

Foreword: What's in a Name

When I asked the Lord what I was to call this book He said “The Obliteration of Jesus”. That title makes sense because if I had called it “the obliteration of Jesus’ name”, people would not have understood the far-reaching implications of that loss. This book is about the obliteration, the blotting out, of Jesus’ name from the Father’s Book.

We treat names as though they were advertiser’s logos, distinguishing one brand of the same old product from another. “Thou shalt not take My name in vain” is an almost meaningless statement to modern people. It really means, ‘do not treat My name as though it is unimportant and ineffective’.

We curse everything that inconveniences or frustrates us. When we curse, we ‘name’ something as evil. We defile it. Because of that, we have lost access to the power of God’s name.

In ancient times (more than 80 years ago) names were considered very important. It conveyed all that you are. Taking someone’s name in marriage was a way of exchanging ‘being’ not the prelude to exchanging duplicate wedding gifts. In fact, it was believed that, if you knew the name of a god, you could exercise the power of that god on your behalf just by invoking (speaking) that name. When Moses asked God to give him His name, he did so because, knowing that name, would give Moses authority to exercise YHWH’sⁱ power.

To lose your ‘name’ was not just embarrassing, it was devastating. It was not just humiliation and the loss of dignity. It signified the loss of identity, the loss of self. It is not easy to convey to this ‘nameless’ generation exactly what occurred when the name of Jesus was obliterated by God.

Jesusⁱⁱ suffered absolutely everything that was actually supposed to happen to us because of sin. He exchanged every good thing that He had for every bad thing that had come or was coming to usⁱⁱⁱ. Maybe you have heard that before but I doubt that you have ever imagined how absolute that loss, suffered by Jesus, was. I hope to help you comprehend that.

Introduction

Something is not right with the world. It is not just war or pollution or the cruelty of others, it is something personal. It is a sense of unease, a feeling of loss or obligation that life leaves us with. We could say: “I have red in my ledger. I need to wipe it out.” There are vows and promises we have not kept. There are good things that we have not done that were important for us to do. Something is unfinished.

In accounting, it is common practice to list an entry to the database/ledger representing a debt or negative amount in red. In our lives there are things we need to pay back or make right, the debts/negative transactions we have accumulated.

YHWH has red in His ledger. The sins of humanity, which separated us from Him have been wiped clean from the ledger by Jesus' sacrifice, but there is still red there.

God created a debt to us when He said "It is not My will that any should perish (*eternally*) but that all should come to repentance."^{iv} It is the will and purpose of a just and holy God that everyone of us should be presented with the opportunity to choose to repent and accept the offer of salvation through Jesus, or not. Until that opportunity has been presented/enacted for every soul created, to exercise their right to make this choice, God's work is incomplete. He *owes* us that opportunity because He promised it. It is a debt. There is still red in God's ledger.

In this book I intend to clarify the steps YHWH has taken to wipe-clean and obliterate the red in His ledger. I will examine what Jesus did and what happened to Him during his three days in Hell. I will examine the requirements of justice as it applies to our eternal relationship with God. I will look at what needs to take place in Hell now because of what Jesus has accomplished there. Finally, I will deal with the question of how our souls are prepared to be in the presence of God in eternity.

Jesus did not simply get beaten up, falsely charged and murdered on a cross, sleep for three days and then go to Heaven. The magnitude of what Jesus endured on our behalf is so mind-boggling that it defies comprehension. We need to make the effort it takes to comprehend it.

Moses offered to be removed from YHWH's book in exchange for the sparing of his people Israel.^v St Paul said that for the sake of his Jewish brothers and sisters he would be willing to be forever cursed – cut off from Christ – if that would save them.^{vi}

Jesus didn't just say He was willing. He did precisely that. He became accursed by God for us, to save us.^{vii} He not only suffered physical, mental and emotional tortures but He also suffered/allowed the integrity of his soul and spirit, his very shalom and completeness, to be entirely shattered – dis-integrated.

More than that, He allowed His Name, His very self to be blotted out of the Father's Book.^{viii} He was obliterated – blotted out of existence. It was so final and complete that when He rose from the dead, He had to be given a new name – a name above every name, that only He knows - because His old name was irrevocably lost.^{ix}

Once we gain a fuller picture of what occurred during Jesus' three days in Hell, we will comprehend more fully what must happen in Hell now, and how justice is to be finally fulfilled.

ⁱ In Exodus 3: 14 God reveals His name to Moses. It translates as 'I Am that I Am'. It is written YHWH which can be pronounced YaWeh or YeHoVah.

ⁱⁱ Jesus is the English translation of his name from the Greek. Yeshua, meaning 'Ya (YHWH) saves' is his Hebrew name.

ⁱⁱⁱ 2 Corinthians 8: 9

^{iv} 2 Peter 3: 9

^v Exodus 32:32

^{vi} Romans 3: 9 NLT

^{vii} Galatians 3: 13

^{viii} Exodus 32: 33

^{ix} Philippians 2:9, Ephesians 1: 21, Revelations 19: 12