

**The Name of the Messiah**  
**by Dr Stuart McCutcheon, Pastor**

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# The Name of the Messiah

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## Messiah

Messiah is a name that refers to the Anointed mentioned two times in the OT and two times in the NT:

### Daniel 9

<sup>25</sup> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah** the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Messiah – [OT:4899](#) מָשִׁיחַ **mashiyach** (maw-shee'-akh); from [OT:4886](#); anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah: **KJV** - anointed, Messiah.

...from – [OT:4886](#) מָשַׁח **mashach** (maw-shakh'); a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint: **KJV** - anoint, paint.

### Daniel 9

<sup>26</sup> And after threescore and two weeks shall **Messiah** be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Messiah – [OT:4899](#) מָשִׁיחַ **mashiyach** (maw-shee'-akh); from [OT:4886](#); anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah: **KJV** - anointed, Messiah.

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### John 1

<sup>41</sup> He first findeth his own brother Simon, and saith unto him, We have found the **Messias**, which is, being interpreted, the Christ.

Messias – [NT:3323](#) Μεσσίας **Messias** (mes-see'-as); of Hebrew origin [[OT:4899](#)]; the Messias (i.e. Mashiach), or Christ: **KJV** - Messias.

### John 4

<sup>25</sup> The woman saith unto Him, I know that **Messias** cometh, which is **called Christ**: when He is come, He will tell us all things.

Messias – [NT:3323](#) Μεσσίας **Messias** (mes-see'-as); of Hebrew origin [[OT:4899](#)]; the Messias (i.e. Mashiach), or Christ: **KJV** - Messias.

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**Anointed**

Although “anointed” is a word found throughout the OT and NT, it is not always a reference to the Messiah. According to the Scriptures, the saints are, also, the anointed of God. However, the Messiah is the **Anointed** one referenced in Psalm 2:

**Psalm 2**

<sup>1</sup> Why do the heathen rage, and the people imagine a vain thing?

<sup>2</sup> **The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His Anointed**, saying,

Anointed – [OT:4899](#) מָשִׁיחַ **mashiyach** (maw-shee'-akh); from [OT:4886](#); anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah: **KJV** - anointed, Messiah.

<sup>3</sup> Let us break their bands asunder, and cast away their cords from us.

<sup>4</sup> He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

<sup>5</sup> Then shall He speak unto them in His wrath, and vex them in His sore displeasure.

<sup>6</sup> Yet have I set my King upon my holy hill of Zion.

<sup>7</sup> I will declare the decree: the LORD hath said unto me, **Thou art my Son; this day have I begotten thee.**

<sup>8</sup> Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

<sup>9</sup> Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

<sup>10</sup> Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

<sup>11</sup> Serve the LORD with fear, and rejoice with trembling.

<sup>12</sup> **Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him.**

Obviously, the LORD speaks to Himself as He declares He is His Anointed and that He will inherit the heathen (the saints) and that we should Kiss the Son, which is the LORD GOD.

That HOLY ONE OF ISRAEL the KING OF KINGS AND LORD OF LORDS is the same referred to throughout the NT as the CHRIST. That Greek name “Christ” refers to the LORD Jesus Christ which is the Messiah.

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## Christ

Of course the Books of the Bible are not actually presented in chronological order in the NT or the OT. However, in the order presented in the Holy Bible (KJB), the first reference to “The Christ” is found in Matthew 16:16.

### Matthew 16

<sup>16</sup> And Simon Peter answered and said, Thou art the **Christ**, the Son of the living God. **Christ** – [NT:5547](#) Χριστός **Christos** (khris-tos'); from [NT:5548](#); anointed, i.e. the Messiah, an epithet of Jesus: **KJV** - Christ.

...from – [NT:5548](#) χρίω **chrío** (khree'-o); probably akin to [NT:5530](#) through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service: **KJV** - anoint.

From this text and all of those that reference Christ in the NT, we understand that it is a word that is akin to a Hebraism of the name Messiah and Messias. Messiah and Christ, in fact, mean the same thing. The Scriptures therefore tie the One who is the Messiah to the One who is the Christ. They are different words that reference the same One God.

## I AM

So we know the Messiah is our God and Father and LORD Jesus Christ. However, that has not answered the question: what is His name or His son's name for that matter? Proverbs 30:4 asks the question, that only God can answer and God does answer!

### Proverbs 30

<sup>4</sup> Who hath ascended up into heaven, or descended? who hath gathered the wind in His fists? who hath bound the waters in a garment? who hath established all the ends of the earth? **what is His name, and what is His son's name, if thou canst tell?**

In fact, the name of the One God is found throughout the Scriptures. One such source is especially definitive as God, Himself, responds to Moses request for what to call the God that he was speaking with. Interestingly, it is not a name that is ever referenced as His name. More often it is a reference of who He is or what He is. However, it is His name: I AM

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### Hayah

#### Exodus 3

<sup>13</sup> And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, **What is his name?** what shall I say unto them?

<sup>14</sup> And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

<sup>15</sup> And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

I AM – [OT:1961](#) אָנֹכִי **hayah** (haw-yaw); a primitive root [compare [OT:1933](#)]; to exist, i.e. be or become, come to pass (always emphatic, and not a mere copula or auxiliary):

**KJV** - beacon, <sup>x</sup>altogether, be (-come), accomplished, committed, like), break, cause, come (to pass), do, faint, fall, <sup>+</sup> follow, happen, <sup>x</sup> have, last, pertain, quit (oneself-), require, <sup>x</sup> use.

It is interesting that God should tell Moses that His name is “I am” which is a verb and not a noun. Thus, the name of God is **Hayah**.

### Ego Eimi

So is that the name we should call upon? Perhaps it is good to remember, here, and not forget that Jesus Christ said that when we pray to our God we should pray “Our Father, which art in heaven...” Neither should we forget that He, who said “I AM THAT I AM” who said His name is “I AM”, is Our LORD Jesus Christ who confirmed His Name, “I Am.”

#### John 8

<sup>58</sup> Jesus said unto them, Verily, verily, **I** say unto you, **Before [prior to] Abraham was [caused to be or exist], I am.**

I – [NT:1473](#) ἐγώ **ego** (eg-o'); a primary pronoun of the first person I (only expressed when emphatic): **KJV** - I, me.

Am – [NT:1510](#) εἰμί **eimi** (i-mee'); the first person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic): **KJV** - am, have been, <sup>x</sup> it is I, was.

In like fashion to the grammar of the OT, “I” is a pronoun and “am” is a verb in both Hebrew and Greek.

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## Character references

### Reverend

So the LORD was not revealing His name to the unsanctified among Israel. However, His reverend name is revealed unto the saints. Often the expressions of His name is mistaken for a name. Evidently, we are expected to reverence our LORD whenever we call upon Him or, as importantly, when we speak of Him.

### Psalm 111

<sup>9</sup> He sent redemption unto His people: He hath commanded His covenant for ever: holy and **reverend** is His name.

Reverend – [OT:3372](#) יָרֵא **yare'** (yaw-ray'); a primitive root; to fear; morally, to revere; caus. to frighten:

**KJV** - affright, be (make) afraid, dread (-ful), (put in) fear (-ful, -fully, -ing), (be had in) reverence (-end), \* see, terrible (act, -ness, thing).

We may look at this and surmise based upon the way we structure English grammar that His name is Reverend. However, from the Hebrew text the word “name” is a noun which is modified by “holy” and “reverend.” “Holy” is an adjective which is to say His name is holy or to say it is His holy name. obviously it modified the subject of the sentence which is “name.” The word “reverend” is a verb to tell us His holy name is “revered.” Thus, I forbid reference to my position as Reverend for this reason and prefer to attribute this reverential title to our Reverend LORD only.

### Psalm 76

<sup>1</sup> In Judah is God known: **His name is great in Israel.**

## God

The name of God is best sought by asking God. Thusly, evidence is best sought by searching Scripture. Interestingly, in Genesis 4:26, the Scriptures show us very clearly that men called upon the name of the LORD. As will see that not only does this text reveal His name, but that, somewhere, prior to this text and after the beginning of man’s existence on earth the name of God had to be known to men.

### Genesis 4

<sup>26</sup> And to Seth, to him also there was born a son; and he called his name Enos: **then began men to call upon the name of the LORD.**

Perhaps we should go back to the beginning, which is always a good place to start talking about our LORD God, our Creator:

### Genesis 1

<sup>1</sup> In the beginning **God** created the heaven and the earth.

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## Elohiym

God – [OT:430](#) אֱלֹהִים 'elohiym (el-o-heem'); plural of [OT:433](#); gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:  
**KJV** - angels, <sup>x</sup> exceeding, God (gods)-dness, -ly), <sup>x</sup> (very) great, judges, <sup>x</sup> mighty.

In Gen 1:1 **Elohiym** is used for the word translated “God” it is who He is and when defined according to the Hebrew, we know that He is Supreme God. You would not know, however, from the definition that the word is actually plural. So should we infer that God is plural or “Gods?” Does this mean that He is many Gods? No. We must look at the textual grammar that elucidates that our God is everywhere and thus this word actually alludes to the plurality of God and NOT the existence of multiple Gods when referring to our Creator. The analysis of the Hebrew grammar in the verse will reinforce our understanding clearly: Although the word God (Elohiym) is masculine plural absolute, it is represented as singular, grammatically, by the word “created” that is feminine singular. Normally, if the noun is plural, the modifiers would also reinforce the noun and be plural. Elohiym is masculine plural but in all places found in Scripture it is modified as though it is a singular noun. No place in Scriptures is the word “Elohiym” contextually written as though it was anything other than a masculine singular noun.

## The Name of God

The first occasion of the use of the word “God” and the word “LORD” to be used in the Bible is found in Genesis 2:4.

### Yehovah (LORD)

#### Genesis 2

<sup>4</sup> These are the generations of the heavens and of the earth when they were created, in the day that the **LORD God** [Elohiym] made the earth and the heavens,

LORD – [OT:3068](#) יְהוָה **Yehovah** (yeh-ho-vaw'); from [OT:1961](#); (the) self-Existent or Eternal; Jehovah, Jewish national name of God:

**KJV** - Jehovah, the Lord. Compare [OT:3050](#), [OT:3069](#).

Here the Lord reveals His name for the first time. Yehovah which is translated in all caps as “LORD” in the KJB. The grammar clearly shows us that this is a proper noun. It is the name of our God.

#### Exodus 15

<sup>3</sup> The LORD is a man of war: **the LORD is His name**.

LORD – [OT:3068](#) יְהוָה **Yehovah** (yeh-ho-vaw'); from [OT:1961](#); (the) self-Existent or Eternal; Jehovah, Jewish national name of God:

**KJV** - Jehovah, the Lord. Compare [OT:3050](#), [OT:3069](#).

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### Jeremiah 33

<sup>2</sup> Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; **the LORD is His name;**

### Zechariah 14

<sup>9</sup> And the LORD shall be King over all the earth: in that day shall there be **One LORD, and His name One.**

He is the One LORD, and His name One LORD Yehovah (Jehovah), who is King of Kings, Lord of Lords! Amen

### Yehovih

Yehovih is used by the Jews to prevent sounding out audibly the name name of the LORD, such as Yehovah or Adonay!

Yehovih – [OT:3069](#) יהוה, **Yehovih** (yeh-ho-vee'); a variation of [OT:3068](#) [used after [OT:136](#), and pronounced by Jews as [OT:430](#), in order to prevent the repetition of the same sound, since they elsewhere pronounce [OT:3068](#) as [OT:136](#)]: *KJV* - God.

### Immanuel

#### Isaiah 7

<sup>14</sup> Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall **call his name Immanuel.**

#### Emmanuel

#### Matthew 1

<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and **they shall call his name Emmanuel, which being interpreted is, God with us.**

### Everlasting Father

#### Isaiah 9

<sup>6</sup> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and **his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

### LORD of hosts

#### Isaiah 47

<sup>4</sup> As for our redeemer, the **LORD of hosts is His name, the Holy One of Israel.**

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### **The God of hosts**

#### **Amos 4**

<sup>13</sup> For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, **The LORD, The God of hosts, is His name.**

### **The God of the whole earth**

#### **Isaiah 54**

<sup>5</sup> For thy **Maker** is thine husband; **the LORD of hosts is His name**; and thy **Redeemer** the Holy One of Israel; **The God of the whole earth shall he be called.**

### **THE LORD OUR RIGHTEOUSNESS**

#### **Jeremiah 23**

<sup>6</sup> In his days Judah shall be saved, and Israel shall dwell safely: and this is **His name** whereby **He shall be called, THE LORD OUR RIGHTEOUSNESS.**

### **Luke 1**

<sup>35</sup> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee **shall be called the Son of God.**

### **The Word of God**

#### **Revelation 19**

<sup>13</sup> And he was clothed with a vesture dipped in blood: and **his name is called The Word of God.**

### **The Branch**

#### **Zechariah 6**

<sup>12</sup> And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is **The BRANCH**; and he shall grow up out of his place, and he shall build the temple of the LORD:

### **God Almighty**

#### **Genesis 17**

**1** And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the **Almighty God**; walk before me, and be thou perfect.

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### Jehovah

#### Exodus 6

<sup>3</sup> And I appeared unto Abraham, unto Isaac, and unto Jacob, by the **name of God Almighty**, but by **my name JEHOVAH** was I not known to them.

God – [OT:410](#) אֱלֹהִים 'el (ale); shortened from [OT:352](#); strength; as adjective, mighty; especially the Almighty (but used also of any deity):

**KJV** - God (god), <sup>x</sup> goodly, <sup>x</sup> great, idol, might (-y one), power, strong. Compare names in "-el."

**JEHOVAH** – [OT:3068](#) יְהוָה **Yehovah** (yeh-ho-vaw'); from [OT:1961](#); (the) self-Existent or Eternal; Jehovah, Jewish national name of God:

**KJV** - Jehovah, the Lord. Compare [OT:3050](#), [OT:3069](#).

#### Psalm 83

<sup>18</sup> That men may know that thou, whose name alone is **JEHOVAH [Yehovah]**, art the most high over all the earth.

#### Isaiah 12

<sup>2</sup> Behold, God is my salvation; I will trust, and not be afraid: for the LORD **JEHOVAH [Yehovah]** is my strength and my song; he also is become my salvation.

#### Isaiah 26

<sup>4</sup> Trust ye in the LORD for ever: for in the LORD **JEHOVAH [Yehovah]** is everlasting strength:

What about Jewish traditional names...

Jewish tradition revere Joshua and the name is transliterated as Yehoshua

A shortened form of Joshua is the word Jeshua that may be transliterated as Yehshua

There is not derivative from Scriptural Hebrew for the use of the word Yahshua

Today Yeshuwa is generally the Jewish accepted pronunciation

[OT:3442](#) יֵשׁוּעַ **Yeshuwa`** (yay-shoo'-ah); for [OT:3091](#); he will save;

Jeshua, the name of ten Israelites, also of a place in Palestine:

**KJV** - Jeshua.

What is more closely associated to His name is YHWH which is a way for the Jews to avoid writing His name. Similarly, they tend to express God as G-d. YHWH is pronounced **YAWEH** to avoid speaking the name Yehovah or JEHOVAH which is the Jewish National name of God.

#### Matthew 1

<sup>25</sup> And knew her not till she had brought forth her firstborn son: and **he called his name JESUS**.

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### John 20

<sup>31</sup> But these are written, that ye might believe that **Jesus is the Christ**, the **Son of God**; and that believing ye might have life **through his name**.

None of the Jewish traditional names are actually reference to the Greek names for **Jesus**, transliterated Iesous and **Christ**, transliterated Christos. However, if there were a name for Jesus it would be Yehoshua or Joshua (also the same Jehoshua) who was a type of Christ.

[NT:2424](#) Ἰησοῦς **Iesous** (ee-ay-sooce'); of Hebrew origin [[OT:3091](#)]; Jesus (i.e. Jehoshua - Yehoshua), the name of our Lord and two (three) other Israelites: **KJV** - Jesus.

Jehoshua – **Numbers 13:16** These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun **Jehoshua**.

[NT:5547](#) Χριστός **Christos** (khris-tos'); from [NT:5548](#); anointed, i.e. the Messiah, an epithet of Jesus: **KJV** - Christ.

The following is a listing of some of the names of God that reveal His character:

*Yaweh melek 'owlaam waa'ed. The LORD is King for ever and ever.*

His Name is Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace; He is the Holy One of Israel, the Anointed, The Just One, our Maker, the Creator who created all things by Himself alone, The Word of God, God of the whole earth, The Deliverer, Savior, Master, The Sanctification, The Redeemer, our Reconciliation, The Lord of Heaven and Earth, He is One God and Only One God who is the True and Living God, before whom was no form of God nor any form of God after Him...and Jesus Christ is God, our Father who said He was the One God the Father, that One, our Messiah who was the form of God not a form of God...but Very God! ...who came in the Name of the LORD being God fashioned in the likeness of sinful flesh but pure and Holy, the express image of His person, who fulfils His promises and cannot lie. God is the Spirit even that Comforter even that One Holy Spirit which indwells, permanently, the saints who are the elect of God, chosen by Him before the foundation of the world having predestinated us unto the adoption of children by Jesus Christ unto Himself. The Way, The Truth, The Life.

Praise be to God our Eternal, self existent God and Father of all the saints! Amen

## Conclusion

Now as for us who are the saints...

We do not rely upon traditions of men. Thus, in reliance upon the Scriptures none of the above Jewish traditional names are shown to be Scriptural names for the LORD JEHOVAH GOD Jesus Christ. We do know that Jesus came in the name of God and His name is JEHOVAH (Yehovah). ...Jesus Christ came in the name of the LORD Amen

I just call Him Father... My Abba, My Daddy