



Matthew Marx

**WONDERFUL YAH:**  
**THE UNVEILING**

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REDEMPTION  
PRESS 

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Published by Redemption Press, PO Box 427, Enumclaw, WA 98022  
Toll-Free (844) 2REDEEM (273-3336)

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ISBN 13: 978-1-68314-825-8  
ePub ISBN: 978-1-68314-826-5  
Kindle ISBN: 978-1-68314-827-2

Library of Congress Catalog Card Number: 2019934495

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## CHAPTER 1

# THE UNVEILING

### INTRODUCTION

*Wonderful YaH: The Unveiling* begins by accepting the challenge of three of the most thought-provoking verses in the entire Bible: Proverbs 30:2–4. These verses, presented by Agur (the author of Proverbs 30), evoke a debate regarding the mystery of the Godhead—a daunting gauntlet. By accepting Agur’s challenge, be assured that a formidable adventure lies ahead. However, let not your heart be troubled, for in the marrow of our exploration, we unleash the discovered power hidden within God’s Hebrew name. We then harness the unleashed power of God’s Hebrew name to tame Proverbs 30:2–4. After that, the mystery of the Godhead is subdued as God’s Hebrew name erupts as the correct bedrock upon which to discuss the relationship between the Father, Son, and Holy Spirit.

At any time during our journey, you may inadvertently discover that you have taken possession of a key that can unlock and resolve every dilemma and enigma in the Bible concerning the Godhead. Scriptural doors that once seemed impenetrable or hard to pry open will open easily with a turn of this key. Throughout this book, I exalt and magnify God’s Hebrew name (יה יהוה) and Word (Jesus Christ)

above all. As I guide you through this journey, let the Holy Spirit open your heart to develop a deeper and more rewarding relationship with your heavenly Father through the love of our Savior, Jesus Christ.

## **PRETEXT FOR THE UNVEILING**

- <sup>2</sup> Surely I am more stupid than any man, and do not have the understanding of a man.
- <sup>3</sup> I neither learned wisdom nor have knowledge of the Holy One.
- <sup>4</sup> Who has ascended into heaven, or descended?  
Who has gathered the wind in His fists?  
Who has bound the waters in a garment?  
Who has established all the ends of the earth?  
What is His name, and what is His Son's name, if you know?
- <sup>5</sup> Every word of God is pure; He is a shield to those who put their trust in Him.
- <sup>6</sup> Do not add to His words, lest He rebuke you, and you be found a liar.

(Proverbs 30:2–6 NKJV)

These intriguing words from the book of Proverbs are applicable to what we will be discussing. In the last question in verse four, the writer is asking what the name of God the Father is, as well as what the name of His Son is. The writer appears to be provocative in verses two and three, and also at the end of verse four when he mildly jeers by adding, “If you know.”

Agur, the individual asking the questions, appears to be challenging the readers by assuming they will not know the correct answers to these questions. Although some of you might think these are easy questions to answer correctly, they are not. Numerous dilemmas and enigmas braid Agur's questions. Below are a few examples of the braids to which I am referring:

- In verse 3, Agur states “Holy One,” yet mentions both Father and Son in verse 4.
- In verse 4, Agur implies that the Father is the Holy One who fulfills questions 1–4, yet a number of Bible verses from the New Testament could be given that indicate that Jesus is the Holy One who fulfills these four questions. Alternatively, is Agur suggesting that both the Father and Son are the Holy One who fulfills these questions? If so, and if proven to be accurate, Agur’s implication is profound.
- If the Father, not the Son, is the Holy One who is the answer to Agur’s questions, what is the point and purpose of mentioning His Son?
- If the Son, not the Father, is the Holy One who fulfills Agur’s questions, is Agur amiss when implying that the Father fulfills these questions?
- Agur asks if the readers know the names of the Father and the Son, as if there is something unique and special about knowing their names.
- Agur speaks of the Son in present tense, as he does of the Father, yet this was written hundreds of years before Jesus was born.

You might ask why it is important to answer these questions correctly. These questions are important because hidden within Agur’s questions is the answer to the mystery of the Godhead—to know God as He is. However, to answer these questions correctly and solve the related dilemmas and enigmas, you must have the correct understanding of how the Godhead operates and functions. Conversely, if a person thinks he knows the correct answers to these questions—but in reality, he doesn’t—that person will believe the Godhead to be something that it is not.

By the grace of God, I will lead you on an incredible journey through the Scriptures that will help you answer these questions correctly. Understanding the mystery of the Godhead is both simple and profound when we know how to use the key Jesus gave us. You



might ask, “What key?” The key is a special gift that Jesus has given His church to unlock the mystery of the Godhead.

In this book, I am going to use the word *key* both figuratively and literally. More specifically, I will describe and explain the mystery of the Godhead figuratively via the symbol of a key consisting of a shank with etchings on both sides. While figuratively describing what the key is, I will transform this figurative speech into a literal key of words consisting of just one sentence that you can use to unlock any verse in the Bible regarding the Godhead—even difficult verses like Proverbs 30:4. The key works correctly every time, once you know how to use it.

If you think you know the correct answers to these questions, please write down your answers before you read the rest of this book. Then, after considering what I have written, compare your answers to the answers I give later in the book. Although the Godhead is a mystery, this mystery is solvable: “It is the glory of God to conceal a thing, but the glory of kings is to search out a matter” (Proverbs 25:2 WEB). God has revealed the answer to this mystery within the Scriptures, and Jesus has provided the key for unlocking the Scriptures regarding the Godhead. However, if you don’t believe and trust His words, you won’t understand. If Jesus says something that sounds impossible, you must put human reasoning aside, believe His words, and trust what He says.

## THE PURPOSE

I have two purposes for writing this book:

1. “That [your] hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, in whom are hidden all the treasures of wisdom and knowledge” (Colossians 2:2–3 NKJV).
2. To warn you to “Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of

men, according to the basic principles of the world, and not according to Christ” (Colossians 2:8 NKJV).

## STUMBLING STONES

Jesus gave us the key in the New Testament so that we could unlock and understand the mystery of God, both of the Father and of the Son. However, over the past two thousand years, the saints have struggled to achieve this. Listed below are four reasons why the Godhead is misunderstood:

1. Over the past two millennia, people have tried to understand the mystery of the Godhead using human reasoning and thinking, and it does not work; it will fail every time. Notice that the Scriptures use mystery for a reason. God deliberately and purposely gave us what He did in the Scriptures to make the Godhead a mystery.

How do we know this? We know this because the Scriptures reveal it. We know this because Jesus gave us the key to unlock the Scriptures if we can recognize and learn how to use the key. However, in order to do so, we must lay aside human thinking and reasoning and put on the mind of Christ in childlike faith, trusting and believing what He says.

Human pride and arrogance are often involved in the process, leading us astray, particularly if Jesus says something that sounds impossible or that we just don't want to believe. Hence, when Jesus teaches a deep spiritual truth, unbelief can diminish or extinguish this truth from our lives, resulting in poor or failed understanding.

After Paul, John, and the other apostles died, Greek philosophy and mysticism flooded the thinking of the early church. This should come as no surprise, though, since new converts brought their cultural beliefs and mindsets, especially Greek philosophy, with them. People do the same thing today

that they did during the times of the apostles. Paul frequently battled with this and warned that it would be a problem.

2. The Godhead does not operate or function as humans do, and God is not subject to human thinking and reasoning. When Jesus shares intimate things about Himself and who He is, human thinking and reasoning can strive against His words, yielding a flawed understanding—as we shall soon discover. His words about Himself are Spirit, for God is Spirit; the carnal mind strives against receiving His intimate words about Himself. For the carnal mind, it is a mystery; however, from the mind of Christ, there is no mystery.
3. Because of translation and transliteration, some things in the Scriptures become obscured and hard to see and understand. Even if you know Hebrew and Greek, some Scripture passages are still hard to understand. Add the inherent difficulty of understanding Scripture written in the original languages to the difficulty of translating the same meaning into another language, and it becomes obvious why the meaning and understanding might sometimes appear entirely lost after translation or transliteration.
4. Over the past two thousand years, the saints have stumbled repeatedly over semantics regarding the Godhead. The use of appellations in numerous Bibles, combined with the inherent problem people sometimes have with pronouns, hasn't helped. With God's grace and help, I will remove the obscuring fog of semantics that has blurred clarity so that you may understand.

## **BEYOND A PREMISE**

Before sharing the key Jesus gave us to understand the mystery of the Godhead, it is essential for me to share a biblical truth with you that will sustain and uphold everything I write in this book. What I am now going to share is more than a premise; that is, it is something more than an assumption of a truth by which a conclusion can be drawn. I am going to share a biblical truth that is true regardless of whether

or not one person ever believes it. I will start and conclude with this biblical truth. This truth will form a circle, bringing us back to where we begin. Inside this circle, I will place and suspend the key Jesus gave us to unlock all the Scripture passages regarding the Godhead, thereby enabling you to learn how to correctly harmonize those verses. Are you interested in seeing what the key looks like and how it works?

The following biblical truth I am referring to pinpoints precisely and specifically, by name, who it is we are going to be talking about throughout this book. This individual has center stage and is the only one in whom immortality exists and by which everything consists, moves, and has its substance—be it spiritual, physical, or anything else. Everything in creation revolves around this one truth, this one individual. There are no exceptions; you either believe this truth or you don't.

In John 5, Jesus told the Jews that if they didn't believe the writings and testimony of Moses, they would not believe His words: "If you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?" (John 5:46–47 NKJV). I agree with this. If you don't believe the testimonies of Malachi, Isaiah, and Mark, which I am going to quote and build upon, you will not likely believe anything I write, because what I write will build upon their testimonies.

Important: if you do not believe the truth that follows, you will never understand the mystery of the Godhead correctly or fully understand who Jesus is. Moreover, answering Agur's questions correctly will be unachievable for you. Here is the unmovable truth, the cornerstone of this teaching and everything I am going to write in this book:

The beginning of the gospel of Jesus Christ, the Son of God. As it is written in the Prophets: "Behold, I send My messenger before Your face, Who will prepare Your way before You." "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'" John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. (Mark 1:1–4 NKJV)

The beginning of the Good News of Jesus Christ, the Son of God. As it is written in the prophets, “Behold, I send my messenger before your face, who will prepare your way before you. The voice of one crying in the wilderness, ‘Make ready the way of the Lord! Make his paths straight!’” John came baptizing in the wilderness and preaching the baptism of repentance for forgiveness of sins. (Mark 1:1–4 WEB)

The gospel of Mark is quoting from Malachi and Isaiah. I want to focus primarily on the Old Testament quote from Isaiah, but I will quote Malachi first. Pay close attention to Malachi 3:1, where God refers to Himself when He states, “And he will prepare the way before Me.” From Malachi:

“Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming,” says the LORD of hosts. (Malachi 3:1 NKJV)

“Behold, I send my messenger, and he will prepare the way before me; and the Lord, whom you seek, will suddenly come to his temple; and the messenger of the covenant, whom you desire, behold, he comes!” says Yahweh of Armies. (Malachi 3:1 WEB)

From Isaiah:

The voice of one crying in the wilderness: “Prepare the way of the LORD; Make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill brought low; The crooked places shall be made straight and the rough places smooth; The glory of the LORD shall be revealed, and all flesh shall see it together; For the mouth of the LORD has spoken.” (Isaiah 40:3–5 NKJV)

The voice of one who calls out, “Prepare the way of Yahweh in the wilderness! Make a level highway in the desert for our God. Every valley shall be exalted, and every mountain and hill shall be made low. The uneven shall be made level, and the rough places a plain. Yahweh’s glory shall be revealed, and all flesh shall see it together; for the mouth of Yahweh has spoken it.” (Isaiah 40:3–5 WEB)

The quotes from Malachi and Isaiah in the New King James Version (NKJV) are not clear about who it is we are talking about. If you want to understand the Godhead correctly, the NKJV quoted above is insufficient—probably a hindrance—as is the case with many Bible versions. (I presume that one reason why some translations use appellations, or titles, instead of God’s personal name, is due to the uncertainty of how to transliterate/translate God’s Hebrew name correctly, which is understandable.)

Nevertheless, the World English Bible (WEB) helps bring clarity regarding the individual we are talking about in Malachi and Isaiah. We now have a name instead of a title in capital letters. Why is this significant for understanding how the Godhead works? Identifying individuals by their names significantly improves our ability to track them, while at the same time aiding our efforts to minimize associated problems with pronouns and semantics.

Did you pay close attention when reading Malachi 3:1 and Isaiah 40:3 in the World English Bible as to whose name is used? Look again at Isaiah 40:3 (WEB): “The voice of one who calls out, ‘Prepare the way of Yahweh in the wilderness! Make a level highway in the desert for our God.’”

Wow! What a difference a name makes in clarifying these verses! A specific name significantly aids our ability to identify who is being referred to. The gospel of Mark is quoting from Isaiah and Malachi. Isaiah prophesies that the “messenger” from Malachi is “the voice of one who calls out” (we know now this is John the Baptist), sent ahead to “prepare the way of Yahweh”—and now we know from the verses

just quoted from Mark that this is “Jesus Christ, the Son of God,” who is “our God.”

It doesn't get any clearer and simpler than this! This truth is as plain as day, leaving no wiggle room; you either believe this or you don't. No philosophizing needed! No theological spin required! Remember this: everything that follows will rest and hinge upon this unmovable truth. I will use the rest of this book to explain how this works; that is, I will explain how the Godhead operates and functions. There is now and will be no excuse for Christians not to know and understand who Jesus Christ is.

Also pay attention to the above-quoted verses where Jesus Christ is addressed as both the Son of God and Yahweh our God—that Jesus is of God and is God simultaneously. I will break this down later so that you can understand it correctly. Please join me now on an extraordinary and revealing journey where I unveil the mystery of the Godhead based on this unmovable truth, using the key Jesus gave us.

## **CONSTRUCTING THE KEY**

Figuratively speaking, as I mentioned earlier, the key to understanding the Godhead consists of a key shank with etchings on both sides. Let's start constructing this key with the shank. Remember the following important statement: the shank consists of addressing God's Hebrew name. This is essential before we can discuss Jesus's direct revelation of Himself—the etchings on both sides of the shank of the key—which will harmonize perfectly with the testimonies of Malachi and Isaiah.

Nevertheless, an inherent problem arises when translating from one language to another, and sometimes the root meaning of a word is missed or even lost. Regarding the name of the Hebrew God, this causes a problem. That is not to say that knowing Hebrew, Aramaic, Greek, Latin, and English will aid in understanding the Godhead any better, for it most likely will not. The reason for this is due to the four listed “Stumbling Stones” that I mentioned earlier.

## HIS WONDERFUL NAME

In English, Christians call the Jewish Messiah “Jesus.” However, the root meaning of Jesus’s Hebrew name is lost in the English transliteration (via Greek and Latin). When Jesus said, “I have come in My Father’s name” (John 5:43 NKJV), the meaning or root of the Father’s name cannot be understood from the English transliteration of *Jesus*—it won’t work. Did Jesus come in the Father’s name figuratively or literally? Well, as already established from Mark 1:1–4, Malachi 3:1, and Isaiah 40:3–5, and from what is yet to be established in this book, Jesus came in the Father’s name literally in every expression possible. Therefore, the question is, What is the Father’s name?

The Father’s name is the name that is above every name. It is the name that Jesus brought with Him when He descended from heaven (John 3:13), for when Jesus said in John 5:43 that He had come in His Father’s name, it was the same name that Isaiah used in Isaiah 40:3. I can’t emphasize enough how important these last two sentences are, particularly that Jesus descended from heaven and brought with Him the name of His Father.

It is important to ask what Jesus meant when He said that He was the only one who had ascended and descended from heaven: “No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven” (John 3:13 WEB). When Jesus spoke these words, He uttered some incredibly profound things. However, for the time being, I want to focus on only one element of these words. I will write in more detail later about the other element to which Jesus is referring—specifically the phrase “who is in heaven.”

So, does Jesus mean He just moved—teleported Himself—from the heavenly realm to the earthly realm? No, because in both the Old and New Testaments there are a number of accounts where heavenly entities move back and forth between heaven and earth. What, then, was Jesus talking about when He said that He was the only one who had descended from heaven and ascended back to heaven? Jesus was referring to when He descended from heaven and took on the human form (veiling Himself in flesh), being born of the seed of Adam. There is no other account in Scripture of anyone or anything descending from heaven and ascending back to heaven that was born of the seed



of Adam except Jesus, and Jesus made it clear He was the only one to accomplish this. (Remember this for later use when we answer Agur's questions.)

Moreover, based on what Jesus said, this should not be confused with the Bible verses that speak of the angels who fell, choosing rebellion and forfeiting their former state: "Angels who didn't keep their first domain, but deserted their own dwelling place, he has kept in everlasting bonds under darkness for the judgment of the great day" (Jude 6 WEB). Jude is most likely referring to Genesis 6:2–4 regarding some of the fallen angels—their progeny being the *Nephilim*:

God's sons [with whom the fallen angels were juxtaposed] saw that men's [Adam's] daughters were beautiful, and they took any that they wanted for themselves as wives. Yahweh said, "My Spirit will not strive with man forever, because he also is flesh; so his days will be one hundred twenty years." The Nephilim were in the earth in those days [before the flood], and also after that [after the flood], when God's sons [some of the fallen angels] came in to men's [Adam's] daughters and had children with them. Those were the mighty men who were of old, men of renown. (Genesis 6:2–4 WEB)

The Nephilim were the offspring of fallen angels (sons of God) and the daughters of the seed of Adam, who were called *gibborim*, the mighty men of old—the giants (concordance definitions are below).

Be aware, however, that within the Scriptures, the term *gibborim* is not solely associated with the Nephilim. Some of King David's men, who were not Nephilim, for example, were called gibborim—mighty men (2 Samuel 23:8; 1 Kings 1:8; 1 Chronicles 29:24). I could also describe both Joshua and Caleb, to name just two, as gibborim, since they made it a practice of killing the Nephilim and allocating their land to the Israelites, as promised to them by God.

Furthermore, realize that the offspring of the Nephilim are also called Nephilim, as in Numbers 13 when Moses sent spies into the promised land, which happened after the flood:

Caleb stilled the people before Moses, and said, “Let us go up at once, and possess it; for we are well able to overcome it!” But the men who went up with him said, “We aren’t able to go up against the people; for they are stronger than we.” They brought up an evil report of the land which they had spied out to the children of Israel, saying, “The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people who we saw in it are men of great stature. There we saw the Nephilim, the sons of Anak, who come from the Nephilim. We were in our own sight as grasshoppers, and so we were in their sight.” (Numbers 13:30–33 WEB)

Therefore, the angels that fell and forfeited their former state were not born of the seed of Adam; they sinned by leaving their former habitation through rebellion, and some behaved perversely with the seed of Adam. Jude states they are “reserved in everlasting chains under darkness for the judgment of the great day” (Jude 6 NKJV) because of what they did—abominable behaviors and exceedingly abhorrent conduct in the eyes of the Lord.

The angels who fell did not descend and take on human form from the seed of Adam. The Nephilim, who were the progeny from the perverse union of fallen angels and the daughters of the seed of Adam, along with their successive descendants, the *Anakim*, did not fall or descend from heaven. Additionally, if that is not clear enough to make the point, know that not one of these has ever ascended to the throne of God as equal with God.

I take time to mention this here because of the rebellion that is in the heart of Satan, the inveterate adversary, regarding his desire to ascend to the level of God’s throne as testified in the Bible:

How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations! For you have said in your heart: “I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.” Yet you shall be brought down to Sheol, to the lowest depths of the Pit. Those who see you will gaze at you, and consider you, saying: “Is this the man who made the earth tremble, who shook kingdoms, who made the world as a wilderness and destroyed its cities, who did not open the house of his prisoners?” (Isaiah 14:12–17 NKJV)

- *Strong’s* 5303: נְפִילַיִל n<sup>e</sup>phîyl, *nef-eel*; or נְפִיל n<sup>e</sup>phil, *nef-eel*; from 5307; prop., a feller, i.e. a bully or tyrant:—giant.<sup>1</sup>
- NAS 5303: נְפִילִים Nephilim or נְפִילִים Nephilim [658c]; from 5307; “giants,” name of two peoples, one before the flood and one after the flood:—Nephilim.<sup>2</sup>
- *Strong’s* 1368: גִּבּוֹר gibbôwr, *ghib-bore*; or (short.) גִּבּוֹר gibbôr, *ghib-bore*; intens. from the same as 1397; powerful; by impl. warrior, tyrant:—champion, chief, excel, giant, man, mighty (man, one), strong (man), valiant man.<sup>3</sup>
- NAS 1368: גִּבּוֹר gibbor [150a]; from 1396; strong, mighty:—another(m) (1), champion (2), great (1), helpers (1), heroes (3), men (2), mighty (26), Mighty (1), mighty man (15), mighty men (57), mighty one (2), Mighty One (1), mighty ones (3), mighty warrior (1), mighty warriors (2), outstanding men (1),

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<sup>1</sup> James Strong, *Strong’s Exhaustive Concordance of the Bible* (Peabody: Hendrickson Publishing, 1988), Hebrew “5303.”

<sup>2</sup> Robert L. Thomas, ed., *New American Standard Exhaustive Concordance of the Bible* (Nashville: Holman Bible Publishers, 1981), Hebrew “5303.”

<sup>3</sup> Strong, *Strong’s Exhaustive Concordance*, Hebrew “1368.”

strong (1), strong man (1), valiant (1), valiant men (1), warriors (15), warrior's (1), warriors (18), who is mighty (1).<sup>4</sup>

This is where the meaning and significance of God's Hebrew name shines, particularly later when you, the reader, can use it to solve the dilemmas and enigmas within Scripture regarding the Godhead, especially regarding Proverbs 30:4, that have eluded so many for thousands of years. *It is the only name that works precisely and correctly every time, and it is the only name that will yield the correct understanding of the Godhead and how it works.*

Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. *This is My name forever, and this is My memorial to all generations.*'" (Exodus 3:13–15 NKJV, emphasis added)

Moses said to God, "Behold, when I come to the children of Israel, and tell them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' What should I tell them?" God said to Moses, "I AM WHO I AM," and he said, "You shall tell the children of Israel this: 'I AM has sent me to you.'" God said moreover to Moses, "You shall tell the children of Israel this, '*Yahweh*, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' *This is my name forever, and this is my memorial to all generations.*" (Exodus 3:13–15 WEB, emphasis added)

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<sup>4</sup> Thomas, *NAS Exhaustive Concordance*, Hebrew "1368."

Do you see the benefit of using the WEB Bible version along with the NKJV? The World English Bible uses God's personal name instead of an appellation, aiding in both clarity and understanding, while improving our ability to keep track of who exactly is being referred to. I will later discuss in detail the translation/transliteration of God's personal Hebrew name and how I have chosen to translate/transliterate His name and why. This will be crucial in preventing us from drifting, keeping us focused and on track while holding semantics in check by which many lose their way.

God's personal name appears over 6,000 times in the Old Testament. There are significant benefits in using His Hebrew name, particularly in this book—even if I have to spell it out in Hebrew for you—which I will do at times. The Lord's name in contracted form (short version), which I have chosen to use in the title of this book, appears approximately forty-seven times in the Bible.

Below, I have listed every verse in the Bible that I am aware of in which the contracted form of the Lord's name appears. The reasons for doing so are that most Christians are probably not even aware that the contracted form of the Lord's name even appears in Scripture, and also to show how Exodus, Psalms, and the book of Isaiah use both the contracted form and long form of the Lord's name together.

I will be using the World English Bible for this list because the WEB uses both the contracted and long forms of God's personal name as translated/transliterated from Hebrew. Moreover, seeing and reading these verses together will help give you a feel for why I will be frequently using both the short and long versions of the Lord's name together in this book, whether in Hebrew or in the translated/transliterated form. Furthermore, if you pay close attention, some of these verses, such as Psalm 68:18, can assist you in answering Agur's questions in Proverbs 30:4.

Exodus 15:2

Yah is my strength and song. He has become my salvation. This is my God, and I will praise him; my father's God, and I will exalt him.