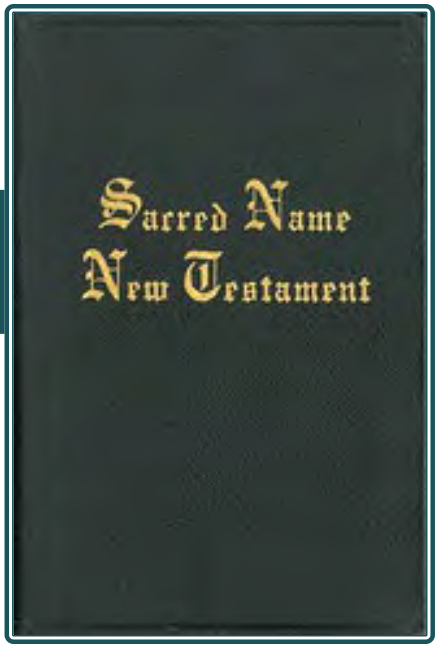
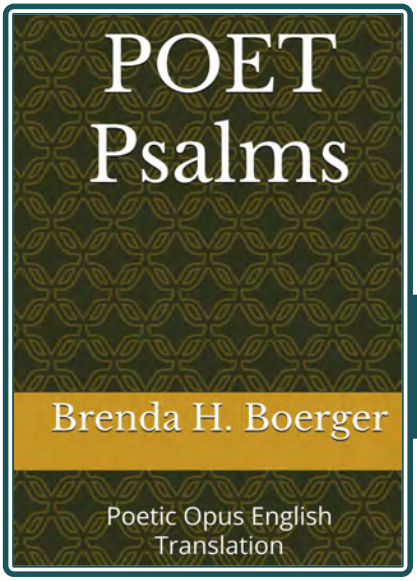
# BIBLE REVIEW JOURNAL

Vol. 12 Spring 2025 No. 1

*The Sacred Name Bible*
*(See Page 3)*




*The POET Psalms*
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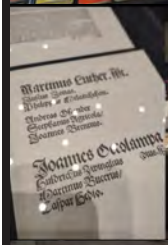



















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# BIBLE REVIEW JOURNAL

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***Bible Review Journal*** is the official semiannual journal of the ISBC. The purpose of the Society is to exchange information and to encourage interaction between all those interested in discoveries and developments about the background and history of all Bible versions, including their translation, publication, preservation, display, and distribution.

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# FROM THE EDITOR

*By Michael Kuykendall*

*Christianity Today* published an article recently on the surge that is taking place in Bible buying (Christopher Kuo, "In a Bible Publishing Boom, All Scripture Is Profitable," *Christianity Today* January 30, 2025, christianitytoday.com).

According to data from the book tracker Circana Bookscan, Bible sales increased by 22 percent in the United States through the end of October 2024 compared to the year before, while total US print book sales only increased by less than 1 percent in that same timeframe. A whopping 13.7 million Bibles were sold in the first 10 months of the year, compared to 9.7 million sold in 2019, according to Circana Bookscan. The development has left the Bible publishing industry surprised, delighted, and perplexed. Bible makers are not sure what it is about this moment that is driving demand. No single Bible or translation is fueling the surge in sales.

According to the American Bible Society, young adults are more likely than any other age group to say that they've increased their Bible reading in the past year: 21 percent of Gen Z respondents said their Bible use had increased, compared to 16 percent of Boomers and 11 percent of millennials. Paradoxically, the rise in sales of print Bibles comes at a time when digital access to the Bible has never been easier or more ubiquitous. With a simple tap on an iPhone or a quick Google search, anyone can scroll through the Gospel of John or follow a digital Bible-reading plan.

And yet people continue to be drawn to print versions of Scripture. Thus, the surge might be attributable to several things. But higher levels of anxiety and doubt concerning the world must certainly be one of the reasons. Tim Wildsmith (timwildsmith.com) related, "People are looking for a sense of peace." Wildsmith, the Bible review YouTuber, added that the demand for print Bibles may stem from people's digital fatigue, their desire to escape the hyper-connected, scattered nature of online life. Publishers agree that the trend of rising sales will likely continue in 2025. Mark Bertrand (Lectio.org) said, "We're in a golden age of Bible publishing. It's never been as good as it is."

Readers of *Bible Review Journal* can certainly take heart in these recent statistics. A surge in Bible sales and Bible reading naturally leads to wanting to know even more about Bibles, older Bibles, Bible translation philosophies, and even Bible collections. It might be a golden age for ISBC!

***Michael Kuykendall***
*Michael Kuykendall is Senior Professor of New Testament Studies at Gateway Seminary, Pacific Northwest Campus, in Vancouver, Washington. He serves as the editor of* Bible Review Journal*, and has written numerous articles and booklets on Bible translations and Baptist History. Dr. Kuykendall's recent books are* Lions, Locusts, and the Lamb: Interpreting Key Images in the Book of Revelation *(Wipf & Stock, 2019), and coauthor of* Southern Baptists: A History of a Confessional People *(McFarland, 2021). He resides in Gladstone, Oregon.*

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# THE FIRST SACRED NAME BIBLE

*By Michael Kuykendall*

The first Sacred Name Bible was produced by Angelo B. Traina. His New Testament was published in 1950 and the full Bible in 1963. This article presents an overview of the Sacred Name Movement—from which Sacred Name Bibles arose—followed by a biography of Traina, and an examination of his Bible.

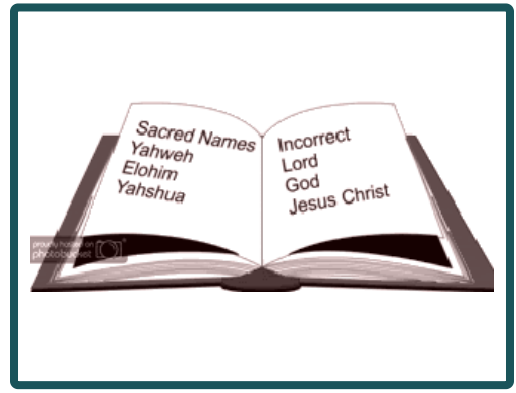
## *An Overview of the Sacred Name Movement*

Sacred Name Bibles are based on Sacred Name teachings from the Sacred Name Movement. This section will briefly mention historical precursors to the movement, then move to the modern era. The movement's distinctive teachings will be related along with how those teachings began to be noticeable in Bible translations.

### *Precursors*

Debate on whether Christians are bound to use Hebrew names for deity is not new. As far back as the second century, Justin Martyr wrote that the Tetragrammaton (YHWH) was not a personal name for God, and appealed to the "namelessness of God."[1] In the third century, Origen supposedly retained the Hebrew form of the Tetragrammaton in his monumental Hexapla. But since there are no original copies of his work this cannot be documented. Others throughout history have wrestled with the question of viewing the Tetragrammaton as a personal name, including Eusebius, Thomas Aquinas, and Moses Maimonides.[2]

Modern forerunners on Sacred Names can be traced to the 1850s. Alexander MacWhorter and Frederick Leonard Chappell wrote on and gave lectures about the topic.[3] More and more individuals and groups began to incorporate the Hebrew names for God and Jesus into their devotion and worship. This idea became more observable beginning in the 1870s when Charles Taze Russell founded his International Bible Student Association, a ministry that eventually developed into Jehovah's Witnesses.[4]




### *Modern Era*

The modern Sacred Name Movement can be traced to the late 1920s or early 1930s. Many people who joined the movement originally were members of one of the Sabbath-keeping Churches of God, and especially the Church of God, Seventh Day. "Church of God" has been applied to numerous churches of various persuasions—Pentecostal, Holiness, and Sabbatarian. Those who followed Sabbatarian views were commonly called Church of God, Seventh Day (COGSD).

Like Seventh Day Baptists, they traced themselves to the Mill Yard Church of London and Stephen Mumford in Rhode Island.[5] COGSD was founded in 1863. A major impetus for the creation of the church came from Seventh Day Adventists (SDA).[6] Ellen White received numerous visions that confirmed the observance of the Sabbath. SDAs grew in number during the latter half of the nineteenth century. But numerous individuals and groups rejected some of White's teachings and branched off on their own. Other offshoots included Jehovah's Witnesses, and in the early twentieth century, Armstrongism. All these groups had some interaction with one another and overlap in some of their doctrine. But the Sacred Name Movement primarily became attached to COGSD. By the turn of the twentieth century, there were congregations spread across fourteen states. Several schisms developed during the first third of the twentieth century, mostly over doctrinal and governmental lines. Its early leaders included Andrew N. Dugger, Squire LaRue Cressna, Clarence O. Dodd, and L. D. Snow.[7]

As for the spread of the Sacred Name Movement, much credit should go to Clarence O. Dodd (1899-1955) and his *The Faith* magazine. Dodd founded the Faith Bible and Tract Society and began publishing *The Faith* in 1937. He served as editor until shortly before his death.[8] At first, the primary focus of *The Faith* was advocating for observation of Jewish holy festivals. Soon, however, Dodd took up the Sacred Name cause as well. Angelo B. Traina's involvement in Dodd's decision to advocate for the Sacred Name is noteworthy. American religion scholar Gordon Melton claimed, "No single force was important in spreading the Sacred Name movement as *The Faith* magazine, founded in 1937."[9]

Estimating the current membership of the Sacred Name Movement is challenging due to its decentralized nature and the lack of formal record-keeping. Some sources suggest that the movement comprises approximately 50,000 individuals worldwide.[10] Most individual assemblies consist of small congregations, ranging from a few members to the largest comprising perhaps 250 members. For example, the Assemblies of Yahweh, a prominent group within the movement, reports having 75 congregations and estimates its membership to be several thousand, though it does not maintain precise counts.[11]

## *Sacred Name Teachings*

A foundational conviction is Sabbatarianism. The Sacred Name Movement arose from those who believed the Sabbath should be observed as a holy day. Sabbatarians believe that honoring the Sabbath is a law of God and that work should be avoided on that day. Beyond that foundation, Nathan Fredrickson listed three characteristic beliefs of the Sacred Name Movement:

1. people should use the personal name of God, that is, the Tetragrammaton (YHWH), variously pronounced, as well as other Hebrew terms for the divine;
2. that believers should use the Hebrew name for Jesus, variously spelled and pronounced; and
3. that practices that would usually be considered distinctly Jewish, such as festivals and dietary laws, should be restored.[12]

Of these three basic tenets, it was the third one that was the primary motivator that led to the adoption of the other two practices. The first two tenets then became the most prominent characteristics.

The emphasis upon the Sabbath, holy festivals, and Sacred Names naturally extended to Old Testament dietary laws as well. The Sacred Name Movement generally adhered to dietary regulations based on "kosher" food, meaning they only consume foods considered "clean" according to Leviticus 11 and Deuteronomy 14, similar to Jewish dietary practices.

Other doctrinal distinctions are noticeable. For one, COGSD denied the equal deity of Christ with God and believed the Trinity was an unbiblical doctrine. Their website explains:

> We do not believe in the teaching of the Trinity, in which the Father, Son, and Holy Spirit are three parts of a single being who is God. We believe the Father and the Son are separate beings with separate consciousnesses and that the Holy Spirit is not a conscious being but instead the power of God.[13]

Another point of doctrine was the belief that the New Testament was written in Aramaic, not Greek. Greek was understood as a flawed translation of the original Aramaic, introducing all manner of corruption. This would eventually lead to Sacred Name Bibles that eschewed the Greek names attributed to deity.

One more doctrinal distinctive was that members of the COGSD battled over the influence of British Israelism—the belief that the people of Great Britain and America were the direct descendants of the Ten Lost Tribes of ancient Israel.[14] Herbert W. Armstrong and the Worldwide Church of God, which began in 1934, matched COGSD beliefs on Sacred Names, feasts, and non-Trinitarianism. But Armstrong also added British Israelism. This came to a head and Armstrong was expelled from fellowship in 1937.[15]

## *Bible Translations and Sacred Names*

Richard Estes documents numerous English Bibles that utilized examples of "Jehovah" or "Yahweh" in their translations, beginning with Tyndale in 1530 and exploding in number during the twentieth century.[16]

The 1902 edition of J. B. Rotherham's *The Emphasized Bible* devoted eight pages of its introduction to a discussion of "Yahweh." He related, "Men's names are throughout the Scriptures fraught with significance... why should the Name of the Ever-Blessed be an exception to this rule?" Nevertheless, as Peter Unseth noted, Rotherham used "Yahweh" in only a smattering of passages in the Old Testament.[17]

Later, the introduction to James Moffatt's 1935 edition of *The Bible: A New Translation*, included the statement:

> Strictly speaking this [God's Name] ought to be rendered "Yahweh" which is familiar to modern readers in the erroneous form of "Jehovah." Were this version intended for students of the original, there would be no hesitation whatever in printing "Yahweh."[18]

Nevertheless, Moffatt used the term "The Eternal" for his own version. Major translations such as the *Jerusalem Bible* (1966), *New Jerusalem Bible* (1985), and *Holman Christian Standard Bible* (2004) incorporated "Yahweh" in several Old Testament passages. Interestingly, their latest revisions—*New Revised Jerusalem Bible* (2019) and *Christian Standard Bible* (2017)—opted out of the practice and went back to translating the Tetragrammaton as "LORD" in small caps. Therefore, to a very minor degree, there are some modern versions that incorporate some Sacred Name ideas. The *New World Translation* (1950, 1961, 2013), produced by Jehovah's Witnesses, also integrates "Jehovah" and "Jah" into its version. Some readers might categorize the NWT as a Sacred Name Bible. But Sacred Name Bibles attempt to be consistent throughout the Scriptures and add numerous other Hebrew features.

Thus, those who produced Sacred Name Bibles were motivated by a conviction that believers were commanded to use the Tetragrammaton (YHWH) and other divine names. It did not take long to go beyond these primary points. Later Sacred Name Bibles spelled out the names of Bible books (e.g., Bereshith for Genesis), place names (Yerusahlayim), and other names (Yacov, etc.). The first person to make a concerted effort at producing a Sacred Name Bible was Traina.

## *Short Biography of Angelo B. Traina*

Angelo Benedetto Traina was born in Cerda, Palermo, Sicily (Italy), on January 22, 1889. He was raised Roman Catholic. His family emigrated to America in 1900, settling in Brooklyn, New York. Traina was a difficult youth. He left home at the age of thirteen, and landed in Buffalo, New York. He tried to earn a living as a timekeeper for the railroad and then took to barbering. He opened his own barbershop in 1913. But he fell into drinking and gambling with other likeminded young adults. Traina took part in a conspiracy to disrupt local revival meetings. Those who "got religion" would be showered with smuggled-in potatoes. But instead of participating, Traina listened to the preacher's message and experienced a conversion to Christianity.[19]

Traina continued to mature into young adulthood. Between 1913 and 1916, Traina devoted more and more of his time to religious matters. He engaged in street preaching, door-to-door witnessing, and distributing Bibles. He evangelized in the slums even though he was diagnosed as Tubercular. Traina became attracted to Seventh Day Adventism with its stress on keeping the Sabbath. Traina began to keep the Sabbath in 1916, through his own reading of the Scofield Reference Bible. In 1918, he worked for Aimee Semple McPherson and her revivalist campaigns for a time. He married Ida May Lafferty (1897-1986) in 1919. Together they had four children.[20]

Traina moved to Irvington, New Jersey, in 1927. He served as the pastor of Gospel Kingdom Assembly. He devoted long hours to Bible study, including both Hebrew and Greek. By 1930, he became convinced of the importance of the Sacred Name. He believed that the Hebrew form of the names of God were vital for believers of all times. In addition, he believed that the New Testament was originally written in Aramaic and then translated at a later time into Greek. The Greek copies erred in their translation of the Tetragrammaton by using the Greek κυριος. He also rejected the Greek spelling which is the basis for the English form "Jesus," opting instead for the Hebrew-based form "Yahshua."[21]



*Angelo and Ida May Traina with daughter*

Meanwhile, as Traina developed his beliefs, Dodd started publishing *The Faith* magazine. When Dodd and Traina met, it would propel the Sacred Name Movement. In early 1938, Traina received a copy of *The Faith* from Dodd. Correspondence between the two ensued. Traina apparently visited Dodd in Salem, West Virginia, and convinced Dodd of the "Israel message." Dodd invited Traina to write it down, so he could put it in *The Faith*. Moreover, Dodd invited Traina to the Feast of Tabernacles Camp Meeting near Warrior, Alabama, that was gathering that year. Traina was the first person to speak. He made it to the platform and announced that he was the anti-Christ. Then he stated that before he finished speaking, there would be many other anti-Christs with him. After a two-hour sermon, he extended an altar call, answered first by the Dodd and his wife, and then almost half the congregation. Dodd devoted the very next issue of *The Faith* to Sacred Names. The October 1938 issue carried an article by Traina, titled "What is His Son's Name?" In the article, Traina used "Jahovah" for the Father and "Jah-hoshua" for the Son.[22]

The connection made between Dodd and Traina, followed by the camp meeting and sermon, and then followed by the fall edition of *The Faith*, launched the Sacred Name Movement. Traina never became COGSD. But he had much in common with the COGSD through the Sacred Name Movement. Traina stated that he kept three feasts—Passover, First Fruits, and Feast of Tabernacles. According to Joel Bjorling, Traina apparently also stressed the British Israelism doctrine, rejected the Pauline writings, and baptized converts with hyssop.[23]

According to Snow, Dodd and Traina through the pages of *The Faith* began to announce their desire to publish a Sacred Name Bible. It would take several years of labor. Traina would go on to contribute numerous articles in *The Faith* as well as booklets and tracts, often published by the Faith Bible and Tract Society in Salem, West Virginia. Finally, in 1950, he published his Sacred Name New Testament at a cost of $6,000. It became the first-ever Sacred Name Bible. In 1963, the full Bible was published at a cost of $34,000. Traina never asked for a penny to publish these editions. Yet the money was in before it came off the press.[24]

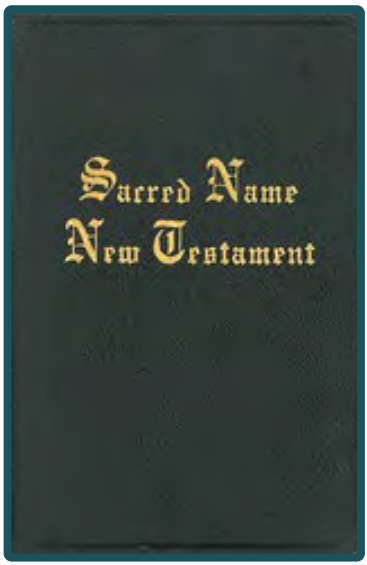


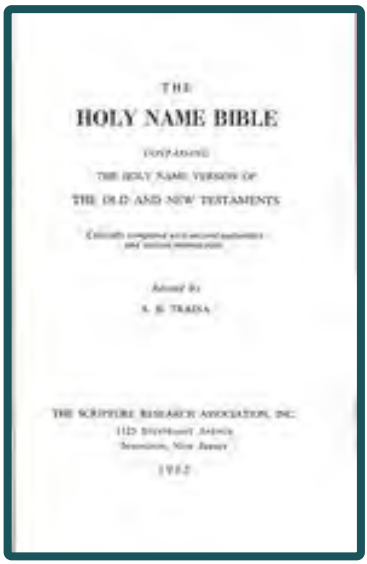

Traina traveled extensively across the country to promote the Sacred Name Movement. His ministry lasted for many years. Traina became physically weak for several months following a slight cerebral hemorrhage in early 1971. He died at the age of 82 on November 4, 1971, and was buried in Ladner Cemetery, in the small village of Stanwood, Michigan. His wife, Ida May, passed away in 1986.[25]

## *Traina's Sacred Name Bible*

This section takes a closer look at Traina's version. As will be seen, Traina did much more than substitute Hebrew names for Greek names.

### *Preface*




*Cover of 1950 edition and title page of 1963 edition. Courtesy bibles.wikidot.com*

The ten-page preface's authorship is ascribed to Philip B. Wisman of the Scripture Research Association. But Wisman mentions the efforts of Traina not only for the translation, but for the preface as well. It would be accurate, therefore, to refer to it as Traina's preface. The preface of the 1963 full Bible edition does not mention that the previous 1950 edition was the Sacred Name New Testament. Yet the preface of the early version is used in its entirety for the 1963 edition with only minor adaptations.

The preface includes forty-five footnotes, many of them appealing to experts who might support any part of Traina's Sacred Name points. The base text is the *King James Version*. In fact, Harold B. Scanlin remarked Traina's version essentially read like the KJV, even retaining such language as "saith," "ye," "findeth," "thy," "thou," and so forth.[26] However, as will be shown, Traina departs significantly from the KJV. Traina related a seven-part methodology for corrections to the KJV. These will be highlighted below with examples.

### *Text Updates*

Traina presented another immersionist version. Thus, "John the Immerser" immersed followers in the Jordan (Matt. 3:1, 6). Traina updated the text of the KJV in a few places. First, the spurious renderings at 1 John 5:7, 8 and 1 Timothy 3:16 were rejected in favor of renderings based upon the older and better Greek manuscripts. The ambiguous reading "before" at Genesis 10:9 (which can either be understood as connoting accordance with God's will or opposition to God's will) was rendered "opposing" in Traina's 1963 *Holy Name Bible*, allowing the passage to read, "Nimrod the mighty hunter opposing Yahweh." Among modern translations, only the *International Standard Version* agrees with this choice. Exodus 3:14 is rendered "AYAH-ASHER-AYAH and the footnote reads "I will be what I will be"). This updates the KJV's "I am that I am."[27]

## *Text Alterations*

Traina made some significant alterations. John 7:15-24 is moved to the end of chapter 5, creating John 5:47-57. The switch of those verses produced a shorter chapter 7, and it ends with verse 43 instead of 53. Moreover, Traina deleted the last phrase of John 14:31: "Arise, let us go from here." That phrase has caused problems for some interpreters on what Jesus meant and when he said it to his disciples in the upper room. The phrase is missing from John 14-17 in Traina's version. Apparently, Traina simply deleted it. These emendations were not altered in future printings nor the 1963 full Bible edition.

## *Deletions and Substitutions*

According to Traina, the New Testament was originally written in Aramaic, not Greek. The Greek language had ushered in all manner of doctrinal error. His New Testament utilized "El," "Elohe," "Eloah," "Elohim," "Yah," and "Yahweh" for "God (*theos*)"; and "Yahshua" for "Jesus" and "Messiah" for "Christ." In John 1:41; 4:25, where both *messias* and *Christos* are mentioned together, Traina conveniently deletes *Christos*.

Of particular interest was Traina's numerous attempts to remove the Greek word *kurios*, usually translated as "Lord." He employs two methods to sidestep *kurios*. First, he deletes the word altogether; and second, he exchanges the word for other words. For example, compare Traina's translation with selected modern versions and notice the deletion of the word:

*Matthew 20:30*

- NIV: Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they shouted, "Lord, Son of David, have mercy on us!"
- SNNT: And, behold, two blind men sitting by the wayside, when they heard that Yahshua passed by, cried out, saying, "Have mercy on us, O Son of David."

*Mark 16:19*

- NIV: After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God.
- SNNT: So then, after Yahshua had spoken unto them, He was received up into heaven, and sat on the right hand of Yahweh.

*Luke 24:3*

- ESV: but when they went in they did not find the body of the Lord Jesus.
- SNNT: And they entered in and found not the body of Yahshua.

Thus, as the above examples reveal, *kurios* is simply left untranslated. Second, Traina regularly exchanged *kurios* in favor of other words: "Sire" (Matt. 17:4; Luke 7:6) and "Sir" (John 8:11) appropriately fit the contexts of those passages since *kurios* was being used as a sign of respect, not a title for deity. A common choice for Traina was to translate *kurios* as "Rabbi" (Matt. 18:21; Luke 5:12; John 11:21). But calling Jesus "Master of the Sabbath" (Mark 2:20; Luke 7:6) diminishes a title for his deity. Another favorite substitute for "Lord" is "Ruler" (1 Tim. 6:15; Rev. 17:14; 19:16).

Elsewhere, Traina exchanges "Lord" with "Yahweh" (Luke 1:6) or "Eloah" (Luke 1:32) when referencing God. For "Lord Jesus," Traina uses "Yahshua" (Acts 9:27); and "Yahshua the Messiah" (Acts 4:33; 8:16; 11:20; 15:11, 26). The trifold title "Lord Jesus Christ" is translated as "Yahshua the Messiah" (Acts 28:31) or more often as "Saviour Yahshua the Messiah" (Acts 20:21; James 1:1; 2:1; Jude 17, 21). Again, avoiding the use of *kurios* gives the appearance of diminishing the deity of Jesus. Nevertheless, in a few instances, Traina's translations clarify a sentence. Take note of these examples:

*Matthew 22:44*

- CSB: The Lord declared to my Lord, 'Sit at my right hand until I put your enemies under your feet'?
- SNNT: "Yahweh said unto my Eloah, Sit Thou on My right hand, till I make Thine enemies Thy footstool?"

Moreover, a few of Traina's renderings could be interpreted to accent Jesus' deity better than modern translations:

*John 20:28*

- NET: Thomas replied to him, "My Lord and my God!"
- SNNT: And Thomas answered and said unto Him, YAH-HOSHUA my Eloah.

*Acts 7:59*

- NASB: They went on stoning Stephen as he called on *the Lord* and said, "Lord Jesus, receive my spirit!"
- SNNT: And as they stoned Stephen, he calling upon Elohim, said, Yahshua, Elohe, receive my spirit."

*Acts 9:17*

- NIV: Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit."
- SNNT: And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, Yah, Yahshua, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive they sight, and be filled with the Holy Spirit."

*Philippians 2:11*

- NIV: and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.
- SNNT: And *that* every tongue should confess that Yahshua the Messiah *is* the Saviour, to the glory of Yahweh the Father.

*Rev. 22:20*

- CSB: He who testifies about these things says, "Yes, I am coming soon." Amen! Come, Lord Jesus!
- SNNT: He which testifieth these things saith, Surely I come suddenly. So be it. Even so, come Yah-Yahshua.

Another edition of Traina's New Testament appeared in 1951. The full Bible published in 1963 was titled *The Holy Name Bible; containing the Holy Name Version of the Old and New Testaments* (Brandywine, Maryland: The Scripture Research Association, Inc., 1963). Subsequent editions included 1971, a revised edition published in 1974, 1976, and 1989, and another reprint in 2007.[28] Very few resources mention Traina's accomplishments or even offer a critique. Harry Orlinsky and Robert Bratcher had a reaction:

> Ridiculous charges are made against what is seen as the wilful alteration of the text by the 'Masorites' and 'Christian Theologians' and the statement is made that the preparation for this Bible required some twenty years. Was it really worth while to invest all that time and work in this curiosity?[29]

Indeed, Traina's Bible was a curiosity since it was the first of its kind. But by being the first, Traina has left his legacy.

## *Traina's Lasting Legacy*

Traina's legacy is secure in light of the fact that he produced the first of the numerous Sacred Name Bibles that followed. As I write this, I am looking at my library shelf with over twenty Sacred Name Bibles:

- L. D. Snow's *Restoration of Original Sacred Name Bible* (1968 NT/1977 OT)
- Jacob Meyer's *The Sacred Scriptures: Bethel Edition* (1981)
- Yisrayl Hawkins's *The Book of Yahweh, the Holy Scriptures* (1988)
- Christian Koster's *The Scriptures* (1993)
- Assembly of Yahweh's *The Word of Yahweh* (2003)
- Donald Mansager's *Restoration Study Bible* (2009)
- David Merrick's *Yah Bible: The Sacred Name Version of the King James Bible* (2010)
- RaphA BethYAH's *The Word of Yah: The King's Covenant* (2010)
- Lonnie Martin's *The Testimony of Yeshua* (2010)
- BB Edwards's *New Testament Version of Yahshua Ha Mashiyach* (2010)
- Daniel Gregg's *The Good News of Messiah* (2011)
- Gimel UriYah's *Book of the Covenant* (2012)
- Timothy Neal Sorsdahl's *Yasha Ahayah Bible Scriptures* (2016)
- Allen Boelter's *Yahweh's Word* (2017)
- Lew White's *Besorah of Yahusha Natsarim Version* (2018)
- JediYAH Melek's *The Testament of Yashua* (2018)
- Debra and Ken Allen's *Halleluyah Scriptures* (2019)
- Yahwah Apostolic Ministries' *YHWH Sacred Scriptures* (2020)
- Christopher Monaghan's *The Name Translation Bible* (2021)
- Efren Gamboa's *The Hebrew Psalms* (2021)
- *Eth Cepher Bible* (2022)

There are other Sacred Name Bibles, but the above list affords a taste of what Traina started a generation ago. The difficulties that Traina encountered in his attempt to rid the Bible of Greek words translated as "Lord," "God," and "Christ" also had to be navigated by the Sacred Name Bibles that followed him. Most of the current versions include lengthy introductions that argue for the need for their methodological approach and distinctive pronunciation and spellings. They are often at odds with one another, arguing for their own correct discovery of the correct pronunciation and spelling of the divine name. They are eager to correct what they perceive to be the immense failure of modern versions and religious institutions on their doctrinal points.

The issue of Sacred Names is certainly not a "tempest in a teapot" since there are so many of these translations cropping up. Believers in conservative churches of America are becoming more and more aware of the debate. Personally speaking, the best way to approach this issue is to be respectful yet firm.

The Sacred Name Movement falls squarely within the category of *adiaphora*—that is, disputable, arguable matters that are morally neutral or indifferent, neither mandated nor forbidden by religious or ethical principles (1 Corinthians 8; Romans 14). Sinfulness becomes involved only when someone mandates a disputable viewpoint as the only truthful one. Sadly, the vitriolic introductions of several Sacred Name Bibles cross that very line. Fortunately, another article in this issue of *Bible Review Journal* utilizes humor and truth to disarm Sacred Name teachings. I heartily recommend Izzy Avraham's "Ten Problems with Sacred Name Bibles."



***Michael Kuykendall***

*Michael Kuykendall is Senior Professor of New Testament Studies at Gateway Seminary, Pacific Northwest Campus, in Vancouver, Washington. He serves as the editor of* Bible Review Journal*, and has written numerous articles and booklets on Bible translations and Baptist History. Dr. Kuykendall's recent books are* Lions, Locusts, and the Lamb: Interpreting Key Images in the Book of Revelation *(Wipf & Stock, 2019), and coauthor of* Southern Baptists: A History of a Confessional People *(McFarland, 2021). He resides in Gladstone, Oregon.*

**ENDNOTES**

1 Justin Martyr, *Hortatory Address*, chap. 21.

2 Peter Unseth, "Sacred Name Bible Translations in English: A Fast-Growing Phenomenon," *The Bible Translator* 62, no. 3 (2011): 189. How to translate the divine name is not solely a Sacred Name Movement issue. *The Bible Translator*, a premier journal on translation philosophies with multiple languages in mind, devoted an entire issue to the problem: eight articles in *The Bible Translator* 43, no. 4 (1992): 403-48.

3 A. C. Piepkorn, *Profiles in Belief*, vol. IV (San Francisco: Harper & Row, 1979), 148.

4 See "Russell, Charles Taze," *Encyclopædia Britannica* at https://www.britannica.com/biography/Charles-Taze-Russell. An informative study on Jehovah's Witnesses is M. James Penton, *Apocalypse Delayed: The Story of Jehovah's Witnesses*, 3rd ed. (Toronto, Canada: University of Toronto Press, 2015).

## QUICKREADS...

**A. J. Rosenberg's *Complete Tanakh.*** The Hebrew Bible with a modern English translation and Rashi's Commentary (from the eleventh century) is a bilingual Bible edited and translated by Rabbi A. J. Rosenberg. Individual books came out from the 1970s to 1990s. It was published by Judaica Press. The English of Bereshit (Genesis) 1:1-3 reads: "In the beginning of God's creation of the heavens and the earth. Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God was hovering over the face of the water. And God said, 'Let there be light,' and there was light."

5 H. Leon McBeth, *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman Press, 1987), 139, 706-7. The Mill Yard Seventh Day Baptist Church of London was formed in 1653. Some years later, the Bell Lane Seventh Day Baptist Church was formed where Stephen Mumford (1639-1707) was a member. He migrated to Rhode Island in 1665. His strong Sabbatarian views led to him being called "the first Sabbatarian Baptist in America." In 1671, he led others to withdraw from the First Baptist Church of Newport in order to form their own congregation, the first Seventh Day church in America.

6 The Seventh Day Adventists grew out of the Millerite movement, which itself was a result of the Second Great Awakening. William Miller, a farmer and military veteran, preached that Jesus Christ would return on October 22, 1844. See David L. Rowe, *God's Strange Work: William Miller and the End of the World* (Grand Rapids: Eerdmans, 2008). After Christ did not return on that date, some Adventists concluded that the second coming was actually the beginning of the final judgment in heaven. SDA was formally established in 1863 in Battle Creek, Michigan. See Gary Land, *Historical Dictionary of the Seventh-Day Adventists,* 2nd ed. (Lanham, MD: Rowman & Littlefield, 2014).

7 Joel Bjorling, *The Churches of God, Seventh Day: A Bibliography* (New York: Garland Publishing, 1987), 11-16, 197-201; Roger E. Olson, Frank S. Mead, Samuel S. Hill, and Craig Atwood, *Handbook of Denominations in the United States,* 14th ed. (Nashville: Abingdon Press, 2018), 261-62. There were, of course, numerous Sacred Name groups that did not descend from COGSD. One example was Jacob O. Meyer Jr. of the Assemblies of Yahweh. His background was Church of the Brethren. And Angelo B. Traina, a popular speaker and writer for COGSD publications, was never COGSD.

8 *The Faith* is still being published today by the Assembly of Yahweh out of Eaton Rapids, Michigan. See https://assemblyofyahweh.com/the-faith-magazine/

9 Gordon J. Melton, *Melton's Encyclopedia of American Religions*, 8th ed. (Farmington, MI: Gale Cengage, 2009), 562.

10 Pete Koziar, "The Sacred Name Movement," The Association of Messianic Congregations, messianicassociation.org

11 "Sacred Name Groups," encyclopedia.com; "Sacred Name," Let Us Reason Ministries, letusreason.org.

12 Nathan Fredrickson, "Sacred Name Movement," in *Encyclopedia of Christianity in the United States*, edited by George Thomas Kurian and Mark A. Lamport (New York: Rowman & Littlefield, 2016), 2003-5.

## QUICKREADS...

***The New World Translation of the Holy Scriptures.*** The 2013 NWT is a revision of the 1984 edition. It is produced and distributed by the Jehovah's Witnesses. The first edition of the *NWT New Testament* appeared in 1950, translated by Frederick W. Franz, and others, with the complete Bible, slightly revised, coming out in 1961. Additional editions, also slightly revised, appeared in 1971 and 1984. This latest edition was advertised as containing "21st Century English."

13 See https://www.churchofgod-7thday.org/

14 British Israelism, also known as Anglo-Israelism, is the belief that the people of Great Britain (and America) are the direct descendants of the Ten Lost Tribes. This belief has roots as far back as the sixteenth century and proliferated in nineteenth-century England. The idea is still active today. It has influenced Mormonism, some Dispensationalists, some Adventists, Armstrongism, Christian Identity groups, and Sacred Name Bible groups. See William H. Brackney, *Historical Dictionary of Radical Christianity* (Lanham, MD: Scarecrow Press, 2012), 61-62.

15 L. D. Snow, "A Brief History of the [Sacred] Name Movement in America" at https://www.friendsofsabbath.org/; Richard Nickels, "Origin and History of the Sacred Name Movement," https://www.friendsofsabbath.org/. See Andrew N. Dugger and Clarence O. Dodd, *A History of the True Church: Traced from 33 A.D. to Date*, 3rd ed. (Neck City, MO: Giving & Sharing, 1996 [orig. 1936]).

16 Richard Estes, "Bibles that Use God's Name," unpublished paper, 2024.

17 Unseth, "Sacred Name Bible Translations," 189. Traina's preface likewise noted Rotherham.

18 Traina highlighted Moffatt's quote in his own preface, 8-9.

19 William E. Paul, *English Language Bible Translators* (Jefferson, NC: McFarland, 2003), 230; Yahweh's Assembly in Messiah at yaim.org.

20 Paul, *English Language Bible Translators,* 230; Snow, "A Brief History of the Name."

21 Paul, *English Language Bible Translators*, 230; Nickels, "Origin and History of the Sacred Name."

22 Snow, "Brief History"; Nickels, "Origin and History"; Piepkorn, *Profiles in Belief*, 149.

23 Bjorling, Churches of God, Seventh Day, 198. So too Nickels, "Origin and History," who also suggested that it was Traina who influenced Armstrong to pursue the doctrine.

24 Snow, "Brief History."

25 Yahweh's Assembly in Messiah at yaim.org.

26 Harold B. Scanlin, "Bible Translation by American Individuals," *The Bible and Bibles in America*, edited by Ernest S. Frerichs, 43-82 (Atlanta: Scholars Press, 1988), 70-71.

27 Matthew G. Alfs, "The Holy Name Bible," *The Bible Collector* 61 (1980).

28 See Hills #2495; Herbert #2300; Chamberlin 582-2.

29 Harry M. Orlinsky and Robert C. Bratcher, *A History of Bible Translation and the North American Contribution* (Atlanta: Scholars Press, 1991), 71. Unseth, "Sacred Name Bible Translations," 185-94; and David N. Bivin, "The Fallacy of Sacred Name Bibles," *Jerusalem Perspective* 4, no. 6 (1991): 7-12, offer critique of Sacred Name Bibles in general.

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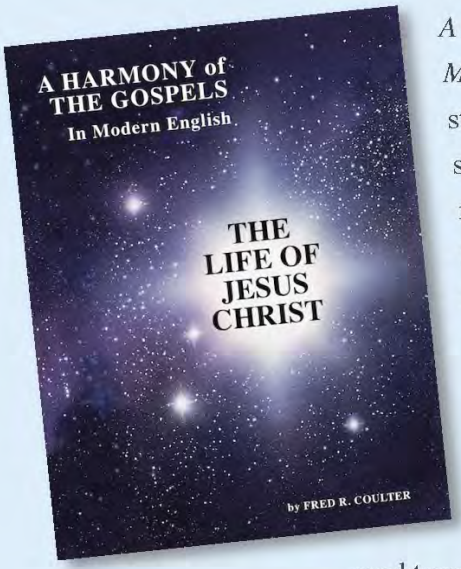


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# TEN PROBLEMS WITH SACRED NAME BIBLES (PART ONE)

*By Izzy Avraham*

Welcome to this conversation about Sacred Name Bibles and the teachings behind them. The backstory to this discussion is that I'm doing a series reviewing Bible translations from Hebraic perspectives—this includes Orthodox and Messianic Jewish translations, and also Hebrew Roots and Sacred Name versions (these reviews can be found on my site: holylanguage.com/bibles).

Before reviewing individual Sacred Name Bibles, I thought it would be helpful to give you a quick overview explaining what they are, where they came from, and some serious problems they have in common. Let's start by talking about the elephant in the room—this is an emotionally charged issue for many people. If you read from a Sacred Name Bible, you may feel like this meme:




If that's you, I understand you may feel a little threatened right now. I hope you will hear me out as we talk about Sacred Name teachings and translations, and look at what the Word and history tell us about them. I'm like you, I deeply love the Father and I have an overwhelming desire know the Messiah and follow him. That commitment has cost me dearly, and I'm sure you've paid a high price also.

Maybe it would be helpful to share a little of my story. I teach Hebrew, and my passion is helping people come closer to Yeshua through experiencing the Hebrew language and learning about the Jewish context of the Bible. I'm also very serious about reading the Word and believing and doing what it says, even if that isn't mainstream or popular. When I first got involved with the Messianic Jewish movement about fifteen years ago, it was because I'd read the Bible and came to the conclusion that God wasn't finished with Israel and that in fact the best was yet to come, that Yeshua didn't do away with the law, that the Torah is still valid today, and that if Jesus Christ was the same yesterday, today and forever, then he was still Jewish and learning about Judaism could help me know him better.

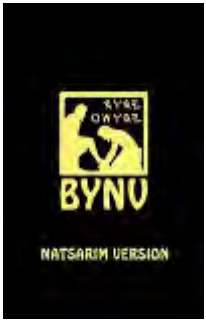
When I first became "Messianic," I acquired a Sacred Name Bible because it had some Hebrew in it, and I was learning Hebrew. I also read some Sacred Name books that left me convinced that we should follow what the Word says about calling on and proclaiming God's name, instead of following Rabbinic traditions of men that would cause us to forget God's name. I even taught this in my first Hebrew course, where I read God's name as "Yahweh" instead of following the Jewish tradition of saying *Adonai*. So as we talk about Sacred Name teachings—even though I no longer subscribe to them—I want you to know that I really care about these matters, and that I've thought long and deep about them.

There is another reason I really care about this topic. Sacred Name teachings pretty much wrecked my life. They were very damaging to my relationships with my Christian friends and my ability to represent the Messianic message to them. They also distanced me from the Jewish community, and negated the testimony for Yeshua that I could have had. They did the opposite of helping me become a mature, healthy, and loving person. Sacred Name teachings produced so much bad fruit in my life that it literally took years to undo the damage they caused. I want to spare you that pain, and that waste. Especially as a teacher, this is my effort at keeping you from going down a path that may look right, but will only take you downhill. Having shared some of the backstory, let's continue.

## *What Are Sacred Name Bibles?*

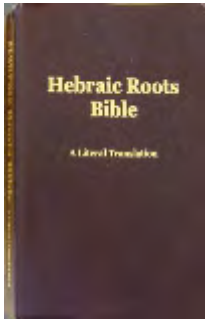
To answer that question, we should probably answer the question of "What's the Sacred Name?" In the original Hebrew text of the Bible, God's name is written as "יהוה." One of the Ten Commandments is to not take God's name in vain, and the punishment for taking God's name in vain was execution. Not surprisingly, the Jewish people have taken God's name very seriously, and treated it with great reverence.

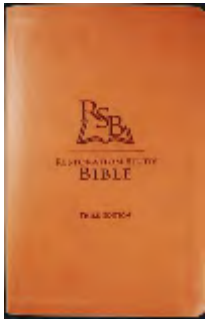
Since before the time of Yeshua, one of the ways the Jewish people did this was by saying *Adonai* instead of actually pronouncing the Sacred Name. *Adonai* is Hebrew for "Master" or "Lord." Instead of speaking God's name, Jewish people also say *Hashem*, which literally means "the name."









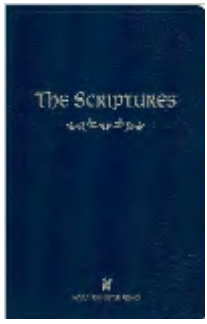












Interestingly enough, almost all Christian Bible translators have followed this Jewish tradition. Instead of trying to write the Sacred Name in English letters, they have written "the LORD." In contrast with Jewish and Christian tradition, Sacred Name Bibles attempt to put God's name into the translation. The reason I say "attempt" is because it's not certain how God's name was originally pronounced. Thus, almost every Sacred Name Bible has a different pronunciation. The most popular pronunciations are Yahweh, Yahveh, Yehovah, or Yahuah. There's at least one translation that avoids this problem by putting the original Hebrew "יהוה" in the English text, and then leaving it up to you to figure out how to pronounce it.

Sacred Name Bibles also use the Hebrew name for the Messiah. Some of them have Yeshua, which is the normal Hebrew pronunciation. Others have their own versions such as Yahshua, Yahushua, Yahusha, or even Yahawashi. There are other differences between Sacred Name Bibles and regular Bibles. I'll explain those differences in more detail in my individual reviews, but for now this introduction gives you a rough idea of what Sacred Name Bibles are about. Now let's talk about the teachings that inspired Sacred Name Bibles in the first place.

## *What Are Sacred Name Teachings?*

Sacred Name Bibles are based on Sacred Name teachings. Basically, these teachings say that you should try to pronounce God's Sacred Name instead of following the Jewish and Christian traditions of saying *Adonai* or Lord. I say "try" to pronounce his name because, as I mentioned earlier, it's not certain how his name was originally pronounced.

There are other Sacred Name teachings. For instance, they teach that words like God and Jesus are actually dirty words and that you shouldn't say them because they come from pagan languages. Of course, they use English to tell you this. I'll tackle some of those other teachings in my individual reviews, but for now this should give you a good sense of what Sacred Name teachings have to say.

## *The First Five Problems with Sacred Name Teachings*

The remainder of this article will discuss the first five problems with Sacred Name teachings. In the next issue of *Bible Review Journal*, the final five problems will be reviewed. On Bible quotes, I will use the NIV unless otherwise noted. Bolded text comes from me.

### *1. Sacred Name teachings don't follow Yeshua's example*

If I were to ask, "who are you?" what would you say? How long before your relationship with Yeshua came up? Probably not long. Scripture says we're "in" the Messiah—that we've been immersed into his death, burial, and resurrection, and that we're one spirit with him. We as a community have the same kind of relationship with the Son of Man that a girl has with her fiancé. It's deep, passionate, and consuming! I hope that we can agree that our identity is all wrapped up in Yeshua. That means our core identity is as disciples of Rabbi Jesus. We also see this reflected in Scripture. We're called "disciples" (*mathētēs*) over 250 times in the New Testament. We're only called "Christians" or "Messianic" three times.

The big question is, then, what do disciples do? What's our job? That is easy. Yeshua said, "Come, **follow me** and I will send you out to fish for people" (Mark 1:17). Yeshua says "follow me" twenty-one times in the Gospels. But Yeshua didn't just invite people to follow him. He also talked about why he wanted people to follow him. The big idea was for his disciples to follow him around and spend so much time with him that they'd end up becoming like him. Yeshua said: "The student is not above the teacher, but everyone who is fully trained **will be like their teacher**" (Luke 6:40).

There are children who grow up to look exactly like their parents. In a way, that's what discipleship is about—growing up to look like Yeshua so if someone were to watch you, they'd get this eerie feeling they're watching him. So as disciples, the only thing we care about is becoming like Yeshua. Let's look at one more Scripture about our job as disciples before we look at how all this relates to Sacred Name teachings and translations. Yochanan, in his first letter, wrote "By this we may know that we are in him: whoever says he abides in him ought to **walk in the same way in which he walked**" (1 John 2:5-6). So, walk as he walked.




Remember that John and Jesus were both Jewish. To fully understand their words, you often need to look at the Jewish context surrounding them. Sure enough, there is something really special about this concept from a Jewish perspective! The Hebrew word for "to walk" is *halach*. From that verb we get the noun *halacha*. So, how you *halach* is your *halacha*. This is a truly meaningful word in Judaism because it's the word for Jewish law, for how the Jewish community interprets and "walks out" the Torah. What John is telling us is that we as a community get our *halacha* from Yeshua and how he walked out his Father's word.

Let's bring all this home now. Sacred Name teachings say that you should try to pronounce God's name instead of following the Jewish and Christian traditions of saying *Adonai* or "Lord." And if you read Sacred Name Bibles as they are written, most of them will get you saying some version of God's name also. The question is, however, what did Yeshua do? Let's break this question down into three sub-questions: (1) What did Yeshua do in public; (2) what did Yeshua do in private; and (3) what did Yeshua teach people to do?

### *(1) What did Yeshua do in public?*

> Yeshua came to Nazareth, where he had been brought up. And **as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read.** And the scroll of the prophet Isaiah was given to him. **He unrolled the scroll and found the place where it was written, "The Spirit of Adonai is upon me,** because he has anointed me. . . ." **And all spoke well of him** and marveled at the gracious words that were coming from his mouth. And they said, "Is not this Joseph's son?" (Luke 4:16-22 *Tree of Life Version*)

We know from this story that our Rabbi regularly went to synagogue and publicly read from the Scriptures. When he did that, did he read God's name as it was written, or did he say *Adonai*? We know that whatever he did was in keeping with Jewish custom, or else the Bible would not have said that everyone spoke well of him.

Thankfully, we know what the custom was from the historical writings available to us from that time period. This is an issue that was discussed in the Mishnah, and also by Philo. Before we look at the actual quotes, here's a quick overview of those two sources. The Mishnah is the record of how the Jewish community interpreted the Torah two thousand years ago. It was originally memorized and communicated word of mouth, and was finally written down in the late AD 100s. The Mishnah is widely accepted by the academic world and by the Jewish community as a historically accurate source, so its testimony carries great weight.

Philo, whose Hebrew name was Yedidyah HaKohen, was a Jewish philosopher. He lived in Alexandria, Egypt, when baby Yeshua was exiled to that country. He was also an uncle-in-law to Bernice, who is mentioned in Acts alongside her brother, King Agrippa. Philo was of noble birth, and traveled to Rome as a delegate to Emperor Caligula when he was an older man, around AD 40. He serves as a second historical witness in this discussion.

So first, we read in the Mishnah that God's name was only pronounced in the Temple by the priests when they said the Aaronic blessing, and by the high priest on the Day of Atonement. This is confirmed in Sotah 7:6 (see https://www.sefaria.org/Mishnah_Sotah.7.6?lang=bi) and Yoma 6:2 (see https://www.sefaria.org/Mishnah_Yoma.6.2?lang=bi).

Moreover, Philo confirms that when the Temple stood, the name of God was only pronounced by the priests in the Temple. In *Life of Moses*, when describing the golden plate worn by the high priest, on which was inscribed the name of God, he wrote:

> A golden leaf was wrought like a crown, having engraved on it the four letters of the name which only those whose ears and tongues are purified unto wisdom may hear or speak in the holy place, and by no one else at all in any place whatever (*Life of Moses* 2:114).

The Mishnah doesn't just record that the name of God was only spoken by the priests in the Temple for special occasions. It also tells us in Sanhedrin 7:5 that pronouncing the Name in other contexts was considered blasphemy, which was punishable by death by stoning... so, kind of a big deal (see https://www.sefaria.org/Mishnah_Sanhedrin.7.5?lang=bi).

Philo corroborates the Mishnaic account on this point as well. In his commentary on Leviticus 24 in *Life of Moses*, he states:

> But if any one were, I will not say to blaspheme against the Lord of gods and men, but were even to dare to utter his name unseasonably, he must endure the punishment of death (*Life of Moses* 2:206).

If you were a judge in court and this evidence was presented to you, what would your verdict be? I'm guessing you would conclude that when Yeshua walked the earth, Jewish custom was to say *Adonai* instead of saying God's name. This, of course, means you would also conclude that when Yeshua publicly read the Scrolls, he said *Adonai* instead of pronouncing the Sacred Name.

### *(2) What did Yeshua do in private?*

What about when Yeshua was praying privately or with his disciples? Did Jesus use the Hebrew name of God then? Thankfully, Scripture allows us to listen in to several of those incredibly intimate moments, and gives us clear answers.

> Going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, "**Abba, Father**, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will" (Mark 14:35-36).

> When Yeshua had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come. . . .And now, Father, glorify me in your own presence. . . . Holy Father, keep them in your name. . . that they may all be one, just as you, Father, are in me, and I in you. . . Father, I desire that they also, whom you have given me, may be with me where I am. . . O righteous Father, even though the world does not know you, I know you. . . (John 17:1, 5, 11, 21, 24, 15 TLV).

From these two accounts, it's clear that when the Master was praying privately, or with his disciples, his common custom was to address God as "Abba" and "Father," sometimes adding descriptive words like "holy" or "righteous." Remember *halacha*, that Hebrew word for your walk, for how you practice God's commandments? Now we know what our Rabbi's *halacha* was when it came to using the Sacred Name in Scripture reading and prayer.

## QUICKREADS...

**Joel Edmund Anderson's *The New Testament: JAV***. Joel Edmund Anderson (PhD) is an adjunct professor in Religious Studies at the University of North Alabama. He grew up in the Assemblies of God but found his way to Eastern Orthodoxy. Anderson does not cite which Greek text he used as the base for his translation. It appears to be the modern text. Nevertheless, both longer endings of Mark are presented, the story of the adulterous woman is as usual placed in John 7:53-8:11. These additions follow the Majority Text approach of Eastern Orthodoxy. The JAV attempts to highlight the literary artistry of the New Testament authors. He rearranges the order of the New Testament books and includes introductory articles on the nature of the Bible, the Intertestamental period, first century Judaism, as well as brief background articles on the individual books of the New Testament. This second printing came out in 2016.

### *(3) What did Yeshua teach people to do?*

Finally, what did Yeshua teach his disciples? Did this come up at all in his instructions? Again, the answer is yes.

> "This, **then, is how you should pray: "'Our Father in heaven, hallowed be your name. . . (Matt. 6:9).**

> The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "**Abba, Father**" (Rom. 8:15).

> Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "**Abba, Father**" (Gal. 4:6).

As you can see, Yeshua explicitly taught his disciples to address God as "Father." His disciples confirmed this by saying more than once that the Holy Spirit will inspire us to call God "Abba Father."

One more thing. In Yeshua's time, if you were talking about your father you wouldn't say "my father" or "our father." In both cases, you'd just say "abba." For proof, two examples are available from Shabbat 1:9 (see https://www.sefaria.org/Mishnah_Shabbat.1.9?lang=bi) and Eruvin 6:2 (see https://www.sefaria.org/Mishnah_Eruvin.6.2?lang=bi).

Now that you've read what Yeshua did, and what he taught us to do, you can see why I have a problem with Sacred Name teachings and translations. They're trying to convince you to interpret the Torah in a way that Yeshua didn't. And he is the Word made flesh—he's the Torah with skin on! These false teachers are making up their own *halacha*, and pretending it's the Master's when it's not. That's dangerous ground!

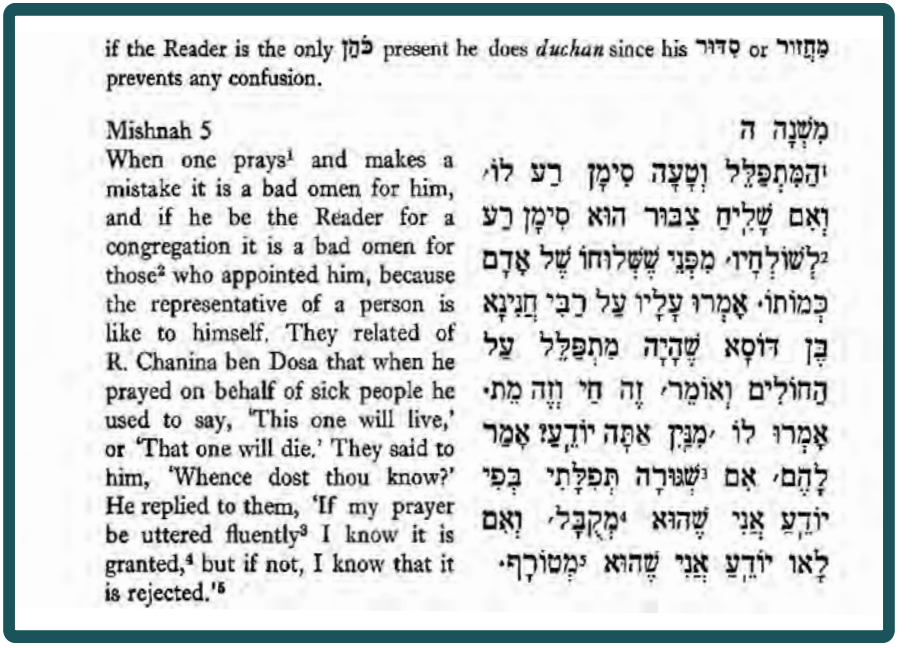
So, my final encouragement to you is just to follow Yeshua. When you're reading Scripture, respect God's holy name and reverently say *Adonai* or "Lord" instead of trying to pronounce it. When you're praying, don't use the Sacred Name. Affectionately call God your "Abba," call him "Father." And draw on the rich tradition of his titles as they're used throughout the Tanach. Remember that you are Yeshua's disciple, and that you're not greater than your Master. Remember that when you've been fully trained, you'll walk like your teacher. So please join me in praying that we'll never stop following him, and never stop becoming more like him. Because he is worthy!

## *2. Sacred Name teachings don't follow the example of Yeshua's apostles*

Let's start by talking about the guys Yeshua left in charge. What actually was their job description? Yeshua's inner circle of disciples were called apostles. "Apostle" is an English word that derives from the Greek word *apostolos*—someone who has been sent. But it goes back farther than that. Recall that Jesus and his disciples were thoroughly Jewish. That means the context of the New Testament is Jewish, regardless of whether you're reading it in English or even Greek. So it begs the question, what's the Hebrew word for "apostle?" And were there apostles in Judaism two thousand years ago?

The answer is, yes there were! The Hebrew word for a male apostle is *shaliach*, which also means someone who has been sent. The plural of *shaliach* is *shlichim*. A female apostle is a *shlicha* with the feminine plural *shlichot.*

*Shaliach* was actually a legal term in the Jewish world two thousand years ago. To be a *shaliach* was to fill a legal role with clearly defined powers and parameters. The function of the *shaliach* is defined in several places in Jewish law, but it's first mentioned in Brachot 5:5, where the core idea of the *shaliach* is summed up:



if the Reader is the only כֹּהֵן present he does *duchan* since his סִדּוּר or מַחֲזוֹר prevents any confusion.

Mishnah 5

When one prays[1] and makes a mistake it is a bad omen for him, and if he be the Reader for a congregation it is a bad omen for those[2] who appointed him, because the representative of a person is like to himself. They related of R. Chanina ben Dosa that when he prayed on behalf of sick people he used to say, 'This one will live,' or 'That one will die.' They said to him, 'Whence dost thou know?' He replied to them, 'If my prayer be uttered fluently[3] I know it is granted,[4] but if not, I know that it is rejected.'[5]

מִשְׁנָה ה

יהַמִּתְפַּלֵּל וְטָעָה סִימָן רַע לוֹ׳
וְאִם שָׁלִיחַ צִבּוּר הוּא סִימָן רַע
²לְשׁוֹלְחָיו׳ מִפְּנֵי שֶׁשְּׁלוּחוֹ שֶׁל אָדָם
כְּמוֹתוֹ׳ אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא
בֶּן דּוֹסָא שֶׁהָיָה מִתְפַּלֵּל עַל
הַחוֹלִים וְאוֹמֵר׳ זֶה חַי וְזֶה מֵת׳
אָמְרוּ לוֹ ׳מִנַּיִן אַתָּה יוֹדֵעַ? אָמַר
לָהֶם׳ אִם ³שְׁגוּרָה תְפִלָּתִי בְּפִי
יוֹדֵעַ אֲנִי שֶׁהוּא ⁴מְקֻבָּל׳ וְאִם
לָאו יוֹדֵעַ אֲנִי שֶׁהוּא ⁵מְטוֹרָף׳

Transliterated, the Hebrew reads *shlucho shel adam k'moto,* and is translated as "the representative of a person is like to himself." Thus, a *shaliach* was **a legal agent authorized to act as his proxy**. Another way of saying this would be that a *shaliach* was **an emissary empowered to represent the person who sent him or her.**

Now that we understand what an apostle was in the Jewish world of Jesus, let's see what he had to say about his own apostles. Remember, this has everything to do with our question about Sacred Name teachings and Bibles. Rabbi Yeshua taught: "Very truly I tell you, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me" (John 13:20).

Basically, the Master was saying that however you treat his *shlichim* is how you're treating him. Accept them, and you've accepted him. Reject his representatives, which would include rejecting their teachings and example, and you're also rejecting him. That's why Paul had the chutzpah to tell people this: "Be imitators of me, just as I also am of Messiah" (1 Cor. 11:1 TLV). Because imitating a *shaliach* of Messiah is imitating the Messiah.

Now that we've established that we don't just follow Yeshua, but also follow his apostles and their teachings and example, let's ask the question. Did our Master's emissaries use the Sacred Name, or teach others to use it? We know that after Yeshua lifted off planet earth, the community he started continued to use the Temple in Jerusalem as their central gathering place for teaching and prayer.

> "Day by day **continuing with one mind in the temple**, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart" Acts 2:46 NASB. See also (Acts 5:12, 42).

Remember the story about Yeshua reading in the synagogue back in Nazareth as a concrete instance of whether or not he used the Sacred Name? Let's do something similar with the apostles. We're told they had a gathering for prayer after healing a lame guy and landing in trouble with the religious leaders for it. We can assume this gathering happened in the Temple, because that was where they met. Here's what they said:

> When they were released, they went to their friends and reported what the chief priests and the elders had said to them. And when they heard it, they lifted their voices together to God and said, "**Sovereign Lord**, who made the heaven and the earth and the sea and everything in them, who through the mouth of our father David, your servant, said by the Holy Spirit, "'Why did the Gentiles rage, and the peoples plot in vain? The kings of the earth set themselves, and the rulers were gathered together, against **the Lord** and against his Anointed'—for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place. And now, **Lord,** look upon their threats and grant to your servants to continue to speak your word with all boldness, while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus" (Acts 4:23-30).

You can see here that they quoted a Psalm that explicitly mentions God's name. So the question is, did they pronounce the Sacred Name, or did they say *Adonai* instead? We already established the fact from multiple credible sources that by that time it was a capital offense to pronounce the holy name of God, so I think you know the answer to that question. The early Messianic community in Jerusalem continued to follow Yeshua's example of saying *Adonai* instead of saying the Sacred Name.

Going one step past those early years in Jerusalem, there is also no evidence that Yeshua's apostles used the Sacred Name anywhere, ever. In fact, the evidence is the exact opposite. It's clear that when the Yeshua movement broke out and spread throughout the Greco-Roman world, the early Greek-speaking disciples called God *Kurios*, which is the Greek equivalent of *Adonai*. There's no indication in Acts or in the Epistles that the apostles taught those early Greek-speaking disciples to use the Hebrew name of God instead of saying *Kurios*. There's also no indication in church history that those early apostolic communities used the Hebrew name of God after the death of that first generation of apostles.

The same goes for the Hebrew name of the Messiah. Now don't get me wrong, I love the original name of our Savior. When you call Jesus "Yeshua," you're recognizing that he has a Hebrew name with a Hebrew meaning. You're celebrating his Jewishness, and showing your love for the Jewish people. It can be very meaningful and intimate, for sure. But at the same time, there's no historical evidence that the apostles taught Greek speakers to call Yeshua by his Hebrew name. The fact is that Greek speakers called Yeshua *Iesous*, which is the Greek way of saying "Joshua," and the apostles were fine with that. So if you call him Yeshua that's great, but remember that you're doing it because you want to, not because you have to, and nobody else has to either.

I mentioned the early Christian/Messianic community after the death of the apostles. What about them? Is there any evidence on whether they used Sacred Names? There actually is. We know that the early Yeshua movement was seen as a sect of Judaism. While they simply called themselves "the Way" (Acts 9:2), they became known as "the Nazarenes" because they followed the man of Nazareth, the Nazarene.

## QUICKREADS...

***Joint Effort to Get Bible into All Languages by AD 2033.*** Mart Green (son of Hobby Lobby founder David Green) has a vision that everyone in the world will have the Bible in their own heart language in the next few years. Green is the founder and CEO of Mardel Christian & Education, a chain of 37 stores found in seven states. He is helping to lead a Bible translation project that features a variety of organizations with the goal of translating the Bible into all known languages by the year 2033. The translation effort is called IllumiNations. It includes a partnership among ten of the largest Bible translation organizations in the world, including Wycliffe Bible Translators, American Bible Society, Pioneer Bible Translators, and Deaf Bible Society. The group estimates there are 3,800 language communities that do not have a completed Bible in their language, and 2,000 of these groups do not even have one verse of Scripture in their language. The number of people worldwide who do not have a Bible in their language is estimated to be more than 1 billion. Green began meeting with leaders from the top Bible translation organizations several times a year starting in 2010. At that time, those groups estimated that the Bible could be translated into all world languages by the year 2150. Agreeing this was far too long, the alliance decided to work together to attempt to complete those translations by 2033. The illumiNations group launched a digital campaign to fund the translation effort on March 24, 2021, under the name "I Want to Know." The campaign emphasizes testimonies from those who do not have a Bible in their heart language. People can join the campaign by donating $35, which will fund the translation of one Bible verse into a needed language. Participants are encouraged to use the hashtag #IWTKBible on social media. Taken from Timothy Cockes, "Joint effort aims to get Bible in all languages," Baptistpress.com, May 7, 2021.

Here's how Paul was described, for instance: "We have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and **a ringleader of the sect of the Nazarenes**" (Acts 24:5).

What happened to that early Messianic community in Jerusalem? We know that the apostles and the brothers of the Master were married, so they must have had children. Have you ever wondered where their direct descendants went? This may surprise you, but they were still around in the AD 300s and were described in detail by Epiphanius, who was a widely respected voice in the early church. Epiphanius was born in Israel around 320, lived as a monk in Egypt, and eventually became the bishop of Salamis in Cyprus, where he lived until his death in 403. Epiphanius wrote the *Panarion*, a treatise attacking eighty of the "heresies" of his time period. Sadly, he included the Nazarenes in his attacks, simply because they continued to live as Jews and were "fettered by the law," as he put it. Here's what Epiphanius wrote concerning their whereabouts:

> **"This sect of Nazarenes is to be found. . . in the Decapolis near Pella. . . for that was its place of origin, since all the disciples had settled in Pella after their remove from Jerusalem—**Christ having told them to abandon Jerusalem and withdraw from it because of the siege it was about to undergo. And they settled in Peraea for this reason and, as I said, lived their lives there. **It was from this that the Nazarene sect had its origin"** (*Panarion* 29.7.7-8).

Did you catch that? These Nazarenes in the 300s were the direct descendants of the first Messianic community in Jerusalem! And then here's how he described the Nazarene community.

> "**They are Jews in every way,** and nothing else! They do not only use the New Testament, but also the Old Testament, as the Jews do. For unlike the previous sectarians, they do not repudiate the Law, the Prophets, and the books which are called Writings by the Jews and by themselves. **They have no different views but confess everything in full accord with the doctrine of the Law and like the Jews,** except that they are supposedly believers in Christ. For they acknowledge both the resurrection of the dead and the divine creation of all things, and declare that God is one, and that his Son is Jesus Christ. They are perfectly versed in the Hebrew language. For among them the entire Law, the Prophets, and the so-called Writings—I mean the poetic books, Kings, Chronicles, Esther and all the rest—are read in Hebrew, as of course they are among the Jews. **They are different from Jews, and different from Christians, only in the following ways: they disagree with Jews because they have come to faith in Christ;** but since they are still fettered by the Law—circumcision, the Sabbath, and the rest—they are not in accord with Christians" (*Panarion* 29.7.1-5).

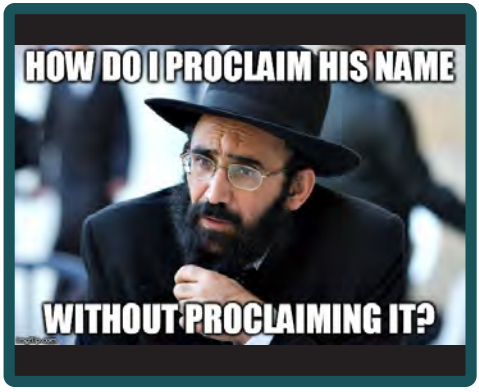
It's tragic that Ephinanius wasn't alone in anti-Jewish sentiments. By the 300s, antisemitism had already taken over the early church to such an insane degree that Jewish believers were hated and branded as heretics, simply for living Jewish lives. As you can see, even the direct descendants of Yeshua's closest disciples and siblings were subjected to this terrible prejudice.

I encourage you to learn more about the Nazarenes. You could start by Googling "Panarion 29" and reading the whole chapter. Another great resource is Ray Pritz's *Nazarene Jewish Christianity: From the End of the New Testament Period Until Its Disappearance in the Fourth Century* (Varda Books, 2016). But my point is that 300 years after the apostles, the community they started was still practicing Judaism and was described as being no different from the larger Jewish community. Their only point of disagreement was their faith in Yeshua. Notice closely that it doesn't say their disagreement included the use of the Sacred Name.

I hope this conversation has strengthened you in your resolve to follow Yeshua, and the teachings and example of his *shlichim*. And I pray for a full assurance for you that you're right to call God *Adonai* or *Hashem* in Hebrew, or "Lord" in English, and that you're right to respectfully abstain from trying to pronounce his Sacred Name.

### *3. Sacred Name teachings misinterpret Scripture*

In this section we dig into the nitty-gritty of how **these teachings interpret specific Scriptures in ways that Yeshua and his guys didn't.** Unsurprisingly, most of these passages are about the name of God. **Scripture says to call on God's name, to proclaim his name, and to praise and bless his name**. Sacred Name teachings say that unless you actually say God's name, you are disobeying these Scriptures. Saying *Adonai* or "Lord" just doesn't cut it. But, as we learned, there is conclusive historical evidence that Yeshua and his disciples didn't use the Sacred Name, and followed the Jewish custom of saying *Adonai* or using another title.




So. . . .what gives? If Scripture says to call on, proclaim, and praise God's name, but Yeshua and his disciples wouldn't even say God's name, then **what do these Scriptures mean?**

It's a really good question. The answer is that in the Bible, your name is way more than just a sound that people make with their vocal chords. **Your name is who you are, your name is what you do, and your name is your reputation.** And this is true of God's name too.

Let's look at each of these statements individually. First, **your name is your character**, it's who you are. Here's a Scripture passage where God proclaimed his name. But as you see, it didn't *just* involve making the sound of his name. He described himself and communicated his heart:

> Then *Adonai* descended in the cloud, stood with him there, **as he called on the Name of *Adonai***. Then *Adonai* passed before him, and proclaimed, "*Adonai*, *Adonai*, the compassionate and gracious God, slow to anger, and abundant in lovingkindness and truth, showing mercy to a thousand generations, forgiving iniquity and transgression and sin. . . .(Exod. 34:5-7 TLV).

Here's another example. In this one, we're literally told that a description of God is his name: "because you are not to bow down to any other god; since Adonai—**whose very name is Jealous**—is a jealous God (Exod. 34:14 *Contemporary Jewish Bible*).

Second, **your name is what you do.** This makes sense because our behavior reflects our character. What you do flows from who you are. Here's an example from a Hebrew literary device called "poetic parallelism" in which calling upon God's name is equated with making his deeds known: "Give thanks to ADONAI! **Call on his name! Make his deeds known** among the peoples" (Ps. 105:1 CJB).

This broader understanding—that God's name is who he is and what he does—helps us understand several Scriptures. For instance, in the Aaronic benediction when the priests expressed what God would do to those being blessed, it was described as putting his name upon them.

> Thus you are to bless Bnei-Yisrael, by saying to them: 'Adonai **bless** you and **keep** you! Adonai **make His face to shine** on you and **be gracious** to you! Adonai **turn His face toward** you and **grant you shalom**!' In this way they are to **place My Name over Bnei-Yisrael**, and so I will bless them" (Num. 6:23-27 TLV).

Here's another example. The following Scriptures equate confessing Yeshua and the resurrection with calling on God's name. This makes sense from a Hebraic perspective because Yeshua is who God is, and resurrection is what God does. It's his name.

> **For if you confess with your mouth that *Yeshua* is Lord,** and believe in your heart that God raised Him from the dead, you will be saved. . . .For **"Everyone who calls upon the name of *Adonai* shall be saved"** (Rom. 10:9, 13 TLV).

> "I **have manifested Your name** to the men whom You gave Me out of the world. . . . **I have made your name known to them, and will continue to make you known** in order that the love you have for me may be in them and that I myself may be in them" (John 17:6, 26 NASB, NIV).

The above passage from John is used by some as a proof text that Yeshua taught his disciples the true pronunciation of the Father's name. But that makes no sense because in the same breath he said he would continue to do that. Teaching someone how to pronounce a word isn't something you need to continue to do, unless they have amnesia. What *does* make sense is that Yeshua *revealed who the Father was* to his disciples, because that is something he continued to do. And note that immediately after he mentions the Father's name, he talks about love. Love is who God is, and love is what God does. Again, it's his name.

In Scripture your name isn't just who you are and what you do. It's also how your character and behavior cause people to see you and speak of you. In other words, your name is your reputation. Here are two examples from 2 Samuel: "And I have been with you wherever you went and have cut off all your enemies from before you. And **I will make for you a great name**, like the name of the great ones of the earth. . . . And **David made a name for himself** when he returned from striking down 18,000 Edomites in the Valley of Salt" (2 Sam. 7:9; 8:13 ESV).

Here are a few more Scriptures that make more sense with the understanding that God's name is his reputation:

> "then you will bring all that I am ordering you to **the place Adonai your God chooses to have his name live**—your burnt offerings, sacrifices, tenths, the offering from your hand, and all your best possessions that you dedicate to Adonai" (Deut. 12:11 CJB).

> "he restores my inner person. He guides me in right paths **for the sake of his own name**" (Ps. 23:3 CJB).

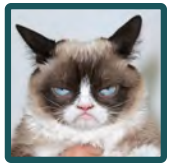
> Help us, God of our salvation, for the glory of your name; deliver us, and atone for our sins, **for your name's sake**! (Ps. 79:9 New Jerusalem Version).

> "But before all these things, they will lay their hands on you and persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors **for** my name's sake" (Luke 21:12 NJV).

Sacred Name teachings don't just misinterpret Scripture on this count. They cheapen the name of God with their shallow assumption that it's just a sound you make with your mouth. They lead people to obsess over the letter of the law and neglect the spirit of the law. But God's name is so much more than just a sound people make with their mouths!

Therefore, go forth with confidence, knowing that as you sing about the character of God you are indeed praising his name. As you tell the stories of what he has done, you are indeed calling upon his name. And as you live as Yeshua lived, you are proclaiming and hallowing the Father's name in this world. Because he has staked his reputation on you.

### *4. Sacred Name teachings are based on a misunderstanding of language*



The first thing Sacred Name teachings don't understand is that language is a representative system of communication. In other words, a word represents a thing. The word isn't the thing itself, the word just represents the thing. Take this cat image as an example. It certainly communicates something. Can you guess what it represents?

Another way of saying this is that words are not reality. At their best, words are just vague reflections of reality. This is true of names also. Your name isn't you. It just represents you. Similarly, the name of God is not God. It just represents him. Of course, that doesn't mean we treat the Sacred Name in an irreverent way, but it's important to understand that God's name isn't God himself. In a broader sense, this is also true of any word people use to refer to God. *The name of God is any word in any language that refers to him.*

This is especially clear in Hebrew because the word for "name" has the sense of a pointer. As in, a name points to the person it represents. The Hebrew word for "name" is "shem שֵׁם," and the Hebrew word for "there" is "sham שָׁם." These two words are pronounced differently, but they are spelled exactly the same, and they are also very similar in meaning. To use a person's "shem" is to say "sham"—in other words, when you say somebody's name, you're

pointing to them and saying "that person over there." So again, in a broader sense the name of God is any word in any language that points to him.

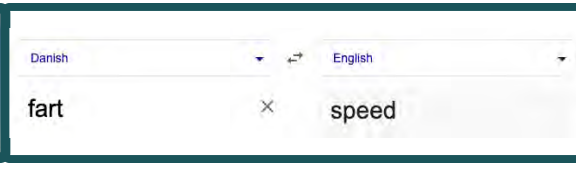
I know this is a no-brainer, but I feel the need to point this out because Sacred Name teachings would lead you to believe that knowing God's name is knowing God. But knowing a sound in your brain, or saying it with your mouth, doesn't mean you know the person that sound represents. For example, imagine two women. One of them is deaf and mute, and will never speak the name of God, or even know how it's pronounced. Yet it's possible for her to know God on a personal and experiential level better than anyone else in the world. The other woman says and writes the "true name" of God hundreds of times a day, but she doesn't know him at all—at least it sure doesn't seem like it from some of the comments she makes on Facebook.

Scripture teaches this difference as well: "These people honor me with their **lips**, but their **hearts** are far from me" (Matt. 15:8); and "having the **appearance** of godliness, but denying its **power.** Avoid such people. (2 Tim. 3:5 ESV). Such Scriptures confirm that you can be all lips and appearances, but have no heart and power.

In the end, either you're going to end up focused on knowing God personally—on that spirit to spirit connection, on your heart getting as close to him as possible, on experiencing his power in your life—or you're going to end up obsessing over externals like saying the right words the right way, outward appearances, and that whole letter of the law thing. And probably judging other people for it, too.

There's another way that Sacred Name teachings can be misleading. It has to do with language being subjective. A word only works if people agree that this sound represents this thing. Language isn't objective, and the sounds you make with your mouth only mean what you and your listeners agree they mean. Paul alluded to this dynamic when he said "There are undoubtedly all kinds of sounds in the world, and none is altogether meaningless; but if I don't know what a person's sounds mean, I will be a foreigner to the speaker and the speaker will be a foreigner to me" (1 Cor. 14:10-11). We see here that people need to be agreed on what words mean, or those words mean nothing.




In this humorous example, the word "fart" means one thing to English speakers, and another thing to Danish speakers. The sound "fart" has no objective meaning, because language is subjective. Even when people are speaking the same language, their subjective understanding of what words mean can be so different that they don't get each other. It's like, instead of the message being lost in translation, it's lost in transmission: *my brain ~ electrical impulses ~ my mouth ~ sound waves ~ your ears ~ more electrical impulses ~ your brain.*

All that to say, when Sacred Name people stress out about saying the right words, or pronouncing them correctly, it's because they don't understand how language works. Words are just functional things used to point to something or somebody. Words only have meaning when people agree on what they mean.

Thus, if you are using words that people don't understand, you're kinda missing the point. Or if you're saying Hebrew names differently than how Hebrew speakers say them, you may tell yourself you're technically correct, but you're actually wrong. . . because nobody knows what you're talking about.

Out of the ten problems with Sacred Name teachings that I am addressing, this is probably the least worrisome. In fact, it can be almost comedic when Sacred Name teachers make up their own version of Hebrew straight out of their infallible *Strong's Concordance* which they only started using last year. But it's still a problem.

### *5. Sacred Name teachings make false accusations against Jews and Christians*

This is the shortest discussion, but it's extremely serious. We already talked about how Sacred Name teachings claim that if you don't try to pronounce God's name, then you're sinning. Let's talk about that, because it's actually an accusation, and a very serious one at that.

Have the Jewish people been breaking the Torah for the past couple thousand years by saying *Adonai* instead of saying God's name? Are hundreds of millions of sincere Christians offending God daily by calling him "Lord?" Sacred Name groups would answer these questions with "yes." But are they correct?

No. The answer to all those questions is, no. We established the historical fact that Yeshua and the apostles said *Adonai* instead of using God's name. Therefore, the Jewish people are right to practice this reverent tradition. Similarly, the body of Christ around the world is right to follow this Jewish tradition by using the English equivalent of *Adonai*.

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*The church doesn't have a secret agenda to trick people into calling on a false god by saying "Lord." And you are not sinning because you don't try to pronounce God's name.*

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Contrary to common accusations in the Sacred Name Movement, there's no evil conspiracy of the Rabbis to trick God's people to forget his name. The church doesn't have a secret agenda to trick people into calling on a false god by saying "Lord." And you are not sinning because you don't try to pronounce God's name.

This is a big deal because we know who the accuser is. Satan is called the "the accuser of our brothers and sisters" in Revelation 12:10. That's all he does, 24/7. He makes accusations against God's people. So when you hear Sacred Name teachings making false accusations like this against your Jewish and Christian brothers and sisters, doesn't it make you wonder where that's coming from?

This is one of the reasons why I recommend that you stay away from Sacred Name Bibles. They're like gateway drugs. They seem harmless, and even good—I mean, it is the Bible after all, right? And it even has some Hebrew in it! But you don't realize how deep the rabbit hole goes. Unless you're a serious student of biblical languages and history, you might not pick up on the poison. Before you know it, you may even find yourself spreading these false accusations and becoming an unwitting voice for the enemy.

Speaking of bizarre, there are other bizarre accusations Sacred Name teachings make. For instance, they assert that the word "God" is pagan, and that people who use it are actually calling on a pagan deity. They also say that the name "Jesus" means horrible things in the original Greek. I will demolish these false teachings in my individual reviews of specific Sacred Name Bibles. For now, hopefully it'll suffice to just warn you to stay away from the Kool-Aid. There you have it, the first five problems of Sacred Name teachings. In the next issue of *Bible Review Journal*, I'll show you five more problems.



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## QUICKREADS...

**George Ricker Berry's *Interlinear Literal Translation.*** George Ricker Berry (1865-1945) was an internationally known Semitic scholar and archaeologist, and Professor Emeritus of Colgate-Rochester Divinity School. He is most famous for his *The Literal Interlinear Greek-English New Testament* (Harrisburg, PA, 1897). It has been reprinted often and is still in print today. It actually involved almost no original work by Berry. He simply combined in one volume three existing works by different editors/authors. The main body of the book reproduces *The Englishman's Greek New Testament*, giving the Greek text of Stephanus 1550, with the various readings of the editions of the Elzevirs (1624), Griesbach (1827), Lachmann (1842), Tischendorf (1859), Tregelles (1872), Alford (1863), and Wordsworth (1860). This was combined with an interlinear literal translation and the King James Version of 1611 published in London by Bagster in 1877 without naming the author, but was later identified as Thomas Newberry (1811-1901). This, in turn, used the Greek text and the variants from the named editions from an early edition of F. H. A. Scrivener's edition of the *Textus Receptus*, first published by Cambridge in 1860 and repeatedly revised and republished afterward. To these resources Berry added the brief Greek-English lexicon which is also listed separately among his published works. Taken from Wikipedia and William E. Paul, *English Language Bible Translators* (Jefferson, NC: McFarland Books, 2003), 28-29.