

IN THE NAME OF ...

In Matt. 28:18 - 20 we find YaHUsa's last and Great Commission which also includes baptism. This was after His resurrection from the dead (something that is not humanly possible). It was also before He would ascend ... something that is also not humanly possible.

Matt. 28:18 And YaHUsa came and spake unto them, saying, **All power is given unto Me in heaven and in earth.**

Matt. 28:19 Go ye therefore, and **teach** all nations, **baptizing** them in the name of the Father, and of the Son, and of the Set Apart Spirit:

Matt. 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I **am with you** alway, *even* unto the end of the world. Amein.

Someone's last words are always something that will be embraced by a person's loved ones, but now there is controversy amoung Believers about YaHUsa's words: "*baptize them in the Name of the Father and of the Son and of the Holy Spirit*", because on other places in Scripture where "baptism" is involved it is not stated as such. It will then usually say that baptism is "*in the name of YaHUsa Messiah*" or "*in the name of the Master*", or "*in the name of the Master YaHUsa*", e.g.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you **in the Name of YaHUsa Messiah** for the remission of sins, and ye shall receive the gift of the Set Apart Spirit.

Acts 10:48 And he commanded them to be baptized **in the Name of the Master** (*by implication YaHUsa Messiah*). Then prayed they him to tarry certain days.

Acts 19:5 When they heard *this*, they were baptised **in the Name of the Master YaHUsa**.

It then seems as if YaHUsa's words in Matt. 28:19 contradicts what is written in other verses, and it is then said that Matt. 28:19 was later added by the Roman Catholic Church (*regarding their view of the False Trinity*). But is it true? Is something added or do we not just perhaps lack some understanding and insight into our Saviour's identity?

ADDED OR NOT ADDED

There was the Greek New Testament that spread to the West where it crossed paths with Constantine's Roman Catholic Church, but there was also the Eastern Aramaic New Testament (The AENT, known as the Peshitta).

The following is a translation to English from Afrikaans as a brief history of the N.T. from Martin Gunter's booklet: "Is die 83 vertaling die Bybel?" ...

In 312 AD Constantine was emperor in Rome. He accepted the Christian Religion after winning the battle against Maxentius at the Battle of the Milvan Bridge on 28 October 312 AD. He sees a sign in the form of a cross with the words in Latin "Hoc Signo Vinces", which means, "In this sign you will overcome".

Constantine was a sun-worshiper and worshipped "Mithra". He did not truly repent, but he accepted the Christian religion only in name so that the Church of God could be revealed later for further persecution.

*There have been two important streams of manuscripts (M.S.S.) visible through the centuries and it is so to this day. There were Eusebius' writings that were a mixture of the true Word of Elohim and the Greek philosophy of Origen. Because Constantine was a philosopher, he accepted the writings of Eusebius-Origen. This stream of writings clearly has Origenic influence and the **Deity of YaHUsHa is contaminated by this M.S.S.** Constantine handed over the Eusebius-Origen Bible to the **Roman Church** and it served as the basis for Jerome's Latin translation - the Vulgate.*

*YaHUsHa always quoted from the Old Testament, also from the Greek O.T., namely the Septuagint. The title "[Textus Receptus](#)" was coined by Elsevir and given to the M.S.S. (N.T.) in 1633. It consists of a series of M.S.S. **which corresponded** and was used to compile the Authorized KJV. The T.R. was the Bible of the earlier Church (and it was also accepted by the **Greek** Catholic Church). The T.R. was also the M.S.S. for the Syrian Church, the Waldensian Church of Northern Italy, the Gallic Churches in Scotland and Ireland and it is the text that the Church has preserved for centuries under persecution by the Roman Catholic Church, who on the other hand uses the corrupt Eusebius-Origen text.*

It was in Antioch, the capital of Syria, that the believers were first called Christians. It was here that the T.R. was translated into Syria in 150 AD and it was called the Peshitta. It was found in our time among the Pestorians who preserved it as well as the Monophysites on the plains of Syria and the Maranites in the mountains of Lebanon. It was not influenced by the Eusebius-Origen text. Syria, Northern Italy, Southern France and England were thus reached by missionaries from Palestine and Asia Minor.

The Waldenses received the T.R. from Asia Minor and preserved it through the ages as far as Erasmus, Luther, Beza and Calvin. Through the centuries the Waldensian church preached the Word in the Valleys and they were then bitterly persecuted and exterminated by the Roman Church even until after the Reformation. They were simple people who opposed the Roman Church and they kept the Word until the Reformation. Jerome was then accused of perverting the Scriptures.

For a more complete history, watch this video: [LAMP IN THE DARK](#).

The Roman Church thus spread lies, murdered and perverted writings, but the Church of Elohim grew and expanded to where we are today. From this history it is now clear that if the Roman Catholic Church had added anything in Matt. 28:19, it would not have affected the Peshitta, and Matt. 28:19 **is indeed in the Peshitta as well.** (Warning: be aware that some people in the Hebrew Roots got hold of the Peshitta and care must be taken as to what they did with it, especially in the form of their notes.)

Then there is also the defense concerning the Hebrew Gospel of Matthew (known as the Shem Tov, written by Isaac ben Shaprut dated to the year 1385 AD published in our time by George Howard), which does not have Matt. 28:19, BUT the book is in some places incompatible with the content of our New Testament and it is "anti" YaHUsHa as the Messiah. Verses in the Shem Tov differ in places where it really matters, so that it is not seen by many as authentic. It does for example never refer to YaHUsHa as the "Messiah", except when "others" identify Him as such. The Greek T.R. of which the KJV came will e.g. in Matt. 1:1 says: "The genealogy of YaHUsHa **Messiah**" but the Shem Tov simply says: "These are the generations

of Jesus ...". And it is the same with regard to Matt. 1:17, 18, Matt. 11: 2 and Matt. 16:21. There are more examples of such gross controversy concerning the identity of YaHUsa in the Shem Tov, but we will suffice with this. The Shem Tov is but a single copy in Hebrew, but there are many early Greek manuscripts with the last page of Matthew and there is not one of them that does not have Matt. 28:19 (*it is said that due to the lack of covers at that time, the last page of a book was often not preserved, and this could have been the fate of Matt. 28:19 with some manuscripts*).

In view of the fact that Matt. 28:19 does belong in Scripture, how then does it reconcile with other scriptures as already mentioned? Matt. 28:18 - 20 was the Great Commission and is therefore comprehensive.

THE GREAT COMMISSION

The Great Commission here in Matt. 28 consists of very few words, but it involves much. It does not only involve "baptism", but the complete spiritual life of a Believer. This is a comprehensive command coming from the mouth of YaHUsa ... make disciples (1), baptise them (2) and teach them (3). It may not seem to be much, but it involves the whole spiritual existence and calling of a follower of YaHUsa, as well as **YaHUsa's identity**. In verse 18 YaHUsa declares His authority before He gives this last commission.

Matt. 28:18 And YaHUsa came and spake unto them, saying, **All power is given unto Me in heaven and in earth.**

Verses 19 and 20 which follow therefore involve the bigger picture of the perception of who YaHUsa is, in the light of His authority ... where did He come from and how the Spirit would represent Him after He will have ascended (verse 20).

We noticed that "*in the Name of the Father, the Son and the Set Apart Spirit*" harmonises with "*in the name of YaHUsa Messiah*", because the Name "YaHUsa" is representative of the "offices" of the Father, Son and the Set Apart Spirit as the identity of Elohim. In verses 18 and 19 YaHUsa therefore identifies Himself as **Elohim** to whom all power in heaven and earth belongs.

We now have to analyse the latter statement step-by-step, because many misconceptions and misperceptions arise because of the tampering with YaHUsa's identity. YaHUsa was speaking about Himself and He personally gave the Great Commission and so all gospel work is done in YaHUsa's Name, referring back to the Father.

Eph. 5:20 Giving thanks always for all things unto **Elohim** and **the Father** in the **Name** of our **Master YaHUsa Messiah**;

Col. 3:17 And whatsoever ye do in word or deed, *do all in the Name of the Master YaHUsa*, giving thanks to Elohim and the Father by Him.

YAHUAH AND YAHUSHA ARE ONE AS ELOHIM

"Elohim" is **plural** and the word involves the Father, Son and Set Apart Spirit. The singular would have been "Eloah", but that is not what is used.

The **NAME** (*singular*) of Elohim (*plural*) is YaHUAH. Although Elohim is plural, not so with the “Name” of Elohim, it is singular ... Name.

Ex. 6:2 And Elohim spake unto Moses, and said unto him, *I am YaHUAH*:

Ex. 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* Elohim Almighty, but by my Name YaHUAH was I not known to them.

Since the New Testament, YaHUAH's Anointed One, His Saving Right Hand, has manifested in His Name as “YaHUAH who saves”. (*“To save” is “yasha” in Hebrew and YaHUAH + yasha = YaHU-sha.*)

Matt. 1:21 And she shall bring forth a son, and thou shalt call his name YaHUSA: for He shall **save** His people from their sins.

YaHUSA's Name therefore has everything to do with His identity as Elohim. The Elohim of the O.T. is the Elohim of the N.T. Abraham saw YaHUSA's day and in John 8:58 YaHUSA said:

“Verily, verily, I say unto you, **Before** Abraham was, **I am.**”

Although Father and Son are distinguishable, they are not separable because they are “echad” under one Name.

Deut 6:4 Hear, O Israel: YaHUAH our Elohim *is one* (“echad”) YaHUAH.

YaHUAH Elohim is “echad”. The original word “echad” does not only have the meaning of “one” as we know “one”, although it can be used as such, but there is more. The Hebrew word “echad” (תּוֹךְ), Strong's H259, has the meaning of ... “united as one” or “one” or also “first” ...

Strong's H259:

A numeral from H258; properly **united**, that is, **one**; or (as an ordinal) **first**

The Ancient Hebrew Lexicon no. 1165 describes the root of Strong's H259 as ...

Ac: Unite

Co: Unit

Ab: Unity

The pictograph  (n chet) is a picture of a wall. The  (dalet) is a picture of a door. Combined these mean “wall door”. A wall separates the inside from the outside. Only through the door can one enter or exit, uniting the inside with the outside.

There is therefore a basic meaning of “more” that functions together as “one” or as a whole. In Gen. 2:24 the same word, “echad”, is used to indicate that a man and woman would become “one” or a “unity”. There are two, but they are also “one”.

Gen. 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one** (*echad*) **flesh**.

However, Judaism (*who expects a human as messiah*) reads “echad” in Deut. 6:4 as “one”, like “single”, and this causes a lot of confusion for the Believer in YaHUSA who sat at the feet of Judaism (*because*

Judaism does not want to accept YaHUsa as "Elohim" or as "Messiah", compare 2 John 1:7-11), but YaHUsa is indeed Elohim and Messiah. He is the Anointed One of YaHUaH who saves, and as the Son He is the appearance and image of YaHUaH Elohim.

Heb. 1:1 Elohim, who at sundry times and in divers manners spake in time past unto the fathers **by the prophets**,

Heb. 1:2 Hath in these last days spoken unto us **by his Son**, whom he hath appointed heir of all things, **by whom also he made the worlds**;

Heb. 1:3 Who being **the brightness of His glory**, and the **express image of His person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Although misleading teachings want to neutralize the Good News (*Mark 1:14 - 15*) of the New/Renewed Testament, Scripture proves in various ways that YaHUaH and YaHUsa are One as Elohim who "saves".

Joel 2:32 And it shall come to pass, *that* whosoever shall call on the **Name of YaHUaH** shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as YaHUaH hath said, and in the remnant whom YaHUaH shall call.

What Joel wrote here in the O.T. about YaHUaH, is applied to YaHUsa in the N.T. in Rom 10 and in Acts. 2.

Rom. 10:9 That if thou shalt confess with thy mouth the Master YaHUsa, and shalt believe in thine heart that Elohim hath raised him from the dead, thou **shalt be saved**.

Rom. 10:13 For whosoever shall call upon the **Name of YaHUaH** shall be saved.

Acts 2:21 And it shall come to pass, *that* whosoever shall call on the **Name of YaHUaH** shall be saved.

Acts 2:22 Ye men of Israel, hear these words; **YaHUsa** of Nazareth, a man approved of Elohim among you by miracles and wonders and signs, which Elohim did by him in the midst of you, as ye yourselves also know:

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of Elohim, ye have taken, and by wicked hands have crucified and slain:

Acts 2:24 Whom Elohim hath **raised up**, having loosed the pains of death: because it was not possible that he should be holden of it.

Acts 2:25 For David speaketh **concerning Him**, I foresaw **YaHUaH** always before my face, for he is on my right hand, that I should not be moved: (*compare Ps. 16:8 – 11*)

Isa. 45:23 which is about YaHUaH, is similarly applied to YaHUsa in the N.T. in Phil. 2:10.

Is. 45:21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have not I YaHUaH?* and *there is no Elohim else beside me*; a just Elohim and a Saviour; *there is none beside me*.

Is. 45:22 Look unto me, and **be ye saved**, all the ends of the earth: for I *am* Elohim, and *there is* none else.

Is. 45:23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, **That unto me every knee shall bow**, every tongue shall swear.

Phil. 2:9 Wherefore Elohim also hath highly exalted Him (*YaHUsa*), and given him a **NAME** which is **above every name**:

Phil. 2:10 That at the **Name of YaHUsa** every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

Phil. 2:11 And that every tongue should confess that **YaHUsa Messiah is Master**, to the glory of **Elohim the Father**.

YaHUaH and YaHUsa can therefore be distinguished as Father and Son, but not be separated as Elohim. As Elohim they are one and YaHUsa represents to us the Face of YaHUaH Elohim. This also applies to the Set-apart Spirit ... it cannot be separated from Elohim. It is the Spirit of YaHUaH Elohim as the O.T. revealed Him, but also the Spirit of YaHUsa Elohim as the N.T. reveals Him. It is the Spirit of Elohim (*plural*) with the Name (*singular*) of "YaHUaH ... that saves".

For more comparisons between the O.T. and the N.T. see ...

- <https://www.inthatday.net/wp-content/uploads/2014/05/THENAME.pdf>

YAHUSHA WAS A SERVANT

During YaHUsa's first coming He came to serve (*Is. 42:1 ... "My Servant"*). He became physically human as YaHUaH's saving Right Hand because He came to perform a **task** for the sake of man. He came to "do" in the same way that a hand is functional as part of a body to perform tasks. He came to "deliver" and His incarnation was an "exposure" of the Arm of YaHUaH.

Isa. 52:10 YaHUaH hath **made bare His set apart Arm** in the eyes of all the nations; and all the ends of the earth shall see the salvation of our Elohim.

Barbara M. Bowen wrote in her book "Strange Scriptures that perplex the Western Mind" in 1940 about Isa. 52:10 ...

"The Lord (*YaHUaH*) hath **made bare His Holy Arm** in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

The meaning of this Scripture is clear, but the vividness of it is hidden unless one has seen the women of the Bible Lands taking their long flowing sleeves, tying the ends in a knot, and throwing them over their shoulders **to leave the arms bare so that they can work** unhindered. The men will do the same with the long sleeves of their kamise, tie the ends together and throw them over their heads, so that **they can go out to fight and not be hindered** by long pointed sleeves.

"The Lord (*YaHUaH*) hath **made bare His Arm.**"

The "Arm/Hand" of YaHUaH is visible as a type since Israel's deliverance from Egypt where Moses had to extend his arm "as the Arm of YaHUaH with the Staff (*symbolic of the Stake*)" so that Israel was "protected" when they had to cross the Red Sea.

So, in the N.T. YaHUsa as YaHUsaH's Arm received a "body prepared for Him" in order that He as a Servant could "do" on the Stake that which had to be done to be able to be the "the Arm/Hand", because He Himself was the Sacrifice.

Heb. 10:5 Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, **but a body hast thou prepared me:**

Heb. 10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

Heb. 10:7 Then said I, Lo, I come (in the volume of the book **it is written of me**,) to do thy will, O Elohim.

Heb. 10:8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

Heb. 10:9 Then said he, **Lo, I come to do thy will, O Elohim.** He taketh away the first, that He may establish the second.

Heb. 10:5 - 7 correlates with Ps. 40:6 - 7, but the Septuagint's translation differs from the Masoretic text. The Masoretic text reads in verse 6: "*mine ears hast thou opened*", but this does not seem to be right, because Heb. 10:5 - 7 was a prophecy quoted from the Septuagint. The Greek [Septuagint](#) (O.T.) was widely used in the time of YaHUsa and it differs. It says: "*a body hast thou prepared me*".

The Masoretic Text ...

Ps. 40:6 Sacrifice and offering thou didst not desire; **mine ears hast thou opened:** burnt offering and sin offering hast thou not required.

Ps. 40:7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

Ps. 40:8 I delight to do thy will, O my Elohim: yea, thy law *is* within my heart.

Ps. 40:9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O YaHUsaH, thou knowest.

However, the Septuagint, which is a much older translation (*as it was done before YaHUsa was born and therefore before Judaism rejected YaHUsa*), echoes Heb. 10:5 which says that "*a body hast thou prepared me*".

"Sacrifice and offering thou wouldest not; but **a body hast thou prepared me:** whole-burnt-offering and sacrifice for sin thou didst not require."

So ... "a body hast Thou prepared Me" ...

YaHUsa as the Son of Elohim became the "Son of Man" to obtain a "body" so that He could serve as a sin offering on the Stake, because YaHUsaH swore by Himself. This then takes us back to Gen. 22:16, Heb. 6:13 - 18 and to Gen. 15:17 - 18 where the act of the "swear by Himself" took place, namely when Elohim as Two Entities made the Covenant with **Abram** (Gen. 15:18) and YaHUsa came as One of the Two Entities for His life to substitute for Abram/AbraHam and his descendants' (*physical and spiritual descendants, Gal. 3*) **breaking of the covenant** ... because to move between those dead, slaughtered animals meant that when breaking that Covenant, one will be killed just as those animals were dead. That is why Elohim, as YaHUsa, became a Man and "humbled" Himself on the Stake, in order to do exactly that, in the place of the sinful man who deserved death (Phil. 2:6-8).

YaHUsa therefore had to become the one-time and eternal sin offering and therefore a "*body was prepared for Him*". The "Son of Elohim" was then revealed as the "Son of Man" as a sin offering in the place of man ... He became a Servant. For that He was anointed when the Spirit came upon Him.

Is. 42:1 Behold **my Servant**, whom I uphold; mine elect, *in whom* my soul delighteth; **I have put my Spirit upon Him**: he shall bring forth judgment to the Gentiles.
Is. 42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.
Is. 42:3 A bruised reed shall He not break, and the smoking flax shall he not quench: He shall bring forth judgment unto truth.
Is. 42:4 He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for his law.
Is. 42:5 Thus saith **Elohim YaHUAH**, He that **created** the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein:
Is. 42:6 I YaHUAH have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a **light of the Gentiles**;
Is. 42:7 To **open the blind eyes**, to **bring out the prisoners from the prison**, *and* them that sit in darkness out of the prison house.
Is. 42:8 **I am YaHUAH**: that *is* my **Name**: and my glory will I not give to another, neither my praise to graven images.

YaHUAH put His Spirit upon YaHUsa. It is not **another** Elohim, but it is the same Being who is revealed under one Name in the various "offices" of Father, Son and Spirit.

Heb. 1:1 Elohim, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
Heb. 1:2 Hath in these last days spoken unto us **by His Son**, whom he hath appointed heir of all things, by whom also **He made the worlds**;
Heb. 1:3 Who being the **brightness of His glory**, and the **express image of His person**, and upholding all things by the word of his power, when He had **by Himself** purged our sins, sat down on the right hand of the Majesty on high;
Heb. 1:4 Being made so much better than the angels, as He hath by inheritance obtained a more **excellent Name** than they.
Heb. 1:5 For unto which of the angels said He at any time, **Thou art my Son**, this day have I **begotten thee**? And again, I will be to Him a Father, and he shall be to me a **Son**?
Heb. 1:6 And again, when He bringeth in the firstbegotten into the world, He saith, And let all the angels of Elohim **worship Him**.

Only YaHUAH Elohiem must be worshipped, and if the Son is to be worshipped, He therefore qualifies as YaHUAH Elohim according to Heb. 1: 1 - 6.

Ex. 20:2 **I am YaHUAH thy Elohim**, which have brought thee out of the land of Egypt, out of the house of bondage.
Ex. 20:3 Thou shalt have **no other gods** before me.
Ex. 20:4 Thou shalt not make unto thee 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:

Ex. 20:5 **Thou shalt not bow down thyself to them, nor serve them:** for I YaHUAH thy Elohim *am* a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

YaHUsa saves us from the bondage of the world as the present day Egypt. For that He came as the Master, YaHUsa Messiah.

THE WORD “MASTER”

The word “Master” (*Adonai* in Hebrew) is also found several times in the O.T. **together with** the Tetragrammaton, i.e. together with “YaHUAH” (e.g. 200 times in *Ezek.* and several times in *Daniel* with “*Elohiem*”), but the first place is in Gen. 15:2 where it was translated as “Lord GOD”.

Gen. 15:2 And Abram said, Master (Lord/Adonai) **YaHUAH** (translated as “GOD”), what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

As such it is often mentioned in the N.T. too, as the Greek word “Kurios” is also used as a title for YaHUsa ... the “Master” YaHUsa Messiah.

[Here we can not fail to also explain that the word “Master” (Adonai/Kurios) was later used by Judaism in stead of the Tetragrammaton (i.e. instead of “YHUH”) because of their fear to transgress Ex. 20:7, but it robbed us of the true Name. Early Judaic spiritual leaders began using the Hebrew word “Adonai” instead of the Name “YaHUAH” when they read the Scriptures. At first it was not like that in the time of the prophets before they were carried away to Babylon, but eventually Jews became very reluctant to use the Name due to Judaic tradition. By the time of YaHUsa (John 17:6) it was used only once a year and only by the high priest on the Day of Atonement, but only in a whisper so that it was virtually extinguished by the utterances of the priests. Because of Judaism’s practice in this regard, we have a struggle today to find out what the pronunciation of Elohim’s Name is, but these are the four letters in the Hebrew, the Yod, Hey, Uau/Waw, Hey (which is known in Greek as the Tetragrammaton). See: [THIS IS MY NAME FOREVER.](#)]

We continue now our study on the word “Master” ...

“Adonai” is not a name as such, but it is a title. The same with its Greek equivalent “Kurios”. However, because of Judaism’s insistence, “Kurios” was used to translate **YHUH** in the New Testament as well.

This is very confusing, because it is now difficult to distinguish where “YaHUAH” should have been written and where “Kurios” was used as a title, so that one is then forced to look at the original language.

But even as a title, “Kurios” or also “Kyrios” can be a very important word, especially if it appears together with the Name YaHUAH or YaHUsa in Scripture. It can simply mean “Sir” (Matt. 27:63), but also the **Owner** of someone (Matt. 10:24), or it can indicate the **Spouse** of a woman, or the **Head** of the house (1 Pet. 3: 6) and then it was also the word used to indicate that someone has **total power and authority**. In that sense it was used for idols, as for Hermes, Zeus etc. in the time of YaHUsa. For those who worshipped these idols, it was their “god”, their “master”, who had sovereignty in their eyes.

According to Josephus, the Jews did not want to refer to the Roman rulers as “Kurios” (“Master”) because it was a title reserved for YaHUAH Elohim.

But in the N.T. YaHUsa Messiah is repeatedly referred to as: "Master" YaHUsa Messiah (*translated as: "Lord" Jesus Christ*). This means that YaHUsa was also identified as "Elohim". He is the YaHUAH Elohim whom they learned about in the writings of the Old Testament, "who saves". He is the Master YaHUsa. He is King of kings and Master of masters (Rev. 17:14, Rev. 19:16, Dan. 2:47).

For a baptismal candidate to have to confess that YaHUsa is the "Master", it was therefore a "loaded" confession and something that we may not understand so well today. They would have been baptized "in the Name of the **Master** YaHUsa" (*compare again Acts 19:5 and 10:48 on p. 1*).

This meant that it opposed the worship of the Emperor (who was considered as "god") (*John 19:12b*), because the Emperor was worshipped as Master.

In this light, "Kurios" or "Master" was not just any ordinary title at all, but it meant that YaHUsa was to be worshipped. He is Elohim and the One who must receive worship (*compare again Isa. 45:22-23 and Phil. 2:9-11 above*). See: [THE HEAD ON COLLISION OF TWO KINGDOMS](#).

J.M. Boice writes ...

"Citizens of the empire were required to burn a pinch of incense to the reigning Caesar and utter the words Kyrios Kaisar ("Caesar is Lord!")".

It is this that the early Christians refused to do and for which they were themselves thrown to the wild lions or crucified.

It was not that Christians were forbidden to worship God. They were free to worship any god they chose so long as they also acknowledged Caesar. Romans were tolerant. But when Christians denied to Caesar the allegiance that they believed belonged to the true God only, they were executed." (Daniel: An Expositional Commentary)

Concerning YaHUsa, the word "Kurios" or "Master" was translated as "Lord" and it was very significant. This meant that YaHUsa was sovereign and possessed total authority and undisputed power (*compare again Matt. 28:18*). He is then Elohim and the "Only Owner" of the person who confesses Him and is baptized in His Name.

A quote from "Sermon Index" of Greek Word Studies about YaHUsa as Master ...

"When a man could say, "Jesus is Lord," it meant that he gave to Jesus the supreme loyalty of his life and the supreme worship of his heart.

It is to be noted that Paul believed that a man could say, "Jesus is Lord," only when the Spirit enabled him to say it (1 Cor. 12:3). The Lordship of Jesus was not so much something which he discovered for himself as something which God, in His grace, revealed to him."

In the Gospel of Luke he refers about 92 times to YaHUsa as "Master/Kurios" as opposed to the 2 times he refers to Him as Saviour and where the two titles occur together, "Master" always comes before "Saviour". In Revelation as the last book, the word "Master" is used 22 times, both of Father and Son as Elohim respectively.

YAHUAH AS FATHER

In the light of the foregoing conclusions, we have learned that YaHUsa is identified with YaHUAH as the Son who was generated from YaHUAH. He was generated to be able to operate as the Arm/Hand of YaHUAH to bring salvation within our reach. Therefore YaHUAH is also "Father". The word "Father" is used concerning YaHUAH's relationship with the People of Israel because He established them.

Deut. 32:6 Do ye thus requite YaHUAH, O foolish people and unwise? *is not he thy Father that hath bought thee? hath He not made thee, and established thee?*

Deut. 32:18 Of the Rock *that begat thee thou art unmindful, and hast forgotten Elohim that formed thee.*

Deut. 32:19 And when YaHUAH saw *it*, he abhorred *them*, because of the provoking of **His sons, and of his daughters.**

Jer. 3:19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, **My father**; and shalt not turn away from me.

Jer. 31:9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for **I am a Father to Israel, and Ephraim is my firstborn.**

Mal. 2:10 Have we not all **one Father?** hath not **one Elohim** created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

YaHUAH in the role of protective Father over Israel, is also indicated as Saviour and it is collectively so indicated in the O.T.

Is. 63:16 Doubtless **thou art our Father**, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O YaHUAH, *art our Father, our Redeemer; thy Name is from everlasting.*

Of course, YaHUAH is also every believer's personal Father.

Ps. 103:13 **Like as a father** pitieth *his* children, so YaHUAH pitieth them that fear him.

Pro 3:12 For whom YaHUAH loveth he correcteth; even **as a father** the son *in whom* he delighteth.

David said of YaHUAH, "**You are my Father**" (Ps. 89:27). YaHUAH also said that He was a **Father to Solomon** (2 Sam. 7:14).

In the N.T. "Pater" is the Greek word translated as "Father" and it has the same connotation as in the O.T. where "Ab/Av" is used, namely that of Caregiver, Provider, Protector. The concept of Elohim as Father in the N.T. is therefore important because it also involves YaHUsa as Saviour.

Israel as the "Son" was rebellious, but YaHUsa as the Son was obedient and perfect. Although one can distinguish Father and Son in the Word, they are one in Essence. YaHUsaH is "one" or "echad", as we have already seen in Deut. 6:4 (p. 3 - 4).

Ps. 2:7 I will declare the decree: YaHUsaH hath said unto me, **Thou art my Son**; this day have I **begotten thee**.

This is confirmed in Ps. 110 and note also the use of "Adonai" (*Master*) which was in the KJV translated as "**Lord**" in small letters, **together with** "YHUH" which was translated as "**The LORD**" in capital letters.

Ps. 110:1 A Psalm of David. YaHUsaH (*The LORD*) said unto my Master (*Lord*), Sit thou at my right hand, until I make thine enemies thy footstool.

Ps. 110:2 YaHUsaH shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Ps. 110:3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Ps. 110:4 YaHUsaH hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Ps. 110:5 The Master at thy right hand shall strike through kings in the day of his wrath.

Israel was the "son" of YaHUsaH whom He called out of Egypt (Hos. 11:1), but so was YaHUsa (Matt. 2:15).

Here is a quote from "Ab and Pater" from "Embraced by Truth" concerning YaHUsa, which shows us the "offices" of Father and Son in the context of "Master YaHUsa as Saviour", because Father and Son are distinguishable but they are not separable ... because everyone who denies the Son also denies the Father (2 John 1:23).

"*You are My Son, today I have begotten You*" (Ps. 2:7).

In Hebrew this verse from the Old Testament is used to speak of the exalted position of Jesus, a position "so much better than the angels" (Heb. 1:4-5).

God said in Hosea 11:1: "When Israel was a child, I loved him, and out of Egypt I called My Son."

*According to **Matthew 2:15** this statement in Hosea was ultimately a reference to the flight into Egypt by the parents of Jesus and their **return from Egypt** after the death of Herod. The relationship of the Son to the Father in the Old Testament is more **fully developed** in the New Testament.*

*The word "Pater" is used of God in relationship to Jesus, the **earthly manifestation** of the Son.*

The Father-Son relationship is most prominent in John, though the relationship is seen in other passages (Matt. 7:21; 10:32; 11:27; 18:10; 25:34; 26:29, 39, 42, 52; Luke 2:49; 23:34).

*In John the Son reveals the glory of the Father (John 1:14, 18; 6:46); the Father loves the Son (John 3:35; 5:20; 10:17; 15:9); the Son did the will of the Father (John 5:30, 36; 8:28); the Father has entrusted all judgment to the Son (John 6:22); the Father sent the Son (John 10:15, 38); **the Father and the Son are one**—not one in person but one **in essence and perfection** (John 10:30, 38; 14:9);*

the Father can only be approached through the Son (John 14:6); and the Son returned to the Father (John 20:17).

.... The Father represented the interests and dignity of the Godhead and purposed the salvation of man; it was the Son who undertook the actual saving work and accomplished the redemption in time on earth—incarnation was the experience of the Son.

*The Father-Son relationship focuses upon the **salvation of man by God**.*

YaHusha therefore came in the Name of His Father. They are one.

John 5:43 I am come in **my Father's Name**, and ye receive Me not: if another shall come in his own name, him ye will receive.

John 10:25 YaHusha answered them, I told you, and ye believed not: the works that I do **in my Father's name**, they bear witness of me.

John 14:13 And whatsoever ye shall ask in **My Name**, that will I do, **that the Father may be glorified in the Son**.

John 14:14 If ye shall ask any thing in my Name, I will do it.

John 17:11 And now I am no more in the world, but these are in the world, and I come to Thee. Set Apart Father, keep **through thine own Name** those whom thou hast given Me, that they may be **one, as We are**.

John 17:12 While I was with them in the world, I kept them **in thy Name**: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Along with Father and Son also then goes the Set-apart Spirit. So YaHusha came in the name of his Father, and the Holy Spirit was sent in the name of YaHusha. We can thus see that the Name "YaHusha" embraces the Father, Son and Spirit, because He was sent in the Name of the Father and the Set Apart Spirit was sent in the Name of YaHusha.

Although Elohim is the Creator of all people, only the Believer in YaHusha will be able to know Him as Father. The Son reveals the Father to us. When we come to the Father through YaHusha, He also becomes our Father. The Son reveals the Father to man and without the Son no one can know the Father or come to Him.

Matt. 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, **save the Son**, and **he to whomsoever the Son will reveal him**.

John 14: 6 YaHusha saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me.

John 5:23 That all *men* should honour the Son, even as they honour **the Father**. He that **honoureth not the Son** honoureth **not the Father** which hath sent Him.

But when the Son is honoured and accepted, then the Believer receives "sonship", and that is where the Spirit comes into play. It happens through the Set Apart Spirit, coming from the Father, through YaHUsa.

John 14:13 And whatsoever ye shall ask in my Name, that will I do, **that the Father may be glorified in the Son.**

John 14:14 If ye shall ask any thing in my Name, I will do *it*.

Rom. 8:14 For as many as are led by the Spirit of Elohim, they are the sons of Elohim.

Rom. 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, **Abba, Father.**

Rom. 8:16 The **Spirit itself beareth witness** with our spirit, that we are the **children of Elohim**:

Gal. 4:4 But when the fulness of the time was come, Elohim sent forth **his Son**, made of a woman, made under the law,

Gal. 4:5 To redeem them that were under the law, that we might **receive the adoption of sons**.

Gal. 4:6 And **because ye are sons**, Elohim hath sent forth **the Spirit of his Son** into your hearts, crying, **Abba, Father.**

Gal. 4:7 Wherefore thou art no more a servant, **but a son**; and if a son, then an heir of Elohim through Messiah.

John 6:63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they are spirit, and they are life.*

1 Cor. 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit.

Elohim (*plural*) is **Spirit** (John 4:24). So why would we want to separate Father, Son and Spirit even if we can distinguish Three? That cannot happen. The command was ...

“ ... baptise them in the **Name** (*singular*) of the Father, and of the Son, and of the Set Apart Spirit”.

In this study we have now researched what is the **Name** of: the Father, Son and Spirit.

E. W. Bullinger made this comment about Matt. 28:19 in “The Companion Bible”:

“The name, singular, not ‘names’. This is the final definition of ‘the Name’ of the One true God.”

We must remember that Satan cannot create. He can only copy and defile what already exists by YaHUsaH. That there is a False “Trinity” means that Satan has **corruptly copied** it from the true Elohim who is distinguished as Three, but who cannot be separated.

IN THE NAME OF

So what is the meaning of “Name” in: “in the Name of”?

The Greek word there in Matt. 28:19 may have different nuances depending on the context. This could mean ...

- a name as such,
- or a family name,
- or a title
- or a generic name,
- it can also be according to the character for which someone is known,
- then it can also indicate the **authority** built into a name and the **power** that comes with a certain
- name associated with.

In our case, the first and last two options fit Matt 28:19 best, namely Name to which the power and authority of YaHUsHa as Elohim is connected, which is brought forward in the Name "YaHU-sha" (see verse 18 again).

Father, Son and Spirit thus function like three "offices" of Elohim, emphasizing the power and authority of our Master under the Name of "YaHU-sha", as the Anointed One/Messiah.

Peter was asked ...

Acts 4:7 ... they asked, **By what power, or by what name**, have ye done this?

Peter answered ...

Acts 4:10 Be it known unto you all, and to all the people of Israel, that **by the Name of YaHUsHa Messiah** of Nazareth, whom ye crucified, whom Elohim raised from the dead, *even* by Him doth this man stand here before you whole.

Thereafter, the Sanhedrin forbade them to speak or teach **in the Name of YaHUsHa**.

Acts 4:18 And they called them, and commanded them not to speak **at all** nor teach **in the Name of YaHUsHa**.

There is then the **literal use of a specific Name** at first, namely YaHU-sha, and secondly, there is the nuance of the Name as it involves power and authority. Together these indicate the context of: "in the Name of ... the Father, Son and Holy Spirit" in Matt. 28:19 .

We can talk about the Ambassador of e.g. France, or we can give the man's name by which he is familiar. An ambassador represents his country. YaHUsHa came to earth as the Representative of Elohim.

The Name YaHU-sha, therefore, represents the Father, the Son and the Set-apart Spirit ... as Elohim ... YaHUsHa Elohim. It embraces Father, Son and Spirit because He was sent in the Father's Name and the Spirit was then sent in YaHUsHa's Name. One Name ... but three Offices or Nuances.

Eph. 4:9 (Now that He ascended, what is it but that He also descended first into the lower parts of the earth?

Eph. 4:10 He that descended is the same also that ascended up far above all heavens, **that He might fill all things.**)

In the "Name" of the Father, Son and Spirit is therefore representative of YaHUAH "who saves" (*YaHUsHa*) by His revealed and outstretched Arm/Hand of which Moses' hand with the staff in it was a type (*Moses was a type of YaHUsHa: Deut. 18:15 - 18, Acts 3:22, 7:37*).

Father, Son and Spirit are here like three Witnesses testifying alike (Deut. 17: 6). When YaHUsHa was baptised, there was the **Voice of the Father**, who declared YaHUsHa as **His Son**, and the **Spirit of Elohim** descended on Him like a dove.

Matt. 3:16 And YaHUsHa, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and He saw the **Spirit of Elohim** descending like a dove, and lighting upon him:

Matt. 3:17 And lo a **Voice** from heaven, saying, This is my beloved **Son**, in whom I am well pleased.

Therefore ... as long as the baptismal candidate could have testified of faith in the Master YaHUsHa Messiah as the Son of Elohim, he could then be baptised as with the Eunuch. *See also: [BAPTISM OF THE BELIEVER](#).*

Acts 8:37 And Philip said, **IF** thou believest with all thine heart, thou mayest. And he answered and said, **I believe that YaHUsHa the Anointed is the Son of Elohim.**

Acts 8:38 And he commanded the chariot to stand still: and they went down both **into the water**, both Philip and the eunuch; and **he baptised him.**

CONCLUSION

By this study we have learned that Matt. 28:19 does not contradict other verses in the New Testament, but it did encourage us to gain deeper insight into the Identity of our Master YaHUsHa, as the Anointed of Elohim.

The grace of the **Master YaHUsHa Messiah**, and the love of **Elohim**, and the communion of the **Set Apart Spirit**, *be with you all. Amein. - (2 Cor. 13:14)*

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AndriYaH
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