

Chapter XIII

The Messiah and the Sacred Name

With the background that during the time of the messiah the Jewish people of Judaea and Galilee commonly spoke the Hebrew-Aramaic language and were under a legal prohibition against using the sacred name, our attention must now center upon the doctrine of the sacred name as expounded by Yahushua the messiah. To demonstrate, when the messiah gave his disciples a format for prayer the opening line read, "Our father who is in heaven, sacred be your name."¹ Yahushua not only knew the sacred name, he came to the Jewish people in that name. He told the Jews who sought his life:²

I have come in the name of my father, and you
receive me not; if another should come in his own
name, him you will receive.

Yahushua came in the name of father Yahweh, not his earthly name Yahushua (or the Greek substitute Ἰησοῦς; English "Jesus"), and few received him. In a messianic prophecy found in Psalm, 89:19–37, we read that Yahweh would make the messiah his "firstborn," a claim substantiated in the New Testament,³ and that, "in my name (i.e. Yahweh) his horn (glory, power) shall be exalted."⁴

The prophecy given by Moses in Deuteronomy, 18:15–19, (cited by Keph [Peter] in Acts, 3:22–23, as proof that Yahushua was the expected messiah) further supports the fact that Yahushua spoke in the sacred name. This passage in part states:

And אֶתְּמַלֵּךְ said to me (Moses), They have done well
in what they have said, a prophet I shall raise up for
them from among their brothers like you (Moses);
and I shall put my words in his mouth; and he shall

¹ Matt., 6:9; Luke, 11:2.

² John, 5:43. In this regard, a passage found in the B. Sanh., 106a, takes on great importance. The passage at issue states, "Rabbi Shim'on Laqish said: 'Woe unto him who makes himself to live by the name of *el*.'" This verse is identified by R. T. Herford as a Talmudic reference to Yahushua (CTM, pp. 75f, 348). Since all of the Jewish sects, except the Nazarenes (early assemblies following Yahushua) adhered to the prohibition against using the sacred name, it is impossible to believe that Rabbi Laqish could have meant anyone else. If this is in fact a reference to Yahushua, as all indications imply, then we have yet one more testimony that he came proclaiming the sacred name.

³ Rom., 8:29; Col., 1:9–20.

⁴ Ps., 89:24.

speak to them all that I shall order him. And it shall be, whosoever will not listen to my words WHICH HE SHALL SPEAK IN MY NAME, I will require it of him.

Neither did Yahushua keep his father's name a secret. In Hebrews, 2:11–12, the messianic prophecy from Psalm, 22:22, is cited as proof that Yahushua was the expected messiah.⁵ This passage states:

For both he who sanctifies and those sanctified are all out of one; for which cause he (Yahushua) is not ashamed to call them (his disciples) brothers, saying, "I will declare your name (Yahweh) to my brothers; among the assembly I will praise you."

The very night that Yahushua was betrayed by Judas and taken by the Jewish religious leaders to be tried and executed, he prayed to our heavenly father. Realizing that his work on earth was now completed, he said:⁶

I glorified you on the earth; I completed the work which you gave me that I should do; and now you glorify me, father, with yourself, with the glory which I had with you before the world was. I MANIFESTED YOUR NAME to the men whom you have given me out of the world. Yours they were, and to me you have given them, and your word they have kept.

Later on in this prayer, Yahushua reiterates, "I made known to them your name."⁷ If the messiah did not see the sacred name as an important issue, why did he find it necessary to reveal this name to his disciples—in a time when the knowledge of the sacred name was being concealed from the general populace—and then report the accomplishment of this task back to the father? But Yahushua's prayer goes even further. He asked father Yahweh:⁸

Sacred father, keep them IN YOUR NAME whom you have given me, that they may be one, as we are. When I was with them in the world I was keeping them IN YOUR NAME: whom you have given me I guarded, and not one of them perished, except the son of perdition (i.e. Judas), that the Scriptures might be fulfilled.

⁵ That Heb., 2:11–12, cites Ps., 22:22, see SRB, p. 1293, n. f; REB, p. 224, n. a; ROSNB, loc. cit., n. 2:12; NJB, loc. cit., margin note; AB, NT, p. 341.

⁶ John, 17:4–6.

⁷ John, 17:26.

⁸ John, 17:11–12.

Therefore, Yahushua not only taught the father's sacred name to his disciples but he kept them protected in that name. Yahushua then asked his father to further that protection after his death by continuing to keep his followers in the father's name! We can only conclude, as C. H. Dodd did, "According to John xvii. 6, 26, the mission of Christ in the world was to make known the Name of God."⁹

The Motive to Murder Yahushua

Nowhere is there a greater testimony given about the messiah and his use of the sacred name than the fact that he was falsely tried and then executed because he used it. The desire on the part of the religious leaders of Judaea to kill Yahushua is generally misunderstood by present-day Christian theologians as a resentment towards his claim to be the messiah. In reality, there had been many who claimed to be the messiah both before and after Yahushua,¹⁰ but none of these received anything approaching the animosity that was focused upon Yahushua.

None of these other self-proclaimed messiahs were executed because of their claim. Indeed, the religious leaders of Judaea were looking for a messiah. They would have immediately attached themselves to anyone who would have been strong enough to stand up and help them throw off the hated Roman yoke. Bar Gioras, for example, came to power riding the crest of a wave of messianic enthusiasm which had swept the Jews in 69 C.E.¹¹ The Bar Kochba revolt of 132–135 C.E. against Rome is another example. Its leader, Simeon bar Kochba, was actually supported as the messiah by Akiba, one of the popular and important rabbis of Judaea at that time.¹²

The religious leaders of Judaea hated Yahushua because, as the Pharisees argued, "the world had gone after him";¹³ that is, the people were throwing their support behind the doctrines taught by Yahushua and were turning against the authority of the rabbis. Even worse, Yahushua was not educated by any of the established Jewish sects. When Yahushua taught in the synagogues and the Temple, for example, the Jews supporting the rabbis argued, "How does this one know letters, not having learned?"¹⁴ They reasoned:¹⁵

⁹ IFG, p. 96.

¹⁰ For example, the book of Acts (5:34–37) mentions two men who, prior to Yahushua's ministry, claimed to be the messiah, namely Theudas and Judas the Galilaeen, both movements having diminished after the death of their leader. Josephus (*Wars*, 2:8:1, 2:17:8, 7:8:1, *Antiq.*, 18:1:1, 6) also mentions Judas the Galilaeen, commenting that he had the aid of a Pharisee named Saddok. Judas led a major revolt of the Jews against the Romans in the year 6 C.E. Judas is often identified as the founder of the Zealots, whose fanaticism and violence under Forus, the last of the procurators, hastened the war with Rome which resulted in the destruction of the Temple in 70 C.E. (Thackeray, *Jos.*, II, p. 367, n.e; DB, p. 327). After Yahushua's death two other famous men claimed to be the messiah: Bar Gioras, who became leader of a Jewish faction during the First Revolt in 69 C.E., and Bar Kochba, who led the Second Revolt (132–135 C.E.), see below ns. 11 and 12.

¹¹ BASOR, 129, 1953, pp. 19–20.

¹² HUCA, 1983, p. 185.

¹³ John, 12:19.

¹⁴ John, 7:15.

¹⁵ Matt., 13:54–57; Mark, 6:3.

“From where does this man gain this wisdom and powerful abilities? Is this not the carpenter’s son? Is not his mother called Mariam (Mary), and his brothers Jacob and Jose and Simon and Judah? And are not his sisters all with us? From where, then, are all these things?” And they were offended by him.

The rabbis were also insulted by the fact that when Yahushua taught the people he did so as one “having authority, and not as the scribes.”¹⁶ That is, the scribes or rabbinical teachers could only guess at the meanings of various scriptural passage, whereas Yahushua spoke as one who knew exactly what they meant. By the third year of Yahushua’s ministry, “Yahushua walked in Galilee because the Judaeans were seeking to kill him.”¹⁷ Afterwards, Yahushua was delivered up to death by the chief priests because they were φθόνον (phthonon), i.e. “envious or jealous,”¹⁸ of him.

The jealousy and hatred against Yahushua stemmed from the preference of the Jewish religious leaders to follow the oral traditions of their fathers (later embodied in the Talmud). These traditions were passed down by rote and sponsored by the rabbis and scribes. Their traditions had become so important in their minds that it was considered a greater virtue to observe the laws based upon their traditions than it was to follow the Torah. We read in the Mishnah, for example:¹⁹

Greater stringency applies to (the observer of) the words of the Scribes than to (the observance of) the words of the (written) Torah. If a man said, “There is no obligation to wear phylacteries (small leather parchment boxes),” so that he transgresses the word of the Torah, he is not culpable; (but if he said), “There should be in them five partitions,” so that he adds to the words of the Scribes, he is culpable.

Herbert Danby, in his translation of the Mishnah, explains it this way:²⁰

The Mishnah, in other words, maintains that authority of those rules, customs, and interpretations which had accumulated around the Jewish system of life and religion was equal to the authority of the Written Law itself, even though they found no place in the Written Law. This, again, is but an assertion (known also in other religious and legal systems) that side by side with a written code there exists a

¹⁶ Matt., 7:28–29; Mark, 1:21–22.

¹⁷ John, 7:1.

¹⁸ Mark, 15:10. That phthonon means “envious or jealous” see GEL, p. 861; SEC, Gk. #5354-5.

¹⁹ Sanh., 11:3.

²⁰ Danby, *Mishnah*, p. xvii.

living tradition with power to interpret the written code, to add to it, and even at times to modify it or ignore it as might be needful in changed circumstances, and to do this authoritatively. Inevitably the inference follows that the living tradition (the Oral Law) is more important than the Written Law, since the “tradition of the elders,” besides claiming an authority and continuity equal to that of the Written Law, claims also to be its authentic and living interpretation and its essential complement.

C. L. Feinberg similarly comments that the scribes—who belonged mainly to the party of the Pharisees, but as a body were distinct from them and were synonymous with lawyers—“claimed this oral law was more important than the written law.” Further, these scribes “expected of their pupils a reverence beyond that given to parents (*Aboth* iv. 12).”²¹

Yahushua, contrary to the religious leaders, strictly followed the Torah (Old Testament laws).²² The messiah, in effect, challenged the very authority of the religious leaders to even hold their posts. He described the religious leaders as “serpents, a generation of vipers,” “those who murdered the prophets,” holding them to be “hypocrites” full of “hypocrisy and lawlessness.”²³ Yahushua warned his disciples to beware “of the teaching of the Pharisees and Sadducees” and ridiculed these religious leaders as being self-serving men who were blind to the real intents and purposes of the Scriptures.²⁴ It is revealing that rabbinical memory of Yahushua concludes that he was one “who mocks at the words of the wise (i.e rabbis and scribes).”²⁵

Yahushua’s complaint against the religious leaders and their followers was that they did not keep Yahweh’s laws. For instance, when Yahushua was

²¹ NBD, p. 115l. Not considered by the rabbis is the fact that, eventhough one of the Ten Commandments demands we honor our father and mother, no commandment requests the same kind of respect for a teacher.

²² For example, Yahushua taught, “Think not that I came to abolish the Torah or the prophets: I came not to abolish, but to fulfill. For verily I say to you, Until heaven and earth pass away in no wise shall pass away from the Torah one iota or tittle (i.e. strokes making up the Hebrew letters) until all comes to pass” (Matt., 5:17f). In another place he told the Pharisees in response to their liberal interpretation with regard to divorce, “But it is easier for the heaven and the earth to pass away than one tittle of the Torah to fail” (Luke, 16:14–18). That he lived strictly by the Law and the prophets is confirmed also by the statements that he never sinned—sin being defined as “transgression of the Law (Torah)” (1 John, 3:4). We are also told that Yahushua was “brought forth from a woman, brought forth under the Torah (Law)” (Gal., 4:4).

²³ See for examples, Matt., 12:24–34, 21:33–46, 23:13–39; Mark, 12:1–12, 13–17; Luke, 7:24–35, 11:35–54, 13:31–35, 15:1–10, 16:19–31; John, 8:3–13, 9:13–16.

²⁴ See for examples, Matt., 5:20, 15:12–20, 16:1–12, 22:15–46, in part which records that Yahushua told the Sadducees, “You err, not knowing the Scriptures, nor the power of Yahweh” (22:29), 23:1–12, where Yahushua warns his disciples of the self-serving attitude of the scribes and the Pharisees, whose works “they do to be seen by men,” loving their position, to be called “rabbi” and to sit at the head of the table, preferring to have themselves called “father,” etc.; Mark, 2:15–17, 8:10–15, 10:1–12; Luke, 5:17–39, 6:1–11, 12:1–3, 14:1–6, 16:14–18; John, 9:39–41, 12:42–43, which notes that there were many from among the rulers who believed in Yahushua as the messiah, but “on account of the Pharisees they did not confess it, that they might not be put out of the synagogue; for they loved the glory of men more than the glory of Yahweh.”

²⁵ B. Gitt., 56b–57a.

debating with some of the Jews in the Temple during the feast of Tabernacles, he chastised them, stating:²⁶

Has not Moses given you the Torah, and not one of you practices the Torah? Why (then) do you seek to kill me?

An example of the conflict between the oral laws of the Jews and the teaching of Yahushua comes with the story about the time when the scribes and Pharisees inquired of Yahushua as to the failure of his followers to wash their hands before eating. They asked, “Why do your disciples transgress the traditions of the elders?” Yahushua responded:²⁷

Why do you transgress the commandment of יהוה on account of your tradition? For יהוה commanded, saying, “Honour your father and mother”; and, “He who speaks evil of father or mother, by death let him be finished.” But you say, “Whoever shall say to (his) father or mother, ‘Whatever from me that you might be profited is a sacrifice (to *eloahim*)’”; and in no way honours his father or his mother. And you have made void the commandment of יהוה on account of your tradition. Hypocrites! Well did Isaiah prophesy concerning you, saying, “this people draws near to me with their mouth, and with their lips honour me; but their heart is far from me; and their respect of me is taught by the commandments of men.” (Quoting Isaiah, 29:13)

In another place Yahushua sarcastically told the Pharisees and scribes, “Well you do setting aside the commandment of Yahweh so that you may observe your traditions.”²⁸

Yet these Jewish leaders had in their own minds justified altering the commandments of the Scriptures. As the Mishnah comments, at times it was permitted to break the Law: “They have made void your Law because it was a time to work for יהוה.”²⁹ Herbert Danby, in his translation of the Mishnah, footnotes this passage, stating:³⁰

In times of emergency it may be right to set aside or amend the commandments of God enjoined in his Law: the Law may best be served by breaking it.

²⁶ John, 7:19.

²⁷ Matt., 15:1–9; Mark, 7:1–9. Also see Col., 2:8; 1 Pet., 1:18. The ROSNB correctly restores Yahweh in place of the Greek term “*theos*” in these passages.

²⁸ Mark, 7:9–13; Matt., 15:4–9, which adds, “But in vain they worship me, teaching (as) teachings the injunctions of men.”

²⁹ Ber., 9:5.

³⁰ Danby, *Mishnah*, p. 10, n. 13.

In the eyes of the rabbis and scribes, in order to protect the sacred name, they must break the commandments of the Torah which instruct all men to know and use it. Yahushua did not agree. Adding insult to injury, thousands of Jews were beginning to believe in Yahushua's approach to the Scriptures—a man who was not trained by any of the formal religious institutions. At one point the chief priests criticized their officers for not arresting Yahushua after they had heard him speak. The officers defended their actions by stating, "Never has a man spoken like this man." The priests were infuriated that the officers would believe Yahushua over the religious leaders. They immediately challenged these men by saying, "Have you also been deceived? Have any one of the rulers believed in him, or of the Pharisees?"³¹

The Clergy convinced themselves that they had no alternative. Yahushua was a threat to the rabbis and their form of Judaism. Variations within the ranks were allowed, but a direct challenge to the authority of the Church was the highest form of heresy. They had to rid themselves of this threat. As a direct result of their jealousy, the religious leaders sought to slay Yahushua. Later rabbinical literature defended their condemnation of Yahushua—a man who healed the sick and performed other great signs while he taught a doctrine opposed to the teachings of the rabbis—on the grounds that he was deserving of his fate because he had "practised magic and led astray and deceived Israel."³²

To justify their murderous intent, the rabbis had only two legal remedies. The first was the claim that Yahushua broke the sabbath.³³ Yet, they could not argue that he broke the sabbath as pronounced in the Torah. In fact, Yahushua was able to defend his deeds as scriptural on a number of occasions.³⁴ They only could claim that Yahushua was breaking the sabbath restrictions established by the "traditions of their fathers," traditions that were later to be called the Talmudic regulations.

The earlier forced Hellenization policy of Epiphanes had constantly profaned the sabbath, sentencing to death anyone who kept it. As they had over-reacted because of the abuses against the sacred name, the Jewish religious leaders also went about creating laws that went far beyond the purpose and intent of the original scriptural commands about the sabbath.³⁵ Evidence

³¹ John, 7:46–48.

³² B. Sanh., 107b, and see 43a, which states that they sent Yahushua forth to be stoned "because he has practised magic and deceived and led astray Israel."

³³ Matt., 12:1–21; Mark, 2:23–28, 3:1–6; Luke, 6:1–11, 13:10–17, 14:1–6; John, 5:1–18, 7:14–26, 9:13–16.

³⁴ See for example Matt., 12:1–12; Mark, 2:23–28, 3:1–4; Luke, 6:1–9, 13:10–17, 14:1–6; John, 5:5–47.

³⁵ For the abuses against those observing the sabbath committed by Epiphanes see the histories cited above in Chap. XII, n. 5. The reaction of the rabbis was to create a host of restriction not intended in the Torah. For example, the Mishnah holds that on the sabbath one was not allowed to travel more than 2,000 cubits outside the city limits; one could not trim their finger-nails, nor a man trim his beard or moustache, nor a woman put on makeup; one could not climb a tree, ride a beast, swim in water, clap their hands or slap their thighs (to music) or stamp their feet (dancing). If a man found two parchment boxes in the field he was required to take them back to his house one at a time. If the box had to travel more than a sabbath's day limit, it must be handed to someone whose limit overlapped with your own and could only be passed on in succession in this fashion. There were also limits on how far a scroll could unroll before one was no longer permitted to roll it back up. Creeping things found in the Temple could be removed on the Sabbath, but everywhere else they could only be covered over with a brass vessel. (For examples see Shab.,

of any wrongdoing with regard to his breaking the sabbath was terribly weak. The worst thing that could be attributed to him was healing the sick and partaking of a meal out of the field on that day.³⁶ Therefore, the issue was not even brought up at Yahushua's trial.

The only other excuse left to the jealous religious leaders was their interpretation of blasphemy with regard to the sacred name.

Yahushua's Trial

To understand the events of Yahushua's trial and the justification of the Jewish leaders for sentencing him to death, we must recall that the religious leaders of Judaea had made it illegal for anyone outside the high priest and certain chosen ones (who kept it a secret) to utter the sacred name—and then only in the Temple. Their ultra-pious interpretations of Leviticus, 24:16, Exodus, 20:7, and Deuteronomy, 5:11, made the mere act of pronouncing the sacred name “blasphemy.”³⁷ The Mishnah, which gives us the Talmudic laws of the Jews as they existed in the early first century C.E. when the Temple stood, states that a person convicted of blasphemy was sentenced to death by stoning,³⁸ their law being based upon the command in Leviticus, 24:16. (How this stoning relates to Yahushua's death will be demonstrated as we proceed in this chapter.) But no mere act of blasphemy was deserving of the death sentence. The Mishnah goes on to tell us:³⁹

“The blasphemer” is not culpable unless he exactly pronounces the (sacred) name.

These Jewish Talmudic laws—born out of Jewish traditions (the traditions of the elders or fathers), laws based upon rabbinical interpretations which are not to be confused with the laws of the Torah—must be understood in order that we might fully understand the messiah's trial, for Yahushua was convicted and sentenced to death for blasphemy. The procedure used in a trial of blasphemy, according to the Mishnah, went as follows:⁴⁰

Rabbi Joshua ben Karha says: On every day (of the trial) they examined the witnesses with a substituted name, (such as) “May Jose smite Jose.” When sentence was to be given they did not declare him guilty

10:6, 23:3–4; Erub., 3:4, 4:2–3, 11, 5:4–5, 7:11, 8:1, 10:2–3, 15; Pes., 5:9, 6:2; Betz., 4:2, 5:2; R. Sh., 4:8; Ket., 2:10; Ned., 7:5; Sot., 5:3; Makk., 2:7).

Also see a list of restrictions in the Damascus Document found at Qumran (col. 10:14–11:23), where one was not permitted to eat food unless it was prepared before the Sabbath; he could not eat or drink unless it was within the camp; while traveling, one could not draw water into a vessel; mingle voluntarily with strangers; he could not help his beast give birth to its young, or if it fell into a well draw it out; if a man fell into a well it was not permitted to draw him out with a ladder, or a rope, or any object; and so forth. (See DJD, pp. 176–178).

³⁶ See for example, Matt. 12:1–13; Mark, 2:23–3:6; Luke, 6:1–11, 13:10–17, 14:1–6; John, 5:1–46, 7:14–31, 9:13–41.

³⁷ See above Chap. XII, n. 16.

³⁸ Sanh., 6:4, 7:1,4.

³⁹ Sanh., 7:5. William Arnold brings our attention to the fact that the Hebrew expression שִׁפְרַשׁ אֶת הַשֵּׁם literally means that the blasphemer, to be guilty, must pronounce the sacred name יְהוָה “exactly” (JBL, 24, pp. 147, 149, and 159–162).

⁴⁰ Sanh., 7:5.

of death (on the grounds of the evidence given) with the substituted name, but they sent out all of the people and asked the chief among the witnesses and said to him, "Say exactly what you heard," and he says it; and the judges stand up on their feet and rend their garments, and they may not mend them again. And the second witness says, "I also heard the like," and the third says, "I also heard the like."

At the messiah's trial this procedure was followed. The judges at first sought "false evidence against Yahushua, so that they might put him to death."⁴¹ Yet, since the trial was hastily put together, they were unsuccessful. Though "many false witnesses had come forward," none could provide the kind of testimony needed to justify the death sentence.⁴² Finally, we are told, "two false witnesses came forward" who claimed that Yahushua had said, "I am able to destroy the Temple of יְהוָה (Yahweh), and in three days to build it."⁴³ At first the testimony required a substituted name in repeating the statement; but later, in private, the witness had to reveal the actual name used.

The phrase "the Temple of Θεοῦ (*theou*, deity)," which is found in those Greek texts that remain to us, is clearly a substitute for "the Temple of Yahweh."⁴⁴ We know this because, first, in some of the direct quotes from the Old Testament found in the New Testament, Θεοῦ (Θεός, etc.) was used as a substitute for the sacred name;⁴⁵ second, because the judges were attempting to convict Yahushua of blasphemy, which could only result in the death penalty if the sacred name was actually used; third, the expression, "Temple of Yahweh," is often found as a common name for the Temple in the Old Testament.⁴⁶ And finally, the phrase "Temple of *theou*" found in the Greek of Matthew, 26:61, is in its counterpart of Mark, 14:58, rendered only as

⁴¹ Matt., 26:59–60; Mark, 14:55–56.

⁴² See above n. 41. The religious leaders who seized Yahushua only first recognized that it was possible to find him isolated from the crowds when Judas Iscariot came to them the previous night. Judas came to the priests the night that the disciples were eating supper at the house of Simon the leper in Bethany, which was the night before Yahushua and his disciples ate the Passover Feast (the night Yahushua was taken), see Matt., 26:6–16; Mark, 14:3–11; Luke, 22:1–6; John, 13:1–4. The Jewish sects, on the other hand, based upon their traditions and against the Torah, partook of the Passover meal on the night of the 15th of the first month (a day beginning at sunset) and not on the 14th (see Jos, Wars, 6:9:13; Jub., 49:1).

That the correct time for eating Passover was the 14th, while the Feast of Unleavened Bread was on the 15th, see Exod., 12:1–42, 13:3–5, 34:18–25; Lev., 23:5–8; Num., 9:1–5, 28:16–25, 33:3–4, Deut., 16:1–5. This fact is the reason why Yahushua and his disciples ate their Passover meal the night Yahushua was taken (Matt., 26:17–27:10; Mark, 14:12–15:1; Luke, 22:7–23:1), yet the religious leaders were cleansing themselves and preparing to eat their Passover during the following daylight hours, at the time Yahushua was given to Pilate (John, 18:28f). This Jewish version of the Passover, which combined the Feast of Unleavened Bread with the Feast of Passover, is called the "Jewish Passover" in John, 11:55, to distinguish it from the Passover as commanded in the Torah.

⁴³ Matt., 26:61; Mark, 14:57f. Interestingly, the rabbis admit to the use of two witnesses against Yahushua and that the condemnation of Yahushua had been obtained by fraudulent means (see Tosef. Sanh., 10:11; B. Sanh., 67a; J. Sanh., 7:16 [25c,d]). Also see comments in CTM, pp. 80–82.

⁴⁴ ROSNB correctly restores Yahweh at Matt., 26:61.

⁴⁵ For example see Matt., 4:4, and Luke, 4:4, both citing Deut., 8:3; Rom., 14:11, citing Isa., 45:23f. "*Theos*" is also found in the Greek Septuagint translation of the OT beginning in the second century C.E., as a substitute for Yahweh. Prior to the second century C.E. the Septuagint texts retained the sacred name (see Vol. II, Chaps. V, VI).

⁴⁶ For examples see 1 Sam., 1:9, 3:3; 2 Kings, 11:10, 23:4, 24:13; 2 Chron., 26:16, 29:16; Ezra, 3:6,10; Jer., 7:4, 24:1; Ezek., 8:16; Hag., 2:15; Zech., 6:13–15.

“Temple.” The absence of “theou” in Mark’s version reflects the fact that the scribe translating that work into Greek side-stepped the issue of the sacred name by leaving it out, while the scribe translating Matthew’s manuscript decided instead to gloss it.

The claim of the two false witnesses, nevertheless, was flawed by inconsistencies, “and thus, neither was their testimony alike.”⁴⁷ Under scriptural law, at least two or three witnesses are required before a person could receive the death penalty,⁴⁸ and on this point the Jewish court was still bound. Further, evidence shows that there were members among the elders and chief priests who defended Yahushua and his right to a fair trial.⁴⁹ These men would not have allowed the questionable testimony against Yahushua to condemn him to death. After the false witnesses had spoken, the high priest asked Yahushua what his response was, but Yahushua remained silent.⁵⁰

Seeing that their case against Yahushua had not succeeded, his adversaries now began to press him personally with an assortment of questions. Finally they gave Yahushua the one question he was willing to answer, the one he had been waiting for. They asked, “Are you the messiah?” He responded, “I am.” Later he continued with a pronouncement that sealed his death sentence: “Henceforth shall be the son of man sitting at the right hand of the power of יהוה and coming with the clouds of the heaven.”⁵¹ Once again, the Greek edition gives Θεοῦ instead of יהוה.

⁴⁷ Mark, 14:59.

⁴⁸ Num., 35:30; Deut., 17:6, 19:15.

⁴⁹ John, 12:42–43, which shows that many from among the rulers did believe in Yahushua but “on account of the Pharisees they did not confess it, that they might not be put out of the synagogue; for they loved the glory of men more than the glory of Yahweh.” Nicodemus, who was both a Pharisee and a ruler of the Jews (John, 3:1f), is one example. At one time Nicodemus defended Yahushua against the accusations of his fellow chief priests and Pharisees, asking them, “Does our law judge the man, unless it has heard from him first, and know what he does?” (John, 7:37–53). Later, we are told “a great multitude of the priests were obedient to the faith” (Acts, 6:7). This information shows that it would have been difficult, indeed, for the court to bring forth the death sentence based upon the flawed testimony of the two obviously false witnesses. They were only able to accomplish the task when Yahushua, himself, volunteered what the court viewed as incriminating evidence. Those rulers and priests who loved their positions more than Yahweh allowed Yahushua’s testimony to convict him. Out of either incompetency or nonfeasance, they did not argue against the rabbinical interpretation of blasphemy, which was unscriptural and wrongly demanded the death penalty for anyone, other than those proclaimed “pious” by the priesthood, who spoke the sacred name.

⁵⁰ Matt., 26:62f; Mark, 14:60f.

⁵¹ Luke, 22:69. BE and ROSNB correctly translates this verse as, “But from henceforth shall the Son of man be seated at the right hand of the power of Yahweh.” Observe that in the parallel versions cited in Matt., 26:64, “Henceforth you shall see the son of man sitting at the right hand of power, and coming on the clouds of heaven,” and Mark, 14:62, “you shall see the son of man sitting at the right hand of power, and coming with the clouds of the heaven,” the important Greek substitute for Yahweh, “Θεοῦ (*theou*),” has been left out.

These variations arose during the time when the sacred name was stripped out of the NT and the LXX versions of the OT by scribes believing in the ineffable name doctrine (a process that began early in the second century C.E.). In the Greek copies of Matt., 26:64, and Mark, 14:62, the sacred name was left out altogether (as was done, for example, in some of the other direct quotes from the OT found in the NT). Nevertheless, in the Hebrew version of Matt., 26:64, found in the works of Shem Tob, we find the phrase, “the power of *el*” (Howard, *Matt.*, p. 138), *el* being another substitute used by the Jews for Yahweh (MTCE, pp. 76f, 76 n. 6; and see Vol. II, Chap. IV). This early Hebrew version proves that Matt., 26:64, originally contained the sacred name, although the Jewish scribes saw it necessary to substitute it with another word. The scribe that

El and *eloah* (*eloahi*, *eloahim*) are also terms commonly translated into Greek as “theou.” Nevertheless, if Yahushua had originally said, “at the right hand of the power of *eloahim* (*eloah*, *eloahi*),” or “of *el*” (as it is given in Shem Tob’s Hebrew version of Matthew but noticably absent in the Greek edition),⁵² no blasphemy worthy of death would have occurred. For with the rabbis’ interpretation of Leviticus, 24:16, the verse upon which the priests and elders were basing their case, the death sentence could only be administered if one “blasphemes the name of אֱלֹהִים.”⁵³ Accordingly, the *Restoration of Original Sacred Name Bible*, the Bethel edition of *The Sacred Scriptures*, and other translations have restored “Yahweh” to this statement in Luke, 22:69.

Yet the best proof that “*theos*” in Luke, 22:69, and “*el*” in Shem Tob’s edition of Matthew, 26:64, are substitutes for the original word “Yahweh” is confirmed by what immediately transpired after Yahushua’s declaration:⁵⁴

And the high priest having rent his garments said, “What have we any more need of witnesses? You heard the BLASPHEMY: what to you appears (what do you think)? And they all condemned him to be deserving of death. And some began to spit on him, and to cover up his face, and to buffet him, and to say to him, “Prophecy”; and the officers struck him with the palm of the hand.

The high priest “rent his garments” because this was the procedure required at a trial of blasphemy when the sacred name was actually uttered! As the Mishnah reports, when a witness had to actually use the sacred name in the trial, “the judges stand up on their feet and rend their garments, and they may not mend them again.”⁵⁵ In this case, the high priest, who sat as one of the judges, rent his garments because Yahushua had witnessed against himself. The high priest then argued, “What have we any more need of witnesses?” His statement shows that the testimony of the two false witnesses had been inconsistent and certain members of the court were unwilling to execute Yahushua on their statements alone. But now Yahushua had used the sacred name in front of the entire tribunal. All had become witness to the alleged crime.

In response to Yahushua’s words the high priest asked the rest of the court, “You have heard the blasphemy: what to you appears (or ‘what do you think’)?” Remember, according to the Jewish law of this period, the blasphemer was “not culpable” to receive the death sentence “unless he exactly pronounces the name.” The verdict: Yahushua was “deserving of death.” Even though “from among the rulers many believed in him (Yahushua),” these also

translated Luke’s work into Greek, meanwhile, chose to substitute “Yahweh” with “*theos*,” one of the two common substitutes used in the Greek LXX and the NT, rather than eliminate the name altogether. The fact that “*theos*” was left out of the Greek versions of Matthew and Mark is yet another proof that the sacred name actually stood in this place.

⁵² Howard, *Matt.* p. 138, Mt. 26:64; also see comments above n. 51.

⁵³ Cf. Lev., 24:16, with Sanh., 7:5.

⁵⁴ Mark, 14:63–65; Matt., 26:65–68; Luke, 22:71.

⁵⁵ Sanh., 7:5.

acquiesced to this decision; for their attitude, as John points out, was formed out of fear of the Pharisees (the dominant religious party in Judaea), that if they opposed them they “might be thrown out of the synagogue; for they loved the glory of men more than the glory of יהוה (Yahweh).”⁵⁶

With a conviction in hand, the religious leaders were still faced with a dilemma. They had been forbidden under Roman law, the Jews now being under Roman domination, to execute anyone.⁵⁷ Therefore, it was necessary to convince the Roman governor, Pontius Pilate, to carry out the sentence for them in the name of Rome.⁵⁸ They told Pilate, “We have a law, and according to our law he ought to die, because he makes himself the son of *eloah*” (John, 19:7); i.e. he gives himself authority to use the sacred name, strictly against Talmudic law. The political events allowed an excellent compromise. Under Jewish Law one who is convicted of blasphemy or idolatry was not only punished by stoning to death but was also subject to being hung on a pole (tree). Josephus, for example, referring to Leviticus, 24:16, writes:⁵⁹

Let him that blasphemeth the deity be stoned, then hung for a day, and buried ignominiously and in obscurity.

The commandment that this penalty is based upon is found in Deuteronomy, 21:22–23, which adds that the guilty one’s “body shall not remain all night on a tree, but surely you shall bury him the same day, for he that is hanged is a reproach to *eloahim*.” These instructions were followed with regard to Yahushua’s own death and burial.⁶⁰

The Mishnah shows that in the time of the messiah, “the Sages (rabbis) say: None is hanged save the blasphemer and the idolator.”⁶¹ Yahushua, being convicted of blasphemy, accordingly was hung on a pole by the Roman officials (though the rabbis in their own literature take full credit), a fact attested to both by the New Testament and in rabbinical literature.⁶² The Mishnah law,

⁵⁶ John, 12:42–43. The name Yahweh has been restored to this passage by the ROSNB and BE translations.

⁵⁷ John, 18:31, where Pilate at first refused to take Yahushua, stating, “You take him, and according to your law judge him.” But the Jewish religious leaders responded, “It is not within our power to put anyone to death.”

⁵⁸ CTM, p. 86, notes, “The Talmud knows nothing of an execution by the Romans, but makes it solely the act of the Jews.” It is clear from the Talmud that the Jewish leaders considered the execution of Yahushua their own act despite the technical aspect of having the Roman governor carry it out.

⁵⁹ Jos., *Antiq.*, 4:8:6.

⁶⁰ Matt., 27:57–66; Mark, 15:42–47; Luke, 23:50–55; John, 19:38–42; cf. Gal., 3:13–14.

⁶¹ Sanh., 6:4.

⁶² That the rabbis take full credit, see above n. 58. Yahushua was hung on a *σταυρός* (*stauros*), “an upright pole or stake” (GEL, p. 743), also referred to as a “tree” (Acts, 5:30, 10:39, 13:29; Gal. 3:13; 1 Pet., 2:24). Interestingly, Gal., 3:13, refers to Deut., 21:23, as a prophecy for the messiah’s death, i.e. “Cursed is everyone that hangs on a tree,” which is the same verse quoted by the Talmud as justification for hanging a blasphemer on a pole (Sanh., 6:4). That the Talmudic writers knew of Yahushua’s death on a tree or pole, see for example B. Sanh., 43a, 67a (where Yahushua is called Ben Stada, see CTM, pp. 35–41, 344ff).

The mythical notion, reflected in the false translation of “*stauros*” as “cross” in many English translations, that Yahushua died on a cross made its first appearance in the second century among the Egyptian Christians. The Egyptians had already long worshipped the deity Osiris-Horus with the symbol of an ankh, ☩. The “T” or cross was also used in ancient Chaldaea to symbolize their

based upon Deuteronomy, 21:22f, also makes reference to the fact that a blasphemer hung on a tree must not be left there overnight; a point verified in the history of the New Testament for the case of Yahushua.⁶³ The Mishnah adds that the culprit's corpse was hung on a pole "as the butchers do," as if to say, "Why was this one hanged? Because he blessed the (sacred) name, and the name of heaven was found profaned."⁶⁴

Interestingly, rabbinical literature claims that Yahushua was both stoned and then hanged,⁶⁵ which fulfills the requirements of their law against blasphemy (under their Talmudic interpretation). Though his stoning is not expressly mentioned in the New Testament, that some of Yahushua's adversaries, who lined the road along which he carried his torture stake, threw stones at him would certainly be a contributing factor in why he was unable to continue on the road to Golgotha.⁶⁶ He was stoned, the Talmudic commentators claim, "because he had practised magic and deceived and led astray Israel."⁶⁷

The accusation of "magic" is insightful. The rabbis were not against "magic" per se. They often claimed the talent to perform magic themselves. As R. Travers Herford notes, "miracles, whether done by Jews or Christians, were ascribed to magic, and were not on that account despised."⁶⁸ What outraged the rabbis was the fact that such magic, even when used by the rabbis,

counterpart to this sun deity, which they called Tammuz. In Greece Osiris-Horus was called Apollo and was worshipped under the sign of a "T" and "+" or cross. Some later Christians made the cross their symbol because the first letter in the Greek title *χριστός* (Christos, i.e. Christ) was the letter "X."

The idea that the stauros was a cross arose as a justification to use the symbol. Indeed, even today many Christians carry the symbol of the Egyptian ankh. The symbol of the cross gained a permanent place in the Christian Church when Constantine, at the time himself a pagan, claimed he saw a vision of a "fiery cross" in the heavens which had the words, "εν τούτω νικα (In this (sign) conquer," beneath it on the eve of the battle at Milvian bridge outside of Rome in 312 C.E. Lactantius, however, reports that Constantine had a dream in which he was told to place the Greek monogram representing Christ (a combination of the Greek letters "X" and "R"), i.e. C or X, on the shields of his soldiers—which closely resembles an ankh. At the same time the pagans under his command understood the symbol to represent a vision of Apollo (Osiris-Horus), seen by Constantine at a shrine in Gaul (EB, 5, p. 72; NPNF, 1, p. 491, 1:32, n. 3). All of this was clearly a political move to solidify the ranks among his soldiers, which included both pagans and Christians. By a clever manipulation of symbols he had the pagan ankh become an official Christian symbol. Constantine, who shortly after became emperor of the Roman empire, was the first Roman emperor to reside over a Christian theological dispute (at Nicaea in 325 C.E) had not even officially become a Christian yet. He was not baptized as a Christian until he was on his death bed (337 C.E.). In reality, for most of his life he was a pagan and through most of his reign remained an adherent to many pagan principles and philosophies. We will have more to say about Constantine in our Vol. III, while discussing the pagan concept of the "Trinity."

⁶³ Sanh., 6:4; cf. John, 19:31–42.

⁶⁴ Sanh., 6:4. Some texts read "cursed the name" (Danby, *Mishnah*, p. 390, n. 7). Nevertheless, whether one was blessing or cursing the name was not the main offense; rather it was a capital crime merely to utter the sacred name.

⁶⁵ Sanh., 10:11; J. Sanh., 7:16 (25c, d); B. Sanh., 43a, 67a.

⁶⁶ Yahushua's beaten condition while traveling on the road to his execution site is indicated by the fact that a man named Simon was forced to carry Yahushua's torture stake for him after it had already been carried by Yahushua for a distance (Luke, 23:26). It is true that Yahushua had already been severely brutalized by the Roman soldiers before he started on this journey, but when the Talmudic records are consulted it becomes clear that along the road the Jews who supported the rabbis and scribes threw stones at Yahushua. This further abuse made Yahushua unable to continue his march to death while supporting the stake.

⁶⁷ B. Sanh., 43a. Also see B. Sanh., 107b.

⁶⁸ CTM, p. 55.

was accomplished by using the sacred name!⁶⁹ Yahushua himself testified that he performed great works of healing and other signs “in the name of my father (i.e. Yahweh).”⁷⁰ Yahushua had not been authorized by the Clergy to use the sacred name. Therefore his magic was labeled as blasphemous.

Other Proofs

The trial of Yahushua was not the first time that an attempt was made upon his life because of the accusation of blasphemy. During the Jewish Feast of Dedication at Jerusalem in the year previous to his execution, Yahushua had been teaching at the Temple. While speaking, some of the Jews who supported the rabbis encircled him and mockingly asked him if he was the messiah. He responded that he had already told them so, but they would not believe him. Yahushua continued by remarking:⁷¹

⁶⁹ For example, Rabbi Akiba classes among those who shall not have a share in the world to come, “Also he that reads the external books, or that utters charms over a wound and says, ‘I will put none of the diseases upon you which I have put upon the Egyptians: for I am יהוה that heals you’” (Sanh., 10:1). This quotation is from Exodus, 15:26 (Danby, *Mishnah*, p. 397, n. 6). It shows that the rabbis had condemned healing with the use of the sacred name. As EJ shows, the ancient Jews believed that, “When a person pronounces or uses letters of the [Hebrew] alphabet, it awakens the spiritual essence contained in them and ‘sacred forms’” (2, p. 748). From such superstitions arose the notion that words could perform works of magic and power. The heavens and earth, for example, were believed to have been created when the creator combined certain letters (B. Ber., 55a). The Talmud relates that this world was created with the letter ה (*he*) and the future world with the letter י (*yod*), both letters forming part of the sacred name (B. Men., 29b).

As Rabbi Akiba assumes, healing could be performed by using the sacred name, but it was forbidden by Jewish law for the men of this age, except for those judged by the chief priests to be pious enough, to use. Eccles. Rab., 3:11, points out that a man could slay another by uttering the sacred name at him, “Thus said the sacred one, blessed be he: Now if when I have concealed the ineffable name from them, they slay by using an epithet, how much more so would they do so, if I openly entrusted to them the ineffable name!” We know, for example, that the Samaritans, in earlier times pronounced the sacred name and made use of it for magical purposes (TS, p.130). Amulets are also found imprinted with the sacred name. Urbach further observes:

It appears that actually the discontinuance of the enunciation and mention of the Name was intended to prevent the blurring of the distance between God and man and the use of the Name for magical purposes. (TS p. 134)

In later centuries there were men among the Jews called בעל השם (baal [lord] of the name). They held the exceptional position in Cabbalistic and Hassidic circles as being men who had “the gift that by the correct pronunciation of the Divine Name (and the right intention during this pronunciation) they could work miracles” (MNY, p. 3). If we again consider that one of the accusations made by the Jewish rabbis against Yahushua was that he practiced magic, and that he was executed for blasphemy, one can readily see that their concern was that Yahushua, who himself claimed that he performed his great works in his father’s name (John, 10:25), was using the sacred name when he was healing and casting out demons. Also see SBT, p. 89; OTT, 1, p. 182; YDNB, p. 13; MNY, pp. 2–4, 77–88.

⁷⁰ John, 10:25. As we shall prove in Vol. III of our work, Yahushua’s name as an archangel was Yahweh. Therefore, he rightly claimed to have come in his father’s name (John, 5:43). When the NT speaks of casting out demons and healing the sick “in the name of Yahushua” or “in the name of the messiah” it is referring to his sacred name, Yahweh. Understanding this important point clarifies one of the chief reasons why the Jewish religious leaders were so wroth at Yahushua’s acts of healing.

⁷¹ John, 10:25–30. That Yahweh *eloahi* (i.e. the two Yahwehs) are יהוה (unified) see Deut., 6:4. For a complete discussion on this point see Vol. III. For the meaning of יהוה (*achad*) see SEC, Heb. #259; HEL, pp. 10f.

The works which I do in the name of my father, these bear witness concerning me: but you do not believe, for you are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and in no wise shall they perish forever, and no one shall seize them out of my hand. My father who has given (them) to me is greater than all, and no one is able to seize out of the hand of my father. I and the father are one (i.e. unified).

This evidence presents a clear statement that when Yahushua was healing, casting out demons, or instructing people he used the sacred name. At this point the Jews encircling Yahushua took up stones to stone him. According to Leviticus, 24:16, the punishment for blasphemy was death by stoning. The court that prosecuted Yahushua at his trial was unable to carry out this portion of the death sentence because they had been forbidden by Roman Law to execute anyone. These individuals encircling Yahushua had decided to take the law into their own hands. Yahushua asked them, "Many good works I showed you from my father; because of which of these works do you stone me?" They answered:⁷²

For a good work we do not stone you, but for blasphemy AND because you being a man make yourself *eloahim*.

Therefore, these Jews had laid two charges against Yahushua: first, they accused him of blasphemy, for which offense they wanted to immediately carry out the death sentence; and second, because he was implying that he was part of the "*eloahim*" (the original Hebrew term used in this verse, as we shall see by the context). In his own defense Yahushua retorted by citing Psalms, 82:6.

Is it not written in your Torah, "I said, *eloahim* you are"? If them he called *eloahim*, to whom the word of אֱלֹהִים came, and the Scriptures cannot be broken, (of him) whom the father sanctified and sent into the world, do you say, "You blasphemed," because I said, "I am the son of אֱלֹהִים."⁷³ If I do not the works of my father, believe me not; but if I do, even if me you believe not, believe the works, that you may perceive and may believe that with me is the father, and I with him.⁷⁴

⁷² John, 10:33.

⁷³ ROSNB correctly restores Yahweh to this verse.

⁷⁴ John, 10:34–38. That Yahushua is here citing Ps., 82:6, see SRB, p. 1130, n. f; AB, NT, p. 152; NJB, p. 1768.

In this passage Yahushua was answering both accusations that were placed against him. He proved by the Scriptures that he was not in error by making himself one of the *eloahim*, for the ancient judges of Israel were also called *eloahim*.⁷⁵ Since the messiah would judge Israel in the world to come, he too was part of the *eloahim*.

Next, if Yahushua would have merely claimed, "I am the son of *eloahim*," his adversaries would have had no cause to stone him, for he was not "culpable" of death. But his accusers were about to stone him, and were making the charge, "You blasphemed," a charge which can only be tied directly to Yahushua speaking the words, "I am the son of Yahweh." The discussion proves that Yahushua had already made the claim, "I am the son of Yahweh," for this was the primary reason the opposing Jews had begun to stone him. The Jews would not themselves use the sacred name, therefore they charged him by saying he was "the son of *eloahim*."

At the same time, the Jews knew that the son of Yahweh was the angel Yahweh, the Yahweh who spoke to the patriarchs Abraham, Isaak, and Jacob. Accordingly, they challenged Yahushua by saying that his claim was impossible since he was only a man. Yahushua, on the other hand, wanted to know why they were accusing him of blasphemy since he (being that angel named Yahweh) was sanctified and sent into the world to fulfill prophecy by performing these good works? The works he performed proved he was the angel Yahweh.⁷⁶ How then could the son of Yahweh blaspheme by using his own name?

Here, once again, the scribes who translated the original words of Yahushua into Greek disguised the sacred name with the gloss "*theos*." That "Yahweh" originally stood in the statement is verified by the fact that when Yahushua had finished speaking, having repeated his claim during his defense, "I am the son of Yahweh," the Jews "sought therefore to again take him," but Yahushua escaped.⁷⁷ The *Restoration of Original Sacred Name Bible*, as a result, also translates the term *theos* in John, 10:36, as Yahweh.

That Yahushua used and taught the sacred name is also indicated by the fact that he often directly quoted the Old Testament. For example, early in his ministry, not long after he had been anointed by the sacred spirit in the Jordan river, Yahushua came to Nazareth in Galilee. As was his custom, on the sabbath he entered into the temple and stood up to read. This time he chose the following passage from Isaiah, 61:1-2.

The spirit of יהוה is upon me; for יהוה has anointed me to preach the good news to the humble. He has sent me to bind up the broken of heart, to proclaim to the captives liberty, and to the bound

⁷⁵ See for example Exod., 21:6, 22:8, 9, where the judges of Israel are called *eloahim* in Hebrew, properly translated as "judges" in the KJV, SRB, and other English versions. SEC, Heb. #430, notes that *eloahim* is "occasionally applied by way of deference to magistrates." ROSNB footnotes Exod., 21:6, stating, "ha-'elohim—'Before the judges, and so almost all interpreters; for the judges pronounce the sentence in the name of the Deity.'"

⁷⁶ For a complete examination on the identification of the angel Yahweh with Yahushua the messiah see our Vol. III.

⁷⁷ John, 10:39.

ones a complete opening (release); to proclaim the year of acceptance for 𐤀𐤃𐤅 , and the day of vengeance of our *eloahi*.⁷⁸

When we recall that Yahushua came in the name of his father, this passage takes on even more significance. He opposed the rabbinical interpretation that no one except the high priest and a chosen few could speak the sacred name—and then only in private. Therefore, Yahushua would have had no impediment to reading exactly what the Scriptures said: and this passage quoted from Isaiah thrice uses the sacred name. Yahushua, as a result, was publicly using the name Yahweh.

The following are further examples where Yahushua directly quotes from the Old Testament using the sacred name: While being tempted by Satan in the wilderness, Yahushua quoted Deuteronomy, 8:3, “man shall not live by bread alone, but by every word that comes out of the mouth of 𐤀𐤃𐤅 .” (Here “*theos* [deity]” stands in the Greek text in place of 𐤀𐤃𐤅).⁷⁹ Later at the Temple, Yahushua recited Deuteronomy, 6:16, “You shall not tempt 𐤀𐤃𐤅 your *eloahi*.”⁸⁰ (Now the Greek text uses “*kurios* [lord]” for 𐤀𐤃𐤅). After this, Satan took Yahushua to a mountain where Yahushua quoted Deuteronomy, 6:13, “You shall respect 𐤀𐤃𐤅 your *eloahi*, and you shall serve him, and you shall swear by his name.”⁸¹ By reciting this passage Yahushua was confirming his own agreement with the doctrine of using the sacred name, holding that one should swear by the father’s name.

On two different occasions, once in response to a question from an expert in the Torah and another in response to a question from a scribe, both instances occurring in front of numerous people, Yahushua quoted Deuteronomy, 6:4f, “Hear, Israel, 𐤀𐤃𐤅 our *eloahi*, 𐤀𐤃𐤅 is 𐤇𐤏𐤏 (i.e. unified, unity, one);⁸² and you shall love 𐤀𐤃𐤅 your *eloahi* with all your heart, and with all your nephesh (life), and with all your might.”⁸³

According to Matthew (in the Greek edition of the New Testament), Yahushua is reported to have said at the Sermon on the Mount, “You have heard that it was said to the ancients, ‘You shall not swear,’ and ‘you shall render to the sovereign your oaths.’”⁸⁴ The references to the sacred name have been disguised by scribes who later copied this text. Scholars realize that Yahushua was citing Leviticus, 19:12, and Deuteronomy, 23:23.⁸⁵ The passage in Deuteronomy reads, “And when you vow a promise to 𐤀𐤃𐤅 your *eloahi*,

⁷⁸ Luke, 4:17–19. That this is a quote from Isa., 61:1–2, using the name Yahweh, see SRB, p. 1077, n. j; AB, NT, 86; NJB, p. 1694.

⁷⁹ Matt., 4:4; Luke, 4:4. That this is a quote from Deut., 8:3, using the name Yahweh, see SRB, pp. 997, n. 1, 1076, n. e; AB, NT, pp. 4, 86; NJB, pp. 1614, 1693.

⁸⁰ Matt., 4:7; Luke, 4:12. That this is a quote from Deut., 6:16, using the name Yahweh, see SRB, pp. 998, n. d, 1077, n. b; AB, NT, pp. 4, 86; NJB, pp. 1614, 1694.

⁸¹ Matt., 4:10; Luke, 4:8. That this is a quote from Deut., 6:13, using the name Yahweh, see SRB, pp. 998, n. e, 1077, n. j; AB, NT, pp. 4, 86; NJB, pp. 1614, 1693.

⁸² SEC, Heb. #258–259.

⁸³ Mark, 12:29f; Luke, 10:27. That this is a quote from Deut., 6:4–5, using the sacred name Yahweh, see SRB, pp. 1062, n. q, 1088, n. a; AB, NT, pp. 69, 102; NJB, pp. 1678, 1707.

⁸⁴ Matt., 5:33.

⁸⁵ That this is a quote from Deut., 23:23, using the name Yahweh, see SRB, p. 1001, n. j; NJB, p. 1617. The sacred name has been restored to this passage in the ROSNB and BE translations.

you shall not delay to perform it.” Leviticus states, “you shall not swear falsely by my name.” That these quotes form the basis for Yahushua’s original words is confirmed in the ancient Hebrew edition of Matthew, found in the Jewish polemical treatise entitled *Even Bohan*, written by Shem Tob. This book renders the passage in question:⁸⁶

You shall not swear falsely by my name, and you shall return to יהוה your oath.

יהוה is a circumlocution for יהשם (*ha-shem*; “the name”), itself used as a surrogate for the sacred name יהוה.⁸⁷ Therefore, since Shem Tob uses “*ha-shem*” at the same place where the Greek text gives “the sovereign,” it is telling us that the sacred name stood in the original text. The reference to swearing by the name Yahweh, rather than just swearing, is also insightful. It shows that later scribes decided on their own authority to remove and disguise various references to the sacred name.

While teaching at the Temple at Jerusalem, Yahushua answered a question from the Pharisees (the response being in front of a large crowd) by quoting Psalm, 110:1.

A declaration of יהוה to אדני (*adeni*; my foundation),⁸⁸ Sit at my right hand until I set your enemies as a stool for your feet.⁸⁹

To the scribes and Pharisees Yahushua quoted Psalm, 118:26, “Blessed is he who comes in the name of יהוה.”⁹⁰

Finally, for our last example, in front of a great crowd of people, which included “the chief priests and the scribes and the elders,” Yahushua quoted Psalm, 118:22f:

The stone (which) the builders rejected has become the head of the corner. From יהוה this is, it is marvelous in our eyes.⁹¹

That Yahushua, who spoke Hebrew, would not use the sacred name in these direct quotes from the Scriptures is hard to imagine. As we shall prove in Volume III of our study, Yahushua was Yahweh the son, the Yahweh of the Old Testament, the angel Yahweh who originally commissioned Moses and the others to write the books of the Torah and Prophets.⁹² That he would now

⁸⁶ Howard, *Matt.*, pp. 20, 21.

⁸⁷ *Ibid.*, pp. 201f.

⁸⁸ See App. E.

⁸⁹ Matt., 22:44; Mark, 12:36; Luke, 20:42f. That this is a quote from Ps., 110:1, using the name Yahweh, see SRB, pp. 1031, n. k, 1062, ns. x, y, 1105, ns. j, k; AB, NT, pp. 35, 70, 122; NJB, pp. 1646, 1678, 1724.

⁹⁰ Matt., 23:39; Luke, 13:35.

⁹¹ Mark, 12:11.

⁹² See Vol. III, entitled, *The Two Yahwehs*.

subject himself to a Jewish “tradition of the elders” and avoid using the name that he himself ordered to be placed in the text is irrational.

Hearing Yahushua quote Psalm, 118:22f, and knowing it was used as a condemnation against them, the priests, scribes, and elders, “sought to lay hold of him.”⁹³ This continuous attempt on the part of the religious leaders of Judaea to forcibly take Yahushua brings up the question of why they were not able to seize him until Yahushua was betrayed by Judas. The simple fact was, as demonstrated in the above incident where the priests, scribes, and elders wished to make an attempt, “they feared the crowd, because they held him to be a prophet.”⁹⁴ It was not until the religious leaders were able to catch Yahushua isolated from the large crowds who were following him that their plans could be carried out. Prior to that time Yahushua was always able to slip away in the crowd or have the crowd protect him.⁹⁵ Most of the time Yahushua stayed in Galilee among his friends and followers or brought his followers to the wilderness region beyond the Sea of Galilee, just beyond the reach of the Jewish officials.⁹⁶

When Yahushua was finally seized—by his own will we might add—he mocked the religious leaders saying, “Daily with you I sat teaching in the Temple, and you did not seize me, but all this has come to pass that may be fulfilled the scriptures of the prophets.”⁹⁷ After his arrest, the high priest Annas questioned Yahushua “concerning his disciples and concerning his teaching.” Yahushua—clearly with the understanding that the inquiry was designed to expose the doctrine of using the sacred name—responded:⁹⁸

I openly spoke to the world; I always taught in the synagogue and in the Temple, where always the Jews are gathered together, and nothing in secret I spoke. Why do you question me? Question those who have heard what I spoke to them; lo, they know what I said.

The crowds that followed Yahushua were also aware of the timidity on the part of the religious leaders. While Yahushua was teaching in the Temple at Jerusalem, some of the crowd commented:⁹⁹

⁹³ Matt., 21:42; Mark, 12:12.

⁹⁴ Matt., 21:45–46; Mark, 12:12, “And they sought to lay hold of him, but they feared the crowd”; Luke, 20:19, “And the chief priest and the scribes sought to lay hands on him (Yahushua) in that hour, but they feared the people”; Luke, 22:2, “And the chief priest and the scribes were seeking as to how they might put him to death, for they feared the people.”

⁹⁵ See for examples Matt., 12:15; Mark, 3:6–7; Luke, 4:28–30; John, 8:59.

⁹⁶ For a complete itinerary of places visited during Yahushua’s ministry see our forthcoming publication, *The Four Synoptic Texts in Parallel*. The reason for staying out of Judaea was the threat from the Jews that they would kill him. For example, in John, 7:1, we read, “And after these things Yahushua was walking in Galilee, for he did not desire to walk in Judaea, because the Jews were seeking to kill him.” Afterwards he secretly came to Jerusalem to attend one of the sacred feast days (John, 7:2–10).

⁹⁷ Matt., 26:55f; Mark, 14:49; Luke, 22:53.

⁹⁸ John, 18:20–21.

⁹⁹ John, 7:24f.

Is this not he whom they seek to kill? And lo, publicly he speaks, and nothing they say to him.

Conclusion

Yahushua spoke the sacred name throughout his ministry. Indeed, Yahushua never sinned,¹⁰⁰ which means he never broke a scriptural law or commandment.¹⁰¹ Therefore, despite the contrived laws of men, Yahushua followed the scriptural commandments to both know and use the sacred name. The religious leaders, on the other hand, were jealous and envious of Yahushua and despised him for breaking their rabbinical law which forbade any common man from speaking the sacred name. Out of fear of the crowds following Yahushua, they contained their plot to execute him until they could take him without a challenge from the general populace. Their intent was to punish Yahushua for breaking one of their own rabbinical laws. Yahushua's intent was to live by the laws and commandments of Yahweh and to die for Yahweh's namesake.

100 1 Cor., 5:21; 1 Pet., 2:21–22.

101 1 John, 3:15.