

Note to Reader

This book has been assembled with the serious student of scriptural studies in mind. Its objective is to familiarize its reader, not only with the arguments, both pro and con, about the use of the sacred name Yahweh, but to provide detailed evidence demonstrating that it is the vital key for unlocking scriptural knowledge. The text is also designed for use in discussing and teaching specific subjects dealing with the sacred name. To assist in this endeavor, the Contents not only lists the chapter headings, which express the broader issues examined, but the sub-topics as well. This format, when used in conjunction with the Index, will provide quick and easy access to the specific topics and items of evidence.

We have departed from some conventions to assist those not experienced with historical pursuits but desirous of seeking the truth of the matter. For example, we have included in our footnotes references to various dictionaries and concordances which make available definitions for ancient, foreign terms. These will provide quick verification for new students who often have no easy way of checking the accuracy of the author's translations. Also, we have provided secondary sources to assist in authenticating various statements we have cited from ancient authors. Not everyone can get copies of rare documents and ancient historical texts or has access to libraries substantial enough to meet everyone's needs. Hopefully, those more adept in reading ancient languages and having a much wider range of sources will excuse this extension of courtesy in the spirit of advancing knowledge. The reader should also be advised that throughout our text we have utilized all capital letters for certain passages to indicate that the emphasis is ours.

Introduction to the Four Volumes

The messiah forcefully condemned the religious leaders of his day for concealing the “key” that unlocked the door to scriptural knowledge:

Woe to you, the experts in the Torah (Scriptures), for you took away the key of knowledge; yourselves did not enter, and those who were entering you hindered. (Luke 11:52)

This “key,” as our investigation shall demonstrate, was the knowledge and use of the creator’s personal name—the sacred name יהוה (Yahweh). Despite the heavy emphasis placed by the Scriptures upon both the knowledge and use of the sacred name, popular Christian dogma ignores it, Jewish Talmudic traditions forbid its use and ordered its concealment, and the Moslem faith denies its importance. Yet all claim the works of Moses and the prophets, who were the tenacious advocates of the sacred name, as a foundation upon which their religions are built.

Why, if the sacred name is considered so important in the Scriptures, do most of the religious teachings of the numerous Judaeo-Christian and Moslem sects set its doctrine aside? In a word *eisegesis*: the uncanny quality of human nature which insists upon reading into any given issue one’s own personal ideas and interpretations. For example, it is always fascinating and entertaining to watch the bizarre and humorous alterations of a story as it passes from one child to the next in a parlor game. By the time it has reached the ninth or tenth ear the original story can hardly be recognized. This amusing game serves as a poignant reminder that humans in general are prone to place their own personal understanding into whatever they see, hear, and read.

Add to this natural human inclination the further barrier created when ideas and thoughts must also be communicated through and translated into different languages. This is especially true when translating Hebrew into English. As Jay P. Green, Sr. warns, “With Hebrew particularly it is impossible to bring out in English the many shades of thought in this pictorially based language.”¹ Once such problems are realized it becomes possible to realistically face some of the major reasons why so few understand Scriptures and why there are so many religious groups, all claiming the Bible as their ultimate authority, who nevertheless are at odds with one another.

¹ IB, p. v.

With regard to the doctrines taught in Scriptures, as time proceeded succeeding generations of priests and other men who taught its tenets came to view the source material through the colored lenses of their own personal and cultural experiences. They often made that which they did not comprehend seem understandable through human reasonings. This method often included borrowing concepts from pagan religions and philosophers. The personal interpretations that cropped up soon became religious dogma and church tradition, forming a set of beliefs which continued to exist by rote alongside the words of the original documents of the Scriptures.

Many of these presuppositions were, at first, taught alongside scripturally based tenets, though by no means without a great deal of opposition from those adhering much closer to the original scriptural doctrines. Then, later on, as these human interpretations gained more widespread acceptance, under the sponsorship of various religious schools they came to replace the original doctrines. As the process of adding one interpretation upon another continued, numerous religious factions were created. As a result, different Jewish divisions came to adhere to their “Talmudic interpretations,” various Catholic and Protestant denominations now rely upon their “Christian traditions,” the Moslems believe in their understandings derived from the “Koran’s revelation,” and radical subgroups, such as the Mormons, a Christian sect which views the Bible through interpretations found in their “Book of Mormon,” have their own variations.

It stands as a great paradox that men’s religious traditions and private interpretations were so harshly condemned by the Old Testament prophets, the messiah, and his apostles,² and yet today numerous Judaeo-Christian and Moslem church traditions and interpretations—being the direct product of men’s own philosophical perceptions—are acknowledged by these religious groups as the backbone of their “Bible understanding.” The direct result of these varying traditions and interpretations is the existence of so many contradictory religious sects, all claiming the Scriptures, or at least part of the Scriptures, as their authority. The resulting strife and confusion that these contradictions have created are certainly not the product of Yahweh or his Scriptures—for it is Satan, not Yahweh, who is the author of confusion and the father of the lie.³

The confusion surrounding the use of the sacred name ייִהוָה is manifested by the barrage of arguments and excuses launched by these various Jewish, Christian, and Moslem divisions and their subgroups to suppress the knowledge and use of the divine name. Among the more popular arguments advanced are the following:

- The sacred name is too sacred for any common man to utter.
- We are not required to use the sacred name.

² For examples see Prov., 14:12, 16:25; Jer.,10:1-6; Matt., 15:1-9; Mark, 7:7-9; 1 Pet., 1:18; 2 Pet., 1:20f; Col., 2:7-10; Gal., 1:13f; 1 Tim., 4:1-7.

³ 1 Cor., 14:33; John, 8:44.

- The sacred name has no real value.
- It is a Hebrew name for the almighty and it is not necessary for someone to use it if he does not speak Hebrew.
- It is a name required only of the Israelites or Jews.
- The messiah and his apostles never used the sacred name, which is reflected by the fact that the sacred name is not found in the New Testament.
- The name “Jesus” for Christians or “Allah” for the Moslems are now the required names for salvation.
- The correct pronunciation of the sacred name has over the centuries been lost, therefore, we are relieved of the requirement to use it.
- The hybrid form “Jehovah” has been a substitute for the sacred name during the last four centuries. Since this tradition is now popular and well-known there is no need to revert back to the original form of the sacred name.
- Our heavenly father allows us to use substitute names and titles, like Lord, God, Adonai, and so on, because the purpose of a word is to transmit thought. Therefore, since he knows what we mean, any name we wish to utilize is admissible.
- The sacred name was not revealed until the days of Moses. Since there was no knowledge of it prior to Moses, it stands that the name is not an eternal one. Therefore, since it was not required for the salvation of those who antedate Moses, such as Abraham, Isaac, and Jacob, neither is it necessary for us today.
- We speak English (Arabic, Italian, etc.), not Hebrew. Accordingly, we must use an English (Arabic, Italian, etc.) name for our heavenly father.
- The use of any proper name for the one and only deity, as though there were other gods from whom he had to be distinguished, was discontinued in Judaism before the Christian era and is entirely inappropriate for the universal faith of the Church.

The problem with these and other such well-sounding reasons like them is that all are proven to be fraudulent. Not a single one finds support in Scriptures. In fact, for any one of them to be valid, many statements found in the Scriptures would be rendered false and useless. In reality, these popular rationales simply give one a justification not to use the sacred name. For those who seek the facts and desire the simple truth of the matter, who wish to know what the Scriptures actually command and require, their quest must

begin with the question, “What do the Scriptures say?” The contrived traditions and interpretations of men, meanwhile, must be exposed and avoided.

Any sound study of Scriptures should be prefaced with the scriptural command to “prove all things, hold fast the valuable.”⁴ One needs to use all of the Scriptures in harmony, carefully avoiding the interpretations of men who would isolate a verse and then alter its original meaning in an attempt to make it agree with their own personal and private views. This principle of study was pointed out by the prophet Isaiah centuries ago:

Whom shall he teach knowledge? And whom shall he explain the message? Those weaned from the milk, those moving from the breasts. For precept to precept, precept to precept, line to line, line to line, a little here, a little there. (Isa., 28:9–10)

Using this methodology, a careful examination of all the Scriptures, supported by a study of relevant archaeological finds and ancient historical records, will verify that the key to the knowledge contained in Scriptures is the knowledge and use of the sacred name יהוה (Yahweh)—יהוה in Aramaic letters, the so-called Tetragrammaton “YHWH.”

In Volume I, *The Sacred Name* יהוה, the importance of the sacred name shall be examined. Our investigation will reveal the value of a personal name to those in Scriptures and how a personal name was treated differently from a generic name or title. We shall then proceed with an in-depth study of the personal name יהוה (Yahweh), the only name considered sacred in all the Scriptures and the only personal name of our heavenly father. This evidence will prove that the sacred name Yahweh is not an invention of the Israelites but is the name given by our heavenly father to himself. It was not first revealed to men during the days of Moses, as so often falsely reasoned, but existed from eternity and was known by men and women since the time of Adam and Eve. Neither has the original pronunciation of the sacred name ever been lost over the centuries, another groundless charge often made.

Further, the Scriptures proclaim that the name יהוה (Yahweh) is extremely valuable and that knowledge of it is necessary for salvation. This data will prove that the requirement for the knowledge and use of the sacred name is not restricted to the Jews or those speaking Hebrew but is a requisite for all of mankind. Documentation will be provided, as well, that confirms that the prophets of the Old Testament books, the messiah, and his disciples not only used the sacred name but advocated it as a basic scriptural doctrine. As a result of their stand, many of them were persecuted and murdered. We will also consider the evidence that resolves the question, “What did the New Testament mean when it said we could find salvation in the name of Yahushua the messiah (in Greek translations *Ιησους χριστου* [English, ‘Jesus Christ’])?” We shall then examine the reasons why the wicked shall not use the sacred name when the occasion is appropriate.

⁴ 1 Thess., 5:21. That *καλὸν* (*kalon*), which is the Greek word used in the verse, means that which is “valuable or virtuous” and “good,” as well as “beautiful,” see SEC, Gk. #2570; GEL, p. 397.

In Volume II, *The Substitution of the Sacred Name and Why*, the historical evidence will be investigated showing how the knowledge, use and doctrine of the sacred name came to be suppressed in literature by the numerous Jewish, Christian, and Moslem sects in direct opposition to the commandments of the Scriptures. Among those following Scriptures this suppression was originally reasoned as justified to protect the sacred name. As time progressed it was ascertained that the universality of the almighty was better reflected by using a title meaning “lord” or “sovereign.” Our investigation will include an examination of the palaeo-Hebrew letters which make up the earliest spelling of the sacred name, these also being considered sacred by the ancients.

The Jewish scribes began to practice substitution in the mid-second century B.C.E. (Before Common Era)⁵ when they declared, on their own authority, that the name was ineffable.⁶ In time the Christians followed the Jewish example,⁷ but their literary suppression of the sacred name did not begin to take firm hold until the mid-second century C.E. (Common Era).⁸ Ancient documents will show that even in all the earliest Greek translations of the original Hebrew texts of the Scriptures—including the books of the New Testament—the sacred name, due to its extreme importance, was left either in Hebrew letters or transliterated so that its pronunciation was correctly reflected. Nevertheless, the ineffable name doctrine was not completely accepted until Christianity became the state religion of the Roman empire (early fourth century C.E.).

It will be demonstrated in Volume II that the author of this suppression of the sacred name is the angelic being who in Scriptures is called “Satan,” the accuser of Yahweh’s people. Satan’s deception is sustained by the religious systems that dominate our world. These systems are actually all variations of one theology. The chief deity of each system is Satan—a fact which is denied by members of each respective religion, yet a detail which can easily be proven. Even Scriptures refer to Satan as the “deity of this age” and “ruler of this world.”⁹

Though the different branches of this world religion are often cleverly disguised as opposing each other, historical records prove that they are all essentially the same. All flow from the one and the same source and author. Under these false religious systems Satan, camouflaged by various and sundry names, passes himself off as a universal god. He calls himself, among other things, ha-Baal (the Lord) and claims to be a dying-rising god (a pseudo-messiah), offering men salvation if they call to him by any one of his many personal names. Satan has even been able to disguise himself as Yahweh. The Israelites on numerous occasions convinced themselves that Yahweh was Baal and as a result worshipped Baal in spite of scriptural prohibitions.

⁵ B.C.E. is also rendered B.C.

⁶ See Chap. XII, and Vol. II, Chaps. III and IV. Ineffable means unspeakable, not to be spoken, unutterable.

⁷ For the development of the ineffable name doctrine among the Christians see Chap. XVII, ns. 5 and 8.

⁸ C.E. is also rendered A.D.

⁹ 2 Cor., 4:4; John, 12:31, 14:30, 16:11; cf. 1 John, 5:19; Rev., 12:9; Matt., 4:8–10; Luke, 4:5–8.

Finally, this text shall demonstrate upon whom Jews, Christians, and Moslems are really calling when they use terms like Adonai, God, the Lord, Jehovah, Jesus and Allah as personal names of our heavenly father and his messiah. We shall then consider the underlying reasons why the sacred name was obliquely substituted out of use and deleted out of many translations of the Bible, this despite all of the forceful evidence from Scriptures which forbids such practice.

Volume III, *The Two Yahwehs*, deals with an even deeper scriptural understanding with regard to the sacred name: the fact that there were two heavenly beings (a father and a son) who were both known as Yahweh. These two Yahwehs belong to a body of heavenly beings generically called the eloahim (individually called eloah). When standing together in unity (as one), the two Yahwehs are often referred to as “יהוה אלהי” (Yahweh eloahi),” eloahi denoting a plurality. Father Yahweh has never been seen, neither has his voice been heard, by any human other than the messiah. The son named Yahweh is the Yahweh of the Old Testament, the one who often spoke with and was seen by the patriarchs. He was originally a malak (angel) of the father’s presence who acted as the main spokesman (logos) for the father. This archangel (chief angel) was given the father’s name as an expression of his authority in order that he might carry out the duties assigned to him. Yahweh the son, also known as Yah, Yahu, and Yah Yahweh, later became the messiah, whose earthly name was Yahu-shua (“Yahu Preserves” or “Yahu Saves”)—a name later altered in Greek translations to Ἰησους (Jesus; English “Jesus”).

This third volume will also deal with the puzzling relationship between Yahweh the father and Yahweh the son, the sacred spirit, and the malakim (angels). The discussion will include the facts regarding the concept of oneness between the father and the son, and oneness in the eloahim. It will also delve into the question of oneness between mankind and the two Yahwehs, and why the sacred name is so intimately tied up in this union. The role of Satan and the other demons in the eloahim will likewise be demonstrated.

In our fourth volume, *The Name Yahu*, we shall explore the important issues regarding the divine name Yahu. Contrary to popular notion, Yahu is a separate name from Yahweh. The sacred name 𐤏𐤅𐤍𐤏 (in Aramaic letters יהוה) is the personal name of father Yahweh and became the cognomen of the lesser Yahweh, but 𐤏𐤅𐤍 (in Aramaic letters יהו) belonged to the lesser Yahweh as his praenomen. As part of their effort to disguise the sacred name, Jewish religious leaders, who abandoned palaeo-Hebrew letters for Aramaic, decided that only two letters of the sacred name יהוה (Yahweh) could be pronounced. As one part of this effort, the sacred name יהוה (Yahweh) and the divine name יהו (Yahu) were both at times abbreviated to יה and pronounced “Yah.” Since both יהוה (Yahweh) and יהו (Yahu) became “יה (Yah),” the rabbis encouraged the development of the confused definition that Yahu and Yah were short forms of the name Yahweh. The confounding of Yahu and Yahweh and the belief that both Yah and Yahu are short forms of Yahweh has, as a result, continued with us until this day.

Our investigation will trace through ancient inscriptions and documents the original usages of both יהוה (Yahweh) and יהו (Yahu). This evidence will

prove that the lesser Yahweh was separately known as יהו יהוה (Yahu Yahweh), and is still found in the present Masoretic Text under the altered form יה יהוה (Yah Yahweh). Because his praenomen was יהו (Yahu), when Yahu Yahweh became a man he was known as יהושע (Yahu-shua) the messiah. We shall also demonstrate that the name יהושע (Yahushua) does not mean “Yahweh saves,” as often but incorrectly advocated, but “Yahu saves.” The Hebrew name Yahushua, through the medium of Aramaic, was later translated into Greek as Ἰησους (Jesus; English “Jesus”). By revealing the history behind the transformation of יהו (Yahu) into the present-day form יה (Yah), we shall also be able to verify that the praenomen יהו (Yahu) was originally pronounced “Yah•ū”

As one proceeds through the pages of these four volumes he should be encouraged to check every cited passage and verse. The context as it relates to the passages and other scriptural statements should be noted. Checking the other sources cited will also be helpful; no stone must be left unturned. After examining the evidence from each chapter, one is advised to test it out. Consult as many works as one feels necessary which deal with the subject matter. Such efforts only serve to strengthen the case for the use of the sacred name.

Anyone seeking the truth should not hesitate to ask a minister, or a respected Bible scholar, and any good historian about these issues. Next, he must do the most important thing of all, compare what they are telling him with the evidence from the Scriptures. Then the inquirer should ask himself this question, “Have these people presented me any evidence from the Scriptures that would overturn the plain scriptural statements and other ancient documentation that we are to both know and use the sacred name Yahweh?” One should never be swayed by mere rhetoric; he must be convinced by the evidence. The reader may be surprised to find that those most knowledgeable about these subjects will actually confess to the validity of the doctrine of the sacred name.

We should all be responsive to Yahweh’s invitation, “Come, let us reason together.”¹⁰ It is our conviction that once anyone has set his mind to acquire the truth and has forthrightly examined the evidence, he will find it impossible to deny the sacred name.¹¹ It is our deepest hope that this work will help

¹⁰ Isa., 1:18.

¹¹ The prophet Daniel was told, “For from the first day that you set your heart to understand, to humble yourself to the face of your eloahi, your words were heard” (Dan., 10:12). The messiah advised his disciples, “Ask and it will be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone that asks receives; and he that seeks finds; and to him that knocks it will be opened” (Luke, 11:9f).

These and other such instructions from the Scriptures, holding that we must put a determined effort into our search and must open ourselves up to the truth, are often ignored by those who see themselves as “true believers.” Despite the immense amount of documentation, these true believers will choose to favor what they already wanted to believe over sound evidence and provable facts. Suddenly, many of those who would argue that it makes no difference what name you use to call upon our heavenly father find themselves opposing those who use the sacred name Yahweh. This circumstance is often the case even if those using the sacred name place no requirement for its use upon those who would not.

The aroused sensitivity towards using the sacred name reveals an underlying flaw in human nature: people do not wish to believe that they are in error or that they have been deceived. For

restore the stolen “key” back into the hands of those truly seeking the knowledge of the Scriptures.

a religious group to change their position against using the sacred name it would be an admission of fallibility. They then surmise that this admission of error discredits them and that the faith of those following that group would be shaken. Further, most of the time the majority of people are simply unwilling to put forth the required effort and search for these facts, to trust in Scriptures, and to act on the evidence. They desire quick and easy solutions. Because people do not wish to admit error, use of the sacred name does in fact become an issue—even to the non-user who claims that it makes no difference.

When confrontations arise over using the sacred name the objections and arguments put forth serve as an excellent tool for those seeking the truth in this matter, for they give an insight into how the sacred name was inexcusably abandoned in the first place. The searcher will find that there is a subliminal and oftentimes overt hostility towards the name Yahweh. Generally, this hostility is emotional and irrational. It stems from that quality of human nature which resists being told what to do, even if doing it saves their life. This attitude manifests itself in rebellion against Yahweh, which opens up mankind to the manipulations of those with evil intentions. People must choose between obedience and rebellion, right and wrong, life or death. For those who follow Scriptures, knowing and using the sacred name lies at the heart of this choice.