

The Scholars and Rabbis Speak  
Concerning the Importance of

THE  
CREATOR'S  
NAME!



Y.E.A.



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*"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price,"* Isa. 55:1.

*"...freely ye have received, freely give,"* Mat. 10:8.

# THE SCHOLARS AND RABBIS SPEAK OUT CONCERNING THE IMPORTANCE OF YAHWEH'S NAME!

*The assemblies continually speak out on the importance of knowing and calling upon the name of the Heavenly Father and His beloved Son Yahshua. Much of the world stubbornly resists and gives all kinds of reasons and arguments to the contrary. Many of them pride themselves to be called ministers, pastors, evangelists, Biblical experts and such like. Many of them have gone through seminaries and schools earning degrees and doctorates in religion. But what do the scholars and rabbis say about how important the name of the Creator really is? With just a little research, we will find amazing results!*

*By Jerry Healan*

The assemblies and groups who stress the importance of the name of the Heavenly Father Yahweh and His Son Yahshua are usually looked upon with suspicion and disdain by the rest of the world. We are considered to be second class citizens, at the most, and also to be rather strange and peculiar in our customs and beliefs. We are held with suspicion and even are accused of seeking to practice magic and other abominable practices by the outside world. Of course, considering our second or third class rating, we certainly are not a people to be listened to by any stretch of the imagination. Our words are disdained and poked at on every side, it seems like.

Since they don't like to listen to us, I wonder if they will

listen to their own scholars and rabbis. These scholars and rabbis are the ones who have been schooled very intensely in order to obtain their lofty standing. So the purpose of this article is to allow the scholars and rabbis to speak out in a very powerful voice concerning the importance of the name of the Creator.

## THE FOCAL POINT OF SCRIPTURE

“Strictly speaking, **Yahweh is the only ‘name’ of God.** In Genesis wherever the word sem (‘name’) is associated with the divine being **that name is Yahweh.** When Abraham or Isaac built an altar ‘he called on the name of Yahweh’ (Gen. 12:8; 13:4; 26:25)....**Yahweh**, therefore, in contrast with Elohim, **is a proper noun**, the name of a Person, though that Person is divine. As such, it has its own ideological setting; **it presents God as a Person, and so brings him into relationship with other, human, personalities. It brings God near to man**, and he speaks to the Patriarchs as one friend to another.” (*Tyndale’s New Bible Dictionary*, p. 430)

*COMMENT:* Wow! Look at the statements made here. The proper noun (name) Yahweh actually presents Him as a person or entity. Is it possible that this is the reason G-d is not real to so many people today; is it possible that the reason so many people don’t have a close relationship with their Creator is that they simply don’t know His name? (At least His true name.) He seems so far away because they don’t know His name.

“I further betray my faith by the use of **the English word ‘God,’ rooted as it is in old Germanic pagan-**

**ism.** I struggle with ways to replace this term in English but come up empty-handed. By ‘God,’ I mean Y-H-W-H, the One of all being. **This name of God is the starting point of all Jewish theology.**” (*Seek My Face, Speak My Name* by Rabbi Arthur Green, p. 18)

*COMMENT:* Do you get that? The word God is rooted in old Germanic paganism. The use of this term for the Creator simply converts Him to a pagan Deity. That is the reason why the assemblies will not utilize the word God in reference to the Heavenly Father. But look at the last sentence. The name of the Creator is the **STARTING POINT OF ALL JEWISH THEOLOGY**, even though they erroneously teach that it is ineffable or forbidden to speak it. Isn’t the title of the book also interesting? *Seek My Face, SPEAK MY NAME!*

“Any and all evidence which helps to show that on the human level a name is a significant and indeed potent thing, not only labelling but moulding its recipient, finds its focus in the concept of **the ‘name of God’ which lies at the centre of the Bible.**” (*Tyndale’s New Bible Dictionary*, p. 812)

*COMMENT:* Look at the admissions of the Rabbis and scholars! The Rabbis admit that the name of the Creator is the starting point of all Jewish theology and the scholars admit that the name of the Creator lies at the **CENTER** of the Bible! Why is this not being taught in the churches and synagogues? Why is it that when we in the assemblies seek to focus on the importance of the true name of the Creator, we are lambasted and excoriated?

## THE HEART OF REVELATION

**“The name of God holds an important key to understanding the doctrine of God and the doctrine of revelation.”** (*Holman’s Bible Dictionary*, p. 1004)

**“The ‘name’ of God lies at the heart of progressive revelation...”** (*Tyndale’s New Bible Dictionary*, p. 812)

‘The revelation of the Name of God stands in the centre of the Biblical witness to revelation’ (Brunner, p. 119). **God Himself is known where His name is made known. The initiative of revelation thus lies clearly with God.**” (*International Standard Bible Encyclopedia [ISBE]* fully revised, Vol. 2, article ‘God, Names of,’ p.504).

*COMMENT:* Here are three witnesses who declare that Yahweh’s name must be associated with revelation. If you don’t have the knowledge of the name of the Creator, then you do not understand His doctrine or His revelation. One would think that the assemblies were saying these things, but it is the world’s own Rabbis and scholars!

**“The substitution of the word Lord (in place of the name Yahweh) is most unhappy, for it in no way represents the meaning of the sacred name. The key to the meaning of the name is unquestionably given in God’s revelation of himself to Moses by the phrase ‘I AM THAT I AM,’ Ex. 3:14; 6:3. We must connect the name *Jehovah* (should be Yahweh) with the Hebrew substantive verb *to be*, with the inference that it expresses the essential, eternal, unchangeable *being* of *Jehovah* (should be Yahweh). But more, it is not the expression only, or chiefly, of an *absolute truth*: it is a *practical revelation* of God, in his essential, un-**

**changeable relation to his chosen people, the basis of his covenant.”** (*Smith’s Bible Dictionary*, p. 220)

*COMMENT:* Everyone should meditate on what is admitted here. The substitution of another word for the very name of the Creator is admitted to be most unhappy. The word substituted absolutely does not portray the meaning of the name of the Creator. The very meaning of the name of the Creator is that He exists, past, present, future. Furthermore, it is a practical revelation of Yahweh in His essential and forever unchangeable relation to his chosen people. It is a reminder of His covenant made with His people (more on this later).

## IMPORTANCE OF NAMES

“In contemporary Western culture personal names are little more than labels that distinguish one person from another. The pride often associated with having or giving a certain family name and the common use of character nicknames, however, are pale reflections of earlier periods of history, notably **biblical times**, in which a **person’s name had much deeper significance**.

The importance of the personal name finds clear expression in the OT in the stories concerning the giving or changing of names. **The name represented the whole person; it could be said that the name was the person.** Thus, a change in a person’s character, destiny, or status could be marked by a change of name, e.g., Abram to Abraham (Gen. 17:4f.); Jacob to Israel (32:28; cf. Simon to Peter (Mt. 16:17f.)). Names could be given prophetically and assume theological meaning, as did the names of the children of Hosea (Hos. 1:6,9) and of Isaiah (Isa. 7:3; 8:3). **Thus, if human names are important, it is to be ex-**

pected that the names and titles of God carry great **significance.**" (*International Standard Bible Encyclopedia [ISBE]* fully revised, Vol. 2, article 'God, Names of,' pp.504)

"The most common OT word for 'name' is Heb. *sem*...In many places throughout the OT *sem* serves no greater purpose than to identify some person, place or thing, and to distinguish this one from other persons, places, or things. **But it would be quite incorrect to say that in the OT a name was just an identity tag and no more.** There, as in other ancient literature, **the name of a person sometimes revealed his character, his personality, even his destiny. In fact, a person's name was often considered to be but an expression, indeed a revelation, of his true nature,** as the many popular etymological explanations of names given to people in the OT makes clear....

Because a person's name is so closely related to what he is, *sem* comes also to mean 'fame,' 'renown,' 'reputation.' For one's reputation, **the name one makes for oneself, is but an extension of what that person is.** The Nephilim, for example, were mighty men of old, whose deeds were told far and wide. Thus they gained the title of 'the men of renown' (lit. 'the men of the name,' Gen. 6:4). So also the people of Shinar attempted to build a tower with its top in the heavens to make a name for themselves, to gain a reputation, and thus to establish themselves in the earth (Gen. 11:3f.; see also 1 S. 18:30; 2 S. 8:13). Hence, *sem* by itself, without any modifiers, can mean 'a good name' and is so translated in Prov. 22:1 and Eccl. 7:1, **while senseless, disreputable people are literally people 'without a name'** (Job 30:8, NASB).

**In one sense name and existence come extraordi-**

narily close together in Hebrew thought. Perhaps it is going too far to say that the Hebrews believed that nothing existed unless it had a name (cf. Eccl.6:10a). But certainly they believed that one's name lived on in one's descendants (Gen. 48:16), and that without male heirs one would be left with 'neither name nor remnant upon the face of the earth' (2 S. 14:7; cf. Dt. 25:5-10). Thus, on the one hand expressions like 'to blot out their name from under heaven' mean in essence 'to destroy, to put an end to, to put out of existence' (Dt. 7:24; 9:14; 20:20; Josh. 7:9; 1 S. 24:21; 2 K. 14:27; Ps. 109:13, etc.), whereas, on the other hand, God's promise to give His people 'an everlasting name which shall not be cut off' (Isa. 56:5) is a promise that they will exist forever." (*ISBE*, Vol. 3, article 'Name', p. 481)

**"By giving names, God enabled us to express relations of His creatures** (Gen. 1:5, 8, 10; 2:11-14). Man named the beasts (Gen. 2:19,20), and woman (Gen. 2:23) by derivation. Her personal name is from her function as mother of all living (human) beings (Gen. 3:20). Cain's name is a pun on two Heb. words (Gen. 4:1). Seth is a reminder that God 'appointed' him instead of Abel (Gen. 4:25). 'Men began to call upon the name of the Lord' (Gen. 4:26) when they began to recognize Him by His revealed name, Jehovah (Yahweh). God changed the name of Abram to Abraham in view of his destiny (Gen. 17:5) ....**Patriarchal times saw names as indicators of character, function or destiny.** Soon names began to be given more hopefully, until finally we are not sure whether the name tells us anything about the nature: was Philip a 'lover of horses,' or could Archippus ride them? **The many genealogical tables in the Bible follow the practice of ancient historians, showing the im-**

**portance of descent and of the relations thus established between individuals.”** (*The Zondervan Pictorial Bible Dictionary*, pp. 571-572)

“The biblical concept of naming was rooted in the ancient world’s understanding **that a name expressed essence**. To know the name of a person was to know that person’s total character and nature.” (*Holman’s Bible Dictionary*, p. 1007)

“In Scriptures there is the closest possible relationship between a person and his name, the two being practically equivalent, so that **to remove the name is to extinguish the person** (Num. 27:4; Dt. 7:24). **To forget God’s name is to depart from Him** (Jer. 23:27). The name, moreover, is the person as he has been revealed; for example, the “name of Jehovah” (should be Yahweh) signifies Jehovah (Yahweh) in the attributes He has manifested - Holiness, power, love, etc. Often in the Bible the name signifies the presence of the person in the character revealed (1 Kings 18:24). (*The Zondervan Pictorial Dictionary*, p. 571)

*COMMENT:* Even in our world today, a name, while it may not be given for any particular attribute, is still very important to each and every one of us. Our name is who we are, our identity. While business and government may give us a number, still, the number means nothing without a name to go with it. Also, to those who desire the kingdom of heaven, isn’t it important to us and our Heavenly Father Yahweh and His Son and our Sovereign and Savior Yahshua to have our name recorded in the Lamb’s book of life? If our name is blotted out of the book of life, then we will cease to exist forever. We will be extinguished according to the Scriptural teachings and the words of the scholars.

But look at what has been done in the world of religion.

The very name of the Creator has been taken out of the knowledge of the people and also out of the very book that He has authored by the power of His own word. What does this mean? It is a subtle attempt to extinguish the Creator. Furthermore, if we have forgotten Yahweh's name, then we have departed from Him. This is another subtle attempt by the deceiver and great conspirator Satan to destroy each and every one of us forever.

As one scholastic work proclaims, “...**if human names are important, it is to be expected that the names and titles of God carry great significance.**”

Notice also that a name expresses essence and is associated with one's character, one's nature and one's own fame, in fact, the name is the person (entity). It was senseless, disreputable people who were without a name. Such is what the world is attempting to make out of its own Creator!

## THE COVENANT NAME

“The covenant name for God was ‘Yahweh.’ Israel's faith was a new response to God based on His disclosure. This name was so unique and powerful that God formed a covenant with His people based upon his self-revelation.” (*Holman's Bible Dictionary*, p. 1005)

“C. *The Covenant Name: Yahweh.* Yahweh is the only truly personal name of God in Israel's faith; the others are titular or descriptive expressions. References to ‘the name’ or ‘in the name’ of God indicate this name. (*ISBE*, Vol. 2, p. 506)

“Yahweh is thus the God of revelation and history and in particular reveals himself as the God who saves his people

(**according to covenant promise**) and overthrows those who oppose his word.” (*Tyndale’s New Bible Dictionary*, p. 812)

*COMMENT:* It was Yahweh who delivered Israel out of the land of Egypt in order to make His covenant with them. He first gave His name to Moses (Ex. 3:13-15) for their personal recognizance as to Who He was. When the leaders of Israel accepted the terms of His covenant, “All that Yahweh hath spoken we will do,” Ex. 19:8, Yahweh descended in fire upon Mount Sinai giving them the terms of His covenant. The first words that He spoke were, “**I am Yahweh thy Elohim**, Which have brought thee out of the land of Egypt, out of the house of bondage,” Ex. 20:2. He personally identified Himself to the children of Israel.

Verse 7 deals with the manner, in which they were to uphold His name, “Thou shalt not take the name of Yahweh thy Elohim in vain; for Yahweh will not hold him guiltless that taketh His name in vain.”

Even before Israel was cast out of the land of promise for their infidelity, Yahweh promised to make a New Covenant with the houses of Israel and Judah, “Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith Yahweh: but this is the covenant that I will make with the house of Israel; after those days, saith Yahweh, I will put My law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying,

‘Know Yahweh:’ for they shall all know Me, from the least of them unto the greatest of them, saith Yahweh: for I will forgive their iniquity, and I will remember their sin no more,” Jer. 31:31-34.

This covenant is recorded a second time in the book of Hebrews 8:8-12. Notice that He puts His name as a stamp of approval on this new covenant. His name is associated with both the Old and New Covenants. It is important that we do understand this. To take His name out of the covenant would leave it as an empty hopeless promise.

## THE NAME OF GRACE/MERCY

**“God Himself is known where His name is made known.** The initiative of revelation thus lies clearly with God. **The gift of knowledge of His name is an act of grace.** It is appropriate, therefore, **that the places where He makes His name known are places for worshiping response to His grace. Those who know God’s grace, through knowing His name, are thereby led into a relationship of trust and confidence in Him** (e.g., Ps. 9:10 [MT 11]; 91:14). When the priest invoked God’s blessing of grace and peace he ‘put [God’s] name upon the people’ (Nu. 6:23-27); the revealed character of God guaranteed the blessing.” (*ISBE*, Vol. 2, pp. 504-505)

Rabbinical commentary has this to say concerning the first introduction of the name Yahweh in the Scriptures (Gen. 2:4, “These are the generations of the heavens and of the earth when they were created, in the day that **Yahweh Elohim** made the earth and the heavens.”) - יהוה אֱלֹהִים - *HaSHEM God*. This is the first mention in the Torah of the

Hebrew four-letter Name **יהוה**, **which denotes God in His Attribute of Mercy**. At first, God created the world exclusively with the Attribute of Justice [*Elohim*], because the ideal state is for Man to be judged according to his deeds, without a need for special mercy, but God knew that Man cannot survive without mercy and forbearance. Therefore **He added the Name signifying mercy**, to teach that He would temper justice with compassion (*Rashi* to 1:1). The Name **יהוה** also signifies the eternity of God, because its letters are also those of the words **יהוה יהוה יהוה**, *He was, Is, and will be*. In the words of *Rambam's* fourth principle of faith, God 'Is the very first and the very last.' Everything in the created universe must have a moment when it came into existence, but God is infinite; He transcends time. In recognition of this concept, the Four-letter Name is often translated the Eternal One. **This is also the proper Name of God.**" (*The Stone Edition of The Chumash*, p. 11)

The Rabbis make about the same commentary on the Sacred Name in Ex. 3:13-15 when the Name was given to Moses because he asked Him what His name was – *What is His Name?* Obviously the Jews knew the various names of God, so that the question cannot be understood literally. God has many Names, each of which represents the way in which He reveals Himself through His behavior toward the world. **When He is merciful, He is called *HaShem* [יהוה], the Name that represents compassion**. This Name also represents the eternity of God, for it is composed of the letters that spell **יהוה יהוה יהוה**, *He was, He is, and He will be*, meaning that God's Being is timeless. When He exercises strict judgment, He is called *Elohim*. When He exercises His mastery over nature and performs hidden miracles – as He did for the Patriarchs – He is called *Shad-*

*dai*, and so on. Thus Moses was saying that once the Jews accepted him as God's emissary, they would want to know which of God's attributes He would manifest in the course of redeeming them from Egypt (*Rambam*).

However, **יהוה** is **more than a descriptive Name; it is a proper noun, for it is the actual Name of God**, and is known as *Shem HaMeforach*, or the 'Ineffable Name.' In respect for its great sanctity, it is not pronounced as it is written. Instead, it is pronounced *Adonoy* during prayer or when reading from the Torah; in ordinary speech, the word *HaShem* [the Name] is substituted for it. (*The Stone Edition of The Chumash*, pp. 304-305)

*COMMENT:* Now we will have to differ with the Jewish Rabbis somewhat concerning whether Yahweh's name should be substituted or not. The Rabbis point out that when Yahweh says, "This is My name forever" the word "forever" in Hebrew is rendered here as לְעֹלָם which when spelled without the customary ו (as in עֹלָם) can also mean "to conceal." However, instead of rendering the subject statement in Ex. 3:15 as "This is My concealed name" they render it as "This is my name forever" in the Cumash, the Tanakh, etc. Thus, the real intent of the statement is imputed as "forever" rather than "concealed," which agrees with the English versions.

Of course, this rendering goes hand in hand with the very next statement which is, "...and this is My **memorial** unto all generations." The Hebrew word for "memorial" is "zachar" which means, *to mark* (so as to be recognized), i.e. *to remember*; by impl. *to mention*; also (as denom. from 2145), *to be male* (*Strong's Exhaustive Concordance Hebrew Lexicon*).

What does a memorial do? Every year we observe Memorial Day in this country. Why? In order to remember, in order not to forget those who have fought and died in the service of this country. We want to remember them. We do not want to forget them nor their sacrifice in the service to this country. Yahweh gave His “MEMORIAL NAME” to Israel so that they would remember His name and not forget it. How do we remember someone’s name? By never speaking it? By never mentioning it? Isn’t that the quickest way to forget someone or their name? Just don’t speak it? What is the old saying that we have? Isn’t it “Out of sight, out of mind”?

Besides all this, as is admitted by the scholars and the Rabbis, the Sacred Name of the Creator is the name that is associated with the attribute of grace/mercy. It is the word Elohim (God) that is associated with judgment (even strict judgment according to the Rabbis). If we take away the name that is associated with grace/mercy then we are also taking away the attribute of grace/mercy. When we replace the name, especially in the English, with the word God (the equivalent to Elohim), the result is to put ourselves under judgment rather than grace/mercy.

Look at the important and serious things that we have discovered concerning the taking away of the Name of the Creator. First, to take away one’s name is to extinguish that person from existence. (People have forgotten Who the true Elohim, the Creator of heaven and earth is, and what His name is, extinguishing the memory of Him.) Second, to forget the Creator’s name is to depart from Him. Third, to take away the name that is associated with the covenant is to nullify the covenant. Fourth, to take away the name that is associated with grace/mercy is to take away that at-

tribute. Is the importance of the very name of the One Who brought us all into existence sinking into our minds even a little?

**“The Name of God is described as his ‘holy name’ more often than all other adjectival qualifications taken together.** It was this sense of the sacredness of the name that finally led to the obtuse refusal to use ‘Yahweh’, leading as it has done to a deep loss of the sense of the divine name in EVV (with the notable exception of JB).” (*Tyndale’s New Bible Dictionary*, p. 813)

*COMMENT:* While this is the excuse that the Jewish people utilize today in declaring that His name is “ineffable” and “unpronounceable”, the fact of the matter is that Yahweh declares that He has personally taken His name out of the mouth of the men of Judah because of their return to Egypt and idolatry (Jer. 44:26).

## MISUSING HIS NAME

“Abundant though this revealed knowledge of God is, yet in the divine name there is a clear element of secrecy. The formula *I am who I am* in itself expresses no more than that God knows his own nature: it is a formula of the sovereignty of God in the revelation of himself. If anything is to be told, he must tell it; he will tell only what he pleases. *Cf.* Gn. 32:29; Jdg. 13:17. This is not in any way to be related to the concepts of magic. **In the surrounding pagan world to know a god’s name was supposed to confer some power over that god** – a logical extension (as to much false religion is a logical embroidering upon a truth) of the idea that ‘naming’ is the act of a superior.” (*Tyndale’s New Bible Dictionary*, p. 812)

“The third commandment strictly forbade any attempt to use the power of God’s name for magical or selfish ends (Ex. 20:7), precisely because the name was considered so powerful. **To attempt to manipulate God’s power to one’s own ends is to abuse the person and sovereignty of God Himself and is therefore similar to idolatry.** The third commandment is thus a logical development from the first two.” (*ISBE*, Vol. 2, p. 504)

*COMMENT:* This is the exact practice that we in the assemblies are accused of when we go forth proclaiming the wondrous name of our Heavenly Father through the various avenues made available to us. This excuse, or accusation, is utilized in disheartening people from turning to and embracing the truth concerning the names. Most of the assemblies that we know of are dedicated to the glory and honor of Yahweh, not seeking to abuse the majesty of His name in any way, but rather to proclaim His glory, honor and majesty that is associated with His name. However, I am sure that there are some who are wrongfully involved in the abuse and misuse of the Names, seeking to gain power and control over the lives of others in order to heap upon themselves self edification and glorification. Each person in these cases will be judged by their own merits by Yahweh Himself.

“The ‘holiness’ of the name, however, does not remove it from use but from abuse: this is the reason why the revelation of the divine name must never be confused with any thought of magical ‘power with the divine.’ Far from man being able to use the name to control God, it is the name which controls man, both in worship Godward (e.g. Lv. 18:21) and in service manward (e.g. Rom. 1:5). **The ‘name’ is thus the motive of service; it is also the**

**message** (e.g. Acts 9:15; 4:12). (*Tyndale's New Bible Dictionary*, p. 813)

*COMMENT:* Notice that statement again, "The name is thus the motive of service; it is also the message!" Notice also that they refer to Acts 4:12 which says, "Neither is there salvation in any other: **for there is none other name under heaven given among men, whereby we must be saved.**" Such is our message for which we are grievously accused and condemned! The Savior came in the Father's name (Jn. 5:43). The name of the Savior is Yahshua which means "The salvation of Yahweh" or even can mean "Yahweh the Savior." In being baptized in the Savior's name, which also contains the name of the Father, one has established a personal relationship with the Father and has done so in the Father's name!

"To blaspheme the name of Yahweh' does not mean that someone uses the divine name in a thoughtless oath or expletive. Rather it means that the proud and arrogant and strong intentionally abuse the people of God, **those people who bear His name** (Ps. 74:10, 18; Isa. 52:5; Jas. 2:7). It means, therefore, that whenever persons revile the people of God, **they revile the name of God**, and thus revile God Himself (cf. Mt. 25:40).

**It is also possible for the people of God themselves to blaspheme the name of God by living in a way contrary to the name of God, whose name they bear.** If the name of God is the revelation of the nature of God, and if the nature of God is characterized by compassion, grace, forgiveness, lovingkindness, truth, justice, etc. (cf. Ex. 34:6f.), and if those who carry that name live in a way opposite to that name, to the nature of God,

then **that name is reviled by the scandal of inconsistency** (Ezk. 36:20; Rom. 2:24). (*ISBE*, Vol. 3, p. 482)

*COMMENT:* How true these statements! Yahweh's nature, character, essence, etc. is revealed in His name. People who come to know His name do seek to change their lifestyle in order to reflect His character. When we receive His Holy Spirit then we are sealed with His name (Eph. 1:11-14, Rev. 7:1-8, 14:1). While none of us are perfect, as yet, we cannot excuse ourselves if or when we bring dishonor upon His name because we have sinned in some manner. It behooves us to repent, confess our sins and throw ourselves upon the mercy/grace of His courts, bringing ourselves under judgment of His name of mercy. We cannot continue living a lifestyle of sin and iniquity, however. Scripture is clear in presenting the fact that we must no longer allow sin to reign in our mortal body. We must put it to death.

Misusing His name falls into the guidelines of the third commandment, "Thou shalt not take the name of Yahweh thy Elohim in vain; for Yahweh will not hold him guiltless that taketh his name in vain," Ex. 20:7.

To take His name in vain has to do not only with corrupting His name with foul language, or appropriating it to an idolatrous pagan use, but it has to do with not considering it valuable enough to retain. In other words, not considering it important enough to utilize as so many, many ministries do, and as those who love to print up Bibles to circulate them to countries all around the world, but do not consider it important enough to put Yahweh's name in His own word as He has inspired it to be originally.

## THE POWER OF YAHWEH'S NAME

“It is widely held that the giving of a name was an OT way of declaring one’s power over the person or object named.... **Yahweh lays claim** to Israel, the temple, the ark, and Jerusalem, **not by naming them but by calling out His name over them** (2 Ch. 7:14; Jer. 7:10f.; 2 S. 6:2; Dnl. 8:18)...It becomes clear, therefore, that ‘to call [qara] one’s name over’ a people or a place is an idiom that does not mean that these will henceforth bear the name of the person whose name was ‘called over’ them. Rather **it declares that they now belong to him. They are now under his authority and protection** (2 S. 12:28; Ps. 49:11 [MT 12]; Isa. 4:1). **This idiom is especially significant when used to describe the relationship of Yahweh to the people of Israel. They are His peculiar possession, subject to His rule and under His protection and care** (2 Ch. 7:14; Isa. 63:19; Jer. 14:9; 15:16; Dnl. 9:19). (*ISBE*, Vol. 3, p. 481)

“Yahweh did not withhold any revelation of himself in fear lest man should gain power over him. Rather **the revelation of himself belongs in a programme of privilege which he has designed for his people, whereby the somewhat ‘external’ relationship expressed in titles becomes the high personal relationship to a God who has given his people the liberty to call him by name**, and what is at that point held back is concealed only because the moment of supreme revelation is yet to come. Nevertheless what is already known is not a falsehood later to be set aside nor a partial truth (*for this is my name for ever*, Ex. 3:15) awaiting completion, but one way of expressing the whole truth which will

yet achieve greater and fuller expression. The 'name' of God lies at the heart of progressive revelation.

But though the name does not confer 'power' in any magical sense (cf. Acts 19:13ff.), **the knowledge of the name brings people into a wholly new relationship with God. They are his intimates for this is the significance of 'knowing by name'** (cf. Ex. 33:12, 18-19; Jn. 17:6). The initiation of the relationship thus described lies on the divine side: collectively and individually **the people of God are 'called by his name'** (cf. 2 Ch. 7:14; Is. 43:7; Je. 14:9; 15:16; Am. 9:12). Furthermore, the motive which lies behind this divine outreach is often described as the Lord acting 'for the sake of his name' (cf. Especially Ezk. 20:9, 14, 22, 44) by means of works through which he 'made for the sake of his name' (e.g. 2 Sa. 7:23; Ne. 9:10). The name is thus a summary way of stating what God is in **himself (his name is all that is known to be true about him and his motives of action)** and also what God is to others, **allowing them to know his name** (letting them into his truth) and sharing his name with them (letting them into his fellowship)....

**God's presence among his people is secured by 'making his name dwell' among them.** Cf. Dt. 12:5, 11, 21; 14:23f.; 16:2, 6; 2 Sa. 7:13; etc. **It has sometimes been foolishly pressed that there is a distinction if not a rift between a 'name-theology' and a 'glory-theology' in the OT, but these are two ways of expressing the same thing: e.g. when Moses sought to see Yahweh's glory, he found that the glory had to be verbalized by means of the name** (Ex. 33:18-34:8). (*Tyndale's New Bible Dictionary*, p. 812)

*COMMENT:* Did you get that! One only has an external relationship with Yahweh when they utilize titles! Look at the

LIBERTY the assemblies have by knowing and calling upon His name! When the assemblies strive to make these points we are reviled and made to look as if we are teaching superstition. While it is sad that the world doesn't listen to us, it is even more sad because the world isn't even listening to what the Rabbis and scholars say. What is even more alarming is the fact that the scholars make these statements and don't even realize what they are saying because they continue utilizing titles as does the great preponderance of mankind!

“In particular, Yahweh was the God of the Patriarchs, and we read of ‘Yahweh the God (Elohim) of Abraham’ and then of Isaac and finally ‘Yahweh, the God of Abraham, and the God of Isaac, and the God of Jacob,’ concerning which Elohim says, ‘this is my name for ever’ (Ex. 3:15). **Yahweh, therefore, in contrast with Elohim, is a proper noun, the name of a Person, though that Person is divine.** As such, it has its own ideological setting; **it presents God as a Person, and so brings him into relationship with other, human, personalities. It brings God near to man, and he speaks to the Patriarchs as one friend to another.**

A study of the word \*‘name’ in the OT reveals how much it means in Hebrew. The name is no mere label, but is significant of the real personality of him to whom it belongs. It may derive from the circumstances of his birth (Gn. 5:29), or reflect his character (Gn. 27:36), and **when a person puts his ‘name’ upon a thing or another person the latter comes under his influence and protection.**” (*Tyndale’s New Bible Dictionary*, p. 430)

*COMMENT:* Knowing Yahweh’s name not only establishes a personal relationship with Him, according to the scholars,

but those have His name called out upon them become His possession and are then under His influence, rule and protection.

“Here we see how **inadequate** a translation ‘God’ is for Y-H-W-H. If I look for another English rendition of it, I would probably come up with ‘is-was-will be.’ Since that is awkward to use (as in ‘Blessed are You, Is-Was-Will be’), I am attracted to its abstraction in the term ‘Being.’ That is probably as close as English or other Western languages will allow us to get. But the identification of God and Being, with which I am partially sympathetic, has to be handled with some caution. ‘Being’ is itself an abstraction, a concept; it does not represent the same flow of energy as ‘is-was-will be.’ ‘Being’ is static; it includes no movement. **Y-H-W-H is movement and stasis at once. If Y-H-W-H includes all that is, was, or will be, bearing within it past and future existence as well as present, it includes that which by definition does not currently exist.** For Y-H-W-H to translate as ‘Being,’ that term would have to embrace at once all the ‘was’ and ‘will be’ along with the ‘is,’ **which is to say a dynamic transcendence of time.**” (*Seek My Face, Speak My Name* by Rabbi Arthur Green)

*COMMENT:* As we of the assemblies have understood, the name of our Great Magnificent Creator is the most powerful name that has, does or will ever exist. The power of this name is revealed here in the fact that not only does Yahweh have power over the past and present, but the future as well. Thus, those who know Him by knowing His name, understand that there is much more to come, not only in this life, but in another world to come. HalleluYah!!!

## THE NAME THAT IS SPIRIT

“When Moses received His commission to be the deliverer of Israel, the Almighty, who appeared in the burning bush, communicated to him the name which he should give as the credentials of his mission: ‘And God said unto Moses, I AM THAT I AM אֶהְיֶה אֲשֶׁר אֶהְיֶה, (*ehyeh asher ehyeh*); and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’ That this passage is intended to indicate the etymology of Jehovah (should be Yahweh), as understood by the Hebrews, no one has ventured to doubt. While Elohim exhibits God displayed in his power as the creator and governor of the physical universe, **the name Jehovah** (*should be Yahweh*) **designates his nature as he stands in relation to man, as the only almighty, true, personal, holy Being, a spirit and ‘the father of spirits,’** Num. 16:22; comp. John 4:24, who revealed himself to his people, made a covenant with them, and became their lawgiver, and to whom all honor and worship are due.” (*Smith’s Bible Dictionary*, p. 284)

“I further betray my faith by the use of the English word ‘God,’ rooted in old Germanic paganism. I struggle with ways to replace this term in English but come up empty-handed. By ‘God,’ of course, I mean Y-H-W-H, the One of all being. This name of God is the starting point of all Jewish theology. It is to be read as an impossible construction of the verb ‘to be.’ HaYaH – that which was – HoWeH – that which is – and YiHYeH – that which will be – are here all forced together in a grammatically impossible conflation. Y-H-W-H *is a verb that has been artificially arrested in motion and made to function as a noun.* As soon as you try to grab hold of such a noun, it runs away from you and becomes a verb again. ‘Thought does not grasp you at all,’ as the wise

have always known. **Y-H-W-H as a noun can be the bearer of predicates**, but those too become elusive as soon as the verbal quality of the divine name reasserts itself. **Try to say anything definitional about Y-H-W-H and it dashes off and becomes a verb again.** *This elusiveness is underscored by the fact that all the letters that make up this name served in ancient Hebrew interchangeably as consonants and as vowels. Really they are mere vowels, mere breath.* There is nothing hard or defined in their sound. The name of that which is most eternal and unchanging in the universe is also that which is wiped away as readily as *a passing breath.*” (*Seek My Face, Speak My Name* by Rabbi Arthur Green, p. 18)

*COMMENT:* What a powerful statement by Rabbi Green! The name of the Creator is a verb which is forced to become a noun (actually a proper noun). The requirements of a sentence is that it must contain a subject and a predicate. The subject deals with a noun and predicate a verb. Thus the name Yahweh is a full sentence in itself, a full sentence in one word consisting of subject (noun) and predicate (verb).

Yahshua told the Samaritan woman, “Woman believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. **Yahweh is spirit: and they that worship Him must worship Him in spirit and in truth,**” Jn. 4: 21-24.

*COMMENT:* Rabbi Green says that the name Yahweh consists of four vowels, **mere breath.** The chief word for breath in

Hebrew is “*ruach*” while the chief word for breath in Greek is “*pneuma*.” Both of these words not only serve as the chief words for breath in those two languages, but they also serve chiefly for the word SPIRIT! Thus, the name Yahweh is SPIRIT! If we are going to worship Him in Spirit and in Truth as Yahshua dictates that we must, then shouldn’t we also be speaking (with honor and respect) and utilizing the very name that is revealed to be His own, the actual name that is Spirit?

## **THE NAME OF SALVATION**

The Rabbis and scholars, in reality, are in step with the assemblies concerning the importance of the name of the Creator. While the world is in denial, the simple fact of the matter is that if you don’t know the name of the Creator, which is also contained in the TRUE name of His Son, then you really don’t know Him. You haven’t established a personal relationship with Him. You have missed the focal point of Scripture and are off center, so to speak, when it comes to biblical understanding and revelation.

Furthermore, while He may have you set aside for a covenant relationship with Him in the future, you have not yet accepted the terms of that covenant for you do not yet know nor possess His covenant name. You are also still living under judgment rather than grace/mercy if you do not know nor possess His name associated with those attributes.

It is recorded three times that we must call upon the name Yahweh for salvation, “And it shall come to pass, that whosoever shall call on the name of Yahweh shall be delivered for in mount Zion and in Jerusalem shall be deliverance, as Yahweh hath said, and in the remnant whom Yahweh shall

call,” Joel 2:21. “And it shall come to pass, that whosoever shall call on the name Yahweh shall be saved,” Acts 2:21. “For ‘whosoever shall call upon the name Yahweh shall be saved,” Ro. 10:13.

That’s three witnesses, one from the Old Testament (Joel) and two from the New Testament (Peter and Paul) who declare that we must call on the name Yahweh for salvation! Scripture requires two or three witnesses for a thing to be established (Dt. 19:15). Thus, it is Scripturally established that we must call upon the name of the Creator, the name Yahweh for salvation.

Now let’s look into the Hebrew characters that make up the names Yahweh and Yahshua because there is even more revelation in the Hebrew characters concerning the name of salvation.

Yahweh in the Hebrew is יהוה. The Hebrew characters not only are utilized as letters for words, but they also serve as numbers and pictures or hieroglyphics. The yod (י) pictorially speaking is a hand. The hei (ה) portrays a window, having to do with something that is revealed, lo, and/or behold! The waw (ו) is a picture of a tent peg or a nail.

Putting it together, יהוה would mean “Behold the hand, behold the nail!

After Yahshua had resurrected from the grave, he appeared to two of his disciples on the first day of the week as they were on the road to Emmaus (Lk. 24:13-32).

When they understood who he was, they hastened back to the rest of the disciples to inform them that they had seen him. While they were speaking to the disciples, Yahshua appeared in their midst (vv. 33-36). But they were terrified because they thought he was a ghost (37). However he told

them, “Why are ye troubled? and why do thoughts arise in your hearts? **Behold my hands** and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet,” Lk. 24:38-40.

Thomas was not with them when he revealed himself to them and stated, “But Thomas, one of the twelve, called Didymus, was not with them when Yahshua came. The other disciples therefore said unto him, We have seen the Master. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Yahshua, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and **behold my hands**; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing,” Jn. 20:24-27.

What did Thomas then declare? “And Thomas answered and said unto him, My Master and my Elohim,” (v. 28).

Thomas declared who Yahshua, in reality, was! He was Yahweh manifested in the flesh!

Now, please don't misunderstand. Yahshua is not and never has been Yahweh the Father. But He has always been Yahweh the Word, “In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.....He was in the world, and the world was made by

him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of Elohim, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Elohim. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth,” Jn. 1:1-5, 10-14.

He appeared to Abram in a vision as the Word of Yahweh, “After these things the word of Yahweh came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Adonai Yahweh, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of Yahweh came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

And he believed in Yahweh; and he counted it to him for righteousness,” Gen. 15:1-6.

This is what Yahshua meant when he told the people of his day, “Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Yahshua said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Yahshua hid himself, and went out of the temple, going through the midst of them, and so passed by,” Jn. 8:56-59.

Not believing Who He was, is, and will be, they took up stones to kill Him, which is what they did to Him several times. John records another instance, “And Yahshua walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Messiah, tell us plainly. Yahshua answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. **I and my Father are one.** Then the Jews took up stones again to stone him. Yahshua answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, **being a man, makest thyself Elohim,**” Jn. 10:23-33.

Elohim is a uniplural word. It can apply in the singular or in the plural as is evidenced in the first book of Scripture where Elohim creates everything and says, “Let **us** make in **our** image and after **our** likeness.

Truly, the Scriptures confirm that Elohim consists of the family that bears the name Yahweh, which has always composed of both the Father and the One Who became Son.

## LIVING WATERS

Yahweh declares that His people have forsaken Him the fountain of living waters, “For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water,” Jer. 2:13

He repeats it again for emphasis, “O Yahweh, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters,” Jer. 17:13.

Yahshua proclaimed that we could come to Him and drink of living water, “In the last day, that great day of the feast, Yahshua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Yahshua was not yet glorified.)” Jn. 7:37-39.

This truth is revealed in this set of Scriptures and the name Yahshua in the hieroglyphic Hebrew. Yahshua’s name in Hebrew is יהושע. The yod (י) has to do with a hand, the hei (ה) has to do with a window, revelation, etc., the waw (ו) has to do with a tent peg, or nail. The shin (ש) has to do with teeth, while the ayin (ע) has to do with an eye, well, or fountain. Once the nails (ו) are revealed (ה) to be driven into the hands (י), then we can drink (ש [we eat and drink through our teeth]), of the fountain (ע) of living waters!

The name Yahweh reveals who Yahshua was before His human birth. The name Yahshua is another addition of glory, esteem, and honor to the name Yahweh! Yahshua is Yahweh the Savior!

It is declared, "I Yahshua have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely," Rev. 22:16-17.

## **REPENT**

Have you repented of your sins, been baptized in the name of the Sovereign Yahshua the Messiah for the remission of your sins and received the Holy Spirit, thus calling upon the name Yahweh for salvation? Have you established a personal relationship with the One Who has created you by knowing His name? Do you know Him and His revelation by knowing His name? Do you understand His personality and character by knowing His name? Have you come under His grace/mercy and embraced His covenant through the name of grace/mercy and the covenant name? Are you worshipping Him in spirit and truth through the name that is Spirit in composure?

We encourage you to repent and be baptized in the name of the Sovereign Yahshua the Messiah for the remission of your sins, receive the Holy Spirit and be sealed with the name that is named above all names so that your future inheritance in the wonderful world to come may be assured. There is none other name under heaven given among men, whereby we must be saved, Acts 4:12. It is good to know

the correct Name in which to be baptized, Acts 2:38. Moses' successor had the same name as the Savior (See Young's Concordance under JOSHUA and JESUS.).

Are we praising Yahweh, and His Name? Yahweh inhabits the praises of Israel Psa. 22:3.

Yahweh's Name appears thousands of times in Scripture. Doesn't that tell us something? In view of the Scriptural warnings of Dt. 4:1-2 and Prov. 30:4-6 about adding to and taking away, dare we take away His Name from the Word as we read it, or add to Scripture by substituting something else where His Name appears? Note that all texts indicate HIS NAME—not names. The King James Version has substituted the word LORD thousands of times where His Name is supposed to appear in the Scriptures.

“Praise Yahweh, call upon His Name; make known His deeds among the peoples, make mention that His Name is exalted,” Isa. 12:4.

“Yahweh is great and greatly to be praised; He is to be feared above all mighty ones,” Psa. 111:10.

“Teach me Your way, O Yahweh; Let me walk in Your truth; Unite my heart to fear Your Name. I praise You, O Yahweh my Almighty One, with all my heart and I esteem Your Name forever,” Psa. 86:11-12.

Let us lay these things to heart and turn to not only revere, fear, worship and honor Him, but to do so through the very Name that He has revealed Himself by! His very own personal Name YAHWEH!!!





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