

Part IV

The Key to Salvation

Introduction to Part IV

Yahushua the messiah, his early disciples, and the prophets of Yahweh all strongly testified to the special status granted the sacred name. They have further notified us that all adherents to sound scriptural doctrines should cherish the sacred name, place reliance and trust in it, and use it to call upon our heavenly father. The Scriptures further proclaim that the requirement to use the sacred name is not limited to the Israelites or those who only speak Hebrew but is a requisite for all human kind, regardless of nationality or language.

Despite the numerous scriptural commandments and guidelines to know and use the sacred name, the religious leaders and teachers of the various Judaeo-Christian and Moslem sects still cling to a self-made dispensation which exempts them. These groups hold that the key to salvation is only “belief” in the fact that the almighty will save them. In this system the use of the sacred name has no active role. Indeed, they believe that other names can be utilized to channel a true believer to salvation. To the Christians, for example, one may ask for salvation by calling on the name “Jesus Christ,” the “Lord,” or “God,” the Moslems say the chosen name is “Allah,” while the Jews, though they recognize that the sacred name is Yahweh, believe that people will actually lose their salvation if they dare utter the sacred name. In their eyes all, except the most pious, must use substitutes like “adonai” and “eloahim.” The Jewish assemblies further contend that, except for those declared by their religious leaders to be very pious, the sacred name has been reserved only for the believers in the world to come.

These religious factions contend that our heavenly father and his messiah will not punish or deny anyone for not using his personal name. Their reasons are formulated out of each group’s own peculiar and self-imposed religious doctrines and interpretations. To judge the validity of their arguments we must ask, “What do the Scriptures say?” When we apply this method we find that, contrary to popular religious opinion, the sacred name is directly linked to the scriptural doctrine of *ישועה* (yeshuah), commonly translated as “salvation,” meaning “to be safe,” “deliverance,” “preserved” alive, “liberty,” and to be “saved” and “freed.”¹ Scriptures also hold that if one cleaves to scriptural teachings until the end, including use of the sacred name, Yahweh will free them from death and give to them the gift of eternal life.² Though

¹ SEC, Heb. #3444, 3467, 3468, 8668; HEL, pp. 118.

² For example see Matt., 10:22, 24:10-14; Mark, 13:11-13; Heb., 3:7-19; James, 5:8-11. For a more in-depth discussion on enduring until the end see our forthcoming book entitled, *The Afterlife*.

most of the religions claiming the Bible as their authority (or at least as part of their authority) hold to the doctrine of salvation, they ignore the critical role that the sacred name plays in that doctrine.

As already demonstrated, the knowledge and use of the sacred name is a major part of basic scriptural teaching. Therefore, it is something that should have been taken into consideration by established religions in their quest to find salvation. But its impact goes much deeper. The sacred name actually forms an integral part of the mechanics that bring salvation about. Knowing this process opens up the door to the vital knowledge and understanding about salvation which has been locked away in the Scriptures. As the book of Proverbs reminds us, “The glory of eloahim is to conceal a matter; but the glory of kings is to search out the matter.”³ Once the key to knowledge is searched for and found, the door to salvation is opened and the path one must follow to “enter” into eternal life is revealed.

These issues compel us to address some very basic questions:

- What was the underlying reason for Yahushua, his disciples, and the prophets of the Old Testament to place such a heavy emphasis upon the sacred name?
- Can one be saved by calling on the name “Jesus Christ” instead of “Yahweh”?
- If anyone who calls upon the sacred name can be saved, why couldn’t everyone, evil as well as good, simply use it at the last moment, when the time is appropriate?

³ Prov., 25:2. The word translated as conceal is סִתַּר (ha-sauthar), sauthar being a prime root meaning, “to hide (by covering), lit. or fig.:—be absent, keep close, conceal, hide (self), (keep) secret” (SEC, Heb. #5641).

Chapter XV

Salvation and the Sacred Name

The first question we must resolve is, “Why did all the prophets of the scriptures as well as Yahushua the messiah and his early disciples make such an important issue out of the sacred name?” We do know that the sacred name was the “key of knowledge” for gaining salvation. Yahushua chastised the so-called religious experts of his day, stating:⁴

Woe to you, the experts in the Torah, for you took away the key of knowledge; yourselves did not enter, and those who were entering you hindered.

There was only one controversy between Yahushua and the Jewish religious leaders that fits this description: the prohibition against any common person using the sacred name. In Yahushua’s day this key was stolen away by these leaders. Today it continues to be hidden away by the numerous religious sects and offshoots which compose the Judaeo-Christian and Moslem faiths. By removing this key and concealing it from the rest of mankind the “Clergy” has not only prevented themselves from entering Yahweh’s kingdom or government, and thereby from gaining eternal life, but they are also hindering others who desire to come in. We also know that it was the debate over this issue of using the sacred name that brought about the persecution and death of the loyal prophets of Yahweh, Yahushua the messiah, and his disciples. But why was having knowledge of and using the sacred name Yahweh worth dying for? More succinctly, what is the connection between the sacred name and salvation?

The Saved Use the Sacred Name

Our search for answers must begin by reviewing some of the scriptures which prove that those who will be saved also know, love, and use the sacred name:

And יְהוָה will be a refuge for the oppressed, a refuge for times of trouble. And THOSE KNOWING YOUR NAME will trust in you, for you have not forsaken those who seek you יְהוָה. Sing praises to יְהוָה who dwells in Zion. Declare his deeds among the peoples. For he remembers the seekers of bloodshed. He does not forget the cry of the humble.

⁴ Luke, 11:52.

Favor me རྟོན་མཚན་. See my affliction from my haters, be lifting me up (i.e. resurrect me) from the gates of death, so that I may declare all your praises in the gates of the daughter of Zion. I will rejoice in your salvation. (Ps., 9:9–14)

He (Yahweh) will give you as your heart is, and fulfill all your plans. We will rejoice in your salvation and IN THE NAME OF OUR ELOAHI set up banners; may རྟོན་མཚན་ fulfill all your prayers. Now I know that རྟོན་མཚན་ saves his messiah. He answers him from his sacred heaven, with the saving strengths of his right hand. These (rely) on chariot and these on horses, BUT WE WILL MAKE MENTION OF རྟོན་མཚན་ OUR ELOAHI. They will bow and fall but we shall rise and stand upright (i.e. be resurrected). རྟོན་མཚན་ saves. The king will answer in the day of our calling. (Ps., 20:4–9)

I will declare your name to my brothers; I will praise you in the midst of the assembly. You who respect རྟོན་མཚན་, praise him. All the seed of Jacob, glorify him; and all the seed of Israel revere him. For he has not despised nor hated the humbling of the humble, and he has not hidden his face from him; and in his crying to him he heard. Of you shall be my praise in the great assembly, my vows will I pay before those respecting him. The humble shall eat and be satisfied; THOSE SEEKING HIM SHALL PRAISE རྟོན་མཚན་. Your heart shall live to perpetuity. All the ends of the earth shall remember and return to རྟོན་མཚན་, and all the families of the nations shall worship to your face. For the government is རྟོན་མཚན་'s, and (he is) the superior among the nations. (Ps., 22:22–28)

I will bless རྟོན་མཚན་ at all times; his praise will be always in my mouth. My life will make its boast in རྟོན་མཚན་; the humble will hear and be glad. Magnify རྟོན་མཚན་ with me, and LET US EXALT HIS NAME TOGETHER. I sought རྟོན་མཚན་ and he answered me and out of all my fears he has rescued me. They looked to him and were bright and their faces were not ashamed. This humble (man) cried and རྟོན་མཚན་ heard; and out of all his troubles saved him. (Ps., 34:1–4)

And not that we will backslide from you, MAKE US LIVE AND ON YOUR NAME WILL WE CALL.

אֱלֹהִים, elohim of hosts, turn towards us the shine of your face and we will be saved. (Ps., 80:18f)

SO NATIONS SHALL RESPECT THE NAME OF אֱלֹהִים and all the kings of the earth your glory. When אֱלֹהִים builds up Zion, he shall appear in his glory. He will turn to the prayer of the destitute and will not despise their prayer. This shall be written to the next generation, and a people (then) to be created shall praise אֱלֹהִים. For he has looked down from the height of his sanctuary; אֱלֹהִים looked from the heavens to hear the prisoner's (the elect) groaning, to set free the sons of death, TO PROCLAIM THE NAME אֱלֹהִים and his praises in Jerusalem, when the peoples and governments are gathered together to serve אֱלֹהִים. (Ps., 102:15-22)

In this Psalm quoted above, we are told that a people yet to be created—a reference to those resurrected and changed into new beings—shall praise Yahweh, that the nations shall fear or respect Yahweh's name, and that the "sons of death"—men who in their first estate suffer death—will have their prayers answered and shall be set free (that is, resurrected and changed into new beings). These delivered people will come to Jerusalem "to proclaim the name אֱלֹהִים!"

Save us אֱלֹהִים, our eloahi; and gather us from the nations TO GIVE THANKS TO YOUR SACRED NAME, to boast in your praise. Blessed is אֱלֹהִים, the eloahi of Israel, from the olam as far as the olam (i.e. all ages); and let all the people say, "Amen, praise אֱלֹהִים!" (Ps., 106:47f)

Turn to me and favor me, AS IS THE WAY OF THOSE WHO LOVE YOUR NAME. (Ps., 119:132)

I know that אֱלֹהִים will maintain the cause of the humbled, the justice of the needy. SURELY THE RIGHTEOUS SHALL GIVE THANKS TO YOUR NAME; the upright shall dwell in your presence. (Ps., 140:12f)

And he became to me salvation. And you shall draw water with joy out of the wells of salvation. And you shall say in that day, "Thank אֱלֹהִים!" CALL ON HIS NAME, make known among the peoples his doings; make mention that his name is exalted. Sing praises (to) אֱלֹהִים for he has done majestically; this is known in all the earth. (Isaiah, 12:2-5)

And now, what is it I have here? states יהוה, for is taken away my people for nothing? His (Israel's) rulers howl, states יהוה, and every day, continually, my name is despised. Therefore, MY PEOPLE SHALL KNOW MY NAME; therefore, they shall know (it) in that day. For I am he who speaks; behold, me. (Isa., 52:5-6)

Notice in this above verse from Isaiah 52 that Yahweh's people (i.e. those who will be saved) "shall" know his name. It does not say "might know," or "some will" know. Rather, as Jeremiah, 32:34, states, "they shall all know" Yahweh.

יהוה, my strength and my stronghold, and my refuge in the day of affliction. The nations shall come to you from the ends of the earth and say, "Our fathers have inherited only lies, vanity, and no profit is in them." Can adam (mankind) make for himself eloahim? But those (things made) are not eloahim. Therefore, behold, I will make them know this time, I will make them know my hand and my might; AND THEY WILL KNOW THAT MY NAME IS יהוה. (Jer., 16:19-21)

Then (in the last days) the respecters of יהוה spoke together (each) man to his neighbor. And יהוה gave attention and heard; and a book of remembrance was written before him, for the respecters of יהוה and for THOSE ESTEEMING HIS NAME. And they will be to me, says יהוה of hosts, for the day that I will make treasure; and I will have pity upon them as a man has pity on his son serving him. And you shall return and see (the difference) between him serving eloahim and him not serving. For behold, the day is coming burning like a fire-pot; and all the arrogant and every doer of wickedness will be chaff. And the coming day will set them ablaze, says יהוה of hosts, which will not leave to them root nor branch. And for YOU RESPECTING MY NAME will arise the sun of righteousness and healing on its wings; and you shall go out and frisk like calves of the stall. And you shall trample the wicked, for they shall be ashes under the soles of your feet in the day which I am preparing, says יהוה of hosts. (Mal., 3:16-4:3)

In this above passage those trampling the ashes of the wicked both esteem and respect the name of Yahweh. Stepping upon the ashes of the wicked refers to the time when all the wicked will be destroyed by the “second death,” in the great end time conflagration called the Gehenna fire.⁵ Only the righteous, i.e. those saved and obtaining eternal life, shall survive its flames.

Those who have attained eternal life will be found using the sacred name throughout eternity. The following verses are examples which confirm this point:

In you we will push our enemies, by your name we will trample those who oppose us. For not in my bow will I trust, and my sword shall not save me. For you save us from our enemies, and those who hate us you have put to shame. In eloahim we boast all the day, and your name we shall praise to olam (forever). (Ps., 44:5–8)

With gladness and rejoicing they shall be brought; they shall enter into the king’s (Yahweh’s) palace. Your sons shall be in the place of your fathers; you will make them rulers in all the earth. I will declare your name in every generation and generation (all generations); therefore the peoples shall praise you to forever and perpetually. (Ps., 45:15f)

Blessed is אֱלֹהִים eloahim, the eloahi of Israel, who alone does wonderful things. And blessed is his glorious name to forever, and all the earth is filled with his glory. (Ps., 72:18f)

All nations whom you have made shall come and worship to your face, אֱלֹהִים, and shall glorify your name. For you are great and do wonderful things. You alone are eloahim. Teach me your way, אֱלֹהִים; I will walk in your truth; unite my heart to respect your name. With all my heart I will thank you, אֱלֹהִים, my eloahi; and I will glorify your name to forever. (Ps., 86:10–12)

Hallelu-Yah! praise him servants of אֱלֹהִים, praise the name of אֱלֹהִים. The name of אֱלֹהִים is blessed from now and as far as olam (forever). From the rising of the sun until its going down the name אֱלֹהִים is to be praised. (Ps., 113:1–3)

⁵ Rev., 20:14, cf. 20:4–6.

I will exalt you *eloahi* my king, and bless your name to forever and perpetually. In every day I will bless you, and praise your name to forever and perpetually. (Ps., 145:1-2)

יהוה is near to all who call him, to all those who call him in truth. The desire of those who respect him he will do and their cry he will hear and save them. *יהוה* preserves all who love him; and all the wicked he destroys. The praise of *יהוה* my mouth shall speak, and all flesh will bless his sacred name to forever and perpetually. (Ps., 145:18-21)

Yahweh “destroys the wicked,” and it is the wicked, as we have shown earlier, who do not use the sacred name.⁶ In Psalms, for example, we are told that “all the evil doers” are those that “have not called on *יהוה*.”⁷ Those following Yahweh request that he pour out his “wrath to the nations who have not known you and upon the governments who have not called on your name.”⁸ Jeremiah similarly states:⁹

Pour out your wrath upon the nations who do not know you, and upon the families who do not call upon your name.

They are the enemies of Yahweh that “defame” him and “scorn” his name.¹⁰ Those who shall be ashamed are those who have passed by Yahweh’s people but did not say, “The blessing of *יהוה* be upon you; we bless you in the name *יהוה*.”¹¹

Those Being Saved Call Out Yahweh’s Name

The people of Yahweh, unlike the wicked, both use the sacred name while calling out for salvation and fully recognize that this name is the key by which salvation can be achieved. Most people professing a belief in the Scriptures fail to comprehend these vital points. The following examples demonstrate this role for the sacred name in achieving salvation:

I love you *יהוה*, my strength. *יהוה* is my rock and my fortress and my deliverer. My el, my rock—I seek refuge in him, my shield and the honor of my salvation, my high tower who is to be praised. I WILL CALL *יהוה* AND FROM MY ENEMIES I

⁶ See above pp. 94f.

⁷ Ps., 14:4.

⁸ Ps., 79:6.

⁹ Jer., 10:25.

¹⁰ Ps., 74:10, 18

¹¹ Ps., 129:4-8.

SHALL BE SAVED. The cords of death hemmed me in; the floods of wicked men overwhelmed me; the snares of death confronted me. IN MY DISTRESS I CALLED **אֱלֹהִים**. (Ps., 18:1-6)

The following Psalm, likewise, informs us of the connection between those who are resurrected from the dead and brought to salvation with those who call upon the name Yahweh:

I love **אֱלֹהִים** because he hears my voice, my supplications, because he inclines his ears to me; AND IN MY DAYS I WILL CALL. The cords of death encompassed me, and the straits of sheol (the state of death) found me; I find distress and sorrow, AND (THEN) ON THE NAME OF **אֱלֹהִים** I WILL CALL. I pray to you, “**אֱלֹהִים** deliver my nephesh (life).” **אֱלֹהִים** is gracious and righteous, and our eloahi is merciful. **אֱלֹהִים** keeps the simple. I was low but he saved me. Return my nephesh (life) to your rest for **אֱלֹהִים** benefited you. For you (Yahweh) will rescue my nephesh from death; my eyes from tears, my foot from stumbling. I will walk to the face of **אֱלֹהִים** in the land of the living; I have trusted, so I speak; I was afflicted greatly. I said in my alarm, “Every man is a liar.” What shall I return to **אֱלֹהִים** for all his benefits to me?: THE CUP OF SALVATION I WILL LIFT UP AND ON THE NAME OF **אֱלֹהִים** I WILL CALL. My vows to **אֱלֹהִים** I will pay, I pray, in the presence of all his people. PRECIOUS IN THE EYES OF **אֱלֹהִים** IS THE DEATH OF HIS PIOUS ONES. I pray, **אֱלֹהִים**, I truly am your servant; I am your servant, the son of your handmaid. You have loosed my bonds. To you I will sacrifice the sacrifice of thanks and ON THE NAME **אֱלֹהִים** WILL CALL. My vows to **אֱלֹהִים** I pay in the presence, I pray, of all his people, in the courts of the house of **אֱלֹהִים**, in your midst, Jerusalem. Hallelu-Yah! (Ps., 116:1-19)

But how can one call “on the name **אֱלֹהִים**” if he does not know this name? Therefore, one must have knowledge of the sacred name as well as a desire to use it. These are prerequisites that must be in place before one can even ask to be saved. Scriptures also verify that those who know Yahweh’s name are those being saved:

Because on me (**אֱלֹהִים**) he has set (his) love and I shall deliver him, I will set him on high, for HE HAS

KNOWN MY NAME. He will call on me and I will answer him. With him I will be in (his) troubles; I will rescue him and honor him (with) length of days. I will satisfy him and make him see my salvation. (Ps., 91:14–16)

Yahweh has promised salvation to those who love him and know his name, and for this reason they will be set in a high position. Because they knew his name they were able to call on him. A substitute name will not suffice anymore than the wrong key can open a lock. There can be no doubt, for example, that the prophets Moses, Aaron, and Samuel will be raised in the last days and achieve eternal life. These men, the Scriptures state, were “among those who called on his name; they called to יהוה and he answered them.”¹² As the prophet Jeremiah reports:

Thus says יהוה, its (the earth’s) maker; יהוה, who formed it in order to establish it; יהוה is his name. Call to me and I will answer you and will tell you great and inscrutable things, you do not know them. (Jer., 33:2–3)

A Psalm similarly states:

Offer thanksgiving to eloahim; and pay your vows to the most high; and call upon me in the day of distress; I will deliver you, and you will glorify me. (Ps., 50:14–15)

Knowledge and use are also reflected in a passage from Zechariah, where Yahweh states:¹³

They will call on my name and I will answer them. I will say, “my people it is,” and they shall say, “יהוה is my eloah.”

There is not one scripture which makes the claim that someone can be saved without the knowledge and use of the sacred name. Quite to the contrary, what we are told is summed up in a passage from the book of Joel, which reads:¹⁴

For it will be (that) ALL WHO WILL CALL ON THE NAME יהוה SHALL BE SAVED. For in Mount Zion and in Jerusalem will be salvation, as יהוה has said, and among the saved who יהוה will call.

¹² Ps., 99:6.

¹³ Zech., 13:9.

¹⁴ Joel, 2:32.

This crucial verse, which is more than once cited in the New Testament,¹⁵ does not say “some who will call upon the name אֱלֹהִים will be saved” but “all who will call.” Herein lies the reason why there are numerous statements in Scriptures proclaiming that those being saved “thank,” “bless,” “praise,” and “glorify” his sacred name.¹⁶ The prophets recognized that the sacred name was the precious and valuable key of knowledge that unlocked the door to eternal life. For this reason those being saved bless, glorify, and praise the sacred name; they are eternally thankful for what the name is doing for them and that the almighty has provided it. As a result, those who are saved will be found rejoicing in the sacred name. As one Psalm puts it:¹⁷

Blessed are the people knowing the joyful sound,
“ אֱלֹהִים ,” they shall walk in the light of your face; in
your name they shall rejoice all the days, and in
your righteousness they are exalted.

Those being saved deeply love the sacred name and as Isaiah, 26:8, notes, “your name and your memorial (Yahweh) is the desire of the nephesh (one’s life).”

The Sacred Name Saves

There is a reason why one must use the sacred name in order to be saved: the sacred name is the mechanism by which Yahweh saves us. For example, Psalm 54 states:

Eloahim, BY YOUR NAME SAVE ME and by your
might judge me. Eloahim hear my prayer, give ear to
the words of my mouth. For strangers have risen
against me, and cruel men seek after my life. They
do not set eloahim before them. (Ps., 54:1-3)

Take special note of the phrase, “by your name save me.” The sacred name, therefore, is the tool by which one can be saved. This fact is why all those calling upon the name Yahweh shall be saved.¹⁸

Similarly, Psalm, 20:1-3, states:

May אֱלֹהִים answer you in the day of trouble, (may)
the name of the eloahi of Jacob set you on high. He
will send you help from the sanctuary and upholds
you from Zion. He will remember all of your offer-

¹⁵ Cf. Acts, 2:17-21, 4:11-12; Rom., 10:12-13. That these verses are citing Joel, 2:32 (MT, 3:5), see NJB, p. 1800, 1804, 1882; SRB, pp. 1151, n. a, 1204, n. 1; AB, NT, pp. 174, 238.

¹⁶ For examples see those quoted above pp. 67-71.

¹⁷ Ps., 89:15-16.

¹⁸ Joel, 2:32 (MT, 3:5).

ings and accept your burnt sacrifices.

That we need the assistance of the sacred name is also revealed in such statements as that found in the 124th Psalm:

Our help is in the name of יהוה, the maker of the heavens and earth.¹⁹

Proverbs notes:

The name יהוה is a tower of strength; the righteous runs into it, and is set on high. (Prov., 18:10)

That the sacred name is a powerful key is also confirmed by a passage found in Jeremiah.²⁰

There is none like you יהוה. Great you are and great in power is your name.

The apostle John goes so far as to point out that he wrote his version of the synoptic text so that “you may trust that Yahushua is the messiah the son of Yahweh, and that trusting you may have life in his name.”²¹

The fact that the sacred name is a protecting arm of salvation is also confirmed when, just before his death, Yahushua prayed to his father to keep his disciples “in your name” so they could attain oneness with the father.²² Yahushua then adds that he had been “keeping them in your name” up until that time, and as a result none of them, except the son of perdition (Judas), had perished.²³ Yahushua made known the father's name to his disciples because without knowledge of the name it would be impossible to call upon him for salvation. Indeed, this necessity for knowing the sacred name is why it must be a memorial (זֶכֶר, zeker, remembered) name.²⁴ Gerhard von Rad states it well when he writes:²⁵

The deity must first “cause his name to be remembered” (Ex. xx. 24) within the human field, otherwise men were quite unable to invoke him. Thus, without the knowledge of the divine name, there was no possibility of a cult, that is of a relationship between men and the deity, for men then lacked all possibility of bringing influence to bear upon the deity.

¹⁹ Ps., 124:8.

²⁰ Jer., 10:6.

²¹ John, 20:31.

²² The act of becoming one (unified) with the father reaches its completion upon receiving salvation when we are quickened into eternal life.

²³ John, 17:11–12.

²⁴ See above Chap. III, pp. 35f.

²⁵ OTT, 1, p. 182.

Conclusion

The sacred name יהוה is the key of knowledge that must be used to open the door of salvation. Those who find salvation will use the sacred name, calling out to Yahweh to rescue them from their distress. They will love the sacred name and give thanks for it. The wicked, on the other hand, do not use the sacred name. They only scorn and defame it. The righteous realize that their use of the sacred name demonstrates their trust in Yahweh and his words. Accordingly, because Yahweh steadfastly stands behind his name, when one uses the sacred name with trust, Yahweh will unleash the power to save (much as turning the key on a giant generator starts the flow of electrical power). The name becomes our help and a tower of strength. All those who call upon the name יהוה , our key to salvation, shall be saved.