chief cupbearer and baker. Finally, we see Joseph called before Pharaoh and interpreting dreams for him.

I would draw particular attention to Joseph's interpretations of Pharaoh's dreams. Joseph was used of Yahweh to preserve the lives of others. He was given understanding of the things to come, and he was given wisdom to know what to do to preserve many alive in a time of famine. In one place Joseph states that God has made him as a "father" to Pharaoh.

Genesis 45:7-8

God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance. Now, therefore, it was not you who sent me here, but God; and He has made me a *father* to Pharaoh and lord of all his household and ruler over all the land of Egypt.

Fathers are seen as protectors and guardians. Similarly, we see the "father" of Yahshua, whose name is also Joseph, being given revelation of things to come, and the knowledge of what to do to preserve life, through dreams and messages from angels.

Matthew 1:20-21

But when he had considered this, behold, *an angel of the Lord appeared to him in a dream*, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit. She will bear a Son; and you shall call His name Yahshua, for He will save His people from their sins."

Matthew 2:12-14

And having been warned by God in a dream not to return to Herod, the magi left for their own country by another way. Now when they had gone, behold, *an angel of the Lord appeared to Joseph in a dream* and said, "Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him." So Joseph got up and took the Child and His mother while it was still night, and left for Egypt.

Matthew 2:19-23

But when Herod died, behold, *an angel of the Lord appeared in a dream to Joseph* in Egypt, and said, "Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead." So Joseph got up, took the Child and His mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after *being warned by God in a dream*, he left for the regions of Galilee, and came and lived in a city called Nazareth. This was to fulfill what was spoken through the prophets: "He shall be called a Nazarene."

These two men, who both bore the same name, shared an unusual gift. They both were able to understand the mind of God through dreams. Pharaoh told his dreams to all the wise men in Egypt, but none could explain it. Joseph, however, was given understanding by Yahweh, and he was able to tell Pharaoh what was about to occur, and what should be done. These two Josephs not only understood what should be done, but they were both appointed by God to do what was needed to preserve a remnant alive in the earth.

Although I have never had a similar dream, nor do I often understand the meanings of the dreams of others, the Father has opened my eyes to discern things hidden to others. He has shown me the meaning of many parables in the Scriptures, and in the creation. These messages frequently have to do with understanding the hour we live in, those things which must shortly come to pass, and that which the people of God must do to prepare themselves.

For example, the Father opened my eyes to discern the spiritual meaning of what it is to be a firstborn son. It is the overcomers in Christ who alone will attain to the first resurrection from the dead. These will be the spiritual firstborn of Christ. These will have a preeminence of glory and authority exceeding that of the latter born sons. These things are explained in the book *Christ in You - The Hope of Glory*.

Yahweh has opened my eyes to discern the parable of the Israelites departing from bondage in Egypt, journeying through the wilderness, and waging war to take possession of the land of Canaan. He has made it known that His people in this hour must make a similar journey spiritually. They must be loosed from their bondage to sin. They must surrender to follow the Spirit wherever He leads as the Israelites followed the pillar of fire and cloud in the wilderness. The Spirit will assuredly lead Christ's disciples through wilderness places to humble them. These disciples must then wage war to take possession of the land of their inheritance, for there are walled cities, strongholds, and giants in the land in which we dwell today, which is our flesh.

Yahweh has shown me the substance of *Sabbath* rest, and the spiritual nature of *The Mark of the Beast*, and how we must all overcome it. These things are shared in books bearing these names.

As Joseph stored up grain to feed the people in a time of famine, Yahweh has given me these truths as true food to feed those who are spiritually hungry in this hour. The purpose of this ministry is to preserve a remnant alive. It is a difficult ministry to perform, for Joseph in

exchange for food required that the people surrender first their money, then their cattle, then their lands, and finally, their very lives unto Pharaoh in exchange for that which would sustain their lives.

Genesis 47:14-17

Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought, and Joseph brought the money into Pharaoh's house. When the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us food, for why should we die in your presence? For our money is gone." Then Joseph said, "Give up your livestock, and I will give you food for your livestock, since your money is gone." So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses and the flocks and the herds and the donkeys; and he fed them with food in exchange for all their livestock that year.

Genesis 47:23-25

Then Joseph said to the people, "Behold, I have today bought you and your land for Pharaoh; now, here is seed for you, and you may sow the land... So they said, "You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh's slaves."

In like manner Yahweh has called me to proclaim the same message Christ and His apostles proclaimed. No man can be Christ's disciple unless they give up all they possess, including their very lives, unto God.

Matthew 19:21

Yahshua said to him, "If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me."

Luke 12:33

"Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys."

Luke 14:33

"So then, none of you can be My disciple who does not give up all his possessions."

In an hour when the masses of Christendom are allured by a message of prosperity and ease that is devoid of the disciples' cross, there are many detractors and few who will embrace the message of abandonment to be led of the Spirit of Christ in all things. Yet, I can say in truth, only those who are willing to PAY what God requires will receive that spiritual food needed to sustain life in this hour.

The Spirit is testifying that even as Babylon is *arising* in this hour, He must have a people destined for Zion who will make themselves exceedingly *low*. Yahweh has chosen the humble of this world. The path to life is a lowly one. Joseph "went down" to Egypt. He was put in the dungeon of Pharaoh. He accepted that humble path Yahweh chose for him, and in God's time He exalted Joseph. This is the path that ALL must follow who would sit with Christ on His throne. The humble will be exalted, while those who refuse to humble themselves will be abased by God.

People of God, I am not THE Joseph for this hour. I am only one of Yahweh's servants appointed to prepare the body of Christ for burial. Nor did God choose me because I was more holy, or worthy than any other individual. Yahweh chooses to have mercy on whom He has mercy. He has not called many mighty, nor many wise, but has chosen the weak and foolish things of this world that no flesh might glory in His presence.

Each child of God has a path appointed to them to be walked. YOU were created for a purpose. Yahweh at times has shown forth this purpose by something that many view as inconsequential as a name. Yet, before God, names mean a great deal. Yahweh orders your steps. Your occupation, your education, your experiences, are all with a purpose. It is well that we discern that purpose. When I was only 25 years old I buried my firstborn son named Joshua. Now I am 50 years old and Yahweh has another with the same name for me to bury, even the body of Christ Yahshua.

What has Yahweh determined for you? What name do you bear? What calling is upon your life? Will you submit to that preparation process that you might enter into the ministry God has prepared for you? Joseph, the son of Jacob, would never have been chosen to serve beside the throne of Pharaoh unless he had first submitted to that humble path of preparation that God had chosen. Will you surrender to walk that path Yahweh has appointed to you? If you would one day receive a white stone with a new name written on it known only by you and Christ, you must follow wherever He would lead.

What's In a Name? - Part Two Types and Anti-types

In the previous post I listed some examples of people in the Bible who bore the same name while sharing remarkable similarities to one another. The life of Joseph, the son of Jacob, was compared to Joseph of Arimathea and Joseph the husband of Mary. Although nearly 2,000 years separated these individuals' lives, they shared an unusual closeness of spirit and purpose. As we saw, both Jacob's son and the husband of Mary were given divine guidance and insight through dreams. Additionally, Joseph prepared his father Jacob's body for burial and Joseph of Arimathea prepared the body of Christ for burial.

These parallels are not random, undirected events. Such "coincidences" are predestined by Yahweh. They serve to reveal a divine presence in the creation and a divine ordering of the lives of men.

Not all such parallels between people of the same name are obvious. Many of these connections are obscured due to inconsistencies in translating names in the Bible. Although our English translators have rendered the name Joseph fairly consistently (the KJV at times renders the name as Joses), they have been very inconsistent in the rendering of other names. For example, Simon Peter's Hebrew name was Simeon, the same name borne by the second son of Jacob. Judas Iscariot shared the same name as Judah, another of Jacob's sons. The author of the book of James had the same name as Jacob, the patriarch of the Old Testament, and the Son of God bore the same name as Joshua, the Israelite leader who led the people of God to take possession of their inheritance.

Most Christians today are unaware of these shared names. In every instance there are powerful and profound parallels to be discerned between the Old Testament and New Testament characters. Let us look at each of the men named above.

Simeon

Simeon was the second son of Jacob by his wife Leah. The name Simeon means "he hears."

Genesis 29:33

Then [Leah] conceived again and bore a son and said, "Because Yahweh *has heard* (Hebrew *shama*) that I am unloved, He has therefore given me this son also." So she named him Simeon (Hebrew *shimown*).

The characteristic of hearing was prominent in the life of Simeon Peter as well. In the following gospel account we see that Christ makes much of the fact that Simeon has heard the voice of God the Father.

Matthew 16:13-17

Now when Yahshua came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." He said to them, "But who do you say that I am?" Simeon Peter answered, "You are the Christ, the Son of the living

God.” And Yahshua said to him, *“Blessed are you, Simeon Barjona (son of Jonah), because flesh and blood did not reveal this to you, but My Father who is in heaven.”*

At this very moment Yahshua could truly have said of Simeon Peter, “He hears!” This was the actual meaning of Simeon’s name. There is also a correlation to what was heard. When Leah named her son Simeon she said, “Yahweh has heard *that I am unloved.*” There is an intentional parallel between this statement and Christ’s questioning of Simeon Peter after His resurrection. Three times Yahshua asked Simeon, “Do you love Me?” Why did Christ ask him this question three times? Was it not because the Savior wanted Simeon to truly HEAR Him? Simeon was led to deeply consider what it means to love Christ. If Simeon loved Him, he would be willing to lay down his life in service to others and to Christ. Yahshua wanted Simeon to understand that when His disciples refuse to suffer for Him that He is unloved.

John 15:13

“Greater love has no one than this, that one lay down his life for his friends.”

Simeon did hear Yahshua, and he became a faithful shepherd of the people of God. In the end Simeon was crucified for his love and faithfulness to Christ. He fulfilled the pattern set by his Master.

John 10:11-13

“I am the good shepherd; the good shepherd lays down His life for the sheep. He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and is not concerned about the sheep.”

Three times Yahshua gave Simeon the command to “feed My lambs (or sheep).” Simeon *heard* Yahshua, and he proved his love for his Lord and Savior by laying down his life to fulfill the command of Christ.

Simeon Peter shared another less noble attribute of the son of Jacob. Of that earlier Simeon we read that he was involved in a scheme with his brother Levi to punish the Hivites for defiling their sister. Shechem, the son of the ruler of this Canaanite people, had lain with Dinah and then requested that he might marry her. This greatly displeased Simeon and a plot was formed to exact revenge. Simeon and Levi told Shechem and his father that their families could only intermarry with the Canaanites if they agreed to be circumcised. The men of the land consented, and when they lay disabled due to the pain of the circumcision, Simeon and Levi took up the sword and slew all the men.

Genesis 34:25-26

Now it came about on the third day, when they were in pain, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city unawares, and killed every male. They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and went forth.

Simeon is named first, indicating his leadership role in this matter. Jacob was sorely displeased with this action of his sons. When it came time to prophesy over his sons prior to his death, Jacob remembered the fierce anger of these two men.

Genesis 49:5-7

“Simeon and Levi are brothers; Their swords are implements of violence. Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they slew men, and in their self-will they lamed oxen. Cursed be their anger, for it is fierce; And their wrath, for it is cruel. I will disperse them in Jacob, and scatter them in Israel.”

Which of the twelve disciples of Christ do you suppose was quick to pick up the sword and use it against others? It was Simeon Peter. At Christ's arrest we are given the following account.

John 18:10-11

Simeon Peter then, having a sword, drew it and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus. So Yahshua said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"

Another parallel between these two men's lives is that both were placed in prison and later delivered from it.

Genesis 42:24

When [Joseph] returned to them and spoke to them, he took Simeon from them and bound him before their eyes.

When Joseph's brothers returned a year later to buy more grain Joseph released Simeon and restored him to his brothers.

Genesis 43:23

He said, "Be at ease, do not be afraid..." Then he brought Simeon out to them.

In the New Testament we read of Simeon Peter being bound in prison alone. The church mourned for Peter's imprisonment, praying for his release. Surely Jacob and his family prayed likewise for Simeon. Jacob spoke of being bereft of his son, and it was no doubt a trial to the entire family. I suspect Joseph chose Simeon to be his captive in part because he seemed well favored by his brothers, and was a leader among them. Simeon had led the campaign to slay the Hivites, and his brothers had followed behind, looting their treasures and taking their flocks and herds. No doubt Simeon continued to act as a leader among his brothers, for he was the second born and Reuben, the firstborn, had disgraced himself. Simeon Peter was likewise a leader among the twelve disciples. Where he went, they were prone to follow (John 21:3).

In the 12th chapter of Acts we read of Simeon Peter being imprisoned and then set free without any harm coming to him. An angel appeared to Peter in the prison and loosed him from his chains, opened the prison doors, and led him out to freedom. For those who care

to study the lives of these two men, I am sure that many more parallels can be discovered.

Judah

There are few Christians today who realize that Judas, the betrayer of Christ, had the Hebrew name Yehudah (Judah). When one compares the life of Christ's betrayer with the son of Jacob of the same name, the connections between their lives become clear. Judas is infamous for acting in the most treacherous manner due to an inordinate love of money. Judas was the treasurer, the holder of the money bag for Christ and the disciples. We are told that he used to pilfer money from the bag, for his heart was not right.

John 12:4-6

But Judas Iscariot, one of His disciples, who was intending to betray Him, said, "Why was this perfume not sold for three hundred denarii and given to poor people?" Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

Because Judas did not master this impure love of money in his heart, he eventually acted in the most abominable fashion. He betrayed One whom he had lived with, ate with, and had fellowship with for several years. It seemed a small thing to him to sell an intimate acquaintance for monetary gain.

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 betray Him to you?" And they weighed out thirty pieces of silver to him.

In a remarkable parallel, it was Judah who suggested to his brothers that they sell Joseph and make a profit off of his suffering.

Genesis 37:26-28

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." And his brothers listened to him. Then some Midianite traders passed by, so they pulled him up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty shekels of silver.

Judah sold Joseph for 20 shekels of silver, and the disciple of Christ who bore the same name sold Yahshua for 30 pieces of silver. Such Biblical parallels are not happenstance. They reveal types and anti-types, shadow and substance, between the Old Testament and the New.

Jacob

Another remarkable parallel between the Testaments that is obscured due to an inconsistency in the rendering of names is that between Jacob and the author of the book of James. The actual Hebrew name is Ya'aqov. This name passed into Greek as Iakobos, and

into Latin as Iacobus. Later a variant of this Latin name appeared as Iacomus. Most languages today render these two Latin names identically, recognizing that they come from a single source. English, however, is the odd man out as it renders one of these Latin names as Jacob and the other as James.

It is regrettable that the translators of our English Bibles did not perceive the value of rendering names consistently to preserve the connection between the bearers. No doubt Satan has had a hand in this obfuscation. He is the adversary of the saints and actively opposes truth and spiritual understanding. Yahweh permits this that men might prove their love of the truth by searching for it as for hidden treasure. It is the will of God that those with only a casual interest in truth and understanding should find it difficult to perceive those things that are of value in His kingdom. The Bible remains a veiled book to the majority of Christians today.

Understanding that the author of the book of James bore the same name as that man we commonly call Jacob opens up new insights. Jacob was the father of twelve sons who became the twelve tribes of Israel. The author of the book of James begins his epistle with the following words (Note that I have rendered James more faithfully as Jacob):

Jacob 1:1

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

What is more natural than for a man named Jacob to be sending a letter to the twelve tribes of Israel (his sons)? One can imagine Jacob, the son of Isaac, saying some of the same things that this man states in his epistle.

Jacob 2:21

Was not Abraham our father justified by works when he offered up Isaac his son on the altar?

Even as Jacob of old perceived bitter jealousy and selfish ambition among his sons, so too does the author of this book grieve over the same among his brethren.

James 3:14-18

But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. And the seed whose fruit is righteousness is sown in peace by those who make peace.

We read of Jacob's sons that they could not speak civilly to Joseph, for they were jealous of him. There were dissensions and envying among them, for they came from four different mothers, two of whom were wives and two who were concubines. One wife (Rachel) was loved more than the others, and her sons were shown favor by Jacob. The entire family was full of petty jealousies and quarrels, at times leading to major transgressions such as the

betrayal of Joseph by his brothers. The author of the book of James is addressing similar behavior among the body of Christ.

Jacob 4:1-2

What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel.

The connection between these two men named Jacob could not be clearer.

Yahshua

What could be more obscure than to call two men that had the same Hebrew name Joshua and Jesus? These names sound nothing alike. One has three syllables and the other two. The vowels are different. One name ends with a vowel and the other a consonant. It is easy to see why most Christians have failed to comprehend that Christ's Hebrew name was the same as the Israelite leader whom Yahweh appointed to take His people into their inheritance. Yet it was by God's design that these two men should bear the same name. One serves as a type of the other. First the natural, then the spiritual.

In the Hebrew language both these men were called Yahshua. This name has been Anglicized as Joshua. In Old English the letter J was pronounced as a Y. We can still see this in words such as "Hallelujah." In fact, the "jah" in hallelujah is derived from the same Hebrew word that forms the beginning of the name Yahshua. Yah (Jah) was the name of the God of Israel. This name occurs 49 times in this form in the Old Testament, as in the following verse.

Psalms 68:4

Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

KJV

In most instances the translators of our English Bibles have not rendered the name of God faithfully. It was the tradition of the Jews to refuse to pronounce the name of Yah, or the longer form Yahweh, considering the name to be too holy to be spoken. Yet the Holy Spirit inspired the writers of the Old Testament to pen the name Yah 49 times, and the longer form Yahweh 6,828 times. The translators of the most popular English Bibles have continued the tradition of the Jews and have obscured God's name. It has been totally removed from many English Bible translations and has been replaced by titular substitutes such as "Lord" and "Lord God."

There has been a great attack launched by Satan against the rendering of names faithfully in the Bible. Satan is a great deceiver and the enemy of truth. He does not want Yahweh's people to become intimately acquainted with their God. This is leading to gross error and deception in this hour when many Christians who have never learned the name of Yahweh are being deceived by ministers who are declaring that Christians serve the same God as Muslims. This claim is often followed by a pronouncement of Jews, Christians, and Muslims

all tracing their faith back to Abraham. Abraham, however, was a worshiper of Yahweh, and the Muslim's follow Allah (this is also a title, not a name). The holy book of Islam, the Koran, denies that Yahshua is the Son of God. It says He was only a prophet, and Mohammed is a greater prophet. The Koran denies that Yahshua was born of a virgin, or that He was crucified and resurrected. The Koran teaches that Allah is only one, while the Bible declares that the God of Abraham, Isaac, and Jacob is a triune God consisting of Father, Son, and Holy Spirit.

Such confusion would be easily allayed if Christians knew that the name of the God of the Bible is Yahweh. However, this name is not to be found in the most popularly used translations today such as the KJV, NAS, NIV, and others. One has to purchase a divine names Bible to have a text that does not employ titular substitutes for these names and many of the divine name Bibles have errors of their own.

*Note that "Lord" and "God" are not names. They are titles. There are many lords, and many gods (I Corinthians 8:5). Each one has a name. Tragically, most Christians do not know the name of their God. Perhaps this is itself a parable, for knowing another's name is a token of intimacy. Is Yahweh declaring that His people today do not know Him?

Yahweh gave no prohibition against speaking or writing His name. He openly declared it. He had it recorded thousands of times by men who were inspired of the Holy Spirit to pen the scriptures. There are a vast number of other names in the Bible that incorporate God's name "Yah." Consider the many names that end with "ah" in the Old Testament. Most of these names were a testimony of Yah. Following are some examples. I will give first the English rendering, then the Hebrew form, concluding with the name's meaning.

Jeremiah (Yirmeyahu): Yah has uplifted.
Hezekiah (Hizqiyahu): Yah strengthens.
Adonijah (Adoniyah): My Lord is Yah.
Obadiah (Obadyah): Servant of Yah.
Zechariah (Zekaryah): Yah remembers.
Zephaniah (Tsephanyah): Yah has hidden.
Nehemiah (Nehemyah): Comforted by Yah.

Note: Hebrew spellings are from *The Scriptures* divine name Bible. Meanings of names are from the website www.behindthename.com.

These are just a few of the myriad of names that incorporate within themselves the name of Yah. At times the name Yah appears at the beginning of a person's name as in the following examples.

Jehoiachim (Yehoyaqim): Yah uplifts, or establishes.
Jehoshaphat (Yehoshaphat): Yah has judged.
Joshua (Yehoshua): Yah's salvation, or Yah is salvation.

There is no concrete rule on to how to render Hebrew names into English. I have seen the name of the Savior translated as Jesus, Yahshua, Yeshua, Yehoshua, etc.. I have chosen to

write the name as Yahshua as it preserves the connection to the name Yah, the name of God the Father. It is immediately apparent that “Yah’s salvation” is an appropriate title for the Son of God, for He is the Savior of the world. It was understood at the giving of this name to the son of God that this connection was intended.

Matthew 1:21

"She will bear a Son; and you shall call His name Yahshua, *for He will **save** His people from their sins.*"

The translators of our English Bibles have done a grave disservice to the church by rendering the name of the Hebrew leader Joshua and the name of the Savior differently. In the Greek manuscripts of the New Testament from which the translators were working, both of these names are identical. For example:

Acts 7:44-45

“Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed him to make it according to the pattern which he had seen. And having received it in their turn, our fathers brought it in with *Joshua* upon dispossessing the nations whom God drove out before our fathers, until the time of David.”

The name Joshua here is a translation of the Greek “Iesous.” *Strong’s Concordance* lists the following entry on this name.

NT:2424

Iesous (ee-ay-sooce’); of Hebrew origin [OT:3091]; Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites:

It states that the origin of this name is from the Old Testament name designated number 3091. Following is that entry.

OT:3091

Yehowshuwa` (yeh-ho-shoo’-ah); or Yehowshu`a (yeh-ho-shoo’-ah); from OT:3068 and OT:3467; Jehovah-saved; Jehoshua (i.e. Joshua), the Jewish leader: -Jehoshua, Jehoshuah, Joshua.

James Strong wrote his concordance at a time when many Bible scholars believed Jehovah was the correct rendering of the four Hebrew letters Yod Hay Vav Hay, which is commonly called “the tetragrammaton.” These four Hebrew letters spell the name Yahweh. Bible scholars have since learned that Jehovah is not an accurate rendering of the name of God, and most have ceased using it.

Why did the translators of the NAS, NKJV, NIV, and numerous other Bibles render Iesous as Joshua in Acts 7:45, but translate it as Jesus in nearly every other instance? Such inconsistency reveals a profound lack of understanding of the ways in which Yahweh speaks to men through types and anti-types.

The two entries above from *Strong’s Concordance* reveal that the name of the Israelite

leader known as Joshua, and the name of the Son of God, are one and the same. They also show that this name is connected to the idea of salvation which is provided by Yahweh.

Joshua was intended to serve as a type and shadow of the Savior who would make a way for the people of God to enter into their inheritance. Joshua's leadership began at the crossing of the Jordan River. Standing before the people of God was an impassable body of water. The Jordan was in flood stage and could not be crossed. Yahweh divided the waters and allowed the Israelites to cross over on dry land with water on either side.

Similarly, the Son of God who bore the same name began His ministry at the Jordan River. Yahshua presented Himself to John to be baptized in the waters of the Jordan. Standing before mankind was an impassable barrier called death. It prevented mankind from entering into their spiritual inheritance. Christ came to make a way for mankind to get past this barrier.

When Joshua led the Israelites through the Jordan, a baptism was being signified. Moses had forty years earlier "baptized" the people at the crossing of the Red Sea.

I Corinthians 10:1-2

For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea...

Moses, however, could not lead the Israelites into the promised land. In Yahweh's foresight and predestination it was given to one bearing the Hebrew name Yahshua to lead the people through the Jordan, for this symbolized that work of salvation provided by the Son of God.

Romans 6:3-4

Or do you not know that all of us who have been baptized into Christ Yahshua have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

Moses as the Law giver could not provide new life to the people of God (Galatians 3:21). Only the Son of God, Yahshua, can give divine life to mankind. He is the Way, the Truth, and *the Life*. No man comes unto the Father but by Him (John 14:6). To signify that salvation Yahshua would provide to mankind 1,500 years later, Yahweh appointed another man named Yahshua to lead His people through the Jordan and into their inheritance.

In addition to both of these men beginning their ministries at the Jordan, there are many more profound parallels between their lives. They are too numerous to cite, and I consider myself to have comprehended only a small portion of the ways in which these men's lives correspond. Nevertheless, following are a limited number of examples.

Joshua and Yahshua: Both Leaders of God's People

Joshua: [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)

Yahshua: "And you, Bethlehem, land of 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)

Joshua and Yahshua: Both Called out of Egypt

Joshua: "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)

Yahshua: "Joseph arose and took the Child and His mother by night, and departed for Egypt; 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)

Joshua and Jesus: Both Filled with the Spirit

Joshua: 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)

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

Joshua and Yahshua: Appoint Twelve Men

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

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)

Joshua and Yahshua both Circumcise the People

Joshua: "At that time Yahweh said to Joshua, 'Make for yourself flint knives and circumcise again the sons of Israel the second time.' So Joshua made himself flint knives and circumcised the sons of Israel at Gibeath-haaraloth." (Joshua 5:2-3)

Yahshua: "And in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ." (Colossians 2:11)

Joshua and Yahshua Deliver a Harlot from Death

Joshua: "However, Rahab the harlot and her father's household and all she had, Joshua spared; and she has lived in the midst of Israel to this day." (Joshua 6:25)

Yahshua: "The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center of the court, they said to Him, "Teacher, this woman has been caught in adultery, in the very act. Now in the Law Moses commanded us to stone such women; what then do You say?..." When they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him be the first to throw a stone at her..." When they heard it, they began to go out one by one, beginning with the older ones, and He

was left alone, and the woman, where she was, in the center of the court. Straightening up, Yahshua said to her, "Woman, where are they? Did no one condemn you?" She said, "No one, Lord." And Yahshua said, "I do not condemn you, either. Go. From now on sin no more." (John 8:3-11)

Joshua and Yahshua Conquer a Great City

Joshua: The conquest of Canaan began with the overthrow of that great city Jericho with its massive walls. The plan of battle was most unusual, and Yahweh definitely is revealing something through the extraordinary details. For six days Joshua led the people in marching around Jericho. On the seventh day they marched around seven times. They then blew the trumpets and shouted and the walls of the city fell down. The inhabitants were slain and this territory fell into Israel's hands. The remainder of the Canaanites, hearing about this, trembled in fear for their lives.

Yahshua: Christ has come to destroy the works of the devil (I John 3:8). Satan's works are symbolized by the great city Babylon. The book of Revelation reveals the destruction of Babylon by Christ, and there are great similarities to Joshua's conquest of Jericho. Christ's judgment of the world begins with seven trumpets being blown. In a parallel to the conquest of Jericho, the seventh act of God is further divided into seven individual actions. Pertaining to Jericho, on the seventh day the Israelites were instructed to march around the city seven times. On the preceding days it was only one time. In a parallel, when each of the first six trumpets are blown in Revelation there is a single event that occurs. However, when the seventh trumpet is blown there are seven vials poured out. Thus, as with Jericho, the seventh act itself has seven parts. When the last of the seven vials is poured out, there is a great earthquake, the city falls and is destroyed.

Revelation 16:17-19

Then the seventh angel poured out his bowl upon the air, and a loud voice came out of the temple from the throne, saying, "It is done." And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty. The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath.

Each of these parallels between the characters of the Old and New Testaments could make a study in itself. Many, many, more examples could be cited. This token sampling of types and anti-types should be sufficient, however, to demonstrate that Yahweh has with great purpose and design raised up individuals who bore the same names to show forth patterns and testimonies to His holy people.

Great mysteries are waiting to be plumbed in the word of God. It is my desire that your eyes might be opened to seek out and understand these treasures of truth; things hidden in darkness that Yahweh will reveal to those who love the truth.

Isaiah 45:3

"I will give you the treasures of darkness and hidden wealth of secret places, so that you may know that it is I, Yahweh, the God of Israel, *who calls you by your name.*"

What's In a Name? - Part Three String Theory

What happens when you string a list of Biblical names together? Is there a message that will come forth revealing another layer of divine control over the lives of men? Some years back I came across a website that was positing just such a theory. It was suggested that contained in the names of the ten patriarchs from Adam to Noah, following the line of Seth, that God had set forth a prophecy of the salvation to be provided through Yahshua.

That such a remarkable thing should be true does not strike me as improbable, for I had formerly seen other extraordinary testimonies in the lives of men. The two most famous prophets during the period of the kings of Israel and Judah were Elijah and Elisha. Elijah can be rendered as the English equivalent Eliyahu and Elisha as Elishua. You will note that both of these names begin with "El." El is a Hebrew word that is frequently used as a generic word for "God" or "god." The name Elijah means "Yah is God," whereas the name Elisha means "Yah is salvation."

Keep in mind that these two men were hand picked by Yahweh to be prophets. Yahweh does all things with great design. If you remove the part of the names Eli-yahu and Eli-shua that are translated "God is" you are left with Yahushua, a variant of the name of the Savior whose name I prefer to write as Yahshua. What this conjoined name means is "Yah's Salvation." Thus we see, that the two names of these prominent Old Testament men "prophesied" the name of the Savior.

I have no doubt that Yahweh intended for these names to serve as a prophecy in this manner. The lives of Elijah and Elisha are inextricably tied together. Elijah came first, and for a season Elisha acted as Elijah's chief servant. When Elijah was carried up to heaven, his mantle fell to Elisha. They literally wore the same cloak. Such a joining together of two prophets occurs nowhere else in the Bible. It is evident that their names bear a striking resemblance to one another, and I am confident that Yahweh determined that this should be so that those who love truth might discover the hidden mystery of their names.

In the fifth chapter of the book of Genesis we find a genealogy of his descendants ending with Noah. The meanings of some of the names are discernible from the context of what is written. Other meanings are less certain, requiring some intelligent investigation and are subject to some speculation. In order, the names are: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah.

The name *Adam* is a reference to the soil from which he was formed. Some have interpreted Adam to mean "ruddy," which is to say "reddish in color." The name Adam began to be used as a reference to man in a general sense. In the Bible the Hebrew word "Adam" is translated as "man" in a great many occurrences. Therefore, I have no argument with those who would give the meaning of the name Adam as "man."

Seth is derived from a Hebrew word meaning "appointed." This is evidenced from the context of the Scripture that speaks of his birth.

Genesis 4:25

Adam had relations with his wife again; and she gave birth to a son, and named him *Seth* (sheth), for, she said, "God has *appointed* (shiyth) me another offspring in place of Abel, for Cain killed him."

Enosh, according to *Strong's Concordance*, means "mortal" being derived from the Hebrew word "anash" which means "to be frail, feeble."

There is some dispute regarding the original meaning of the name *Kenan*. This is quite common among names, as well as ancient words. A good argument has been set forth, however, that purports that the name means "sorrow," or "a lamenter." This is based on the Hebrew names similarity to the word *qiynah*.

OT:7015

qiynah (kee-naw'); a dirge (as accompanied by beating the breasts or on instruments):

This word is found in the following verse:

Ezekiel 27:32

Moreover, in their wailing they will take up a lamentation (*qiynah*) for you and lament over you: "Who is like Tyre, like her who is silent in the midst of the sea?"

You can read more on the possible meanings of this name at the following link:

<http://www.abarim-publications.com/Meaning/Kenan.html>

Mahalalel is understood by many to mean "praise God," or "bless God." The "el" at the end of the name denotes "God," while the "halal" is often linked to the Hebrew word that forms the core of the word "hallelujah." In Hebrew "hallel" mean "praise," or "bless."

Jared is not just the Subway guy. In Genesis Jared was quite a long lived individual. He lived 962 years, which is only an inch short of the life of Methuselah who reached the age of 969 years. The name Jared is understood to derived from a Hebrew word meaning "to descend." *Strong's Concordance*, and other sources, bear this out.

Enoch lived 365 years and God took him. Enoch is the seventh generation of man, and apparently he entered into Sabbath rest, for he walked with God and God took him. The name Enoch is stated by numerous authorities to mean "initiated," "dedicated," "instruct," "pierce," and "make wise."

Methuselah reached the oldest age of any man in the Bible. Doing the math, one discovers that Methuselah died the same year as the flood of Noah. The Bible does not say whether he died in the flood, or died of natural causes, but for a number of reasons I believe the flood commenced after his death. *Jones' Dictionary of Old Testament Proper Names* states that the name Methuselah means "When he is dead it shall be sent." This is understood by many to be a prophecy of the flood coming upon the death of Methuselah. There is evidence supportive of this name meaning. For further review of this name and its meaning I

recommend the following link:

<http://www.abarim-publications.com/Meaning/Methuselah.html>

The name *Lamech* is given a widely divergent meaning by various sources. Jones' suggests that the name means "Powerful," while *Hitchcock's Bible Names* suggests "Low, depressed." One could hardly look for more polar opposites. Some have suggested that the name means "despairing," aligning this with Yahweh's view of man prior to the flood as God despaired of having made man. That Lamech should be associated with weariness and despair is understandable when one considers that God had cursed the earth when Adam sinned. Man was cursed to live by the sweat of his brow. This may seem a difficult thing for mankind today, but consider what it must have been for men who lived to be nearly a thousand years old.

The name *Noah* is less difficult to decipher. The context of the Scriptures provides the meaning of his name, which is Rest.

Genesis 5:29

Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which Yahweh has cursed."

The Abarim Press website mentions that the lineage of Cain ended up in the land of Nod, which name means "restless wandering." Thus, one line ends up in rest, while the other is engaged in ceaseless restlessness.

Due to the variations in interpretation of these names, a great many diverse messages can be perceived as being present in them. Following is one example that is posted on the Internet.

**Meaning of the Names
from Adam to Noah**

In Hebrew	In English
Adam	Man
Seth	Appointed
Enosh	Mortal
Kenan	Sorrow
Mahalalel	Blessed God
Jared	Shall come down
Enoch	Teaching
Methuselah	His death shall bring
Lamech	Despairing
Noah	Comfort

From this table of definitions, one author arrived at the following message:

Man is appointed mortal sorrow. The Blessed GOD shall come down teaching. His death shall bring the despairing comfort.

Let me set forth my own list, and see where it leads us.

Adam: ruddy, man
Seth: appointed
Enosh: mortal, frail, feeble
Kenan: sorrow, a lamenter
Mahalalel: praise God, bless God
Jared: to descend
Enoch: initiated, dedicated, instruct, pierce, make wise
Methuselah: when he is dead it shall be sent
Lamech: despairing
Noah: rest

Part one consists of the first four names. Four is the number of the creation, so this seems fitting. The creation under the curse is defined by the first four names.

To man is appointed mortality, weakness and sorrow.

Such a statement is supported by many Scriptures.

Hebrews 9:27

It is appointed for men once to die, and after this comes judgment...

Revelation 21:4

He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.

Death and suffering arrived to the creation as the hammer stroke of judgment. Yahweh had warned Adam that on the day he ate of the tree of the knowledge of good and evil he would surely die. The presence of death is the creation's chief problem. Those who suffer the ravages of death need to receive life. It seems that if Yahweh were to give any message through the names of the first patriarchs it would be focused on this subject of man's tragic condition and Yahweh's provision for mankind's salvation.

How desperate man's condition would be if it ended with the statement "To man is appointed mortality, weakness, and sorrow." This appears to be the testimony of the first four generations from Adam to Kenan. Praise be to Yahweh, with the fifth generation (five signifying grace) there is a promised hope that God will provide salvation to man in his helpless condition.

Mahalalel: praise God, bless God
Jared: to descend
Enoch: initiated, dedicated, instruct, pierce, make wise
Methuselah: when he is dead it shall be sent
Lamech: despairing
Noah: rest

Praise God who descends to initiate a new work, to instruct and make wise those who are foolish children. For mankind He is pierced. By His death the despairing will receive rest.