

Hallowed be Thy Name

Doctrines of Restoration – Volume I

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Mathew Janzen

Unless otherwise noted, Scripture quotations are taken from the New King James Version of the Bible.

SEC, used as an acronym for Strong's Exhaustive Concordance to the Bible, by James H. Strong, 1997 – Baker Books – P.O. Box 6287 – Grand Rapids, MI 49516-6287

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3470 Hightower Trail

Conyers, Georgia 30012

Comments or Questions:

Telephone – 770.860.0705

Mail – 3470 Hightower Trail, Conyers, Georgia 30012

Email – emjanzen@ministersnewcovenant.org

www.ministersnewcovenant.org

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I would like to thank my heavenly Father, Yahweh, and His Son, Yeshua, for giving me the ability to write this booklet. Thanks also go to my beloved wife and four children that make my life all the more worth living. A special appreciation to my dear friend, Brother Arnold Bowen, for initially showing me that my Creator has a name, and that His name is important.

Introduction & Explanation

I am very thankful that you have decided to take time out to read and study this small book. “Why read a book like this?” people in society today would ask. The morality of the nation of America today has declined so drastically that even a large portion of the adult population does not even consider the sanctity of human life, much less the sanctity of our heavenly Father’s true, original name. If we choose to let the Bible be our guideline for morality, we have no choice but to accept what its pages declare, and let me assure you, the pages of Scripture have much to say in regards to the proper name of the Creator.

If you’re anything like me, you began by wanting to take a closer look at the Bible, a look which maybe a particular Church organization wanted to ignore or pass off as immaterial and irrelevant. You had a desire to be a Berean (Acts 17:11), a person who not only received the word of the Master with great eagerness, but also examined the Scriptures daily to see if the spiritual messages you were hearing were genuine. When coming to the Scriptures we can choose to remain “at ease in Zion” (Amos 6:1) or we can decide to do what most in the religious world calls, “stepping out on a limb”. The Bible calls this studying, learning, and yearning for what is true in lieu of what is false. My prayer is that the knowledge from the Scriptures given herein will produce fruit in the life of the believer. It is one thing to acknowledge that something is accurate, but it is another to decide to allow such knowledge to change one’s manner of life.

Before getting into the “meat” of this book, I need to very briefly address an issue that has been and is being undermined in the majority of churches across the world today. This issue is the realization that Yahweh’s commandments, statutes, and judgments have *not* been abolished, nailed to the tree of the Messiah, or done away under the New Covenant. Quite the contrary is the case, seeing that the Scripture blatantly defines the New Covenant for us in Hebrews 8:8-10, and Hebrews 10:16-18. In reading just these two passages one finds that at the *heart* of this covenant lies the fact that the law of Yahweh is now written on physical¹ Israel’s *heart* and mind. If there were not a code of Biblical law to adhere to in the time we are living, why would the Mighty One place such a code within a person’s heart or a mind?

While the issue of Yahweh’s law and the New Covenant² is not what will be addressed in this book, I must direct your attention to one specific law. This is a command that most who read their Bibles will agree is to be obeyed, but the majority will not understand one of its true applications. This law is found in many places in Scripture, the first of which is Exodus 20:7.

You shall not take the name of the Lord your God in vain, for the Lord will not hold *him* guiltless who takes His name in vain.³

This is the basic reading of most English versions of the Bible that exist today. However, this reading is *not* the third commandment. The third commandment is properly rendered,

¹ Anyone desiring to further study the identity of physical Israel today, should consult the book *God’s Covenant People: Yesterday, Today, and Forever*, by Evangelist Ted R. Weiland at www.missiontoisrael.org, or at Mission to Israel Ministries, P.O. Box 248, Scottsbluff, Nebraska 69363.

² Please contact us for the 9 part CD series entitled *Standing at the Crossroad*, and our 4 part CD series entitled *Yahweh’s Law and the New Covenant*.

³ All Scripture quotations are from the *New King James Version* of the Bible unless otherwise noted.

You shall not take the name of YHWH your Mighty One in vain, for YHWH will not hold him guiltless who takes His name in vain.

When this commandment was first given on external tablets of stone, the name YHWH, or Yahweh, was understood as the name of the Israel's Mighty One. Along with this commandment came several statutes. The statutes of any particular law showed the Israelites just how many ways it was possible to violate each injunction. For example, a person could curse Yahweh and thus violate the third commandment, or perhaps a person might have cursed a ruler among the people of Israel. This too would have been desecrating the codified law.

One such way to disregard this commandment includes understanding the personal name of the heavenly Father. This statute forbids us bringing Yahweh's name to naught. SEC defines the word vain as follows:

H7723 shav' shav *shavv, shav* -From the same as H7722 in the sense of *desolating, evil (as destructive)*, literally (*ruin*) or morally (especially *guile*); figuratively *idolatry* (as false, subjectively), *uselessness* (as deceptive, objectively; also adverbially in *vain*):—false (-ly), lie, lying, vain, vanity.

Bringing Yahweh's name to naught can be accomplished by not using the name Yahweh in our prayers, thanksgivings, worship services, and Scriptural readings. Therefore one must not merely be willing to verbally or mentally *accept* that Yahweh's name is authentic, that person must in turn be willing to correct the error that has been promulgated in the Christian Church for quite literally over fifteen hundred years.

As you read this booklet please keep this commandment in mind. As our society today is an extremely fast paced one, people tend to engrain knowledge within their mind in the easiest and quickest way possible. What then happens is that the comprehension of a "quick read" amounts to what is usually comprehended in the "cram study" of a high school student. This issue is much too important for us to pass off as just another crazy doctrine that someone in the fringe world of Christianity has concocted. What is important is for us as believers to lay aside our biases, prejudices, and even schedules, to examine our heavenly Father's true, authentic, hallowed name. As our beloved brother Stephen said (Acts 7:51), do not let your hearts and ears remain uncircumcised. Allow the Scripture to penetrate your heart, and accept it for what it clearly says.

Once again, you are to be commended for wanting to study about this very important subject. Not because myself or any other human being believes it to be important, but because Yahweh himself underlines the importance of His name in His holy Word. He ties His name into such things as deliverance, healing, providing, peace, righteousness, and yes, even salvation.

Learning the Father's Name

*Who hath established all the ends
of the earth? What is His name?
[Proverbs 30:4]*

Our Father who art in heaven, hallowed be Thy Name (Matthew 6:9). This was the beginning of the model prayer taught by Yeshua¹ of Nazareth to his disciples. They were told to pray hallowed be Thy name, in reference to the heavenly Father. The word hallowed has the meaning of something sacred, set-apart, special, unique, etc. It was the name of the Father that they were calling sacred, but what *was* this name they were praying about? Most people today are ignorant of the fact that the author of the Bible does indeed have a proper name. He has a name that transcends time itself, a name in fact He gave to Himself in eternity past. If we are to pray, even today, in accordance with this model prayer, then we should know what name we are praying to and declaring to be sacred and hallowed.

Not only did Yeshua Messiah teach the sacredness of the Father's name, but so did the Father Himself. It was vital information to Moses as he was commissioned to go into the land of Egypt and deliver the people of Jacob/Israel from their harsh slavery that had been dealt to them since the time of the king who knew not Joseph. Moses had seen a bush upon a mountain that burned but did not become consumed with the fire. It was on this mountain that the Mighty One of Abraham, Isaac, and Jacob spoke to Moses through His angel², and commissioned him to be the leader and savior, in this great and mighty saving plan. Upon hearing the heavenly words, Moses told the Almighty that when he went down into Egypt to declare unto the people of Israel that he had come to deliver them by the hand of this Mighty One, they would ask Moses what the name of this Mighty One was. Moses, seeing the importance of this, asked the voice what he should tell them. Exodus 3:15 has this to offer as a response.

Moreover (the) Mighty One said to Moses, Thus you shall say to the children of Israel: 'Yahweh (the) Mighty One of your fathers, (the) Mighty One of Abraham, (the) Mighty One of Isaac, and (the) Mighty One of Jacob, has sent me to you. This *is* My name forever, and this *is* My memorial to all generations.

The Almighty made it very clear to Moses that he desired to be known by the name Yahweh, the name which means the self-existent one that causes all things to be. This is His memorial name according to His very words. In the word *memorial* we find the root word memo, a more common term to those in the 21st century. We are often jotting things down in a memo pad, sticking a memo on the refrigerator, or we may have little "sticky" papers stuck on our work desk in every place possible. Each of these serves as a reminder to us during the course of the day, and often plays the part of a minor schedule, if you will, of what we need to accomplish. In Exodus 3 we find that Yahweh has left us a "memo" in His name, and this *memo* (memorial) is to be for all

¹ Yeshua is the original, personal, proper name of the Son of Almighty Yahweh, and is preferred by the author. We have an article available for study on the issue of the Messiah's name at www.ministersnewcovenant.org media gallery.

² Exodus 3:1-2

generations. I say with sadness that in the generation today of the 21st century, Yahweh is not His memorial. People have either discarded or misplaced this reminder. His name is in fact hardly ever memorialized because tradition has overtaken Holy Spirit inspiration, and most follow the traditionally excepted practice of not worrying about how we address our heavenly Father. It is amazing that out of all the subjects or topics that people spend time thinking about today, their heavenly Father's name is not one of them. My desire is to try and communicate to the reader the importance of knowing, as well as using, the set-apart name of the Mighty One of the Scriptures, thus bringing the honor and esteem to Him, that He alone, and His name alone, deserves. The heavenly Father has given us his memorial or his remembrance, it would do us good to remember Him in the way He chooses us to, rather than in the way which we think would be more beneficial to us or more practical to society and modern day Christianity. Please note further verification from Scripture concerning the memorial name.

- Thy name O Yahweh endureth for ever; and thy memorial, O Yahweh, throughout all generations. [Psalms 135:13]
- Even Yahweh [the] Mighty One of hosts; Yahweh is His memorial. [Hosea 12:5]
- But thou O Yahweh shall endure forever; and thy remembrance unto all generations. [Psalms 102:12]

Translation verses Transliteration

The Bible speaks of the names of many false mighty ones. A few examples are as follows: *Succoth-benoth*, *Nergal*, *Ashima*, *Nibhaz*, *Tartak*, *Adrammelech*, *Anammelech*, *Dagon*, and *Baal*. Interestingly enough, the English translators did what they were hired to do by the authority of their day, and that is to transliterate these names. The process of transliteration is done by carrying down the letters of a proper noun from one language into the corresponding letters of another language. We will say more on this in a moment.

In 2 Kings 17, the place where the aforementioned names can be found, the king of Assyria had not brought anyone to Samaria that could teach others how to fear Yahweh. When he finally acquired a priest to go and do so, the men in the area still continued to fear their *false* mighty ones. The primary meaning will not be discussed entirely here, but quoting the passage will be sufficient to effectively show the difference between correct transliteration and improper translation or transliteration.

However every nation continued to make gods of its own, and put *them* in the shrines on the high places which the Samaritans had made, *every* nation in the cities where they dwelt. The men of Babylon made Succoth Benoth, the men of Cuth made Nergal, the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak; and the Sepharvites burned their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the LORD, and from every class they appointed for themselves priests of the high places, who sacrificed for them in the shrines of the high places. [2 Kings 17:29-32]

Even in the time frame of this passage, Yahweh had become just *a* mighty one, on equal footing and not more than the other *so called* mighty ones. In our English translations the problem magnifies. Not only do we have Yahweh becoming just *another* mighty one amidst the false, pagan mighty ones of the heathen, but we have all the other mighty ones names being properly transliterated, and thus memorialized, while the name of the one, true Mighty One stands behind a mere title, LORD. This would not be the case if the translators had properly transliterated the name of the one, true Mighty One of Scripture. They instead chose to use a substitute word, LORD (not even a translation) in place of a proper transliteration. Each of the above false gods could be termed as “the lord” of certain individuals, peoples, or nations at that present time. For example, Dagon was the

“lord” of the Philistines, and so on. So to place the word “lord” as *the name* for the Mighty One of Israel is not only incorrect, but presents no distinction or uniqueness for the Mighty One of Israel.

The word *transliterate* is defined by one dictionary as, “...to represent or spell (words, letters, or characters of one language) in the letters or characters of another language or alphabet...”³ Recall that this was done with the names of the false gods in the 2 Kings passage, while the name of the true Mighty One was not transliterated, nor even translated.

Most people today have knowledge that words or common nouns are almost always translated⁴, while proper nouns (names of people, cities, etc.) are almost always transliterated. An example is that my name is Matthew. From language to language, people will call me Matthew or some slight variation of that name. The sound may change because of the limited alphabet of certain languages and because of accents, but my name will be similarly said in every language. People do not go around calling me by the translation of my name, which is *gift of Yab*. With common nouns or everyday words it is different. We English speaking people do not all say the Spanish word *porfavore*, every time we vocalize the word please. We rather use the English translation of the Spanish word. A translation of a word rarely sounds like it's counterpart in the language it is being translated from.

The practice of transliteration was accomplished many times in Scripture, as shown by the example of the names of the false mighty ones mentioned earlier. The names of *these* mighty ones have all been transliterated. I want you to strongly realize this point. It would stand to reason that if the false, pagan mighty ones mentioned in this Scripture have personal proper names, then the true, one and only Mighty One of Scripture would also have a personal, proper name. This name would properly distinguish Him from the false mighty ones. It is quite odd when we find that this is not the case at all in this Scripture, or the majority of Scripture. While the names of the other mighty ones are transliterated, the name of the true Mighty One remains obscure, not even behind a translation, but rather behind uninspired substitute titles and names.

The English titles for the Heavenly Father

The English words Mighty One⁵ (God) and Master (Lord) are what we would call titles of Yahweh, but not His personal name. These words are similar to doctor, lawyer, teacher, pastor, etc. They describe positions of someone, but do not make obvious the particular person we are referring to. A good example would be Deuteronomy 10:17, “For Yahweh your Mighty One is *the* Mighty One of mighty ones, and Master of masters...”⁶ In this passage the Hebrew words *elohim* and *adonaim* are used to refer to other mighty ones. *elohim* (#430 SEC) being translated as mighty ones (gods), and *adonaim* (plural of *adon* or *adonai* #113, #136 SEC) being translated as masters (lords). Thus the Scriptures use the terms *elohim* (gods) and *adonaim* (lords) for other mighty ones⁷. We can assuredly conclude that neither *elohim* or *adonaim* are the personal, proper name for the only true Mighty One of Scripture, seeing they can refer to any particular “god”, pagan or not. The same stands true for other titles such as *eloah* (#433 SEC) and *el* (#410 SEC). *Eloah* is used in 2 Chronicles 32:15 thusly:

Now therefore, do not let Hezekiah deceive you or persuade you like this, and do not believe him; for no mighty one (*eloah*) of any nation or kingdom was able to deliver his people from my hand or the hand of my fathers. How much less will your Mighty One deliver you from my hand?

³ *Webster's Third New International Dictionary*, Springfield, Massachusetts, 1981.

⁴ Two examples of this can be found in John 1:41-42.

⁵ I have chosen to use the title Mighty One when in reference to Yahweh, instead of the title God. Anyone wishing for detailed information should read the booklet, *Do We Honor Yahweh by Referring to Him as our God?* By Larry and June Acheson. You may contact them at 1416 Fairfield Drive, Plano, TX 75074-6010.

⁶ I have translated the Hebrew word *elohim* as both Mighty One and mighty ones in this passage. Both translations are accurate. The difference in the English translation is based upon how the word is particularly used in a scripture verse.

⁷ While *elohim* and *adonaim* (and variations of the two) are used in the Bible as titles for other mighty ones, the name of Yahweh is never, not in a single instance, used of any false god in Scripture. It is exclusively His name.

We can see here that the word *eloah* (SEC #433), is used of other deities. You may also look up the term *el* in Deuteronomy 32:12 and Psalms 81:9 and you will see that it too, does not pass the test. Thus *el, eloah, elohim, adon, adonai, and adonaim* are not the personal, proper name of the true Mighty One of the Bible, seeing they are not exclusively used in reference to Him. He must have an exclusive name to distinguish him from the other mighty ones mentioned in Scripture, so that we may give Him the honor He deserves. While this is true, this is *not* the case in most English versions of Scripture.

Confusion

Confusion is caused if we limit our use to the King James Version⁸ of Scripture. Take for instance Isaiah 42:8 which says, “I *am* the LORD, that *is* My name; And My glory I will not give to another, nor My praise to graven images.” Reading this passage from Isaiah, we begin to think that His name is the LORD, but that cannot be because the title *lord*, no matter how it looks (LORD, Lord, lord), is shared by the other mighty ones. Notice then Psalms 83:18: “...that men may know that thou whose name alone is JEHOVAH art the most high over all the earth...” Here we have a direct contradiction to Isaiah 42:8. This passage says his name (singular) is JEHOVAH, but Isaiah said his name (singular) is the LORD. I could give other numerous contradictions, but instead let me show you a great harmony with the above two scriptures when we consult the Hebrew text of both passages.

Yahweh is His Name

Both of these passages in the Hebrew⁹ use the four letters YHWH (Yahweh) when they read in English, the LORD or JEHOVAH¹⁰. Thus we can enjoy the harmony of both verses agreeing on the one name of the Father, Yahweh. What the English versions in regards to Yahweh's name have done is broken the third commandment. Why they chose to properly transliterate the names of the other deities and not the name of the true Mighty One, finds its roots not from Scriptural precedent, but from the traditions and teachings of uninspired men.

The English Versions of the Bible

The only versions that do not contain Yahweh's name are the English versions of the Bible. All of the Old Testament Hebrew texts do contain the name, as well as the earliest copies of the Septuagint.¹¹ The modern versions give us the reason, point blank, for not using Yahweh's name in their specific version or translation.

NEW AMERICAN STANDARD BIBLE: Preface, Page IX

There is yet another name which is particularly assigned to God as his special or proper name, that is, the four letters YHWH. This name has not been pronounced by the Jews because of the great sacredness of the Divine Name. Therefore it was consistently pronounced and translated LORD. ...It is known that for many years YHWH has been translated as Yahweh. No complete certainty attaches to this pronunciation. However, it is felt by many who are in touch with the laity of our churches that this name conveys no religious or spiritual

⁸ In specifically mentioning the King James Version, I am not placing it on a lower status than the other versions. I believe all versions which do not use the name Yahweh are in direct violation of the third commandment.

⁹ The portion of the Bible commonly called the Old Testament was originally written in the Hebrew language.

¹⁰ The word God when written as “GOD” is also an uninspired substitute for the name Yahweh.

¹¹ The Greek Septuagint is the Old Testament translated into the Greek language. This translation began to take place around the year 250 B.C.

overtones. It is strange, uncommon, and without sufficient religious and devotional background. Hence it was decided to avoid the use of this name in translation proper.

THE REVISED STANDARD VERSION: Preface, Page V

While it is almost if not quite certain that the Name was originally pronounced Yahweh, this pronunciation was not indicated when the Masoretes added vowel signs to the consonantal Hebrew text. To the four consonants YHWH of the Name which had come to be regarded as too sacred to be pronounced, they attached vowel signs indicating that in its place should be read the Hebrew word Adonai meaning Lord (or Mighty One meaning God). Ancient Greek translators employed the word Kyrios (Lord) for the Name. The Vulgate likewise used the Latin word Dominus (Lord). The form Jehovah is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels ... belonging to an entirely different word. For two reasons the Committees that produced the RSV and the NRSV returned to the more familiar usage of the King James Version. (1) The word "Jehovah" does not accurately represent any form of the Name ever used in Hebrew. (2) The use of any proper name for the one and only God, as though there were other gods from whom the true God had to be distinguished, began to be discontinued in Judaism before the Christian era and is inappropriate for the universal faith of the Christian Church.

THE MOFFAT TRANSLATION: Introduction, Page XVI

Strictly speaking, this ought to be rendered Yahweh, which is familiar to the modern readers in the erroneous form Jehovah.

NEW AMERICAN BIBLE: Introduction to the OT, page XI

I am who I am: apparently this utterance is the source of the word Yahweh, the proper personal name of the God of Israel. Out of reverence for this name, the term Adonai, 'My Lord' was later used as a substitute. The word LORD in the present version represents the traditional usage. The word Jehovah arose from a false reading of this name...

THE COMPLETE BIBLE: Preface, page 15

As nearly as we can now tell, the Hebrews called their Deity by the name Yahweh... In course of time they came to regard this name too sacred for utterance. They therefore substituted for it the Hebrew word LORD. When vowels were added to the text, the consonants of Yahweh were given to the vowels of LORD. Somewhere in the 14th century A.D., Christian scholars... took the vowels and consonants exactly as they were written and produced the artificial name Jehovah which has persisted...

NEW INTERNATIONAL VERSION: Preface, page IX

In regard to the divine name YHWH... the translators adopted the device used in most English versions of rendering that name as LORD in capitol letters...

All of the above translations admit that they have substituted an uninspired name or title in place of the name Yahweh, while some advance to say that the name Jehovah has no authenticity, a point we will later briefly consider.¹² How can we as mere creations of Yahweh, take out of his word what He has inspired to put in it?

Interestingly enough, there are some versions of Scripture that have retained Yahweh's name in the Old Testament. A couple of these are the *Jerusalem Bible* and the *Emphasized Bible* by J.B. Rotherham. Mr. Rotherham makes a wise statement on page twenty-six of his version in the introduction section. This statement is agreeable to what we have thus far covered.

¹² See Chapter Four under the section entitled *The Lost Pronunciation*, pg. 65.

Men's names are throughout the Scriptures fraught with significance, enshrining historical incidents, biographical reminiscences, and so forth; and why should the Name of the Ever-Blessed be an exception to this rule?¹³

Of course the name of the Ever-Blessed should *not* be an exception to the rule. We should accept and use the name of Yahweh, and concur with other agreeable evidence in one particular Bible encyclopedia that writes:

The title "God" [or Lord, Father, any other title] is neither personal nor distinctive (one can even make a god of his belly; Philippians 3:19). In the Hebrew Scriptures the same word ('Elo-him') is applied to Jehovah, the true God, and also to false gods, such as the Philistine god Dagon (Judges 16:23, 24; I Samuel 5:7) and the Assyrian god Nisroch. (2 Kings 19:37) For a Hebrew to tell a Philistine or an Assyrian that he worshiped "God"...would obviously not have sufficed to identify the Person to whom his worship went.¹⁴

Dear reader, why not place the name Yahweh back into the Scriptures? Why not read the Scriptures how Yahweh intended them to be read? Why not break the tradition? Are you willing to love the Creator more than your own feelings and desires, or rather continue to refer to him with titles and generic names that can be and are applied to any and all so-called mighty ones? Please, think about this.

Oh, give thanks unto Yahweh! Call upon His name; Make known His deeds among the peoples!
[Psalms 105:1]

Does Name *Only* Mean Authority?

The easiest possible way to understand the importance of a name is to first understand the importance of identification. Identity is very important and even vital in many cases. If you had to undergo a major surgery, and before it began were given a strong anesthetic, I'm sure you would hope that the proper anesthetic was given to you instead of some other treatment which *didn't* do the job. It could be very painful if a mistake was made, and all because of mistaken identity in the field of medicine.

We can be assured that if we use the name of one of our children while they are in the midst of a large crowd of people, that we will get immediate response from that child. It is true that a child can respond to certain tones of voice or more indirectly by referring to them as *son* or by a nickname that has been given to them throughout their life, but the surest way to receive their response is by using their given name, and more specifically their full name. People will always use the argument that they can receive responses by calling out son, daughter, or any other generic title their child is used to, but the fact is the response is *more likely* to come if a proper name is used. Oddly enough, people who use this argument would not even dream of not giving their child a name when he or she is born. This is because names are important. Names allow us to identify people and show authority and power while doing so. Let us look at a portion of the *Zondervans Pictorial Bible Dictionary* that capitalizes this point.

NAME (Heb. *shem*; Gr. *onoma*). In Bible times the notion of "name" had a significance it does not have today, when it is usually an unmeaning personal label. A name was given only by a person in a position of authority (Genesis 2:19; 2 Kings 23:34), and signified that the person named was appointed to a particular position, function, or relationship (Genesis 35:18; 2 Samuel 12:25)... In the Scriptures there is the closest possible relationship between a person and his

¹³ *The Emphasized Bible*, by Joseph Bryant Rotherham, in the Introduction entitled "The Incommunicable Name" Cincinnati, OH. The Standard Publishing Company, 1897, pg. 26.

¹⁴ *Aid to Bible Understanding*, Watchtower Bible and Tract Society of New York, Inc. 1969, 1971, pg. 885.

name, the two being practically equivalent, so that to remove the name is to extinguish the person (Numbers 27:4; Deuteronomy 7:24). To forget God's name is to depart from Him (Jeremiah 23:27)...¹⁵

There has been much debate over whether name means name, or whether name solely means authority. Many people when presented with the subject of the Heavenly Fathers name rebuttal with the argument which says, "Well, that just means His authority." as if to say that the hundreds, literally thousands of passages identifying the Mighty One as *Yahweh* are immaterial and irrelevant. Is this an acceptance of Scripture or a leaning to our own understanding?

While authority is definitely found in His name, it is cheating us from clear Scriptural evidence to do away with Yahweh's name on the basis of this authority argument. Yahweh's authority is only found in his name. For instance, if I attempt to accomplish something for someone whose name is Bob, and I venture to the place he has told me to go, then try to receive a package for Bob, but tell the people I have come in the name of Tom, I will not be able to receive the package. Authority was in the name, but only when the name was used. We need also to notice both the Hebrew and Greek words that are translated name throughout our Bible. SEC defines the Hebrew word for name as follows:

H8034 / *shem* / *shame* -A primitive word (perhaps rather from H7760 through the idea of definite and conspicuous *position*; compare H8064); an *appellation*, as a mark or memorial of individuality; by implication *honor, authority, character*:— + base, [in-] fame [-ous], name (-d), renown, report.

This Hebrew lexicon confirms what we established first, by stating that even the Hebrew word for name is used as a, "...*mark or memorial of individuality...*" This word *shem* is translated several times in Scripture by using the English word name. In the book of Genesis it is often used in the stating that someone *named* someone else a personal, proper name. This is the primary use of the Hebrew word *shem*. There are times when the translators of certain Bibles chose to translate the Hebrew word *shem* by using other English words such as renown or even report, for example:

And they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown. [Numbers 16:2]

Here we see that when these men's names were spoken, they were held in high respect among the other people. The name signified authority, but only when the name was used. This is the only rational way to understand the *authority verses name* issue. It is also interesting to note that of all the times the word *shem* is used in Hebrew Scripture, it is never, not one entire time, translated authority in the King James Version. Obviously the translators understood that the word *shem*, although containing the meaning of authority, could not be properly translated as such. The same stands true in the New Testament writings regarding the Greek word for name. Consider the following:

G3686 / *onoma* / *on'-om-ab* -From a presumed derivative of the base of G1097 (compare G3685); a "name" (literally or figuratively), (*authority, character*):—called, (+ sur-) name (d).

A careful study of the word *onoma* reveals that it is used in the same way as the Hebrew word *shem*, to designate proper names, as well as their importance. While the word *onoma* does have the meaning of authority

¹⁵ *Zondervans Pictorial Bible Dictionary*, General editor Merrill C. Tenney. I only have a photocopy of this page of the dictionary, if anyone is interested I will be more than glad to send it to you.

or character, it is also never translated authority in the entire New Testament of the King James Version. We will know look at a passage in the book of Acts will help us understand the relationship between authority and name.

And it came to pass, on the next day, that their rulers, elders, and scribes, as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, "By what power or by what name have you done this?" [Acts 4:5-7]

If you continue to read on you will find that Apostle Peter answered the question by using a proper name. Peter did not answer saying, "Oh, it is actually authority that matters and we have done it by the authority!" This would not even make any sense. Had Peter said this, the next words to come out of the high priests mouth would have been, "By whose authority Peter!" The question asked shows that power (authority) and name are synonymous, but without an actual proper name you do not have an origin of the authority.

This is not to say that a person, who simply uses the name Yahweh, has the authority of Yahweh behind them. We see in Scriptures that there were prophets who prophesied lies in the name Yahweh (Deuteronomy 18:20; Jeremiah 14:14-15; 23:25-26; 27:15; 29:9, 21, 23). Prophesying a lie, most assuredly does not contain Yahweh's authority, so we can conclude that for someone to merely vocalize the name Yahweh or any other name, does not necessarily mean that Yahweh's authority is behind them. This can also be true the other way around. We can do something in a person's name without having to vocalize the name of the person. We can do things in the name of Yahweh, on His behalf, promoting His cause¹⁶, without verbalizing His name after every move we make. However, none of the above does away with the actual name Yahweh. Yahweh's name still stands in the text of Scripture numerous times, and no argument of authority *only* stands the test of Biblical scrutiny.

The word "name" throughout Scripture is clearly used in referring to the names of various individuals, as well as to the name of the heavenly Father. To say that it is not is a defiance of clear evidence. Knowing the importance of names in general, causes us to arrive at the knowledge of knowing the importance of the Creators name. We merely need to give Scripture references to prove this point. The Bible is repetitive when dealing with the importance of our heavenly Father's name.

- Yahweh is a man of war: Yahweh is His name. [Exodus 15:3]
- ...I will make all my goodness pass before thee, and I will proclaim the name Yahweh before thee; and will be gracious to whom I will be gracious... [Exodus 33:19]
- For thou shalt worship no other mighty one: for Yahweh, whose name is Jealous, is a jealous Mighty one. [Exodus 34:14]
- And he that blasphemeth the name Yahweh he shall surely be put to death... [Leviticus 24:16]
- ...that thou mayest fear this glorious and fearful name Yahweh thy Mighty One... [Deuteronomy 28:58]
- And they said unto him From a very far country thy servants are come because of the name Yahweh thy Mighty One: for we have heard the fame of Him and all that He did in Egypt. [Joshua 9:9]¹⁷

¹⁶ One definition of "name" given by Henry Joseph Thayer, in his Greek-English lexicon is as follows: "To do a thing by one's command and authority, acting on his behalf, promoting his cause." (1977, pg. 447, by Baker Books)

¹⁷ Notice in this passage that people had heard of the fame of Yahweh, that is, they knew who to identify with this fame because of the name Yahweh. Just imagine if someone attempted to tell them about Yahweh, but only said, "Have you not heard of His fame?" The people would respond "Whose fame?" Would they then respond, "You know the fame, the fame, the fame, the fame, etc?" Of course not; Yahweh actually raised Pharaoh of Egypt up to magnify His name (Exodus 9:16).

- For Yahweh will not forget His people for His great name's sake... [1 Samuel 12:22]
- And let thy name be magnified for ever, saying, Yahweh of hosts is the Mighty One of Israel. [2 Samuel 7:26]
- ...Stand up and bless Yahweh your Mighty One for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. [Nehemiah 9:5]
- Yahweh our Master, how excellent is thy name in all the earth! [Psalms 8:1]
- Some trust in chariots, and some in horses: but we will remember the name of Yahweh our Mighty One. [Psalms 20:7]
- Teach me thy way O Yahweh; I will walk in thy truth: unite my heart to fear thy name. [Psalms 86:11]
- Blessed be the name of Yahweh from this time forth and for ever more. [Psalms 113:2]
- Not unto us, O Yahweh, not unto us, but unto thy name give glory... [Psalms 115:1]
- I will take the cup of salvation, and call upon the name Yahweh. [Psalms 115:13]

These few Scriptures are very clear in showing that the name of the heavenly Father is important, even for salvation. Yahweh has placed a great emphasis on His name in His Word, and we or no other man on any part of this earth have the right to take away from that emphasis. I prefer not to follow the lead of the English translators of our Bibles, and rather follow the lead of Yahweh Himself. Yahweh's name is very important, especially when we find it tied into our Salvation.

And it shall come to pass that whosoever shall call upon the name Yahweh shall be delivered (saved)... [Joel 2:32]

Peter, Paul, and Ananias in part, quoted this very Scripture in the New Testament writings in reference to salvation.

- And it shall come to pass that whosoever shall call upon the name Yahweh shall be saved. [Acts 2:21]
- For whosoever shall call upon the name Yahweh shall be saved. [Romans 10:13]
- And now why tarriest thou? Arise, and be baptized (immersed), and wash away thy sins, calling on the name Yahweh. [Acts 22:16]

Do you think that these men followed the lead of Yahweh?

The Origin of Forgetting Yahweh

*...the prophets who prophesy lies...
cause my people to forget my name...
[Jeremiah 23:26-27]*

We should now ask ourselves the question, when did the name Yahweh cease from everyday use? We know for certain that many times Israel of old strayed away from the commandments of Yahweh. Scripture informs us that the Israelites of antiquity forgot Yahweh's name because of the false mighty one Baal, and false dreams and visions.¹ Time and time again Yahweh's holy prophets had to reprimand Israel because of their apostasy. Even up to the time of the prophet Malachi, Yahweh rebukes His own priests for their dishonor of His name.

A son honors his father, and a servant his master. If then I am the Father, where is My honor? And if I am a Master, where is My reverence? Says Yahweh of hosts to you priests who despise My name. Yet you say, 'In what way have we despised Your name? ... For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; In every place incense shall be offered to My name, and a pure offering; For My name shall be great among the nations,' Says Yahweh of hosts... And now, O priests, this commandment is for you. If you will not hear, and if you will not take it to heart, To give glory to My name," Says Yahweh of hosts, "I will send a curse upon you, and I will curse your blessings. Yes, I have cursed them already, because you do not take it to heart... [Malachi 1:6, 11; 2:1-2]

The King James Study Bible, by Thomas Nelson Publishers tells us that "*The prophecy [of Malachi] was probably written sometime between 433 and 425 B.C.*"² This places approximately 400 years between this prophecy and the first advent of the Messiah. We know beyond any shadow of doubt that the name Yahweh was used and upheld at the time Malachi was inspired to give his prophecy to Israel. Therefore what happened during this period of 400 years to digress from what was such a solid affirmation by all previous prophetic utterances in Scripture? The beginnings of the practice of refraining from using the sacred name can be traced to a time period between 175 – 164 B.C. It was in this time period that a very unrighteous king by the name of Antiochus of Epiphanes made drastic attempts to Hellenize, or bring pagan influence, upon the regions of Judaea and Galilee. At this time, certain Judahite (Jewish) peoples which favored a Hellenistic (Greco-Roman) way of life placed one man, Jason, into the office of the high priest. This was done by promising king Antiochus a very large sum of money. In Jason's day much wickedness took place: "*A gymnasium was built in Jerusalem, Greek names became common place, and Hebrew orthodoxy was considered obscurant and obsolete.*"³

As time progressed, Antiochus had his heart set on wiping out all remains of true worship, and replacing Scriptural customs with total rebellion to the words and commandments of Almighty Yahweh.

¹ Judges 2:11; 3:7; Jeremiah 23:26-27.

² 1988 edition, by Liberty University, pg. 1375.

³ Ibid, pg. 1383.

Antiochus was determined to remove all traces of orthodox Jewish faith. Israel's God was identified with Jupiter, and a bearded image of the pagan deity ... was erected on the temple altar, where swine were offered in sacrifice. Jews were forbidden, under penalty of death, to practice circumcision, Sabbath observance, or the celebration of the Feasts of the Jewish calendar. Copies of the Scriptures were ordered destroyed. The laws were enforced with the utmost cruelty. An aged scribe name Eleazar was flogged to death because he would not eat swine's flesh.⁴

The Apocryphal book of I Maccabees records for us a few of the cruel happenings of that specific time.

At which time, according to the commandment, they put to death certaine women that had caused their children to be circumcised. And they hanged the infants about their neckes, and rifled their houses, and slewe them that had circumcised them. Howbeit, many in Israel were fully resolved and confirmed in themselves, not to eat any vncleane thing. Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy Couenant: So then they died. And there was very great wrath upon Israel.⁵

Interestingly enough, King Antiochus also prohibited the use of the sacred name amongst the people of Israel. This is forthrightly confirmed by the *Encyclopedia Judaica*, as well as *The Jewish Encyclopedia*.

Among the decrees of the Syrians during the persecutions of Antiochus Epiphanes was one forbidding the mention of the name of God.⁶

The Greek Inquisition in Judaea prohibited the utterance of God's name, but when the Hasmoneans became victorious they decreed that God's Name should be mentioned even in notes and documents. The sages, however, opposed this innovation, as they thought the name would be defiled as the notes were canceled and thrown away as useless.⁷

This decree of Antiochus is in direct contradiction to what the Holy Spirit inspired to be written throughout the pages of Scripture. Isaiah 26:13 speaks of those making "...mention of Thy [Yahweh's] name. [KJV]" The great prophet Samuel is numbered among those who have, "...called on His [Yahweh's] name [NASB]" in Psalms 99:6. Or what about Psalms 105:1 which states, "Oh give thanks to Yahweh, call upon His name..." [NASB]"

We absolutely never find a verse in Scripture urging us to *not* mention the name Yahweh. Therefore it would make excellent sense that this command/prohibition did in fact stem from a heathen, pagan king, and then in turn was adopted by certain Judahite people of that particular day and time. One author stated the following concerning this adoption.

The very fact that the Greek rulers of Syria forbade the Jews from using the sacred name in the days of Antiochus Epiphanes demonstrates that the Jews were, in fact, using it at that time. The prohibition against its use by the Jewish religious leaders themselves came about as a reaction to heathen misuse.⁸

⁴ Ibid, pg. 1383.

⁵ *King James Version Bible*, 1611 reprint edition, Thomas Nelson Publishers, 1 Maccabees 1:60-64.

⁶ *Encyclopedia Judaica*, the Macmillan Company, Volume 7, 1971, by Keter Publishing House, Ltd. Jerusalem, Israel, pg. 683-684.

⁷ *The Jewish Encyclopedia*, at www.jewishencyclopedia.com, taken from the heading "Names of God".

⁸ *The Sacred Name*, by Qadesh la Yahweh Press, www.yahweh.org, pg. 143.

The Jewish Encyclopedia seems to favor in part that the prohibition came about as a safeguard to protect the sacred name.

According to Dalmon (l.c. pp. 66 et. seq.) The Rabbis forbade the utterance of the Tetragrammaton, to guard against desecration of the Sacred Name... Jacob (l.c. pp. 172, 174)... believes that the Divine Name was not pronounced lest it should be desecrated by the heathen.⁹

Please also keep in mind that there were certain Judahite people in this day that favored a Hellenistic lifestyle, in lieu of a lifestyle which represented Yahweh's teachings and instructions as found in the Holy Scriptures. Along with this, it might also be of our best interest to realize the historical evidence that many Edomites (Esau's descendants) became a part of the Judahite peoples during the second century B.C. The same time the non-use of the sacred name began to occur.

It seems that this Edomite lineage of people would have been less cognizant of the importance of retaining Yahweh's name as part of a true worship. John D. Davis makes this observation of the location of the Edomites in the second century B.C.

The Edomites were driven from Petra westward by the Nabatheans in 312 B.C., and before the middle of the second century B.C. they were occupying, not only southern Judah, but also Hebron, and the country to its north as far as Bethzur (I Mac. 4:29; 5:65).¹⁰

The Judahite historian, Flavius Josephus, records that during the days of John Hyrcanus, upon his expedition to reverse the decrees of Antiochus of Epiphanes, permitted the Idumeans (Edomites) to stay in the country of Judaea...

If they would circumcise... and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and of the rest of the Jewish ways of living; at which time therefore this befell them, that they were hereafter no other than Jews.¹¹

This mass conversion should not be minimized in connection with the surge in the second century of the discontinuation of naming the sacred name. One author noted the weight of this evidence when he stated:

This concurrence [that many Edomites adopted the religion of the Judahites] should not be discounted or minimized in view of the fact that today's Jews are predominantly of Edomite descent, and especially in light of the English translators' admission that they removed Yahweh's name because of Jewish influence.¹²

What was "spearheaded" by Antiochus of Epiphanes was continued by Judahite Israelites, as well as Edomite "Judahites", and has continued down to us in this day and time. Seeing that this all began in the second century B.C. we could safely presume that the prohibition regarding not speaking the sacred name was in full

⁹ *The Jewish Encyclopedia*, www.jewishencyclopedia.com, taken from the heading "Tetragrammaton".

¹⁰ *A Dictionary of the Bible*, by John D. Davis, 1934, pg. 332.

¹¹ *The New Complete Works of Josephus*, translated by William Whiston, Kregel Publications 1999, Antiquities XIII, 9, I. *The Jewish Encyclopedia*, under the heading EDOX, IDUMEA, states the following as well, "In southern Palestine, they [Edomites] prospered for more than four centuries. Judas Maccabees conquered their territory for a time... They were again subdued by John Hyrcanus... by whom they were forced to observe Jewish rites and law... they were then incorporated with the Jewish nation..."

¹² *Thou shalt not take the name of Yahweh thy God in vain*, by Evangelist Ted R. Weiland, Mission to Israel Ministries, P.O. Box 248, Scottsbluff, Nebraska 69363, pg. 14.

force at the time of the Messiah. Indeed, we do have sufficient evidence to prove this point. For instance, the Judahite historian Philo of Alexandria (20 B.C. – 50 A.D.) acknowledges this prohibition in his record of history.

...and a golden leaf was wrought like a crown, having four names engraved on it which may only be mentioned or heard by holy men having their ears and their tongues purified by wisdom, and by no one else at all in any place whatever. And this holy prophet Moses calls the name, a name of four letters...¹³

Philo also records that if someone “...were even dare to utter his name unseasonably, he must endure the punishment of death...”¹⁴ and again, “Therefore these men must not be thought worthy of pardon who out of volubility of tongue have spoken unseasonably, and being to free of their words have repeated carelessly the most holy and divine name of God.”¹⁵

Josephus also gives us knowledge of how the sacred name was viewed in his day. In recounting the story of Moses’ request in Exodus 3:13 for the name of the Mighty One he writes:

Whereupon God declared to him his holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more.¹⁶

I might also add that Josephus would not even so much as declare verbatim the Ten Commandments, most likely because of the fact of the sacred name having eight occurrences within the commands.¹⁷

This tradition also seems to have occurred, in part, due to an extreme interpretation of a few passages in the Old Testament portion of Holy Scripture.

At least as early as the third century B.C. the name [Yahweh] seems to have been regarded by the Jews as a “nomen ineffabile,” on the basis of a somewhat extreme interpretation of Exodus 20:7 and Leviticus 24:11...¹⁸

The passages cited by this reference assuredly teach that we are not to degrade, curse, blaspheme, or bring to naught the name of Yahweh, but they definitely cannot and do not teach in any fashion that we should not use the name Yahweh and rather substitute it with an uninspired word. Psalms 79:6 states exactly the opposite of this claim from the Jewish Encyclopedia.

Pour out Thy wrath upon the nations which do not know Thee, and upon the kingdoms which do not call upon Thy name. [NASB]

Our Master and Savior himself did not support the traditions of the elders or the Pharisaical traditions when He stated in Matthew 15:3, “...why do you yourselves transgress the commandment of [the] Mighty One for the sake of your tradition?” He then summed up Isaiah 29:13 when He stated, “This people honors me with their lips, but their heart is far away from me. But in vain do they worship me, teaching as doctrines the precepts of men.” [Matthew 15:8-9 NASB]

Whether this practice stemmed from pious Judahites or impious Judahites and Edomites cannot be completely ascertained by my studies. For one, I do not see the sacredness in deleting the Mighty One’s name He gave Himself from our lips, and in no way do I desire to put a fence around the law by concocting traditions

¹³ *The Works of Philo*, translated by C.D. Yonge, Hendrickson Publishers, 2000, Moses 2:23.

¹⁴ *Ibid*, Moses 2:38.

¹⁵ *Ibid*.

¹⁶ *The New Complete Works of Josephus*, translated by William Whiston, Kregel Publications 1999, Antiquities II, 12, IV. Notice also in this quotation that it was a belief of Josephus that the sacred name was not known before the time of Moses, a belief we deal with in this booklet in chapter eight.

¹⁷ *Ibid*, Antiquities III, 5, IV.

¹⁸ *The Jewish Encyclopedia*, Volume IX, pg. 161.

and doctrines of finite men. As we come to a close in this chapter, let us note that the Jewish Encyclopedia expounds further upon the traditions existing between the second century B.C. and the first century A.D.

The true name of God was uttered only during worship in the Temple, in which the people were alone; and in the course of the services on the Day of Atonement the high priest pronounced the Sacred Name ten times (Tosef., Yoma, ii. 2; Yoma 39b). This was done as late as the last years of the Temple (Yer. Yoma 40a, 67). If such was the purpose, the means were ineffectual, since the pronunciation of the Tetragrammaton was known not only in Jewish, but also in non-Jewish circles centuries after the destruction of the Temple, as is clear from the interdictions against uttering it (Sanh. ., 1; Tosef., Sanh. Xii. 9; Sifre Zuta, in Yalk., Gen. 711; 'Ab. Zarah 18a; Midr. The. To Ps. Xci., end)¹⁹

The question we must now ask ourselves is this: seeing the suppression of Yahweh's name was an uninspired tradition brought about by an uninspired heathen king, and in turn continued by uninspired men, would the Messiah and His apostles continue such a fallacy? Should we continue such a fallacy? The stern rebukes which came from the Messiah towards the Jewish religious leaders of His day for their traditions should show us the answer. Our worship is in vain when we teach for doctrines the commandments of men. Yahweh says to proclaim, declare, say, and praise His name, while traditions of man tell us otherwise. The choice is yours as to whether you will uphold the decrees of Antiochus' and Jewish tradition, or whether you will denounce tradition, and sacrifice it on the altar of truth.

¹⁹ *The Jewish Encyclopedia*, www.jewishencyclopedia.com, taken from the heading "Tetragrammaton".

The Tetragrammaton In the Greek New Testament

*I will declare thy name
unto my brethren...
[Hebrews 2:12]*

I was once shown a book at a debate I attended entitled *The Tetragrammaton in the Christian Greek Scriptures*. As I was shown the book the gentlemen stated something to the effect of, “This author has done extensive research in disproving the Tetragrammaton in the Christian Scriptures.” I jotted down the title of the book, and the publisher, and told the man that I appreciated his efforts to point me to this book for further research. I was then forced to go into this particular author’s studies and make completely certain that I was not misrepresenting Scripture, and not fully studying a matter out, before hearing it. Upon reading the book, very early on, I noticed the true intent of the author. His intent was not one that desired to disregard the name Yahweh or degrade it in the least manner. Please observe what this author, at one point, wrote.

The perspective of this book is a current historical and textual understanding for the use of the Tetragrammaton in the Christian Greek Scriptures. As such, we are not emphasizing the place of the Tetragrammaton in the Hebrew Scriptures. However, *the reader must remember throughout this book that God’s name is used extensively in the Hebrew Scriptures, and that the textual evidence supporting its presence is beyond any doubt.* The *New World Translation* is to be commended for its use of the divine name in the Hebrew Scriptures.¹

As you can see, the author of this book *does* believe that the name Yahweh is used thousands of times in the section of the Bible known as the Old Testament. Not only does he recognize its usage here, he also believes the name Yahweh should be used by Christians or Messianic individuals in worship.

...do we feel that it is appropriate to use God’s personal name today? Most certainly! It is the author’s personal practice to do so... The name of God should be frequently and respectfully used in both corporate and private worship.²

The intent of the author of this book rather is to show the absence of the sacred name in the Greek New Testament, as even the title of his book suggests. For someone to make the claim that this author has disproved the authenticity of the sacred name Yahweh is nothing short of misrepresentation, something Christians should not be engaged in. So often I find those who, for the sake of saving face and not losing their pride, seek to involve themselves in misquotation and misrepresentation, as well as prejudice for what they personally want the

¹ *The Tetragrammaton and the Christian Greek Scriptures*, by Lynn Lundquist, Internet Publication, pg. 4.

² *Ibid*, pg. 9, 10.

Bible to say. We should instead always seek to have Yahweh's Word prevail when we come to a place in our relationship with Him that we have been incorrect on in the past. It is at this time when we should submit to His authority and overcome our problem of seeking to make our pet doctrine fit.

One point that does need to be addressed is the absence of the name Yahweh from any Greek New Testament manuscript that is in known existence today. This fact is often unknown to people who believe in the exclusive use of the name Yahweh. However, no matter how unknown this fact may be to these people, it still remains factual, and a fact to be recognized, reckoned with, and examined with an open heart. In this section, we will deal with this objection in dialogue fashion, by giving a mock discussion between proponents of both sides. In the end, you will have the option of which side you feel has presented the better argumentation. We pick up our conversation with two fictitious characters, Robert and Benjamin.

BENJAMIN: So you see, Robert, the Creator really does have a proper name, a name He gave Himself, so as to distinguish Himself from all of the other false mighty ones in Scripture.

ROBERT: I've got no problem with that. My issue is that this name, Yahweh, is not found in any known Greek New Testament manuscript available today. Do you not think that the Lord would have preserved His name in the New Testament if it is of so much importance?

BENJAMIN: Robert, I understand your concern, but I really do not think you're looking at all aspects of this objection. For instance, people of your belief often miss the fact that the short form of the sacred name *Yah*, like in Psalms 68:4, is found in the Greek New Testament manuscripts we have. In Revelation 19:1-6 we find four times where the Greek word Alleluia is spoken and Greek lexicons like SEC let us know that this word of praise has the meaning of "Praise ye Yah!" If those in Revelation could praise the heavenly Father by His name Yah (Psalms 68:4) why can't we today? Furthermore, this same short, poetic form is also seen to be in the names of other individuals in the New Testament. Such as, *Uriah*, *Abijah*, *Uzziah*, *Hezekiah*, *Josiah*, *Jechoniah*, all of which names are found in Matthew 1:6-11, and there are many more throughout the rest of the New Testament portion of Scripture.

ROBERT: Good point, Benjamin, but my concern is with the *full form* of the name. While the prophet Joel said that whoever calls on the name Yahweh will be delivered (Joel 2:32), the New Testament, *if you believe it* Benjamin, has Peter stating that whoever calls on the name of the Lord will be delivered. The Greek text uses the term *Kurios*, a word that means Lord, not Yahweh.

BENJAMIN: Yes, I do believe what Peter said, but the question is this: who was the first one to speak the initial prophetic utterance; Joel or Peter? Obviously Joel was the first one to utter the prophecy by direct inspiration of the Holy Spirit, and the Father said through Joel that whoever calls on the name Yahweh shall be delivered. At the time Peter wrote that, he obviously knew of Joel's prophecy. After all, Peter did not have a written New Testament, but only a written Old Testament. Peter mentioned the prophet Joel in Acts 2:16, therefore he certainly knew that Joel wrote the name Yahweh in his prophecy. Peter understood that holy men of old spoke as they were moved upon by the Holy Spirit (1 Peter 1:18-21), thus he viewed Joel's utterance of the name Yahweh as inspired and authentic.

ROBERT: But Peter said *Kurios*... *Kurios* Benjamin... you cannot get around that.

BENJAMIN: I'm not attempting to get around it. Are you attempting to say that Peter actually told those in Jerusalem in Acts 2 to call on the title / name *Kurios*? A name which could refer to any one of the false mighty ones of the Bible, like Dagon or Baal?

ROBERT: Well, I'm just saying I believe that the New Testament Scriptures are just as inspired by the Holy Spirit as the Old.

BENJAMIN: Robert... you think I don't? Of course I believe they are inspired, breathed out of the very mouth of the Almighty, but that doesn't do away with what was *written by inspiration* at the time Peter and others made their statements in the New Covenant era.

ROBERT: From what I'm hearing you just cannot believe them, because you deny that *Kurios* is what came out of Peter's mouth.

BENJAMIN: Please try to understand what I'm saying. Peter only had the Old Testament, the Old Testament said Yahweh, Peter knew that was inspired, why would he declare a title in place of the name that Joel was inspired to write, especially when that title can be and is applied to a host of false gods throughout the Bible? There are many *kurios*' Robert, as 1 Corinthians 8:6 and Deuteronomy 10:17 state, but there is only one who is named Yahweh. This, coupled with the facts of internal evidence presents a weighty case for retaining the Tetragrammaton in the New Testament.

ROBERT: Internal evidence?

BENJAMIN: Yes, internal evidence. We must remember that Yeshua said in John 17:26 that he declared His Father's name, the name that was written almost 7,000 times in the Old Testament Scriptures. Do you think the Messiah lied?

ROBERT: Of course I do not believe that Christ lied...

BENJAMIN: Then you believe he did declare His Father's name?

ROBERT: Well, the Greek New Testament does not have Christ using the name Yahweh, so therefore he declared his name as *Kurios* or *Theos* according to the Greek text.

BENJAMIN: You do not give any possibility for the terms *Kurios* and *Theos* being metonymies or circumlocutions for the sacred name at any point in the New Testament?

ROBERT: I'm not sure I understand you Benjamin, but I do know that Christ did use *Kurios* and *Theos*.

BENJAMIN: Once again, let's remember the life setting of John 17 and the Messiah's high priestly prayer. The Messiah was from the tribe of Judah, a Hebrew man, one which read from the Hebrew Scriptures termed the *Tanak*, or commonly called the Old Testament. Yeshua did not carry around a New Testament, his Bible was the *Tanak*. In the *Tanak*, Yeshua's Father proclaimed His name as Yahweh approximately 7,000 times. Do you actually think that Christ would have substituted this name Yahweh for something entirely different that could be shared by any other false, heathen mighty one? Just around 400 years before Christ's first advent, Yahweh himself rebuked the priests through the prophet Malachi that despised His name. Is he now okaying those that choose to *substitute* His name? Wouldn't this despise His name?

ROBERT: I still rest my case on the Greek New Testament.

BENJAMIN: C'mon Robert, you need to take an honest look at the points I'm showing you. All you can do is go back and say, "Well the New Testament says *Kurios*" and totally ignore the possibility that the name

Yahweh originally belonged in certain places which have *Kurios* in the New Testament, especially when the New Testament author quoted an inspired passage from the Old Testament that used the name Yahweh.

ROBERT: Haven't you studied out the issue of the Masoretic text verses the Septuagint? Most quotations by New Testament authors quoting the Old Testament are taken from the Septuagint text which does not contain the name Yahweh, but instead has *Kurios* or *Theos*. I might add that the Septuagint text predates the Masoretic text by 1,000 plus years, and therefore should be considered the superior text.

BENJAMIN: First of all, we need to understand that the Septuagint is a *translation* of an earlier Hebrew text of the Old Testament. Furthermore, you are incorrect on the absence of the Tetragrammaton in the Septuagint. The oldest copies of the Septuagint contain the name Yahweh written in the Hebrew characters, right in the midst of an otherwise Greek text. This was confirmed by Professor George Howard of the University of Georgia in his article entitled "*The Name of God in the New Testament*." I'm pretty sure I brought a copy of this article, as I knew we would get into this discussion today. Notice here on page 2 of the article what Mr. Howard writes:

In 1944, W.G. Waddell discovered the remains of an Egyptian papyrus scroll (Papyrus Fuad 266) dating to the first or second century B.C. which included part of the Septuagint. In no instance, however, was YHWH translated *kyrios*. Instead the Tetragrammaton itself - in square Aramaic letters - was written into the Greek text.

ROBERT: But, Benjamin...

BENJAMIN: Wait a second Robert; look at what else he writes on page 2 concerning his conclusions on the earliest copies of the Septuagint:

Thus we have three separate pre-Christian copies of the Greek Septuagint Bible and in not a single instance is the Tetragrammaton translated *kyrios* or for that matter translated at all... This presents a striking comparison with the Christian copies of the Septuagint and the quotations of it in the New Testament which translate the Tetragrammaton as *kyrios* or *theos*.

ROBERT: See, Benjamin, the Christian copies of the Septuagint translates YHWH as *Kurios*. I told you that from the beginning.

BENJAMIN: I think you're missing Mr. Howard's point, Robert. The oldest copies of the Septuagint we have contain the sacred name, while later copies of the Septuagint do not. Therefore, back 2,000 years ago when Yeshua walked the earth, He would have had access to these older Septuagint copies, and if he quoted from them he would have retained the sacred name in His quotation. Furthermore, there are times when the Messiah's statements in the gospels align more with the reading of the Masoretic text, and then other times where there is not identical alignment with either the Hebrew or Greek, but the meaning is still retained. Surely you are not trying to convince me that the Messiah transgressed the third commandment by not using the name Yahweh and saying something other than what the text of the Old Testament he was carrying said are you?

ROBERT: Well, I guess I am seeing your point a little more clearly, but I still say the Greek New Testament doesn't contain the name Yahweh.

BENJAMIN: Robert, please understand me. Technically, I agree with you, but when you place together all evidence we have on the issue, especially the weighty evidence we find in the pages of the Old Testament

Scriptures, emphasizing the name of the Father, there is no way to shun the possibility, and I would even say the probability, that this name was really declared by the Son, just as the Son said in John 17. He manifested the Father's name, not a title or generic name, if you will.

ROBERT: I just do not want to cast any doubt upon my faith in the Bible, Benjamin. It seems that your belief causes me to deny the pages of New Testament Scripture.

BENJAMIN: Hold on a second Robert, I still do not think you fully comprehend my position. I am not denying the New Testament documents. My point is that when a place in the Greek New Testament uses *Kurios*, like in Acts 2:21, and the Old Testament Scripture from which it is quoted uses Yahweh, either Yahweh originally belonged in that place because of the certain factors I've mentioned in this discussion of ours, or the word is used as a *metonymy* for the name Yahweh, with the understanding that Yahweh is the name of the Lord, the name of *Kurios*. Maybe a good example would be the parable of the rich man and Lazarus in Luke 16. Here the rich man said to tell his brothers not to come to the place he been taken. Abraham responded to this man that his brothers had Moses and the prophets to hear. Now, do you believe Moses and the prophets of the Old Testament were still alive speaking for the rich man's brothers to hear?

ROBERT: Don't be silly Benjamin; of course I know that Moses and the prophets had died before this time. What's your point?

BENJAMIN: My point is that even though the rich man's brothers could not literally hear Moses or the prophets speaking, the text said that is what the brothers had. In reality all they had was their writings. Thus the *literal text* said they could hear Moses and the prophets, but *in reality* they could only read or listen to someone else read Moses' writings. This is what is called metonymy Robert. When Peter said to call on the name of *Kurios*, if he actually said that, which is what you're contending for, it is to be understood that the name of *Kurios* is Yahweh as proclaimed quite undeniably throughout the Old Testament.

ROBERT: I've never looked at it that way.

BENJAMIN: All I'm asking is that you consider the possibility as of now. Also consider that if the prophecies of Joel and others would not have come to pass, they would be false prophets. Remember what Yahweh said in Deuteronomy 18:21-22... I've got my New Living Translation with me:

You may wonder, 'How will we know whether the prophecy is from the Yahweh or not?' If the prophet predicts something in Yahweh's name and it does not happen, Yahweh did not give the message. That prophet has spoken on his own and need not be feared.

See, Robert, Joel predicted that those who call on the name of Yahweh would be delivered. If that prophecy was "fulfilled" with people calling on a title, a title that you could apply to Baal or Dagon, the prophecy didn't come to pass, and Joel is a false prophet.

ROBERT: Well, was Peter a false prophet?

BENJAMIN: No, Robert, Peter was inspired, but Joel came first. Please do not forget the understanding and harmonization I've shown you up till now in regards to this. Also note that there are several other prophecies in the Old Testament that have had their fulfillment already under the New Covenant or are yet to be fulfilled at a later date. These are prophetic references involving the name Yahweh quite strongly in their context.

ROBERT: Oh yeah, could you point me to some.

BENJAMIN: Yes, I've got them written down. There's Jeremiah 16:19-21 that talks about the Gentiles knowing Yahweh's name in the future, then you've got Jeremiah 23:5-6 as well as Jeremiah 31:31-34 referring to the New Covenant. References in Ezekiel can be found in Ezekiel 36:23-27; 39:7, and 43:7, and then there's Micah 4:1-5 and 5:1-4. Zephaniah 3:9-13 speaks of Yahweh restoring a pure language to His people so all may call upon His name and trust in His name Yahweh. You also have Zechariah 13:7-9 and then in Zechariah 14:9 where it speaks of His name being Yahweh at a future time. I'm not willing to ignore all the explicit references to the name Yahweh that is involved in prophecies dealing with the times in which we live. These prophecies make it plain that Yahweh did not decide that His name was not to be used by His New Covenant Assembly. Yahweh still desires for us to proclaim His name even under the New Covenant in which we live.

ROBERT: Well, Benjamin, you've given me something to look at. I would like to leave you a book I've got by the author Lynn Lundquist dealing with this subject though. Please keep an open mind and read it to see what you think.

BENJAMIN: Oh, I'm familiar with the book, but I've only read about half of it off of the internet publication. I'd be more than glad to take the book. From what I've read so far, Mr. Lundquist upholds the name Yahweh, but just doesn't like the Jehovah's Witnesses reasons for placing it in the New Testament. Have you read Mr. Gregg Stafford's responses to Mr. Lundquist on the internet?

ROBERT: No, who is Gregg Stafford?

BENJAMIN: He is a Jehovah's Witness apologist. While I do not agree with him on a few certain things, he presents good arguments for the use of the Tetragrammaton in the New Testament. Mr. Lundquist's rebuttals are also available for anyone wanting to read both sides of argumentation, such as you. My point is that there are other people out there, more scholarly than myself, who argue for the use of the Tetragrammaton in the New Testament Scriptures.

ROBERT: At least I now understand why you feel the way you do.

BENJAMIN: And believe me, I understand your position too. Thanks for taking the time to discuss this with me.

Did the Messiah Declare The Sacred Name?

Do we really *have* any evidence that Yeshua, the Son of the Father, used the name Yahweh, and in turn taught His apostles to use it? At this point you should be reminded to not allow the findings in chapter two to be forgotten. The practice of substituting the sacred name was simply a circumvention of Yahweh's law. The Scriptures are very clear in showing that Yahweh's name is of paramount importance. One of the most famous passages in the gospel accounts, given by those who have dealt with this question is found in the book of Saint John 5:43.

I am come in my Father's name, and ye receive me not, if another shall come in his own name him ye will receive.

Those believing in the sacred name have used this passage as evidence that the Messiah's name must be the name of the Father, or either that His name must contain the short form of the Father's name, Yah (Psalms 68:4). Many in opposition to this belief have correctly pointed out that just because one comes *in the name* of the Father, does not mean that their name is also Yahweh. The passage of Scripture usually given to prove this point is found in David's battle with Goliath, the giant from Gath. Goliath came to David with sword, spear, and javelin, while David came in something quite different, the name Yahweh. The fact is that David's name was not Yahweh, but he did come *in the name Yahweh*. This does not nullify the fact that David *did* use the name Yahweh in his encounter with Goliath. When one person comes in the name of another individual or being the first person uses the name of the individual he is coming in to show the proper authority behind his mission. This is further seen in the case of 1 Samuel 25:5-6.

David sent ten young men; and David said to the young men, "Go up to Carmel, go to Nabal, and greet him in my name. And thus you shall say to him who lives *in prosperity*: 'Peace *be* to you, peace to your house, and peace to all that you have!'

David's command to the ten young men was to greet Nabal in his name. Did this mean they were to show up at Nabal's doorstep and say, "Hey Nabal, we've come in the authority!" Of course not. It rather means that the men would proclaim to Nabal that they had come in the name of *David*. This is exactly what happened if we read on.

So when David's young men came, they spoke to Nabal according to all these words in the name of David, and waited. [1 Samuel 25:9]

Just as David's men came proclaiming the name David, so did the Messiah come proclaiming the name of His Father Yahweh. To come in the name of a being, means not only that you are coming in their power or authority, but in the actual name from which the power originates. Many men have made an attempt to get around the clear Scriptures on this point whether it be in using a hypothesis, theory, or some other form of argumentation. I could take the time to elaborate and rebuttal each of their points at this present time, but instead, I ask you the reader to read these passages below for yourself, and determine if the Messiah proclaimed the name Yahweh.

- Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name Yahweh!' Hosanna in the highest!" [Matthew 21:9]
- "Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour. Father, glorify Your name." Then a voice came from heaven, *saying*, "I have both glorified *it* and will glorify *it* again." [John 12:27-28]
- And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. [John 17:5-6]
- Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We *are*. While I was with them in the world, I kept them in Your name. [John 17:11-12]
- righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and will declare *it*, that the love with which You loved Me may be in them, and I in them. [John 17:25-26]

Please do not simply brush off the clear implication of these passages. Also take note that when these statements were spoken, a New Testament Bible did not exist. The only Scriptures at the time were the Old Testament Scriptures. Thus the Messiah reached back into the Holy Scriptures to find the name He would declare to His disciples and to the world. Ask yourself, “What name do the Old Testament Scriptures give witness to?”

We should also look at the book of Psalms 22, and deal with a few prophecies concerning the Messiah. There are times in which the Psalmist, though sometimes sounding as if he is talking only about himself, is actually giving a prophecy that would be fulfilled in the lifetime of the Messiah. One example will now be given.

Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore, being a prophet, and knowing that (the) Mighty One had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Messiah to sit on his throne. [Acts 2:29-30]

This is Peter’s response to his own quotation of Psalms 16:8-11. Peter here tells us these things were pertaining to Yeshua. Although the immediate context of Psalms 16:8-11 refers to the Psalmist David, the inspiration of Yahweh shows that another fulfillment exists in reference to Yeshua. With this in mind let us return to Psalms 22 and notice the prophecies that are fulfilled in the Messiah.

Psalms 22:1 = Mark 15:34

Psalms 22:6-8 = Matthew 27:39-44, Luke 23:35

Psalms 22:15 = John 19:28

Psalms 22:16 = Matthew 27:35

Psalms 22:18 = Matthew 27:35

All of the above Psalms passages, in their immediate context refer to the Psalmist David, but they are also clear references to the Messiah. There are other New Testament passages to support this but the above references should be sufficient.

When we continue to read the remaining portion of the Psalm, there is another prophecy that we can see to be fulfilled in the Messiah.

I will declare Your name to My brethren; In the midst of the assembly I will praise You. [Psalms 22:22]

This is clearly seen to be fulfilled by Yeshua in the previously cited passage of John 17:26, but Hebrews 2:10-12 is the passage directly related to the Scripture in Psalms.

For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: “I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.”

The Scripture cannot be broken (John 10:35) so the prophecies must be fulfilled. This proves beyond any doubt that the Messiah indeed came proclaiming the name Yahweh, the name the prophets of the Old Testament Scriptures gave clear witness to.

Conclusion

It cannot be denied that the name Yahweh, in its full form, does not appear in any of the Greek New Testament manuscripts we have in existence. My reason for using the name Yahweh in the New Testament is because of the *internal evidence* found time and time again throughout the pages of Scripture. If the Messiah did not declare His Father's name as Yahweh, what did He declare it as... the LORD? Why declare such when every other false mighty one in Scripture can be referred to by the same appellation? Did the Messiah declare His Father's name as being GOD? A name which sounds identical to the name of a false mighty one worshipped by those who forsake Yahweh (Isaiah 65:11)?

If the name Yahweh was simply removed from the scene, so to speak, then the third commandment likewise must be abolished; seeing that it is intrinsically involved with the name Yahweh. According to this commandment we are told not to bring Yahweh's name to naught (vain), which does mean that we should not cause it to be forgotten. Realizing that the books of Matthew, Mark, Luke, and John took place (at least for the majority) under the Old Covenant, and that the third commandment would be applicable at this time, are we willing to conclude that no one at this time proclaimed the name Yahweh? Are we willing to say that the only begotten Son of the heavenly Father did not use the name Yahweh, and in His ministry transgressed the third commandment? These things should be considered by those not willing to accept the internal evidence found within the pages of Scripture.

Answering Objections

*The first to plead his case seems right,
until another comes and examines him.
[Proverbs 18:17, NASB]*

Even with the weighty evidence presented thus far, there are still those who will deny that what has been written has any truth in it whatsoever. I find it immeasurably difficult to believe that people could deny the Father's name as being Yahweh, but some do. There are people who believe that the Father's name never was Yahweh, but that Yahweh is a corruption of paganism in the Hebrew text. For starters, the people who believe this do not have one shred of manuscript evidence, or even a good, plausible theory claiming Yahweh as an interpolation. They just, for some reason, do not like the idea presented in the Bible that our Father's name is Yahweh. Some of them insist rather, that his name is I AM THAT I AM.

I Am

In Exodus 3:13 Moses asks the Mighty One what to tell the children of Israel when he approaches them to begin the process of deliverance out of Egyptian bondage.

Then Moses said to (the) Mighty One, "Indeed, *when* I come to the children of Israel and say to them, 'The Mighty One of your fathers has sent me to you,' and they say to me, 'What *is* His name?' what shall I say to them?" [Exodus 3:13]

Upon hearing this question the Mighty One speaks and says,

And (the) Mighty One said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" [Exodus 3:14]

The New King James Version capitalizes the phrase as I AM WHO I AM, and the second time I AM. There is simply no reason to use capitalization here. The phrase is a group of commonly used words that are not here utilized as a proper noun. Rather, Yahweh is emphasizing that He is what He chooses to be, and that He will undoubtedly be with Moses and the children of Israel. This is seen to some extent in a preceding verse, where the exact same phrase is used.

But Moses said to (the) Mighty One, "Who *am* I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?" So He said, "I will certainly be with you. And this *shall be* a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve (the) Mighty One on this mountain." [Exodus 3:11-12]

The words, I will be, are the exact same Hebrew phrase mentioned by Yahweh in verse 14, where they are translated into English as *I am*; one Hebrew phrase, two English translations. The Father was simply repeating to Moses what He had already promised, possibly out of anger, seeing Moses did not seem to believe Him, as shown by the many excuses he attempts to make. The words *I am* in Hebrew are defined by SEC as follows:

1961 hayah... to exist, i.e. be or become, come to pass...

This word is used in various scriptures. Some of which we will now quote from the King James Version of the Bible.

- And Yahweh (the) Mighty One said, Behold, the man is become as one of us, to know good and evil... [Genesis 3:22]
- I will not drive them out from before thee in one year; lest the land become desolate and the beast of the field multiply against thee. [Exodus 23:29]
- The desire accomplished is sweet to the soul: but it is an abomination to fools to depart from evil. [Proverbs 13:19]
- And if a man has committed a sin worthy of death, and he be to be put to death... [Deuteronomy 21:22]
- And it came to pass in process of time, that the king of Egypt died: [Exodus 2:21]
- If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: [Exodus 21:22]
- ...but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us. [I Samuel 6:9]

The above underlined words in these verses are English translations of the Hebrew *hayah*. These verses show us that it is a common word that is translated in a variety of different ways. Something so sacred as the name of the Heavenly Father would not have such a variety of different uses in the Bible. While this is not His name, I believe we can conclude that it is the translation, or meaning of His name. The name Yahweh means He exists, can cause things to become, and bring things to pass. In Exodus 3:14 Yahweh proclaims to Moses *what* He is, while in Exodus 3:15 He proclaims to Moses *who* He is.

Moreover (the) Mighty One said to Moses, “Thus you shall say to the children of Israel: ‘Yahweh (the) Mighty One of your fathers, the Mighty One of Abraham, the Mighty One of Isaac, and the Mighty One of Jacob, has sent me to you. This *is* My name forever, and this *is* My memorial to all generations.’ [Exodus 3:15]

Here, in verse 15, when proclaiming Himself as Yahweh, he refers to Yahweh as being His name. In verse 14 when telling Moses *what* He is, the word name does not appear. However, was Yahweh’s name first proclaimed to Moses? Why did Moses ask for a name if he already knew it?

Was Yahweh Known Before Moses?

Some of the ministers who contend for the Father’s name being *I am*, have also claimed that no one knew the name Yahweh prior to Moses. This is concluded from Exodus 3:13, and Exodus 6:3 (a verse we will discuss in a few moments). Why did Moses ask for a name if he already had one? Did the children of Israel know about Yahweh prior to Moses’ proclamation to them when he came to Egypt?

Now Moses sent messengers from Kadesh to the king of Edom. “Thus says your brother Israel: ‘You know all the hardship that has befallen us, how our fathers went down to Egypt, and we dwelt in Egypt a long time, and the Egyptians afflicted us and our fathers. When we cried out to Yahweh, He heard our voice and sent the Angel and brought us up out of Egypt; now here we

are in Kadesh, a city on the edge of your border. [Numbers 20:14-16]

This passage shows us that the children of Israel had cried to Yahweh *before* Moses ever came to Egypt. Yahweh was not some strange name to the people of Israel. Moses simply knew that the children of Israel would need conformation that Moses had really been visited by Yahweh. We can further know that Moses knew Yahweh's name before it was spoken to him, because in Exodus 3:6 Yahweh identifies himself as the Mighty One of Abraham, Isaac, and Jacob, all of which called upon the name Yahweh.

Shortly thereafter Yahweh tells Moses His name and gives him a short dissertation (Exodus 3:15-22), Moses' response is *not* that Israelites will not believe him because of this strange new name, but simply that they will have a difficult time believing that Yahweh really did appear to Moses (Exodus 4:1). All of this leads up to a discussion of a text that deals with this same issue of previous Mosaic knowledge of Yahweh.

“Was I not” or “I was not”?

Some people insist upon interpreting Exodus 6:3 as meaning that no one had knowledge of the name Yahweh before Moses, but does this interpretation harmonize with Scripture? In the *1988 King James Study Bible* (page 109), put out by Thomas Nelson publishers, there is a study note on this particular verse, which is of interest to us, in this endeavor for a correct understanding of the text.

...There are three basic views: (1) In the early patriarchal period the tribal name of God was El Shaddai, but Moses was now about to reveal for the first time the name Yahweh as the God of Israel (yet note Genesis 4:26; 12:1,4; 13:4). (2) The phrase should be expressed as a question: “And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Mighty One (El Shaddai); but by my name Yahweh, was I not known to them?” (3) There is a special revelation of the name Yahweh, not its first introduction...

It should be noted that while this argument is presented by some people who deny that the name Yahweh is authentic, the argument itself is an acceptance of the name Yahweh, but just a rejection of when it originated in scripture. To hang onto both sides is contradictory.

The question is this: can we prove that the name Yahweh was known before the time of Moses? If the answer is yes, then it annuls the first of the three major interpretations, and nullifies the whole “no knowledge of Yahweh before Moses” concept. It can be very easily proven that the name Yahweh was known and used well before the time of Moses. Genesis 2:4 is the first time the name appears in the Bible. This passage tells us that it indeed is *Yahweh* who created all things. Please notice others who used the name.

- ...Eve... conceived... and said; I have gotten a man from Yahweh. [Genesis 4:1 KJV]
- And he (Lamech) called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which Yahweh hath cursed. [Genesis 5:29 KJV]
- And Noah builded an altar to Yahweh... [Genesis 8:20 KJV]

It would stand to reason that if these people knew the name Yahweh, that Abraham, Isaac, and Jacob (the men spoken of in Exodus 6:3) would also know the name. Can this be proven?

- And Abraham called the name of that place Yahweh-yireh: as it is said to this day, In the mount of Yahweh it shall be seen. [Genesis 22:14 KJV]
- And he (Isaac) builded an altar there, and called upon the name Yahweh, and pitched his tent there: and there Isaac's servants digged a well. [Genesis 26:25 KJV]

- So that I (Jacob) come again to my father's house in peace; then shall I say Yahweh be my Mighty One. [Genesis 28:21 KJV]

I do not think it could be any clearer. They did know and use the name Yahweh, so we can rule out the number one interpretation. It seems the writers of the note on Exodus 6:3 of that particular Bible thought it was a faulty interpretation as well, seeing they cited verses in Genesis using Yahweh's name.

Which of the remaining two interpretations should we choose? I believe it is safe to say that the number two interpretation fits like a glove when reading this scripture in its proper context. Exodus 6:1-3 must be read in light of Exodus 5:20-23.

Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them. And they said to them, "Let Yahweh look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us." So Moses returned to Yahweh and said, "Master, why have You brought trouble on this people? Why *is* it You have sent me? For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all." [Exodus 5:20-23]

Moses complains to Yahweh because the Israelites are "on his back" about Pharaoh's orders concerning them having to accumulate their own straw. Yahweh then answers Moses' complaints and groaning in His next breath.

Then Yahweh said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land." And (the) Mighty One spoke to Moses and said to him: "I *am* Yahweh. I appeared to Abraham, to Isaac, and to Jacob, as El Shaddai, but *by* My name Yahweh was I not known to them. [?] I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. [Exodus 6:1-4]

Yahweh here reaffirms His promise to Moses by letting him know that He was known by the name Yahweh to the patriarchs, as we have already proven. He then mentions that He was not only known by name to them, but has *also* established His covenant with them, to give them the land of Canaan. He reassures Moses by using His name Yahweh, the name which He swore by to keep His covenant. Thus Exodus 6:3 in part should be rendered thusly,

...but by my name Yahweh, was I not known to them?

By using the name, Moses knew that Yahweh really meant business.

The Lost Pronunciation

This argument is also used by some that consider the name Yahweh as an interpolation in scripture. Once again they have contradicted their self. If Yahweh was not originally in the Bible then why use the argument that it cannot be pronounced?

This argument, to say the least, really misses the whole point. The point is that the Father does have a name, it is not God, Lord, or Jehovah, but is rather YHWH, or Yahweh. While we should strive to pronounce the name properly, the importance lies in realizing the true name, *not the absolute correct vocalization of it.*

To get really technical, how do we know anything we say is accurate in pronunciation? There are English speaking people who argue over the correct pronunciation of *English* words, much less Hebrew words. Are we

really speaking properly, or just continuing traditional pronunciations as they were handed down from our family tree? Do not get me wrong, I do believe it is important, and I do believe we strive to say the Father's name properly, but just because someone may have a deficiency in speech or lack a certain sound in their inherent language does not mean they cannot be saved. Some people, upon hearing me talk like this have said, "Well, why not just use Jehovah then?" The answer to that question is that I know Jehovah is incorrect, and so do several other scholars much more knowledgeable than myself. To call upon Jehovah as the Father's name would be cheating my self of clear facts. Without going into to much detail, which has been done by other works in a scholarly fashion, I will simply quote some authorities on the issue.

The controversy as to the correct pronunciation of the Tetragrammaton, whether as Yahwe... Yahawe... Yahwa... Yahawa, a controversy in which, as in Ex. 3:14, the derivation of YHWH from an imperfect form of hayah was always assumed, has been gradually brought to an end... The abbreviated form, Yahu,... can be explained only by the form, Yahw,... and the seghol (e) of the second syllable is attested, to mention nothing else, by the fact that in Samaritan poetry, YHWH rhymes with words ending in that way.¹

...the original pronunciation must have been Yahweh or Yahaweh...²

It should be noted that there are many strong linguistic and epigraphic arguments in favor of Yahweh as the correct form. There are Greek transcriptions from religious papyri in Egypt; there are personal names in Biblical Hebrew ending in yahu, which is the typical "short form" (jussive, i.e. commands, and past tense) for verb forms of the particular type in which the last two consonants were originally waw (w) and yod (y). The long form of those same verbs ends in -eh... So Yahweh is not just some sort of "scholarly invention."³

The pronunciation, Yahweh, is indicated by the transliteration of the name into Greek in early Christian literature... by Clement of Alexandria, and by Theodoret...⁴

The true pronunciation was never lost. Several early Greek writers of the Christian Church testify that the name was pronounced Yahweh.⁵

There are others I could quote but this will be sufficient. I will however share with you a brief observation of mine concerning this issue.

A practice arose, in the B.C. era, of abstaining from pronouncing the four Hebrew letters, YHWH. From this practice stemmed another one which involved placing vowel points under the letters YHWH which would lead many Israelite readers of the Scriptures to not accidentally blurt out the correct pronunciation. The vowel points which were most commonly placed on the four letters, were from a Hebrew word *adonai*, and secondly from a Hebrew word *elohim*; *adonai* being equivalent to our English word master, and *elohim* being equivalent to our English word god. When many Israelite readers came across the vowels of *adonai*, they would read YHWH as *adonai*, and the same would go for *elohim*. The letters and the vowels together looked like this:

Adonai = Yehowah

¹ *Encyclopedia Biblica*, Volume VIII pg. 3321.

² *The Jewish Encyclopedia*, Volume IX, pg. 161, Funk & Wagnalls Company.

³ How the Tetragrammaton was Pronounced, *Biblical Archeology Review*, July – August 1985, pg. 78, by Anson F. Rainey.

⁴ *The New Bible Dictionary*, 1973, pg. 478.

⁵ *Encyclopedia Judaica*, the Macmillan Company, Volume VII, 1971, by Keter Publishing House, Ltd. Jerusalem, Israe, pg. 680.

Elohim = Yehowih

If the Jews of that day would have taken any of the correct vowel points, and placed them upon the Tetragrammaton, it would have defeated their purpose in attempting to blot out the correct pronunciation. The second syllable pronunciation is what I am primarily dealing with, for in the first syllable a *pattach* (“ah” sound) was not brought over from *adonai*, and a *segol* (“eh” sound) was not brought over from *elohim*. Why, I have no clue. In both, however, there is a *sheva*, which tells us that at least the first syllable could not be sounded as YUH (as in yuck). In the second syllable the pronunciation would be WAH for the vowel pointing from *adonai*, and WIH from the vowel pointing of *elohim*. Thus, if my theory is accurate, WAH or WIH (we) cannot be the correct sound for the second syllable. With all of the evidence we have concerning the correct second syllable pronunciation, we would be led to conclude that WEH (“eh”) or WAY was the proper ending.

I might add, to close this section, that there have been other scholarly works proposing such pronunciations as *Yehowah* or *Yahumab* as the correct vocalization of the sacred name. I do not part fellowship with anyone who chooses to lean towards these particular pronunciations. I feel that the emphasis should lie in the fact that the author of the Bible does have a proper, personal name, and it should be used both frequently and reverently.

Is His Word Above His Name?

This argument is sometimes used by people who for some reason, once again, do not see the importance in the name Yahweh. The argument is found in an interpretation of Psalms 138:2.

I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name. [KJV]

It is claimed that Yahweh’s word is above His name, and I say that if it is, what is really the point? It would not teach that Yahweh’s name is not important or magnified, just that His word is more important. But this is not what the passage is saying at all. In fact the King James rendering here is a little choppy and hard to understand in the last sentence. It is not a use of proper grammar to translate this way. Notice a few other versions.

- ...for you have exalted above all things your name and your word. [NIV]
- ...For Thou has magnified thy word according to all thy name... [NASB]
- ...For thou hast magnified thy holy name above all. [Douay Rheims]
- ...for thou hast exalted above everything thy name and thy word... [RSV]
- ...for thou hast magnified thy holy name above every thing... [Septuagint translation]

I think the proper punctuation for the KJV would be as follows:

...for thou hast magnified thy word; above all, thy name.

However you see it, this by no means nullifies the importance of Yahweh’s name.

He Has Many Names

This argument is nothing more than complete conjecture. There is not a single passage in Scripture stating that he has many names. We do find evidence that Yahweh has many descriptive titles or generic names that we

can refer to him by, but never is it said in Scripture that he has more than one name. Scripture is clear when it makes statements as *“I am Yahweh, that is my name... (Isaiah 42:8)”* or *“Yahweh of hosts is his name... (Jeremiah 31:35).”* When making arguments to prove our position we should always have a verse stating our argument. No such verse can be found stating that the Creator has more than one proper, personal name.

It Doesn't Matter What You Call Him

Much like the previous objection, this objection is also not found in Scripture. Can you point me to book, chapter, and verse which say it doesn't matter what you call Him? No, you cannot. As a matter of fact we should see by now that with all the Scriptures we have been through in this short book that it does indeed matter what you call him; it profoundly matters.

As a child growing up I was taught by my earthly father to make it a practice to refer to people by their proper name, whether in a grocery store, gas station, or department store. Referring to someone by their proper name shows that you have respect for them and that they are not just some bump on your road of life; it causes relationships to be built. How much more do you think the Creator of heaven and earth desires for us to praise, call upon, revere, extol, and speak the name He gave Himself?