

# המספרים לדברים

*Ha'Misparim La'Debarim*

*The Numbers of the Words*

by Craig Wm. Peters

## ***Psalm 86, the Title “Elohim,” and the Word “Hallelu-Yah”***

*For some 18 years, and with considerable vexation of spirit, the author has been greatly displeased over the flippant approach to Scriptures exhibited by those attempting to impart precepts from the Torah to others, all the while they are fearlessly adding to or taking away from the Word of יהוה. We specifically refer to the teaching which advocates expunging entire Hebrew words from the immutable Torah. It is an historical fact that one of the words subjected to such attacks has been the Hebrew word “Elohim” – the word which is nearly always translated as “God” in English Bibles. Many who have advocated this error are well-meaning and sincere believers in the Messiah. However, like sheep, they have unwittingly followed other sheep who are, themselves, going the wrong direction. While providing profound spiritual edification from the Scriptures, this article gives much evidence, on many fronts, to show why this error is most unwise, ill-advised, and without any valid basis. As with every aspect of the Word of יהוה, the title “Elohim” is an **inspired** word, and readers will be amazed to see just how profitable this five-letter, Hebrew word is for teaching, for reproof, for setting aright, and for instruction in righteousness.<sup>1</sup> With the help of יהוה, we will prove, from Scripture: 1. The title “Elohim” is inspired ... and 2. Those who teach otherwise are taking away from the Word of יהוה. We pray our approach conveys the love of the Most High in the process, for it is certainly His love that we feel, even for those who have been misguided. We are also deeply thankful for those many believers who responded to our special requests to pray for the wisdom of יהוה in writing and presenting this study. We believe יהוה has, once again, broken to us the Bread of Life; and not only so, but He has multiplied it toward His people miraculously, in overwhelming abundance, as only He can do. Matthew 14:19-20, Ephesians 3:20*

✎ In English versions of the Bible, the Hebrew word most often translated as “God,” is the title “Elohim.” This is a *plural word* which we believe emphasizes what Rotherham (in agreement with Davies) correctly described as the “plural of quality,” or “excellence”<sup>2</sup> – a phrase which we believe indicates immense emphasis and fullness. Since the title, “Elohim,” conveys the infinite, irresistible power of the Almighty, it is used in connection with His power to do ... to act ... to create ... to perform great and marvelous things. Hence, the title “Elohim” is used *exclusively* in the creation account of *B'raysheet/Genesis* chapter 1 to convey the *immense power* of the Creator which He displayed when forming the many wondrous things brought forth in the Six Days.<sup>3</sup>

<sup>1</sup> 2Timothy 3:16-17

<sup>2</sup> See the Genesis 1:1 margin notes on “Elohim” in the *Rotherham Emphasized Bible*, by James Rotherham. This text may be ordered from *Kregel Publications*.

<sup>3</sup> One needs only to consider the Sun as a “small,” but most awesome sampling of this power: Our star is a magnificent creation which gives life and warmth to planet Earth. The Earth has been set in orbit at about 92,580,000 miles (avg.) from the Sun – which has a diameter about 100 times greater than that of our planet. As goes volume, if it was hollow, the Sun could hold about 1,000,000 of our Earths inside of it! And considering power: the Sun’s core burns at about 27,000,000° F, while its surface, or photosphere, burns at about 10,000° F; but to our amazement, farther out from the surface, the Sun’s corona burns at millions of degrees Fahrenheit! And it radiates all this energy 24 hours a day, 7 days a week, year after year, decade after decade, century upon century, and millennium upon millennium. What immense,

In block, Hebrew letters, the word “Elohim” looks like this: אֱלֹהִים ... and it is pronounced, “El-ō-HEEM.” The *misparim* value for “Elohim” is 86:

$$86 = (40) \text{ א } + (10) \text{ ה } + (5) \text{ ו } + (30) \text{ ל } + (1) \text{ י } = \overset{\leftarrow}{\text{א}} \overset{\leftarrow}{\text{ל}} \overset{\leftarrow}{\text{ה}} \overset{\leftarrow}{\text{י}} = \text{Elohim}$$

Not surprisingly, the 86<sup>th</sup> Psalm reveals various teachings which further enlighten us in regard to the meaning and importance of the word *Elohim* – the most commonly used Hebrew *title* for יהוה El Shaddai. But, amazingly, we are provided with yet *another number connection* between the Hebrew language and Psalm 86: the world-renowned, Hebrew word of praise, “Hallelu-Yah” (הללויה) also has a *misparim* value of 86! This is shown just below:

$$86 = (5) \text{ ה } + (10) \text{ י } + (6) \text{ ו } + (30) \text{ ל } + (30) \text{ ל } + (5) \text{ ה } = \underset{\text{Yah}}{\overset{\leftarrow}{\text{יה}}} \underset{\text{Hallelu}}{\overset{\leftarrow}{\text{הללו}}} = \text{Hallelu-Yah}$$

Since *misparim* provides us with the Almighty’s *very own commentary* on His inspired Word, from the standpoint of doctrine and inspiration, we now have a **direct connection** between the title “Elohim” (86) and the Name of יהוה. We say this because the word, “Hallelu-Yah” (86) contains the short form of His Name, Yah (יה). The present study will incorporate thoughts on the significant, stunning, and prophetic relationship between these two, *inspired* words. And there has never been a greater need to establish such a connection than in our days. For many people, while seeking to honor the Name of יהוה, have fallen prey to flagrant error concerning the Scriptures. Specifically, many well-meaning, but erring believers have an aversion to the word “Elohim,” and they have taken a stance *against* this title which is based in absolute falsehood:

*If not a jot or tittle will fail from the Torah until the completion of 1000 generations,<sup>4</sup> then we certainly cannot think to conveniently dispose of an **entire word** – a word which occurs throughout the Hebrew Scriptures – and suppose that we shall stand accepted before יהוה.<sup>5</sup> Simply because a demonically inspired, pagan deity<sup>6</sup> in Canaan took upon himself the title “El,” does not mean we can dispense with the Word of the Most High.*

The Adversary has always sought to produce *spurious* imitations of *every inspired act* of the Almighty. So should we be surprised there was a Canaanite deity named “El” which came upon the scene of late? Mind you, this was *many centuries* after the Creation. Which came first: the language of Heaven (i.e., Hebrew) or a false god which could do no better than to take a Hebrew title ( El<sup>7</sup> ) as its name? The present study – along with the one entitled “*The Prophet Mosheh and the Name of YHWH*”<sup>8</sup> – shows the title “Elohim” is *fully inspired* and

magnificent, **indescribable power** was set in motion within the Sun for it to burn so very hot, with such great consistency, for so very long!

<sup>4</sup> Matthew 5:17-20, Deuteronomy 7:9, 1Chronicles 16:15, Psalm 105:8. One thousand generations would be somewhere between 40,000 and 100,000 years!

<sup>5</sup> Deuteronomy 4:2, 12:32, Proverbs 30:6, Revelation 22:18-19

<sup>6</sup> Psalm 106:34-39, 1Corinthians 10:20

<sup>7</sup> The short form of “Elohim.”

<sup>8</sup> The study regarding the prophet Mosheh/Moses proves the title “El” to be inspired as it is used in the title “El Shaddai” to further reveal the Name of יהוה with absolutely *stunning* greatness and majesty!

that, spiritually speaking, it is less than naïve to take away from the Word of יהוה by teaching otherwise.

As we study *Psalm 86*, many things about *True Worship* will be better understood with the help of this most instructive and inspired number connection. Specifically, the *power* of יהוה, the very power conveyed in the title “Elohim,” is an attribute which we are also taught to *praise*, and “Hallelu-Yah!” is just such a proclamation.

*The inspired relationship between these two words will help us to more fully understand what should be emanating from the heart of anyone who proclaims of Elohim: “Hallelu-Yah!”*

It will be seen it is no mere coincidence that “Elohim” and “Hallelu-Yah” both add to 86 using the Hebrew *misparim*. We continue by reading the *Eighty-Sixth Psalm* ...

### ***Tehillah 86***

#### *A Prayer of David*<sup>9</sup>

- 1 Bow down Your ear, יהוה, and answer me; for I am poor and needy.
- 2 Guard my soul; for I am kind: You are my Elohim, save Your servant that trusts in You. 3 Favor me, יהוה; for to You do I cry all the day long.
- 4 Rejoice the soul of Your servant; for to You, יהוה, do I lift up my soul.
- 5 For You, יהוה, are good, and ready to forgive, and abundant in lovingkindness to all those that call upon You. 6 Give ear, יהוה, to my prayer, and hearken to the voice of my supplications. 7 In the day of my trouble, I will call upon You; for You will answer me. 8 There is none like You among the elohim, יהוה, neither are there any works like Your works.<sup>10</sup>
- 9 All nations whom You have made shall come and worship before You, יהוה, and they shall magnify Your Name. 10 For You are great, and do wondrous things: You alone are Elohim. 11 Teach me Your way, יהוה; I will walk in Your truth: unite my heart to fear Your Name.
- 12 I will praise You, יהוה, my Elohim, with my whole heart; and I will magnify Your Name for evermore. 13 For great is Your lovingkindness toward me, and You have delivered my soul from the lowest hell.
- 14 Elohim, the proud have risen up against me, and a company of violent men have sought after my soul, and have not set You before them.
- 15 But You, יהוה, are an Elohim merciful and showing favor, slow to anger, and abundant in lovingkindness and truth. 16 Turn to me, and have mercy upon me; give Your strength to Your servant, and save the son of Your handmaid.
- 17 Show me a token for good, that those who hate me may see it, and be put to shame, because You, יהוה, have helped me, and comforted me.

א ב נ ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

<sup>9</sup> In this psalm, there are seven locations where the sopherim, out of misguided reverence for the Name, have removed the Name of יהוה and replaced it with “Adonai,” a title meaning “Sovereign.” Using the *Companion Bible*, we have restored the Name to those places and now note the verses in which these occurrences have been corrected: verse 3, verse 4, verse 5, verse 8, verse 9, verse 12, and verse 15.

<sup>10</sup> The One, true Elohim (and His works) are contrasted with false elohim (i.e., false gods). As in verse 2, the title is once more connected to His power to perform.

*Psalm 86* shows us there is a connection between the title “Elohim” and His *power* to do marvelous things:

*You are my Elohim, save Your servant that trusts in You.*  
Psalm 86:2

Another text shows the contrast between the *True Elohim* and those that are false; in making this contrast, it is the great, powerful works that set apart the Most High:

*There is none like You among the elohim, אלהים, neither are there any works like Your works.*  
Psalm 86:8

And still another text in this psalm shows the title “Elohim” intends to convey His *great power to do great things*:

*For You are great, and do wondrous things:  
You alone are Elohim.*  
Psalm 86:8

### ***The Titles El, Eloah, and Elohim***

The titles “El,” “Eloah,” and “Elohim,” speak of the great might and power of the Most High. But before we look at these titles more closely, before we further contemplate their various and inspired meanings, let us first review a simple concept for the sake of younger readers, as well as for the benefit of those who may not have considered, or realized it previously:

“*Elohim*” is a descriptive *title* of the Creator, but יהוה is His *Name*. The translation “God” is, by no means, anywhere near the Name of the Most High, the Name by which He declared He would be known to all generations!<sup>11</sup> It is evident from the writings of Sha’ul, the emissary, that “God” is not the name of the Creator, for this bondservant of the Messiah once wrote, “There are gods many and lords many.”<sup>12</sup> How can “god” be His Name when Sha’ul wrote, “There are gods many?” “God” is obviously only a *title*, a generic reference to deity, and *nowhere near* the Name of יהוה, the very Name which the Messiah teaches us to honor.<sup>13</sup> Many believers fail to differentiate between the *Name* of יהוה and the many other titles which refer to Him. The following example should help us to more fully understand this all-essential, spiritual concept. As Americans could have said many years ago, “Teddy Roosevelt is President,” even so, believers have said over the centuries, “יהוה is Elohim” ...

In the case of the former:

- “Teddy Roosevelt” was his *name* ... “President” was his title ...

In the case of the latter:

- “יהוה” is His *Name* ... while “Elohim” is His title.

Just as “*President*” was Roosevelt’s title/position, so “*Elohim*” is a title/position of the Most High; this title embodies what He is: the Mighty Creator of all; we say this because the title

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<sup>11</sup> Exodus 3:14-15

<sup>12</sup> 1Corinthians 8:5

<sup>13</sup> Matthew 6:9

“*Elohim*” was first used by the Spirit in the written account of creation,<sup>14</sup> and that exclusively! “*Elohim*” also shows the Creator’s connection to His chosen ones, for He has declared Himself to be the *Elohim* (the Mighty One) of Abraham, Yitschak, and Ya’acob.<sup>15</sup> And how is it that He was (and is) their *Elohim*? Because these men kept the Seventh Day Shabbat, *the Day designated as the memorial of creation*, they truly *acknowledged* and *worshipped* יהוה as the Creator;<sup>16</sup> consequently, these men now number among those who, throughout their lives, entrusted their souls into the Hands of a *faithful Creator* by walking uprightly.<sup>17</sup> And for these men to have known Him in a covenant relationship, it also meant *they knew His Name*.<sup>18</sup>

We will now contemplate Scriptures which show how the titles “El,” “Eloah,” and “*Elohim*,” exhibit the ability of יהוה to *make*, to *do*, to *perform* with great power. The title “El” is first seen/used in *Genesis* ... during Abraham’s encounter with Melchi-tzedek ...

*18 And Melchi-tzedek king of Salem brought forth bread and wine:  
and he was the priest of the Most High El. 19 And he blessed him, and said,  
“Blessed be Abram of the Most High El, Possessor of heaven and earth.  
20 And blessed be the Most High El, who has delivered your  
enemies into your hand. And he gave him tithes of all.”<sup>19</sup>*  
Genesis 14:18-20

This is the first appearance of the title “El” in all of Scripture, and it is used in connection with the *sovereign power* of יהוה: He is the Most High El, over all and above all, the Sovereign. He is the Possessor of heaven and earth and so, as the Owner of all things, He is also *in control* of all things; thus, He determines who gets *what* and just *how much* they get! Consequently, יהוה delivered the enemies of Abram into his hand. Genesis 14:20 So the title “El” conveys the idea of His exercising power from the position of being the Sovereign Owner of all:

*And Abram said to the king of Sodom, I have lifted up my hand to יהוה,  
the Most High El, the Possessor of heaven and earth ...*  
Genesis 14:22

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<sup>14</sup> Genesis 1:1 - Genesis 2:3

<sup>15</sup> Exodus 3:6, Hebrews 11:13-16

<sup>16</sup> Genesis 2:1-3, Exodus 20:8-11, 31:12-17, Jeremiah 10:16, 51:19, Revelation 14:6-7. Faith without works is dead (James 2:19). If we say we believe יהוה is the Creator, yet we fail to memorialize His creation each Shabbat, then we do not *fully* believe He is the Creator in the manner which יהוה defines as belief.

<sup>17</sup> 1Peter 4:19, Hebrews 11:1-40

<sup>18</sup> Psalm 25:12, Exodus 31:12-17, Isaiah 52:6. For proof the patriarchs did, in fact, know His Name, יהוה, *long before it was revealed to Mosheh in Midian*, see the article, “*The Prophet Mosheh and the Name of YHWH.*”

<sup>19</sup> Abraham tithed to Melchi-tzedek. This ends the myth that we can only tithe to Levites; while in the loins of Abraham, even Levi paid tithes to Melchi-tzedek. Hebrews 7:9-10 In the Messiah, we now operate under the Melchi-tzedek priesthood, and Levites (at least those who are unbelieving) have no right to even eat at our Table (i.e., they have no right to partake of the bread and the cup). Hebrews 13:10, 1Corinthians 10:16-18, 11:23-27 Many years ago, at least one other minister of the Word has aptly pointed out that Melchi-tzedek brought forth *bread and wine* and that this was in keeping with the Messiah – who was later established to be “a priest forever after the order of Melchi-tzedek” (Hebrews 5:6, 6:20, 7:17,21) and who, Himself, brought forth the ordinances of the Bread (His body) and the Fruit of the Vine (His blood). Tithing of all our increase (which, from this example, even included the spoils of war) is an *ageless principle* which applies regardless of the priesthood. Those who purport we may only tithe of the produce of the land have ignored the obvious and far-reaching implications of this Scripture.

Abram swore by the Name of יהוה, and referred to Him as “El Elyon” the Mosh High El, so we know there is nothing wrong with this most fitting title. And the prophet David would later write of יהוה as the sovereign El:

*I will cry to Elohim Most High, to El,  
who accomplishes on my behalf.*  
Psalm 57:2

And the context in this psalm is one of David being delivered from his enemies (even as *the Most High El* delivered Lot and Abram).<sup>20</sup>

*3 He sends from the heavens and saves me; He reproaches the one who would swallow me up. Selah. Elohim sends forth His kindness and His truth.  
4 My being is in the midst of lions; I lie among those who breathe fire, whose teeth are spears and arrows, and their tongue is a sharp sword ... 6 They have prepared a net for my footsteps; my being was bowed down; they have dug a pit before me; they fell into the midst of it! Selah. Psalm 57:3,4,6, ISRV*

And in the midst of it all, David uses the title “Elohim” to acknowledge יהוה as the Creator:

*Be exalted above the heavens, Elohim,  
above all the earth is Your splendor.*  
Psalm 57:5

Here David is acknowledging יהוה as the Creator by using the title “Elohim,” just as the title was used by Mosheh when writing *Genesis* chapter 1: the Creator and His greatness are *easily* above (i.e., immensely beyond) all of His creation! So David exalts Elohim above all His creation; he exalts Him above the heavens and the earth. And this takes us back to the very beginning:

*“In the beginning, Elohim created the heavens and the earth.”*  
Genesis 1:1

We see, then, in Spirit-led worship, there is always rich, full *meaning* behind every *title* which is used to reveal the greatness of the Most High and to bring honor to His *Name*.

While the title “Eloah” is seen many times in the Book of Iyob (Job), it is first seen/used in Scripture<sup>21</sup> in the *Song of Mosheh*:

*15 But Yeshurun grew fat, and kicked: you have grown fat, you have grown thick, you are covered with fatness; then he forsook **Eloah** who made him, and scorned the Rock of his salvation. 16 They provoked Him to jealousy with strange deities, with abominations they provoked Him to anger. 17 They sacrificed to demons, not to Eloah; to elohim whom they knew not, to new ones that came up of late, whom your fathers feared not. 18 You have been unmindful of the Rock that brought you forth, and have forgotten El who formed you.*

Deuteronomy 32:15-18

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<sup>20</sup> Genesis 14:8-24

<sup>21</sup> This is written in consideration of the sequential order of the Hebrew canon. If Job *predated* the writing of *Deuteronomy*, though, then “Eloah” would arguably be accounted as having first appeared in the Book of Job. That this is a very real possibility can be seen in Bullinger’s introduction to the Book of Job in the *Companion Bible* (page 666).

In the above text, the title “Eloah” is used in relation to יהוה making Yisrael: He formed their father, Ya’acob, and He formed the patriarch’s descendants.<sup>22</sup> In Job, we read more of *Eloah*, and it is again seen that this title relates, at least in part, to the Almighty’s forming of the *individual*:

*And no one says, “Where is Eloah, my Maker,  
who gives songs in the night?”*

Job 35:10

While “*Elohim*” is plural and denotes fullness of power and majesty, “*Eloah*” is singular, and being *singular*, we believe one of the things this title intends to convey is the special forming of *unique* individuals! This is incontestable in light of the context surrounding the above Scripture for Elihu spoke of “Eloah, my Maker.” And when יהוה revealed Himself to the patriarchs as “El Shaddai,” we see He was dealing with and blessing the *individual*:

*1 And Abram was a son<sup>23</sup> of the ninetieth year and nine years,  
and יהוה appeared to Abram, and He said to him, “I am El Shaddai;  
walk before Me, and become perfect. 2 And I give My covenant between Me  
and between **you**, and will multiply you in exceeding excess.*

Genesis 17:1-2

*1 And Elohim said to Ya’acob, Arise, go up to Bethel, and dwell there:  
and make there an altar to El, that appeared to **you** when **you** fled from the  
face of Esau, your brother ... And let us arise, and go up to Bethel; and I will  
make there an altar to El, who answered **me** in the day of **my** distress, and  
was with **me** in the way which **I** went.*

Genesis 35:1,3

*And Elohim said to him, I am El Shaddai: be fruitful and multiply;  
a nation and a company of nations shall be of **you**, and kings  
shall come out of **your** loins ...*

Genesis 35:11

*And El Shaddai give **you** compassion before the man, that he may  
send away your other brother, and Benjamin. If I am  
bereaved of my children, I am bereaved.*

Genesis 43:14

*And he said, I am El, the Elohim of your father: fear not to go down  
into Egypt; for there I will make of **you** a great nation ...*

Genesis 46:3

*Even by the El of your father, who will help **you**; and by Shaddai,  
who will bless **you** with blessings of heaven above, blessings of the  
deep that lies beneath, blessings of the breasts, and of the womb:*

Genesis 49:25

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<sup>22</sup> Isaiah 44:2,24, 49:5, Jeremiah 1:5

<sup>23</sup> The Hebrew word for “son” (beyn) actually appears in the original Hebrew of this text; however, it is usually removed in most translations.

The last text, along with all those preceding it, shows an *individual* Mighty One helping an *individual* person. The idea of a *personal relationship* with the Creator emanates, first of all, from the Torah: it is not some new idea which came up some 70 years ago at the behest of well-meaning, 20<sup>th</sup> century Evangelicals – among whom number a host of believers who would wrongly lead others to think the Elohim of the “Old Testament” was a mean, impersonal Creator just waiting to hurl His lightning bolts at anyone who erred. The truth is: the One who changes not<sup>24</sup> has always had *personal dealings* with the objects of His compassion. And the *singular* titles “El” and “Eloah” clearly speak of His *personal* touch and *personal* concern over the particulars of an *individual* believer. The Book of Iyob/Job details many things about the Most High’s dealings with the *individual* man. Consequently, it quite often incorporates the use of the titles of “El” and “Eloah” across the pages of its moving events. And in reading, we must remember this is a written account of men who, with Iyob’s *real, painful sufferings* as a backdrop, were in disagreement about the nature of יהוה and His *personal dealings* with the sons of men. The title “El” appears in Job 55 times while “Eloah” appears 41 times. Keep in mind, also, that Iyob was a prophet who spoke in the Name of יהוה:<sup>25</sup>

*18 While he was still speaking, another also came and said, “Your sons and daughters were eating and drinking wine in the house of their brother, the first-born, 19 and see, a great wind came from the wilderness and struck the four corners of the house, and it fell on the young men, and they are dead. And I alone have escaped to inform you!” 20 Then Iyob rose up and tore his robe, and shaved his head, and he fell to the ground and did obeisance. 21 And he said, “Naked I came from my mother’s womb, and naked I return there. יהוה has given, and יהוה has taken away. Blessed be the Name of יהוה.” 22 In all this Iyob did not sin nor ascribe wrong-doing unto Elohim. Job 1:18-22, ISRV*

Iyob blessed the Name of יהוה who allowed great tragedy, and he was commended by יהוה for speaking of *Him* that which is right, that which is established.”<sup>26</sup> Thus, the Almighty has *no problem* with being addressed, or referred to, as either “El” or “Eloah.” We will show a number of texts from *Job* which intend to convey only *part* of the Spirit’s intent in using the short forms of “El” and “Eloah:”

*1 After this, Iyob (Job) opened his mouth and cursed his day.  
2 And Iyob answered and said, 3 Let the day perish in which I was born, and the night that said, There is a man child conceived. 4 That day – let it be darkness, let not Eloah care for it from above, neither let light shine upon it ...  
Job 3:1-4*

This text conveys Eloah’s individual care in creating an individual, yet unborn child, namely Iyob! Likewise, the following Scripture contrasts a man with Eloah, and once more, this title is connected with His act of creating a man:

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<sup>24</sup> Malachi 3:6

<sup>25</sup> James 5:11-12

<sup>26</sup> Job 42:7. The Hebrew word most often translated “right” actually means “established,” and this literal meaning gives us even more understanding: there are things of יהוה, established by יהוה, and these established things we must not fail to recognize.

*Is man more righteous than Eloah? Is man more  
pure than his Maker?*

Job 4:17

The title, “Eloah,” is seen many times in connection with His being man’s Maker. The next citation connects the title, Eloah, with His *individual* chastening/correction:

*Behold, blessed is the man whom Eloah corrects;  
therefore, despise not the chastening of Shaddai.*

Job 5:17<sup>27</sup>

Text after text indicates the title, Eloah, often relates to His *individual* dealings with one *individual*; the next Scripture relates to His fulfillment of Iyob’s request:

*8 Oh that I might have my desire, that Eloah would grant me  
what I long for! 9 That it would please Eloah to crush me,  
loose His hand and cut me off!*

Job 6:8-9

We also have many Scriptures in *Job* which connect the title, El, with His might, His judgment, and His wrath:

*1 And Iyob answered and said, 2 Of a truth I know it is so;  
but how can man be just with El? 3 If he shall choose to strive with Him,  
he cannot answer Him one thing of a thousand. 4 He is wise in heart and mighty  
in strength: who has hardened himself against Him, and prospered? 5 He  
who removes mountains, and they know it not, when He overturns them  
in His anger; 6 that shakes the earth out of its place, and the  
pillars thereof tremble. Job 9:1-4*

And many other instructive texts in this account connect the title, El, with His might, His judgment, and His wrath,<sup>28</sup> but readers must realize these Scriptures must be viewed in a translation like the *ISRV*,<sup>29</sup> the *Rotherham Emphasized Bible*, the *Companion Bible*, or the *original Hebrew manuscripts*, so that the differentiation can be made between “El,” “Eloah,” and “Elohim,” as these titles are all sloppily translated “God” in most English versions. We finish this short meditation with a few more citations. Returning to the title, “Eloah:” as previously indicated, this title is seen many times in connection with His being man’s Maker. Another such text is later seen in which Iyob refers to himself as the work of Eloah’s hands:

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<sup>27</sup> Some are of the opinion we should not quote anything said by the three friends of Iyob since יהוה corrects them for not speaking of Him the thing that is right/established. Job 42:7 However, יהוה never said *everything* that these men said was incorrect. Evidence indicates the three men had *truth mixed with error*. First of all, the concept seen in this present text (Job 5:17) is conveyed, once more, in Proverbs 3:11-12 and Hebrews 12:5-6. Further, Sha’ul *directly quotes* the words of Eliphaz seen in Job 5:13: “He takes the wise in their own craftiness.” 1Corinthians 3:19 And if Bullinger is correct, this is the *only place* where the book of Job is *directly quoted* in all the New Testament. However, there are certainly other places where followers of the Messiah alluded to the truth of its pages (compare Job 1:21 and 1Timothy 6:7).

<sup>28</sup> Job 16:9-11, 19:22, 23:15-17, 27:1-14, 31:13-14,23, 36:5-16

<sup>29</sup> The *Institute For Scripture Research Version*; the version entitled “*The Scriptures*” and published by the Institute For Scripture Research: <http://www.isr-messianic.org> .

*2 I will say to Eloah, Do not condemn me; show me why You contend with me.  
3 Is it good to You that You should oppress, that You should despise the  
work of Your hands, and shine upon the counsel of the wicked?  
Job 10:2-3*

And in what may be the most popular text in the entire account, Iyob also employs the title “Eloah:”

*25 For I know that my Redeemer lives, and that He will stand  
at the latter day upon the earth: 26 and after my skin has compassed this body,  
then from my flesh I will see Eloah: 27 Whom I shall see for myself, and my eyes  
shall behold, and not another; though my reins be consumed within me.  
Job 19:25-27*

Given that “Eloah” is often connected to His creative hand on the individual, we presently concur with Young’s translation of verse 26 (seen above) which indicates skin will be restored to Iyob’s body in the first resurrection.<sup>30</sup> Scripture further reveals that this Redeemer – who Iyob refers to as “Eloah” – is none other than יהושע the Messiah.<sup>31</sup>

Parenthetically, Iyob was a prophet who spoke in the Name of יהוה; while contemplating the instruction we receive regarding the titles of the Most High, we must not fail to note this prophet had no aversion to uttering the Qadosh Name of his Maker:<sup>32</sup>

*20 And wisdom – from where does it come? And where is the place of understanding?  
21 It has been hidden from the eyes of all living, and concealed from the birds of the heavens.  
22 Destruction and death have said, ‘With our ears we have heard a report of it.’ 23 Elohim  
has understood its way, and He has known its place. 24 For He looks to the ends of the  
earth, sees under all the heavens, 25 making a weight for the wind, and measuring out  
the waters by measure. 26 When He made a law for the rain, and a way for the lightning  
of thunder, 27 then He saw wisdom and declared it; He prepared it and also searched  
it out. 28 And He said to man, ‘See, the fear of יהוה; that is wisdom,  
and to turn from evil is understanding.’”<sup>33</sup>  
Job 28:20-28, ISRV*

But while speaking such magnificent things of יהוה, Iyob also had no aversion to uttering certain *titles* to magnify Him; and this we have seen throughout the account. For those who wish to further study this matter, we also have places in *Job* where יהוה speaks and refers to Himself as “El”<sup>34</sup> and “Eloah.”<sup>35</sup>

<sup>30</sup> Cf. Ezekiel 37:5-8

<sup>31</sup> Psalm 17:15, John 17:24, 1John 3:2-3

<sup>32</sup> And this may well provide one clue to better understanding the commendation of Iyob which he later received from the mouth of יהוה (Job 42:7). Iyob was a prophet who spoke in the Name of יהוה; he uttered the Name of יהוה; he exalted the Name of יהוה; and he magnified the Name of יהוה; and all this in the face of terrible consequences. Micah 6:9 Yet in their ease and “wisdom” (Job 12:1), the three friends of Iyob *never uttered* and *never magnified* the Name of יהוה even a single time! The three friends were rebuked for not speaking of יהוה the thing that was *established*: His great Name to all generations. Exodus 3:14-15

<sup>33</sup> This text is one of the 134 places where the sopherim (scribes) altered the original text by rendering it without the Name of יהוה. See the *Companion Bible* margin notes on Job 28:28 and Appendix 32.

<sup>34</sup> Job 38:39-41, 40:9,19

<sup>35</sup> Job 39:15-17, 40:1-2

From the account in *Job*, we see the titles “El” and “Eloah” showing *individual* aspects of the Creator’s dealings with man. In the case of “El,” we often see His individual help (or individual correction, judgment, or punishment); in the case of “Eloah” we quite often see His individual care in forming the things unique to each person: “Eloah” is often, though not exclusively, associated with the phrase “my Maker;”<sup>36</sup> it is a title which speaks of a caring, *individual* Creator who forms *individuals* to fulfill His great purposes.

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We will now consider these titles from other, instructive texts. First, a very telling and instructive Scripture is found in the prayer of certain Levites in the days of Nehemiah:

*5 Then the Levites, Yeshua and Kadmiel, Bani, Hashabnyah, Sherebyah, Hodayah, Shebanyah, and Pethahyah, said, Stand up and bless יהוה your Elohim to the age and beyond: and blessed be Your honorable Name, which is exalted above all blessing and praise ... 32 Now therefore, our Elohim, **the great, the mighty, and the awesome El, who keeps covenant and kindness**, let not all the trouble seem little before You, that has come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all Your people, since the time of the kings of Assyria to this day. Nehemiah 9:5, 32*

In this prayer, the title “El” clearly connects the great power of יהוה with the *individual* covenant and kindness which He shows to those who keep His commandments to a thousand generations. We say this because the title “El” is also used in many Scriptures which speak of יהוה being jealous/zealous for His Name, and because it is the title used in the very commandment concerning His kindness to a thousand generations:

*4 You shall not make to yourself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 you shall not bow down yourself to them, nor serve them: for I, יהוה your Elohim, am a jealous **El**, visiting the iniquity of the fathers upon the children to the third and fourth generation of those that hate Me; 6 but showing kindness to thousands of those that love Me and keep My commandments.*<sup>37</sup>

– The Second Commandment: Exodus 20:4-6

*7 You shall not take the Name of יהוה your Elohim in vain; for יהוה will not hold him guiltless that takes His Name in vain.*

– The Third Commandment: Exodus 20:4-6

In the Second Commandment, we see יהוה speaks of being a jealous El, roused with zeal and jealousy against those individuals who forsake Him, but showing *great, perpetual kindness*<sup>38</sup> to those individuals who love Him and keep His commandments:

<sup>36</sup> Job 35:10

<sup>37</sup> Keeping the commandments is not only the Scripture definition of loving יהוה, it is *His definition* of that which constitutes true love. Deuteronomy 5:10, John 14:15, 21, 15:10, 1John 5:3

<sup>38</sup> We hear very little of this *perpetual kindness* which יהוה carries in His heart as He remembers those who love Him across the ages of time! Yet it is a great reality! יהוה ever continues His kindness toward Abraham and the fathers. Exodus 2:24, 6:5, Psalm 98:3, 105:8-10, 111:5, 9 יהוה ever continues His kindness toward David. 2Chronicles 6:41-42, Isaiah 55:3 And down through the ages, יהוה will show this same, enduring kindness to *all* who have loved and obeyed

*9 Know therefore that יהוה your Elohim, He is Elohim, the faithful EL, which keeps covenant and kindness with those that love Him and keep His commandments to a thousand generations; 10 but repays those that hate Him to their face, to destroy them: He will not be slack to him that hates Him: He will repay him to his face.*

Deuteronomy 7:9-10

So upon encountering the many other places in which יהוה declares His Name is jealous, we actually have a connection between the Second and the Third Commandments: He will bless, protect, and reward those *individuals* who honor His Name, but He will avenge Himself upon those who *individuals* who hate Him by worshiping idols and profaning His Name. And it is the title “El” – the short, singular form for “Elohim” – which יהוה uses to convey this *singular* reward and punishment:

*For you shall worship no other elohim: for יהוה, whose Name is jealous, is a jealous El.*

Exodus 34:14

*For יהוה your Elohim is a consuming fire, even a jealous El.*

Deuteronomy 4:24

*14 You shall not go after other elohim, of the elohim of the people which are around you; 15 (For יהוה your Elohim is a jealous El among you), lest the anger יהוה your Elohim burns against you, and destroys you from off the face of the earth.*

Deuteronomy 6:15

And a text which shows the help and power of El against the adversaries:

*You shall not be afraid of them: for יהוה your Elohim is among you, a mighty El and awesome.*

Deuteronomy 7:21

And we once more cite the words of David from Psalm 57:

*I will cry to Elohim Most High, to El, who accomplishes on **my** behalf.*

Psalm 57:2

Hence, many Scriptures show the power of El (singular) giving singular help to the *individual* believer. And it all goes back to His covenant with just *one man*: Abraham. Every time יהוה blesses another person to come to faith in the Messiah of Yisrael, יהוה also chalks up another thing which He has done to remember His covenant with the *one man* who kept His commandments. יהוה will remember His covenant with Abraham to 1000 generations, and He will likewise bless all those who love Him: He will remember their prayers, their emotional burdens, and their suffering and effort on behalf of His Kingdom.

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Him. Ephesians 2:7 This text implies יהוה will continue answering the prayers of His servants in the ages to come as He delights to do *exceedingly more beyond* all that we can ask or think. Ephesians 3:20

יהוה does all things for a reason and all things with a purpose,<sup>39</sup> and this principle would certainly apply to how He has overseen the writing and the establishment of His written word.<sup>40</sup> There is still much to learn from these inspired titles, and it is not wise to ignore the purposes of the Most High by being unmindful of *where* and *how* He has chosen to use them in Scripture. The next section addresses the major error of those who have discredited the Spirit of יהוה by imagining the Scriptures to be a mere hodge-podge of ancient writings, compiled by uninspired men whose approach to representing the Elohim of Yisrael is purported to have been immensely different. The resulting theological disaster stands as a now decaying, crumbling, and nearly unrecognizable monument to the sheer foolishness of men who oppose the truth by unrighteousness.

### ***Regarding the Name of יהוה and His Titles: Refuting the “Documentary Hypothesis”***

Not realizing the simple truth that “Elohim” is a title, and not realizing the simple truth that “יהוה” is His Name (the embodiment of His Spirit and all that He is), unfaithful scholars long ago *theorized* the Five Books of Mosheh<sup>41</sup> were authored by many different writers and gradually “compiled” over a large expanse of time. This theory is now known in many circles as “the documentary hypothesis.” Unfortunately, the documentary hypothesis gained a great deal of recognition upon its introduction in the mid-eighteenth century, and of course, such a *theory* quickly became popular amongst those many infidels who seized upon the opportunity to attack the *validity* and *inspiration* of the Scriptures.<sup>42</sup> We note once again: the documentary hypothesis is merely a *theory*. As the *unfounded concept* goes, there were four documents used to comprise the Pentateuch: the J, the E, the P, and the D. This floundering intellectual fabrication maintains these various documents were written and compiled by different *groups* of authors. Here is a short overview of each of the four, *hypothesized* documents:

- The “J document” (Jahwist), as it is supposed, only employed the four-letter Name of יהוה from the creation account onward.
- The “E document” (Elohism), as it is supposed, exclusively used the title “Elohim” to refer to the Most High. Yet this was based on the unfounded, unscriptural theory that the Name of יהוה was first revealed to Mosheh/Moses.<sup>43</sup> Consequently, all Scripture from this “E writer” was purported to use “Elohim” *exclusively* to refer to יהוה until the time the revelation of His Name was made to Mosheh at the burning bush.
- The “P document” (Priestly), as it is supposed, emanated from work among those who operated in the priestly circles. Just like the imaginary Elohist document, this one is also claimed to have never used the Name of יהוה until it was revealed to Mosheh in Shemot/Exodus 3.
- And the “D source” (for Deuteronomy), was the supposed source for most of the book of Deuteronomy.

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<sup>39</sup> Ephesians 1:11, 3:11, 2Timothy 1:9

<sup>40</sup> Luke 1:69-70, Hebrews 1:1-2, 2Peter 1:21, 2Samuel 23:1-2

<sup>41</sup> These five books are called by many scholars and theologians “the “Pentateuch.”

<sup>42</sup> Thus, they relieved themselves (as they supposed) from any moral imperative to uphold/obey its precepts.

<sup>43</sup> For an article which clearly disproves the “E document” hypothesis, reeking as it is with ignorant “scholarship,” see “*The Prophet Mosheh and the Name of YHWH.*”

This colossal theory, of course, is not only an intellectual and historical stretch, but it is also an affront to the inspiration of the Scriptures; and it is an attack on the sovereignty of יהוה as the Ultimate Author of His inspired Word. Further, it *completely ignores* the purpose of the Spirit in revealing various *titles*, at various times, and on various occasions, to further reveal and explain the infinite character of the One who dwells in unapproachable light.

So how did/do these supposed scholars explain the combined use of the Name, יהוה, with the title, *Elohim*, appearing in B'raysheet/Genesis chapter 2? Perhaps they would reason (i.e., *theorize*) the J and E documents were “combined” by otherwise ambivalent “compilers” who were at a loss as to which source to use! Could the compilers not agree on what to use for this text (i.e., יהוה or *Elohim*) so they just threw in both?!<sup>44</sup> Even a child could see the sheer absurdity of this theory.<sup>45</sup> The documentary hypothesis is an *ephemeral effort* made by *intellectual infidels* hoping to perpetuate a *theological theory* in a vain attempt to reduce the set apart Word of יהוה to a mere poetic, literary work which has little value beyond the remotely historical. We will now use the inspired *misparim*, together with direct revelation from the Scriptures, to disprove the “documentary hypothesis.” Below is the text in question, and we will not only show the combined use of “יהוה” and “*Elohim*” is *inspired*, we will also show how *misparim* further explains the *special, far-reaching* revelation made in this *profoundly moving* text:

*These are the generations of the heavens and of the  
earth when they were created, in the day that  
יהוה Elohim made earth and heaven.*

Genesis 2:4

This special Scripture marks the *very first use* of the Name of יהוה together with the title, *Elohim*, and both Isaiah and Sha'ul made reference to this *most significant text*. Through Isaiah, יהוה said this of His having called the generations from the beginning:

*Who has performed and done it, calling the generations from  
the beginning? I, יהוה, am the first, and with the last, I am He.*

Isaiah 41:4

In His great sovereignty and foreknowledge, יהוה called *every generation* from the beginning: ... *These are the generations of the heavens and of the earth when they were created, in the day that יהוה Elohim made earth and heaven*. From the very beginning, everything was already done: all that would ever come to pass was set in place, including the Most High's personal knowledge of all those yet to be born!<sup>46</sup> And still another reference to Genesis 2:7 is made by יהוה through Isaiah:

*9 Remember the former things of old: for I am Elohim, and there is none else;  
I am Elohim, and there is none like Me: 10 Declaring the end from the beginning,  
and from ancient times things that are not yet done, saying, “My counsel  
will stand, and I will do all My pleasure ...*

Isaiah 46:9-10

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<sup>44</sup> The folly of this ridiculous concept soon becomes self-evident as it is so flagrantly flawed with stark inconsistencies.

<sup>45</sup> Mark 10:15, Luke 18:17, Matthew 11:25, Luke 10:21

<sup>46</sup> Psalm 78:5-6, 102:12-18

Sha'ul, likewise, referred to the *monumental* text of Genesis 2:7 when indicating that יהוה named every family (in heaven and on earth) from the very beginning. And of this great truth, he wrote the following:

... *“of whom every family in the heavens  
and on earth is named.”*

Ephesians 3:15

A comparison with Genesis 2:7 will show these texts are nearly identical! The works of יהוה were *finished* from the foundation of the world:<sup>47</sup> He knew *every* generation, *every* family, and *every* individual who would ever exist! In His great power and foreknowledge, יהוה Elohim called the generations from the beginning. Yet this only *begins* to set forth the great significance of this most amazing Scripture! In Genesis 2:7, we not only have the very first mention of the title “Elohim” *coupled* with the Name of the Most High, but we also have *the very first use of the Name of יהוה* in all of Scripture, period! “Firsts” in the Scriptures are certainly important. And although we still see “Elohim” connected to the creation, this title is now given with the very first revelation/use of His personal Name: יהוה. And the Genesis 2:7 revelation comes forth showing the great, prophetic power, sovereignty, and foreknowledge of the Most High! This text shows a great plan was set in place from the very start, and it was a heavenly design which involved *every generation*;<sup>48</sup> just as was spoken at the Yerushalayim<sup>49</sup> council in the first century:

*Known to Elohim are all His works from the beginning of the world.*

Acts 15:18

יהוה called the generations from the beginning, setting in motion the power which would *bring into being* all those He knew would ever come into existence! We further note that when *all generations* of created beings are first mentioned (i.e., in Genesis 2:7), it is only then that we are given the very first mention of the Name of יהוה. Our understanding is further increased in this matter when we ponder a statement which indicates יהוה has made all things for His purpose:

*יהוה made all things for His sake, even the  
wicked for the day of evil.*

Proverbs 16:4

So we see that whether a person strives to represent His Kingdom and to become the best of the best, or whether a person numbers amongst the worst of the worst, יהוה has made each one for His purposes, and no one will successfully hinder His sovereign plans.<sup>50</sup> And this brings us to His *special concern* for those who endeavor to walk uprightly. While all generations were called, and known, from the very beginning, יהוה has set His special love on those who have been chosen to fulfill His higher purposes:

*4 Have all the workers of iniquity no knowledge,  
who eat up My people: they eat bread, and do not call upon יהוה?*

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<sup>47</sup> Genesis 2:1, Hebrews 4:3

<sup>48</sup> Exodus 3:14-15

<sup>49</sup> The Hebrew transliteration for “Jerusalem.”

<sup>50</sup> Proverbs 21:30-31, Isaiah 14:27, 46:9-11, Acts 4:26-28, Ephesians 1:11

*5 There they feared a fear; for יהוה<sup>51</sup> is in  
the generation of the righteous.*

Psalm 14:4-5

While יהוה is never said to be in the generation of the wicked,<sup>52</sup> He has nevertheless appointed them, as vessels of wrath,<sup>53</sup> to fulfill His purposes. However, Scripture declares that יהוה is *in* the generation of the righteous: He is with them!<sup>54</sup> They have His special love, favor, and guidance<sup>55</sup> as He prepares to greatly further His Kingdom in the hearts of all people everywhere. All these things are yet further confirmed as we study the *misparim* of “יהוה Elohim” – the compound Name-Title which *first appears in Scripture* in connection with the *generations* which יהוה called from the beginning. The *misparim* of “יהוה Elohim” adds to an amazing 112 in Hebrew:

$$\begin{array}{c}
 \leftarrow \quad \leftarrow \quad \leftarrow \\
 = \text{Elohim } \text{יהוה} = \text{אלהים} \\
 \leftarrow \quad \leftarrow \quad \leftarrow \\
 112 = (40) \text{ ם } + (10) \text{ י } + (5) \text{ ה } + (30) \text{ ל } + (1) \text{ א } + (5) \text{ ה } + (6) \text{ ו } + (5) \text{ ה } + (10) \text{ י }
 \end{array}$$

This number brings us to the *112<sup>th</sup> Psalm* and the hand of יהוה which is upon the righteous: His love and sovereignty displayed in “יהוה Elohim” (the Name-Title revelation of Genesis 2:7) is seen as He establishes His covenant and reveals His Name in the lives of those who love Him; these are the men and women whose names will be known to all generations!<sup>56</sup> It is not at all a coincidence, then, that the great purpose of יהוה Elohim (112), in having called the generations from the beginning, is further seen in *Tehillah 112*. For this psalm is the Most High’s commentary on Genesis 2:7 ...

***Tehillah 112***

*1 Hallelu-Yah! Blessed is the man that fears יהוה, that delights greatly in His commandments. 2 His seed will be mighty upon earth: **the generation of the upright shall be blessed.** 3 Wealth and riches shall be in his house: and **his righteousness endures to the age.** 4 To the upright there rises light in darkness: he is gracious, and full of compassion, and righteous. 5 A good man shows favor, and lends: he will guide his affairs with discretion. 6 Surely **he will not be moved to the age: the righteous shall be in age-abiding remembrance.** 7 He will not be afraid of evil tidings: his heart is fixed, trusting in יהוה. 8 His heart is established: he will not be afraid, until he gazes upon his enemies. 9 He has dispersed, he has given to the poor; **his righteousness endures to the age; his horn shall be exalted with honor.** 10 The wicked will see it, and be grieved: **he will gnash with his teeth, and melt away. The desire of the wicked will perish.***

Given its particular, dominating interest with “the generation of the upright,” *Psalm 112* sets a great contrast between those who love יהוה and those who oppose His Kingdom and His

<sup>51</sup> This is one of the 134 places where the sopherim (scribes) altered the original text by removing the Name of יהוה and inserting a title. It is only in these cases that a title would be unacceptable. See the Companion Bible margins and Appendix 32.

<sup>52</sup> They are “without Elohim.” Ephesians 2:12

<sup>53</sup> Romans 9:21-22

<sup>54</sup> Matthew 1:23, Revelation 1:12-23, 2:1

<sup>55</sup> Isaiah 58:11, Romans 8:14

<sup>56</sup> Psalm 89:1, 112:6, Isaiah 56:4-5

Torah. Consequently, this psalm gives us a greater revelation of the “יהוה Elohim”<sup>57</sup> first revealed in Genesis 2:7: While He has called the generations from the beginning, it is His *blessing* upon “the generation of the upright” which is presently His greatest concern. The text of Genesis 2:7 shows us יהוה had already purposed to use the best of the best and the worst of the worst in every generation to establish His purpose and to bring *immense blessings* upon those chosen ones who seek first His Kingdom and His righteousness.<sup>58</sup> With the righteous, יהוה establishes His covenant and reveals His covenant Name; with the wicked, יהוה uses their evil to bring His counsel to pass and then punishes them for the wrongdoing.<sup>59</sup> And what is the great lesson which should be learned from this? Namely, that it does not profit anyone to fight against the Most High: for He will even use those who tenaciously oppose Him to fulfill His unstoppable plans and purposes. Yet those who do wickedly will still be punished for their evil since they failed to humble themselves before Him. If this causes any of our readers to bristle up with anger and objections, then we suggest you turn to the Messiah and begin praying that יהוה will undertake to transform your heart and mind so that you might number among those who fear His Name; for it is only those believers who reverence His Name in daily practice<sup>60</sup> who will also attain to the First Resurrection as they obtain the Great Reward of life in the Messianic Age.

Thus, the connection between the title “Elohim” and the Name of יהוה, as first seen in the stupendous text of Genesis 2:7: by His power (expressed in the title, “Elohim”), יהוה called the generations from the beginning with the fullest intent to select and bless the upright while opposing the wicked in their pride and disobedience. Many Scriptures contrast the wrath and power of Elohim, by which He punishes the wicked, with the love and kindness of יהוה which He shows to the upright: יהוה *reveals His great Name and establishes His covenant* in the lives of those who He calls to serve Him. Below are only a few of the many Scriptures which show this contrast:

*For I was ashamed to require of the king a band of soldiers  
and horsemen to help us against the enemy in the way: because we had spoken  
to the king, saying, The hand of our Elohim is upon all them for good that seek Him;  
but His power and His wrath are against all those that forsake Him.*

Ezra 8:22

*Who knows the power of Your anger? Even according to  
Your fear, so is Your wrath.*

Psalm 90:11

*12 But as many as received Him, to them He gave power to  
become the sons of Elohim, even to those that believe on His Name ...  
36 He that believes on the Son has age-abiding life: and he that believes not  
the Son shall not see life; but the wrath of Elohim abides on him.*

John 1:12, 3:36

<sup>57</sup> Remember, the *misparim* of “יהוה Elohim” is 112!

<sup>58</sup> Romans 8:28, Genesis 50:15-20

<sup>59</sup> Jeremiah 25:9-12

<sup>60</sup> Isaiah 56:6-7, Micah 6:9, Malachi 3:16-18, Matthew 6:9, Hebrews 6:10, Revelation 11:18, 14:1, 15:3-4

*22 What if Elohim – willing to show His wrath, and to make His power known – endured with much longsuffering the vessels of wrath fitted to destruction, 23 and that He might make known the riches of His splendor on the vessels of kindness, which He had before prepared for splendor, 24 even us whom He has called ...*  
Romans 9:22-24

All of these things (and more!) are hidden in the prophetic text of Genesis 2:7, and we have seen how they are brought to light by the Hebrew *misparim* and by the Word of יהוה through the prophets. Having set forth such *remarkable* evidence from this stunning text, we assert all these truths are *overwhelming proof* of the connection between the Name, יהוה, and title “Elohim,” as He proclaims His sovereign rule over all generations for all time!<sup>61</sup> Nothing escapes His notice,<sup>62</sup> and nothing can undo His determination to become all in all.<sup>63</sup> Thus, we assert His Word *severely rebukes* the foolishness and intellectual pride behind those who have touted the fiasco of falsehood otherwise known as “the documentary hypothesis.” The Spirit has an *inspired reason* for using the title “Elohim,” exclusively, in a text; and the Spirit also has an *inspired reason* for using the Name of יהוה, exclusively, in a text. And, as we have seen firsthand via Genesis 2:7, the Spirit also has an *inspired reason* for using the Name of יהוה, coupled with His title, “Elohim,” in any given text. Further, we refer readers to the work of Ivan Panin, a great mathematician who lived past the mid-1900s and who fully debunked all attacks on the Hebrew manuscripts by showing, numerically, the Infinite Mind and order behind the Torah, Prophets, and Writings.<sup>64</sup> His work has proven, mathematically, that there is an *inspired intent* behind *every letter of every word* in any and *every segment of every Scripture!*

We are not through pondering the title “Elohim,” however, and before our journey is complete, much more evidence will be seen to show forth its incontestable inspiration; we will see even more proof of its great spiritual connection with the word “Hallelu-Yah.” But before looking at those things, we will first honor יהוה for a magnificent and hidden secret which He reveals in the title “Elohim.” And it will be a stunning treasure – a virtual gold mine which refers to the Most High’s *immense greatness and power*, on the one hand, while revealing His *compassionate kindness and unprecedented humility*, on the other!

### ***The Great Revelation of יהוה Hidden in the Title “Elohim”***

While the title “Elohim” magnifies and gives expression to the great, even infinite power of the Most High, we find hidden in this designation a wonderful, yet contrasting irony. And it is a *spiritual irony* which profoundly reveals His *loving nature* and *remarkable humility*:

*Though יהוה is high, yet He regards the lowly.*<sup>65</sup>  
Psalm 138:6

Being so mighty and omnipotent, one might expect יהוה to establish a strong, ongoing association with the rich, the strong, and the successful, but we see that, on many occasions,

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<sup>61</sup> Psalm 10:16, 20:9, 24:8,10, 29:10, 47:2, 84:3, 89:18, 95:3, 98:6, Isaiah 6:5, 33:22

<sup>62</sup> Proverbs 20:12, Matthew 10:29

<sup>63</sup> 1Corinthians 15:28

<sup>64</sup> What many Jews and Messianic believers call the “Tanak,” and what many Christians call the “Old Testament.” Early believers in the Messiah simply called these works “the Torah and Prophets,” or “the Scriptures.”

<sup>65</sup> See also: Proverbs 3:34, Isaiah 57:15, 66:1-2

Elohim has done quite the opposite! He has most often chosen the *small*, the *despised*, and the otherwise *insignificant* to fulfill His eternal purposes:

7 **יהוה** did not set His love upon you, nor choose you, because you were more in number than any people; for you were **the fewest** of all people: 8 But because **יהוה** loved you, and because He would keep the oath which He had sworn to your fathers, **יהוה** has brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Mitsrayim/Egypt.

Deuteronomy 7:7-8

And this *very same thing* is seen again and again throughout the Scriptures: Elohim chooses the least<sup>66</sup> ... the defeated<sup>67</sup> ... the brokenhearted<sup>68</sup> ... and the outcasts.<sup>69</sup> **יהוה** rather chooses to dwell with those who are dejected and broken and to *turn around* the lives of those who are seemingly insignificant. He has chosen to condescend to the lowly.<sup>70</sup> By contrast, those in the world rarely do this: Those who are rich typically choose friends who are rich, or at least, well to do; those who think of themselves as possessing intellectual prowess<sup>71</sup> typically prefer to associate with those who they esteem to be equally as “intelligent,” and, of course, there are many other “exclusive clubs” which all too often reek with the stench of pride and arrogance. But unlike those in the world around us, *Elohim* – even though He is so indescribably mighty in power – would rather extend His love and care to those who are *just the opposite* of all that He is: He extends His power and help to those who are poor, weak, needy, rejected, and helpless. Consequently, we are overwhelmed upon realizing *this very thing* is seen in the two Hebrew words which are formed simply by putting the letters of *Elohim* in reverse! For ease of comparison, we first show “Elohim” as it is always rendered in Hebrew:

Mighty One = **אלהים** = Elohim forward

← ← ←

Elohim

Next, we will see “Elohim” in reverse and *separated* into the two, Hebrew words thus formed:<sup>72</sup>

Whosoever<sup>73</sup> is cast far off = **הלא מי** = **מיהלא** = Elohim reversed<sup>74</sup>

← ← ←

(is) cast Who  
far off (soever)

<sup>66</sup> 1Samuel 16:6-7, 11, 2Samuel 7:18

<sup>67</sup> 1Samuel 22:1-2

<sup>68</sup> Psalm 34:18, 51:17, 147:3, Isaiah 57:15, 66:1-2, Luke 7:37-38

<sup>69</sup> Psalm 147:2, Isaiah 56:4-8, Matthew 10:6, 15:24. An example of **יהוה** gathering an outcast of Yisrael is seen in Jephthah, the Gileadite. Judges 11:1-40, Hebrews 11:32

<sup>70</sup> 1Samuel 2:8, Psalm 113:5-9, Luke 1:48-52, Romans 12:16

<sup>71</sup> Romans 1:22

<sup>72</sup> Remember, the *mem* will now be at the start of the word/phrase, so its form goes from “closed” to “open.”

<sup>73</sup> This phrase could also be translated “Whose is cast far off,” where “Whose” is *possessive* and refers to Elohim. This would indicate the outcasts belong to Him. But using either translation for this phrase, the meaning is basically the same.

<sup>74</sup> For those who may not have studied the basic workings of Hebrew, the last letter of “Elohim” is called the *mem sofeet*: it is the letter mem in a closed form ( ם ) – the form it always assumes when taking the last position in a word. When “Elohim” is reversed, the mem takes its regular, open form ( מ ), but they are still the *same* letter, though seen in a different, literary form.

Throughout all of the Torah, the Prophets, and the Writings,<sup>75</sup> the word “hala” (הלא) is used *only one time*, and in its one and only appearance, this word is set in a context which conveys *the very thing* of which we are speaking:

*... and I will make **that which was lame** a remnant, and **that which was cast far off** (הלא) a strong nation: and יהוה will reign over them in Mount Tziyon from henceforth, even for ever.*

Micah 4:7

Here we see a prophecy of יהוה transforming the lives of those who are cast aside as weak and worthless (i.e., the lame); and in the same text, He also promises to gather those who have been rejected – those who have been cast far off and long since forgotten. And what does He promise to do with them? יהוה will make of them a chosen remnant, a great nation! And in this is His delight.<sup>76</sup> יהוה would much rather *exalt the weak and the lowly* instead of giving honor to those who are proud and exalted!<sup>77</sup> “Elohim” *forward* is a title which refers to His infinite, creative power, while in reverse, “ני הלא”<sup>78</sup> refers to His calling and working in the lives of those who are weak, cast out, and otherwise forgotten! Elohim is a Mighty One who rather chooses to deal with the *weak*, the *outcasts*, and the *rejects* so that His power is made perfect (being most fully manifested) in their weakness.<sup>79</sup> He has rather chosen to place His power and Spirit upon the weak<sup>80</sup> so that He is greatly exalted by doing things *in* and *through* their lives that they know they could not do apart from Him. And Sha’ul wrote of this very thing to the believers in Corinth:

*25 For the foolishness of Elohim is wiser than men, and the weakness of Elohim is stronger than men. 26 For look at your calling, brothers, that there were not many wise according to the flesh, not many mighty, not many noble. 27 But Elohim has chosen the foolish matters of the world to put to shame the wise, and Elohim has chosen the weak of the world to put to shame the strong. 28 And Elohim has chosen the low-born of the world and the despised, and the ones that are not, that He might bring to naught the ones that are, 29 so that no flesh should boast in His presence.*

1 Corinthians 1:25-29, ISRV

Furthermore, this same principle (of His infinite strength being the sufficiency in our weakness) continues to work in believers even after they have begun walking with Elohim in earnest.<sup>81</sup> So then, is it *mere coincidence* that the title “Elohim” speaks of His *immense power to perform*, while this same Hebrew word *backwards* refers to His delight in calling and exalting those who are, so often, *just the opposite* of all that He is: the poor, the weak, and the outcasts of the world? Those who erroneously teach the word “Elohim” is uninspired have not been given the privilege and honor of seeing such marvelous things.<sup>82</sup>

<sup>75</sup> What is commonly called the “Old Testament.”

<sup>76</sup> Jeremiah 9:23-24

<sup>77</sup> Matthew 18:1-4/Psalm 131:1-3, Matthew 20:25-28, 23:10-12, Mark 9:33-37, Luke 9:46-48

<sup>78</sup> “Who(soever) is cast far off.”

<sup>79</sup> Psalm 147:10-11, Isaiah 56:3-5, John 9:1-3, 2Corinthians 12:9-10

<sup>80</sup> Romans 5:6

<sup>81</sup> 2Corinthians 12:7-10, Ephesians 1:18-19

<sup>82</sup> 1Samuel 2:30

## ***The Word “Hallelu-Yah”***

We now visit a few more thoughts on the word “Hallelu-Yah.” While most often rendered, “Hallelujah,” this word certainly does *not* represent the way we pronounce it!<sup>83</sup> There is no “j” in the Hebrew language, and nearly every word translated from the Scriptures into English is almost always immediately corrected by simply changing the “j” to a “y.” For instance:

“Joseph” is “Yoseph”

“Jordan” is “Yarden”

“Joshua” is “Yahoshua” ...

“Jeremiah” is “Yirmeyah” ... (Note the “Iah” of Jeremiah is also the “Jah” of “Hallelujah”)

“Jerusalem” is “Yerushalayim” ... and so on.

So this ancient, Hebrew word of praise is more correctly rendered “Hallelu-Yah.” For its very meaning “Praise Yah!” indicates who is being praised. “Yah” is the short form of the immutable Name of יהוה, His unchanging Memorial to all generations.<sup>84</sup> And the very fact that believers have uttered this word of praise *in every generation* (even if they have done so in unwitting ignorance) is at least a partial fulfillment of His Word on the matter: His Name has been, and will be, memorialized to all generations. Technically speaking, in Hebrew, “Hallelu-Yah” is not one word, but two:

יה      הללו ←   ←   ←  
Yah    Praise = Hallelu - Yah

As indicated with the name of “Jeremiah” the “iah” of that name is the same, hebraically, as the “Yah” of “Hallelu-Yah.” And this is the case with a great many Hebrew names:

Isaiah ... Yesha-Yahu and Yesha-Yahu ... *Salvation of Yah*

Elijah ... Eli-Yah and Eli-Yahu ... *My El is Yah*

Benaiah ... Bena-Yah ... *Yah has built up*

Uriah ... Ur-Yah ... *Yah is my Light*

Jeremiah ... Yirme-Yah and Yirme-Yahu ... *Yah has Exalted*

Nethaniah ... Nethan-Yah ... *Given/Gift of Yah*

Hezekiah ... Chezki-Yahu ... *Yah is my Strength*

Micaiah ... Mica-Yah ... *Who is like Yah*

Abijah ... Abi-Yah ... *Yah is my Father*

Achiah (Ahiyah) ... Ach-Yah ... *Yah is my Brother*

Haniah ... Chanan-Yah ... *Favor/Favored of Yah*

Jedediah ... Yedid-Yah ... *Beloved of Yah*

Conaniah ... *Yah has Established* ... along with many, many more.

Later in our study, we will more fully ponder the scriptural history, the meaning, and the importance of the words “Yah” and “Hallelu-Yah,” and in so doing, we will not only obtain a far greater understanding of their meaning, but we will also see just how *very much* they relate to the title “Elohim.” As a result, our hearts will be even more assured that “Hallelu-

<sup>83</sup> Unless you wish to give the “j” a “y” sound, even as it is sometimes pronounced in the Spanish language!

<sup>84</sup> Exodus 3:14-15

Yah” and “Elohim” are both acceptable and well-pleasing to יהוה for our use in *True Worship*.

### ***Names With the Short Form of Elohim***

We have seen how the “Yah” of “Hallelu-Yah” is contained in the name of many ancient Hebrew people. We should likewise visit a few Hebrew names which contain “El,” the short form of “Elohim:”

Ariel ... *Lion of El*

Daniel ... *Judge of El*

Elkanah ... *El has Purchased*

Ezekiel ... *El Strengthens*

Gabriel ... *Mighty Man of El*<sup>85</sup>

Michael ... *Who is Like El?*

Nathaniel ... *Given/Gift of El* ... along with many, many more.

### ***“Elohim” is Not a Pagan Word***

There is a false notion which is wrongly accepted in our day. Specifically, there are those who purport we may remove *entire words* from the Torah and still be acceptable in our service to יהוה. Yet יהושע solemnly warns we cannot even remove various *parts* of Hebrew letters if we desire to attain to the first resurrection!<sup>86</sup> Among those attempting to return to יהוה and to *True Worship*, there is an undercurrent of well-meaning, but misled souls who fearlessly remove the title, “Elohim,” its short form “El,” and its singular form, “Eloah,” from the Torah and Prophets. If given the opportunity, they would lead others to believe there is a dire need to *expunge* these pure Hebrew words from the Scriptures. While their reasoning *appears* commendable, in light of the Messiah’s warning,<sup>87</sup> it is fatally flawed. In our discussion, we first consider three other, deeply erroneous deductions which have been made with a similar, false logic:

1. A number of theologians (Sunday-observant theologians, mind you) and antinomian<sup>88</sup> infidels have ignorantly stated the seven day week originated in Babylon. No one can authentically believe the inspiration of Scriptures and argue in favor of such spiritually inane nonsense. We are told that יהוה established the Shabbat “from the beginning”<sup>89</sup> as a memorial of His creation! And it is only through observance of the Seventh Day that we can worship יהוה as the Creator in the manner proclaimed by the heavenly messenger who appeared in Yochanan’s vision.<sup>90</sup> To claim the Seventh Day originated in Babylon is an incredible, egregious claim since this city did not even come into existence for well over 1000 years after Adam! So how is it that anyone can claim the Seventh Day originated in Babylon? Perhaps the effort here is to undermine the authority of the immutable Torah?<sup>91</sup> In any case, man’s false teachings in this regard will continue to fail, and the Seventh Day will

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<sup>85</sup> Here is a messenger who stands in the very Presence of יהוה (Luke 1:19-20), yet his name has the short form “El!” How can this be a problem of any sort with the Most High? And can you imagine יהוה *not* addressing Him by his Elohim-given name, Gabri-El?

<sup>86</sup> Matthew 5:17-20

<sup>87</sup> Matthew 5:17-20

<sup>88</sup> (i.e., lawless)

<sup>89</sup> Genesis 1:1-2:3, John 1:1-3, 1John 1:1, 3:11, 2John 1:5-6

<sup>90</sup> Compare Revelation 14:6-7 and Exodus 20:8-11.

<sup>91</sup> Matthew 5:19

remain in full force – from the days of the apostles,<sup>92</sup> to the present time at the end of the age,<sup>93</sup> and even into the 1000-year, Millennial Reign of יהושע when the Shabbat will obtain *worldwide recognition* and enforcement:

22 *For as the new heavens and the new earth which I will make shall remain before Me, says יהוה, so shall your seed and your name remain.*  
23 *And it will come to pass from New Moon to New Moon, and from Shabbat to Shabbat, shall all flesh come to worship before Me, says יהוה!*  
Isaiah 66:22-23

2. Many who call upon the Name of יהוה erroneously avoid the Hebrew title “Adonai” (meaning “my Lord,” or “my Sovereign,” or “Sovereign”). Initially, their reasoning appears commendable since they most often cite a text from Exodus 23:13 as their justification:

13 *And in all that I have said to you be watchful. And the name of other elohim you shall not mention; it shall not be heard upon your mouth.*  
Exodus 23:13

The belief here relates to a false god named “Adonis:” a cult god of the ancient Middle Eastern vicinity, including Greece. Since “Adonai” is so phonetically similar to “Adonis,” the misled consequently argue for completely dispensing with the *fully inspired*, Hebrew word “Adonai.” Their reasoning certainly appears commendable, but we still hold to the words of the Savior:<sup>94</sup> no one has any right to dispense with the title “Adonai,” as it is a title which יהוה uses *of Himself* many, many times. For instance, we see this title appearing with the Qadosh Name many times when יהוה speaks through the prophet Ezekiel.<sup>95</sup> Again, the Hebrew “Adonai” predated the existence of the false god “Adonis” by many centuries. While *Adonis* is certainly a demonically-inspired deity,<sup>96</sup> we still have no right to dispense with the Word of יהוה merely because a false god named “Adonis” appeared of late on the spiritual scene.

3. The above argument also applies to many believers who mistakenly shun the Hebrew word, “Amein,”<sup>97</sup> because of the Egyptian god, “Amen-Re.” יהושע warned not a jot or tittle would fail from the Torah until all has been *fulfilled*. While many Evangelicals erroneously believe all was fulfilled due to the words of יהושע at His death,<sup>98</sup> there yet remain many *unfulfilled prophecies* throughout the Torah and Prophets. Diminishing the Word of יהוה by **holding His very word in abomination** (in this case, the word “Amein”<sup>99</sup>) does not bode well for those who advocate such error, especially since יהושע the Messiah calls Himself “the Amein, the faithful and true witness!”<sup>100</sup> If יהושע calls Himself “the Amein,” how can there

<sup>92</sup> The following texts refer to the Seventh Day instituted at the creation, not to the pagan Sun-day: Acts 13:13-49, 16:13-15, 17:1-4, 18:1-4

<sup>93</sup> Matthew 24:20-21

<sup>94</sup> Matthew 5:17-20

<sup>95</sup> For the great meaning and prophetic importance of “Adonai יהוה” (meaning “the Sovereign יהוה”), see the article in this series entitled: “*Psalm 91, the Malakim, and the White, Linen Ephod.*”

<sup>96</sup> Psalm 107:34-37, 1Corinthians 10:20-21

<sup>97</sup> Pronounced “awe-māne.”

<sup>98</sup> John 19:30

<sup>99</sup> Deuteronomy 4:2, 12:32. “Every word of Elohim is pure” ... this includes the word “amein.” Proverbs 30:5-6

<sup>100</sup> Revelation 3:14

be anything wrong with our using the word?! Sha'ul, the emissary, not only used the word “amein” in his writings,<sup>101</sup> he also fully enjoined the use of this word in the context of Messianic worship services.<sup>102</sup> Furthermore, the word “amein” was used by the prophet Jeremiah!<sup>103</sup> And Benaiah spoke the word “Amein” in the same breath as his uttering of the Name of יהוה:

36 And Benaiah the son of Yahoiaada answered the king, and said,  
“Amein: יהוה, Elohim of my sovereign, the king, say so too.”  
1Kings 1:36

4. The above arguments (under points 3. and 4.) also apply to the fourth mistaken notion which we must address. We speak of the fallacy which dispenses with the titles “Elohim,” its shortened form “El,” and its singular form “Eloah.” While this error continues to gain advocates, these titles are *fully inspired* and are used often throughout the Torah, the Prophets, and the Writings. We have already shown evidence which supports the inspiration of this title<sup>104</sup> for the Most High, but as its *misparim* is identical to that of the word “Hallelu-Yah,” we are not at all surprised to find the Scriptures reveal very direct connections between the two words.

#### ***The Direct, Scriptural Connection Between “Elohim” and “Hallelu-Yah”***

Having considered many other issues surrounding the word “Elohim,” we will now see the *misparim/numbers* which led us to *Psalms* 86 not only connect this title with the word of praise, “Hallelu-Yah,” but they also lead us to a most instructive association *directly* from the Scriptures. Having seen there is a *number connection* between the two words, we are not at all surprised to see, upon investigation, a connection between them is revealed directly in the Scriptures! While “Hallelu-Yah” is the ancient word of praise offered in our worship of the Most High (using the short form “Yah” for the Name, יהוה), the title “Elohim” speaks of His *great power* to create, to act, and to bring about change and deliverance so as to fulfill His will and His Word. And *this* is the very power which we are directed to sing and to praise in the 21<sup>st</sup> *Psalm*:

Be Thou exalted, יהוה, in Your own strength:  
so we will sing and praise Your power.  
Psalm 21:13

There are many things for which we can offer *thanksgiving* to the Father, but it is His *power* which we are directed to praise. We will see that the utterance, “Hallelu-Yah,” is a vital part of praising His power! To better understand a word, spiritually, we must also understand when, where, and how it is first used/revealed in the Scriptures. And the “Yah” of “Hallelu-Yah” *first appears* in Scripture following the deliverance from the Egyptian army at the Sea of Reeds. Yisrael declares Yah to be their “strength” and their “song.”<sup>105</sup> We further see “Yah” used in connection with the titles “El” and “Elohim.”

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<sup>101</sup> Romans 1:25, 9:5, 11:36, 15:33, 16:20, 24, 27, 2Corinthians 1:20, 1Timothy 6:16, plus many, many more.

<sup>102</sup> 1Corinthians 14:16

<sup>103</sup> Jeremiah 28:5-6

<sup>104</sup> i.e., “Elohim”

<sup>105</sup> i.e. “praise”

1 Then sang Mosheh and the children of Yisrael this song to יהוה, and spoke, saying, I will sing to יהוה, for He is highly exalted: the horse and his rider He has thrown into the sea. 2 **Yah** is my **strength** and **song**, and He has become my salvation: He is my El, and I will praise Him; my father's Elohim, and I will exalt Him. 3 יהוה is a man of war: יהוה is His Name. 4 Pharaoh's chariots and his host He has cast into the sea: his chosen captains also are drowned in the Sea of Reeds. 5 The depths have covered them: they sank into the bottom as a stone. 6 **Your right hand, יהוה, has become honorable in power: Your right hand, יהוה, has dashed in pieces the enemy.** 7 And in the greatness of Your excellence, You have overthrown those who rose up against You: You sent forth Your wrath, which consumed them as stubble. 8 **And with the blast of Your nostrils, the waters were gathered together, the running waters stood upright as a heap, and the depths were congealed in the heart of the sea.** 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand will destroy them. 10 **You did blow with Your wind, the sea covered them: they sank as lead in the mighty waters.** 11 Who is like You, יהוה, among the elohim? Who is like You – honorable in set-apartness, awesome in praises – **doing wonders?** 12 **You stretched out Your right hand, the earth swallowed them.** 13 You, in Your kindness, have led forth the people which You have redeemed: **You have guided them in Your strength** to Your set apart habitation. 14 The people will hear, and be afraid: sorrow shall take hold on the inhabitants of Palestine. 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. 16 Fear and dread shall fall upon them; by the greatness of Your arm they will be as still as a stone; till Your people pass over, יהוה, till the people pass over, who You have purchased. 17 You will bring them in, and plant them in the mountain of Your inheritance, in the place, יהוה, which You have made for You to dwell in, in the Set Apart Place, יהוה, which Your hands have established. 18 יהוה shall reign for ever and ever. 19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and יהוה brought again the waters of the sea upon them; but the children of Yisrael went on dry land in the midst of the sea. 20 And Miriam, the prophetess, the sister of Aharon, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam answered them, Sing to יהוה, for He is highly exalted; the horse and his rider He has thrown into the sea. Exodus 15:1-21

The above text (Exodus 15:2) marks the *very first mention* of “Yah” in all of Scripture! And this is the “Yah” which would later be praised many times in the psalms via the word “Hallelu-Yah!” In the context of Exodus 15:2, we note “Yah” appears in the **same verse** as the titles “El” and “Elohim” – titles invoked in relation to the *power* of יהוה which He used to *destroy His enemies and to redeem Yisrael*. So this is the very first time the short form, “Yah,” appears in all of Scripture! And the next time “Yah” is used, the short form for the Name of יהוה is, once again, seen in connection with His war against His enemies:

14 And יהוה said to Mosheh, Write this for a memorial in a book, and rehearse it in the ears of Yahoshua: for I will utterly put out the remembrance of Amalek from under heaven. 15 And Mosheh built an altar, and called the name of it יהוה-Nissi: 16 For he said, “Because **Yah** has sworn: יהוה will war with Amalek from generation to generation.”

Exodus 17:14-17

“Yah” is the form of the Name, יהוה, used to show His *power* (thus, its connection with “Elohim”): “Yah” speaks of His power towards His people, His opposition toward His enemies, and His vengeance upon those who hate Him.

*16 And the four and twenty elders, which sat before Elohim on their seats, fell upon their faces, and worshipped Elohim, 17 Saying, “We give You thanks, יהוה El Shaddai, which are, and was, and is to come; because You have taken to You Your **great power**, and have reigned.*

Revelation 11:16-17

After יהוה has exercised His great power, we read this of the subsequent victory over His enemies:

*1 And after these things I heard a great voice of many people in heaven, saying, **Hallelu-Yah!** Salvation, and splendor, and honor, and power, unto יהוה our Elohim: 2 For true and righteous are His judgments: for He has judged the great harlot, which did corrupt the earth with her fornication, and has avenged the blood of His servants at her hand. 3 And again they said, “**Hallelu-Yah!**” And her smoke rose up to the Age and beyond. 4 And the four and twenty elders and the four beasts fell down and worshipped **Elohim** that sat on the throne, saying, “Amein, **Hallelu-Yah!**” 5 And a voice came out of the throne, saying, “Praise our **Elohim**, all you His servants, and you that fear Him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, “**Hallelu-Yah!** For יהוה El Shaddai reigns!” Revelation 19:1-6*

Hence, the connection between “Elohim” and “Hallelu-Yah:” The words of praise, “Hallelu-Yah,”<sup>106</sup> are directed towards יהוה as praise for His great *power* and splendor – attributes brought forth and *embodied* by the title, “Elohim.” Even the *Revelation* shows that *praise to our Elohim* is rendered via the word “**Hallelu-Yah!**” We once more cite Revelation 19:5 asking readers to note *heavenly worship* provides us with a *direct connection* between “Elohim” and “Hallelu-Yah:”

*5 And a voice came out of the throne, saying, “Praise our **Elohim**, all you His servants, and you that fear Him, both small and great.” 6 And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, “**Hallelu-Yah!** For יהוה El Shaddai reigns!” Revelation 19:5-6*

After being directed to offer praise to **Elohim**, the *very first words* which came forth from the mouth of these worshippers was “**Hallelu-Yah!**”<sup>107</sup> We are to sing and praise His *power* – the very *power* manifested in the title “Elohim!”

*Be Thou exalted, יהוה, in Your own strength:  
so we will sing and praise Your power.*

Psalm 21:13

All of this, we assert, *clearly confirms* the connection between “Elohim” and “Hallelu-Yah” is a spiritual reality which goes far beyond the coincidental: it is a connection established by *misparim* and marvelously upheld by direct revelation seen *throughout the Scriptures*. We

<sup>106</sup> Remember, “Hallelu-Yah” is two words in Hebrew.

<sup>107</sup> In verse 4, the twenty-four elders and four beasts also seen praising “Elohim” with a “Hallelu-Yah.”

have an association between “Elohim” and “Hallelu-Yah” which is *true to the core* and which is *thoroughly inspired* – revealed by the Hebrew *misparim*, permanently recorded in the immutable Word of יהוה, and even upheld by a record of *True Worship* as seen in the courts of Heaven<sup>108</sup> before the Throne of the Most High El.

At the outset of our study, we saw the *direct connection* made by the *misparim* of “Elohim” and “Hallelu-Yah:” *the numbers of both words add to give us a value of 86*. Now we have seen they are *directly related* to one another in True Worship as seen in the very heavens. But amazingly, *misparim* connects these two, Hebrew words in still others ways ...

### ***Forward (86) and Reverse (68)***

We now contemplate *Psalm 86* and the psalm which corresponds to the *reversal* of 86: *Psalm 68*. While *Psalm 86* embodies the word “Hallelu-Yah,” of all the 150 psalms, *Psalm 68* is the *very first psalm* in which the short form “Yah” appears in Scripture! This, we believe, is far from coincidence!

*Sing to Elohim, sing praises to His Name: extol Him that  
rides upon the heavens by His Name, Yah, and rejoice before Him.*

Psalm 68:4

This marks the first occurrence of “Yah” in all of the psalms. While “Hallelu-Yah” adds to **86** in the Hebrew numbering, **68** is the number of the first psalm to contain the “Yah” of “Hallelu-Yah!” And do you notice the text of Psalm 68:4 uses “Elohim” together with “Yah”?! (Remember: “Elohim” and “Hallelu-Yah” both add to 86 in Hebrew!) But it gets even better than this: Had translators been consistent, it would have also been evident to every reader that “Yah” actually appears in *Psalm 68* not *once*, but *twice*!

*You have ascended on high, You have led captivity captive:  
You have received gifts for men; yes, for the rebellious  
also, that Yah Elohim might dwell among them.*

Psalm 68:18

So not only is there a definite relationship between the words “Hallelu-Yah” and “Elohim,” but here we see the “Yah” of “Hallelu-Yah” right beside the title, “Elohim:” “Yah” and “Elohim” are joined together in this text *by the Spirit of the Most High!* Will you count it as mere coincidence that 86 *reversed* is 68, and that the “Yah” of “Hallelu-Yah” (86) appears twice in *Psalm 68*? We cannot. And we further note that, not only do *both texts* connect/associate the word “Elohim” with the “Yah” of “Hallelu-Yah,”<sup>109</sup> but the second text (Psalm 68:18) is prophetic of the Messiah:

*7 But unto each one of us was favor given according to the measure  
of the gift of the Messiah. 8 Wherefore it says, “When He ascended on high,  
He led captivity captive, and gave gifts to men.”*

Ephesians 4:7-8

The Messiah was the Yah who came down from heaven that He might dwell among us!<sup>110</sup> And one of the major ways He dwells among us *now* is through the giving of the gifts of the

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<sup>108</sup> Revelation 19:5-6

<sup>109</sup> Notice that, in both Scriptures (Psalm 68:4 and Psalm 68:18), “Elohim” appears with “Yah!”

Spirit. And this is the very meaning and context of the Scripture under consideration!<sup>111</sup> As the Messiah is revealed in and through the believer,<sup>112</sup> a greater revelation of the Name of יהוה is made known to all people! We further note the *misparim* of “Yah” is equal to 15. This is seen just below:

$$15 = (5) \text{ ה } + (10) \text{ י } = \overset{\leftarrow}{\text{י}} \overset{\leftarrow}{\text{ה}} = \overset{\leftarrow}{\text{יה}} = \text{Yah}$$

Yet not only is the *misparim* of Yah equal to 15, but the 15<sup>th</sup> Psalm was prophetic of the Messiah, the One who Yochanan called “Elohim,” and the One who he indicated was the Word made flesh.<sup>113</sup> So once more, we have a connection between the title “Elohim” and the words “Yah” and “Hallelu-Yah:” the Messiah is called both “Yah” as well as “Elohim.” Given the *misparim* of “Yah” is 15, we see *Tehillah 15* is clearly prophetic of “Yah” – the Unblemished Lamb of יהוה, the One who lived a blameless life, the One who was *completely without sin*.<sup>114</sup>

### *Tehillah 15*

*A Psalm of David*<sup>115</sup>

1 יהוה, who does sojourn in Your Tent? Who does dwell in Your set-apart mountain? 2 He who walks blamelessly, and does righteousness, and speaks the truth in his heart. 3 He has not slandered with his tongue, he has not done evil to his neighbour, nor lifted up a reproach against his friend; 4 In whose eyes a reprobate one is despised, but he esteems those who fear יהוה; He who swears to his own hurt and does not change; 5 He has not put out his silver at interest, and has not taken a bribe against the innocent. He who does these is never moved.

א ב נ ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

This psalm has only been completely fulfilled by *One Man*, and that man was the Messiah יהושע: the One who gave gifts to men when He ascended on high, the *Yah Elohim* of Psalm 68:18. Nor should we fail to mention the *misparim* of “Yah Elohim:”

$$101 = (40) \text{ ׀ } + (10) \text{ י } + (5) \text{ ה } + (30) \text{ ל } + (1) \text{ א } + (5) \text{ ה } + (10) \text{ י } = \overset{\leftarrow}{\text{י}} \overset{\leftarrow}{\text{א}} \overset{\leftarrow}{\text{ל}} \overset{\leftarrow}{\text{ה}} \overset{\leftarrow}{\text{י}} \overset{\leftarrow}{\text{ה}} = \text{Yah Elohim}$$

Elohim    Yah

Consequently, *Tehillah 101* (the 101<sup>st</sup> Psalm), “A Psalm of David,” prophesies of *Yah Elohim*, the Messiah, the *Son of David*, as being the One who would be *perfect in the way of the Most High*:

... “One walking in a perfect way, he shall serve me.”  
Psalm 101:6

And not only was the Messiah *perfect in the way*, He will also *serve David* on that great day in which He *fulfills the Passover* in the Kingdom. The Messiah will serve David! This will be the day upon which Abraham, Yitschak, and Ya’acov recline<sup>116</sup> and are served by יהושע:

<sup>110</sup> Matthew 1:22-23, 28:20, John 1:1-5,14, 14:15-18, Ephesians 3:16-17, Revelation 2:1

<sup>111</sup> (i.e., Psalm 68:18 and Ephesians 4:7-8)

<sup>112</sup> Galatians 2:20, Ephesians 3:16-17, Philippians 1:21

<sup>113</sup> John 1:1-5, 14; 3:13; 6:38, 41-42, 51, 58; 1Corinthians 15:45-47, 1Timothy 3:16

<sup>114</sup> John 1:29, 35-36, 2Corinthians 5:20-21, 1Peter 1:18-19, 2:21-24

<sup>115</sup> Note: The *text* of this psalm is from the *ISRV*.

<sup>116</sup> Matthew 8:11-12, Luke 13:27-30

The Messiah will gird Himself to serve in the Kingdom, even as He girded Himself to serve at the Passover before His death! Scripture directly proves this very thing. Recall the words of יהושע at this last, Passover meal:

*14 And when the hour was come, He sat down, and the twelve apostles with Him. 15 And He said to them, "With desire I have desired to eat this Pesach/Passover with you before I suffer. 16 For I say to you, I will not eat thereof any more until it is fulfilled in the Kingdom of Elohim."<sup>117</sup>*

Luke 22:14-16

Recall also, it was on this occasion that יהושע girded Himself to serve His followers:

*... 3 יהושע, knowing that the Father had given all things into His hands, and that He had come from Elohim, and was going to Elohim; 4 He arose from supper, and laid aside His garments; and took a towel, and girded Himself. 5 After that, He poured water into a basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded ...*

John 13:3-5

But in still another place, יהושע stated Abraham, Yitzchak, and Ya'acob – along with many engrafted Gentiles – would be honored to sit at tables and dine with the Messiah in the Kingdom:

*10 When יהושע heard it, He marveled, and said to them that followed, "Amein, I say to you, I have not found so great faith, no, not in Yisrael. 11 And I say to you, that many shall come from the east and west, and shall sit down with Abraham, and Yitzchak, and Ya'acob, in the Kingdom of heaven. 12 But the children of the Kingdom<sup>118</sup> will be cast out into outer darkness: there shall be weeping and gnashing of teeth."*

Matthew 8:10-12

We have no reason to doubt David will also be honored to recline at this table since יהוה has indicated He will resurrect David to rule in the Kingdom as a recipient of the Great Reward.<sup>119</sup> And if there is any doubt about this being the case, David was named among the true prophets of יהוה,<sup>120</sup> and all the prophets will also be honored with a seat at this table:

*27 But He will say, "I tell you, I do not know you, from where you are; depart from Me, all workers of lawlessness." 28 There shall be weeping and gnashing of teeth, when you will see Abraham, and Yitzchak, and Ya'acob, and **all the prophets**, in the Kingdom of Elohim, and you yourselves thrust out. 29 And they shall come from the east, and from the west, and from the north, and from the south, and will sit down in the Kingdom of Elohim.*

Luke 13:27-29

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<sup>117</sup> This is another proof that Passover was never abolished by the Messiah: it continues to be kept/fulfilled by those who fully follow Him in this age (1Corinthians 5:7-8, Acts 20:6), and it will be even more greatly fulfilled on this forthcoming, marvelous occasion – an occasion which יהושע prophesied would occur in the then distant future!

<sup>118</sup> "The children of the Kingdom" refers to **physical Yisraelites** who were *rejected* and who failed to inherit the Great Reward of life to/for the Messianic Age.

<sup>119</sup> Jeremiah 30:8-9, Hosea 3:5, Ezekiel 34:23-24, 37:23-26,

<sup>120</sup> Acts 2:29-30

Our main point here is that יהושע the Messiah is the “Yah Elohim” spoken of by David in the prophecy of the 101<sup>st</sup> Tehillah! The Messiah will fulfill this Scripture by *ministering to/serving* David just as predicted in this great, prophetic psalm! At the fulfillment of Passover in the Kingdom, and quite likely on many other occasions, יהושע will, indeed, serve/minister to David:<sup>121</sup>

*37 Blessed are those servants, whom the Master, when He comes, shall find watching: Amein, I say to you, that He shall gird Himself, and make them to sit down to eat, and will come forth and serve them.*

Luke 12:37

When Passover is fulfilled in the Kingdom, יהושע will once more *gird Himself*<sup>122</sup> and serve those who have overcome. So even in the Kingdom, the One who is the greatest among us will still be our Servant.<sup>123</sup> What an *unspeakable honor* to emerge from this life victorious and to sit at that table with all others who have overcome so as to inherit the “Great Reward.” This is surely a goal for which to strive wholeheartedly.<sup>124</sup> What immense joy will be upon those who overcome so as to attain to that great day!<sup>125</sup>

### ***A Closing Word***

The Word of יהוה, as we learn through *misparim*, largely speaks for itself. The Scriptures combine with *misparim* to show there is a clear relationship between the Hebrew words “Elohim” and “Hallelu-Yah.” This link, then, actually connects the Name of יהוה with the title *Elohim*, since “Yah” is the short form of the Name, יהוה! We pray these truths will encourage readers to turn from those who are *negating* the Torah, especially those who are *literally* taking away from the Word of יהוה by fearlessly removing the words “El,” “Eloah,” and “Elohim,” from its timeless pages. For those who have historically accepted such false teaching, we pray the evidence seen in the Word of יהוה will give you the faith to turn back to the One whose Word is *perfect*:

*The words of יהוה are pure words: as silver tried in a furnace of earth, purified seven times.*

Psalm 12:6

There is simply nothing pagan in speaking or writing the term “Elohim” as it was first used by the Almighty Himself. Further, the word “Elohim” is used by His heavenly messengers, and it is used by His earthly prophets. This also applies to the other forms of the same word: “El” and “Eloah.” Nor is there any error, any sin, or any paganism in using the pure, Hebrew words “Adonai” and “Amein.” The Messiah referred to Himself as “Adonai,”<sup>126</sup> and another of His Elohim-given titles is “the Amein.”<sup>127</sup> Equally so, the Seventh Day Shabbat – a day

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<sup>121</sup> Psalm 101:6

<sup>122</sup> Even as He did at “the Last Supper.” John 13:3-5

<sup>123</sup> Matthew 20:26-27, 23:8-11, Mark 10:43-44, Luke 9:46-48, 22:24-27

<sup>124</sup> Philippians 3:7-14

<sup>125</sup> Psalm 16:11, Isaiah 65:13-15, 1Peter 1:8, 4:13, Jude 24-25

<sup>126</sup> Psalm 110:1, Matthew 22:41-46

<sup>127</sup> Revelation 3:14

created by יהוה<sup>128</sup> and instituted as a memorial of creation<sup>129</sup> – did not originate in the paganism of Babylon. יהוה set forth the Shabbat as the preeminent feast day amongst a list of observances over which He declared, “These are My appointed times.”<sup>130</sup> The Most High Creator does not emulate anyone, much less the mortal, pagan, demon worshippers of Babylon. יהוה will sorely rebuke those who add to or take away from His Word by teaching otherwise, and we lovingly pray no sincere believer in the Messiah will ever number among those so corrected.

א ב נ ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

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Isaiah 55:1-2, Micah 3:11, 1Peter 5:2

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### ***An Excellent Translation of the Scriptures***

“*ISRV*” is an acronym which means: “*INSTITUTE FOR SCRIPTURE RESEARCH VERSION.*” This acronym has been used within the current document to indicate we have quoted a Scripture text from the excellent translation produced by the INSTITUTE FOR SCRIPTURE RESEARCH – an organization of Messianic believers based in South Africa. These believers have published a most helpful, edifying version of the Word of יהוה which is entitled “*The Scriptures.*” For those wishing to make further inquiry, the ISR website address is:

<http://www.isr-messianic.org>

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<sup>128</sup> Psalm 118:24, Mark 2:27. Since the Shabbat was *created*, we also fail to worship יהוה as the Creator (Revelation 14:6-7) if we fail to observe the Seventh Day. The words of the heavenly messenger seen in *Revelation* prove to us that the Shabbat remains an integral part of the Age-Enduring Good News.

<sup>129</sup> Genesis 2:1-3, Exodus 20:11

<sup>130</sup> Leviticus 23:2. This chapter delineates all the appointed times of יהוה, and the Shabbat is set forth as the preeminent observance amongst them.