

# THE NAMES OF THE MESSIAH OF ISRAEL

by Avram Yehoshua

The [SeedofAbraham.net](http://SeedofAbraham.net)

1. **הָאוֹר** *HaOr*—The Light; Gen. 1:3-4; John 1:7; 8:12; 9:5.<sup>1</sup>
2. **דְּבַר יְהוָה** *D'var Yahveh*—The Word of Yahveh (or just The Word; **הַדְּבַר**); Gen. 15:1 (cf. Gen. 1:3 where God speaks Yeshua is both the Light and the Word of Yahveh), 1st Sam. 3:21; 15:10; 2nd Sam. 7:4; John 1:1 (3x), 14; Rev. 19:13.
3. **בֶּן-פְּרִיץ** *ben Peretz*—Son of the Breach; Gen. 38:29.
  - a. **פּוֹרֵץ** *Poretz*—Breach Breaker; the One who breaks through; Micah 2:13.<sup>2</sup>
4. **שִׁלּוֹה** *Shilo*—until the one comes to whom the *scepter* belongs; Gen. 49:10.
5. **שֹׂרֵקָה** *Soreka*—noble vine; Gen. 49:11; John 15:1.
6. **מָשִׁיחַ** *Mashiach*—Messiah, anointed; Ps. 2:2; Dan. 9:26.
7. **מַלְאֲךְ הַבְּרִית** *Malach HaBrit*—The Messenger of the Covenant; Mal. 3:1.
8. **מַלְאֲךְ יְהוָה** *Malach Yahveh*—The so-called Angel of the LORD, but properly, the *Messenger* of Yahveh.<sup>3</sup>
9. **צֶמַח** *Tzemach*—The Branch;<sup>4</sup> Is. 4:2; Jer. 23:6; Zech. 3:8; 6:12 and other Hebrew words associated with a branch:
  - a. **הוֹתֵר** *Hoter*—Shoot; Is. 11:1.
  - b. **נֶצֶר** *Netser*—Branch; Is. 11:1. This is where the name Nazareth comes from and of course, what Nazareth means. When Matthew the Apostle speaks of Yeshua being a ‘Nazarene,’ he doesn’t mean that Yeshua took the Nazarite Vow (Num. 6:1f.), but that Yeshua came from Nazareth, with its theological implication that Yeshua was the Branch that the Old Testament speaks of arising and building the Temple of God (Zech. 6:12-13). When Pilate places his reason for crucifying Jesus on the placard, it’s because ‘Yeshua of Nazareth, the King of the Jews’ (Jn. 19:19), which also translates as Yeshua the Branch.<sup>5</sup>
  - c. **שׂוֹרֵשׁ** *Shoresh*—Root; Is. 11:10; Is. 53:2.
  - d. **יִנּוֹן** *Yinnon*—Flourish forever; sprout; Ps. 72:17.

---

<sup>1</sup> Most of these Hebrew/English names and meanings were gathered by Risto Santala, *The Messiah in the Old Testament in the Light of Rabbinical Writings* (Jerusalem: Keren Ahvah Meshihit, 1992), pp. 196-197. Some I have seen myself, like the first two (the Light and the Word) and the Scripture cites after all the names don’t necessarily exhaust all the Scriptures where the names are seen, and the names written in this article don’t exhaust all the names of the Messiah.

<sup>2</sup> See [Kingdom Violence—Matthew 11:12](#).

<sup>3</sup> This phrase is mentioned 56 times in the Tanach (OT) and always speaks of Yeshua. For more on this see the Jewish Newsletter, [The Angel of the Lord](#). Also, Yeshua speaks of Himself as the Sent One, in the Gospel of John, 39 times. Ask me for the PDF, The Sent One.

<sup>4</sup> See the Jewish Newsletter, [The Branch](#).

<sup>5</sup> Ask for the PDF, The Crucifixion Inscription for the four Gospels and what they have on the placard and why none of them spell out in Hebrew the name Yahveh, as is sometimes taught.

- e. ראש יניקותיו *Rosh Yenikotav*—top/head sprig, from the topmost shoot; Ezk. 17:4.  
 (1) The same root appears in Isaiah 53:2 where it speaks of the Messiah as a יונק *yonek*, a tender root or plant, used metaphorically for a young suckling child.
- f. צמרת *Tzameret*—the highest branch; Ezk. 17:22.
10. פלהא *Pehleh*—Wonderful!, as in miraculous; Isaiah 9:6; Judges 13:18 (Heb. 9:5).  
 a. יועץ *Yo'aetz*—Counselor.  
 b. אל גבור *El Gabor*—Mighty God.  
 c. אביעד *Avi'ad*—Everlasting Father.  
 d. שר-שלום *Sar Shalom*—Prince of Peace.
11. כמו משה *Kimo Mosheh*—the One like Moses; the Second Moses; Dt. 18:15-18.
12. יהוה צדקנו *Yahveh Tzidkaynu*—Yahveh is our Righteousness; Jer. 23:6; 33:16.
13. פניאל *Peniel*; פנואל—*Penuel* the Face or Presence of God; Gen. 32:31.
14. מלאך פניו *Malach Panav*—The Messenger (sometimes called the Prince) of (His) Presence (lit. face) (of God); Is. 63:9.
15. מורא *Morah*—the One to be feared; Ps. 76:11 (Heb. 76:12).
16. ראשון *Rishon*—The First; Is. 41:27.
17. ראש פנה *Rosh Pina*—The CornerStone; Ps. 118:22.
18. אבן בחן *Ehven Bohan*—The Tried Stone; Is. 28:16.  
 a. פנת יקרת *Pinat Yik'raht*—The Precious Stone; Is. 28:16.
19. בן דוד *ben David*—The Son of David; Hos. 3:5.
20. נהירא *Nihe'ra*—Light; Dan. 2:22.
21. מנחם *Menachem*—Comforter; Is. 52:9; Lam. 1:16.
22. חנינה *Hanina*—Grace; Jer. 16:13.
23. ישראל *Israel*—Israel; Is. 49:3.
24. אפרים *Ephraim*—Jer. 31:9; or Ephraim the Son of Joseph or The Messiah the Son of Joseph.
25. בר אבנש *bar Eh'nash*—Son of Man; Dan. 7:13.
26. שר-צבא-יהוה *Sar Tz'va Yahveh*—(The) Prince of the Armies (of the Heavens) of Yahveh; Joshua 5:14. After Joshua asks the man, Are you for us or our enemies, The NKJV translates it as “No, but as Commander of the army of the LORD I have now come...” It should be, ‘No, for I am (the) Prince of the Armies of Yahveh, and I have now come...’ The Hebrew word ‘sar’ should be translated as Prince as it refers to Yeshua as the Prince, a title for the Messiah (cf. Joshua 5:15; Is. 9:6, point 10d above). In Joshua 5:14 it goes on to say that Joshua, upon hearing the words of the Prince, immediately falls prostrate to the ground to worship Him, saying, “What does my Lord say to His servant?”
27. עמנו אל *Immanuel*—God with us; Is. 7:14. Some people don't understand this name or designation for Messiah and say that He was called Yeshua (Jesus), but not Immanuel. I refer them to Isaiah 9:6 where the same Prophet also says, “And His name will be called, Wonderful! Counselor, Mighty God, Everlasting Father and Prince of Peace. We don't see anyone calling Him them, ei-

ther, and also, how many called Him any of the other names listed above? Just because no one called Him, The Prince of Peace, when He ministered to Israel, doesn't mean that He wasn't The Prince.

- a. The *Tanach* speaks of the Messiah in many terms or 'names' such as 'the Branch,' and the ancient Rabbis found, or gave, more than 20 different names to the Messiah (e.g. the Breach Breaker from Messiah's descent from Perez, Gen. 38:29, whose name means to make a breach). This breach-breaking Messiah has made a breach for His Flock Israel into the Heavens itself.<sup>6</sup>
- b. Conceptually, in terms of *Immanuel*, and for the rest of Messiah's names, the Lord Yeshua was 'called' *Immanuel* or *God with us* when we see the Jewish crowd speaking of Him after he had just raised the widow of Nain's son from the dead (Luke 7:11-16; cf. Exodus 13:19). The crowd marveled and said, 'God has *visited* His people!' The terms, being 'with us' and 'visited' are similar in this instance and reveal that truly, *God (the Father) was with us* in Yeshua of Nazareth, and that He was called or it was said of Yeshua, *Immanuel*.<sup>7</sup>

---

<sup>6</sup> See [Kingdom Violence—Matthew 11:12](#).

<sup>7</sup> See the article, [Yeshua—God the Son](#) for biblically, why Messiah Yeshua is the only begotten Son of God, and also, [Yeshua—His Deity and Sonship](#) for Yeshua being the Creator Son; the so-called Angel of the LORD; the Sent One, and His titles of deity, etc.

Revised on Monday, September 21, 2020.