

The Sacred Name 𐤌𐤎𐤅𐤍

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Volume I

A Scriptural Study
by
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*Obtain the truth and do not sell wisdom, instruction,
and understanding. (Proverbs, 23:23)*

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Editorial Staff

P. Carey
C. Runfola
S. Guevarra
G. Runfola
D. Allen

Researched and written
by
R. Clover

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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 𐤀𐤓𐤕𐤌 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:

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 is too sacred for any common man to utter.
- We are not required to use the sacred name.
- 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 𐤆𐤓𐤕𐤌 (Yahweh)—𐤕𐤕𐤕𐤕 in Aramaic letters, the so-called Tetragrammaton “YHWH.”

In Volume I, *The Sacred Name* 𐤆𐤓𐤕𐤌, 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 𐤆𐤓𐤕𐤌 (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 𐤆𐤓𐤕𐤌 (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

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.

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 Ἰησοῦ χριστοῦ [English, ‘Jesus Christ’])?” We shall then examine the reasons why the wicked shall not use the sacred name when the occasion is appropriate.

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

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.

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.

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, Yahu, and Yahu Yahweh, later became the messiah, whose earthly name was Yahu-shua (“Yahu Preserves” or “Yahu Saves”)—a name later altered in Greek translations to *Ιησους* (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 ܝܗܘܗ (in Aramaic letters יְהוָה) is the personal name of father Yahweh and became the cognomen of the lesser Yahweh, but ܝܗܘ (in Aramaic letters יְהוּ) 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 יְהוָה (Yahweh) could be pronounced. As one part of this effort, the sacred name יְהוָה (Yahweh) and the divine name יְהוּ (Yahu) were both at times abbreviated to יה and pronounced "Yah." Since both יְהוָה (Yahweh) and יְהוּ (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 יְהוָה (Yahweh) and יְהוּ (Yahu). This evidence will prove that the lesser Yahweh was separately known as יְהוּ יְהוָה (Yahu Yahweh), and is still found in the present Masoretic Text under the altered form יה יְהוָה (Yah Yahweh). Because his praenomen was יְהוּ (Yahu), when Yahu Yahweh became a man he was known as יְהוּשׁעַ (Yahu-shua) the messiah. We shall also demonstrate that the name יְהוּשׁעַ (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 Ἰησοῦς (Iesus; English "Jesus"). By revealing the history behind the transformation of יְהוּ (Yahu) into the present-day form יה (Yah), we shall also be able to verify that the praenomen יְהוּ (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 restore the stolen "key" back into the hands of those truly seeking the knowledge of the Scriptures.

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 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.

Part I

A Question of Name

Introduction to Part I

It is always surprising to see the wide gap that exists between what the Original Hebrew Scriptures state and what the various Judaeo-Christian and Muslim doctrines teach, despite the fact that these groups all claim the Holy Writ as the primary source for their views on religion. This gap is nowhere more noticeable than with the scriptural doctrine of the sacred name. Throughout the Torah and the Prophets (the Old Testament) the belief that the sacred name “יהוה (Yahweh)” was the key to scriptural understanding and salvation is well-pronounced and clearly understood. Yet one would never know this truth listening to the various religious teachers as they preach from the pulpits of their respective synagogues, churches, and mosques.

The best way to investigate the issue of the sacred name is to lay out the arguments used by the numerous Judaeo-Christian and Moslem religions, and their diverse sub-groups, and compare these interpretations with what the Scriptures and historical records actually say. We shall begin our study by addressing the most prevalent claims: the notion that the almighty has many names, that none of these names are of great importance, and that there is no scriptural requirement to use the sacred name Yahweh.

Chapter I

Many Names?

One of the first justifications advanced for not using the sacred name יהוה (Yahweh) is the claim that our heavenly father has many names. In having “many names,” the advocates add, it is implied that there is no “one name” adhered to as his personal name. The source for this prevalent misunderstanding has been the classifying of Yahweh’s personal name with his generic names and titles, as if there were no difference.

This misinterpretation begins with the failure to distinguish between various types of names. For example, it is immediately pointed out that Yahweh is in Scriptures called an *eloah* (plural *eloahi*, collective noun *eloahim*)¹ and an *el*—terms with different meanings yet merged in most English translations under the single word “God.” Yahweh is also referred to as *el shaddai* (the almighty), *elion* (the most high), *adonai* (my sovereign or sovereigns), and so forth. These various appellations are held up as proof that our heavenly father has many names. Yet this reasoning fails to take into account the fact that these other names are only generic and descriptive titles, not personal names. Yahweh, on the other hand, is our heavenly father’s only personal and proper name.

Generic Names

The first class that should be distinguished represents Yahweh’s generic names, i.e. the names of his genus or kind. *Harper’s Bible Dictionary*, under the subtitle, *Generic Names for God*, lists the term *eloah* and its cognate form *elohim* (*eloahim*).² *The International Standard Bible Encyclopaedia*, likewise, places these terms under “Generic names.” It adds, “Like *theos*, *Deus* and *God*, it is a generic term, including every member of the class deity.”³ *Eloah* (אלה) and its variant forms *eluah* (אלה) and the Aramaic *eloaha* (אלהא) are derived from the descriptive title *el* (אל), meaning “strength” and “power,” i.e. a “mighty one.”⁴ Added to אל (*el*) is the suffix ה (*ah*), ו (*uah*), or א (*aha*), forms of the verb הוה (*huh*), meaning “to breath; to be” or “to exist.”⁵ An *eloah*, therefore, is a “mighty living being.”

¹ אלהים (*eloahim*) is often transliterated as “*elohim*,” אלה (*eloah*) as “*eloh*,” and אלהי (the *eloahi*) as “*elohe*.”

² HBD, p. 686. NBD, p. 475, likewise states that “‘*Elohim*’ is the generic name for deity.”

³ ISBE, p. 1254.

⁴ SEC, Heb. #433, 410; NBD, pp. 474, 478; YAC, p. 411; HEL, p. 8; EBD, p. 425, “power, might.”

⁵ SEC, Heb. #1931–1934, 1961; HEL, p. 65; OTT, 1, p. 180, “the הוה is to be understood in the sense of ‘being present,’ ‘being there,’ and therefore precisely not in the sense of absolute, but of relative and efficacious, being—I will be there (for you).”

The plural forms of *eloah* are *eloahi* (הֱלוֹהִי), meaning more than one *eloah*, and *eloahim* (הֱלוֹהִים), a collective noun meaning a group of *eloah* beings.⁶ A collective noun is a word representing a plurality of things standing as one unit. It therefore uses a singular verb. We can compare these collective nouns with our English words “family” and “sheep.” For example, one would say that “the family is going to the park,” not “the family are going to the park.” Though the term family can represent a large number of people it utilizes the singular verb “is” rather than the plural “are.”

Another important observation is the fact that in Scriptures we not only find the term *eloahim* used as a collective noun when speaking specifically of Yahweh but also the term *eloahi*.⁷ When the term *eloahi* is used in reference to Yahweh it consistently reflects the oneness or unity relationship between the two Yahwehs (the father and the son).⁸ According to Scriptures, “Yahweh our *eloahi*, Yahweh is *אֶחָד* (*achad*; i.e. unified, one)”;⁹ that is, the two *eloah* named Yahweh are unified as one Yahweh.

Meanwhile, when the term *eloahim* is used in Scriptures specifically for Yahweh it represents the father in relationship with the entire family of *eloah*-type beings. Yahweh, therefore, is the name of the father *eloah* in the *eloahim*. For example, we read in the Psalms, “None is like you in *eloahim*, Yahweh, and none are like your works” (Ps., 86:8), and, “great is Yahweh and to be praised exceedingly, he is to be respected above all *eloahim*” (Ps. 96:4). On the other hand, when referencing pagan deities the term *eloahi* remains as a simple plural while *eloahim* retains its collective noun status.

The reasons for the collective noun usage of both *eloahi* and *eloahim* with regard to Yahweh shall be fully discussed in Volume III of our study.¹⁰ For now we shall simply summarize that it is embodied in the concept of oneness

⁶ SEC, Heb., #430; HEL, p. 16; YAC, p. 424; NB, pp. 5–6; YDNB, p. 5; IDB, 2, p. 413. Also, compare below n. 14. In Vol. III of our study we will deal with the true nature of the relationship in the *eloahim*. At that time we shall examine the false doctrine professed by many religious groups that *eloahim* refers to a “plural of majesty” for a single individual deity. Yet the *eloahim* of Yahweh is not polytheism either (i.e. many deities each acting according to their own separate wills). As stated in the EJ, 7, p. 679, “It is not to be understood as a remnant of the poly-theism of Abraham’s ancestors, or hardly as a ‘plural of majesty’—if there is such a thing in Hebrew.” Rather, it has to do with a unity and oneness in the family of *eloah* beings.

⁷ NBD, p. 478; SEC, Heb. #430; NB, pp. 5–6; EBD, p. 331. For a list of examples see SEC, pp. 397–406 (Heb. #430). To demonstrate, in Exod., 3:15, we read that יהוה was “the הֱלוֹהִי (*eloahi*) of your fathers, the *eloahi* of Abraham, the *eloahi* of Isaak, the *eloahi* of Jacob”; Lev., 19:3f, “I am יהוה your *eloahi*”; Gen., 1:1, “In beginning הֱלוֹהִים created” (*eloahim*, plural; created, singular); Gen., 3:13, “And יהוה *eloahim* said to the woman”; etc. In translating these and other such verses the singular term “Θεός” is found in the Greek LXX version and “God” in English. These translations, though, are very inadequate and fail to inform their readers that there is in fact more than one *eloah* involved. This concept of oneness in the *eloahi* and *eloahim* will be fully discussed and explained in Vol. III. For a complete list see SEC, p. 397–406 (Heb., #430); YAC, pp. 412–418.

⁸ See Vol. III, *The Two Yahwehs*.

⁹ Deut., 6:4. For the meaning of אֶחָד (*achad*) as “unify” or “united, i.e. one” see SEC, Heb. #258–259. Yahushua the messiah—the *eloah* called Yahweh, the son of Yahweh, who later became a man—reinforces this unified concept when he reports, “I and the father are one” (John, 10:30).

¹⁰ Vol. III, chapter entitled, *Oneness in the Eloahim*.

¹¹ That there exist two Yahwehs, one being our heavenly father and the other his son, who is an archangel (chief angel), see Vol. III, *The Two Yahwehs*.

between Yahweh the father and Yahweh the son,¹¹ as well as the family of beings called *malakim* (angels).¹² The term Yahweh is not only the father's personal name but is also a family name which will be inherited by his children, those of mankind who are born into the *eloahim* after they have been quickened into eternal life.¹³

The generic nature of *eloah* is verified by the fact that in all its forms *eloah* is used in Scriptures to designate both our heavenly father as well as pagan deities.¹⁴ Such would be impossible if *eloah* was a personal name of the almighty. Further, the term *eloahim* is applied specifically to the *malakim* (angels), showing that it is a generic name for a species of beings, not just the father of those beings.¹⁵

Another proof that *eloah* is a generic name and not a personal name is the fact that the definite article ה (ha), meaning "the," is found in numerous cases as a prefix to *eloah*, *eloahi*, and *eloahim*. For instance, we often find the expression "האלהים (the *eloahim*)" in Scriptures.¹⁶ In proper Hebrew one would never prefix a definite article to a personal name. We might say, "these are the men," but we would not properly say "these are the Jims." "Men" is a generic term, while "Jim" is a personal name. The personal name Yahweh must conform to this principle and it cannot go unnoticed that one never finds the expression יהוה (the Yahweh) in Scriptures.

Titles

The next class of "names" is "descriptive and social titles." Chief among these is the Hebrew term *el* (אל) and its cognate forms *eli* (אלי) and *elim* (אליים).¹⁷ *El* is oftentimes confused with the term *eloah*, a mistake which stems back to the fact that *el* is regularly glossed as Θεός (*theos*; English "god") in the ancient Greek Septuagint (LXX) translation of the Old Testament.¹⁸ The confusion is increased by the fact that the word "*eloah*" is derived from "*el*" and that both terms are used in reference to the supreme being.¹⁹

¹² See below n. 15.

¹³ For example see Eph., 3:14–15, "For this cause I bow my knees to the father of our sovereign Yahushua the messiah, from whom the whole family in the heavens and on the earth is named." This issue will be discussed in detail in Part IV of our present volume, entitled *The Key to Salvation*, and in Vol. III. Also see our forthcoming text entitled *The Afterlife*.

¹⁴ For examples of *eloah* used in reference to a pagan deity see Dan., 11:37ff; 2 Chron., 32:15; for examples of *eloahi* used as pagan deities (plural) see Gen., 31:30, 32, 35:2, 4; Exod., 12:12, 20:23, 23:24, 32, 22, 32:4, 8, 31, 34:15–17; Lev., 19:4; etc.; for examples of *eloahim* used in regard to pagan deities as a group or groups see Gen., 3:5; Exod., 20:3, 22:28, 32:1; Deut., 4:28; and so forth.

¹⁵ SEC, Heb. #430. For an example that *eloahim* includes the angels compare Ps., 8:5, with Heb., 2:6f. In Vol. III we shall discuss in depth the ancient view that the angels were the sons of *eloahim*, also simply known as *eloahim*.

¹⁶ For examples of *ha-eloahim* see Gen., 6:2; Exod., 3:6; 1 Sam., 4:4, 8, 18, 19, 21, 22, 5:1, 2; and so forth.

¹⁷ HEL, p. 8; SEC, Heb. #352, 410.

¹⁸ Compare the list of references in YAC, p. 411, s.v. "God," no. 2, for *el*, with the corresponding verses in the Greek Septuagint text (LXX).

¹⁹ See above n. 4. For a list of examples where "*el*" is used in reference to Yahweh see YAC, p. 411, s.v. "God," no. 2; and SEC, pp. 397–406 (Heb. #410).

Close examination of this term reveals it is purely a descriptive title given to Yahweh. For example, the ancient writer Jerome (348–420 C.E.), who studied Hebrew in Palestine for several years, produced a Latin edition of the Old Testament which he had translated from the original Hebrew. In his analysis of the names applied to Yahweh, he classified the terms *ELOIM* [*eloahim*] and *ELOE* [*eloahi*] as a separate category from *EL*.²⁰

The Hebrew word *על* (*el*), the short form of the word *עליל* (*eil*), means “strength; hence anything strong,” especially “a chief (politically).”²¹ It is best translated as a “mighty one” or “mighty hero.”²² In the abstract sense, *el* can refer to the power one holds in his hand.²³ More commonly it represents a powerful ruler and can equally be applied to a wicked man as well as to Yahweh. In Ezekiel, for example, the Babylonian king who conquered Egypt is referred to as “*el* of the nations.”²⁴

The plural form *עלילים* (*eili*) and the collective noun *עלילים* (*elim*) reflect the same descriptive meaning as *el*. To demonstrate, in the book of Ezekiel *eili* is applied to the rulers in the land of Jerusalem who were carried away captive by the king of Babylon.²⁵ The collective noun *elim* is used in the book of Job to describe the men of the earth who are afraid at the appearance of Yahweh.²⁶ *Elim*, meanwhile, is used in Psalms to contrast the sons of *elim* (i.e. powerful rulers) with Yahweh.²⁷

On numerous occasions the term “*el*” is used in the Scriptures with reference to Yahweh.²⁸ For instance, in Psalm, 94:1, we read, “Yahweh, *el* of revenges.” It is often coupled with the Hebrew title *עליון* (*elion*), meaning “the most high,”²⁹ that is, Yahweh is the most high *el* or mighty one. In essence the term *el* and its plural forms are intended to communicate the idea of “power” and “might” as one would find in a ruler, whether that ruler be a man or an *eloah*. Indeed, at times *el* is coupled with the term *eloahi*, proving that the two terms clearly are not synonymous.³⁰ It is, therefore, improper to translate “*el*” as if it were in the class of “deity.” An excellent example of this difference

²⁰ Jerome, *Ep. 25 ad Mar.*

²¹ See above n. 4.

²² YAC, p. 411, “Mighty one”; NB, p. 5, “strong,” “the Mighty One”; ROSNB, p. xviii, “Mighty, strength or the Mighty One”; HEL, p. 8, “hero, mighty man”; GHCL, s.v. *על*, “strong, mighty, a mighty one, a hero,” “mighty hero.”

²³ HEL, p. 8. For an example see Deut., 28:32.

²⁴ Ezek., 30:20–26; cf. 31:1–18.

²⁵ Ezek., 17:11–23.

²⁶ Job, 41:25.

²⁷ Pss., 29:1 and 89:6. The LXX translates “sons of *elim*” in these verses as “sons of *theos*,” thereby equating *elim* with *eloahim*, in the sense that the *elim* are the mighty rulers in the *eloahim*. But the LXX translation is an extrapolation. Most English translations correctly translate the Hebrew here as “sons of the mighty” or “sons of the mighty ones” (i.e., KJV; IB; HEOT; and so forth).

²⁸ See above n. 19.

²⁹ For a list of citations see YAC, pp. 480f, s.v. “HIGH, most,” no. 4, and cf. p. 411, s.v. “God,” no. 2, “Mighty one, *על* *el*.”

³⁰ Gen., 33:20, “*el eloahi* Israel”; Josh., 22:22, gives, “*El* of *eloahim* is יהוה” (i.e. “Yahweh is the mighty one of the *eloahim*); in Dan., 11:36, the expression “*el* of *elim* (the mighty one of mighty ones)” is found.

between the generic term *eloahim*, the title *el*, and the personal name Yahweh is found in Psalm, 95:3, where we are told, “For a great *el* is Yahweh and a great king above all *eloahim*.”

El is not a personal name of our heavenly father or his son, the angel Yahweh. This fact is verified by the coupling of the definite article ה (ha) with *el* in many places throughout the Scriptures.³¹ Yahweh is called “אל יצא (the *el* Yahweh),” i.e. “the mighty one Yahweh,” (Ps., 85:8). Like other descriptive and social titles, one may speak of “the mighty one,” as he does “the lord” or “the king,” but in Hebrew he would never use a definite article with a personal name. Further, the Scriptures use the term “*el*” to describe pagan deities.³² Such would be impossible if *el* were a personal name for Yahweh.

There are a number of other descriptive and social titles applied to Yahweh. Among these are some which are combined with the title *el*: אל שדי (*el shaddai*), “the all powerful mighty one,”³³ אל עליון (*el elion*), “the most high mighty one,”³⁴ אל דעות (*el dauth*), “the mighty one of knowledge,”³⁵ אל עולם (*el olam*), “the mighty one of eternity,”³⁶ and אל ראי (*el roi*), “the mighty one of seeing.”³⁷ To this list one must add the term אדון (*adon*), and its plural form אדוני (*adonai*), meaning “sovereign(s).”³⁸ At times the plural term *adonai* was placed

³¹ For examples see Pss., 18:31, 33, 48, 57:3, 85:8, and so forth. The theory that the word *eloahim* is a plural of *el* has long been held in suspicion. ADB, 2, p. 199, for example, points out that against this notion “is the fact that there is an insertion of *h* (Syr. plur. *shemohîn*, ‘names,’ cannot be held primary, as the word ‘name’ has fem. plur. in Heb. and western Aram.). *El*, too, has its own proper plur. ‘*elîm*. The attempt to connect the word with ‘*elah*, ‘*elon*, names of trees, may safely be neglected. Whether the term ‘*ēlôah* be connected with ‘*el*, and what its meaning is, remains uncertain.”

All of the confusion is eliminated once we realize that the title “אל (*el*)” is an independent word from the generic term “אלה (*eloah*),” though *eloah* uses *el* as one of the two roots in its formation.

³² For example, Deut., 32:12; Ps., 81:9; Mal., 2:11; etc.

³³ For example see Gen., 17:1, 28:3, 35:11, 43:14, 48:3; Exod., 6:3. *El shaddai* is often translated as the “almighty” from the fact that the LXX and NT Greek renders the term as παντοκράτορ (*pantokrator*), meaning “almighty” (GEL, p. 591) and “all ruling” (SEC, Gk. #3841). Its actual meaning is, “the mighty powerful one” or “the mighty destroyer,” *shaddai* more specifically meaning “to be burly” and implying “to ravage” (SEC, Heb. #410, 7706); “destruction, ruin” (HEL, p. 260).

³⁴ SEC, Heb. #410, 5945–6. E.g., see Gen., 14:18, 19, 20, 22. The expression אלהים עליון (*eloahim* the most high) is also found (e.g. Pss., 57:2, 78:56).

³⁵ SEC, Heb. #410, 1844. For example see 1 Sam., 2:3.

³⁶ SEC, Heb. #410, 5956–8. Also translated as the “everlasting” *el*. For an example see Gen., 21:33, אלהי עולם (*eloahi* the eternal) is also found, see Isa., 40:28.

³⁷ SEC, Heb. #410, 7210. For example see Gen., 16:13.

³⁸ *Adon* and *adonai* are not properly translated as “lord,” as is so often the case. בעל (*baal*), on the other hand, literally means, “lord,” “master; hence a husband, or (fig.) owner,” see EBD, pp. 113, 114; HEL, p. 40; SEC, Heb., #1166–1168. *Baal* should be distinguished from אדון (*adon*) in that *adon* comes from אדן (*aden*), meaning, “a basis (of a building, a column, etc.): foundation, socket,” from which is formed the root meaning, “to rule,” “sovereign, i.e. controller” (SEC, Heb. #113, 134–136). That is, an *adon* is the basis of the government and therefore the ruler upon which the government rests. A *baal*, on the other hand, is the owner or master of someone or something else. Therefore, *adon* (plural *adonai*) is best translated into English as “sovereign” while *baal* means almost precisely the same thing as our English term “lord” (master, an owner or possessor of land, houses, etc.).

next to the name Yahweh, meaning “sovereigns Yahweh.”³⁹ Here, as with the term *eloahi*, *adonai* is used as a collective noun.

Other titles can also be found associated with the name Yahweh. For example, in Scriptures we find the expressions Yahweh צבאות (*shebaot*), “Yahweh of hosts (armies),”⁴⁰ Yahweh אלהי צבאות (*eloahi shebaot*), “Yahweh, the *eloahi* of hosts,”⁴¹ and Yahweh אלהי ישראל (*eloahi Israel*), “Yahweh, the *eloahi* of Israel.”⁴² Other titles include קדוש ישראל (*qadesh Israel*), “the holy one of Israel,” and עתיק יומים (*attiq yomia*), “the ancient of days.”⁴³ All of these and others like them are without question descriptive titles for Yahweh. Not one carries with it the weight of a personal name.⁴⁴ Indeed, at no time are any of these titles ever referred to as the personal name of our heavenly father.

The Elohist's View

Many theologians hold that despite this evidence the terms *eloah* (*eloahi*, *eloahim*) and *el* should still be considered as alternate personal names for Yahweh. This school of thought is labeled Elohist (a popular form of the term *eloah*). Based upon their interpretation, that the terms *el* and *eloahim* were personal names for the creator, it was hypothesized that several authors had composed the Pentateuch.⁴⁵ Though their contention that *el* and *eloahim* are personal names is now generally dismissed as groundless by knowledgeable scholars, many of those unfamiliar with the facts and unacquainted with the Hebrew language still attempt to interject the Elohist line of logic. Their motivation for doing so is to provide an argument against utilizing the sacred name Yahweh, holding to the false contention that they are justified in doing so because the almighty has many names.

³⁹ For example, see Ezek., 13:9, 23:49, 28:24, 29:16, verses that by context cannot mean “my lord.” Other examples referring to Yahweh which cannot mean “my lord” are Deut., 10:17; Job, 28:28, Ps., 136:3. Further, numerous other passages which translate *adonai* as “my Lord” in English are certainly in error when compared with the ancient LXX version. The more authoritative LXX often only gives Κύριε (sovereign). It is also apparent that *adonai* is not a “plural of majesty,” as some have contended, because Yahweh is often referred to simply as *adon* (i.e. Exod., 23:17, 34:23; Josh., 3:13, Pss., 97:5, 114:7). The collective noun status of *adonai* (as with *eloahi*), when used with Yahweh, is verified by the fact that it is accompanied by a singular verb. The plural term *adonai* is used with Yahweh because the two Yahwehs stand together in unity. We shall have much more to say about this issue in Vol. III.

⁴⁰ SEC, Heb. #3068, 6635, *shebaot* meaning “a mass of persons (or fig. things), espec. reg. organized for war (an army).” For examples see 1 Sam., 1:3, 17:45; 2 Sam., 7:27; Ps., 46:7; and so forth.

⁴¹ SEC, Heb. #3068, 430, 433, 6635. For example see 2 Sam., 5:10. Ps., 59:5, has Yahweh אלהים צבאות (*eloahim* of hosts).

⁴² SEC, Heb. #3068, 430, 433, 3478. For example see 1 Chron., 23:25. The expression “Yahweh of hosts, *eloahi* of Israel” is also found, see for example Jer., 27:21, 28:2, 14, 29:4, 8; etc.

⁴³ SEC, Heb., #6918, 6942–5, 3478; and #6268, 3118. For examples see Pss., 71:22, and 78:41, for “the holy (sacred) one of Israel” and Dan., 7:9, 13, 22, for “ancient of days.”

⁴⁴ For another list of definitions for these titles see EJ, 7, pp. 675–679; NBD, pp. 478–480; HBD, pp. 684–687.

⁴⁵ For a discussion of the development of the documentary hypothesis about the books of Moses, which originally sprung from the interpretation that the term “*eloahim*” was a personal name for Yahweh see HS, pp. 324–339; EBD, pp. 156f, 331; SOT, pp. 81–110; NBD, pp. 958–963. Also see App. A for a brief history.

The Elohist's arguments rest upon the following points: As a premise, they contend that for centuries the Jews have used *eloah* (*eloahi*, *eloahim*) and *el* as names for our heavenly father. They fail to mention that this Jewish practice is born out of Jewish tradition, not scriptural precedent. Volume II of our investigation shall prove that the Jews deliberately raised the generic names and titles of *eloah* (*eloahi*, *eloahim*), *el*, and *adonai* (meaning "sovereigns") to the status of personal names in order to hide the use of the sacred name! Our judgment must not rest with Jewish religious interpretation and tradition but with correct usage as demonstrated within the Scriptures. Even more condemning to the Elohist's view is the fact that today most scholars freely admit that *eloah* (*eloahi*, etc.) are not personal names, but merely generic names for the beings classed as deities.⁴⁶

The Elohist follows this above argument with the supposition that the books of Moses are derived from different authors. These books are then divided into parts, usually labeled as the *J* (Yahweh), *E* (Elohim), *D* (Deuteronomy), and *P* (Priestly) documents. In the "*E*" group the word *eloahim* appears but not the name Yahweh. The conclusion is that this proves that *eloahim* was the name applied to the creator by the authors of the *E* documents. To begin with, the Elohist's view that the first five books of the Old Testament were not all the product of Moses—an idea that goes against all ancient testimony—is staunchly challenged by many experts. The use of the phrase "Yahweh *eloahim*" in the books of Genesis and Exodus, for example, presents a special problem. It involves a combination of two words which are supposed to indicate separate documents.⁴⁷ In reality, the material simply reflects that the author's works were edited at a later time and that Moses had incorporated still earlier sources.

Neither should it be doubted that different parts of the Pentateuch (five books of Moses) were composed during different periods of the author's life, a point well-attested to by the Scriptures themselves.⁴⁸ The fact that while during one period, or in the copying of an even more ancient document, Moses preferred the generic term *eloahim*, while at other times he used the personal name Yahweh, does not make a case for multiple personal names. Again, we must judge according to the actual usage as demonstrated throughout the text, not by theory, innuendo, or assumption. In each specific case

⁴⁶ Even Elohist writers, confess that in Scriptures the case for *el* as a personal name is very slim. In the EJ, 7, p. 675, for example, though taking the Elohist view, the commentator acknowledges:

In the Bible '*el*' is seldom used as the personal name of God, e.g., '*El-'Elohei-Yisrael*, "*El*, the God of [the Patriarch] Israel" (Gen. 33:20; cf. Ps. 146:5).

Seldom is not the correct word, since Gen., 33:20, is the only example offered by the Elohist. As we shall prove (below pp. 12f), even this citation has been badly twisted out of context in order to give it an illusion of possibility. The simple fact is that there is not one instance in all of the Scriptures that justifies making *el* or *eloah* (*eloahi*, *eloahim*) a personal name for Yahweh.

⁴⁷ For a summary of the arguments against the documentary hypothesis and a bibliography of some of the noted authors who oppose its tenets see NBD, pp. 961–963. See App. A and B.

⁴⁸ See App. B.

where *eloah* (*eloahi*, *eloahim*) is used, not one instance reflects a personal name. Indeed, many, such as those passages where *ha-eloahim* (“the *eloahim*”) and *ha-el* (“the *el*”) are used,⁴⁹ exactly the opposite is revealed.

Another item of so-called proof given by the Elohist is the fact that there was a deity worshipped in Ugarit, Phoenicia that was known by the personal name *El*.⁵⁰ This point is even weaker than those cited above. The Phoenicians—who spoke a dialect of Semitic similar to that of Hebrew—were never adherents to the ideals of Scriptures. The fact that they raised the title “*el*” to the status of a personal name for their own pagan deity is totally irrelevant. *Adon* (*adonai*, *adoni*), for example, a Hebrew word meaning “sovereign,”⁵¹ was also raised to the status of a personal name for a pagan deity (i.e. Adonis),⁵² as was the term *baal* (lord).⁵³ Yet, few today would be audacious enough to claim that when *adon* (sovereign) and *baal* (lord) are used in reference to Yahweh that we are to consider them his personal names.⁵⁴

When all of the Elohist’s attempts to insinuate or to falsely couple pagan and scriptural uses of words are dismissed, their entire claim that *el* or *eloah* (*eloahi*, *eloahim*) are personal names for the almighty comes down to only one biblical passage, Genesis, 33:20. In this verse is the report that Jacob set up an altar and inscribed upon it the words “אלֹהֵי יִשְׂרָאֵל (*el eloahi* Israel).” The Elohist—who confuses the separate terms *el* and *eloah* as if both were forms of the same name (usually translating both words into English as “God”)—in this passage makes an exception and has the statement read, “*El*, the god of Israel.”⁵⁵ He imagines, incorrectly, that the term *el* in this inscription stands for the personal name of the *eloahi* of Israel.

This perspective is erroneous and out of context. To begin with, *eloahi* is but a plural form of *eloah*. When used as a collective noun in reference to Yahweh, it simply refers to the two Yahwehs in unity.⁵⁶ *El* merely means a “mighty one” who is a ruler. If *el* and *eloahi* were both personal names for the almighty, *el* being but an abbreviated form of *eloahi*, as the Elohist further imply by translating both terms as “God,” it would be parallel to saying, “Dave the Davids of Israel,” a perplexing statement to say the least. Nevertheless, here they make an exception and leave “*el*” transliterated and have “*eloahi*” translated as “God.” Yet, this argument loses all credibility when the citation is placed back into its proper context.

Just prior to the construction of the above mentioned altar and its inscription, Jacob had been involved in a wrestling match with one of the *eloahim*. Jacob proved victorious in this contest and as a result won the right to be

⁴⁹ See above ns. 16 and 31.

⁵⁰ EJ, 7, p. 675; NBD, p. 478; EBD, p. 316.

⁵¹ SEC, Heb. #113, 136; HEL, p. 5; EBD, p. 23. Also see above n. 38.

⁵² PCMD, p. 3; EBD, p. 24, (Gk. *Adōnis*, from Heb. *’ādōn* “lord”).

⁵³ NBD, p. 115; DB, p. 70.

⁵⁴ For example, Hos., 2:16, states that in the future Yahweh’s people would refer to him as “my male, and shall no more call me, my *baal* (my lord).”

⁵⁵ EJ, 7, p. 675; NTB, Gen., 33:20; EBD, p. 321; etc.

⁵⁶ See Vol. III, *The Two Yahwehs*. That *eloahi* is the plural of *eloah* see above pp. 5–7.

blessed by his opponent and was renamed Israel.⁵⁷ Victory in hand, Jacob named the site where the match had taken place “פְּנוּאֵל (Penuel),” meaning “the face of *el*,”⁵⁸ for he had seen one of the *eloahim* “face to face” and yet his life had been preserved.⁵⁹ But when Jacob directly asked this *el* what his name was, this member of the *eloahim* REFUSED TO TELL HIM.⁶⁰ Accordingly, Jacob did not know the name of this member of the *eloahim* who had blessed him and had given him the name Israel. So Jacob simply referred to him as the “*el* of *eloahi* of Israel,” a sound Hebrew phrase. Since Jacob did not know the personal name of this member of the *eloahi*, it is beyond any doubt that *el* was not a personal name, only a descriptive title. The inscription was simply dedicated to the, “Mighty one of the *eloahi* of Israel.”

Another proof that the terms *el* and *eloah* (*eloahi*, *eloahim*) are not personal names but merely descriptive and generic names rests with such verses as Joshua, 22:22, which gives the definition, “אֱלֹהִים אֵל (el *eloahim* Yahweh).” The translation is “*el* of *eloahim* is Yahweh.” In Deuteronomy, 10:17, we read, “For אֱלֹהֶיךָ your *eloahi*, he is the אֱלֹהֵי הָאֱלֹהִים (*eloahi* of the *eloahim*), the *adonai* (sovereigns) of *adonaim* (collective noun “sovereigns”),⁶¹ הָאֵל הַגָּדֹל (*ha-el ha-godel*; the great *el*), the valiant warrior, and the fearful.” If *el*, *eloahi*, or *eloahim* stood as personal names these comments would make no sense. Yet, Yahweh was the great *el* of the family of beings generically called *eloahim*; he was also the ruling *eloahi* of that *eloahim*. Seen as generic terms for the being whose personal name was Yahweh, these statements are readily understood.

Conclusion

The evidence agrees that the almighty was called by a variety of names other than Yahweh. Nevertheless, these other names are demonstrated to be only generic and descriptive titles. They must not be confused with a personal, proper name. It is also manifest by all of this evidence that it is impossible to adequately transmit the Hebrew thought behind the title *el* and the generic term *eloah*, or their plural and collective noun forms, by the one English term “God.” All meaning is lost in the translation. Indeed, there is an even greater objection to using the English term “God” once it is realized that this word came into English through the ancient Germanic language and is in fact the name of a pagan deity—a point that will be established in Volume II, in our section entitled *Upon Whom Are They Calling?* Neither, for similar reasons, can we rely on the translation “lord” for the term *adon* and its cognant forms *adonai* and *adonaim*. To resolve this problem, throughout our text we shall

⁵⁷ Gen., 32:22–28.

⁵⁸ SEC, Heb. #6439; DB, p. 497.

⁵⁹ Gen., 32:29–30.

⁶⁰ Gen., 32:29. Later on, in a direct reference back to the time when the *el* appeared and the wrestling match took place, Jacob was commanded to go to the region of Beth-*el* (house of *el* [the mighty one]) to live, “and to make there an altar to the *el* who appeared to you when you fled from before Esau your brother” (Gen., 35:1).

⁶¹ אֲדֹנָי (*adonai*) is singular; אֲדֹנִים (*adonim*) is plural (a collective noun when used with Yahweh); אֲדֹנִים (*adonaim*) is a collective noun, referring to all *adonai* as one group.

utilize the transliterations *el*, *eloah*, and *adon*, as well as their plural and collective noun forms, when quoting directly from the Hebrew. Below is a glossary to aid our reader in this endeavor:

- el* or *eil*..... A mighty one, powerful ruler, chief. (*ha-el* means “the *el*”).
- eli* or *eili*..... More than one *el*. (note: when the ’ [i] at the end of *eli* or *eili* by context means “my,” the translation will be “my *el*”).
- elim* or *eilim*.. A group or groups of *el*.
- eloah* (*eluah*,
eloaha)..... A mighty being (a generic name). (*ha-eloah* means “the *eloah*”).
- eloahi*..... More than one *eloah*. (note: when the ’ [i] at the end of *eloahi* by context means “my,” the translation will be “my *eloah*”).
- eloahim*..... A group or groups of *eloah*. (*ha-eloahim* means “the *eloahim*”).
- adon*..... A sovereign.
- adonai*..... More than one sovereign. (note: when the ’ at the end of *adonai* by context means “my,” the translation will be “my *adon*”).
- adonaim*..... A group or groups of *adon*.

With these important yet very basic understandings and definitions in hand, we can proceed with the investigation into the sacred, personal name Yahweh.

The Personal Name Yahweh

Many English-speaking Christians will contend that there is no singular, personal name for our heavenly father because the pages of the King James Bible and many other English translations do not contain the name Yahweh, let alone directly state that this is the personal name of our heavenly father. “If there was an important personal name,” their argument goes, “then our translations would surely reflect it.”

One will be faced with a great deal of difficulty if he tries to discover the personal name of our heavenly father in the pages of most English and other translations of the Scriptures. These translations encumber the reader by deliberately stripping the personal name Yahweh out of their text and then replacing it with either the title “the LORD,” by the deity class “GOD,” or the hybrid “Jehovah” (see Figure 1). Nevertheless, that men, through their own human reasonings, found it necessary to substitute the sacred name with other words does not negate the fact that in the original Hebrew texts the personal name “Yahweh” was boldly set forth. Neither does it diminish the importance of the sacred name. Indeed, the very fact that the sacred name has been substituted, thereby altering the original text, should be viewed as suspicious by Christians, not as a justification for not using it.

That so many would go to such great lengths to change the original meaning of the text may at first seem illogical. Nevertheless, this alteration of the original Hebrew text has been built upon the false and unscriptural premise that the sacred name is too sacred for any common man to speak. Because of this interpretation the “ineffable name doctrine” was born. Scribes and translators holding to this dogma felt it necessary to conceal the sacred name from their readers. Their motives, justifications and reasons for this deception will be fully dealt with in our second volume.¹ In this chapter we must concentrate on the evidence that the name Yahweh does appear in the original texts and that there is indeed only one important personal name for our heavenly father, the name Yahweh.

Yahweh Testifies to His Name

The person who seeks to know and abide with what the original manuscripts actually state should check the forward or preface and the footnotes to his Bible. In most cases he will come across a notation that the personal name “Yahweh” (𐤎𐤏𐤍 in palaeo-Hebrew and 𐤙𐤇𐤍 in Aramaic script) has been substituted out

¹ See Vol. II, Chaps., XII–XVIII.

by the translators (cf. Fig. 1).² A quick check with a Hebrew concordance will also give you easy access to which word-substitutions represent the name Yahweh.³ These sources will confirm that the sacred name Yahweh is preserved to us nearly 7,000 times in the Holy Writ.⁴

The most effective way of bringing the truth to the forefront is to examine the original Hebrew verse. In these documents one finds that only one word is said to be the שְׁם (*shem*), or name, of the almighty, the name יהוה (Yahweh). Even more importantly, it is Yahweh himself who proclaims his name. The following examples demonstrate this fact:

And said again *eloahim* to Moses, “Thus shall you say to the sons of Israel, יהוה (Yahweh), the *eloahi* of your fathers, the *eloahi* of Abraham, the *eloahi* of Isaak, and the *eloahi* of Jacob, has sent me to you. This is my שְׁם (*shem*, name) to forever, and this is my memorial to generation upon generation. (Exod., 3:15)

Two important points are made in this passage:

- His name is יהוה (Yahweh). You will find in modern versions of the Hebrew text that the letter form יהוה (Y-H-W-H) is found, the so-called Tetragrammaton. This represents a much later letter style (also called Aramaic and Assurith).⁵ We will instead use the lettering יהוה (Y-H-W-H), which is the original and is commonly referred to as palaeo-Hebrew or archaic Hebrew.⁶ Our reasons for following the original ancient style will become apparent later

² For example, see NEB, Intro., p. xvi; RSV, Pref., p. v–vi, Exod., 3:15, n. f; NASB, p. ix; BAT, pref., xvi; SRB, Gen., 2:4, n. 2; CT, ns. Gen., 4:26, 22:14, Exod., 3:14. Also see comments in NTB, Intro., pp. xx–xxi.

³ For a list of these substitutions see YAC, pp. 418f, under “God,” no. 6, “*Jehovah*, יהוה [read by Jews *elohim*, prob. *Yahweh*]”; p. 536, under “*Jehovah*”; p. 617–619, s.v. “LORD,” no. 5. “*He (who) is, יהוה yehovah (yahweh read adonai)*.” Also see SEC, pp. 398–406, under “God,” no. 3068, 3069; p. 538, s.v. “*Jehovah*”; pp. 613–634, under “Lord,” nos. 3068, 3069.

⁴ JE, 9, p. 160, “6,823 times”; HBD, p. 685. YDBN, p. 5. To this figure we must add 134 times where Jewish copyists (Sopherim) of the Masoretic text, believing that certain passages were too often quoted that used the sacred name, changed the primitive Hebrew text to read *adonai* or *eloahim* instead of Yahweh (MCM, I, pp. 24–26, §107–115, IV, pp. 27–29, §107–115; CB, 1, app. 32). When the Qumran documents and the LXX are compared with the Masoretic text, we have further evidence that the Jewish scribes altered a few names in the more primitive text to read *adonai* and *eloahim* instead of Yahweh. Parallel passages in 2 Sam. and 1 Chron., relying on the same source documents and even using the same wording, also demonstrate that later scribes altered the original wording, replacing Yahweh with *eloahim* (MCE, pp. 367f). For other various alterations see MCE., pp. 367–404.

Yet even if these earliest changes are not considered, the 6,823 Yahwehs in our present Masoretic text and the 134 confirmed alterations gives us a total of 6,957 times that the name Yahweh appears in the OT alone. It is also now known that the NT originally used the sacred name (see Vol. II, Chaps. IX–XI). If we include these into our number it would raise the use to nearly 8,000 times!

⁵ EJ, 2, pp. 685–689. For a discussion of these letter styles see Vol. II, Chaps. I–III.

⁶ EJ, 2, pp. 681–685.

Figure 1.

Examples of substitutions in the Authorized King James Version.

HEBREW MASORETIC TEXTAUTHORIZED KING JAMES VERSION**יהוה (Yahweh) translated as "the LORD."**

Notice the small caps in LORD.

PSALM 135

1 הָלְלוּ יְהוָה הָלְלוּ אֶת־שֵׁם יְהוָה הָלְלוּ עַבְדֵי יְהוָה:	P RAISE ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD.
2 שְׁעִמְדִים בְּבֵית יְהוָה בַּחצְרוֹת בֵּית אֱלֹהֵינוּ:	2 Ye that stand in the house of the LORD, in the courts of the house of our God,
3 הָלְלוּ־יְהוָה כִּי־טוֹב יְהוָה וַמְרוּ לְשִׁמּוֹ כִּי נָעִים:	3 Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant.
4 כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסֻגְלָתוֹ:	4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.
5 כִּי אָנִי יָדַעְתִּי כִּי־גָדוֹל יְהוָה וְאֲדֹנָינוּ מִכָּל־אֱלֹהִים:	5 For I know that the LORD is great, and that our Lord is above all gods.

יהוה (Yahweh) translated as "GOD."

While *adonai* (אֲדֹנָי) is translated as Lord.

AMOS 7

4 כֹּה הִרְאֵנִי אֲדֹנָי יְהוָה וְהִנֵּה קָרָא לָרֵב בָּאֵשׁ אֲדֹנָי יְהוָה וְתֹאכַל אֶת־תֵּת וּמִרְבָּה וְאָכְלָה 4-5 אֶת־הַחֲלָק: וְאָמַר אֲדֹנָי יְהוָה הִנֵּל־נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:	4 ¶ Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part. 5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small.
6 נָחַם יְהוָה עַל־זֹאת גַּם־הִיא לֹא תִהְיֶה אָמַר אֲדֹנָי יְהוָה:	6 The LORD repented for this: This also shall not be, saith the Lord GOD.

יהוה (Yahweh) translated as "Jehovah."**PSALM 83**

18 וַיִּדְעוּ כִּי־אַתָּה שֶׁמֶךָ הָאֲרִץ: יְהוָה לְבַדְּךָ עֲלִיוֹן עַל־כָּל־	18 That men may know that thou, whose name alone is Jĕ-Hŏ-Văh, art the most high over all the earth.
--	--

on in our study.⁷ (Also, for those unfamiliar with Hebrew, keep in mind that you read Hebrew from right to left.)

- Yahweh himself specifically states that, “This is my *shem* (name).” He does not say, “This is one of my names,” or “This is your name for me,” an important difference. Here is one of the many clear and concise statements made in the Scriptures that Yahweh was the name applied by the *eloahi* to himself. This point is further enhanced in the above cited passage because Yahweh’s answer was made in direct response to the following question from Moses:⁸

And Moses said to *ha-eloahim*, “Behold, I shall come to the sons of Israel and say to them, The *eloahi* of your fathers has sent me to you. And they will say to me, What is his שְׁמוֹ (*shem*; name)? What shall I say to them?” (Exod., 3:15)

Besides the verse cited above from Exodus 3:15, we also have these other examples quoting Yahweh:

And he (יהוה) said: “If you will diligently hearken to the voice of יהוה your *eloahi*, and will do that which is right in his eyes, and listen to his command, and keep all his commandments, and keep all his statutes, I will not put upon you all the diseases which I have put upon Egypt; for I am יהוה, your healer.” (Exod., 15:26)

The first words of the Ten Commandments are:

I am יהוה your *eloahi*, who brought you out of the land of Egypt, out of the land of bondage. You will have no other *eloahim* before my face. (Exod., 20:2–3)

In Isaiah we read:

I am יהוה, and none else (exist); except (for) me there is no other *eloahim*. I will clothe you, though you do not know me, that they may know from the rising of the sun and to the sunset that none else (exist) besides me; I am יהוה and none else (exist)! Forming light and creating darkness; making peace and creating evil; I, יהוה, do all these things. (Isa., 45:5–7)

I am יהוה; that is my שְׁמוֹ (*shem*; name) and I will not give my glory to another, nor my praise to engraved images. (Isa., 42:8)

⁷ See Vol. II.

⁸ Exod., 3:13.

The prophet Jeremiah quotes Yahweh as follows:

Can adam (mankind) make *eloahim* for himself? And they 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 שם (*shem*; name) is יהוה (Jer., 16:20–21)

Thus says יהוה of hosts: “The sons of Israel and the sons of Judah are oppressed together; and all who captured them hold them fast; they refused to let them go. Their redeemer is strong, יהוה of hosts is his שם (*shem*; name). He shall surely plead their cause, so that they may give rest to the land, and give turmoil to the inhabitants of Babylon.” (Jer., 50:33–34)

Yahweh does not say, “You can call me Yahweh” or that, “This is one of my names.” He clearly and unequivocally states, “I am יהוה; that is my name.” At no time does Yahweh state that his name is *eloah* (*eloahi*, *eloahim*), *el*, *adonai*, or any other such word. He is the “*eloahi* of hosts” and the “*eloahi* of *ha-eloahim*” but his *shem* is יהוה.

The Prophets Testify

Yahweh was by no means the only voice proclaiming his name. The prophets also fully acknowledged that the *shem* (name) of the almighty is יהוה (Yahweh). This next verse comes from the song of Moses:

יהוה is my strength and song, and he is my salvation. This is my *el*, and I will glorify him; my father’s *eloahi*, and I will exalt him. יהוה is his שם (*shem*; name). (Exod., 15:2–3)

Many scriptural verses written by prophets other than Moses also plainly state that the name (*shem*) of the almighty is Yahweh.

And David rose up and went, and all the people who were with him from Baal-Judah, to bring up from there the ark of *ha-eloahim*, that is called by the honored name, יהוה of hosts,⁹ who dwells over the cherubim. (2 Sam., 6:2)

⁹ In this passage the words שם שם (*shem shem*) are used. These words are often mistranslated to mean “name name,” which results in the awkward translation, “is called (by) the name, the name Yahweh.” But *shem* also holds as one of its meanings “honored” (SEC, Heb. #8034) and “fame, reputation” (HEL, p. 270). Therefore, we have rendered the phrase, “the honored name Yahweh,” which is a more sensible understanding.

In the following song the psalmist asks Yahweh to condemn the enemies of the almighty, who are also the enemies of Israel.

Fill their faces with shame, and they will seek your name יהוה. Let them be ashamed and terrified forever, and let them be pale and perish. And let them know that you, your name being יהוה, you alone are the most high over all the earth. (Ps., 83:16–19)

The prophets Jeremiah and Amos have the following to say:

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. (Jer., 33:2–3)

(As) I live, says the king whose name is יהוה of hosts, surely as Tabor is among the mountains, and as Carmel is by the sea, he (Nebuchadnezzar, king of Babylon) shall come (against Egypt). (Jer., 46:18)

Moab is plundered and her cities have come up, and his chosen young men have gone to the slaughter, says the king whose name is יהוה of hosts. (Jer., 48:15)

For behold, he who forms mountains and creates the wind and declares to *adam* (mankind) what is his thought; he who makes dawn (into) darkness, and treads upon the high places of the earth, יהוה, the *eloahi* of hosts, is his name. (Amos, 4:13)

He who made the Pleiades and Orion, and turns the deep darkness into morning, and made the day (into) dark night; who calls for the waters of the sea and pours them out upon the face of the earth; יהוה is his name. (Amos, 5:8)

Therefore, I will take you (the Israelites) into exile beyond Damascus, says יהוה, the *eloahi* of hosts, being his name. (Amos, 5:27)

He who builds in the heavens his staircase and his firmament over the earth, he has founded it (the earth), יהוה is his name. (Amos, 9:6)

Scholars Testify

Whatever many popular religions might claim, the fact that Yahweh is the only personal name of our heavenly father has not gone unnoticed by scholars. To demonstrate, G. T. Manley, comments:¹⁰

Strictly speaking, Yahweh is the only “name” of God . . . Yahweh, therefore, in contrast with Elohim, is a proper noun, the name of a Person, though that Person is divine.

Manley also comments:¹¹

To interchange ‘Yahweh’ and ‘Elohim’ would not make sense. Yahweh is the name by which his [Jacob’s] father worships the supreme God (Elohim).

Gerhard von Rad concludes:¹²

But Jahweh [Yahweh] had one name, and this is one known throughout all his people.

T. Rees writes in *The International Standard Bible Encyclopaedia* that Yahweh, “is the personal proper name *par excellence* of Israel’s God,” and that, “It is the personal name of God, as distinguished from such generic or essential names as ‘El, ‘Elohim, Shadday, etc.”¹³ *Harper’s Bible Dictionary* notes that the almighty was known by “the individual and personal name ‘Yahweh,’ translated *kyrios* (Gk. ‘Lord’) in the LXX [Septuagint] and ‘the LORD’ by several English versions.”¹⁴ A. B. Davidson, in *A Dictionary of the Bible*, similarly states that Yahweh “is a personal name.”¹⁵ The authors of *The Eerdmans Bible Dictionary* were compelled by the evidence to admit, “Probably, only Yahweh, the name revealed to Moses, is the personal name of God (YHWH; Exod. 3:14); later regarded as too sacred for utterance, it is generally represented in English texts as ‘the LORD.’” They also add, “This is a personal, not magical name, publicly known, guarded against vain misuse.”¹⁶

The introduction to *The New English Bible* reports, “This personal proper name, written with the consonants YHWH, was considered too sacred to be uttered (by the Jews).”¹⁷ The Editorial Board for the *New American Standard Bible* likewise confesses:¹⁸

There is yet another name which is particularly assigned to God as His special or proper name, that

¹⁰ NBD, p. 478.

¹¹ NBD, p. 479.

¹² OTI, p. 185.

¹³ ISBE, 2, p. 1254, 1266.

¹⁴ HBD, p. 684.

¹⁵ ADB, 2, p. 197.

¹⁶ EBD, p. 425.

¹⁷ NEB, p. xiv.

¹⁸ NASB, p. ix.

is, the four letters YHWH. . . . This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name.

The Catholic *Confraternity Text* acknowledges that “the word Yahweh” is, “the proper personal name of the God of Israel.”¹⁹ *The Interpreter’s Dictionary Of The Bible* states that the “personal name is Yahweh.”²⁰

The *Jewish Encyclopedia* makes “YHWH [יהוה], the distinctive personal name of the God of Israel.”²¹ *The Encyclopaedia Judaica* reports:²²

YHWH. The personal name of the God of Israel is written in the Hebrew Bible with the four consonants YHWH and is referred to as the “Tetragrammaton.”

Samuel Sandmel, in his explanation of why he prefers to use the name Yahve (Yahweh) rather than the substitute Lord, writes:²³

As to my use of Yahve, the issue is a complicated one. If Yahve is a *name*, then The Lord is wrong; if Yahve is, rather, a *title*, then The Lord is correct, and the rendering Yahve ill advised. The fact is that Yahve was originally the name of Israel’s special deity.

Conclusion

The word “Yahweh” is not someone’s made-up name for our heavenly father, an utterance which he permits men to use, but rather he has informed us that this is his name. He has given this name to himself and has revealed that circumstance to us. Add to this point the fact that the Scriptures strongly pronounce that Yahweh does not change:

For I, יהוה, change not! Therefore, you sons of Jacob are not destroyed. (Mal., 3:6)

If Yahweh does not change, why are religious groups so quick to change his personal name, even encouraging people to forget its existence? Why do they count Yahweh’s words as something with which they need not concern themselves? We are plainly told in Scriptures that Yahweh “is not the author of confusion.”²⁴ But Satan is! Whenever Satan “speaks falsehood, from his own he speaks; for a liar he is and the father of it.”²⁵ It is Satan—not Yahweh—that is known and worshipped by the world under numerous personal names.²⁶

¹⁹ CT, n. to Exod., 3:14.

²⁰ IDB, 2, p. 407.

²¹ JE, 9, p. 160.

²² EJ, 7, p. 680.

²³ HS, pref. IX.

²⁴ 1 Cor., 14:33.

²⁵ John, 8:44.

²⁶ Vol. II, Chaps. XII and XIII.

On the other hand, the Scriptures prove, and scholars admit, that though there are many “names” for our heavenly father which can be classed either as a generic term or a title, our heavenly father has only one personal name. As the ancient Israelites proclaimed, “the *el* of *eloahim* is יהוה (Yahweh).”²⁷ The evidence also proves that this personal name was declared to men by Yahweh himself and was not the invention of men.

²⁷ Josh., 22:22.

What's in a Name?

One of the chief arguments advanced by those who would downplay the importance of the sacred name “Yahweh” is the idea that, in Scriptures, names are merely labels and therefore of little consequence. They contend that while the name Yahweh might be considered an interesting piece of trivia, a name used by some ancient people for the almighty does not carry sufficient importance or value to be considered with any seriousness. But is this view valid? Can the concept that the name “Yahweh” holds little value or importance be sustained by scriptural evidence?

The Significance of a Name

שֵׁם (*shem*) is the Hebrew word used to denote a “name.” Yet, *shem* means much more than a “name” in our present English sense of the term. It serves not only as a mark or memorial of individuality but implies “honor, authority, character” and “renown.”¹ The Greek term used in both the ancient Septuagint (LXX) translation of the Old Testament and in the New Testament documents in place of the Hebrew term *shem* is ὄνομα (*onoma*), which similarly means “authority, character” and “fame.”² According to Proverbs, “A *shem*,” meaning good character, authority and honor, i.e. a good name, “is to be chosen rather than great riches”; and Ecclesiastes similarly advises, “A *shem* is better than good ointment.”³ In the book of Numbers we find the story involving “certain of the sons of Israel, 250 leaders of company, elect men of the company, men of שֵׁם (*shem*; i.e. of renown)” (Num., 16:2).

In Scriptures personal names held great significance. They voiced prophetic meaning, a fact further emphasized when Yahweh gave a leading character in a scriptural history an additional name. For example, Abram (meaning “high father”) had his name changed to Abraham (meaning “a father of multitudes”), for he was to become the father of many nations.⁴ Jacob (meaning “supplanter”) obtained his name at birth because he would one day supplant his elder brother Esau in the blessings and promises held by their father Isaak, and the younger brother would rule over the older.⁵ Jacob was later renamed “Israel” (“contending prince with *el* [the mighty one]”), because he wrestled with an *el* and won. As the result of this victory Jacob received a blessing.⁶

¹ SEC, Heb. #8034; YAC, pp. 683, 685; HEL, p. 270, “fame, reputation (good or bad)”; YDNB, p. 2, “Name also implies reputation, renown, fame.”

² SEC, Gk. #3686; GEL, p. 1232.

³ Prov., 22:1; Eccles., 7:1.

⁴ Gen., 17:5; SEC, Heb. #85, 87.

⁵ Gen., 25:19–34, 27:1–37; SEC, Heb. #3290.

⁶ Gen., 32:22–32, 35:9–12; Hos., 12:3f; SEC, Heb. #3478, from #8280, שָׂרָה (*sarah*), meaning “to prevail: -have power (as a prince).” YAC, p. 522, accordingly, translates the name as “ruling with God [i.e., *el*]” and DB, p. 270, gives, “the prince that prevails with God [*el*].”

The prophet Hosea, as another example, was ordered by Yahweh to marry the harlot Gomer ("completion"), who Yahweh used to represent the harlot nation of Israel.⁷ Hosea ("the preserver"), meanwhile, was used to represent Yahweh, the husband of Israel.⁸ As this woman bore children to Hosea, Yahweh gave them names. The first was a son called Yezrael ("*el* [the mighty one] will sow"), because Yahweh was to "visit the blood of Yezrael upon the house of Jehu," a king of Israel, and would "cause the kingdom of the house of Israel to cease."⁹ Yahweh would also "break the bow of Israel in the valley of Yezrael."¹⁰ The next child was a daughter named Loruhamah ("not pitied"), because Yahweh would "not again have mercy upon the house of Israel."¹¹ Finally, Hosea obtained another son, Loammi ("not my people"), for Israel would soon be disenfranchised from Yahweh.¹²

The number of names holding weighty prophetic meanings in the Scriptures is countless. Their value, worth, and significance are everywhere self-evident. The noted biblical scholar J. A. Motyer points out that, unlike the modern notion of "name," which is "nothing more than a personal label," within the Scriptures "the concept of 'name' is both deep and clearly conceived."¹³ He adds:¹⁴

We now ask concerning the relationship between the name and the person who bore it. The biblical teaching can be stated in three propositions: the name is the person; the name is the person revealed; and the name is the person actively present.

G. H. Parke-Taylor notes that in the Semitic world to which the Israelites belonged, "Without a name there is no real existence."¹⁵ U. Cassuto similarly remarks that for these people, "Whatever is without an appellation does not exist, but whatever has a denomination has existence."¹⁶ The late G. T. Manley of Christ's College in Cambridge writes:¹⁷

A study of the word "name" (*q.v.*) in the Old Testament 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

⁷ Hos., 1:1–3 (cf. 1:1–11); SEC, Heb. #1586.

⁸ Hos., 1:1–11; SEC, Heb. #1954, "deliverer," from #3467, *יָשָׁא* (*yasha*), "to be open, wide, or free, i.e. (by impl.) to be safe," i.e. "deliver(-er), help, preserve, rescue, be safe"; DB, p. 254, "salvation."

⁹ Hos., 1:3–4; SEC, Heb. #3157.

¹⁰ Hos., 1:5.

¹¹ Hos., 1:6.

¹² Hos., 1:8–9.

¹³ NBD, p. 861.

¹⁴ NBD, p. 862.

¹⁵ YDNB, p. 1.

¹⁶ CBE, p. 37.

¹⁷ NBD, p. 478.

from the circumstance of his birth (Gn. v. 29), or reflect his character (Gn. xxvii. 36), and when a person puts his "name" upon a thing or another person the latter comes under his influence and protection.

The *Eerdmans Bible Dictionary* states:¹⁸

In the Bible, as throughout the Semitic world, a name carries significance beyond that of its meaning or its use as a title. Because of the vitality ascribed to words, a name signifies first and foremost existence. Everything and everyone has a name (Ecc. 6:10), and the very naming brings them into being (Isa. 40:26; cf. Gen. 2:19). The name represents the person (Num. 1:2; cf. Acts 1:15, KJV; RSV "persons") and the personality (e.g., Nabal, "fool"; 1 Sam. 25:25). Because a name is a social reality, kept by memory and through posterity (cf. Ps. 72:17), to cut off a person's name means not only death but the very obliteration of one's existence (e.g., 1 Sam. 24:21 [MT 22]; Ps. 9:5 [MT 6]; 109:13). . . . By extension, a person's character is his name, whether for good (Prov. 22:1; Ecc. 7:1) or ill (Job 30:8; *b^ēlî-sēm*; NIV "nameless"; RSV "disreputable"). It is the equivalent of fame or renown (Gen. 11:4; 1 Sam. 18:30).

The sacred personal name of the almighty took on an even higher significance. *A New Standard Bible Dictionary* observes:¹⁹

To the ancient Israelite, great as was the significance he attached to his own and others' names, the names of God were of the highest importance. Even ordinary person-names were looked upon as being more than mere words; they almost possessed an entity of their own. Consequently, the Divine names were invested with a special and peculiar sacredness. In a vague way the Deity and his name were considered as inseparable.

Rabbi H. Freedman similarly states:²⁰

In general the name of God was regarded more than a mere designation, but represented His nature or character and His relation to His people. It thus came to partake of His essence, His glory and power.

¹⁸ EBD, p. 747.

¹⁹ NSBD, p. 606.

²⁰ Freedman, Kidd., p. 362, n. 8.

The *Eerdmans Bible Dictionary* comments:²¹

God's self-revelation in history is underscored by the giving of his name, in Semitic thought tantamount to disclosure of his true character.

This text elsewhere adds:²²

The name conveys the authority of the person even when absent. To speak or act in another's name is to participate in that person's authority (1 Sam. 17:45; 25:9; Acts 4:7). The principle is that of prophecy and revelation (Exod. 3:13–14; Deut. 18:19; John 5:43). God's name reveals his character and salvation in which people may take refuge (Ps. 20:1 [MT 2]; cf. Isa. 25:1; 56:6); to treat God's name as empty is to despise his person (Exod. 20:7).

With such heavy emphasis placed upon names in the Scriptures, it stands to reason that the name applied to the almighty would be the most important one of all. We begin to comprehend its high value by its meaning. The name יהוה (יהוה), the Tetragrammaton Y-H-W-H, is "a straight-forward substantive, in which the root hwh ("to be") is preceded by the performative y," meaning, therefore, "he exists."²³ It is often translated as "the eternal," because it carries with it the idea of "self existence."²⁴ In the Old Testament alone, the name Yahweh is found nearly 7000 times, far more than any other personal name.²⁵ *The Interpreter's Dictionary Of The Bible* concludes:²⁶

The name (יהוה; ὁνομα) of God [*eloahim*] is the key to understanding the biblical doctrine of God. In biblical terms the religious question is not: Does God exist? but: Who is our God? Just as an introduction to a person involves a disclosure of his personal name, so God's self-revelation in history is accompanied by the giving of his personal name, by which his people may worship and address him as "Thou." Thus God's name signifies the personal relation between God and people, which is the supreme characteristic of biblical faith.

²¹ EBD, p. 425.

²² EBD, p. 747.

²³ NBD, p. 478; LVTL, pp. 368f; VHL, pp. 17f; HBD, p. 685f. OTT, 1, p. 180, notes that the root יהוה should be understood in the sense of "being present," "being there." Therefore, Yahweh more specifically means "he is present."

²⁴ CB, 1, app. 4; NTB, pp. xx–xxi; DB, p. 284, "usually interpreted as signifying self-derived and permanent existence." NB, pp. 5–6, concludes that the name Yahweh signifies, "HE THAT ALWAYS WAS, THAT ALWAYS IS, AND THAT EVER IS TO COME." The translation "the eternal" is practiced by Moffatt, the French authors and Matthew Arfonold.

²⁵ See above Chap. II, n. 4.

²⁶ IDB, 2, p. 407.

One Sacred, Covenant Name

The name Yahweh also has another distinguishing feature that places it in a category far above any other name: it is the only name in the entirety of the Scriptures said to be sacred.²⁷ For example, in Psalms we read, "They shall thank your great and fearful name, it is sacred," and "sacred and awesome is his name."²⁸ Isaiah refers to Yahweh as "the high and lofty one who inhabits eternity, and his name is sacred."²⁹ When the messiah taught his disciples to pray, the opening line acknowledged, "Our father who is in heaven, sacred be your name."³⁰ Neither is this merely the opinion of men. Yahweh himself refers to it as "my sacred name."³¹ Yet, at no time do Scriptures speak of him as having "sacred names," it is always spoken of in the singular.

The sacred name was of such important value that, when Yahweh "lifted up"³² his hands in order to swear an oath validating the covenants he made with Abraham, Isaak, and Jacob, he swore by himself. For example, in one act of confirming his covenant, we read in Genesis, "I have sworn by myself, says אֲנִי אֵל." ³³ The book of Hebrews proclaims that Yahweh's promises to Abraham were confirmed by an oath, "since by no one he had greater to swear, (he) swore by himself."³⁴ Another example comes from Jeremiah, 44:26, where Yahweh states, "Behold, I have sworn by my great name" that a prophecy he spoke would come true. Yahweh also uses the phrase, "I have sworn by my sacredness," in confirmation of a promise.³⁵ Since the name of Yahweh is sacred and represents his very character and good reputation, it is clear that it is by his name that he backs up his promises.³⁶

The act of swearing an oath by these ancient people meant, as William Smith points out, "an ultimate appeal to divine authority to ratify an assertion. On the same principle, that oath has always been held most binding which appealed to the highest authority, as regards both individuals and communities. As a consequence of this principle, appeals to God's name on the

²⁷ For examples see, Pss., 33:21, 103:1, 105:3, 106:47, 145:21; Luke, 1:49, 11:2.

²⁸ Pss., 99:3, 111:9.

²⁹ Isa., 57:15.

³⁰ Matt., 6:9; Luke, 11:2.

³¹ Lev., 22:2, 32; Ezek., 20:39, 36:21,22, 39:7,25, 43:7-8; Amos, 2:7.

³² The Hebrew word for the action committing oneself to an oath is נָשָׂא (*nasha*), meaning to "lift" up one's hands in an act of swearing an oath (SEC, Heb. #5375, 5378; HEL, p. 173). In Exod., 6:8, for example, Yahweh tells Moses to inform the Israelites, "And I will bring you into the land which I נָשָׂא (lifted up) my hands to give it to Abraham, to Isaak, and to Jacob, and I will give it to you for a possession, I am אֲנִי אֵל." Also see Num., 14:30. Gen., 26:3, shows that this lifting up of hands occurred while in the act of swearing an oath. Yahweh tells Isaak, "Stay in this land, and I will be with you and bless you, for to you and to your seed I will give all these lands; and I will establish the sworn oath which I swore to Abraham your father." Also see Exod., 13:5,11; Deut., 1:8, 4:31, 7:12f, 8:18; Judg., 2:1; and so forth.

³³ Gen., 22:16. Also see as examples Isa., 45:23; Jer., 22:5, 49:13, 51:14; Amos, 6:8.

³⁴ Heb., 6:11-19, which also adds that this oath is assured since it is "impossible" for Yahweh to lie.

³⁵ For examples see Ps., 89:35; Amos, 4:2.

³⁶ For example in Isa., 45:3, Yahweh states, "I have sworn by myself, the righteous word has gone out of my mouth and shall not return, that to me shall every knee bow, every tongue shall swear."

³⁷ DB, p. 458. Also see as examples Exod., 23:13, 34:5-8; Deut., 29:10-21.

one hand, and to heathen deities on the other, are treated in Scripture as tests of allegiance."³⁷

There are numerous examples to demonstrate this point. When Abraham asked his chief servant to swear an oath he specifically requested that it be done by the name "Yahweh."³⁸ When the Israelites promised not to attack the Gibeoni, even though the Gibeoni had slyly entered into the agreement by lying, the Israelites were unable to break the arrangement because they had sworn "to them by יהוה" (Josh., 9:19). Similarly, Jonathan and David remained friends despite the fact that Saul, Jonathan's father, sought the life of David, for they had sworn to do so "in the name of יהוה, saying, יהוה shall be between you and me, and between my seed and your seed forever" (1 Sam., 20:42; cf. 20:3f). When King Saul swore an oath not to kill David, he said, "As lives יהוה."³⁹

The Hebrew word for oath is שבע (*sabua*). It means "seven" and is the root of the word Sabbath,⁴⁰ the name of the seventh day of the week. A *sabua* implies that the one taking the oath has sworn "seven times" by the deity's name as vouchsafe for his oath.⁴¹ It was, as J. G. S. Thomson keenly observes, "the invocation of a curse upon one if he breaks his word (1 Sam. xix, 6), or if he is not speaking the truth (Mk. xiv. 71)."⁴² It has led some scholars to suggest "that in invoking God's name in an oath a Hebrew 'released the action of God,' or 'committed to God the duty of taking action against the perjured or false man.'"⁴³ As a result, in Scriptures we are told:

יהוה your *eloahi* you shall respect, and him you shall serve, and by his name you shall שבע (*sabua*; swear). (Deut., 6:13)

יהוה your *eloahi* you shall respect, him you shall serve, and on him you shall cling, and by his name you shall שבע (*sabua*; swear). (Deut., 10:20)

J. L. Crenshaw poignantly observes, Yahweh is the only sovereign "in whose name all oaths must be sworn."⁴⁴

³⁸ Gen., 24:1-4.

³⁹ 1 Sam., 19:6. For other examples see Judg., 8:19; Ruth, 3:13; 1 Sam., 14:39, 45, 20:21, 25:26, 34, 26:10, 16, 28:10, 29:6; 2 Sam., 4:9, 12:5, 14:11, 15:21, 22:47; etc.

⁴⁰ SEC, Heb. #7620, 7621, 7650, 7651, 7652. The word שבת (*sabbath*), the 7th day of the week, comes from שבע (*sabua*), meaning "seven" (SEC, Heb. #7652). Since the sabbath carried with it the idea of "resting from your works," it also formed the word שבת ("to repose, i.e. desist from exertion") (SEC, Heb. #7673). This second meaning comes from the fact that *sabua* also carries with it the idea "to sate, i.e. fill to satisfaction" and to be "complete" (SEC, Heb. #7646-7651), that is, the number seven was the number of being filled to satisfaction and completeness. The sabbath, likewise, was the end of a complete week, being the seventh day. The terms *sabua* and *sabbath* were also used to mean the entire seven day period of a week (Gen., 29:27,28; Dan., 9:27; Matt., 28:1; Mark, 16:2,9; Luke, 18:12, 24:1 John, 20:1, 19; Acts, 20:7; 1 Cor., 16:2).

⁴¹ SEC, Heb. #7650, "to seven oneself, i.e. swear (as if by repeating a declaration seven times)."

⁴² NBD, p. 902.

⁴³ Ibid.

⁴⁴ ZAW, 81, p. 175.

The Scriptures overwhelmingly condemned those who swore by any other *eloahim* than Yahweh.⁴⁵ Yahweh would not break his own commandments, therefore he also would swear by his sacred name. Yahweh's appeal to his own sacred name (his good character, honor), therefore, was an appeal to the highest name by which anyone could swear.

The covenants and promises of Yahweh, as a result, are bound by the character and honor of his sacred name. On numerous occasions the Scriptures inform us that Yahweh will perform his promises, which he confirmed by oaths, for the sole reason of his name's sake.⁴⁶ The following are but a few examples:

For יהוה will not leave his people for his name's sake; because it has pleased יהוה to make you his people. (1 Sam., 12:22)

יהוה is my shepherd. I shall not lack. In pastures of green grass he makes me lie down; to waters of rest he leads me. My *nephesh* (life) he restores; he leads me in paths of righteousness for his name's sake. (Ps., 23:1-3)

For your name's sake, יהוה, even pardon my iniquity, for it is great. (Ps., 25:11)

Help us, *eloahi* of our salvation, for the matter of the glory of your name; and deliver us and atone for our sins for your name's sake.⁴⁷ (Ps., 79:9)

יהוה, because of your name make me live. (Ps., 143:11)

While the Israelites were still in Egypt, Yahweh wished to bring them out to fulfill part of his covenant. Instead of throwing away their abominable idols, the Israelites rebelled. Yahweh then comments:

Then I said, I will pour out my fury against them, to fulfill my anger against them in the midst of the land of Egypt. But I worked for my name's sake, that it should not be profaned before the nations, of whom they were among, of whom I made myself known to them in their sight, by bringing them out of the land of Egypt. (Ezek., 20:8-9)

⁴⁵ For examples see Jer., 5:7; 12:16; Amos, 8:14; Zeph., 1:4-6.

⁴⁶ For examples see, Pss., 31:3, 106:8, 109:21; Isa., 48:9, 66:5; Jer., 14:7,21; Ezek., 20:22.

⁴⁷ The atoning of one's sin for Yahweh's name's sake is directly tied into the covenant agreement made with Abraham. In order for one to receive the conditions of the covenant he must reach a position of being forgiven for his transgressions. This concept involves the entire notion of salvation itself. We will examine the role of the sacred name in man's salvation in Chap. XV entitled, *Salvation and the Sacred Name*.

And you shall know that I am יהוה, when I have worked with you for my name's sake; (and) not by your evil ways, nor by your corrupt deeds, house of Israel, declares adonai יהוה. (Ezek., 20:44)

In discussing the future fulfillment of the covenant with the house of Israel by returning the Israelites to the Promised Land, Yahweh states:

But I had pity for my sacred name, which the house of Israel had profaned among the nations, there where they went. Therefore say to the house of Israel, Thus says adonai יהוה: I do not do (this) for your sake, house of Israel, but only for my sacred name, which you profaned among the nations, there where you went. And I will sanctify my great name which was profaned among the nations, which you profaned amidst them. (Ezek., 36:21ff)

The Israelites had profaned Yahweh's name by the fact that they were not in the Promised Land. Yahweh had committed himself to a covenant to which he had made an oath, sworn to by his sacred name, guaranteeing the fulfillment of the covenant. As long as the Israelites were "among the nations," this covenant was not being fulfilled, thereby leaving the nations to believe that it would not be carried out. This condition, as a result, "*chalal* (חָלַל: profaned, wounded, pierced)"⁴⁸ the sacred name by casting doubt upon the veracity of the covenant and the trustworthiness of the name attached to it. Yahweh, therefore, must act for his own name's sake, to protect the honor of his name. This circumstance is why the prophets of the Scriptures constantly make an appeal for Yahweh to save them, not because of anything they have done, but for Yahweh's name's sake.⁴⁹

The Worth of the Sacred Name

Enhancing the fact that the sacred name is extremely valuable are the many scriptural statements regarding its worth. These include the remarks that we should love his sacred name, trust in it, give glory to it, respect it, remember it, desire it, and seek safety in it; that the name is great in power, majestic, and that it will be used to crush the enemies of Yahweh. Those who love Yahweh's name are those seeking him, the ones who will be dwelling in his inheritance. Moses summarized it best when he directly connected reverence for the sacred name with listening to the voice of יהוה and keeping the words of the

⁴⁸ SEC, Heb. #2490, 2491; HEL, p. 86.

⁴⁹ For examples, see Ps., 25:4–13 (v. 11), "for your name's sake, יהוה, even pardon my iniquity"; Ps., 31:1–8 (v. 3–4), "for your name's sake lead me and guide me; bring me out of the net they laid for me, for you are my strength"; Ps., 109:21, "But you, יהוה adonai, work with me for your name's sake, because good (is) your mercy, save me"; Jer., 14:7, "יהוה, though our iniquities testify against us, act for your name's sake; for our apostasies are many; we have sinned against you."

Torah. He then pronounces a curse upon all those who fail to observe the laws of the Torah and to revere the sacred name:

If you are not careful to do all the words of this Torah which are written in this book, to revere this glorious and revered name of *אלהיך*, your *eloahi*, then *אלהיך* will make your plagues remarkable, and the plagues of your children shall be great and persistent plagues, with evil and long-lasting sicknesses. He shall also bring upon you all of the plagues of Egypt which you were afraid; and they shall cling to you; also every sickness and every plague which is not written in this book of the Torah shall *אלהיך* bring upon you until you are destroyed; and you shall be left with few men, whereas you were as the stars of the sky for multitude, because you would not obey the voice of *אלהיך*, your *eloahi*. (Deut., 28:58–59)

The following quotes provide us with a few other examples:

And let all putting trust in you rejoice; let them always shout for joy, because you cover them; and let those who love your name be joyful in you. For you, *אלהיך*, will bless the righteous; you will surround him with favor, as (with) a shield. (Ps., 5:11f)

אלהיך our *adon*, how majestic is your name in all the earth. (Ps., 8:1,9)

And those who know your name will put their trust in you; for you, *אלהיך*, have not forsaken those who seek you. (Ps., 9:10)

May *אלהיך* answer you in the day of trouble; the name of the *eloahi* of Jacob set you on high. (Ps., 20:1)

Through you (*אלהיך*) we will push (down) our enemies; through your name we will trample those who rise up against us. (Ps., 44:5)

According to your name, *eloahim*, so is your praise to the ends of the earth. (Ps., 48:10)

You (*אלהיך*) appointed the inheritance of those who respect your name. (Ps., 61:5)

For *eloahim* will save Zion; and he will build the cities of Judah, and they shall live there and possess it. And his servants' seed shall inherit it, and they who love his name shall dwell in it. (Ps., 69:35f)

But my faithfulness and my mercy is with him
(David); and his horn shall be exalted in my name.
(Ps., 89:24)

Not to us, יהוה, not to us, but to your name give
glory. (Ps., 115:1)

All the nations surround me, but surely I will destroy
them in the name of יהוה. They surround me, (yet)
I surely will destroy them in the name of יהוה (Ps.,
118:10f)

יהוה, I have remembered your name in the night
and have kept your law. (Ps., 119:55)

(יהוה,) turn to me and favor me, as is the way of
those who love your name. (Ps., 119:132)

I will thank you with my whole heart; I will sing
praises to you before *eloahim*. I will worship to your
sacred temple and give thanks to your name; for
your mercy, for your truth; for you have magnified
above all (things) your name, (by) your command.⁵⁰
(Ps., 138:1–2)

This above verse by itself demonstrates the vital importance placed by
Yahweh on his sacred name! If Yahweh has magnified his name above all
things, how could we do less?

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

Yes, (in) the paths of your judgments, יהוה, we
await you; for your name and for your memorial, the
desire of our *nephesh* (life). (Isa., 26:8)

⁵⁰ The verse in Ps., 138:2, which reads in Hebrew "כִּי הִגְדַּלְתָּ עַל כָּל שְׁמוֹ אֱמַרְתָּ" is a difficult passage to render into the English language. As a result various attempts, such as that in the KJV, fare rather poorly. A literal translation would be, "For magnified-you above all name-your command-your." (That אֱמַרְתָּ [*amrath*] should read "command" see SEC, Heb. #565, showing that *amrah*, also read *amrath*, is the feminine form of אָמַר [*amar*], #559–561. Also compare the Hebrew in Ps., 147:15). In Hebrew this phrase literally means that Yahweh's name has been magnified by Yahweh above all things, and that it was done by his command.

In the ancient Greek Septuagint version of this passage, it is rendered "ὅτι ἐμεγάλυνας ἐπὶ πάντων τὸ ὄνομα τὸ ἅγιόν σου," which is literally translated as, "wherefore magnified above all the name the sacred your." In this ancient translation, the Jewish scribes understood that Yahweh's "*amrath* (command)" was "ἅγιόν (sacred)," and render it as such in the Greek. Most English translations of this LXX passage give the English as, "for you have magnified your holy name above everything." Another way of understanding the Hebrew is, "for you have magnified above all (things) your name, (as) you commanded." These translations are fully supported by the CD, "for you have made great above all things, your name and your promise," understanding that a command is also a promise, and the BAT version, "for thou hast magnified thy name over all."

Who among you respects יהוה, obeying the voice of his servant, who walks (in) darkness and no light is to him? Let him trust in the name יהוה and rest on his *eloahi*. (Isa., 50:10)

There is none like you יהוה; you are great and your name is great in might. (Jer., 10:6)

The love and respect of Yahweh's sacred name and the power and other attributes rendered to it, as demonstrated by these above verses, clearly show that according to Scriptures the sacred name was no trivial issue. To blaspheme (נָקַב, *naqab*, i.e. do "violence" to)⁵¹ the sacred name was considered a high crime worthy of death:

And he who blasphemes the name יהוה shall certainly be put to death; all the congregation shall certainly cast stones at him; as with an alien, so a native, when he blasphemes the name, he is executed. (Lev., 24:16)

In both the Old and New Testaments it was considered an act of wickedness to blaspheme or scorn the sacred name of the almighty.⁵² It was also considered evil to profane (לָלַךְ—wound, pollute)⁵³ the sacred name.⁵⁴ If the sacred name had no intrinsic value of great worth, why would Yahweh order the death of those who blaspheme it, whether Israelites or aliens, and count as wicked those who would profane it?

The Memorial Name

There is yet another special quality attached to the sacred name Yahweh that gives it an extremely high value—his personal name is his memorial to all mankind:

Thus shall you say to the sons of Israel, יהוה, the *eloahi* of your fathers, the *eloahi* of Abraham, the *eloahi* of Isaak, and the *eloahi* of Jacob, has sent me to you. This is my *shem* (name) to forever, and this is my זֶכֶר (*zeker*; memorial) to לְדֹר דָּר (la dar dar, i.e. generation [upon] generation). (Exod., 3:15)⁵⁵

⁵¹ SEC, Heb. #5344, נָקַב (*naqab*), "to puncture, lit. (to perforate, with more or less violence) or fig. (to specify, designate, libel); HEL, p. 172, "pierced," "pronounced unfortunate," "cursed."

⁵² For *naqab* (blasphemy) see above n. 50. Also translated as blasphemy is נָאָץ (*naatz*), meaning "to scorn" (SEC, Heb. #5006), when something is "turned away from, despised, rejected" (HEL, p. 156). In Greek the term used for blasphemy is βλασφημέω (*blasphemeo*), "to vilify; spec. to speak impiously" (SEC, Gk., #987). That those who blaspheme or scorn the sacred name are connected with wickedness see, Ps., 74:10,18; Isa., 52:5; Rom., 2:24; James, 2:7; Rev., 13:4–9, 16:9.

⁵³ See above n. 48.

⁵⁴ For examples see Lev., 18:21, 19:12, 20:3, 21:6, 22:2,32; Ezek., 36:20–23; Mal., 1:11–12.

⁵⁵ See below pp. 42f and Chap. IV, ns. 8–10.

The word translated as “memorial” is זֶכֶר (*zeker*). It means, “a memento” and by implication “commemoration:—memorial, memory, remembrance.”⁵⁶ It carries with it the concept to “meditate upon, call to mind.”⁵⁷ The name Yahweh is thereby the instrument or mechanism by which the true *eloahi* is brought to mind. It is a remembrance to all generations of mankind that he will keep his word. No other name is recorded in the entire Scriptures to which this important attribute is assigned. Many deities are called “Lord (Baal),” “Sovereign (*Adon*),” “God (*Eloah*),” and so forth, but only one *eloahi* is called יהוה. Other scriptural passages are as follows:

Sing praises to יהוה his pious ones and give thanks to his sacred זֶכֶר (memorial). (Ps., 30:4)

יהוה, your name (endures) to forever; יהוה, your זֶכֶר (memorial) to דֹר ודֹר (generation and generation). (Ps., 135:13)

In this above verse from Psalm, 135:13, the name “Yahweh” is referred to as “your (Yahweh’s) memorial.” Yahweh’s personal name is his memorial to דֹר ודֹר (all the generations of mankind).⁵⁸

Yes, (in) the path of your judgments, יהוה, we awaited you; for your name and for your זֶכֶר (memorial), the desire of our *nephesh* (life). (Isa., 26:8)

He (יהוה) finds us at the house of *el*, and there he speaks with us; and יהוה, the *eloahi* of hosts, יהוה is his זֶכֶר (memorial). (Hos., 12:4–5)

Why would Yahweh claim that his name was a memorial to all the generations of mankind and then change his mind? Would that not make him a liar? Yet Scriptures proclaim he cannot lie.⁵⁹ Rather, every man is said to be a liar, as well as Satan who is the father of the lie.⁶⁰ It is Satan who “misleads the whole world.”⁶¹ The fact of the matter is that it has been the traditions of men—traditions that teach that the sacred, eternal name of our heavenly father is to be forgotten and cast aside as something without value—that have served as the source of error. Stemming from men’s traditions have come the numerous and contradictory translations of the Scriptures, which try to disguise the importance of the sacred name.

The Third Commandment

The greatest blow against those who would have us believe that it makes no difference what name we use—because “God knows what we mean”—comes

⁵⁶ SEC, Heb. #2143.

⁵⁷ HEL, p. 74.

⁵⁸ See above n. 55.

⁵⁹ Deut., 23:19; Titus, 1:2; Heb., 6:18.

⁶⁰ Rom., 3:4, “let *eloah* be true, and every man a liar”; John, 8:44.

⁶¹ Rev., 12:9.

in the Third Commandment, which is recited in both Exodus, 20:7, and Deuteronomy, 5:11.

You will not שׂ (carry) the name אֱלֹהִים, your *eloahi*, שׁ (to/for uselessness); for אֱלֹהִים will not leave unpunished אֱשֶׁר (he who carries) his name שׁ (to/for uselessness).

This important passage is too often glossed over by religious leaders, who do not wish to see its ramifications. This avoidance is most evident in various translations but even more so in religious interpretation. If one asked a minister or priest about this passage the most common interpretation is that we are not to curse using the heavenly father's name. Though this is part of its meaning, it is the lesser part. The Hebrew term שׂ (*sa*), a form of the word נָסָה (*nasa*), means to "lift up" and "carry away" something.⁶² It carries with it the concept of "holding" or "bringing" something. The letter ל at the beginning of the word שׁ is Hebrew meaning "to, towards," "in order to, for the purpose of," and "for" something.⁶³

Therefore, you will not lift up or carry the name Yahweh your *eloahi* to something. That something is שׂ (*shaua*). This term is defined as "to rush over; a tempest" and by implication "devastation:—desolate(-ion), destroy, destruction," in the sense of "desolating evil (as destructive)," literally "ruin" and figuratively "idolatry" and "uselessness (as deceptive)" and "worthlessness, vanity."⁶⁴ Simply put, we are not to lift up or carry the name Yahweh to/for a condition of being WORTHLESS, thereby DESTROYING it. Yet every time someone makes the statement that the name Yahweh has no real value that person has in fact reduced the name to a state of being useless and worthless; he has broken the Third Commandment!

The Scriptures go even further. Not only are you to avoid destroying or making the sacred name worthless but you are ordered never to use the name of any pagan deity in prayer, worship, or in swearing an oath.

And be watchful in all that I (אֲנִי) have said to you; and you shall not mention another *eloahim* by name, not shall it be heard out of your mouth. (Exod., 23:13)

And you shall be very courageous to keep and do all that is written in the book of the law of Moses, so as not to turn from it to the right or to the left, so as not to go among these nations (in Kanaan), those who are left with you; and the name of their *eloahi* you shall not make mention of, nor shall you swear by, nor shall you serve them, nor shall you bow yourselves

⁶² HEL, pp. 173f; SEC, Heb. #5375.

⁶³ HEL, p. 131; IHG, p. 83.

⁶⁴ SEC, Heb. #7722, 7723; HEL, p. 261.

to them; instead, on יהוה your *eloahi* you shall cling as you have done until this day. (Josh., 23:6–8)

Calling upon the name of another *eloah* (*eloahi*, *eloahim*), whether one believes that other name belongs to the true creator or not, is tantamount to worshipping a false *eloah*, strictly forbidden by Yahweh.

One sacrificing to *eloahim* shall be destroyed unless it is to יהוה only. (Exod., 22:20)

By “sacrificing” the Scriptures do not mean just offerings at the altar. Hebrews states, “By him therefore we should offer (the) sacrifice of praise continually to *eloah*, that is, fruit of (the) lips confessing to his name. But of doing good and of communicating be not forgetful, for with such sacrifices *eloah* is well pleased.”⁶⁵ In Psalms we read, “I will offer sacrifices of joy in his tabernacle.”⁶⁶ According to these statements and many others like them,⁶⁷ Yahweh is well pleased with the “fruit of the lips confessing to his name,” done with “praise” and “joy.” Nor are we allowed the excuse that we have forgotten his sacred name:

If we have forgotten the name of our *eloahi*, and spread our hands to an alien *el*, shall not *eloahim* search this out? For he knows the secrets of the heart. (Ps., 44:20–21)

For all the *eloahi* of the peoples are idols but יהוה made the heavens. (Ps., 96:5)

The First Commandment states:

I am יהוה, your *eloahi*, who has brought you out from the land of Mizraim (Egypt), from the house of bondage. There will not be to you any other *eloahim* besides me. (Exod., 20:3)

If it makes no difference which name you use as the personal name of our heavenly father then these scriptural commands that we are not to speak the name of any other *eloahim* in worship are made null and void. For example, if those who had for centuries worshipped the deity named Baal converted to the *eloahi* of the Scriptures, would it be proper for them to call *eloahim* by the personal name of “Baal”? The scriptures cited above would strictly forbid this practice. Surprisingly, even most of the religions claiming the Scriptures as their ultimate authority would agree. Yet when it comes to their own circumstances, they grant themselves a pardon. The names “God,” “Allah,” and “Adonai,” the three names used by English speaking Christians, Arabic speaking Moslems, and Hebrew speaking Jews, to make a point, are all

⁶⁵ Heb., 13:15f.

⁶⁶ Ps., 27:6.

⁶⁷ For examples see Pss., 4:5, 51:17–19, 107:22, 116:17; Rom., 12:1.

personal names of ancient pagan deities.⁶⁸ Yet, the preponderance of the “believers” in these faiths use the personal names of ancient pagan deities as the personal name of our heavenly father.

If it makes no difference, would they allow someone to use the name God spelled backwards (i.e. Dog)? Suddenly, it does make a difference—the difference is whatever tradition a particular group of believers happens to cherish. It is curious that in numerous languages the name of Yahweh’s antagonist, “Satan,” is faithfully translated and pronounced. They continue this practice so that the evil one can be readily identified, so that all will know who it is they are condemning. But when it comes to our heavenly father’s revealed, eternal and sacred personal name—the name by which the almighty swears and fulfills his words, the name we are called upon to desire and love, and warned against blaspheming, profaning, or making worthless—this name they feel entitled to forget.

Conclusion

Despite the interpretations of men, the evidence from the Scriptures proves that the name Yahweh possesses great value and worth. In Scriptures a name signifies “existence” and one’s “character.” It represents a person’s “authority.” Yahweh’s name is magnified above all things and therefore is greater than all names. The very name itself means “he exists.” Yahweh felt so deeply about his personal name that he declared it sacred and swore by it when he made the Covenants of Promise with Abraham. He established his name as a memorial to all generations of mankind and made it a commandment that no one should carry it to worthlessness, neither profaning nor blaspheming it. At the same time, the Scriptures advise us to love, desire, and seek safety in this name, giving respect and glory to it. Certainly, the sacred name “Yahweh” is no mere label to be easily cast aside as a relic of history.

These facts bring up the question of why the sacred personal name of the almighty, the name Yahweh, is not being published and proclaimed throughout the world by those who claim to follow the Bible. Yet very few who call themselves Jews, Christians, or Moslems have even heard of the sacred name Yahweh. The sacred name and its meaning are rarely if ever preached from the pulpits, but when someone raises the issue it is treated either as taboo or with disregard, and often with contempt. The sacred name is often held to be irrelevant (as it is by the various Christian and Moslem sects) or is prohibited (as it is by the various Jewish and Samaritan groups). But in the Scriptures, it is prized as extremely valuable.

⁶⁸ See Vol. II, Chap. XVI entitled, *Upon Whom are They Calling*.

Chapter IV

The Eternal Name

One of the most prevalent reasons cited by the various religious groups who claim that the Scriptures give them authority to disregard the sacred name Yahweh is the conviction that it is not an eternal name, only temporary. It is then claimed that the sacred name was only first revealed in the days of Moses. This view is the foundation of the priestly school of thought and the basis for the Elohist's contentions. It holds that there exist two separate traditions in the Scriptures about the sacred name. The first, based upon a passage in Exodus, 6:2–4, indicates that the name Yahweh was never known until the time of Moses.¹ The second reflects the understanding that the sacred name Yahweh was eternal and had been revealed to mankind from the beginning.

¹ The belief that the name Yahweh was only first known in the time of Moses can be documented only as far back as the first century C.E., with the comments of the Jewish historian and Pharisee Josephus (*Antiq.*, 2:12:4). Though not part of the doctrine of the earliest assemblies that followed the messiah, this interpretation begins to appear among the Christian sects during the second century C.E., as shown in the works of Justin Martyr (*Trypho*, 65:1, 126:2). This Jewish interpretation has been blindly followed ever since. In the EJ, 7, pp. 680f, we find a typical example of an attempt by religious scholars to justify the two opposing "traditions" created by this popular interpretation of Exod., 6:2–4:

According to the documentary hypothesis, the literary sources in the Pentateuch known as the Elohist and the Priestly Document never use the name Yahweh for God until it is revealed to Moses (Ex. 3:13; 6:2–3); but the Yahwist source uses it from Genesis 2:4 on, thus implying that it was at least as old as Abraham. If the name is really so old, then Exodus 6:2–3 must be understood as meaning that from the time of Moses on, Yahweh was to be the personal name of the God who brought the people of Israel into existence by bringing them out of Egypt and established them as a nation by His covenant with them at Sinai.

According to this logic, the name Yahweh becomes a personal name only in the days of Moses. This confused line of reasoning tries to retain the notion that before Moses' time the names *el* and *eloah* (*eloahi*, *eloahim*) were personal names. Yet in doing so they must come to the rationale that the name "Yahweh" was not a personal name prior to Moses. What, then, was it? As we demonstrate below on pp. 44–52, men and women from the time of Adam and Eve up until the days just prior to Moses called upon the name Yahweh. Therefore, would they have us believe that it was a title or a generic name? Yet no one has ever been so audacious as to argue that premise.

The fact of the matter is, as we shall show in Chap. XII entitled *The Prohibition Against the Sacred Name*, and shall further demonstrate in Vol. II, the false notion that the sacred name Yahweh was not known until the days of Moses arose because the Jews beginning in the 2nd century B.C.E. interpreted Exod., 6:2–4 so that it would conform to the rabbinical interpretation that the name Yahweh was too sacred to be uttered by any common man. To do this the rabbis and scribes had to ignore the context in which the verse was placed as well as the plain words of the rest of the Scriptures. They made what should have been a rhetorical question into a statement, thereby creating the illusion that there existed two separate traditions about the original use of the sacred name. In truth there is only one scriptural doctrine on the issue, that the sacred name has existed from eternity and shall continue to exist on into eternity. Yahweh has always been, and shall always be, the personal sacred name of our heavenly father.

The latter tradition is dismissed on the premise that it contradicts the former. Nevertheless, the existence of two contradictory traditions seriously jeopardize the integrity of the Scriptures. But is it true? Before we can begin an analysis of Exodus, 6:2–4, we must first examine the evidence that the sacred name is an eternal name which has been known by mankind since the days of Adam and Eve.

The *Olam Shem*

The theory that the sacred name יהוה is not an eternal name and unknown prior to the time of Moses suffers when we take into account numerous scriptural statements. For example, Exodus, 3:15, in direct response to the question from Moses about what to tell his brother Israelites as to the name of the *eloahi* who sent him, Yahweh states:

And said *eloahim* to Moses, “Thus shall you say to the sons of Israel, יהוה, the *eloahi* of your fathers, the *eloahi* of Abraham, the *eloahi* of Isaac, and the *eloahi* of Jacob, has sent me to you. This is my שם (*shem*, name) לעולם (*la-olam*; to forever), and this is my memorial to generation upon generation.”

According to this statement, “Yahweh” was the name of the *eloahi* of the patriarchs לעולם. The word לעולם (var. לעולם) (*la-olam*) is generally translated as “to forever.”² ל (*la*) means, “till, until,” “to, for” or “towards” something.³ עולם or עולם (*Olam*) literally means, “concealed, i.e. to the vanishing point” and “time out of mind,” or “eternity.”⁴ It also carries with it the idea of a “world” or “age.”⁵ In the Greek Septuagint translation of the Hebrew, for example, *olam* is translated by the Greek term αἰών (*aion*), meaning, “an age; by extens. perpetuity (also past); by impl. the world,” “perpetual (also used of past time, or past and future as well):—eternal, for ever, everlasting, world (began),” and “a definite space of time, an era, epoch, age, period,” “lasting for an age.”⁶ Simply put, it represents an extremely long period of time.

The name “Yahweh,” therefore, is a name that lasts “to time out of mind” or “to eternity,” and at minimum “for an age.” Yet the sacred name is not restricted to a single limited time frame such as an age. For instance, the phrase translated as “to generation upon generation” in the above quote from Exodus, 3:15, is in Hebrew לדר דר (*la dar dar*). “La (ל), as we have said, means, “to, for” or “towards” something.⁷ The term “dar” refers to “a revolution of

² Most English translations simply use the term “forever” (i.e., KJV). The NTB says, “for all time.” Yet the actual Hebrew literally says “to *olam*” or “to forever (eternity),” which extends it through the eternity yet to come. שם is also rendered “שם.” ל (*la*) at the beginning of לשם or לשם means “to, for” or “towards” something (HEL, p. 131; IHG, p. 83).

³ HEL, p. 131; IHG, p. 83.

⁴ SEC, Heb. #5769; GHCL, s.v.

⁵ IHG, p. 84, “age, eon, eternity”; Danby, *Mishnah*, p. 10, n. 8, “both ‘world’ and ‘eternity.’”

⁶ SEC, Gk. #165–166; GEL, p. 25.

⁷ See above n. 3.

time, i.e. an age or generation.”⁸ When used as “*dar dar*” it becomes “generation upon generation” or “age upon age,” indicating “forever” for the “race of man.”⁹ As used in Exodus, 3:15, it literally means that the name Yahweh will last as a memorial to all generations of mankind. This phrase is often translated into English as “unto all generations.”¹⁰

In Psalm, 90:1–4, we read that Yahweh existed “before the mountains were born” and that he “gave birth to the earth and its inhabitants; and from *olam* as far as *olam* (מְעוֹלָם עַד עוֹלָם) you are *el*.” This statement makes an “*olam*” period exist prior to the foundation of the earth. The apostle Saul (called Paul), in 1 Corinthians, 2:6, speaks of the wisdom of this αἰῶνος (i.e. age, *olam*) and contrasts it with the wisdom of Yahweh which existed before the αἰώνων (i.e. ages, *olamim*). His statement demonstrates that Yahweh’s plan, and therefore Yahweh, existed prior to this age and the ages both before and after. Meanwhile, in Psalm, 145:13, we read that Yahweh’s “government is a government of all עֲלָמִים (*olamim*),” i.e. the collective noun form of *olam* (all ages). Therefore, Yahweh’s rule extends to all the vast periods of time called *olam*, including the ages which began prior to the earth’s foundation.

An example that Yahweh’s name continues into the future *olam* comes from the Psalms:

His (Yahweh’s) name shall be לְעוֹלָם (to *olam*); before the sun shall continue his name. And they bless themselves by him; all nations shall call him blessed. Blessed is אֵלֹהִים of *eloahim*, the *eloahi* of Israel, who alone does wonderful things, and blessed is his glorious name לְעוֹלָם (to *olam*). (Ps., 72:17–19)

Yet the sacred name also existed from the past *olam*. Isaiah writes:

You are אֲבִי־אֲבִי, our father, our redeemer; your name is מְעוֹלָם (from *olam*). (Isa., 63:16)

The prophet Daniel (2:20), writing in Aramaic, connects these two thoughts when he states, “For let be towards the name of *eloaha* a blessing מִן עַלְמָא וְעַד עַלְמָא (from *olama* and as far as *olama*).”

Notice that in these important verses, unlike the previous quote where Yahweh’s name is “to *olam* (לְעוֹלָם),” indicating at minimum an endless span of time or age into the future, Isaiah and Daniel both claim that his name is “from *olam* (מְעוֹלָם),” meaning that it extends backwards through eternity or a vast period of time. Such descriptions are well-suited for a supreme being about whom it is said, “inhabits עַד (perpetuity, eternity) and his name is sacred,”¹¹ and is an *el* “עוֹלָם עַד מְעוֹלָם (from *olam* [forever] as far as *olam*

⁸ SEC, Heb. #1755, 1859; HEL, pp. 62, 59, “circle of years,” “age, generation.”

⁹ HEL, p. 59.

¹⁰ For example, see KJV, HEOT, and so forth. The NTB renders it, “for all ages”; IB has “from generation to generation”; AB gives, “to all generations,” as does EHOT, which adds that the original Hebrew means, “for generation [and] generation” (p. 141, n. 1).

¹¹ Isa., 57:15. For עַד see HEL, p. 187; SEC, Heb. #5703.

[forever]).”¹² It reveals that his name has always been, and will always be, Yahweh.

From Adam to Abraham

The eternal state of the name “יהוה (Yahweh)” and its existence long before Moses is further supported by the book of Genesis, which reports that the sacred name was not only known by Abraham but was used as far back as the time of Adam and Eve. The following items establish this point beyond any doubt:

In a verse containing a direct quote from Eve, the wife of Adam, the first man, we are told:

And the man knew Eve his wife. And she conceived and bore Cain, and said, “I have gotten a man by means of יהוה.” (Gen., 4:1)

In reference to the time when Seth, the son of Adam and Eve, lived and the sins of men forced them to seek aid from Yahweh, we read:

And to Seth also a son was born, and he called his name Enosh. Then it was begun (by men) to call upon the name יהוה. (Gen., 4:26)

In the Septuagint translation of this above verse it reads, “he trusted to call on the name” of Yahweh *eloahim*. The following passage gives a direct quote from Lamech, the father of Noah:

And Lamech lived one hundred and eighty-two years and fathered a son. And he called his name Noah, saying, “This one shall comfort us concerning our work and the toil of our hands, because of the ground which יהוה has cursed.” (Gen., 5:28f)

Genesis also provides a direct quote from Noah, the father of all human kind living upon the earth today:

And Noah awoke from his wine, and he came to know what his younger son had done to him. And he said, “Cursed be Kanaan; a slave of slaves shall he be to his brothers.” And he said, “Blessed be יהוה, the *eloahi* of Shem, and may Kanaan be his slave.” (Gen., 9:24f)

The question obviously arises, “How could men and women living in the pre-flood world be calling upon and quoted as using the sacred name יהוה if this name was not revealed for the first time until the days of Moses?” Yet,

¹² Ps., 90:2. מן (m) or מן (min) means “from,” “from out of” (HEL, pp. 137, 147; SEC, Heb. #4480; IHG, p. 83).

it was not only known by Eve, the mother of all the descendants of Adam, father of all human kind, but it was used by Noah, the father of all the men and women alive today.

The evidence is also overwhelming for the post-flood period prior to Moses. For example, the sacred name was often used by Abraham (who according to the popular notion about Exodus, 6:2–4, never knew the name), an ancestor of Moses who died hundreds of years before the latter. In Genesis we read the following:

And he (Abraham) moved from there (the oak of Moreh) to a mountain from the front to Bethel and set his tent, Bethel from the sea and the Ai from the front, and he built there an altar to אלֹהֵינוּ and called there upon the name אלֹהֵינוּ . (Gen., 12:8)

And he (Abraham) went on his journeys from the Negeb and as far as Bethel, to the place of the altar which he had made there at the first, and Abram (Abraham) called there upon the name אלֹהֵינוּ . (Gen., 13:3f)

In this next verse Abraham is speaking with the king of Sodom:

I have lifted up my hand to אלֹהֵינוּ , *el* the most high, possessor of heavens and earth, that from a thread to a shoe-latch, and I will not take from all that is yours, and you shall not say, "I have made Abram rich." (Gen., 14:22f)

This next passage has a direct quote from Abraham given while he was conversing with Yahweh:

And Abram (Abraham) said, "My *adon*, אלֹהֵינוּ , what will you give to me, I being childless, and the son of the inheritance of my house is Eleazar of Damascus?" (Gen., 15:2)

During this conversation Yahweh is directly quoted as telling Abraham, "I am אלֹהֵינוּ who brought you out of the Ur of the Kasadim (Chaldees), to give you this land to inherit it" (Gen., 15:7). Here is clear and concise evidence that Yahweh revealed his sacred name directly to Abraham. Abraham, showing that he understood the name, responded, "My *adon*, אלֹהֵינוּ , by what shall I know that I shall inherit it?" (Gen., 15:8).

At the episode between Abraham and Abimelech, king of the Palestim, over the well water at Beer-sheba, we read:

And they (Abraham and Abimelech) cut a covenant at Beer-sheba; and Abimelech rose up and Phicol the general of his army, and they returned to the land of Palestim. And he (Abraham) planted a tamarisk tree

in Beer-sheba, and called there on the name יהוה,
the *el* of *olam* (forever). And lived Abraham in the
land of the Palestim many days. (Gen., 21:32–34)

At the time when Yahweh stopped Abraham from sacrificing his son Isaak on the mountain, replacing him with a ram, Genesis reports:

And Abraham called the name of that place Yahweh-
yireh (יהוה יִרְאֶה יהוה, Yahweh will see [to it]); so that it
is said until this day, "In the mount of יהוה, it will
be provided." (Gen., 22:14)

How could Abraham label a place "Yahweh will see (to it)" (or "Yahweh will provide")¹³ if he was totally unfamiliar with the name יהוה? Neither was the knowledge of the name Yahweh a secret, known only to Abraham, for important members of his household were also found using it. While directly quoting Sarai (Sarah), the wife of Abram (Abraham), Genesis states:

And Sarai said to Abram, "My injury be upon you;
I gave my maid-servant into your bosom, and she
saw that she had conceived, and I was despised in
her eyes. Let יהוה judge between me and you."
(Gen., 16:5)

Hagar, the Egyptian handmaid of Sarah, was discovered by the *malak* (angel) called Yahweh at a fountain of water along the road to Shur. The following comment is reported after her encounter with this angel:

And she (Hagar) called the one speaking to her (by)
the name יהוה. "You are an *el* of my seeing," for she
said, "Even here I am seen after my seeing (you)."¹⁴
(Gen., 16:13)

The following is the reported conversation between Abraham and his chief servant with regards to his obtaining a wife for Abraham's son Isaak. In the discussion both Abraham and the servant are said to have used the name Yahweh:

¹³ SEC, Heb. #3070 (3068, 7200); YAC, p. 536; NBD, p. 480.

¹⁴ Most translations of this verse leave much to be desired. The Hebrew reads:

ותקרא שם יהוה הדבר אליה אתה אל ראי
כי אמרה הגם הלם ראיתי אחרי ארי

It literally says, "And she called (the) name יהוה, the speaker to her, you (are) *el* (of) my seeing, for, she said, even here I (am) seen after my seeing (you)." In an attempt to avoid the fact that Hagar used the sacred name, the English translators try to make the statement mean that Hagar called Yahweh by the name, "God of seeing." But a closer look shows that she called the one speaking to her by the name Yahweh, after which she spoke the words, "You (are) an *el* (of) my seeing, for even here I (am) seen after my seeing (you)." This translation is verified by the fact that "You (are) an *el* of my seeing" is not a name but a statement that is clearly attached with the phrase, "for even here I (am) seen after my seeing (you)." Hagar then named the fountain of water or well, "Well of the living one of my seeing (ראי לחי ראי)" (Gen., 16:14).

And Abraham said to his servant, the oldest (in) his house, who ruled (over) all that was for him, "Put, please, your hand under my thigh, and I will make you swear on אֱלֹהֵי, the *eloahi* of the heavens and the *eloahi* of the earth, that you shall not take a wife for my son from the girls of the Kanaani, who I dwell among; but to my country and to my kinsmen you shall go and take a wife for my son, for Isaak." And the servant said to him, "Perhaps the woman will not be willing to follow me to this land; truly, shall I bring back your son into the land from which you came out from?" And Abraham said to him, "Be careful for yourself lest you take my son back there. אֱלֹהֵי, the *eloahi* of the heavens, who took me from the house of my father and from the land of my birth, and who spoke to me, and who swore to me saying, 'to your seed will I give this land,' he shall send his *malak* (angel) before you, and you shall take a wife for my son from there. And if the woman not be willing to go after you, then you shall be clear from this my oath. Only do not take my son back there." And the servant put his hand under the thigh of Abraham, his master, and swore to him concerning this thing. (Gen., 24:2-9)

In this conversation, as cited above, Abraham commanded his servant to swear an oath "on אֱלֹהֵי" not to take a wife for his son Isaak from among the Kanaani women. The act of swearing an oath was occasionally performed in those times by placing one's hand under the other's thigh, and then invoking the name of the deity by which you were swearing.¹⁵ In the last part of this story we read that the servant did in fact swear an oath. Therefore, the servant also had to use the name Yahweh, since it was by this name that Abraham requested the oath to be made.

Other verses also reveal that the servant of Abraham used the sacred name. After arriving in the city of Nahor, the city of Abraham's brother, the servant prayed, using the name אֱלֹהֵי, that the woman promised as the wife of Isaak would appear.¹⁶ After she did appear, he gave another prayer to Yahweh, stating:

Blessed be אֱלֹהֵי, *eloahi* of my *adon* Abraham, who has not left off his kindness and his truth with my *adon*. I being in the road, led me אֱלֹהֵי to my *adon's* brother's house. (Gen., 24:27)

¹⁵ Besides the example in Gen., 24:2-9, we also have another in Gen., 47:28-31, where Jacob made Joseph swear not to bury him in Egypt but in the land of Kanaan. Also see DB, p. 458.

¹⁶ Gen., 24:12.

In the subsequent conversations with Bethuel, the son of Abraham's brother, and Bethuel's son Laban, Abraham's servant quotes both Abraham and himself. In doing so he uses the sacred name יהוה several times.¹⁷

The name Yahweh was also known by non-Hebrew people contemporary with both Abraham and his son Isaak. For instance, Abimelech, king of the Palestim (a people descended from the Khamitic families of Mizraim),¹⁸ and Abimelech's men are directly quoted using the name while speaking to Isaak:

And they (the Palestim) said, "We have plainly seen that יהוה is with you, and we have said, let there be an oath now between us and you, and let us cut a covenant with you, (so that) you will do with us (no) evil, as we did not touch you, and we sent you away in peace; you now being blessed of יהוה. (Gen., 26:28f)

From Isaak to Balaam

Knowledge of the sacred name Yahweh also continued after the death of Abraham down until the time of Balaam, a contemporary with Moses. For example, it was known by Isaak, the son of Abraham, and his household. Despite popular opinion, which holds that Isaak did not know the sacred name, the book of Genesis reports the following about Isaak after he had left the well which he named "Hatred," following a dispute with the shepherds of Gerar:

And he (Isaak) moved from there, and dug another well, and they did not fight for that; and he called its name "Broad Places"; and said, "For now יהוה has broadened for us, and we shall be fruitful in the land." And he went from there to Beer-sheba. And יהוה appeared to him the same night, and said, "I am the *eloahi* of Abraham your father, do not fear, for I am with you and I will bless you and increase your seed, because of my servant Abraham." And he (Isaak) built an altar there and called on the name יהוה, and he pitched his tent there; and the servant of Isaak dug a well there. (Gen., 26:22ff)

Rebekah, the wife of Isaak, used the name while quoting Isaak:

And Rebekah spoke to her son Jacob, saying, "See, I heard your father talking to Esau your brother, saying, 'Bring to me game and make me delicacies that I may eat, and may bless you before יהוה and before I die.'" (Gen., 27:6-7)

¹⁷ Gen., 24:40, 42, 44, 48, 56.

¹⁸ Gen., 10:6-14; 1 Chron., 1:11f.

Both knowledge and use of the divine name Yahweh was continued by Jacob, the son of Isaak. Yahweh revealed his personal name to Jacob in the vision of the ladder.¹⁹ During this vision Jacob saw a ladder extended upwards into the heavens. Yahweh then told Jacob, "I am *אֱלֹהִים*, the *eloahi* of Abraham your father, the *eloahi* of Isaak." When Jacob awoke from that vision, he proclaimed, "Surely *אֱלֹהִים* is in this place, and I did not know (it)."²⁰ After setting up a memorial stone and naming the place Bethel ("the house of *el*"), Jacob spoke these words:

And Jacob vowed a vow saying, "If *eloahim* is with me and keeps me in this road that I am traveling, and gives to me bread to eat and clothing to wear, and I return in peace to the house of my father, then *אֱלֹהִים* shall be for me as an *eloahim*, and this stone which I have placed (as) a memorial pillar shall become the house of *eloahim*; and all which you shall give to me, I will tithe the tenth to you." (Gen., 28:20ff)

Several other examples proving that Jacob (who according to popular theory did not know the sacred name) used the personal name Yahweh are also found. During the blessing of Jacob by his father Isaak, who thought Jacob was his brother Esau, Jacob offered to Isaak a reason for his returning so quickly with the game:

And he (Jacob) said, "Because *אֱלֹהִים* your *eloahi* made it (the game) come to me." (Gen., 27:20)

While blessing his twelve sons, Jacob states: "For your salvation I have waited, *אֱלֹהִים*."²¹ Even the wives of Jacob knew and used the name Yahweh. For example, Leah, the wife considered only second place in Jacob's heart, named her sons with *אֱלֹהִים* in mind; and this at the time when Jacob was still living with his wives in Mesopotamia:

And *אֱלֹהִים* saw that Leah was hated, and he opened her womb, and Rachel was barren. And Leah conceived and bore a son, and she called his name Reuben; for she said, "Surely *אֱלֹהִים* has looked upon my affliction, for now my husband will love me." And she conceived again and bore a son and said, "Surely *אֱלֹהִים* has heard that I am hated, and has given this one to me also"; and she called his name Simeon. And she conceived again and bore a son; and she said, "Now (this) time my husband will be joined to me because I have borne to him three sons"; so his

¹⁹ Gen., 28:12-13.

²⁰ Gen., 28:16.

²¹ Gen., 49:18

name was called Levi. And she conceived again and bore a son; and she said, “(This) time I praise יהוה”; so she called his name Yahudah (Judah).²² And she ceased from bearing. (Gen., 29:31–35)

Not only did members of the households of Abraham, Isaak, and Jacob know and use the sacred name but Abraham’s Hebrew relatives living in Aram Nahoraim (Mesopotamia) did so as well. For example, when Laban met Abraham’s servant he said, “Come in blessed of יהוה. Why are you standing outside?”²³ After hearing the words of Abraham’s servant, that he had come to seek a wife for his son Isaak, both “Laban and Bethuel answered and said”:

The thing has come from יהוה. We are not able to speak to you evil or good. Behold, Rebekah is before you, take her and go; and let her be the wife of the son of your *adon*, as has spoken יהוה. (Gen., 24:50–51)

Laban, the brother of Rebekah and the father-in-law of her son Jacob, spoke these words at the heap at Galeed after Jacob fled Mesopotamia from him:

And Laban said, “This heap is a witness between you and me today”; so he named it Galeed, and Mizpah, for he (Laban) said, “יהוה watches between you and me, for we are concealed each from his neighbor. If you will (not) afflict my daughters, and (if) you will (not) take wives in addition to my daughters, no man is with us; see, *eloahim* is a witness between me and you.” (Gen., 31:48–50)

In an earlier conversation between Jacob and his father-in-law Laban, both are found using the sacred name:

And Laban said to him (Jacob), “If I have found favor in your eyes, please (stay); I have carefully watched, and יהוה has blessed me on account of you.” And he (Jacob) said to him, “You know what I have earned you, and what your livestock has become with me. For you had little before me, and it has spread into a multitude, and יהוה has blessed you at my coming; and now when shall I work, I also, for my own house?” (Gen., 30:27–30)

²² The name יהודה (Yahu-dah, Judah) is a combination of the name יהו (Yahu), which consists of the first three letters of the Tetragrammaton and is the name of the angel Yahweh (see Chap. IX), and the term ידה (Yadah), meaning to “revere or worship (with extended hands)” (Strong’s, Heb. #3034, 3063). That the name Yahu formed part of Yahu-dah’s name is demonstrated not only by the passage in Gen., 29:34f, but by rabbinical writers. The Gemara Sotah (10b and 36b), for example, states that the name of Yahudah corresponds with the sacred name.

²³ Gen., 24:31.

The prophet Job, about whom the book of Job is written, is another example. Job was the great-grandson of Esau (Edom), the twin brother of Jacob Israel.²⁴ He lived long before Moses, dwelling in the land of Edom, located in the Kanaani land of Seir southeast of the Dead Sea. Though Job was descended from the Edomites, a people who held great animosity against the Israelites, he was himself a man of Yahweh. When Yahweh allowed Satan to severely afflict Job, Job would not condemn the act. Instead he worshiped Yahweh and said:

I came naked out of my mother's womb, and naked
I shall return there. 𐤀𐤆𐤀𐤆 gave and 𐤀𐤆𐤀𐤆 has taken
away. BE THE NAME OF 𐤀𐤆𐤀𐤆 BLESSED. (Job,
1:20–21)

In responding to a statement by Zophar the Naamathi, Job remarked that one should examine the animals, birds, fish and the things of the earth, "who of these does not know that the hand of 𐤀𐤆𐤀𐤆 has done this."²⁵

Our final example is the prophet Balaam, who dwelt in the city of Pethor located along the Euphrates River in Aram Nahoraim.²⁶ Balaam was a contemporary of Moses but had no contact with the latter. In the fortieth year after the Israelites had been delivered out of Egypt, the kings of Midian and Moab sent for Balaam in an effort to have this famous prophet curse the Israelites. Baalim, who refused to curse the Israelites, is several times quoted as using the name 𐤀𐤆𐤀𐤆.²⁷ He directly tells Balak, the king of Moab, "I could not go beyond the command of 𐤀𐤆𐤀𐤆 *eloahi* to do anything small or great";²⁸ and, "All that 𐤀𐤆𐤀𐤆 speaks, that I will do."²⁹

Balaam, accordingly, was a prophet of Yahweh from among the nations outside of the Israelites. Interestingly, even the king of Moab (a descendant of Lot, the nephew of Abraham) used the name when he asked Balaam, "What has 𐤀𐤆𐤀𐤆 spoken,"³⁰ and condemned Balaam's blessing of the Israelites, saying, "behold, 𐤀𐤆𐤀𐤆 has kept you from honor."³¹ If the sacred name was meant to be known only by the Israelites how did these men from other countries become aware of its existence?

Conclusion

Yahweh revealed himself by his personal name to the patriarchs Abraham, Isaak, and Jacob. Further, the sacred name was in common usage among members of their households, by their Hebrew kinsmen living in Mesopotamia and Edom, and was even known by their Palestim neighbors, all centuries before Moses was born. Even non-Israelite contemporaries of

²⁴ LXX Job, 42:17.

²⁵ Job, 12:7–9.

²⁶ Num., 22:5, 23:7; LXX Num., 22:5, 23:7; Jos., *Antiq.*, 4:6:2.

²⁷ See for example Num., 22:13, 19, 23:3, 8, 12, 21, 24:6.

²⁸ Num., 22:18, 24:13.

²⁹ Num., 23:26.

Moses, like Baalim of Pethor and Balak of Moab, who had no theological discussions with Moses or the Israelites, knew the sacred name. Baalim even obeyed Yahweh and called upon Yahweh for prophecy some forty years after Moses had brought the Israelites out of Egypt. Therefore, he was a prophet of Yahweh from among the nations at the same time that Moses served as prophet to the Israelites. These details prove that the sacred name was not only known by mankind from his very beginnings but that knowledge of the name was not restricted to the Israelites.

³⁰ Num., 22:17.

³¹ Num., 24:1.

Chapter V

Exodus, 6:2–4

It is clear from the numerous passages cited in our last chapter that the name Yahweh is an eternal name and that it was known and used since the days of Adam and Eve. These verses also prove beyond any doubt that the sacred name was revealed by Yahweh to the patriarchs Abraham, Isaak, and Jacob and was utilized by their households. How then is it possible that a popular interpretation—which contends that Yahweh never revealed his name to Abraham, Isaak, or Jacob and that it was only first revealed to Moses—can be used to offset the entire book of Genesis and numerous other verses throughout the Scriptures?

When the argument that the name was only first revealed to Moses is closely examined, we find that the entire case rests with only one passage, Exodus, 6:2–4. The Hebrew of this text states:

וידבר אלהים אל משה ויאמרו אליו אני אֵלֶיךָ וְאַתָּה
אל אברהם אל יצחק ואל יעקב באל שדי ושמי אֵלֶיךָ
לא נודעתי להם וגם הקמתי את בריתי אתם לתת להם את
ארץ כנען את ארץ מגריהם אשר גרו בה:

This passage has traditionally been translated and understood to say:¹

And *eloahim* spoke to Moses and he said to him, “I am אֵלֶיךָ; and I appeared to Abraham, to Isaak, and to Jacob as *el shaddai* (the almighty one),² and (by) my name אֵלֶיךָ I did not reveal myself to them; and also

¹ For examples of English translations of Exod., 6:2–4, that follow this popular interpretation see KJV, SRB, NASB, IB, RSV, and indeed almost all of the translations, not only in English but in other languages as well. The tradition of understanding this passage to mean that Yahweh’s name was first revealed in the time of Moses stems from the rabbinical interpretation that began before the first century C.E. (see above Chap. IV, n. 1). Translators have continued this view because of rabbinical authority supporting it. Unfortunately, few considered the possibility that the rabbis had been in error. They merely proceeded on the assumption that the interpretation was accurate. Later on, when the era of Biblical Criticism settled in, the obvious contradiction between the interpretation of Exod., 6:2–4, and many passages in the book of Genesis (which we have cited above on pp. 44–52) reared its ugly head. But the critics never thought to challenge the interpretation of Exod., 6:2–4. They were motivated by trying to find flaws in the Scriptures, not uncovering what the Scriptures really said. This endeavor resulted in a backhanded reaffirmation of the interpretation accompanied with the conclusion that it proved the fallibility of the Scriptures.

² It is erroneously argued that when Yahweh tells Moses, “I appeared to Abraham, to Isaak, and to Jacob as *el shaddai*,” that it means “*el shaddai*” was the personal name used by the *eloahi* when he spoke to the patriarchs. This hypothesis further adds that Exod., 6:1–6, is a “duplicate” by the Priestly writer (P) of the account in chapter three. To begin with, chapter six has no burning bush, Mount Sinai, or desert scene. Next, whereas chapter three is said to have taken

I established my covenant with them, to give them
the land of Kanaan, the land of their sojournings,
which they sojourned in it.”

This statement, the explanation goes, proves that the sacred name was not revealed to any man, including the patriarchs Abraham, Isaak, and Jacob, until Moses, who lived hundreds of years later. Further, since Moses was sent to the Israelites in Egypt with this name,³ their thought continues, this proves that the name Yahweh was meant only for the Israelites. The Christian and Moslem groups hold this basic tenet as the reason why they need not use the sacred name. The Jewish assemblies (who forbid the use of the sacred name by anyone except those they declare pious, and then only on special occasions), meanwhile, judge this passage to prove how extremely sacred the name Yahweh is. For the Jews it justifies their taboo against its use.

If one were to apply a cursory investigation, since most people already desire this popular interpretation to be valid, this commonly held understanding of Exodus, 6:2–4, would seem plausible. But it is plagued with one immense flaw: if their translation and understanding of this verse is correct then large portions of the Scriptures are blatantly in error. One would be forced to choose between one of two assumed “traditions” of the Scriptures proposed by the priestly school as to when the personal name Yahweh first came into existence. By definition, such a choice would entail a great contradiction between different parts of the Scriptures. Even if one is prone to believe in a totally human origin for the Scriptures, it would be hard to justify why its authors would have allowed such an obvious antithesis between this popular understanding of Exodus, 6:2–4, and the rest of the Bible.

A close examination of Exodus, 6:2–4, in context with the story being told, however, demonstrates that the presently popular interpretation of this passage is in error. Yahweh was not informing Moses that the sacred name was unknown by Abraham, Isaak, and Jacob, but to the contrary, that he had

place before Moses met with Pharaoh and the Israelites in Egypt, or before he joined his brother Aaron, chapter six clearly falls in sequence after he had arrived in Egypt and his brother Aaron is specifically said to have been with him. Modern scholarship shows these interpretations to be fabricated. For example, G. T. Manley wrote:

The Hypothesis, based mainly upon the wrong interpretation of Ex. vi. 3, that *'el šadday* was the ‘name’ by which the Patriarchs called upon their God, breaks down therefore at several points. First, *'el šadday* is not a ‘name,’ and the writer in Ex. vi. 3 refrains from calling it such. Secondly, Ex. vi. 1–6 is not a doublet, but makes good sense when read as a sequel. Thirdly, it is improbable that this ‘P’ section would be inserted in JE if it contradicted Ex. iii; and fourthly, in any case the early ‘document’ JE would be more likely to preserve the true tradition than the post-exilic P. (NBD, p. 479)

³ Exod., 3:13–16. Verse 16 specifically instructs Moses to, “Go, and gather the elders of Israel, and say to them, 𐤀𐤁𐤍𐤏𐤅, the *eloahi* of your fathers, has appeared to me, the *eloahi* of Abraham, Isaak, and Jacob, saying I have surely visited you and (have seen what) is done to you in Egypt.”

in fact revealed it to them as part of his Covenants of Promise. For this reason Yahweh would bring the Israelites out of Egypt to take possession of the promised land. To prove this understanding, we must first examine the background of the presently popular interpretation of Exodus, 6:2–4, and then proceed with a detailed study of the context of the verse.

The Rise of an Interpretation

The answer to the apparent contradiction between the popular interpretation of Exodus, 6:2–4, and the rest of the Scriptures comes to the forefront once we consider how this interpretation came about. To begin with, in ancient Hebrew there were no vowel marks written beneath the letters, as is custom today, nor were there commas, question marks, periods, quotation marks, or other such devices. How a sentence was to be understood and read depended entirely upon its context.

The next problem that arose was the lapse of time between when the original books were composed and understood until the return of the Jewish captivity from Babylonia during the sixth through fifth centuries B.C.E. While in captivity in Babylonia (586–538 B.C.E.), the Jews had lost the continuity in such knowledge and upon their return to Judaea they had to be retaught.⁴

⁴ Neh., 8:1–18; Jos., *Antiq.*, 11:5:5. Though the population of Jews that returned from the captivity were retaught by Ezra and some of the Levite priests, it is clear that this knowledge soon disappeared after the death of Ezra and those priests. The book of Malachi proves this. Written as the last book of the Old Testament, according to the *Targum* by “Ezra the scribe” himself, we read of the wretched condition to which the priests had sunk. Malachi (meaning “my messenger”) reports Yahweh’s dissatisfaction with the Levitical priest, stating:

And now, to you is this command, (you) the priests. If you will not hear, and if you will not set upon your heart TO GIVE GLORY TO MY NAME, says יהוה of hosts, then I will send on you the curse, and I will curse your blessings; and indeed I have cursed it, because you have not set it (i.e. to give glory to my name) upon your heart. Behold I am rebuking to you this the seed. And I will spread dung upon your faces, the dung of your feasts, and one will lift you to it. And you shall know that I have sent to you this command, to be my covenant with Levi, says יהוה of hosts. My covenant was with him, life and peace, and I gave them to him from respect; and he respected me and from before my name he is put in awe. The Torah (Law) of truth was in his mouth, and iniquity was not found on his lips. In peace and in uprightness he walked with me, and many he turned from iniquity. For the lips of the priest should guard knowledge and the Torah they should seek from his mouth, for the messenger of יהוה of hosts he is. But you have turned from the road; you have made many stumble at the Torah; you have corrupted the covenant of Levi, says יהוה of hosts. And also I have made you despised and abased to all the people because you are not keeping my ways, but are lifting up faces in the Torah. Is not there one father to us all? Has not one *el* created us? Why do we act deceitfully (each) male to his brother, to profane the covenant of our fathers? (Mal., 2:1–10)

This record shows that towards the end of Ezra’s life the Levitical priests had already become debased. The prime charge against them was the fact that they had not set it upon their hearts to give glory to the sacred name Yahweh, the “key” to scriptural knowledge. This degeneration continued

This knowledge was once again suppressed during the forced Hellenization period of Judaea by the Seleucid king Antiochus IV Epiphanes, who died in 163 B.C.E.

The loss of various subtle understandings of scriptural verse was counter-balanced by the development of Jewish “traditions” and schools of “interpretations,” which flowered from the latter half of the second century B.C.E. until the second century C.E. These traditions and interpretations were the source of much contention between the messiah and the Jewish religious leaders of the first century C.E.⁵ As the years proceeded these traditions and interpretations came to be finalized in written form and are now known as the Mishnah and the various Talmud and Midrash documents.⁶

As we shall fully document in our chapter entitled, *The Prohibition Against the Sacred Name*, and in Volume II of our study, one of the mistaken interpretations developed by the Jewish religious leaders was the notion that the personal name Yahweh was far too sacred for any common man to utter. Beginning sometime after the mid-second century B.C.E., the high priest, and then only on special occasions, and a few other chosen (who learned the name in secret) were permitted to express its sound. For all others it was forbidden by Jewish law. When the Jewish religious leaders came to the verse in Exodus, 6:2–4, they chose to understand it as further evidence of their new and radical interpretation about the sacrosanctity of the name Yahweh.

Our earliest evidence of this interpretation comes in the works of the first century C.E. Jewish historian Josephus. With regard to Yahweh’s revelation of his personal name to Moses, as recorded in Exodus, 3:1–16, Josephus writes:⁷

Then the deity revealed to him (Moses) his name,
which ere then had not come to men’s ears, and of
which I am forbidden to speak.

The belief that Moses was the first man to hear the personal name Yahweh is clearly disproved by numerous quotes from Genesis. Nevertheless, this inventive

and by the time of Alexander the Great’s conquest of Judaea in 331 B.C.E. the priesthood was in part being replaced by people who were not of the royal priestly tribe of Levi. The Jewish scribes now began their rise to the leadership, but Yahweh accuses them of having a “lying pen” that “worked deceit” (Jer., 8:8). In the NT we find that the religious leaders, especially the scribes and the Pharisees, were considered wicked and perverse. Their “traditions” were constantly ridiculed as unscriptural by the messiah and his disciples (see below n. 5). Those who should have been opening the doors to scriptural knowledge now were accused of concealing the “key,” hiding it from those seeking the truth (Luke, 11:52).

⁵ For example, see Matt., 15:1–9; Mark, 7:7–9; Gal., 1:13:f; Col., 2:7–10; 1 Pet., 1:18; 1 Tim., 4:1–7.

⁶ The Talmud is the body of rabbinic literature consisting of the Mishnah (or Misnah) and the *Gemara*. There are actually two Talmuds, the Palestinian and the Babylonian, each having its own *Gemara* (discussion and exposition revolving around the Mishnah) but the same Mishnah. The Mishnah was committed to written form in about 200 C.E. (Danby, *Mishnah*, p. xiv); the Palestinian Talmud was completed about 400 C.E. and the Babylonian about a century later. The *Midrash* texts are the homiletical interpretation and exegesis of the Bible. Two types of Midrash are used: the Midrash Halachah, which explains Biblical laws as they apply to a variety of circumstances, and the Midrash Haggadah, which interprets the Scriptures from the ethical and devotional viewpoint.

⁷ Jos., *Antiq.*, 2:12:4.

interpretation was needed in order for the Jewish religious leaders to justify their stand on not using the sacred name.

The debate over whether or not an average man should speak the personal name of the almighty also became the chief bone of contention between the messiah and the Jewish leaders.⁸ The early assemblies following the messiah believed in speaking the sacred name. But during that period the Pharisaic elements which had joined these assemblies spread their own interpretation about. By the second century C.E. many of those calling themselves Christians had become adherents to the “ineffable name” doctrine of their Jewish brothers.⁹ It became official Christian dogma at the beginning of the fourth century when the Roman Church was founded under Constantine. From this point on it was considered “Jewish” to use the sacred name (despite the fact that the Jews forbade its use).

To justify the apparent contradiction between the popular understanding of Exodus, 6:2–4, and the evidence produced by the book of Genesis that the name Yahweh was previously known, biblical scholars developed the “two traditions” theory. This theory opened the door for some critics to argue that such books as Genesis and Exodus were not really composed until sometime in or after the days of kings David and Solomon (tenth century B.C.E.).¹⁰ If we accept this view then there exist grounds for the belief that the Jews invented the sacred name. To do so also entails an acceptance of a contradiction in the Scriptures of major proportions, a belief that Moses did not write Genesis or Exodus. More to the point, it allows for the supposition that the Scriptures are a lie—all which are unwarranted when set against the evidence.

The Context of Exodus, 6:2–4

The problem with the so-called contradiction between the popular interpretation of Exodus, 6:2–4, and the prior revelation and use of the sacred name reported in the book of Genesis, is solved once we take a much closer look at the context in which the statement at question takes place. The comments given in Exodus, 6:2–4 came as the result of events which had just recently transpired. We begin by observing that after the Exodus the Israelites sent a letter to the king of Edom recalling that before they came out of Egypt, “we cried to אֱלֹהֵינוּ, and he heard our voice, and sent a messenger (i.e. Moses), and has brought us out of Egypt; and behold, we are in Kadesh, a city at the edge of your border” (Num., 20:14–16). This passage, written by Moses, reveals that prior to his calling the Israelites had pleaded to Yahweh to save them.

Next, in the first part of Exodus we are informed of how אֱלֹהֵינוּ appeared to Moses atop Mount Sinai (Horeb) and revealed that he was “the *eloahi* of his fathers, the *eloahi* of Abraham, the *eloahi* of Isaak, and the *eloahi* of Jacob” (Exod., 3:6). Yahweh enlightened Moses to the fact that he had now come to

⁸ See Part III entitled, *The Messiah, His Disciples, and the Sacred Name*.

⁹ See below Chap. XVII, ns. 5 and 8, and Vol. II.

¹⁰ Some, like Benedict Spinoza, went even further and concluded that the entire OT, from Genesis to Nehemiah, was composed by the fifth century B.C.E. scribe Ezra (see above Chap. I, n. 45).

bring his people, the Israelites, out of Egypt and take them into the land of Kanaan as he had promised their forefathers.¹¹ As part of this task Yahweh was sending Moses both to Pharaoh and the Israelites in Egypt advising them of this message.

One might think that Moses would have met this invitation with great joy and enthusiasm. To the contrary, Moses had a great incentive to stay out of Egypt. Earlier in his life he had killed an Egyptian whom he had found beating on a fellow Israelite. This act caused Moses to be placed under a sentence of death by Pharaoh. To save his life he fled to the land of Midian along the Gulf of Aqaba. There he found safety in the house of the priest-king named Jethro, whose daughter he married.¹² Moses knew that as long as Pharaoh still lived he was under a death sentence in Egypt; Moses had not yet learned of the recent death of Pharaoh or knew that all the men who were seeking his life were now dead.¹³

Fearing the consequences of his arrival, Moses immediately tried to find a reason to excuse himself from going. As this story develops, Yahweh becomes increasingly angry with Moses because of his continuous efforts to evade the journey to Egypt:

And Moses said to *eloahim*, "Who am I that I should go to Pharaoh and that I should bring out the sons of Israel from Egypt?" (Exod., 3:11)

We should immediately take note of the fact that Moses did not test out the identity of his divine visitor. He did not ask, for example, "Who are you," but rather "Who am I." This detail is our first indication that Moses already knew that the "*eloahi*" of his fathers was Yahweh.

Yahweh then comforted Moses by telling him he would be with him in this endeavor. But, Moses, who at every opportunity sought a way to escape these orders, then tried to find another justification as to why he need not go. He asked Yahweh:

Behold, I shall come to the sons of Israel and say to them, "The *eloahi* of your fathers has sent me to you" and they will say to me, "What is his name?" What shall I say to them? (Exod., 3:13)

The first point to be cognizant of is that if the almighty's name was "*eloahi*" there would have been no purpose for Moses to ask this question. Here is one more proof that *eloahi* is not a personal name. Second, the above question was not asked by someone who was anxiously trying to follow the words of

¹¹ Exod., 3:1–10; cf. Gen., 15:12–14.

¹² Exod., 2:1–22. Jos., *Antiq.*, 2:9:7–2:11:1, adds that the Egyptian ruling class had long sought the death of Moses, being jealous of his prowess and his position as next in line to the throne, a position he held despite his ignoble birth.

¹³ Moses did not discover the death of Pharaoh and the other Egyptians who sought his life until after he left Mount Sinai and his meeting with Yahweh and had returned home to Midian (Exod., 4:18–19).

Yahweh, but rather, the words of someone trying to be relieved from going! If Moses knew who his ancestors were, then he would certainly have known the name of their *eloahi*. The entire discussion is set with the backdrop that both the Israelites in Egypt and Moses already knew the name of the *eloahi* of their fathers. What Moses was, instead, trying to do was find just cause not to go to the Israelites living in Egypt. Moses was attempting to excuse himself on the grounds that the Israelites in Egypt knew the name of their *eloahi* and would test him on that issue. The *eloahi* who was now speaking to him, nevertheless, had not admitted to his name (reminiscent of the episode of Jacob's wrestling match with the *el*).¹⁴ How then could he go to them without this information?

In response Yahweh angrily said, "I am who I am!," and told Moses to tell the sons of Israel, "I am has sent me to you."¹⁵ Later, after Yahweh calmed down, we are told he "again" responded to the question of Moses by saying:¹⁶

You shall say this to the sons of Israel, אֲנִי אֶלֹהִים, the *eloahi* of your fathers, the *eloahi* of Abraham, the *eloahi* of Isaac, the *eloahi* of Jacob, has sent me to you; this is my name to forever, and this is my memorial to generation upon generation. (Exod., 3:15)

Yahweh's initial reply, "I am who I am," was not simply a casual remark made to a man asking him a plausible question. It was spoken out of anger and displeasure because Moses had asked such a foolish question in an obvious attempt to keep from traveling to Egypt. This circumstance is verified by what happened next. After once more telling Moses to bring the Israelites out of Egypt and then informing him of the events that were to transpire, Yahweh was met with still another excuse from Moses as to why he should not go:

And Moses answered and said, "And, behold, they will not believe me and will not listen to my voice; for they will say, 'אֲנִי אֶלֹהִים has not appeared to you.'" (Exod., 4:1)

This passage is extremely important for understanding the context of all that was taking place. First, it shows that Moses was continuing to seek reasons why he should not go. Second, Moses does not say that he would be rejected because the Israelites did not know who Yahweh was. Instead, Moses states that the Israelites would ridicule him with disbelief that Yahweh had appeared to him. If they had not known of Yahweh they would have said, "Who is Yahweh?," as Pharaoh did.¹⁷ The fact that Moses expected them only

¹⁴ Gen., 32:13–32.

¹⁵ Exod., 3:14.

¹⁶ Exod., 3:15, "And *eloahim* again said to Moses."

¹⁷ When Moses and Aaron told Pharaoh that "אֲנִי אֶלֹהִים the *eloahi* of Israel" had sent them to him and had ordered Pharaoh to "send away my people," Pharaoh responded, "Who is אֲנִי אֶלֹהִים that I should listen to his voice to send away Israel?" If the Israelites had not known who Yahweh was their response would have been much the same.

to deny Yahweh's appearance proves that the Israelites already knew Yahweh but they would doubt that he had sent Moses as a prophet.

Indeed, the very notion that the *eloahi* of Abraham, Isaak, and Jacob would have revealed himself to Moses by a different name is absurd. As A. B. Davidson observed, the name Yahweh "can hardly have been altogether new to Israel before their deliverance. A new name would have been in those days a new god!"¹⁸ Clearly Yahweh had revealed himself to Moses as being the same *eloahi* that Abraham, Isaak, and Jacob had served. He was the *eloahi* of the ancestors of the Israelites, not someone new.

The attitude of these passages is further established by the fact that after Yahweh gave Moses signs to take with him into Egypt, Moses continued to seek ways to flee from his duty. This time his excuse was his inability to speak:

And Moses said to יהוה, "Please *adonai*, I am not a man of words, either from yesterday or from the third day (before) or since you spoke to your servant; for I am heavy of mouth and heavy of tongue."
(Exod., 4:10)

Yahweh angrily responded:

Who has made man's mouth? or who makes (the) dumb, or (the) deaf, or (the) seeing, or (the) blind? Is it not I, יהוה? (Exod., 4:11)

Yahweh then reassured Moses that he would provide him with what he needed to say. Seeing all of his objections answered, and no valid reason for not being sent, Moses now resorted to one final, last ditch attempt. He simply asked Yahweh to send someone else in his place:

Please *adonai*, now send by the hand (another) who you will send. (Exod., 4:13)

This was the last straw, for as part of Yahweh's response we are told, "And the anger of יהוה glowed against Moses."¹⁹ Yahweh now gave Moses his brother Aaron to act as a spokesman. Moses, seeing no way out, made preparations to return to his home in Midian and then to go to Egypt.²⁰ Yahweh, meanwhile, sent Aaron, the brother of Moses, to meet Moses at Mount Sinai while Moses was returning from Midian to go to Egypt.²¹

Next, Moses and Aaron arrived in Egypt and came to the sons of Israel, telling them all that Yahweh had spoken. The Israelites did not meet these words with, "Who is Yahweh?" Instead, we are told, "the people believed; and they heard that יהוה had visited the sons of Israel, and that he had seen their affliction; and they bowed down and worshipped."²²

¹⁸ ADB, 2, pp. 199f.

¹⁹ Exod., 4:14.

²⁰ Exod., 4:14–20.

²¹ Exod., 4:18–5:1.

²² Exod., 4:31.

All of these statements reveal that Moses and the Israelites were already fully aware of who Yahweh was. More importantly, they also show the attitude of Moses and Yahweh's anger towards it. This anger was further accentuated after Moses spoke to Pharaoh. Instead of listening to Yahweh's command, Pharaoh placed the Israelites under an even heavier state of servitude than had heretofore existed. As a result, the overseers of the Israelites came to Moses and Aaron complaining that it was their fault that Pharaoh now sought to kill their people. Upset by these words and the turn of events, Moses returned to Yahweh and complained that Yahweh's word had not been fulfilled:

And Moses returned to אֲדֹנָי, and said, "Adonai, why have you done evil to this people? Why then have you sent me? And since I came in to Pharaoh to speak in your name, he has done evil to this people; and you did not certainly deliver your people."
(Exod., 5:22–23)

It was to this complaint and lack of trust, following Yahweh's anger at Moses for trying to contrive a way out of going to Egypt, that Yahweh made his important response in Exodus, 6:2–4. Yahweh's reply must be gauged against the history of his anger and the impertinent comments just made by Moses. Yahweh's response, as a result, was one of chastisement as he informs Moses that Moses was way out of line, for Yahweh would indeed bring his people out of Egypt!

A Rhetorical Question

The anger of Yahweh towards Moses is vital to understanding the context in which his response in Exodus, 6:2–4, was made to Moses. As part of his answer, Yahweh tells Moses, "Now you will see what I will do to Pharaoh; for with a strong hand he will send them, and with a strong hand he will drive them from his land!" Affirming his intentions, Yahweh then continues by reminding Moses that he had appeared to Abraham, Isaak, and Jacob. With a scolding tone in his voice, Yahweh follows these words with the Hebrew sentence (reading right to left):

לָהֶם	נִדְעֵתִי	לֹא	אֲנִי	וְשִׁמִּי
them-to	me-reveal-I	not [did]	Yahweh	my-name-and

When these words are read in context with Yahweh's tone of voice they become a rhetorical question, not a simple statement: "and (by) my name אֲנִי, (did) not I reveal myself to them?" Yahweh then adds that he had established his covenant with these men to give them the land of Kanaan. He emphasized his name because it was by his name that he swore to fulfill his oath and keep his word.²³ How then could Moses doubt that Yahweh would bring the Israelites out of Egypt? Was not the honor of his sacred name,

²³ That Yahweh swore an oath by his own name see above pp. 29–32.

which he had revealed to Abraham, Isaak, and Jacob, attached to the Covenants of Promise?

Conclusion

Once we understand that Yahweh was chastising Moses and that he was using a rhetorical question, all of the facts fit perfectly together. Exodus, 6:2–4, rather than defeating, actually confirms Genesis and the other books of the Scriptures. Cognizant that question marks must be supplied in any English translation, the correct understanding of Exodus, 6:2–4, is as follows:

And *eloahim* spoke to Moses and he said to him, “I am יהוה; and I appeared to Abraham, to Isaak, and to Jacob as *el-shaddai* (the almighty *el*); and (by) my name יהוה, (did) not I reveal myself to them? And I also established my covenant with them, to give them the land of Kanaan, the land of their sojournings, which they sojourned in it.”

Neither are other translators of this Hebrew verse unaware of this inflection. For example, *The Holy Bible, New International Version* footnotes this sentence with the alternate reading, “and by my name the Lord [i.e. יהוה] did I not let myself be known to them?”²⁴

If we trust that the Scriptures do not contradict themselves, or even if one simply acknowledges that the original author of Exodus would not have been so ignorant as to have allowed for such a contradictory statement as the popular interpretation of Exodus, 6:2–4, would contend, we are compelled to the conclusion that this verse must be understood as a rhetorical question. Once arriving at this judgment, we find that there is absolutely no basis for the belief that the name יהוה was only first revealed in the days of Moses or that it was meant only for the Israelites or Jews.

²⁴ NIV, p. 74, n. c. Also see the NIV Interlinear Hebrew-English Old Testament, ed. by John R. Kohlenberger III, Regency Reference Library, Zondervan, Michigan, 1979.

Part II

Using the Name Yahweh

Introduction to Part II

It is claimed by many Christian groups that, regardless of what the ancients did, there is simply no justification or requirement for continuing to use the sacred name. The people of the Bible spoke Hebrew and, even if those from Adam to Moses were cognizant of the name Yahweh, it is an old tribal name and it is just not required any longer. A term denoting “Lord,” in their opinion, better represents the universality of the almighty.

This popular explanation for not using the sacred name is laden with misinterpretation, self-deception, and confusion. Its origin lies with the developing doctrine of the Jewish religious leaders who, on their own authority and beginning in the latter part of the second century B.C.E., decided to substitute the sacred name with the words *adonai* (meaning either “my sovereign” or “sovereigns” and often translated in English as “my Lord” or “Lord”) and *eloahim*, which in English is translated as “God.” These philosophers did not originally envision substitution as necessary for establishing a universal religion. They substituted because they deemed the name “יהוה” as far too sacred for any common man to speak. Even devout Jews were forbidden to utter its sound out of fear that any common usage would profane the name.

Later on the Jews reasoned that the by-product of substitution was to raise Yahweh from a tribal deity to a universal deity. For example, the *Jewish Encyclopedia* argues that “from a reverential feeling that the Name ought not to be pronounced except with consecrated lips and to consecrated ears, the substitute ‘Lord’ came into use.” It then goes on to add:¹

Yet this simple measure, introduced to guard the Name against profane use, formed one of the most powerful means of securing to the Biblical God the universal character with which He is invested as the Lord of Hosts and the Ruler of men and nations. YHWH, as the God of Israel, might still be taken as a tribal God; The Lord is no longer the God of one people; He is Lord of all the world, the Only One.

Solomon Zeitlin similarly informs us:²

After the Restoration those who adhered to the view of the universality of God maintained that Yahweh is

¹ JE, 1, p. 203.

² JQR, 59, p. 261.

not an ethnic God but is God of the universe, the God of all peoples. To propagate this view they declared that the word Yahweh in the Pentateuch should be pronounced Adonai to signify that He is the Lord, Master of the Universe.

In the second century C.E. Greek translators and various Christian Church leaders began to follow this Jewish doctrine of an ineffable name and continued the practice of substitution. They also adopted the Jewish reasoning that the term "*adonai*," translated into Greek as "*kyrios* (Lord)," gave the deity a universal character. In later centuries the practice remained but the reasons for doing so had been expanded. The new Christian claim was that the sacred name was Jewish and was no longer of any importance; to use the name was Judaizing. Yet the Christians remained in agreement with the Jews that a universal religion required a common title.

The Christians contend that before the beginning of the Christian era Judaism had already begun to substitute the personal name of Yahweh with the Hebrew words *adonai* and *eloahim*. Ancient Greek translators, following this lead, substituted the name Yahweh with *kyrios* (Lord) and *theos* (deity) in both the Septuagint and New Testament books. Subsequent Latin versions, like the Vulgate, followed suit, replacing Yahweh with *Dominus* (Lord). The conclusion of this view, as stated in the *Revised Standard Version*, is that "the use of any proper name for the one and only God, 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 Christian Church."³

Mohammed (eighth century C.E.), founder of the Muslim religion, meanwhile, had been taught by local Arab Jews. These Jews, as their Talmudic laws required, practiced substitution of the sacred name. The unfortunate result of this intermixture was that Mohammed came to believe that the generic title Allah (Arabic for *eloah*) was the almighty's personal name. The Jews, who considered the Arabs to be men of unconsecrated lips and ears, did not find it necessary to tell them otherwise.

These issues will be fully examined as we proceed with our first two volumes of study. In Volume II, for example, we shall demonstrate that the "Lord" doctrine of universality (which originated in pagan Baal worship but was adopted by the Jews and followed by the Christians) is false and the product of human and demonic invention. For now we shall direct our attention towards the specific issue of the universality and the appropriateness of using the sacred name for everyone following Scriptures. This evidence will prove that the sacred name Yahweh is the only universal name required for use by all those following Scriptures, regardless of national origin or language.

³ RSV, p. vii.

Are We to Use the Sacred Name?

Despite the powerful evidence proving that the only personal name of our heavenly father is the valuable, eternal, and sacred name יהוה (Yahweh), the religious leaders of the Judaeo-Christian and Moslem worlds still feel justified in not teaching or using it. The Jewish groups feel that it should not be used because it is simply too sacred. The Christians and Moslems believe that they are under no obligation to use it. They argue that there are no commandments or indications in the Scriptures that all “believers” must know and continually call upon the name Yahweh. Besides, they reason, the name Yahweh is a Jewish name and the Christian and Moslem worlds are neither Jewish nor do they speak Hebrew. The Jews, meanwhile, teach that the name Yahweh is only for the most pious of the Jews and is not to be known or uttered by any other people. Although these views are commonly expressed, can they find support in Scriptures?

What Do Scriptures Say?

Human tradition and personal interpretation serve to make students both blind and deaf to what the Scriptures have to say. Indeed, the claim that the Scriptures do not inform us that we are to use the sacred name is simply untrue. According to the Scriptures, the sacred name is not only to be declared, it is to be praised, blessed, thanked, exalted, glorified, magnified, and called on! The following are a number of examples from the Psalms which fully demonstrate this scriptural doctrine:

I will give thanks to יהוה in his righteousness, and
praise the name יהוה, the most high. (Ps., 7:17)

I will give thanks, יהוה, with my whole heart I will
tell of all your wonderful acts; I will be glad and
rejoice in you; I will praise שמך עליון (your most high
name).⁴ (Ps., 9:1–2)

⁴ שמך עליון has traditionally been read as, “your name, (thou) most high.” Though it can be read this way, it would be more proper to say, “your most high name.” First, “you (thou)” is not in the Hebrew and is placed in as an interpretation. In this construction it flows better if we allow “most high” to modify “your name” rather than assuming that the statement is an address to the most high. Normal practice would be to say “el the most high,” or some other such phrasing if “most high” was intended to refer to the person Yahweh. In either case, Yahweh’s name was praised.

Therefore, I will extol you among the nations, יהוה,
and to your name I will sing praises. (Ps., 18:49)

We will rejoice in your salvation, and we will set up
banners in the name of our *eloah*; may יהוה fulfill
all your prayers. Now I know יהוה saves his
messiah; he will answer him from his sacred heavens
with the saving strength of his right hand. These
(trust) in the chariot, and these in horses, but we will
mention the name of יהוה, our *eloah*. (Ps., 20:5–7)

I will declare your name to my brothers; in the midst
of the assembly I will praise you. You that respect
יהוה, praise him all of the seed of Jacob, glorify
him; and all of the seed of Israel revere him. (Ps.,
22:22f)

And now my head shall be lifted up above my
enemies, my encirclers, and I will offer sacrifices of
joy in his tabernacle. I will sing, and I will sing praise
to יהוה. (Ps., 27:6)

Ascribe to יהוה (you) sons of mighty ones; ascribe
to יהוה glory and strength. Give to יהוה the glory
due his name. (Ps., 29:1f)

Sing praises to יהוה, (you) his saints and give
thanks for his sacred זכר (memorial).⁵ (Ps., 30:4)

Magnify יהוה with me; and let us exalt his name
together. (Ps., 34:3)

Let those who delight in my righteousness shout and
rejoice, and they shall continually say, “יהוה is
magnified!” delighting in the peace of his servant.
(Ps., 35:27)

Observe that in this passage from Psalm, 35:27, those who are delighting
in the success of the servant of Yahweh are the ones who will say, “יהוה
is magnified!”

In *eloahim* we boast all the day, and in your name we
praise to עולם (*olam*, forever).⁶ (Ps., 44:8)

⁵ That Yahweh's זכר or *zeker* (memorial) is his sacred name see above pp. 35f.

⁶ That לעולם, “to *olam*,” means “to/for forever” or “eternity” see above pp. 42f.

I will declare your name in all generations upon generations; therefore the peoples shall praise you to forever and perpetually. (Ps., 45:16)

I will sacrifice to you freely; I will praise your name, *יהוה*, for it is good. (Ps., 54:6)

Therefore, I will bless you while I live. In your name I will lift up my hands (in worship). (Ps., 63:4)

I will praise *eloahim's* name in song; I will magnify him with thanks, and it shall be good to *יהוה*, more than bulls, horned and hoofed bulls. (Ps., 69:30)

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

Let not the ill-treated ones turn back ashamed; let the humble and needy praise your name. (Ps., 74:21)

We have given thanks to you, *eloahim*, we have given thanks, for is near your name; your wonderful works have been told. (Ps., 75:1)

Make us live, and we will call on your name *יהוה*, *eloahim* of hosts, turn us again, make your face shine, and we will be saved. (Ps., 80:18)

Teach me your way, *יהוה*; I will walk in your truth; unite my heart to respect your name. I will thank you *יהוה eloahi* with all my heart; and I will glorify your name to *olam* (forever). (Ps., 86:11–12)

Blessed is the people who know the joyful sound *יהוה*; in the light of your face they shall walk. In your name they shall rejoice all the day and in your righteousness they are exalted. (Ps., 89:15–16)

(It is) good to give thanks to *יהוה*, and to sing praises to your most high name. (Ps., 92:1)

Be glad (you) righteous ones in *יהוה*; give thanks to his sacred *זֶכֶר* (*zeker*; memorial). (Ps., 97:12)

אלהים is great in Zion; and he is high above all the peoples. They shall thank your great and respected name, it is sacred. (Ps., 99:2–3)

Shout joyfully to אלהים all the earth. Serve אלהים with gladness. Come before his face with singing. Know that this אלהים, he is *eloahim*. He has made us, and not we (ourselves), his people and his sheep of his pasture. Enter into his gates with thanksgiving, (into) his courts with praise. Be thankful to him. Bless his name, for אלהים is good; his mercy is to forever, and his faithfulness is unto generation upon generation.⁷ (Ps., 100:1–5)

Bless אלהים my *nephesh* (life) and all within me this his sacred name. Bless my *nephesh* and do not forget all his benefits, who forgives all your iniquities, who heals all your diseases, who redeems from ruin your life, who crowns you (with) mercy and tender compassion. (Ps., 103:1–4)

Save us אלהים, our *eloahi*, and gather us from the nations to give thanks to your sacred name, to boast in your praise. Blessed is אלהים, the *eloahi* of Israel, from the *olam* as far as the *olam*; and let say all the people, “Amen, praise אלהים!” (Ps., 106:47f)

It is important to note that in this verse from Psalm, 106, all the people are to say, “Amen, praise אלהים!”

Praise אלהים! Praise, servants of אלהים, praise the name אלהים. Blessed is the name of אלהים from now and as far as *olam* (forever). From the rising of the sun until its going אלהים's name is to be praised. (Ps., 113:1–3)

What shall I return to אלהים for all his benefits to me? The cup of salvation I will lift up and on the name אלהים I will call. My vows to אלהים I will pay in the presence of all his people. (Ps., 116:11–14)

⁷ ועד דר ודר (and as far as generation and generation). This Hebrew phrase is generally translated as, “to all generations” (see KJV, HEOT; AB; ect.). NTB renders it, “from age to age”; IB has, “to generation and generation.” It essentially holds the meaning, “unto all generations of men,” see above pp. 42f and and Chap. IV, ns. 8–10.

Hallelu-Yah! Praise the name יהוה. Praise, servants of יהוה who stand in the house of יהוה, in the courts of the house of our *eloahi*. Hallelu-Yah! For יהוה is good. Sing praises to his name, for it is delightful. (Ps., 135:1–3)

I will worship towards your sacred temple and give thanks to your name, upon your mercy and upon your truth. (Ps., 138:2)

Surely the righteous shall give thanks to your name; the upright shall dwell in your presence. (Ps., 140:13)

I will exalt you my *eloah*, the king, and bless your name to *olam* and perpetually. In every day I will bless you and praise your name to *olam* and perpetually. יהוה is great and to be praised greatly; and for his greatness is not a search (a finding out). Generation to generation shall praise your works and shall declare your mighty acts. (Ps., 145:1–4)

Hallelu-Yah! Praise this particular יהוה from the heavens; praise him in the heights; praise him all his *malakim* (angels); praise him all his hosts; praise him sun and moon; praise him all the stars of light; praise him heaven of heavens and waters that are above the heavens; let them praise the name יהוה, for he commanded and they were created. (Ps., 148:1–5)

To the above quotes from the Psalms we should also add one from Isaiah:

And you shall with joy draw waters out of the wells of salvation. And in that day you shall say, “Thanks יהוה!” Call on his name; make known among the peoples his doings; make mention that his name is exalted. Sing praise (to) יהוה, for he has done majestically; this is known in all the earth. (Isa., 12:3–5)

These above quotes are only a small handful of samples from Scriptures that can be offered. The question now arises: “Why is it that the Scriptures would have us thank, bless, glorify, or speak a name ‘to *olam* (forever) and perpetually’ while the religious leaders of this world who claim the Scriptures as authority do not see fit to teach or even believe it is relevant?” Also, one should ask, “Why is this sacred name considered usable only by Yahweh and

his prophets of the Scriptures but not by the Jews, Christians, Moslems, or their associated religions?"

Does Language Exempt Use?

One common response to these questions is the reasoning that, "We speak English (or Arabic, French, or whatever national tongue one might be speaking)." Yahweh, they contend, is a Hebrew or Jewish name for the almighty. Therefore, the rationale goes, anyone not speaking Hebrew is exempt and is permitted to use whatever name their own national language group has devised. For example, in America most Christians believe that because we speak English that an English name should be utilized. This kind of logic is precisely that to which the book of Proverbs refers when it twice states:⁸

There is a road (seeming) upright to the face of man,
but its ends are the roads of death.

In the book of Numbers, Yahweh warns the Israelites to remember all of the commandments of Yahweh and do them. They were not to "go about after your own heart and your own eyes, after which you go astray" (Num., 15:39).

Support is entirely lacking from Scriptures for the vain argument that one is exempt from using the sacred name Yahweh simply because he is speaking a language other than Hebrew. This view is merely a contrived notion of men, not an allowed deviation from Yahweh's commandments. But let us assume for the moment that those pre-deluvian people, the ancestors of all mankind including the Hebrews, who are quoted in Scriptures as using the sacred name, from Eve to Noah, as well as the non-Hebrew people of Abimelech and his men from Palestim, all spoke Hebrew.⁹ What difference does it make? Nowhere does Yahweh say that his personal name was "your name for me." Nowhere is it said that the sacred name is a Hebrew name. Rather, Yahweh states:

I am יהוה; that is my name; and I will not give my
glory to another, nor my praise to engraved images.
(Isa., 42:8)

Yahweh revealed his name to men, not vice versa. It existed "from *olam*," long before mankind even set foot on the earth.¹⁰ Those speaking Hebrew were merely using the name that Yahweh had revealed to them. It was not the invention of men. Indeed, if a foreigner came to our country and told us that his name was Ivan or Jan, would we become so audacious as to disregard these forms and insist on calling him John, the English version of these names? Yet those who claim the right to rename Yahweh go even further. They

⁸ Prov., 14:12, 16:25.

⁹ For the quotations at issue see above pp. 44–48.

¹⁰ Isa., 63:16. Also see above pp. 42–44.

not only refuse to use an English form of the sacred name יהוה (i.e., “Yahweh”), but claim the right to substitute his personal name with one of their own invention, like “the Lord,” “God,” and “Jehovah.” Does one show respect to Ivan or Jan if he, without permission, insisted on renaming him Harry or Ralph? By what scriptural authority do men receive the right to change their creator’s name?

Can Men Rename Yahweh?

The arrogance that comes with the attitude expounded by men, that they have the right to rename our heavenly father with a name of their own or collective choosing, is best expressed by the power that is appropriated to the person giving a name. The highly acclaimed *Harper’s Bible Dictionary*, for example, explains that in the Scriptures:¹¹

Changing another’s name displayed the power of the changer and the allegiance owed by the one whose name was changed.

In *The New Bible Dictionary*, J. A. Motyer, Vice-Principal of Clifton Theological College in Bristol, writes:¹²

To give a name is the prerogative of a superior, as when Adam exercised his dominion over the animals, by giving them their names (Gn. ii. 18ff), or when the victorious pharaoh renamed the conquered Judaeon king (2 Ki. xxiii. 34). Likewise, [in Scriptures] the parent (the mother on twenty-eight occasions, the father on eighteen) names the child.

G. H. Parke-Taylor poignantly observes that the giving of a name “implies ownership and control.”¹³ The *Eerdmans Bible Dictionary*, likewise, states that in Scriptures:¹⁴

To bestow a name is an act of authority, denoting possession, responsibility, and protection for some person or object (2 Sam. 12:28; Ps. 49:11; Isa. 4:1). The naming of creation is thus an exercise of dominion, part of the “image of God” (Gen. 2:19–20; cf. 1:28). Changes of name confer new status, either greater or lesser ([Gen.,] 32:28; 2 Kgs. 24:17).

¹¹ HBD, p. 684.

¹² NBD, p. 862.

¹³ YDNB, p. 1.

¹⁴ EBD, p. 747f.

Under the same rules, the wife takes on the name of her husband, scripturally considered her superior.¹⁵ Yahweh named Adam, and Adam named his wife Eve.¹⁶ Yahweh also gave names to Abraham and his wife Sarah, to Isaak, and to Israel.¹⁷ But never is it said in Scriptures that anyone had the right or even dared to give Yahweh a personal name. Parents name their children, children do not name their parents. It is the prerogative of the superior to name, not the inferior. Yet humans, who have but the potential of becoming the children of Yahweh, feel that they have the right to rename our heavenly father. The imprudent notion held by men, that they even think they have this power and right, is in itself preposterous. To hold this view is to make the vain claim that the almighty is their inferior and subject to their control!

Conclusion

The Scriptures are neither silent nor permissive on the subject. Nowhere does it even suggest that mankind has some inalienable right to call upon Yahweh by a substitute name. Rather, it everywhere states that we are to praise, glorify, bless, respect, and thank the name “Yahweh.” Glory is to be given to no other. Only a superior has the right to bestow a name, and father Yahweh is superior over all. We are subject to his control, not vice versa.

To defend the position that people have the right to substitute the sacred name with other titles and names, the justification is brought forth that “the almighty knows what we mean.” Mankind imagines that because all knowledge is held by Yahweh and because he knows the intent of men’s hearts that he automatically grants them permission. The problem with this mind-set is that Yahweh does know their intent: it is that, despite all scriptural instruction to the contrary, those advocating substitution have decided on their own authority to do what they think is right in their own eyes. What men fail to see is that it is not a question of knowledge on the part of Yahweh; it is a problem of arrogance, lack of trust, disobedience, and thoughtlessness on the part of those claiming to be followers of Scriptures.

¹⁵ Isa., 4:1; 2 Pet., 3:1–6; Eph., 5:22–24; 1 Cor., 11:3.

¹⁶ Gen., 5:2, shows that both Adam and his wife were called Adam “in the day that they were created.” Since Adam was created first, he was first to hold this name. Eve being the wife of Adam received her husband’s name. Gen., 3:20, states that Adam named his wife Eve.

¹⁷ Gen., 17:5, 15, 19, 32:28.

The Prophets and the Sacred Name

The importance of using the name יהוה and avoiding a substitute is further enhanced by the willingness of Yahweh's loyal prophets among the Israelites to die rather than abandon the sacred name. These prophets always prophesied in the name of Yahweh, as every book of the Scriptures reveals. Yet their insistence upon speaking with the authority of the sacred name constantly brought them under the threat of death. Their enemies were not just those of pagan beliefs. Indeed, their greatest foes came from among their brother Israelites, especially those religious and political leaders, men of power who would not listen to Yahweh. The prophet Daniel confessed this sin and rebellion by the Israelites, those both near and far, when he prayed to Yahweh that they had departed "from your commandments and from your judgments":

And we have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our fathers, and to all the people of the land. (Dan., 9:4–6)

These leaders (self-declared prophets, priests, rulers, elders, etc.) ultimately proved to be the most treacherous adversaries of all. No greater testimony, therefore, can be presented than the fact that the loyal prophets of Yahweh were willing to oppose these forces, overcome fear, and die if necessary for using the sacred name.

Yahweh Versus Baal

To demonstrate the attitude of Yahweh's loyal prophets in Israel on the issue of using the sacred name we must first consider the almost continuous effort by the greater portion of the people and leaders of the Israelite tribes to subvert the doctrines of Yahweh. They accomplished this subversion by transforming their national religion into one much more suitable to their own personal tastes. The religion they most wanted to emulate was the worship of Baal (plural "Baali," collective noun "Baalim"), meaning "Lord."¹ Their motives for following Baal (who is Satan)² and Baalism will be fully studied in

¹ See above Chap. I, n. 38.

² That Satan is Baal see our Vol. II, Chaps. XII and XIII. In the NT, for example, Satan is identified with Baal-Zubul (KJV "Beelzebub"), the ruler of the demons (see Matt., 12:22–27; Mark, 3:20–27; Luke, 11:14–19). Baal-Zubul is an epithet for the Kanaanite deity Baal (DCR, p. 124, s.v.). Therefore, Satan, the ruler of demons, is identified with Baal, the chief deity of the pagan world.

our Volume II. For now we need only deal with the fact that the people of Israel desired in their hearts to follow after the licentious tenets of this pagan religion. Their latent passion to worship *ha-Baal* (the Lord), which was the religion practiced by the people surrounding them, caused the Israelites to look for any pretext to change the Yahwehist faith into something resembling that of Baalism.

Knowledge and understanding of true scriptural doctrines had become so poor that, as the prophet Jeremiah states, the priests and those handling the Law of Yahweh did not even know who Yahweh was.³ These Israelite leaders had convinced themselves that they were not really following the pagan *eloahim* named Baal. In their minds Yahweh was their *baal* (lord).⁴ Reasoning that they were following Scriptures they “prophesied by Baal and caused my people Israel to go astray.”⁵ In the exhortation found in chapter two of Jeremiah, Yahweh chastised the religious leaders of Israel asking:

How can you say, “I am not defiled; I have not gone after Baalim.” See your way in the valley, know what you have done! (Jer., 2:23)

Put another way, what these people “believed” they were doing did not matter. For Yahweh, truth was based upon their actions. Yahweh elsewhere in Jeremiah adds that the Israelites had forsaken Yahweh’s laws and failed to obey his voice, having “walked after the stubbornness of their own heart and after הבעלים (*ha-Baalim*; the lords), which their fathers had taught them.”⁶

How could they deny their worship of Baal? Because in their own minds their Baal (Lord) was the *eloahi* of Scriptures.⁷ They had deliberately blinded themselves to the difference. Accordingly, they prophesied and swore by Baal believing this name to be a title for a universal deity. Into this anomaly walked the prophets of Yahweh. When Yahweh sent his loyal prophets in his sacred name to correct the error, they were rejected. The message sent in the name of Yahweh was, to put it mildly, not what the people wanted to hear.

And they refused to listen and gave a stubborn shoulder and made their ears heavy against hearing. Yes, they made their hearts adamant against hearing the Torah and the words which יהוה of hosts has sent by his *ruach* (spirit) by the former prophets. (Zech., 7:11–12)

³ Jer., 2:8–13.

⁴ For a complete discussion of Yahweh as *baal* see Vol. II, Chap. XIV entitled, *Israel and Baal Worship*. Also see Isa., 54:5; Jer., 31:32, and Hos., 3:16–17.

⁵ Jer., 23:13.

⁶ Jer., 9:14.

⁷ That the Israelites construed that Yahweh was Baal see Vol. II, the Chap. XIV entitled, *Israel and Baal Worship*. That Yahweh was identified with Baal by the rebellious Israelites also see ERE, 2, pp. 284, 289; NSBD, p. 86.

Their inward desire to follow the things of Baalism resulted in a plot to remove the personage of Yahweh out of the Scriptures and replace him with a universal “Lord” who was much more permissive. Yahweh’s laws and commandments were viewed as far too restrictive for their taste. At the same time, they wanted to retain the idea of antiquity for their own religion. With Yahweh gone the religious and political leaders could utilize human interpretations and ideas from the neighboring Baal cults. They could set aside Yahweh’s commands with words of their own choosing and device. In the book of Jeremiah we read this condemnation against these religious leaders (prophets) of ancient Israel:

I (𐤀𐤓𐤕𐤔) have heard what the prophets said, who prophesy lies in my name, saying, I have had a vision, I have had a vision! How long is this there in the heart of the prophets, the prophets of lies, and the prophets of their own heart’s deceit? (THEY) PLOT TO MAKE MY PEOPLE FORGET MY 𐤔𐤕 (SHEM, NAME) by their visions, which they tell each man to his neighbor; AS HAVE FORGOTTEN THEIR FATHERS MY 𐤔𐤕 (SHEM, NAME) FOR (THAT OF) BAAL! (Jer., 23:25–27)

The priestly conspiracy taught Baal (Lord) instead of Yahweh. The Israelites soon forgot the name Yahweh and in time treated the title *baal* as a personal name for the *eloahi* of Scriptures. In turn, those advocating the new interpretation reacted violently against the prophets who remained loyal to Yahweh and came using his sacred name.

Moses

The true character of the people of Israel proved to be rebellious against Yahweh from the very beginning. It reared its ugly head from the time that Moses was sent to the Israelites while they were in servitude in Egypt. Both Moses and Aaron were priests and prophets “who called on his name; they called to 𐤀𐤓𐤕𐤔, and he answered them.”⁸ At first, when the people thought they would easily be delivered from their enslavement, they readily followed Moses. But when Pharaoh refused to let them go and placed them under even more severe servitude the people blamed Moses and rebelled from Yahweh.⁹

Regardless of the fact that Yahweh appeared personally to the Israelites on numerous occasions and showed them many signs,¹⁰ the Israelites revolted from Yahweh ten times between the arrival of Moses in Egypt until their first attempt

⁸ Ps., 99:6.

⁹ Exod., 4:29–5:21.

¹⁰ For examples of the numerous appearances of Yahweh (i.e. Yahweh the angel) to the Israelites between the event of the Exodus and their first stay at Kadesh Barnea see Exod., 13:20–21, 14:19–25, 16:9–10, 19:16–25, 20:19–20, 24:9–11, 33:8–11, 40:34–38; Num., 11:24–25, 12:3–10, 14:13–14. For examples of the signs Yahweh showed the Israelites see Exod., 4:1–9 (cf. 4:30–31), 7:8–12:36 (the ten plagues), 14:13–31, 15:22–26, 16:4–35, 17:1–7; Num., 11:1–35, 12:1–16.

from Kadesh Barnea to enter the Land of Promise, a time of less than one and one half years.¹¹ During these rebellions the people desired to reject both Yahweh and his prophet Moses and return to Egypt to serve the Egyptians (and therefore the Egyptian gods as well). During the revolts at Rephidim and Kadesh Barnea the Israelites were on the verge of stoning Moses to death when Yahweh personally intervened and stopped the revolts.¹² At Mount Sinai the people went so far as to build an image of a twin-headed, golden bull, calling it Yahweh.¹³ This idol was conceived out of pagan bull worship common in Baalism throughout the Middle East, the Apis and Horus bulls being part of the Baal ritualistic practice in Egypt from whence the Israelites had recently come.¹⁴ An example of this type of idol was found on an axe head from Egypt dated to a period earlier than the XVIII Dynasty (see Figure 2).¹⁵



Figure 2. Bronze parade axe.

Just before Moses died he wrote a song for the Israelites, the opening words which said:

- ¹¹ For the ten rebellions of this period as mentioned in Num., 14:20–22, see the following:
- Revolt in Egypt: Exod., 5:1–6:9; Ezek., 20:5–9; Jos., *Antiq.*, 2:13:1–4; Yashar, 79:20–54.
 - Revolt at Pi-ha-Khiroth along the Suph Sea: Exod., 14:1–25; Jos., *Antiq.*, 2:15:1–2:16:4; Yashar, 81:7–42.
 - Revolt at Marah: Exod., 15:22–26; Jos., *Antiq.*, 3:1:1–2; Yashar, 81:45.
 - Revolt at Sin: Exod., 16:1–26; Jos., *Antiq.*, 3:1:3–6; Yashar, 81:46–49.
 - Disobedience on the sabbath day at Sin: Exod., 16:27–35.
 - Revolt at Rephidim: Exod., 17:1–16; Jos., *Antiq.*, 3:1:7–3:2:5; Yashar, 81:51–62.
 - Revolt at Mount Sinai: Exod., 32:1–35; Yashar, 82:6–23.
 - Revolt at Taberah: Num., 11:1–3.
 - Revolt at Qabroth Hattauah: Num., 11:4–34; Jos., *Antiq.*, 3:13; Yashar, 83:26–29.
 - Revolt at Kadesh Barnea: Num., 13:1–14:19; Jos., *Antiq.*, 3:14:1–3:15:3; Yashar, 83:33–43.

¹² Exod., 17:4; Num., 14:10.

¹³ Exod., 32:1–6. In this passage the bull image is called the “*eloahi*” who brought the Israelites out of Egypt. The next morning a “feast to יהוה” was declared in celebration of the golden עֵגֶל (bull). The Hebrew term עֵגֶל (*agel*; *’égel*) is often but mistakenly translated as “calf.” As A. R. S. Kennedy correctly observes “*’égel* is the appropriate term for a *young bull* just arrived at maturity” (ADB, 1, p. 340). The idea that the golden bull [*agel*] built at Mount Sinai was in the image of a small calf is, therefore, mistaken. The bull was the size of a 2 or 3 year old animal (cf. Gen., 15:9, where an עֵגְלָה [*agelah*], the fem. form of עֵגֶל [*agel*], was 3 years old). We also should notice that this bull most likely was in the form of a two headed creature—no doubt symbolizing the two Yahwehs. This detail is indicated by the fact that Aaron tells the Israelites, “אֱלֹהֵי אֱלֹהִים” (These are your *eloahi*),” clearly describing the animal in the plural and not in the singular (Exod., 32:4). Moses similarly refers to the bull as “an *eloahi* of gold” (Exod., 32:31). Yet the animal itself is defined in the singular “עֵגֶל (*agel*).” A two-headed animal would fit this description (see Fig. 2).

¹⁴ For an examination of the bull cult involved in Baal worship among the Egyptian and Semitic people around the Israelites see Vol. II, Part IV, *Yahweh Versus Baal*.

¹⁵ The axe head shown in Fig. 2 is similar to those found at Denderah in the First Intermediate or early Middle Kingdom context (SE, 2, p. 213, fig. 126). Many of these axe heads, likewise, bear representations of deities. The appearance of a twin-headed, bull image in Egypt at this early date demonstrates the high probability that it was this type of idol that was constructed by the rebellious Israelites at Mount Sinai soon after coming out of Egypt.

Give ear the heavens and I will speak, and hear the earth the words of my mouth. My doctrine shall drip as rain, my speech shall distil like dew; as the light rain upon fresh grass, as the showers upon the green herbs; BECAUSE I WILL PROCLAIM THE NAME יהוה . (Deut., 32:1–3)

Elijah

Another great prophet that suffered for coming in the name of Yahweh was Elijah. Elijah lived in the time of King Ahab (870–849 B.C.E.) who had brought the nation of Israel into complete Baal worship and had married the Baal worshiper Jezebel, daughter of the king of the Zidonians.¹⁶ Ahab permitted Jezebel to kill the prophets of Yahweh, from which extinction only a few survived, having been hidden from their adversaries in caves.¹⁷ Elijah, a man of Yahweh, was also hunted. He too had been kept in hiding.¹⁸ Yet, when Yahweh sent Elijah to speak to King Ahab, he sent word in the name of Yahweh.¹⁹ Meeting the king, and knowing full well he was under a sentence of death, Elijah told him that it was not Elijah that disturbed the country of Israel but “you and your father’s house, when you forsook the commands of יהוה and went after Baalim.”²⁰

At this point Elijah challenged the king to test and see whether calling upon the name of הבעל (*ha-Baal*; the Lord) or calling upon the name of Yahweh would prove successful. The test was to see which *eloahim* would light a fire under their sacrifices made by prophets from each group. The king agreed and sent 450 of the Baal prophets to Mount Carmel to meet Elijah in the contest.²¹ While at Mount Carmel the 450 Baal prophets “called on the name of הבעל (*ha-Baal*; the Lord), from morning until noon, saying ‘ הבעל (*ha-Baal*) answer us.’ But there was no sound and no answering.”²² At noon Elijah began to taunt them, questioning whether their *eloahim* was not yet awake or was off on some distant journey. These Baal prophets, in their vain attempt to make Baal respond, even went so far as to cut themselves with swords and spears until blood gushed out all over them.²³

Now it was Elijah’s turn. After setting up his sacrifice, Elijah came near to it and said:

יהוה , *eloahi* of Abraham, Isaak, and Jacob, today let it be known that you are *eloahim* in Israel and that I am your servant, and by your word I have done all these things. Answer me יהוה , answer me that this

¹⁶ 1 Kings, 16:30–32.

¹⁷ Ibid., 18:3–4.

¹⁸ Ibid., 17:1–18:15.

¹⁹ Ibid., 18:7–15.

²⁰ Ibid., 18:16–18.

²¹ Ibid., 18:19–24.

²² Ibid., 18:25–26.

²³ Ibid., 18:27–29.

people may know that you are יהוה *ha-eloahim* and you have turned back their hearts again.
(1 Kings, 18:36–37)

With these words fire ignited the wood under his sacrifice. The people bowed down and said, “יהוה, he is *ha-eloahim*; יהוה, he is *ha-eloahim*.”²⁴ Elijah then ordered the people to seize the prophets of לבעל (*ha-Baal*; the Lord) and slaughter them.²⁵

Upon hearing of the victory of Elijah, Queen Jezebel did not repent. Rather, she sent word to Elijah that she had ordered his execution. Receiving this warning Elijah fled Israel and eventually came to Mount Sinai where he hid in a cave.²⁶

Zechariah, Son of Yahuia

Unlike the nation of Israel (all of whose kings were considered wicked), the Israelite nation of Judah had periods during which they clung closer to Yahweh. Nevertheless, they often vacillated between the worship of Yahweh and Baalism. During those periods when Baalism was flourishing the prophets of Yahweh had much to fear. One notable example comes with the events surrounding the prophet Zechariah, the son of Yahuia. In the latter part of the reign of Joash (831–792 B.C.E.), after the death of Yahuia the priest of Yahweh, “the leaders of Judah came in and bowed themselves to the king; then the king listened to them.”²⁷

Up until this time Joash had remained loyal to Yahweh. Yet, these leaders convinced the king that they should also serve the symbols of Baal (the Asherim [Asherah-images] and idols).²⁸ Yahweh’s response was to send some of his prophets to the Judahites in an effort to correct their error. We read:

And he sent prophets among them to bring them back to יהוה; and they testified against them, but they would not listen. And the spirit of *eloahim* clothed Zechariah the son of Yahuia and he said to them thus, “Why do you transgress the commandments of יהוה and do not prosper? Since you have forsaken יהוה he shall forsake you.” (2 Chron., 24:19–20)

What then was the response of these leaders?

And they conspired against him and stoned him with stones by the king’s command in the court of the house of יהוה. And Joash did not remember the

²⁴ Ibid., 18:38–39.

²⁵ Ibid., 18:40.

²⁶ Ibid., 19:1–8.

²⁷ 2 Chron., 24:17.

²⁸ 2 Chron., 24:17–18. That the Asherim (Asherah-images) were part of Baal worship see NBD, p. 95; EBD, p. 93.

kindness that Yahuida his father had done to him, and he killed his son. AND AS HE DIED, HE (ZECHARIAH) SAID, "MAY אֵלֵהּ SEE AND SEEK YOU!" (2 Chron., 24:21–22)

In the first century text entitled *Lives of the Prophets*, we read:²⁹

Zechariah was from Jerusalem, son of Jehoiada the priest, and Joash the king of Judah killed him near the altar, and the house of David poured out his blood in front of the *Ailam* (Temple porch), and the priests took him and buried him with his father.

If these leaders were not trying to disguise Baal worship as scriptural they would not have been offended by Zechariah's words. They would have instead responded that they worshiped the pagan deity Baal and the commandments of Yahweh were not valid for them. But it is clear by the above passage that these men took offense at being accused of forsaking Yahweh. It is also important to note that even at the death of Zechariah, the son of Yahuida, he uttered a condemnation against the king in the name of אֵלֵהּ.

Jonah

Jonah was also a prophet of Yahweh. He lived in the reign of Jeroboam II (792–752 B.C.E.).³⁰ We read in the book bearing his name that Yahweh sent Jonah to the city of Nineveh, the powerful capital of the Assyrian empire, to cry out against that alien metropolis for its wickedness.³¹ Jonah was "afraid" that he would be tortured by the Assyrians for coming to them with this message,³² having been sent by Yahweh and not by one of their own Assyrian *eloahi*. So he instead fled by ship from Joppa to go to Tarshish in Asia Minor hoping to avoid the task.³³

During this voyage a powerful storm struck the sea and the ship and all aboard were in threat of perishing. In an attempt to discover if this disaster was brought upon the ship by one of its passengers, lots were drawn. The lot fell upon Jonah. Jonah then admitted he was a prophet of Yahweh that had not performed his duty.³⁴ He advised the men to throw him into the sea because

²⁹ *Lives*, 23:1.

³⁰ 2 Kings, 14:23–25; Jos., *Antiq.*, 9:10:1–2.

³¹ Jon., 1:1–2; Jos., *Antiq.*, 9:10:2.

³² Jos., *Antiq.*, 9:10:2, notes that when Jonah "arrived there, to preach in that city that it would lose its power, (he) was afraid and did not set out, but fled from *eloahim* to the city of Jope (Joppa)." This statement shows that Jonah only became afraid after he arrived in Nineveh. We must, therefore, conclude that Jonah had indications from the inhabitants of that city that his life would be threatened if he carried out his duty. Since Jonah was not fearful of death later on, asking the men of the ship to throw him overboard, we must conclude that it was not simply death that caused Jonah to run. Rather, he must have recognized the Assyrian proclivity to torture their enemies and became anxious over a prolonged, agonizing death.

³³ Jon., 1:3. Jos., *Antiq.*, 9:10:2, adds the clarification that Jonah left from Joppa on the Palestinian coast and then defines Tarshish as the region by that name located in Cilicia, Asia Minor.

³⁴ Jon., 1:4–10; Jos., *Antiq.*, 9:10:2.

of his error and that the sea would then be calmed. The men, not wanting Jonah's blood on their hands, at first refused and tried to return to shore, but to no avail.³⁵ When they finally did throw Jonah into the sea, the sea immediately became calm. This sign impressed those aboard the ship, "And the men respected יהוה with great respect and they offered a sacrifice to יהוה and vowed vows."³⁶

After being cast into the sea Jonah was swallowed by a large fish, in whose stomach he lay dead for three days and three nights.³⁷ Jonah prayed to Yahweh for forgiveness just before his death, for which cause at the end of the three day period the fish regurgitated Jonah out onto dry land along the Black Sea.³⁸ Being resurrected back to life, the prophet realized his sin and knew that he must remain loyal to Yahweh by completing his duty. Yahweh, accordingly, again sent Jonah to the city of Nineveh to proclaim what Yahweh had ordained.³⁹ This time, and despite his fears, Jonah went. He foretold that Nineveh was to be destroyed in forty days because of its sins. Remarkably, the king and people of Nineveh did not kill Jonah as the prophet expected but believed him. They even repented of their evil deeds. In turn, Yahweh repented of the evil of which he was about to bring on Nineveh and did the city no harm.⁴⁰

Jeremiah

The prophet Jeremiah met with the same trouble among the Israelites as did Elijah and Zechariah, son of Yehoida, for using the sacred name. Jeremiah did his prophesying among the Israelites of Judah. To demonstrate his problem,

³⁵ Jon., 1:11–14; Jos., *Antiq.*, 9:10:2.

³⁶ Jon., 1:17.

³⁷ Jon., 1:15–16; Jos., *Antiq.*, 9:10:2.

³⁸ Jon., 1:17, 2:10; Jos., *Antiq.*, 9:10:2. That Jonah had died while in the fish is indicated by the fact that during the prayer which he gave after he had been delivered Jonah notes that he had been in the "belly of *sheol*" (the place of the dead) and Yahweh had "brought up my *nephesh* (life) from *shachath*" (Jon., 2:5–6), *shachath* meaning "to decay," "corruption, destruction, ditch, grave, pit" (SEC, Heb. #7843–7845). His three-day-long death is also indicated by the fact that the messiah used Jonah's death and resurrection as a prophetic type of his own (Matt., 12:38–41, 16:1–4; Luke, 11:29–30).

We should also mention the timing of the prayers given in Jon., 2:1–7. Verses 1–7 actually represent two prayers, not one as often assumed. In Jon., 2:1, we read that "Jonah prayed to יהוה his *eloahim* from the belly of *sheol*." This statement is followed by, "and he said." But what is mentioned next (Jon., 2:2–9) was not the prayer from the belly of the fish to save him but the prayer given after he was delivered from death and the fish. For example, in this prayer Jonah recounts the events of his death noting that "out of the belly of *sheol* I cried for help" and that Yahweh heard (Jon., 2:2). Jonah would only know that Yahweh heard after Jonah was delivered. He adds, "but you brought my *nephesh* (life) from *shachath* (decay)" and then states, "when my *nephesh* (life) fainted within me, I remembered יהוה; and came to you my prayer" (Jon., 2:7). Jonah is here mentioning his earlier prayer to Yahweh, a prayer given while he was dying in the belly of the fish. This means that the present prayer was composed after Jonah's resurrection.

This detail is further supported by the words of Josephus. Josephus states that after lying in the large fish for three days and nights Jonah was cast out onto the land; "Then, having prayed to *eloahim* to grant him pardon for his sins, he went to the city of Nineveh" (Jos., *Antiq.*, 9:10:2). Josephus, accordingly, confirms that the Jewish priests of the first century C.E. recognized that the prayer reported in Jon., 2:2–7, fit chronologically after Jonah's resurrection.

³⁹ Jon., 3:1–2.

⁴⁰ Jon., 3:3–10; Jos., *Antiq.*, 9:10:2.

Jeremiah speaks of how the people of Anathoth, a Jewish city located about three miles from Jerusalem,⁴¹ “plotted schemes” to murder him, warning:

Do not prophesy in the name of יהוה, that you do not die by our hand. (Jer., 11:18–21)

In fact, the threat of death and oppression became so great that Jeremiah, like Jonah, contemplated not using the sacred name at all. He writes:

Then I said, I will not mention him (יהוה) or speak in his name any more. But (his word) was in my heart like a burning flame shut up in my bones, and I was weary holding it, and I could not endure it. (Jer., 20:9)

Knowing that his conscience would not allow him to refrain from speaking Yahweh’s words, Jeremiah disregarded the death threats and continued to prophesy in the sacred name. Eventually, Jeremiah was thrown into prison because of his prophecies concerning the revelation that Yahweh had destined the city of Jerusalem and its Temple to fall into the hands of the Babylonians. During the last stages of the Babylonian siege against Jerusalem, Jeremiah, in an act of trust that Yahweh would again return the Judahites from their impending captivity in Babylonia, bought the land belonging to his cousin in Anathoth, the district that had previously condemned him for coming in Yahweh’s name (Jer., 32:1–15). The *Lives of the Prophets* informs us that Jeremiah “died in Taphnai of Egypt, having been stoned by his (own) people.”⁴²

Zechariah, Son of Berechiah

The same problems faced the prophets of Yahweh when a remnant of the Jews returned to Judah after their Babylonian exile and established the state of Judaea in 538 B.C.E. Shortly after this time the Temple was rebuilt and “the sacred works prospered when Haggai and Zechariah the prophets prophesied” and the people were “blessed through the prophesying of Haggai the prophet and Zechariah the (grand-)son of Iddo.”⁴³ As the prophets of Yahweh before them, they “prophesied unto the Jews in Jewry and Jerusalem IN THE NAME OF YAHWEH, the *eloahi* of Israel, which was upon them.”⁴⁴ Ezra writes that they prophesied “in the name of the *eloahi* of Israel (who was) over them.”⁴⁵

As long as these prophets spoke things that men wanted to hear (e.g. the Temple would be rebuilt)⁴⁶ there was no problem; but when Yahweh informed

⁴¹ Located in the tribal territory of Benjamin, Josh., 21:18; 1 Chron., 6:60; DB, p. 39.

⁴² Lives, 2:1.

⁴³ 1 Esd., 7:3; Ezra, 6:14; Jos., *Antiq.*, 11:4:5, 7.

⁴⁴ 1 Esd., 6:1. The book of Esdras was originally composed in Hebrew, our present copies coming down to us in Greek (SVA, p. i). Therefore, the Greek expression “Κυρίου Θεοῦ Ἰσραὴλ (lord deity of Israel),” as demonstrated by the translations of the LXX, comes from the original Hebrew “יהוה אלהי ישראל” (Yahweh *eloahi* Israel)” (e.g. compare the MT with the corresponding verses in the LXX text of Judg., 5:5, 21:3; 1 Kings [3 Kings], 8:17, 20, 16:26; 2 Kings [4 Kings], 18:5; and so forth).

⁴⁵ Ezra, 5:1.

⁴⁶ For example see Zech., 1:1–2:13, 4:1–10.

the people that they were still in their iniquities and that they and their city would suffer punishment, these same believers quickly changed their allegiance. "Zechariah, the son of Berechiah, the son of Iddo the prophet," being a prophet along with Haggai after the Jews returned from Babylon,⁴⁷ was the author of the book of Zechariah.⁴⁸ One of Zechariah's assignments was to inform the Jews of their sins and to chastise their evil religious leaders. For their crimes Yahweh was going to inflict punishment on them.⁴⁹ As a result, regardless of the prosperity brought to the Jews when Zechariah first prophesied about the rebuilding of the Temple, his new message about the punishment of these people for their sins was not greeted with the same enthusiasm and support. For this deed the religious leaders of Judaea murdered him "between the Temple and the altar."⁵⁰

Murder of the Prophets

We do not know the ultimate fate of each and every prophet who came in the name of Yahweh (our records lacking on this issue). Nevertheless, we do know that all were persecuted. Stephen, for example, after the death of Yahushua the messiah, chastised the Jewish leaders of his day, saying:

Stiffnecked and uncircumcised in heart and ears, you
always resist the sacred *ruach* (spirit); as your fathers
also you. Which one of the prophets did not your
fathers persecute? And they killed those who before

⁴⁷ The Hebrew-Aramaic term 𐤁𐤓 (*bar*), used in these passages about Zechariah, means much more than simply one's immediate "son." It often refers to a "grandson" or any subsequent descendant and to one's "heir" (SEC, Heb. #1247–1248). In Ezra, 5:1, and 6:14, "Zechariah *bar* Iddo" is easily recognized as meaning Zechariah was the grandson of Iddo and therefore one and the same with Zechariah, the son of Berechiah, the son of Iddo (e.g. see DB, p. 758; EJ, 16, p. 953; JE, 12, p. 645). Neh., 12:4, 12, 16, mentions Iddo, from whom a Zechariah was descended, as one of the chief priests during this early Temple period.

⁴⁸ Zech., 1:1, 7. That Zechariah, the son of Berechiah, the son of Iddo is the same as Zechariah, the son of Iddo see above n. 47.

⁴⁹ For example see Zech., 11:10–17, 12:1–14, 13:1–9.

⁵⁰ Matt., 23:35; Luke, 11:51. Because the murder of Zechariah, the son of Berechiah, is not mentioned in the Jewish sources outside the New Testament it has been improperly reasoned by some that the book of Matthew was in error and meant to say Zechariah, the son of Yahuida, a prophet who had lived several centuries earlier and was killed in the court of the Temple (2 Chron., 24:20–22). Nevertheless, there is absolutely no reason to doubt the account in Matthew. In the first place, Yahushua the messiah made his statement as a charge against the Jewish religious leaders, who doubtlessly were embarrassed by the fact that their forefathers had been a part of this murder. The Jewish leaders, therefore, had every reason not to publish the crime.

Second, the naming of Abel and Zechariah in these verses is equivalent to saying "from the first prophet killed until the last." Zechariah, the son of Yahuida, was certainly not among the last. Zechariah, the son of Berechiah, the son of Iddo, on the other hand, was among the last three prophets of the OT. Third, Zechariah, the son of Berechiah, is also found in the Jewish version of Matthew by Shem Tob, which represents a primitive text (Howard, *Matthew*, p. 118). This text is important not only because it descends from an early text of Matthew but because it also correctly gives Zechariah as the author of the quote in Matt., 27:9, while our present Greek texts contain the scribal error of Jeremiah (ibid., p. 142). Therefore, it is truer to the original and gives added weight to the reading of Zechariah, the son of Berechiah, since the Jews of the Middle Ages did not disagree with it.

had announced concerning the coming of the just one (the messiah), who betrayers and murderers you have now become! (your fathers) who received the Torah by the disposition of angels and kept it not. (Acts, 7:52–53)

About the prophet Ezekiel, to demonstrate, we are told that, “The ruler of the people Israel killed him there (in Chaldea) as he was being reproved by him concerning the worship of idols.”⁵¹ The prophet Micah was hanged by the Israelite King Joram, the son of Ahab, “because he rebuked him for the impieties of his fathers.”⁵² Amos was tortured by King Amaziah of Judah and “at last his son also killed him with a club by striking him on the temple.”⁵³ Even the prophet Obadiah is said to have “endured much” because he was a disciple of Elijah,⁵⁴ whom Ahab sought to kill because he opposed Baal worship.

The murder and persecution of these prophets was the direct result of their coming in, and therefore using, the name יהוה (YAHWEH). James, for instance, relates this detail when he speaks of the prophets as our model for endurance:

Take as an example, my brothers, the evil sufferings and the patience of the prophets who spoke IN THE NAME OF יהוה (YAHWEH).⁵⁵ Lo, we call those who endure (these sufferings) blessed. (James, 5:10–11)

This murder of the prophets because they used the sacred name is also testified to by the messiah. On two different occasions Yahushua chastised the Jewish religious leaders of his day as being, like their fathers before them, prophet killers. When we examine the accounts of these two speeches it is obvious that both are a repetition of the same charge. It is also clear that there is a strong connection between the death of the prophets and their use of the sacred name. These two exhortations are recorded in Matthew, 23:29–39, and Luke, 11:47–52. We place them below in parallel so that their full impact can be measured:

Matt., 23:29–39

Woe to you, scribes and Pharisees, hypocrites, for you build the sepulchres of the prophets, and adorn the tombs of the righteous, and you say, ‘If we had been in the days

Luke, 11:47–52

Woe to you, for you build the tombs of the prophets and your fathers killed them. Hence you bear witness and consent to works of your fathers; for they indeed killed them,

⁵¹ Lives, 3:1–2.

⁵² Lives, 6:1–3.

⁵³ Lives, 7:1.

⁵⁴ Lives, 9:2.

⁵⁵ ROSNB and BE correctly restore the name Yahweh to this verse.

of our fathers we would not have been partakers with them in the blood of the prophets.' So that you bear witness to yourselves, that sons you are of those who murdered the prophets; and you fill up the measure of your fathers. (23:29–32)

Serpents, offspring of vipers, how shall you escape from the Judgment of Gehenna? Because of this, behold, I send to you prophets and wise men and scribes; and out of them you will kill and put on torture stakes, and from them you will scourge in your synagogues, and will persecute from city to city; (23:33–34)

so that should come upon you all the righteous blood poured out upon the earth from the blood of Abel the righteous, to the blood of Zechariah, son of Berechiah, whom you murdered between the Temple and the altar. Verily I say to you, these things shall all come upon this generation. (23:35–36)

Jerusalem, Jerusalem, who kills the prophets and stones those who have been sent to her, how often I would have

and you build their tombs. (11:47–48)

Because of this also the wisdom of ㄩㄣㄩㄣ said, I will send to them prophets and apostles, and out of them they will kill and drive out, (11:49)

that may be required the blood of all the prophets from the foundation of the world, of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the house; yes, I say to you, it shall be required of this generation. (11:50–51)

Woe to you the doctors of the Torah (Law), for you took away the key of knowledge; yourselves did not enter, and those

gathered your children, in the way a hen gathers her brood under her wings, and you would not! Be- hold, is left to you your house desolate; for I say to you, In no wise shall you see me henceforth until you say, "Blessed is he who comes in the name of YHWH." (23:37– 39)	who were entering you hindered. (11:52)
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As can readily be discerned, Matthew, 23:29–36, and Luke, 11:47–51, are essentially the same. The blame for the death of the prophets from the foundation of the world—from righteous Abel (the first prophet named in Scriptures as murdered) until Zechariah, the son of Berechiah (the last prophet murdered among those listed in the Old Testament), is placed squarely upon the shoulders of the religious leaders.⁵⁶ These words agree with those of Stephen to the sanhedrin: "Which of the prophets did your fathers not persecute?" (Acts, 7:51–53).

It is also clear that Matthew, 23:37–39, provides us with a reason. Jerusalem (where the leading religious leaders of Judah lived), being the home of the prophet killers, would remain a condemned place until the day when its people would say, "Blessed is he who comes in the name of YHWH ," a direct quote from Psalm, 118:26.⁵⁷ This detail proves that the opposite had been true up until the time of the messiah, i.e. the people were killing, stoning, and cursing those who came in the name of Yahweh! Nevertheless, these religious leaders never saw themselves as killers of the prophets but as men serving the *eloahim*. Indeed, Yahushua warned his followers, "out of the synagogues they will put you; but is coming an hour that everyone who kills you will think a service to YHWH is rendered."⁵⁸

The passage from Luke, 11:52, is actually parallel in thought with Matthew, 23:37–39. Matthew refers to Jerusalem as home of the prophet killers who, because of their destruction of those who came in the name of Yahweh, have prevented Yahweh from gathering the children of Jerusalem together in salvation. Luke, 11:52, meanwhile, refers to these same religious leaders as "the doctors of the Torah (Law)" who "took away the key of knowledge" (i.e. they suppressed the use of the sacred name Yahweh and killed those who came in that name). They therefore prevented themselves from entering salvation and hindered those who were entering.

⁵⁶ For the murder of Abel see Gen., 4:1–16.

⁵⁷ SRB, p. 657, n. q.; AB, NT, p. 37, Matt., 23:39.

⁵⁸ John, 16:2; cf. Isa., 66:5–6.

Conclusion

These details verify that the prophets of Yahweh were severely oppressed for using the sacred name. Out of fear for their lives some contemplated abstinence, some even fled for a time, but at the end all fulfilled their duty and spoke in the name of Yahweh. At no time did any of them contemplate using, as others had done, an innocuous term like "*baal*." They were sent with a message from Yahweh, therefore they would come in Yahweh's name. The very fact that these loyal prophets of Yahweh used the sacred name when they knew that torture and death were likely to follow further confirms the importance of using the name Yahweh.

Chapter VIII

All Nations and the Sacred Name

Faced with the fact that Scriptures demand use of the sacred name, those devising reasons why they need not use it resort to one of their ultimate assertions. They will tell you, “Nowhere in the Scriptures are nations other than the Israelites commanded to use the sacred name Yahweh.” This argument holds that all of the scriptural statements about using the sacred name are aimed only at the Israelites. “We are gentiles,” they proclaim, “and therefore using the sacred name is irrelevant for us.” As we are about to demonstrate, this claim is false! The Scriptures not only command that the name Yahweh is to be used by all nations but it testifies that the sacred name will be the only one used in the world to come.

Evidence from the Early Prophets

All nations are commanded to use the sacred name Yahweh. This fact is clearly expressed in the works of the early prophets. Some of the evidence has already been touched upon. For example, Exodus, 3:15, Psalm, 135:13, and other verses tell us that the name Yahweh is his “memorial to generation upon generation” and “for generation and generation,” understood in English thought to mean “unto all generations” of the “race of man.”¹ These statements refer to all the families of mankind, not just the Israelites. To these quotes let us add an assortment of other citations that prove this point beyond any doubt:

Make a joyful noise to *eloahim*, all the land; sing out the honor of his name; give glory to his praise. Say to *eloahim*, “How fearful are your works!” In the might of your power your enemies pretend obedience to you. All the land shall worship you; and they sing to you; they praise your name. (Ps., 66:1–4)

Observe that in this above verse, as in the others we shall read, all the land shall “praise your שׁ (name)” (singular), not “שְׁמוֹת (names)” (plural). Yahweh has only one personal name.

Governments of the earth, sing to *eloahim*, play music (to) שִׁיר שִׁיר. (Ps., 68:32)

¹ See above pp. 36, 42f, and Chap. IV, ns. 8–10.

This next quote comes as part of the condemnation made by one of the Psalms against the foreign nations of the Edomi, Ishmaeli, Moabi, Hagarim, Gebali, Ammoni, Amalek, Palestim, people of Tyre, the Assyrians, and the Midiani.

Fill their faces with shame, AND THEY WILL SEEK YOUR NAME, יהוה. Let them be ashamed and terrified as far as possible, and let them be pale and perish. And let them know that you, your name being יהוה, you alone are the most high over all the earth. (Ps., 83:16–18)

ALL NATIONS whom you have made shall come and worship to your face, יהוה, AND SHALL GLORIFY YOUR NAME. (Ps., 86:9)

Sing to יהוה a new song; sing to יהוה all the earth; sing to יהוה, bless his name. Bear tidings of his salvation day to day. Tell among the nations his glory, among the peoples his wonders. For great is יהוה and to be greatly praised; he is to be respected above all *eloahim*. For all of the *eloahi* (deities) of the peoples are idols; but יהוה made the earth and the heavens. Honor and majesty are before his face; strength and beauty are in his sanctuary. Give to יהוה, FAMILIES OF THE PEOPLES, give to יהוה glory and might, GIVE TO יהוה THE GLORY OF HIS NAME; bring an offering and come in to his courts. The prostration to יהוה is in sacred beauty, tremble before him all the earth. SAY AMONG THE NATIONS, "יהוה reigns!" (Ps., 96:1–8)

In this above Psalm we are expressly told that the nations are to give glory to Yahweh's name and will say, "יהוה reigns!"

יהוה is great in Zion, and HE IS UPON ALL PEOPLES. They (i.e. all peoples) shall thank your great and fearful name, (for) it is sacred. (Ps., 99:2f)

And you, יהוה, shall dwell to forever, and your memorial (i.e., sacred name) to generation and generation. You shall arise; have mercy upon Zion, for the time to pity her, for has come the appointed time. For your servants delight in its stones, and have favor on its dust. SO NATIONS SHALL RESPECT THE NAME יהוה, and all the kings of the earth your glory. When יהוה shall build up Zion he shall

appear in his glory. He turns to the prayer of the destitute and does not despise their prayer. This shall be written for the next generation and a people praising Yah. "For יהוה has looked down from the height of his sacred place, looked from the heavens to the earth, to hear the prisoner's (the elect) groaning, to set free the sons of death;² to proclaim in Zion the name יהוה, and his praise in Jerusalem, when the peoples are gathered together, and the governments, to serve יהוה." (Ps., 102:12–22)

In this above Psalm we are told that during the time when nations and governments are gathered at Zion (Jerusalem) to serve Yah (the messiah Yahweh)³ the name יהוה shall be proclaimed. There is only one reason that Yahweh would proclaim his name to the nations: so those nations would know and use that name.

PRAISE יהוה ALL NATIONS, PRAISE HIM ALL PEOPLES, for his mercy is mighty over us and the truth of יהוה is to *olam* (forever). Praise יהוה! (Ps., 117:1f)

יהוה preserves all who love him; but he destroys all the wicked. My mouth shall speak the praise of יהוה; and ALL FLESH SHALL BLESS HIS SACRED NAME TO *OLAM* (forever) AND PERPETUALLY. (Ps., 145:20f)

Praise יהוה from the earth, sea-monsters and all the deeps (ocean depths), fire and hail, snow and smoke, stormy wind fulfilling his word; the mountains and all the hills, fruit trees and all the cedars, beasts and all the cattle, creeping things and the winged birds; kings of the earth and ALL THE PEOPLES, princes and all the judges of the earth, young men and also virgins, old men with the youths, LET THEM PRAISE THE NAME יהוה; FOR ALONE HIS NAME IS EXALTED, his glory is above the earth and the heavens. He lifts up the horn of his people, the praise of all his pious ones, to the sons of Israel, a people near to him. Hallelu-Yah. (Ps., 148:7–14)

² That the "sons of death (the elect)," are defined as prisoners is not only demonstrated by the context of this Psalm (i.e. they are heard, to be set free, and gathered together at Zion/Jerusalem) but expressed in other scriptural passages as well. See for example, Pss., 69:29–36, 79:10–13, 146:5–10; Zech., 9:9–17; cf. Eph., 3:1, 4:1; 2 Tim., 1:8; Philem., 1:1, 8–9.

³ That Yahushua the messiah was the angel Yahweh of the Old Testament see Vol. III.

In these above passages we have been informed that the nations shall respect and fear the name Yahweh, that all flesh (not just the Israelites) will bless his sacred name to forever, and that the nations will glorify, praise and call upon the name Yahweh. Neither should it pass our attention that only the singular term שם (*shem*, name) is used, not a plural form שמות (*shemuth*).⁴

The prophet Isaiah teaches the same message:

In that day five cities in the land of Mizraim (Egypt) shall speak the language of Kanaan and swear to יהוה of hosts. One shall be called Ayr-ha-harim (city of the destruction). In that day there shall be an altar to יהוה in the midst of the land of Mizraim (Egypt), and a pillar to יהוה at its border. And it shall be for a sign and a witness to יהוה of hosts in the land of Mizraim. For they (the Egyptians) shall cry to יהוה because of the oppressors, and he shall send them a deliverer, and a great one; and he shall deliver them. (Isa., 19:18–20)

The expression “the language of Kanaan” is but a euphemism for “the Israelite tongue,” i.e. Hebrew. This point is confirmed by the form of the city name “Ayr-ha-harim,” which is Hebrew for “city of the destruction.”⁵ It does not refer to the Kanaani people for this passage deals with prophecy and events occurring in the end times. The descendants of Kanaani (e.g. the Moors, the descendants of the Phoenicians, and Carthaginians, and so forth) no longer speak any form of Hebrew.

Important for our concerns is the fact that only five cities of Egypt will be speaking Hebrew. By implication this means that the hundreds of other cities of that country will continue with some form of an Egyptian language. Nevertheless, it is the Egyptian people who have an altar “to יהוה” in the midst of their land and a pillar “to יהוה” on their border. They also will “cry to יהוה” in a time of distress. In another place Isaiah states:

I (יהוה) have sworn by myself, the word has gone out of my mouth (in) righteousness, and shall not return; that to me EVERY KNEE SHALL BOW, EVERY TONGUE SHALL SWEAR, and shall say, “Only in יהוה do I have righteousness and strength.” To him he will come; and all who are angry with him shall be ashamed. (Isa., 45:23f. Cited in both Rom., 14:11, and Phil., 2:10–11)

This above passage from Isaiah is extremely important in relationship to the issue of all nations and the sacred name. This quote from Yahweh proves

⁴ HEL, p. 270.

⁵ SEC, Heb. #5892 and 2040, 2041.

that he has sworn by himself (i.e. by his own sacred name) that every knee shall bow (not just the knees of the Israelites) and every tongue shall swear (not just those speaking the Hebrew tongue), and they will actually utter the words in their oath, "Only in יהוה do I have righteousness and strength." Here is clear and unequivocal proof that everyone, regardless of their national origin or which language they speak, will use the sacred name Yahweh.

The prophet Jeremiah also made it clear that all nations are to use the sacred name. For example, when discussing the wicked neighboring nations of Israel, he writes:

And it will be, if they (these wicked nations) will learn the ways of my people, to swear by my name, "(as) יהוה lives," as they taught my people to swear by Baal (Lord); then they will be built in the midst of my people. And if they will not obey, then I will certainly tear out that nation and destroy (it), says יהוה. (Jer., 12:16–17)

Notice that one of the requirements for these wicked nations in their conversion to the truth and their joining Yahweh's people is to swear by the sacred name, literally saying "as יהוה lives." In another place Jeremiah writes:

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)

If it makes no difference which name one uses to call upon our heavenly father because, as it is argued, "he knows what we mean," why would Yahweh find it necessary to make all nations know his sacred name? Yahweh's effort only makes sense if he intends for all mankind to use his name.

The Later Prophets

The minor prophets also support the universal usage of the sacred name:

Therefore, wait for me, declares יהוה, for the day I rise up to the prey. My justice is to gather the nations, for me to gather the governments, to pour upon them my fury, all the heat of my anger. For with the fire of

my jealousy all the earth shall be consumed. For then I will change to the peoples a clear lip (speech), to call, all of them, upon the name יהוה, to serve him (with) one shoulder. From across the rivers of Kush (Ethiopia), my worshipers, the daughters of my scattered ones, shall bring my food offerings. In that day you shall not be ashamed from all your doings (in) which you have transgressed against me. For then I will withdraw from your midst those rejoicing (in) your majesty, and not shall you be high again in my sacred mountain. I will also leave in the midst of you a people humble and weak, and they shall trust in the name יהוה. (Zeph., 3:8–13)

Notice that in this above passage the nations and governments of the world are punished. Why are these nations seen as an enemy to Yahweh? The prophet Jeremiah tells us that Yahweh will pour out his wrath “upon the nations who do not know you (יהוה), and upon the families who DO NOT CALL UPON YOUR NAME.”⁶ The book of Psalms gives us the same explanation:

Until when, *eloahim*, shall the enemy speak evil?
Shall the enemy scorn your name to the end? (Ps., 74:10)

Remember this, the enemy has חָרַק (defamed)⁷
יהוה, a foolish people has scorned your name. (Ps., 74:18)

Pour out your wrath upon the nations who have not known you and upon the governments who have not called upon your name. (Ps., 79:6)

יהוה is righteous, he cuts the cords of the wicked in two. Let be ashamed and turned back all those who hate Zion. Let them be like the grass on the roofs, which before it draws out (it) dries up, with which not does the reaper fill his hand, nor the binder of the sheaves his bosom. And not have said those passing by, “The blessing of יהוה be on you; we bless you in the name יהוה.” (Ps., 129:4–8)

The key verse in Psalm, 129:4–8, is the last, which condemns those passing by. It identifies them as “the wicked” by the fact that they do not bless Zion. More specifically, they do not bless Zion by using the words, “The blessing of

⁶ Jer., 10:25.

⁷ SEC, Heb. #2778; HEL, p. 95, “strip of honor, value; reproach,” “expose to reproach.”

יהוה be on you; we bless you in the name יהוה.” Therefore, it is seen as basic scriptural doctrine that the righteous would bless Zion using the sacred name.

According to the book of Revelation, at the end of the Great Tribulation unrepentant men will be found speaking against the sacred name:

And men were scorched with great heat, and they blasphemed the name of יהוה,⁸ which has power over these plagues, and they did not repent to give him glory. (Rev., 16:8–9)

When we compare the above statements from Jeremiah, Psalms, and Revelation with Zephaniah, 3:8–13, it is clear that the nations, peoples, and governments referred to in Zephaniah are those who do not use, and, in fact, scorn the use of the sacred name “Yahweh.” Zephaniah observes that after Yahweh inflicts punishment upon the nations he will change these various people of the earth to a clear lip or speech so that “all of them” could properly call upon the sacred name. Changing all human kind to a clear or pure speech would not be necessary if Yahweh agreed with the argument that it makes no difference what name we choose to call him since “he knows what we mean.” Zephaniah shows that Yahweh will deliberately change our language of prayer so that all will use the name Yahweh and serve him as one (i.e., to lift “with one shoulder”).⁹

The prophet Zechariah reports:

Thus says יהוה of hosts, there shall yet come peoples and residents of many cities; and the residents of one (city) shall go to another, saying, “Let us go at once to seek the favor of the face of יהוה,” and, “To seek יהוה of hosts I will go also.” AND MANY PEOPLES SHALL COME, AND MIGHTY NATIONS, TO SEEK יהוה OF HOSTS IN JERUSALEM, and to seek the favor of the face of יהוה. Thus says יהוה of hosts, In those days shall ten men take hold, out of ALL THE LANGUAGES OF THE NATIONS, and they will seize the skirt of a man, a Judahite, saying, “Let us go with you, for we have heard that *eloahim* is with you.” (Zech., 8:20–22)

Several key points are revealed in this above passage from Zechariah. First, the residents of many cities, also called “many peoples” and “mighty nations,” are quoted as being desirous of seeking “the favor of the face of יהוה” and seeking “יהוה of hosts” at a time when Yahweh will be residing

⁸ That Yahweh originally stood at this point see BE and ROSNB.

⁹ This verse is usually translated, “with one consent,” but the Hebrew term used, שֶׁכֶם (*shekem*), means, “shoulder, shoulders” (HEL, p. 266) and “the neck between the shoulders” (SEC, Heb. # 7926), i.e. the place where one carries a load. The reference is to a common sharing of service to Yahweh, with each carrying his portion of the load.

at Jerusalem. Zechariah then adds that ten men out of every language group of the nations (i.e., ten ambassadors from each group) would in those days seize the skirt of a male Judahite (not the skirt of “Jews” or “Israelites” in the plural), confessing that *eloahim* was with him. That is, they would lay hold of the garment of the messiah (who is the only Judahite whom one can properly follow to find association with and entrance into the *eloahim*)¹⁰ at a time when he will be ruling all the nations of the earth from Jerusalem (Zion).¹¹

This passage, as a result, proves that there would still be in existence various languages spoken among the nations while the messiah is ruling. But how does the existence of many languages during this future period fit with the statement in Zephaniah, cited above, that Yahweh will change the people “to a clear lip (speech) to call all of them upon the name יהוה”? The answer is that men would retain their own national languages but they would also use only one language or speech “to call all of them upon the name יהוה.” In short, when communicating with their own people they will be allowed to use whatever speech they desire, but when dealing with the things of Yahweh they must all use the same “clear lip (speech),” i.e. lingua franca.¹²

And (in that day) יהוה shall be king over the earth;
in that day there shall be יהוה (Yahweh) אחד
(unified, one), and his name אחד (*achad*; unified,
one).¹³ (Zech., 14:9)

And it shall be, everyone who is left from all the
nations, which came against Jerusalem, shall go up

¹⁰ That the messiah would be of the tribe of Judah, of the line of David, see Gen., 49:9; Pss., 89:19–37, 132:1–18; Isa., 7:21–17, 8:8–10, (cf. Matt., 1:23); Jer., 23:5–8, 33:14–18; Ezek., 34:23–25; Matt., 1:1–17, 11:3; Luke, 3:23–34; Acts, 2:36; Rom., 1:1–4; and so forth. That this messiah was Yahweh the son, see Vol. III.

¹¹ See for examples Pss., 9:11–14, 20:1–2, 99:1–2, 102:12–22, 110:1–2, 128:4–5, 132:13, 134:1–3, 135:21; Isa., 2:3, 8:17f, 14:32, 18:7, 24:23, 28:16, 31:4–9, 59:20; Jer., 8:18f, 31:6; Joel, 2:32, 3:16–21; Amos, 1:2; Obad., 17–21; Micah, 4:2–7; Zech., 1:14–17, 8:2–3; and so on.

¹² A lingua franca is “any language widely used as a means of communication among speakers of other languages” (RHCD, p. 779). It is highly probable that this lingua franca of the world to come will be Hebrew. The very fact that in Scriptures this language was chosen to reveal Yahweh and his plan lends great weight to this conclusion. It is also implied by prophecy which quotes statements that are for the future, and these statements are in Hebrew, i.e., Pss., 35:27, 106:47f, 129:4–8; Isa., 45:23f; Zech., 8:22; and so on.

¹³ אחד (*achad*), means to “unify,” to be “united, i.e. one; or (as an ordinal) first:—a, alike, alone, altogether,” and as well means, “once, one, only” (SEC, Heb. #258, 259). A good example of אחד meaning “a large number standing in unity as one” is found in Josh., 9:1–2, where many Kanaanite kings were said to have come against Yahushua the son of Nun and the Israelites as “one.” This word not only implies that the name Yahweh shall be the only name but that Yahweh shall be in unity, at one. This concept is embodied in the idea that Yahweh is one body. As Yahweh the father and Yahweh the son are one, so shall be the elect and Yahweh. For example, Yahushua the messiah, being Yahweh the son, notified us that he and the father were one, though the father was greater than he (John, 10:22–40, 14:8–31). These statements were made in connection with keeping the commandments and coming in the “name.” He also notes that as he is in the father and the father in him so in the future we shall be in the messiah (John, 14:18–21). As we shall demonstrate later on (pp. 208–213) and in Vol. III, the elect, upon their change into *eloahim* beings, shall be known as “Yahweh.”

from year to year to bow down to the king, יהוה of hosts, to keep the Feast of Tabernacles. And it shall be, whoever will not go up from the families of the earth to Jerusalem, to bow down to the king, יהוה of hosts, even upon them shall be no rain. (Zech., 14:16–17)

These last two verses show that only the name יהוה shall be used during the days when Yahweh (i.e., Yahweh the messiah) rules the earth from Jerusalem. Anyone who does not come to Jerusalem and bow down before Yahweh will lack rain, water being an ultimate necessity of life.

For from the rising of the sun and until its going down, GREAT SHALL BE MY NAME AMONG THE NATIONS, and in every place incense shall be presented to my name, and a pure food offering. FOR GREAT SHALL BE MY NAME AMONG THE NATIONS, says יהוה of hosts. (Mal., 1:11)

Again, יהוה states that “my name” (not “your names for me” or “my names”) shall be great among the nations. Indeed, the very notion that someone, for whatever reason, does not need to know and use the sacred name Yahweh, is the height of self-centeredness and vanity. In response to this false doctrine the book of Revelation provides this rhetorical question:

Who should not respect you, יהוה, and glorify your name? For (you) only are sacred; for all the nations shall come and bow down before you; for your righteous statutes have been made manifest. (Rev., 15:4)

One should ask himself this question, “If I do not know or use the sacred name Yahweh, how can I glorify our heavenly father’s name?” Isaiah goes even further. He points out that any foreigner (non-Israelite) who joins himself to Yahweh and wishes to enter into Yahweh’s kingdom will, as any Israelite must, love the sacred name:

And do not let the son of the foreigner who joins himself to יהוה speak, saying, “Surely, יהוה separates me from his people,” and do not let the eunuch say, “Behold, I am a tree dried up.” For thus says יהוה, “To the eunuchs who keep my sabbaths and choose the things I am pleased with, and take hold of my covenant, I will also give to them in my house and in my walls a hand and a name better than sons and daughters, AN OLAM (ETERNAL) NAME I WILL GIVE THEM, which shall not be cut off. And the SONS OF THE FOREIGNER who join themselves

upon יהוה, to serve him, AND TO LOVE THE NAME יהוה, to become his servants, everyone who keeps the sabbath from defiling it, and takes hold of my covenant, even I will bring them to my sacred mountain, and make them joyful in the house of my prayer." (Isaiah, 56:3-7)

Carefully notice that the "sons of the foreigner" mentioned are said to "love the name Yahweh" not the "names of Yahweh."

Conclusion

Every foreigner who joins himself to Yahweh will be expected to "love" his name, not ignore it or count it as worthless. Nowhere is it written within the Scriptures that anyone, at anytime, is excused. The choice one must make is whether he will follow the instructions of Yahweh or the traditions and interpretations of men. Anyone who stands up and claims that it makes no difference which name they use to call upon our heavenly father does so wholly without the support of Scriptures. The false doctrine that one does not need to know or use the sacred name, Yahweh, either because he speaks a language other than Hebrew or belongs to a non-Israelite family, is for the same reason wanting. To the contrary, those adhering to such a philosophy are precisely the people labeled by the Scriptures as the "enemies" of Yahweh, the ones who will eventually suffer total destruction. To persist in resisting this truth places one's own salvation in jeopardy.

Is the Correct Pronunciation Known?

If people followed the pure doctrine of using the sacred name they would be compelled to surrender their doctrine of substitution. No longer could they claim that terms like Lord, God, Allah, *Adonai*, and the hybrid forms like Jehovah are acceptable in place of the sacred personal name Yahweh. Rather than admit error, religious leaders of various Christian groups have resorted to man-made philosophies and tenets and have devised yet one more reason why they need not utilize the sacred name יהוה. This more recently devised justification is called the “lost pronunciation.”

The “Lost Pronunciation”

The “lost pronunciation” hypothesis is based upon the circumstance that the ineffable name doctrine has been in effect among the Jews since the second century B.C.E.¹ Not only did the Jews forbid the use of the sacred name but when those reading Holy Writ came to this word they were ordered to read “*adonai*” or “*eloahim*” in its place. In the sixth and subsequent centuries C.E. (after Jewish scribes invented symbols for vowel points) the scribes went so far as to place the vowel points for “*adonai*” and “*eloahim*” with the letters of the sacred name as a reminder to the reader that the name Yahweh was not to be spoken and that *adonai* or *eloahim* were to be used as substitutes.² Further, none of the New Testament documents that have survived to us contain the sacred name. It is also known that the Roman Church, which came to be the embodiment of Christianity during the early Middle Ages, frowned on what they perceived as Judaizing. More important, they too had adopted the ineffable name doctrine.³ Therefore, this popular reasoning continues, the true pronunciation of the sacred name became lost in antiquity as a result of its disuse.

After making this assertion, religious leaders then conclude that, since we do not now possess the ancient pronunciation of the four Hebrew letters which form the sacred name, we are at liberty to freely choose a substitute word or hybrid word to take its place. For example, *The Popular and Critical Bible Encyclopaedia*, by Samuel Fallows, states:⁴

¹ For details see below Chap. XII, entitled, *The Prohibition Against the Sacred Name*.

² See our next Chap. entitled, *Should We Use 'Jehovah.'*

³ See below Chapter XVII, ns. 5, 8.

⁴ PCBE, 2, p. 914, s.v. Jehovah (1).

The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel points it may happen to be written.

Likewise, the introduction to *The New English Bible* argues that, because the sacred name was “considered too sacred to be uttered,” in the “course of time” the true pronunciation “passed into oblivion.”⁵ *Harpers’ Bible Dictionary* states that “the known pronunciation was lost in the postexilic period.”⁶ Following the same line of logic the Jehovah Witness bible dictionary, entitled *Aid to Bible Understanding*, after going through an extensive process of proving that the sacred name יהוה was intended to be used and was extremely important, then dismantles everything it built by adding:⁷

Since certainty of pronunciation is not now attainable, there seems to be no reason for abandoning in English the well-known form “Jehovah” in favor of some other suggested pronunciation. . . . The purpose of words is to transmit thoughts; in English the name “Jehovah” identifies the true God, transmitting this thought more satisfactorily today than any of the suggested substitutes.

In another book published by this church we read that:⁸

The exact pronunciation of the name is not known today, but the most popular way of rendering it is “Jehovah.” . . . we have retained the form “Jehovah” because of people’s familiarity with it since the 14th century.

This popular argument for using a substitute in place of the sacred name demonstrates just how far religionists will go to justify their adherence to men’s doctrines rather than to keep Yahweh’s commandments. It side-steps the most basic logic. Why would Yahweh command that all men must call upon and use his sacred name—a name which he proclaims is eternal and a memorial to “all generations”—and then permit the pronunciation of that name to become lost and unattainable? Such a creator would either be very cruel, devising an unsolvable dilemma for men; or a bungler, who foolishly lost control of the situation and must now bail mankind out by permitting them to circumvent his own commandments.

⁵ NEB, p. xvi.

⁶ HBD, p. 685.

⁷ ABU, p. 885.

⁸ CGS, p. 10.

It is true that “the glory of *eloahim* is to conceal a matter,” but it is also just as true that “the glory of kings is to search out (that) matter.”⁹

Ask, and it shall 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 shall be opened.¹⁰

The hard fact is, as the *Encyclopaedia Judaica* concludes, “The true pronunciation of the name YHWH [Yahweh] WAS NEVER LOST.”¹¹ Those who claim that the true pronunciation is now unattainable have either, for whatever reasons, not pressed their investigation or have simply chosen to ignore the hard evidence.

The Four Vowels

Our first step in recovering the true pronunciation of the sacred name is to rectify a common error that has contributed much to the confusion on the subject. It is the commonly held belief, especially among a great many Christian theologians and scholars, that early palaeo-Hebrew and Hebrew-Aramaic letter systems had no vowels. Vowel sounds, they reason, were always understood and the correct pronunciation of words had to be taught. The dispersion of the Jews from Judaea in the first and second centuries C.E. and the great influx of alien populations into the ranks of Judaism created circumstances that encouraged this view. Because the Jews had become largely a non-Hebrew speaking people after the second century C.E., the Jewish scribes devised a number of vowel symbols which they placed beneath and atop the Hebrew-Aramaic letters (palaeo-Hebrew letters at this time having fallen out of vogue).¹² These symbols greatly aided new students and the other Jews, whose cultural experiences in various non-Hebrew speaking countries did not allow them easy contact with the mother tongue or access to the correct sounds of many Hebrew words.

At the same time, the Jews had for generations held the tradition, bordering upon superstition, that the sacred name was not to be pronounced. After the sixth century C.E., when Jewish scribes came to the sacred name in Scriptures or polemic religious material (for they did not use the sacred name in common writing), they placed their vowel symbols for *adonai* and *eloahim* with the Hebrew-Aramaic letters יהוה. This method indicated to their readers that one was to read and say *adonai* or *eloahim* rather than think or speak the sacred name.

⁹ Prov., 25:2. Though Yahweh has concealed certain things from mankind, it was not with the intention that men should never find these things out. Those who wish to become kings in the government of Yahweh are required to search for the solutions to problems and to uncover that which was concealed. In this way Yahweh tests out the desire of people to find the truth. In short, seek and you shall find.

¹⁰ Matt., 7:7-8; Luke, 11:9-11.

¹¹ EJ, 7, p. 680.

¹² For the history about the change in the Jewish alphabet from Palaeo-Hebrew to Hebrew-Aramaic (also called Aramaic, Assurith) see Vol. II, Chaps. II and III.

This Jewish custom led to the false assumption, widely prevalent even today, that the four letters forming the sacred name—the so-called tetragrammaton, a Greek word meaning “the four-letter (word)” —were four consonants. Later scholars and theologians, for example, assumed that since vowels were added by the earlier Jews, even though they were vowels to different words, the four original letters had to be consonants. Accordingly, scholars have transliterated the four Hebrew-Aramaic letters of the sacred name יהוה as the consonants Y-H-W-H, J-H-V-H, or J-H-W-H.¹³ Since the ancient Jewish scribes had not provided the correct vowel symbols for the sacred name it was further assumed that the true pronunciation had become lost.

The view that the sacred name is made up of four consonants is born out of ignorance. It starts with the false notion that all of the letters in the Hebrew alphabet (or Hebrew-Aramaic form) are consonants. The truth of the matter is that the tetragrammaton is not represented by four consonants at all, but by four vowel-consonants or semivowels. That is, it is four letters that can be used either as vowels or consonants. A comparable example would be our English letters “W” and “Y,” which can be utilized either as vowels or consonants.¹⁴ To prove this vital point one only needs to consult any good book on Hebrew grammar. For example, Weingreen states:¹⁵

However, long before the introduction of vowel-signs it was felt that the main vowel-sounds should be indicated in writing, and so the three letters ו, ה, י were used to represent long vowels.

R. Laird Harris writes in his *Introductory Hebrew Grammar*:¹⁶

Four of the Hebrew letters, ו, ה, י, and א are called vowel letters.

The Beginner's Handbook to Biblical Hebrew by Marks and Rogers and *How the Hebrew Language Grew* by Horowitz likewise report that the letters ו, ה, י, and א are Hebrew vowel-consonants.¹⁷ Therefore, every letter in the sacred name יהוה (palaeo-Hebrew יהוה) is a vowel-consonant or semivowel.

How then can we determine whether or not the letters making up the sacred name are to be understood as vowels or as consonants? The answer to this question lies in the works of the first century C.E. Jewish priest and historian Josephus. While discussing the garment of the high priest described in Exodus, 28:1-43, he makes this revealing comment:¹⁸

His (the priest's) head was covered by a tiara of fine linen, wreathed with blue, encircling which was another crown, of gold, whereon were embossed the

¹³ From the form J-H-V-H, combined with the vowel symbols for *adonai*, is obtained the popular hybrid name “Jehovah,” about which see our next chapter.

¹⁴ RHCD, pp. 1197, s.v. “semivowel,” 1478, s.v. “w,” 1524, s.v. “y.”

¹⁵ PGCH, pp. 6-7.

¹⁶ IHG, p. 16.

¹⁷ BHBH, p. 7; HHLG, pp. 333f.

¹⁸ Jos., Wars, 5:5:7 (235f).

sacred letters, to wit, FOUR VOWELS (φωνήεντα τέσσαρα; *phonhenta tessara*).¹⁹

The passage in Exodus to which Josephus refers states:

And you shall make a plate of pure gold; and you shall engrave on it the engravings of a signet, "Sacred to יהוה." And you shall put a ribbon of blue on it, and it shall be on the miter; it shall be to the front of the miter. (Exod., 28:36-37)

Josephus was a well-educated Jewish priest. He describes himself as exceeding "in the learning belonging to the Jews."²⁰ In his time the sacred name was still being privately revealed to members of the Jewish priesthood.²¹ Therefore, Josephus was among the "chosen" Jews who knew how to pronounce the sacred name. He also lived at a time long before the Jewish scribes began to place vowel symbols around the Hebrew letters. If anyone would know the correct usage of the Hebrew letters it would be someone like Josephus, and Josephus clearly states that all four "sacred letters," i.e. the letters of the sacred name,²² were vowels. Accordingly, the four sacred letters forming the sacred name יהוה were in his day pronounced as vowels, not consonants. As vowels there is no requirement or need for additional vowel sounds to be added between the letters; the name is complete in and of itself!

Hebrew vowel letters, like English vowel letters, vary in sound. The three vowel letters used in the sacred name reflect these following inflections:²³

The ה (h) could indicate ee, ay or eh.

The ו (v) could indicate ah, eh or ay.

The י (y) could indicate oo or aw.

As we shall next demonstrate, ancient testimony verifies that the vowel letters when combined to form the sacred name are more precisely pronounced as follows:

ה (h) ee as in the word see; or y as in the word yes.

ו (v) ah as in the word bah.

י (y) oo as in the word too, or long u, as in rue.

א (a) ay as in the word bay; or e as in whet.

¹⁹ That φωνήεντα in Greek means "vowels" see GEL (1968), p. 1968, s.v.; and translations by Thackeray, *Jos.*, III, p. 273, loc. cit.; Whiston, *Jos.*, p. 556, loc. cit.

²⁰ *Jos.*, *Antiq.*, 20:12:1, *Apion*, 1:10; *Life*, 1-2.

²¹ J. Yoma, 40d, and B. Kidd., 71a. Urbach notes that the rabbis regarded the concealment of the sacred name as a punishment for the general public (TS, p. 132).

²² The "sacred letters" refer to the sacred name see Vol. II, Chap. I, entitled, *The Sacred Letters*. That the sacred letters refer to the sacred name is widely acknowledged by historians. For example, in Whiston's translation of *Jos.*, *Wars*, 5:5:7, he renders the phrase about the sacred letters as, "in which was engraven the sacred name."

²³ BHBH, p. 7; HHLG, pp. 333f; PGCH, pp. 6f.

The pronunciation of the sacred name יהוה, Aramaic form יהוה (based upon normal Hebrew vocalization of the four letters as vowels), as a result, is ee-ah-oo-ay, y-ah-oo-ay, or y-ah-oo-eh.

The First Syllable “Yah”

יה (palaeo-Hebrew יה), the first syllable of the sacred name, is to be vocalized as “Yah.” The personal name יה (יה), which appears forty-nine times in the Old Testament,²⁴ when used as such in Scriptures, is not technically the abbreviated form of יהוה (יהוה), as so often mistakenly claimed.²⁵ Rather, when Scriptures speak of Yah they are making reference to יהוה יה (יהוה יה; Yah Yahweh), the full name of the angel Yahweh who became Yahushua the messiah.²⁶ Nevertheless, the name יה is at the same time a root word in יהוה.²⁷ *The Midrash on Psalms*, for example, tells us that יה is “only half” of *eloahim*’s name.²⁸ Therefore, the vocalization of יה would be identical in both instances. This situation is helpful in recovering the correct pronunciation of יה as the first part of the sacred name.

The pronunciation of יה as “Yah” is verified in a number of ways. To demonstrate, ancient writers lend their support to this vocalization. Epiphanius (late fourth century C.E.) renders יה in Latin as *Ia* (Yah),²⁹ as does Jerome, who adds that *IA* is the last part of the word *ALLELUIA* (Hallelu-yah).³⁰ The enunciation “Yah” is further supported by poetical passages and liturgical formulas in Scriptures.³¹ An excellent example of such a liturgical is the Hebrew word הללויה (Hallelu-Yah), in English “hallelujah,” meaning “praise you Yah.”³²

²⁴ CB, 1, app. 4.

²⁵ YAC, pp. 532, s.v. Yah, “an abbreviation of Jehovah,” 619, s.v. Lord, #7, Jah, “a contraction of Jehovah”; SEC, Heb. #3050, makes it a contraction for Yahweh; HEL, p.105, “probably an abbreviation of יהוה.” Isa., 12:2, and 26:4, which uses the full name יהוה יה (Yahu Yahweh), “proves that יה (Yahu) is in reality a praenomen. In support of this conclusion we point to the comments of G. R. Driver when addressing the issue of whether it was possible for the forms יהו and יה to be abbreviations for יהוה. Driver gives a negative response, stating, “no other Semitic race abbreviates the names of its gods, either when used independently or when compounded with other elements in proper names, although they not infrequently leave the name of the god to be supplied,” and “it is hard to believe that a name so sacred as יהוה would be commonly abbreviated, and the reason indeed why the shorter forms were alone used in proper names may be that they, not having the theological import of יהוה, were held less sacred and so more suitable for profane use” (ZAW, 46, p. 23).

²⁶ The name Yah Yahweh (or Yahu Yahweh) appears in the Hebrew text at Isa., 12:2, 26:4; Ps., 130:3, cf. MCM 1, p. 25, 4, p. 28f. The personal name Yah (Yahu) is used by itself forty-nine times (e.g. Exod., 15:2, 17:16; Ps., 68:5, 77:11, 89:9). For a list of references see YAC, p. 619, s.v. Lord, #7.

²⁷ For example, the Mid. Teh. reports that Rabbi Jeremiah, in the name of Rabbi Eleazar, states that Yah is “only half” of the sacred name (Pss., 113, 68). The B. Erub., 18b, states that, “Since the destruction of the Temple it suffices for the congregation to use a bi-literal sacred name. This is in accordance with the Psalm-verse: Every life praise Yah, Hallelu-Yah” (MNY, p. 51). Such statements reveal that the Talmudic writers were unable to distinguish between the praenomen Yah (Yahu) and nomen Yahweh. יה is merely a form of יהוה, meaning to “exist” (SEC, Heb. #3050, cf. 3068, 1961), “being there” (OTT, p. 180). Also see above n. 25.

²⁸ Mid. Teh., Pss. 68:3, 113:3.

²⁹ ZAW, 54, p. 264; OTS, 5, p. 5.

³⁰ Jerome, Ep. 25, *Ad Mar.*

³¹ EJ, 7, p. 680.

³² SEC, the imperative of Heb. #1984 and 3050, cf. Gk. #239; NBD, p. 500.

The Old English form “jah” derives from an archaic form of “j,” which, as in German, has the sound of “y.”³³ This pronunciation for the Old English letter “j” is why Hallelujah still retains the “y” vocalization today.

In the Masoretic text of the Old Testament the Jewish scribes placed vowel points with the word הללויה (Hallelu-Yah) so that ה' was pronounced “yah.”³⁴ The ancient Greek rendering of the Hebrew term הללויה (Hallelu-Yah) also verifies this enunciation. The Greek transliteration of this liturgical, as found in both the LXX and the New Testament, for example, is Ἀλληλοῦϊα.³⁵ As the *Strong's Exhaustive Concordance* points out, this Greek form is to be pronounced “al-lay-loo'-ee-ah.”³⁶ Therefore ה' (אֵל) is rendered into Greek as ἰα (ee-ah or Yah).

Personal names ending in ה' also demonstrate its correct pronunciation. The following are a few examples:

אביה (Ab-yah), meaning, “fruit of Yah.”³⁷ In English this name is Abijah (the Old English “j” being originally pronounced as “y”). The LXX renders this name in Greek as Ἀβιά (Ab-eeah).³⁸

ישעיה (Yeshah-yah), meaning, “Yah will deliver.”³⁹ In English this name is Jesaiah. The LXX renders this name Ἰεσία (Yesh-eeah).⁴⁰

ירמיה (Yerem-yah), meaning, “Yah will rise.”⁴¹ In English this prophet is called Jeremiah. The LXX has Ἰερεμία (Yerem-eeah).⁴²

זכריה (Zechar-yah), meaning, “Yah is remembered.”⁴³ In English this prophet is called Zechariah. The LXX has Ζαχαρίας (Zachar-eeah[s]), the s being a Greek ending often added to their transliterations of Hebrew names.⁴⁴

זדקיה (Zedek-yah), meaning, “Right of Yah.”⁴⁵ In English this name is Zedekiah. The LXX gives Σεδεκίας (Zedik-eeah[s]).⁴⁶

Support for the sounding “Yah” is also found in Egyptian Aramaic documents dated to the fifth century B.C.E. Discovered were thirty-nine Jewish names ending in ה'. A few, however, have י. The name צפליי is elsewhere

³³ NSBD, p. 418; RSV, p. vii, which notes that in the English form J-H-V-H, “The sound of Y is represented by J and the sound of W by V.”

³⁴ See for example at Pss., 105:45, 106:48, 111:1, 112:1, 113:9, 135:1, 3, 21, etc.

³⁵ For example see LXX Pss., 105 (106):1, 106 (107):1, 110 (111):1, 111 (112):1, 112 (113):1, etc.; Rev., 19:1, 3, 4, 6.

³⁶ SEC, Gk. #239.

³⁷ SEC, Heb. #3 and 3050.

³⁸ For example, LXX 2 Chron., 11:20, 22.

³⁹ SEC, Heb. #3470 (3467 and 3050).

⁴⁰ For example, LXX Neh., 11:7; 1 Chron., 3:21.

⁴¹ SEC, Heb. #3414 (7311 and 3050).

⁴² For example, LXX 1 Chron., 12:4, 10, 13.

⁴³ SEC, Heb. #2148 (2142 and 3050).

⁴⁴ For example, LXX 2 (4) Kings, 14:29, 15:8.

⁴⁵ SEC, Heb. #6667 (6664 and 3050).

⁴⁶ For example, LXX 1 (3) Kings, 22:11.

found for the identical person as צפליה.⁴⁷ The sound of ה, therefore, as G. R. Driver notes, was very nearly the same as נ (ah, aw).⁴⁸ These variant spellings prove that the pronunciation of ה is Yah. Even today the Jews still pronounce these endings as “Yah,” and our English form “iah” retains the sound “ee-ah.” As a result, based upon normal Hebrew vocalization and supported by ancient Greek transliteration, ה is “Yah.”

By the first century C.E. many Jewish scribes became superstitious about using the name ה, contending that, since it was part of the sacred name, it too was sacred and should not be spoken. Therefore, when they later developed vowel points for the Masoretic Text, a sheva (ְ) and a gamets (ֿ), the vowel points for the abbreviation of *adonai*, were provided in some instances with this name as well (i.e. הִי).⁴⁹ Nevertheless, there are notable exceptions. For example, in statements where the expression יהלל (shall praise Yah) is used instead of הללויה (Hallelu-Yah), ה is vowel pointed to read הִי (Yah).⁵⁰ Even more importantly, in Psalms like 68:5 and 89:8 Jewish scribes vowel pointed the personal name ה, unconnected with the term הללו, to read “Yah.” There is no effort here to disguise it. This form was picked up in the King James Version at Psalm, 68:5, and became “Jah” (the Old English “J” in the days of the KJV being equivalent to the German “J,” which is pronounced “ee” or “Y”).⁵¹

The ancient Jews often substituted the sacred name with the word אהיה (*ahayah*), a term found in Exod., 3:15. This word was used by Yahweh when he angrily responded to Moses after the latter had asked him about his name.⁵² For our present concerns we can take note that אהיה (*ahayah*) contains the root ה (yah), which itself is both part of the sacred name יהוה (Yahweh) and the praenomen in יהיה יה (Yah Yahweh). The term היה (*hayah*) means “to exist.”⁵³ Therefore the word is translated as “I am” or “I exist.” We find in the Greek edition of Theodoret (first half of the fifth century C.E.) that the Jews he contacted referred to the almighty as Ἀϊό; transliterated *Aia* in the Latin copies.⁵⁴ Some Greek manuscripts, meanwhile, retain the form Ἰά.⁵⁵ As D. Williams observes, Ἀϊ is the Graecized form of the “surrogate” אהיה (*ah-yah*).⁵⁶ Theodoret shows that the word was pronounced “ha-Yah.” Again the enunciation “Yah” for ה is confirmed.

⁴⁷ AP, pp. 273–315; ZAW, 46, pp. 17f.

⁴⁸ ZAW, 46, p. 18. Also see BASOR, 222, pp. 25–28. Alexander Sperber likewise notes that “ה is without consonantal value, like נ” (HUCA, 13–14, p. 129).

⁴⁹ For example at Exod., 15:2, 17:16. The rabbis taught, “the world to come is not like this world; in this world (the Ineffable Name) is written with Yod He’ (יה),” i.e. the initial letters of the Tetragrammaton, “and read Ḳaleph Dalet (קד),” i.e. the initial letters of Ḳadonai, “but in the world to come it will all be one—(his name) will be read with Yod He’ (יה), and written with Yod He’ (יה)” (B. Pes., 50a; TS, p. 133). Also see Chap. X, n. 1.

⁵⁰ For example, Pss., 102:18, 115:17.

⁵¹ See above n. 33.

⁵² Exod., 3:13–14; and see above pp. 57–61.

⁵³ SEC, Heb. #1961, cf. 1932, 1936, 3050, 3068; NCE, 14, p. 1065.

⁵⁴ Theod., *Quaest. in Exod.*, 15; see Bib., 30, pp. 520–523.

⁵⁵ OTS, 5, p. 4.

The Form “Yah-u”

The name יה (Yah) is also often found under its longer form יהו (Yah-u). Since this form represents the first three letters of the sacred name, and the first two syllables, it further aids us in recovering the correct pronunciation for יהוה. The יהו (*yahu*) ending, by the way, is often used for an individual whose name elsewhere ends with יה (*yah*).⁵⁷ We also find that names using יהו in the Masoretic text are vowel pointed by the Jewish scribes to read Yeho, while the same Yahwistic names in the Murašû text, written at Nippur in the fifth century B.C.E., are written Yahu. For example, the Masoretic Text has Yeho-zabad and Yeho-nathan, while the Murašû text renders these names as Yahu-zaba and Yahu-natanu.⁵⁸ This fact brings us to a most interesting fact. יה (Yah) was anciently pronounced יהו (Yahu), the ה being understood as ו. This fact is immediately recognized once we compare those names which begin with Yahu against those names which end with Yahu. Some examples of the יהו ending in personal names are as follows:

יריה (Yer-yah), meaning “Yah will teach,” is also found as יריהו (Yer-yahu).⁵⁹ Nevertheless, the LXX transliterates Yer-yahu as Ἰεριᾶ (Yer-eeah).⁶⁰

Zechariah (“Yah is remembered”) is called both זכריה (Zekar-yah) and זכריהו (Zekar-yahu).⁶¹ In the LXX these are transliterated as Ζαχαρίασ (Zachar-eeah[s]) and Ζαχαρίου (Zachar-eeou).⁶² The Greek ου is pronounced “ee-ah-oo.”

ישעיה (Yesha-yah [Isaiah]), meaning “Yah will deliver,” is also found as ישעיהו (Yesha-yahu [Isaiahu]).⁶³ The LXX renders Yesha-yahu Ἡσαΐα (Yesa-eeah),⁶⁴ showing the interchangeability between יה and יהו; Ἰεσσίου (Yess-eeou);⁶⁵ and Ἡσαΐου (Yesa-eeou).⁶⁶

Jeremiah (“Yah will rise”) is called both ירמיה (Yerem-yah) and ירמיהו (Yerem-yahu).⁶⁷ Yerem-yahu is found in the LXX as Ἰερემίου (Yerem-eeou).⁶⁸

⁵⁶ ZAW, 54, p. 263f.

⁵⁷ ZAW, 46, pp. 7–25. For example, מִיכָיָה (Mik-Yah [SEC, Heb. #4320]) is also found as מִיכָיָהוּ (Mik-Yahu [SEC, Heb. #4321-2]); זִכְרִיָּה (Zekar-Yah) is זִכְרִיָּהוּ (Zekar-Yahu [SEC, Heb. #2148]), and in 2 Kings, 15:8, one is called זִכְרִיָּה, while in 2 Kings, 15:11, the same one is called זִכְרִיָּהוּ; זִדְקִיָּה (Zedek-Yah) is also found as זִדְקִיָּהוּ (Zedek-Yahu [SEC, Heb. #2148]), and in 1 Kings, 22:11, one is called זִדְקִיָּה, while the same one is called זִדְקִיָּהוּ in 1 Kings, 22:24; יֵרֵמְיָה (Yerem-Yah) is also found as יֵרֵמְיָהוּ (Yerem-Yahu [SEC, Heb. #3414]); and so forth. For an extensive list see MCE, pp. 387–394. It is very clear that יה is actually pronounced “Yahu,” and that the ו (*u*) is only sometimes added because, although vowels were generally understood, in a name made up of vowel letters it helped clarify the point. Also see below n. 89.

⁵⁸ WSPN, pp. 1–62.

⁵⁹ SEC, Heb. #3404.

⁶⁰ LXX 1 Chron., 23:19.

⁶¹ SEC, Heb. #2148.

⁶² LXX 2 (4) Kings, 14:29, 15:8, 11, 18:2.

⁶³ SEC, Heb. #3470.

⁶⁴ LXX Isa., 39:8.

⁶⁵ 2 Chron., 32:20.

⁶⁶ 2 Chron. 32:32.

⁶⁷ SEC, Heb. #3414.

⁶⁸ LXX 2 (4) Kings, 23:31, 24:18.

The Jewish scribes of the Middle Ages took effort to disguise the name Yahu by adding to it the vowel points for *adonai*. This technique was especially used in those cases where the name יהו formed the beginning of a personal name, e.g. יהושע (Yahu-shua), which was altered to יהושע (Yeho-shua);⁶⁹ יהוחנן (Yahu-khanan), which became יהוחנן (Yehu-khanan);⁷⁰ יהונתן (Yahu-nathan), which became יהונתן (Yehu-nathan);⁷¹ יהועדן (Yahu-addan), which became יהועדן (Yehu-addan);⁷² and so forth.

The form Yah-u was also known among ancient non-Jewish historians and theologians. This form became widely used in early centuries because at that time many Jews saw Yah-u (like Yah) as only half of the sacred name and believed this much was allowed to be spoken during our present world.⁷³ (This opinion changed in Masorete times.) Because of this earlier and less restrictive view, many Hellenic Jews and non-Jews became aware of and used this name, translating it into Greek letters. To demonstrate, the noted pagan Greek historian Diodorus (first century B.C.E.) says:⁷⁴

Among the Jews, Moses referred his laws to the deity
who is invoked as 'Iaō.

'Iaō is pronounced "Yah-u," 'Ia being identical in form with the ia ending found in Greek transliterations of Hebrew liturgicals and names ending with יה (Yah). The ω at the end of Greek names carrying the sound of aw and oo. Notice also that the three Greek letters used (ι, α, and ω) are all Greek vowels, and therefore approximate the three Hebrew vowels יהו (Y-ah-u).

'Iaō is also found in the second century C.E. *Jewish Prayer of Jacob*.⁷⁵ Porphyry, citing Sanchoniathon, used the Greek form 'Ιενω (Y-e-uō),⁷⁶ the ε being pronounced "ah" and the ω being pronounced "oo." Ancient Christian writers also knew this version of the name. Origen, for instance, gives the Greek form 'Iaō,⁷⁷ as does Irenaeus and Theodoret.⁷⁸ The margin of Codex Marchalianus (Q), dated no later than the sixth century C.E., likewise, gives 'Iaō.⁷⁹ Clement of Alexandria has 'Iaō (Yah-u).⁸⁰ Jerome, meanwhile, gives the

⁶⁹ SEC, Heb. #3091.

⁷⁰ Ibid., Heb. #3076.

⁷¹ Ibid., Heb. #3083.

⁷² Ibid., Heb. #3086.

⁷³ Rabbi Jeremiah states, "The world is not worthy enough to praise *eloah* with his whole name, but with only half of his name" (Mid. Teh., Ps., 91). Rabbi Joshua ben Levi answers the question, "Why is it that when the children of Israel pray in this world, they are not answered?" stating, "It is because they do not know the ineffable name; but in the time-to-come, when the Holy One, blessed be he, will let them know his name, as it said, Therefore my people shall know my name, then, when the children of Israel pray, they will be answered, for it is said, He shall call me, and I will answer him."

⁷⁴ Diodorus, 1:94:2.

⁷⁵ Pr. Jac., 8.

⁷⁶ Cited in Eusebius, *Praep. Evang.*, 1:9; OTS, 5, p. 6.

⁷⁷ Origen, *Joan.* II, 49; OTS, 5, p. 5.

⁷⁸ Theod., *Quaest. in Exod.*, 15; Iren., 30:5, and cf. 35:3; also see OTS, 5, pp. 3, 5.

⁷⁹ Cod. *Marchalianus* (Q), at Ezek. 11:1; ZAW, 54, p. 266.

⁸⁰ Clement, *Strom.*, 5:6; OTS, 5, p. 5.

Latin form *IAHO*,⁸¹ the old Latin “o” at the end of such names being vocalized as a long u, or *oo*. An ancient Coptic Christian text renders this name as *Δ* in Coptic,⁸² and as *ά* in Greek,⁸³ both enunciated as Yah-oo. On a number of magical papyri from Egypt the name *Ἰαω Σαβωθ* (Yahu *sabauth*, i.e. Yahu of hosts) appears in place of the Hebrew “Yahweh of hosts.”⁸⁴ This evidence shows that the first two syllables of the sacred name *יהוה*, being the first three letters (i.e. *יה*), are recovered as Y-ah-oo or Yah-u.

The Ancients Pronounce יהוה

Ancient writers were not negligent in preserving for us the correct pronunciation of the entire sacred name. Despite Jewish and Roman Church prohibitions against its use, the vocalization of the complete name was revealed and is preserved by a few. Clement of Alexandria (second century C.E.), for instance, tells his readers that the sacred name was pronounced *Ἰαουέ*, and *Ἰαουαί*,⁸⁵ both words which approximate the sound Yah-oo-ay. In various Jewish-Egyptian magic-papyri it appears most frequently as *Ἰαωουηε*, but is also found written *Ἰαωουηι*, *Ἰαωουην*, *Ἰαωουε*, and *Ἰαωουεα* (all approximating “Yah-ou-ay”).⁸⁶ It should not go unnoticed that these writers use only Greek vowels to represent the sacred name, again demonstrating that we are dealing with four Hebrew vowels.

Origen (early third century C.E.) gives the Greek form *Ἰαῆ* (Yah-ay).⁸⁷ *יה* (Yah-ay) is also found once in the *Elephantine Papyri*.⁸⁸ This form seems built upon the notion that *יה* (Yah) and *יהו* (Yahu) were synonymous. Therefore, *יה* was thought to equal *יהוה*. It was understood in Hebrew that *יה* (Yah) carried the value of *יהו* (Yahu).⁸⁹ Nevertheless, when it was transliterated into Greek, as it was by Origen, the value was lost. Yet both the first and last part of the sacred name (i.e. “Yah” and “ay”) were retained. The old Ethiopian Apocrypha writings, recorded by the French historian Basset, retains the sound *Yahoué*.⁹⁰

⁸¹ Jerome, *Brev. Pss.*, Ps. VIII.

⁸² Pis. So., 1:7, 2:86, 4:140, which speak of a greater and lesser Yahu (i.e. Yahweh the father and Yahweh the son). By this period, because of the Jewish interpretation that Yahu was a short form of the name Yahweh, many had come to believe that each Yahweh was called Yahu. The greater Yahu being father Yahweh and the lesser Yahu being the angel Yahweh.

⁸³ Pis. So., 4:136.

⁸⁴ MNY, p. 44.

⁸⁵ JE, 9, p. 161; MNY, pp. 36, 101, n. 174.

⁸⁶ JE, 9, p. 161; OTS, 5, pp. 45f; MNY, pp. 36f.

⁸⁷ Origen, *Joan.* II, 49; OTS, 5, p. 33.

⁸⁸ ZAW, 54, p. 267.

⁸⁹ F. C. Burkitt makes a similar conclusion, see JTS, 28, pp. 407–409. Also see above n. 57. M. Reisel notes that the assertion by L. Williams that the *Ἰαω* is the same as the Hebrew *יהוה* “is by no means obvious” (MNY, p. 112, n. 303). To this we must agree. Though the form Yahu was later used as a substitute for Yahweh, the two must be distinguished from each other. Indeed, Yahu was most likely used as a surrogate because of the belief, however false, that it represented half of the sacred name Yahweh, and therefore was not as objectionable. In reality, Yahu was the name of the angel called Yah (or Yahu) Yahweh, the son of Yahweh.

⁹⁰ LAE, p. 30.

The vocalization of the sacred name was also preserved among the ancient Samaritans. The non-Israelite Samaritans, during the latter part of the eighth and early seventh centuries B.C.E., were forced by the Assyrian empire to settle into what was then known as part of Israel. In the process of events the Samaritans came to adopt the Jewish religion as their own.⁹¹ Under domination by the Jews, the Samaritans also came to adopt the ineffable name doctrine.⁹² Yet the pronunciation was still revealed by textual evidence. For example, in Samaritan poetry we find that יהוה (יהוה) rhymes with words having similar endings and sounds as we find with Yah-oo-ay.⁹³

Some minor confusion has arisen because Theodoret, supported by Epiphanius, states that the Samaritans of that day (fifth century C.E.) pronounced the sacred name Ἰαβαι and Ἰαβέ (Greek text), *Jabe* in Latin.⁹⁴ Epiphanius ascribes the same pronunciation to an early Christian sect.⁹⁵ In English letters these words would be transliterated as “Yabay” and “Yabe” (or “Yabeh”). It is also known that the ancient Greek letter β (the text being first composed in Greek and then later translated into Latin) carried the value of the Latin *v* and not the English *b*.⁹⁶ For example, the Latin name for the famous Gothic tribe that ravaged Europe during the later fourth and early fifth centuries C.E. is *Vandali*.⁹⁷ Yet in Greek texts, such as that written by Procopius, the name Vandali is rendered Βανδίλους (Bandilous).⁹⁸ Because of this detail some have contended that the third letter of יהוה (i.e. ה) should be rendered as a “v.” They propose that the name should therefore be vocalized as Yahveh, Yahva, Yahve, Jahveh, or some other like form.

The suggestion that the third letter of the sacred name should be read as a “v” is an error for two reasons. First, the Latin *v* is not equivalent with the English letter “v.” *Harpers’ Latin Dictionary*, for example, informs us:⁹⁹

The sound of V seems to have been the same with that of English initial W. . . . V has the closest affinity to the vowel *u*, and hence, in the course of composition and inflection, it often passed into the latter.

The connection between the Latin *v* and the initial English “w” (as in the word *wet*), which is also the early English and Germanic letter “w,” is further

⁹¹ 2 Kings, 17:24-41; Jos., *Antiq.*, 9:14:3.

⁹² The Samaritans followed the same custom as the Jews with regard to substitution of the sacred name in their Pentateuch (PCBE, 2, p. 914). D. Williams remarks that the Samaritans “were even more punctilious not to pronounce the Sacred Name than the Jews have been. They even struck out (as we have seen) the Name from most of the Pentateuch, inserting Elohim instead” (ZAW, 54, p. 265).

⁹³ JBL, 25, p. 50; JE, 9, p. 161.

⁹⁴ Theod., *Qaest. in Exod.*, 15, and *Haer. Fab. Com.*, 5:3 (393); OTS, 5, p. 2; OTS, 5, p. 33; Bib., 30, pp. 520-523.

⁹⁵ Epiph., 34:20f; JE, 9, p. 161.

⁹⁶ NBD, p. 478.

⁹⁷ For example see HLD, p. 1956; Sidonius, *II. Pan. of Anth.*, 348, 364, 369, 379.

⁹⁸ For example see Procopius, 3:1:1, 3:2:2, 3:3:2, 3:22:3, 8:5:5, etc.

⁹⁹ HLD, p. 1949.

attested to by the above example, the name *Vandali*, which in Old German is *Wandal*, and in Old Anglo-Saxon *Wendil*. In the Anglo-Saxon and Germanic tongues, the Latin *v* was understood to mean *uu* or *u*, hence our present name for the letter “w,” i.e. “double u.” The modern letter “W” was originally formed by placing two Latin *v* letters together (*vv* = *w*). *Webster’s New World Dictionary* makes the following comments about the letter “W”:¹⁰⁰

1. the twenty-third letter of the English alphabet: its sound was represented in Anglo-Saxon manuscripts by *uu* or *u* until 900 A.D., then by *p* (*wen*) borrowed from the runic alphabet, or sometimes by *wu*, *v*, *wo*, *vo*, *uo*, or *o*. In the 11th century a ligatured *VV* or *vv* was introduced by Norman scribes to replace the *wen*. 2. the sound of *W* or *w*: in English, it is a lip-rounded tongue-back semivowel like a quickly cut-off *oo* at the beginning of words; concluding a diphthong it is a *u*-glide. Before *r*, as in *wrist*, and in some words, as *answer*, *sword*, *two*, it is silent.

This fact means that the Greek β and Latin *v*, which come across into English as the early Anglo-Saxon “w,” are in fact vowel consonants and like the Hebrew $\beth$ stand for a “double u” or *oo* sound. This conclusion is further verified by a variant text reading belonging to Epiphanius. Here we find the Greek terms $\iota\alpha\beta\acute{\epsilon}$ and $\iota\alpha\beta\alpha\iota$ are rendered into Latin as *IAUE*,¹⁰¹ once again demonstrating the “u” value of “ β .”

The second reason that the form *Yahveh* or its variants are in error is due to the fact that the four Hebrew letters which make up the sacred name are all pronounced as vowels.¹⁰² If the Hebrew scribes believed that the third letter of the sacred name was pronounced as an English consonant “v” they would have used the Hebrew letter $\beth$ instead of $\daleth$. For example, the word נגב (N-g-b) is often transliterated into English and vocalized by the Jews as “Negev.”¹⁰³ Since $\beth$ is not used and the English “v” is a consonant, the form *YHVH* (*Yahveh*) or its variants are improper. These details also lead us to mention a caution about the English form of the sacred name *YHWH* (*Yahweh*). The “w” must not be sounded as a hard consonant “w” but as a vowel “double u.”

The attempt to transliterate the sacred name from the ancient Samaritan language into Greek resulted in the forms $\iota\alpha\beta\acute{\epsilon}$ and $\iota\alpha\beta\alpha\iota$, which is understood to mean *Yah-oo-ay* since the Greek β has the value of an English “double u.” This fact is further supported by the Samaritan priesthood, which for centuries continued to pass on the early pronunciation of the sacred name to its succeeding High Priests. That the Samaritans knew the correct pronunciation

¹⁰⁰ WNWD, p. 1638, s.v.

¹⁰¹ Epiph., 40:5, var. lect.; ZAW, 54, p. 264; OTS, 5, p. 5.

¹⁰² See Jos., *Wars*, 5:5:7; and see above pp. 101-104.

¹⁰³ For example see, EJ, 12, p. 926.

of the sacred name is confirmed by the Jews of the Middle Ages. In the Gemara Yeruselemi Sanhedrin, for example, we are told:¹⁰⁴

The following persons have no portion in the world to come: Abba Saul says: The same applies to him who pronounces the name (Yahweh) according to the letters. Rabbi Manna has said: Like the Samaritans do when taking an oath.

If the Samaritans had not known the correct pronunciation there would have been no cause for the Jewish rabbis, who prohibited utterance of the sacred name, to condemn them.

In the Third Epistle of the Samaritans to Ludolf, 1689 C.E., the Samaritans still claimed knowledge of the true pronunciation.¹⁰⁵ Subsequent to this, we have a letter from the Samaritan High Priest to Silvestre de Sacy in 1820. Written in Arabic, this document contains a formula of benediction which gives the sacred name as “يَهْوَه” (Yah-oo-ay).¹⁰⁶ It is also recorded that the son of the Samaritan High Priest, while he was at the Holy City of Jerusalem in 1904/05, pronounced the name יהוה as “Yah-oo” and the complete sacred name יהוה as “Yah-oo-ay.”¹⁰⁷

G. J. Thierry concludes from this evidence:¹⁰⁸

But: the Samaritans have preserved the *old pronunciation* of God’s name, which the Jews too had used in older times, but which they have dropped. So Yabai and Yabe probably maintain the old Israelitic tradition which the Jews themselves lost.

It therefore is manifest that the ancient Samaritan form of the sacred name, revealed with the Greek letters (Ἰαβέ and Ἰαβαί), rather than creating a new variant, actually agrees with other ancient sources and with proper Hebrew vocalization of the four sacred letters as vowels.

The Testimony of Scholars

That the correct pronunciation of the sacred name was never lost and is to be enunciated as Yahweh (ee-ah-oo-ay) has the support of both Jewish and Christian scholars alike. For example, the *Encyclopaedia Judaica* unequivocally states:¹⁰⁹

¹⁰⁴ J. Sanh., 10:1; MNY, p. 58. Also see H. Freedman’s translation of B. Sanh., 101a, “ABBA SAUL SAID; ALSO HE WHO PRONOUNCES THE DIVINE NAME AS IT IS SPELT etc. It has been taught: [This holds good] only in the country, and in the sense of [the Samaritan] *aga* [blaspheming].” In Freedman’s note 4 to this verse he demonstrates that by “*aga*” the rabbis meant the Samaritans (Freedman, *Sanh.*, 2, p. 688). This evidence proves that the rabbis were condemning the Samaritans because they pronounced the name “as it is spelt,” i.e. with the letters יהוה.

¹⁰⁵ JBL, 25, p. 49.

¹⁰⁶ ZAW, 53, p. 76; ZAW, 54, pp. 264f. These sources use the spellings Jahwe and Jahū, but the English pronunciations are Yah-oo-ay and Yah-oo (i.e., j = y; u and w = oo; and the final e = ay or eh).

¹⁰⁷ Ibid. ; OTS, 5, p.3; JBL, 25, pp. 50f, n. 5.

¹⁰⁸ OTS, 5, p. 36.

¹⁰⁹ EJ, 7, p. 680.

The true pronunciation of the name YHWH was never lost. Several early Greek writers of the Christian Church testify that the name was pronounced "Yahweh." This is confirmed, at least for the vowels of the first syllable of the name, by the shorter form Yah, which is sometimes used in poetry (e.g., Ex. 15:2) and the -yahu or -yah that serves as the final syllable in very many Hebrew names.

The *Jewish Encyclopedia* comments:¹¹⁰

If the explanation of the form above given be the true one, the original pronunciation must have been Yahweh (יהוה) or Yahaweh (יהוה). From this the contracted form Jah or Yah (יה) is most readily explained.

Bible scholars for numerous Christian groups also acknowledge the ancient pronunciation of the sacred name. Professor Paul Haupt, for instance, concludes:¹¹¹

The true pronunciation seems to have been Yahwè (or *Iahway*, the initial I = y, as in *Iachimo*). The final *e* should be pronounced like the French ê, or English *e* in *there*, and the first *h* sounded as an aspirate. The accent should be on the final syllable.

The late G. T. Manley, sometime Fellow of Christ's College, writes in the *New Bible Dictionary* (1962):¹¹²

The pronunciation Yahweh is indicated by transliterations of the name into Greek in early Christian literature, in the form *iaoue* (Clement of Alexandria) or *iabe* (Theodoret; by this time Gk. *b* had the pronunciation of *v*).¹¹³

In the Smith-Goodspeed version, called *The Bible, An American Translation*, we are told the following:¹¹⁴

One detail of the translation which requires explanation is the treatment of the divine name. As nearly as we can now tell, the Hebrews called their Deity by the name Yahweh, and in a shorter form, Yah, used in relatively few cases. . . . Anyone, therefore, who desires to retain the flavor of the original text has but to read "Yahweh" wherever he sees LORD or GOD.

¹¹⁰ JE, 9, p. 161.

¹¹¹ PB, 14, Ps., pp. 163–164.

¹¹² NBD, p. 478.

¹¹³ As explained above, the ancient Latin *v*, in turn, has the sound of an English "double u."

¹¹⁴ BAT, pref., p. xvi.

Other Christian works also agree. *A New Standard Bible Dictionary* states that the sacred name is “properly יהוה, *yahweh*”;¹¹⁵ the *Revised Standard Bible* testifies that the “name is *Yahweh*”;¹¹⁶ G. J. Thierry pronounces the name ‘*Yahwê*’;¹¹⁷ and the list goes on and on.

Conclusion

The evidence proves that the pronunciation of the sacred name was never lost; it has always been there for anyone willing to seek it out. As Joseph Rotherham concludes, “The exact *pronunciation* claims a word to itself.”¹¹⁸ Remarkable is the fact that the four sacred letters forming the sacred name are all vowels, thereby making them free from any need of other vowels to aid in their enunciation. The name stands by itself; a perfect name in its structure. Its original sounds are easily and completely understood by the four vowel letters alone.

Despite the fact that many still try and force the four letters of the sacred name into the role of consonants, and therefore try to place vowels between them, they cannot escape the compelling conclusion that the sacred name is pronounced “Yah-oo-ay.” In English we can transliterate יהוה as “Yahweh” if we understand that our “w” is to be sounded as “oo” and our “eh” as “ay”. Once it is realized that we are dealing with four vowels rather than four consonants, this conclusion becomes inescapable.

¹¹⁵ NSBD, s.v. Jehovah, p. 418.

¹¹⁶ NEB, p. xvi.

¹¹⁷ OTS, 5, p. 30.

¹¹⁸ REB, p. 25.

Should We Use “Jehovah”?

Our investigation now takes us to the oft-times used name “Jehovah,” which is used in many English translations including the *King James Version*. A number of present-day theologians, because the term Jehovah was made popular by its use in the KJV, have claimed that the sacred name is “Jehovah.” If there is a requirement for a sacred name, they reason, we should use Jehovah. Those people who put forth this logic are generally unaware of the historical origin of this term and are not cognizant of the fact that it is impossible to vocalize the name יהוה as “Jehovah.”

The substitute “Jehovah” was invented by Christian scholars of the Middle Ages who were ignorant of Jewish laws, traditions, and customs. The Jews had since the sixth century C.E. been accustomed to placing the vowel symbols or points for the words *adonai* and *eloahim* around the Hebrew-Aramaic letters (יהוה) for the sacred name. Their intention—believing that the sacred name was far too sacred to utter—was to inform their Jewish readers NOT to read or speak the sacred name. Instead, the reader was to think and say *adonai* or *eloahim*.¹ For example, the Jerusalem Talmud states, “It is written by יה but it is spoken by יהוה,” i.e. Yah (Yahweh) was substituted with אדני (*adonai*).² J. Weingreen, in his *A Practical Grammar For Classical Hebrew*, informs us:³

The Divine name was considered too sacred to be pronounced; so the consonants of this word were written in the text (Kethibh), but the word read (Qere) was יהוה (meaning ‘Lord’). The consonants of the (Kethibh) יהוה were given the vowels of the (Qere) יהוה namely, ה, ו, ה, producing the impossible form יהוה (Yehōwāh). Since, however, the Divine name occurs so often in the Bible, the printed editions do not put the reading required (Qere) in the margin or footnote; the reader is expected to substitute the Qere for Kethibh, without having his attention drawn to it every time it occurs. For this reason it has been called *Qere Perpetuum*, i.e. permanent Qere.

¹ For a list of verses where Yahweh is vowel pointed to read “*eloahim*” see YAC, p. 418f, s.v. “God,” no. 6; read “*adonai*,” p. 617–619, s.v. “Lord,” no. 5. Also see above Chap. II, n. 4, and below n. 2.

² J. Sanh., 10:1. Also see J. Sanh., 28b; J. Meg., 71d; B. Pes., 50a; JBL, 59, p. 260; Freedman, Pes., p. 241, ns. 8, 9.

³ PGCH, p. 23.

Unfortunately, when Christian scholars of the Middle Ages saw these vowel points placed around the sacred name they assumed that the sacred letters were consonants and that the vowels properly belonged with them. In Old English translations of the Hebrew, for example, ך became "J" and the ם became "v," issues that we have already dealt with.⁴ When these scholars combined the assumed consonants and vowels together they created the hybrid word Jehovah.

The Fabrication "Jehovah"

The origin of the corrupt name Jehovah has never been a secret. Indeed, despite the prevalent use of this word, the history of the name Jehovah has been well-published for years. The best way to demonstrate this point is to quote from a wide range of theological scholars representing various Judaeo-Christian views. Our effort will fully demonstrate the fraudulent origin of the hybrid name Jehovah and reveal the inappropriateness of using it in lieu of the sacred name יהוה. From Jewish sources, for example, we read the following. The *Jewish Encyclopedia*, published in 1901, makes these remarks:⁵

This name (יהוה) is commonly represented in modern translations by the form "Jehovah," which, however, is a philological impossibility.

In another place it states:⁶

The reading Jehovah is comparatively a recent invention. Jehovah is generally held to have been the invention of Pope Leo the 10th's confessor, Peter Galatin (de Arcanis Catholic Veritates 1518, Folio XLIII) who was followed in the use of this hybrid form by Fagius Drusius Van de Driesche. Van de Driesche lived between 1550 and 1616. He was the first to ascribe to Peter Galatin the use of Jehovah. The use of Jehovah has been accepted since his day.

In 1941 The *Universal Jewish Encyclopedia* stated:⁷

During the Middle Ages, Christian students of Hebrew mistakenly read the four consonants of the Tetragrammaton with the vowels indicating the pronunciation 'Adonai; they thereby arrived at the form YeHoVaH, which has produced the name Jehovah for God. This name Jehovah, which still survives in Christian Bible translations and Christian prayer-

⁴ See Chap. IX.

⁵ JE, 9, p. 161.

⁶ JE, 7, p. 88.

⁷ UJE, 5, p. 7, s.v. "God, names of."

books, is actually a mistransliteration, and the word itself meaningless.

Similarly, the *Encyclopaedia Judaica* comments:⁸

In the early Middle Ages, when the consonantal text of the Bible was supplied with vowel points to facilitate its correct traditional reading, the vowel points for ‘Adonai with one variation—a *sheva* with the first *yod* of YHWH instead of the *hataf-patah* under the *aleph* of ‘Adonai—were used for YHWH, thus producing the form YeHoWaH. When Christian scholars of Europe first began to study Hebrew, they did not understand what this really meant, and they introduced the hybrid name “Jehovah.”

This knowledge is also wide-spread among Christian scholars. To demonstrate, in 1936 *A New Standard Bible Dictionary* reveals that Presbyterian and other Christian scholars were aware of how the name Jehovah came into existence:⁹

The form ‘Jehovah’ is impossible, according to the strict principles of Heb. vocalization. It is due to the arbitrary transference of the vowels of ‘*adhōnāy*, ‘lord,’ to the sacred name יהוה after the Jews became overscrupulous as to the pronunciation of the Name.

In another place this same text adds:¹⁰

As time went on, the sacredness of the name Jehovah (*Yahweh*) was increasingly emphasized until at least it was considered profanation to pronounce it even in religious exercises. This avoidance of the name had probably become common usage in NT times. In reading the Scriptures, for *Yahweh* was substituted either ‘*Adhōnāy* (‘Lord’) or ‘*Elōhīm* (God), and at last even in writing the text the vowels of ‘*Adhōnāy* were attached to *Yahweh*, making it appear as if it were pronounced *Y^ehōwāh*, whence the Eng. ‘Jehovah.’

In the preface of *The Bible, An American Translation*, by Smith-Goodspeed (1931), we read:¹¹

In the course of time they (the Jews) came to regard this name as too sacred for utterance. They therefore

⁸ EJ, 7, p. 680.

⁹ NSBD, p. 418.

¹⁰ Ibid., p. 606.

¹¹ BAT, pref., xvi.

substituted for it the Hebrew word for 'Lord.' When vowels were added to the text, the consonants of 'Yahweh' were given the vowels of 'Lord.' Somewhere in the fourteenth century A.D. Christian scholars, not understanding this usage, took the vowels and consonants exactly as they were written and produced the artificial name 'Jehovah' which has persisted ever since.

In 1962 *The New Bible Dictionary* published an article by G. T. Manley from Christ's College which stated:¹²

The Heb. word *Yahweh* is in EVV usually translated 'the LORD' (note the capitals) and sometimes 'Jehovah.' The latter name originated as follows. The original Heb. text was not vocalized; in time the 'tetragrammaton' YHWH was considered too sacred to pronounce; so *ādōnāy* ('my Lord') was substituted in reading, and the vowels of this word were combined with the consonants YHWH to give 'Jehovah,' a form first attested at the beginning of the 12th century A.D.

Dictionary of the Bible, edited by James Hastings, tells its readers:¹³

The pronunciation *Jehovah* has no authority at all and appeared only in late mediaeval times; it is an attempt to vocalize the Tetragrammaton using the vowels written under it by the scribes, which vowels however were never intended to be combined with the four consonants of this word.

Joseph Kaster's *Putnam's Concise Mythological Dictionary* (1964), under the word "Jehovah," states:¹⁴

Jehovah: the name has been used to designate the Deity as named in the Old Testament. This name is a misreading of the Hebrew Text, as found with the vowel points added, and never existed as such. For the correct name, see YAHWEH; also TETRAGRAMMATON.

Under "Yahweh" this same publication adds:¹⁵

The name [Yahweh] was later considered too sacred to pronounce, and at every occurrence of the name,

¹² NBD, p. 478.

¹³ DTB, p. 334.

¹⁴ PCMD, p. 90.

¹⁵ Ibid., p. 176.

the word *Adonai* ("my lord") was read instead. The Hebrew alphabet, like that of the other Semitic languages, consists of consonants only, and when during the early Middle Ages vowel points were added to the texts of the Old Testament manuscripts by the copyists, they inserted the vowels for *Adonai* under the four consonants of YHWH, indicating that instead of *Yahweh*, the word *Adonai* was to be read aloud. The reason for this had been forgotten by modern times, and early translators of the Bible read the name of the Deity with the vowels of *Adonai*, giving the nonexistent name "Jehovah." The term is never used by anyone with the slightest knowledge of Biblical scholarship.

The Catholic publication entitled, *New Catholic Encyclopedia*, published in 1967, also recalls the facts:¹⁶

JEHOVAH, false form of the divine name Yahweh. The name Jehovah first appeared in manuscripts in the 13th century A.D., but had probably been in use for some time. The form arose from a misunderstanding of the precautions taken by pious Jewish scribes to prevent the profanation of the divine name. About the 3d century B.C., the practice arose of reading the word *Adonai* "Lord" or *Elohim* "God" instead of *Yahweh*. After the invention of vowel signs, the vowels of the word *Adonai* were written beneath the consonants of the sacred name YHWH. With the passage of time the correct pronunciation of *Yahweh* was forgotten. The hybrid form of *Jehovah*, resulting from reading the consonants of *Yahweh* with the vowels of *Adonai*, the first "a" being changed to a short "e," became widespread in English-speaking circles because of its use in Ex. 6.3 of the King James Version. In modern versions either *Lord* in capital letters or *Yahweh* is used for the sacred Tetragrammeton.

On the opposite end of the Christian spectrum, the *Aid to Bible Understanding*, produced by the Jehovah's Witnesses Church, comments:¹⁷

By combining the vowel signs of '*Adho·nay*' and '*Elo·him*' with the four consonants of the

¹⁶ NCE, 7, p. 863.

¹⁷ ABU, p. 884f.

Tetragrammaton the pronunciations *Y^ho.wah'* and *Yeho.wih'* were formed. The first of these provided the basis for the Latinized form "Jehova(h)." The first recorded use of this form dates from the thirteenth century C.E. Raymundus Martini, a Spanish monk of the Dominican Order, used it in his book *Pugeo Fidei* of the year 1270.

This group, which has labeled itself by this hybrid name, even admits that this word is a "wrong spelling" and offers evidence proving that Yahweh "is the more correct way."¹⁸

To these various examples we must also add the stinging attack on the use of the name Jehovah that we find in the *Emphasized Bible*, Dr. Joseph Bryant Rotherham (Kregel Edition, 1959). In explaining why he refused to use the hybrid name Jehovah in his translation, Rotherham argues:¹⁹

Why not in the form "*Jehovah*"? Is that not euphonious? It is, without question. Is it not widely used? It is, and may still be freely employed to assist through a period of transition. But is it not hallowed and endeared by many a beautiful hymn and many a pious memory? Without a doubt; and therefore it is with reluctance that it is here declined. But why is it not accepted? There it is—familiar, acceptable, ready for adoption. The reason is, that it is too heavily burdened with merited critical condemnation—as modern, as a compromise, as a "mongrel" word, "hybrid," "fantastic," "monstrous." The facts have only to be known to justify this verdict, and to vindicate the propriety of not employing it in a new and independent translation. What are the facts? And first as to age. "The pronunciation *Jehovah* as unknown until 1520, when it was introduced by Galatinus; but was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety." Next, as to formation. "Erroneously written and pronounced *Jehovah*, which is merely a combination of the sacred *Tetragrammaton* and the vowels in the Hebrew word for Lord, substituted by the Jews for JHVH, because they shrank from pronouncing The Name, owing to an old misconception of the two passages, Ex. 10:7 and Lev. 24:16. . . . To give the name JHVH the vowels of the word for Lord (Heb. Adonai)

¹⁸ ABU, pp. 882–885; LNS, pp. 16–20; CGS, p. 25.

¹⁹ REB, p. 24f.

and pronounce it *Jehovah*, is about as hybrid a combination as it would be to spell the name *Germany* with the vowels in the name *Portugal*—viz. *Gormuna*. The monstrous combination *Jehovah* is not older than about 1520 A.D." From this we may gather that the Jewish scribes are not responsible for the "hybrid" combination. They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High.

Conclusion

It is clear from the above evidence and testimony, as well as from other numerous well-known authors representing a broad spectrum of Judaeo-Christian scholarship, that the name *Jehovah* is of recent origin. It arose out of error and ignorance—a "monstrous combination" of alien vowels with the sacred letters of the sacred name. "The term is never used by anyone with the slightest knowledge of Biblical scholarship." Despite the fact that most of these experts failed to consider the words of Josephus, that the four letters making up the sacred name were vowels and not consonants, it is beyond any doubt that the pronunciation of the sacred name was not "*Jehovah*." As the late G. T. Manley of Christ's College states:²⁰

Strictly speaking, *Yahweh* is the only 'name' of God.

In the Preface of *A New Translation of the Bible* by James Moffatt we read:²¹

Strictly speaking, this (name) ought to be rendered "*Yahweh*," which is familiar to modern readers in the erroneous form "*Jehovah*." Were this version intended for students of the original there would be no hesitation whatever in printing "*Yahweh*."

With a basic knowledge of the ancient Hebrew language, and the support of ancient records, the pronunciation of יהוה as "ee-ah-oo-ay" is readily attainable. One does not need substitutes like Lord or God, or hybrid forms like *Jehovah*, for there is no need of a substitute when the original stands so forthrightly available.

²⁰ NBD, p. 478.

²¹ NTB, p. xxi.

Part III

*Messiah, His Disciples,
and
The Sacred Name*

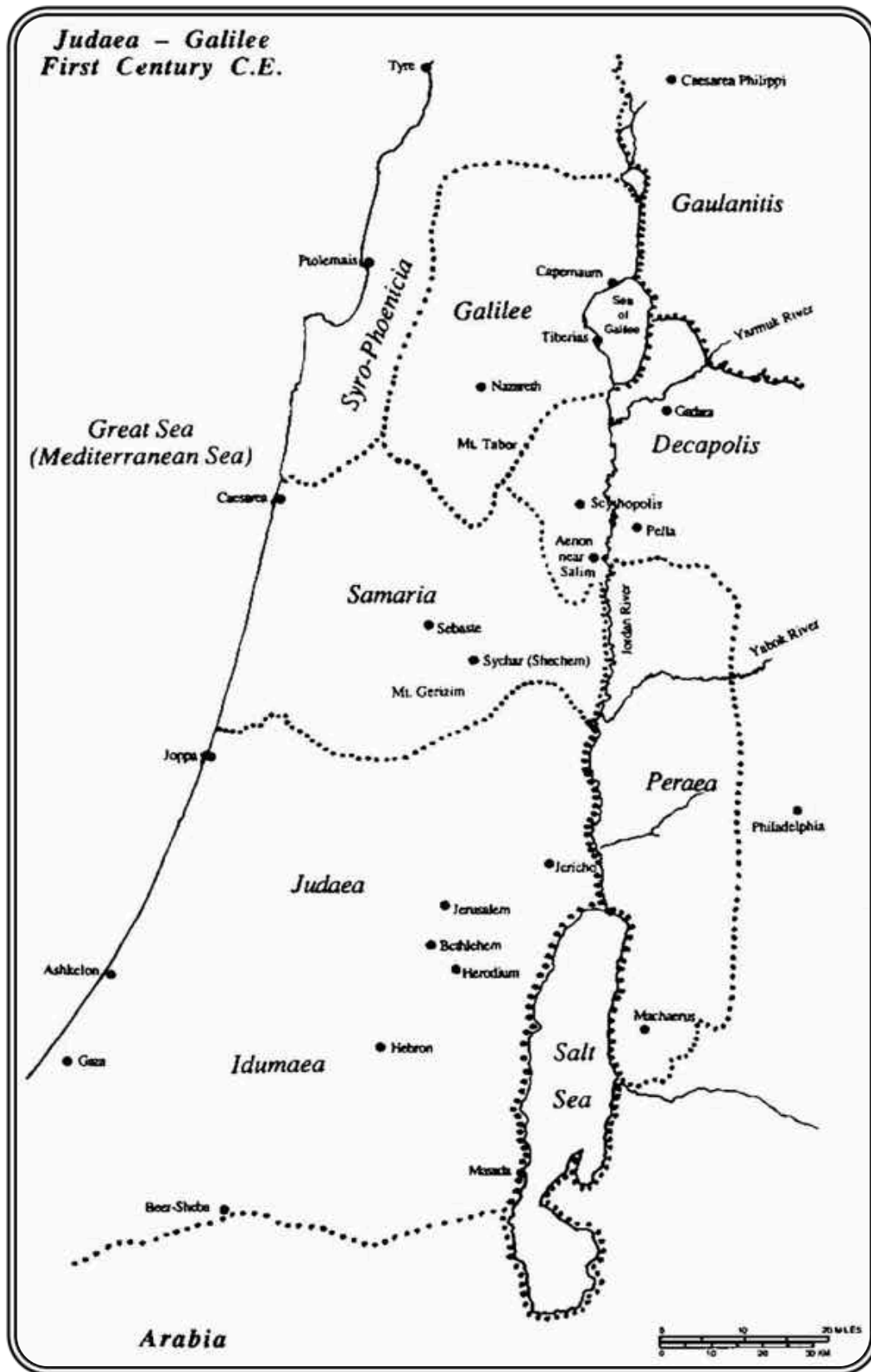
Introduction to Part III

Our investigation now turns to an argument specifically advanced by many Christian churches. Most Christian groups claim that their members are exempt from knowing and using the name Yahweh because the messiah and his disciples never taught or used it. If the sacred name had been of any great consequence for the followers of the messiah, they contend, the New Testament certainly would have said so. The New Testament, it is pointed out, comes down to us in Greek, thereby reflecting not only the fact that the Jews of Judaea during the first century C.E. spoke Greek but that the messiah and his apostles also taught and wrote in the Greek language. In turn, this means that Greek is also an “inspired” language for scriptural study. Since the “inspired Greek” of the New Testament does not use the sacred name, the theory contends, a Hebrew name for *eloahim* is no longer required.

What makes this assertion so presumptuous is that it ignores the fact that the New Testament has much to say with regard to the sacred name. It brings to mind the charge made in both the Old and New Testaments against most of the so-called followers of the Scriptures, who have eyes and ears to see and hear but “seeing they see not, and hearing they hear not, nor do they understand.”¹ Not only does the New Testament report that the messiah and his disciples knew and used the sacred name, it goes on to show that they taught the sacred name as a basic scriptural doctrine. As with the loyal prophets of Yahweh before them, as a direct result of their using and teaching the sacred name, the messiah and his followers were persecuted and murdered!

To set the stage for the evidence that the messiah and his disciples taught the doctrine of the sacred name, we must first examine two germane issues: the language spoken in Judaea and Galilee by the common people during the time of the messiah (which was Hebrew-Aramaic, not Greek); and the legal prohibition established by the Jewish religious leaders during that period forbidding any common man from speaking the sacred name—a law that was staunchly opposed by the messiah. With this background established we shall advance into the study of the messiah and his teaching of the sacred name.

¹ For example see Deut., 29:2–4; Isa., 6:9–10; Jer., 5:21–25; Ezek., 12:1–2; Matt., 13:10–17; Mark, 4:10–14; Luke, 8:9–10; John, 12:37–40; Acts, 28:25–27; 2 Cor., 3:13–16; Eph., 4:17–23.



The Language of Judaea and Galilee

It is held by numerous Christian groups that Yahushua the messiah (called “Jesus Christ” in most English translations) and his apostles did not use or teach the sacred name יהוה (Yahweh) because the language of the common man living among the Jews in the first century C.E. country of Judaea and Galilee was Greek. Their ultimate proof of this is the fact that the New Testament comes down to us in Greek and not Hebrew. Moving upon the assumption that the disciples of the messiah, being Jews of Judaea-Galilee, composed the New Testament in Greek, those advocating the “inspired Greek” doctrine in turn extrapolate that the messiah and his disciples must have used the Greek language in their teaching and normal everyday speech.

This inspired Greek concept is fueled by the fact that the few fragments left to us from the late second century and the manuscripts from the fourth and fifth centuries, from which our present copies of the New Testament are derived, are in Greek. In these surviving ancient versions, in quotes from the Old Testament and in other places where the sacred name should appear, we find that the name Yahweh has been replaced, primarily with the Greek terms Θεός (*theos*) and κύριος (*kurios*), meaning “deity” and “sovereign.” Therefore, in the minds of many Christian theologians, this evidence proves that the authors of the New Testament documents intended us to understand that for the Christian Church the sacred name is no longer relevant and that there is no necessity to know and use it.

The misguided notion that the messiah and his disciples spoke and wrote in Greek has gained widespread acceptance because of the desire and need to believe that the original documents of the New Testament were “inspired” in Greek. Indeed, many cherished teachings would fall if Christians were to acknowledge that the New Testament was to be understood in Hebrew-Aramaic thought. The belief that there is no need to use the sacred name is chief among these doctrines. Nevertheless, this popular Christian theory is false. The Jewish people living in Judaea-Galilee during the first century C.E. spoke Hebrew and Aramaic (a dialect of Hebrew), the same languages used in the Old Testament, and actually loathed the Greek language. The evidence will also demonstrate that the messiah and his followers, like the Jews among whom they lived, spoke and taught in Hebrew-Aramaic.

Hebrew-Aramaic Versus Greek

It is improper to couple the script and language found in the earliest surviving New Testament documents with the language spoken in Judaea and Galilee during the first century C.E. Not only do these remaining fragments post-date the originals by at least a century and more—and the larger manuscripts several centuries—but all are found outside of Palestine. Greek was the *lingua franca* of the ancient western world during that period. It would have been quite natural for the original Hebrew manuscripts to have been translated into Greek shortly after their composition. The fact that these documents and fragments left to us are written in Greek, therefore, proves nothing.

In our Volume II we shall demonstrate that, contrary to popular opinion, the New Testament was originally composed in Hebrew-Aramaic, the same language used in the Old Testament, but it was shortly thereafter translated into Greek as an aid for those numerous converts who could not read Hebrew. Unfortunately, the original Hebrew texts were later suppressed and destroyed by both the Jews (who saw them as heretical) and the Christians (who came to view them as Judaizing).² For our present purpose now, we shall concentrate upon the evidence demonstrating that the language spoken in Judaea-Galilee by the messiah, his original twelve apostles, and the other Jews living there during the first century C.E. was Hebrew-Aramaic.

The Jews of Judaea and Galilee during the first century C.E. despised the Greek language. All historians specializing in Jewish history are aware of the great sacrilege committed by the Greek-speaking Syrians under Antiochus Epiphanes (175–164 B.C.E.) against the Jewish people, their capital city Jerusalem, and their Temple. The forced Hellenization policy that was perpetrated upon the Jews of Palestine by Epiphanes created a tremendous backlash, resulting in revolt and the establishment of the Hasmonaeen (Maccabean) priest-kings as rulers of Judaea.³ The majority of the Jews of Palestine, left with a bitter taste from this forced Hellenization policy of the Greek Seleucid ruling house, became heavily anti-Greek. They were not only against the Greek culture but the Greek language. The Jews chose instead to continue with Aramaic as their language of international trade, which had long been the *lingua franca* of the Middle East.⁴

What often confuses the adherents to the “inspired Greek” view is the fact that many of the Jews living outside Palestine and within the Graeco-Roman world did know Greek, especially in Egypt, Asia Minor, Syria, and Greece. But these fell under different circumstances. They were not living in a land dominated politically by Jews, but in countries controlled by Greek-speaking peoples and perforce had to acquire that tongue. Indeed, evidence that some of these Greek-speaking Jews resettled in Judaea is also well-known, i.e. some

² See Vol. II, the Chap. entitled, *The Original Language of the New Testament*.

³ See EJ, 3, p. 74, 7, pp.1455f. Also see the histories cited below, Chap. XII, n. 5.

⁴ See EJ, 3, pp. 259–282; and see Vol. II.

of the Alexandrian Jews from Egypt.⁵ But these minority populations hardly constituted a small percentage in Judaea and Galilee in the first century C.E., let alone rival the majority of Hebrew-speaking Jews.

The Testimony of Josephus

Proof that the Jews of Palestine during the first century C.E. continued to speak Hebrew and Aramaic, and were in fact unfamiliar with Greek, comes from the first century C.E. Jewish historian Josephus. Josephus was born in Jerusalem to a noble family of priests. After studying the various Jewish sects, he also became a priest and joined the most popular religious group in Judaea, the Pharisees. Highly educated, he was proficient in Jewish history. In 66 C.E. Josephus was entrusted with an important commission as general of a military force from Galilee.⁶

Between 75 and 79 C.E. Josephus wrote a history of the Jewish wars with Rome.⁷ He informs us that this work had originally been “composed in my vernacular tongue” (i.e. Hebrew-Aramaic),⁸ and had been sent to the Israelites living within the Parthian empire.⁹ He also tells us that, “with the aid of some assistants,” he later translated this edition into Greek.¹⁰ Yet, Josephus found his task as translator immensely wearisome because, as he informs us,

⁵ For example, the Tosef. Meg., 3:6, reports that during the first century there existed a “synagogue of Alexandrians in Jerusalem.” That there was a “synagogue” in Jerusalem attended to by Hellenic Jews called Libertines, Cyrenians, Alexandrians, and those from Cilicia and Asia, a list of names indicating a Greek-speaking community, is also attested to in Acts, 6:9. Yet, the very fact that these Greek-speaking Jews had their own synagogue actually proves that Greek was not part of the language of Judaea. If it had been there would have been no reason for them to join together into one synagogue. They would have simply attended any one of a number of Jewish synagogues in that sprawling community.

⁶ That Josephus was from a noble priestly family see Jos., *Life*, 1. In his *Apion*, 1:10, Josephus writes that he was “a priest and of priestly ancestry,” and that he was “well versed in the study” of the “sacred books” of the Jews. He also boasted that he “made great progress” in his education and had gained “a reputation for an excellent memory and understanding.” “While a mere boy,” he goes on, “about fourteen years old, I won universal applause for my love of letters inasmuch that the chief priest and the leading men of the city constantly used to come to me for precise information on some particular in our ordinances” (*Life*, 2). Josephus claims to have been fully accomplished in all three of the major Jewish sects (Pharisees, Sadducees, and Essenes) as well as having gained three years experience under a man named Bannus (who lived in the wilderness wearing clothing made from trees and using frequent ablutions of cold water day and night for purity’s sake). After these experiences, and being but nineteen years of age, Josephus returned to Jerusalem and joined the majority sect or party of Judaism, called the Pharisees (*Life*, 2). That Josephus served for a time as commander in Galilee see Jos., *Apion*, 1:9; *Wars*, 20:4–5; *Life*, 7–8.

⁷ That Josephus wrote and published his work of the Jewish wars with Rome sometime between 75 to 79 C.E., see Thackeray, *Jos.*, II, Intro., p. xii.

⁸ Thackeray, *Jos.*, II, Intro., pp. ix–xi, 4f, n. a, “Aramaic or Hebrew.”

⁹ Jos., *Wars*, pref. 1–2. The Parthian Empire of the first century C.E., called “the up-country barbarians” by Josephus, ruled over old Assyrian-Babylonian country, the region today commonly called Iran, and various adjoining lands to these. According to Josephus, living in this vast land “beyond the Euphrates river” were the ten exiled tribes of Israel, who in his day had become “countless myriads whose number cannot be ascertained” (*Antiq.*, 9:5:2). It was to these exiled tribes of Israel that Josephus had sent his book on the Jewish wars, originally composed in the Hebrew-Aramaic language. For the ancient identity of these ten exiled tribes see our forthcoming book entitled, *The Sax*.

¹⁰ Jos., *Apion*, 1:9.

he had to translate “so vast a subject into a foreign and UNFAMILIAR TONGUE.”¹¹ These comments illustrate two things: first, the vernacular or native tongue of the Jews of Palestine was not Greek; and second, Greek was a “foreign and unfamiliar tongue,” even for a highly educated Judean priest like Josephus.

At the end of another great work produced by Josephus, entitled *Antiquities of the Jews*, he makes yet one more important claim that the Jewish people of his time had little knowledge of the Greek language:¹²

For those of my own nation freely acknowledge that I far exceed them in learning belonging to the Jews; I have also taken a great deal of pains to obtain the learning of Greek letters and prose, although I have so long accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness: for our nation does not encourage those that learn the languages of many nations, and (who) so adorn their discourses with the smoothness of their periods; because they look upon this sort of accomplishment as beneath their dignity, not only to all sorts of freemen, but (also) to as many of the servants as please to learn them. But they give him the testimony of being a wise man who is fully acquainted with our laws, and is able to interpret their meaning: on which account, as there have been many who have done their endeavors with great patience to obtain this learning, there have yet hardly been so many as two or three that have succeeded therein, who were immediately well rewarded for their pains.

The priests and religious scholars of Judaea were the educated class among the Judeans. Yet the priest Josephus (born to a priestly family and educated as a Pharisee, the dominant religious party in Judaea) considered Greek a “foreign and unfamiliar tongue.” He even required “some assistants” to translate his Hebrew-Aramaic into Greek. Further, after a long period of study into the Greek language, Josephus still found it difficult to speak Greek; it was “beneath their dignity” as Jews of Palestine to even learn a foreign language. We have no choice but to conclude that the vast majority of Jews living in Judaea and Galilee were completely unfamiliar with the Greek language.

Talmudic and Other Jewish Evidence

Other evidence comes from the Talmud. In the work entitled *Baba Qamma* we read that Gamaliel II, who held the position of Patriarch in Judaea beginning

¹¹ Jos., *Antiq.*, pref., 2.

¹² Jos., *Antiq.*, 20:11:1.

in about 80 C.E., and his family were permitted to learn Greek only because they were “near to the government.”¹³ As R. Travers Herford comments, “The Patriarch was the official representative of the Jews, and since as such he must have had frequent intercourse with the government, the knowledge of Greek was necessary.”¹⁴

Yet even for families, like that of Gamaliel II, who worked in high public positions where many contacts with foreigners were made and Greek was necessary, permission had to be obtained to even learn the Greek language. The experience of Gamaliel II becomes even more poignant when we consider that it took place after 70 C.E., the year that Jerusalem and its Temple were destroyed and the last vestiges of Jewish political independence came to an end.

The general attitude towards Greek culture is also expressed in the Talmud during the story of Ben Damah’s request to his uncle, Rabbi Ishmael (early second century C.E.), to study Greek philosophy. Mimicking the general theme mentioned by Josephus, permission was denied and a verse from Joshua, 1:8, was held as authority, “You shall meditate upon it (the Torah) day and night,” after which Ishmael ordered his nephew, “Go seek a time when it is neither day nor night, and therein study Greek philosophy.”¹⁵

Even the attitude of the Judaeans towards any Greek translation of the Old Testament was negative. The Talmud, for example, in response to the propaganda exhorting the virtues of the Greek Septuagint version, invented a myth that the day that the Septuagint was produced Palestine was struck by a severe earthquake that shook every inch of ground in that country. The reason for this ominous sign, they explained, is the fact that the almighty was demonstrating his anger that his sacred words had been translated into a heathen tongue. Rabbinical Jews regarded this translation as a national disaster, “like the day on which the golden calf was made.”¹⁶

With the end of the Jewish revolt under Bar Kochba in 135 C.E.—which brought about the complete annihilation of the Judaeans, the exile or murder of most of the Jewish population, and the repopulation of Judaea-Galilee with foreign peoples—Hebrew officially ceased to be the language of Judaea.¹⁷ But even long after the Bar Kochba revolt, at a time when one would expect great inroads by the Greek language among the remnant of Jews left in Palestine, Hebrew-Aramaic was still held as the proper tongue for the Jews remaining in the homeland. For instance, Rabbi Judah the Patriarch, who edited the Mishnah at the beginning of the third century C.E., is said to have always spoken Hebrew in his home, as did the maidservants of his household. Yet, being Patriarch, like Rabbi Gamaliel II before him, he was a student of Greek—a necessity for his post.¹⁸

¹³ B. B.Q., 83a. Also see App. C.

¹⁴ CTM, p. 89.

¹⁵ B. Men., 99b.

¹⁶ Expos., Nov., 1900, p. 348f; ADB, 4, p. 439.

¹⁷ EJ, 2, p. 685.

¹⁸ Danby, *Mishnah*, pp. xx–xxi.

The small percentage of Greek-speaking Jews that returned to live in Palestine during these years is not only reflected in Josephus' statement that Greek was an "unfamiliar tongue" for his countrymen but by the literary finds generally labeled as the Qumran scrolls. Among these ancient documents found in Judaea, Greek texts of the Bible are rare. The overwhelming number of such documents, as well as Targums and other writings, are produced in Aramaic and Hebrew. Even when a Greek text is found, it is acknowledged by scholars that it was created or possessed by Greek-speaking Jews who settled in Palestine and is not reflective of the main population.¹⁹

The Testimony of Non-Jews

Other ancient writers also testify that the language of the Jews living in first century Palestine was Hebrew and not Greek. Papias (early second century) and Irenaeus (second century) tell us that the apostle Matthew wrote his text "in the Hebrew language" and "among the Hebrews in their own dialect."²⁰ Jerome likewise writes that Matthew composed his work about the messiah "in Judaea in Hebrew" but that this text "was afterwards translated into Greek, though by what author is uncertain."²¹

Similarly, Eusebius (early fourth century)—speaking of the New Testament book to the Hebrews—states that the apostle Saul (in Greek called "Paul") had "spoken in writing to the Hebrews in their native language, and some say that the evangelist Luke, others say that this same Clement translated the writing."²² Jerome tells us:²³

He (Paul) being a Hebrew wrote Hebrew, that is his own tongue and most fluently while the things which were eloquently written in Hebrew were more eloquently turned into Greek.

Each of these records proves that the language of the Jews living in Palestine during the first century C.E. was Hebrew, "their native language," not Greek. Letters and works composed by Matthew and Saul (Paul) and sent to the Jewish assemblies in Palestine were only later translated into Greek by some unknown scribes for the benefit of the Greek-speaking assemblies living elsewhere.

Evidence from the New Testament

Though the New Testament documents left to us are in Greek, much can be gleaned from them which demonstrate that the actual language used in the

¹⁹ J. P. Siegel goes so far as to argue that the Greek-speaking Jews of Jerusalem possessed a copy of the Scriptures written entirely in Hebrew (IEJ, 22, 1972, pp. 39–43). In the evidence he cites, though, it appears that only the sacred name was written in Hebrew with gold letters while the rest of the text was in Greek, common practice in the ancient Septuagint translations during this early period. Also see Vol. II.

²⁰ Papias, cited in Eusebius, *H.E.*, 3:39:16; Iren., 3:1:1, and cited in Eusebius, *H.E.*, 5:8:2.

²¹ Jerome, *Lives*, 3.

²² Eusebius, *H.E.*, 3:38:2.

²³ Jerome, *Lives*, 5.

first century C.E., not only by the messiah and his disciples but by the Jews in general who were living in Judaea-Galilee, was Hebrew-Aramaic. This evidence comes from idioms, quotes, and statements found in the New Testament. As for the substitutions "*theos*" and "*kurios*," which are found in direct quotes from the Old Testament, these were introduced into the New Testament translations much later via the adoption of the "ineffable name" doctrine by the Christians in the second century C.E.,²⁴ a doctrine already long practiced among the various sects of Judaism. As we shall establish in Volume II, ancient evidence proves that the earliest copies of the New Testament books did contain the sacred name.²⁵

Numerous words and terms remain in our Greek editions of the New Testament that are pure Hebrew and Aramaic. They were simply transliterated. For example, the words "amen," "alleluia (Hallelu-Yah)," "messiah," "sabbath," "maranatha," "abba," "rabbi," "Satan," "hosanna," and so forth.²⁶ It was necessary in a number of places for a Greek translation to be supplied for the Greek readers, i.e. "abba, (meaning) πατήρ (father)," "messiah, which is, being interpreted, χριστός (the christ)," "Kephaz (Keph), which is interpreted, πέτρος (small stone)," and so on.²⁷ These are editorial notes meant to aid the Greek reader who was unfamiliar with the Hebrew terms and names used in the original texts. There was simply no reason to do this unless the original words were spoken in Hebrew-Aramaic.

Some mistranslations of these original Hebrew-Aramaic terms have left the reader in total confusion. Let us take for an example the famous quote from Yahushua, translated from Greek into English to read, "it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."²⁸ The word translated as "camel" is found in our Greek text as "κάμηλον (*kamelon*)." While it is true that "*kamelon*" in Greek means "camel," the word *kamel* in Aramaic means "rope."²⁹ If we understand Yahushua's allegorical line to mean, "it is easier for a rope to pass through the eye of a needle than for a rich man to enter into the kingdom of ܐܠܗܝܢ,"³⁰ his metaphor takes on a much clearer meaning. We will have much more to say on this subject in our discussion about what language was used in the original New Testament manuscripts.³¹

²⁴ See below Chap. XVII, ns. 5, 8. Also see Vol. II.

²⁵ Vol. II, see espec. Chaps. IX–XI.

²⁶ For a list of references to "amen," see YAC, p. 32; for "alleluia" see Rev., 19:1–6; for "messiah" see John, 1:41, 4:25; for a list of references to "sabbath" see YAC, p. 829, nos. 4 and 5; for "maranatha" see 1 Cor., 16:22; for "abba" see Rom., 8:15 and Gal., 4:6; for "rabbi" and "rabboni" see Matt., 23:7–8; John, 1:38, 49, 3:2, 26, 6:25, 20:16; for a list of references to "Satan" see YAC, p. 836; for "hosanna" ("the savior [deliverer] is now") see below Chap. XIV, n. 36.

²⁷ For examples see Mark, 14:36; Rom., 8:15; Gal., 4:6; John, 1:41f, 4:25.

²⁸ Matt., 19:24; Mark, 10:25; Luke, 18:25.

²⁹ See for example HBP at the verses cited above in n. 28. This translation is based upon the Aramaic version of the New Testament.

³⁰ Ibid.; ROSNB and BE both correctly restore the name Yahweh to this verse.

³¹ See Vol. II, Chap. IX, entitled, *The Language of the Original New Testament*.

Proof that the Jewish population living in first century Palestine regularly spoke Hebrew and Aramaic but not Greek—and that subsequently we are to understand the words spoken in the New Testament by the messiah and his disciples as originally in Hebrew-Aramaic thought and meaning—is further adduced from the absence of direct testimony. No place in the New Testament does it admit to the circumstance that the messiah or any of his twelve apostles spoke or wrote to these Jews in Greek. Nowhere, for example, do we read, “and the messiah spoke to them in the Greek language” or that “such and such an apostle said to the Jews in Greek.” Actually, the opposite is true. The best example of this comes in the discussions about Saul (Paul), who unlike the messiah and the twelve, was not a native of Palestine but in his adult life he did hold an important religious post in Judaea.³²

Saul’s Testimony

Saul was a Jew raised in Tarsus, Cilicia, a land located in southern Asia Minor.³³ In Cilicia the Greek language was commonly spoken. Saul clearly knew the Greek language, and if the population in Judaea, the messiah, or the other disciples knew Greek Saul most certainly would have been able to communicate in this tongue. What the New Testament reports in this regard is revealing. In the book of Acts we read that, while at Jerusalem, Saul was accused by the Jews not only of teaching a doctrine opposed to popular Jewish interpretation of that time but of bringing Greeks into the Temple.³⁴ This incident, by the way, tells us something of the attitude held by the Jews of Palestine towards the Greeks.

In the tumult that followed, Saul was taken to a fortress by Roman soldiers. On the way, Saul asked the chief captain if he would allow him to speak. The soldier responded, “Do you know Greek?,” indicating that Saul had addressed the Roman in Greek.³⁵ The surprise that Saul knew Greek comes from the fact that Greek was not generally spoken by the Jews in Judaea. If it had been, the Roman soldier would have had no need to ask the question.

The fact that Saul spoke Greek caused the Roman soldier to jump to an unwarranted conclusion. The captain challenged Saul, asking, “ἄρα (Then) are you not the Egyptian who before these days caused a confusion and led out into the desert the four thousand men of the assassins?”³⁶ Carefully notice that when Saul spoke Greek he was not identified with the Jews of Palestine but with some notorious criminal from Egypt who had just shortly before caused a great problem for the Romans. The confusion was caused because of the

³² Acts, 9:1–2, 26:10; Jerome, *Lives*, 5.

³³ Acts, 21:39, 22:1–5. Jerome, *Lives*, 5, notes that Saul was from the town of Giscalis in Judaea, but when this town had been taken by the Romans his family moved to Tarsus in Cilicia. Saul was later sent by his parents back to Jerusalem to study law, where he was educated by Gamaliel, a most learned man whom Luke mentions (cf. Acts, 5:34, 22:3).

³⁴ Acts, 21:26–29.

³⁵ Acts, 21:30–37.

³⁶ Acts, 21:38, “οὐκ ἄρα εἰ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχίλιους ἄνδρας τῶν σικαρίων” (ἄρα means “then, therefore”; see GEL, p. 113; SEC, Gk. #686).

tumult of the crowd against Saul and because Saul spoke to the soldier in Greek. If the Jews of Judaea-Galilee had known Greek there would have been no need for the soldier to single Saul out as a foreign troublemaker.

The captain, accordingly, had deduced that Saul must be the Egyptian they had been looking for. No such assumption would have been possible if Saul had spoken Hebrew, for it was the Egyptians, not the Jews of Palestine, who spoke Greek. Saul corrected the Roman and told him that he was a Jew and a citizen from Tarsus, Cilicia, and made a request to speak to the Jews of Jerusalem who had come against him. The captain granted Saul his request. If the Jews of Palestine commonly spoke Greek here was an excellent opportunity for the Greek-speaking Jew from Tarsus to stand up and demonstrate that principle. Yet the book of Acts twice tells us that Saul addressed his Judaeans adversaries "in the Hebrew language," and in one of these states, "and having heard that in the Hebrew language he (Saul) spoke to them (the Jews of Jerusalem), the more they kept quiet."³⁷ That is, once they found out that Saul was a Hebrew-speaking Jew and not a Hellenizer, the Jews of Jerusalem were more willing to listen to him. As Jerome notes in his *Lives of Illustrious Men*, Saul, "being Hebrew wrote Hebrew, that is his own tongue."

The Apostles

Let us now examine the evidence with regard to the apostles. After the messiah had been delivered up to the Jewish high priest, he was followed to the court of the high priest by the apostle Keph (Kephas; Cephas), translated into Greek as "Peter," also called Simeon. There, outside the court, Keph denied knowing Yahushua (called "Jesus" in the English translations) three times. It was during these denials that some who were standing about said to Keph, "Truly, from among them (the followers of Yahushua) you are, for you are a Galilaean and your speech agrees."³⁸ They did not say, "and you speak Greek," but rather that his dialect was identifiable with that spoken by a

³⁷ Acts, 21:40, 22:2.

³⁸ Mark, 14:70; cf. Luke, 21:56–59. Yahushua likewise was recognized as a man from Galilee (Luke, 23:4–7; and cf. John, 4:43–45, 7:52), and therefore would also have spoken with a Galilaean accent. This point is supported by the fact that Keph (Peter) was identified with Yahushua and his disciples because he was both a Galilaean and a man who spoke with the Galilaean dialect (Mark, 14:70). The assembly of disciples that gathered on the Feast of Weeks (Pentecost) shortly after the messiah was resurrected are also identified as Galilaean (Acts, 2:1–7). Indeed, the entire movement came to be associated with the country of Galilee. Emperor Julian (fourth century C.E.) and Epictetus, for example, both refer to the assemblies as "Galilaean" (Julian, *Ag. Gal.*; cf. Gregory, *Ag. Jul.*, 76 [115]).

One of the chief cities of Galilee was called Nazareth, from which the surrounding country was also named, and the inhabitants were called "Nazarenes." Therefore, Yahushua, who was from Nazareth and often called "Yahushua of Nazareth" (for a list of references see SEC, p. 709), as well as his disciples, were all identified as Nazarenes (Matt., 2:23; Acts, 24:5). The Talmudic Jews often referred to Yahushua and his followers as "the Nazarenes" (see for example, B. Sanh., 103a, 107b; B. A.Zar, 6a, 16b; B. Taan., 27b). The name still exists in Arabic as the common designation for a Christian (DB, p. 434). Emperor Julian also uses the term "Nazarene" as equal to "Galilaean" (*Phot.*, letter #55). We will have more to say about the ancient "Nazarenes" in Vol. II, Chap. XI, entitled, *The Books of the Minim*.

Galilaean. A. F. Walls concludes that Keph “spoke Aramaic with a strong north-country accent.”³⁹

That the apostles Keph and John only knew Hebrew-Aramaic is supported by the fact that both are said to be “ἀγράμματοι (unlearned in letters)” and “ἰδῶται (uninstructed),” i.e. without a formal education.⁴⁰ It is also supported by the words of Papias, who personally knew John the Elder, the author of Revelation, who, in turn, personally knew some of the apostles.⁴¹ Papias states that John told him that Mark, who wrote the synoptic text by that name, “became Peter’s (Keph’s) interpreter.”⁴² If Keph knew Greek, why would he need an interpreter? At the same time, since even the highly educated in Judaea, like Josephus, found the Greek language difficult to master, how could one justify this linguistic knowledge for unschooled Galilaean and Judaeans like the apostles? As a result, A. F. Loisy concludes that Peter (Keph) did not know the Greek language and “would teach his hearers in Aramean.”⁴³

The use of Hebrew-Aramaic by the apostles is also supported by a statement found in the works of Jerome, the late fourth century C.E. author of the Latin Vulgate version of the Old Testament. Jerome reports that copies of the original manuscript published in Jerusalem by the apostle Matthew still survived in his day. This text, he adds, was composed in Hebrew—not Greek. He also makes another important observation:⁴⁴

In this it is to be noted that wherever the evangelist, whether on his own account or in the person of our lord the saviour quotes the testimony of the Old Testament he does not follow the authority of the translators of the Septuagint BUT THE HEBREW.

If the citations from the Old Testament used by the messiah and his disciples had originally been in Greek, why did Matthew quote from the Hebrew? Further, if he quoted the original Hebrew text in those places (and there are several) where the sacred name appeared, Matthew would have retained the sacred name.⁴⁵

The Words of the Messiah

Next, we shall examine the New Testament references which demonstrate what language the messiah used when he spoke to his disciples. As already shown, Saul knew Greek. If the messiah commonly spoke Greek he would find a comprehending ear in Saul. Yet, when the messiah first met with Saul,

³⁹ NBD, p. 971.

⁴⁰ Acts, 4:13.

⁴¹ See App. D, latter part.

⁴² Papias, cited in Eusebius, *H.E.*, 3:39:15.

⁴³ ONT, p. 67.

⁴⁴ Jerome, *Lives*, 3.

⁴⁵ For examples see Matt., 3:3 (Isa., 40:3), 4:4 (Deut., 8:3), 4:7 (Deut., 6:16), 4:10 (Deut., 6:13), 5:33 (Deut., 23:21), 21:42 (Ps., 118:22f), 23:39 (Ps., 118:26).

as Saul was traveling on the road to Damascus (in the country of Syria where Greek was spoken), we are told by the book of Acts:⁴⁶

And all of us having fallen down to the ground, I
(Saul) heard a voice speaking to me and saying IN
THE HEBREW LANGUAGE, Saul, Saul, why do you
persecute me?

When Saul asked to whom it was that he was speaking the voice said "I am Yahushua, who you are persecuting."⁴⁷ Yahushua, therefore, would have used the Hebrew form of his earthly name, not the Greek.

It was this same Yahushua whose last dying words were, "*Eli, eli lama sabachthani?*," which is Hebrew-Aramaic for "My *el*, my *el*, why have you forsaken me?" This statement was a direct quote from Psalm, 22:1.⁴⁸ Here is proof that the messiah cited the Torah using the original Hebrew verse.

Another proof that Yahushua spoke in Hebrew comes in Mark, 5:41. In this passage we are told that in healing a young girl, Yahushua took hold of her hand and said, "*Talitha, koumi.*" This verse follows the Hebrew with a Greek translation, "which is, being interpreted, 'Damsel, to you I say, arise.'" "*Talitha, koumi*" is pure Hebrew-Aramaic.⁴⁹ Therefore, in the statement from Mark we have a direct quote of Yahushua left in the Hebrew. In the corresponding verse from the book of Luke (8:54), meanwhile, there is no indication of the original Hebrew. Only a Greek phrase remains. This evidence shows that Yahushua spoke to the girl in Hebrew-Aramaic, reflected by the scribe who translated Mark's work, while the scribe translating Luke chose to leave out the transliteration of the original words.

In Mark, 7:34, we are told that Yahushua healed a deaf man by placing his fingers on the man's ears and saying, "Ἐφφθα (Ephphathah)," which this verse then defines as meaning, "be opened." This term is Hebrew-Aramaic, based on the term פתח (*phathah* or *phphathah*), "to open."⁵⁰ In Mark, 14:36, we read that the messiah began his famous prayer to Yahweh with the word "Ἀββᾶ (*abba*)."⁵¹ *Abba* is Hebrew-Aramaic, based upon the Hebrew term אב (*ab*), meaning "father."⁵¹ In this verse the Greek phrase ὁ πατήρ (*o pater*, i.e. "meaning father") is added for definition.⁵² Insightfully, in the corresponding versions of this prayer given in Matt., 26:39, and Luke, 22:42, we find only the Greek term πάτερ (*pater*, father). These details prove that Yahushua spoke his prayer in Hebrew but that later translators of Matthew and Luke rendered it entirely in Greek.

⁴⁶ Acts, 26:14.

⁴⁷ Acts, 26:15.

⁴⁸ Matt., 27:46. That this statement is a quote from Psalm, 22:1, see AB, NT, p. 45; SRB, p. 10, n. j; NJB, p. 1657.

⁴⁹ See SEC, Gk. #5008 and 2891, and cf. Heb. #2924, טלה or טלת (*teleth*), "lamb" (i.e. young girl, or an infant, see HEL, p. 100); and Heb. #6966, קום (*koom*), "rise."

⁵⁰ SEC, Gk. #2188, Heb. #6605–8. The dot or dagesh forte found in the letter פ (*ph*) indicates that this consonant is doubled (i.e. *phph*) (see IHG, p. 6), therefore the reading "*phphathah*."

⁵¹ SEC, Gk. #5, Heb. #2. The form *abba* is Aramaic (the א [*ah*] sound ending many Aramaic words), see NJB, p. 1681, n. 14, d.

⁵² See AB, NT, p. 73.

Conclusion

The evidence has compelled the leading linguistic experts to conclude that the language of Judaea and Galilee during the time of the messiah was Hebrew-Aramaic and not Greek. The noted Biblical scholar F. F. Bruce, for example, concludes:⁵³

Aramaic is known to have been the common language of Palestine, and especially of Galilee, in the time of Christ, and was in all probability the language which he and his apostles habitually spoke.

Bruce also notes that the apostle Peter (Keph) spoke a “Galilaean Aramaic” and that the Greek translations left to us “in places preserves the Aramaic idiom quite unmistakably.”⁵⁴ The well-known linguist Edward Horowitz also points out that the language of Galilee and Judaea during the first century was Hebrew. He further writes:⁵⁵

Hebrew gradually ceased being a spoken language after 70 C.E., when the Jews were driven from the land of Israel by the Romans and were scattered throughout the world. Hebrew, of course, remained alive, and was used constantly in other ways. It was the language of prayer, study, reading the Torah, and correspondence. Above all it was used as the language of a tremendously rich literature of law, theology, philosophy, science, medicine, astronomy, poetry, grammar and other fields of human knowledge.

The Hebrew language in Judaea and Galilee only began to “gradually” decrease in use after many of the Jews of Judaea and Galilee were dispersed in 70 C.E., forced out by the Roman conquest and the destruction of Jerusalem and its sacred Temple. It especially faded after the failure of the Jewish revolt against the Romans under Bar Kochba, which ended in 135 C.E. and entirely removed even the outline of a Jewish state. Nevertheless, Hebrew certainly would have been continued by the generation that was dispersed as well as by those who remained in their homeland. But the period before 70 C.E. is when the messiah taught and the lion’s share of the New Testament was composed.⁵⁶ Therefore, the messiah and his apostles lived during the period when Hebrew-Aramaic dominated the culture of Judaea and Galilee, and at a time when Greek was despised.

There is an important question that many Christians fail to consider. Why would Yahushua (the Yahweh seen by the Patriarchs of the Old Testament) teach in Greek when he had originally given his Scriptures to the Israelites in Hebrew? This question is further enhanced when we consider that, while he

⁵³ NTD, p. 38.

⁵⁴ Ibid., p. 37.

⁵⁵ HHLG, p. 6.

⁵⁶ See App. D.

was sojourning on earth as a man, Yahushua was living among a Hebrew-speaking people who possessed copies of the original manuscripts of the Torah and the Prophets written in Hebrew. Why would he converse about his own book to them in another language?

With all of this evidence it becomes unthinkable to assume that the messiah and his disciples went about Galilee and Judaea teaching Scriptures to the Jews of these regions using the Greek language. They were in the land of the original Scriptures, among people who still spoke the language found in the Torah and who possessed copies of the original manuscripts of the Old Testament (there being as of this time no New Testament books and letters yet authored). When the messiah or his disciples quoted Scriptures, they would quite naturally use the Hebrew version, as Matthew's text shows, not the Greek Septuagint translation, which was meant for Greek-speaking Jews living outside of Palestine and in Greek-speaking countries.⁵⁷ The evidence also shows that, as was the case with Keph, the apostles, like their contemporary the Jewish priest Josephus, did not even know Greek (Josephus having only learned it later on in his life, and after he left Judaea to live in Rome).

Even if, despite the evidence, one were to continue to argue that the New Testament was originally composed in Greek, he still would be compelled to understand it from its underlying Hebrew thought and meaning. As F. F. Bruce reminds us, "The general religious vocabulary of the Greek language was pagan in character."⁵⁸ Greek meanings are simply not reliable. Neither does Greek carry with it adequate power to transmit the original Hebrew meanings. As the ancient translator of the Hebrew book later called Ecclesiasticus has warned us, finding it necessary to apologize for the various imperfections in his Greek translation, "For the things originally spoken in Hebrew have not the same force in them when they are translated into another tongue."⁵⁹ Yahweh, who does not change, revealed himself in the Hebrew tongue, not Greek. Therefore, regardless of what language the surviving texts of the New Testament are found, Yahushua and his disciples of Judaea-Galilee during the first century C.E. read, spoke, and taught in Hebrew-Aramaic.

These facts demand that when reading the New Testament we must understand that direct quotes from the messiah and his disciples and the various discussions carried on by these people were conducted in the Hebrew-Aramaic language. When the messiah or his apostles directly quote the Old Testament, for example, proper investigation demands that the original Hebrew verse be consulted. This practice will lead us to a much clearer and more in-depth understanding of the issues and doctrines that motivated the messiah and his disciples. It also reveals, as we shall illustrate, that regardless of which language the New Testament may or may not have been originally composed, the messiah and his disciples not only spoke and taught in the Hebrew-Aramaic language but regularly used the sacred name.

⁵⁷ For further discussion see Vol. II.

⁵⁸ BP, p. 159.

⁵⁹ Ecclus., Prologue.

The Prohibition Against the Sacred Name

In the time of the messiah it was prohibited by Jewish law (based upon Rabbinical interpretation and not scriptural precedent) for all the עַם הָאֶרֶץ (*am ha-erets*; people of the land), except for the high priest and a chosen few, to pronounce or use the sacred name; and even these men were permitted its utterance only under special circumstances.¹ Transgression of this Jewish law was punishable by death. This historical fact and its ramifications upon statements made in the New Testament have gone almost totally unnoticed by Christian theologians. The failure to consider the consequences of Jewish traditions and laws as they relate to and often oppose the teachings of the messiah and his disciples—as well as the events that subsequently transpired—has left an important missing dimension in Christian understanding of the New Testament. To clarify this problem, so that the doctrine of the messiah and his disciples with regard to the sacred name can be fully comprehended, we must now discuss some of the evidence of this legal prohibition.

Background

Archaeological evidence, as well as historical records, testify that from the time that the Israelites were first banded together as a nation at the Exodus in 1439 B.C.E. until a small group of their Judahite branch was permitted to return to Judaea from their Babylonian captivity in the late sixth and mid-fifth century B.C.E., the Israelites commonly spoke and wrote the sacred name Yahweh.² Referring to this evidence, the noted historian William Foxworth Albright comments:³

In essentials, however, orthodox Yahwehism remained the same from Moses to Ezra.

The *Encyclopaedia Judaica* similarly concludes:⁴

At least until the destruction of the First Temple in 586 B.C.E. this name [Yahweh] was regularly pronounced with its proper vowels, as is clear from the Lachish Letters, written shortly before that date.

¹ Also see Vol. II.

² See Vol. II, Chaps. II and III.

³ ARI, p. 175.

⁴ EJ, 7, p. 680.

The sacred name was commonplace in Judaea and Galilee up until the second century B.C.E. The pivotal point came in the reign of the Seleucid king named Antiochus Epiphanes (175–164 B.C.E.), who was a member of the Greek ruling house that governed the Syrian empire, an empire that included Galilee and Judaea. In his time there arose in Judaea a small but vocal group of influential citizens who held strong leanings towards the Greek culture. The Hellenistic party at Jerusalem found consideration for their view in the likes of the high priests named Onias III, Jason, and Menelaus. Their limited attempts to Hellenize Judaea and Galilee were followed by a massive attempt to do so by King Epiphanes himself, an event which took place in 167 B.C.E.⁵ The Jews were compelled, under the penalty of death, “to depart from the laws of their fathers, and to cease living by the laws of *eloahim*. Further, the sanctuary in Jerusalem was to be polluted and called Zeus Olympius (named after the chief Greek god).”⁶

The attempt at forced Hellenization by Epiphanes and the liberal Jews was met with a strong backlash. The subsequent revolt by the people of Judaea and Galilee brought to power the Maccabean (Hasmonaean) priest-kings, a line that survived from 167 to 37 B.C.E. The tumult that accompanied this revolt also brought into existence the three leading religious parties: the Pharisees, Sadducees, and Essenes.⁷ With the demise of the old Zadok line of

⁵ 1 Macc., 1:1–64; 2 Macc., 4:7–8:36; 4 Macc., 4:15–18:24; Jos., *Antiq.*, 12:5:1–12:6:2, 15:3:1, *Wars*, 1:1:1–4, 5:9:4 (394). For the evidence that the sacred name was in common usage until 167 B.C.E. see Vol. II.

⁶ 2 Macc., 6:1–2.

⁷ Jos., *Antiq.*, 13:5:8–9, states that in the year that the Jewish high priest named Jonathan made an alliance with Rome and the Spartans, there existed in Judaea the three major Jewish schools: the Pharisees, the Sadducees, and the Essenes. 1 Macc., 15:16–29, and B. A. Zar., 8b–9a, date this alliance to about 140 B.C.E. Josephus’s statement gives the earliest known date whereby any of these three groups existed. Coming as it does not long after the Maccabean revolt (167 B.C.E), it is certain that all three groups emerged as a result of that uprising and in opposition to the religious suppression of the Seleucid Greeks of Syria. The EJ observes that the sect of the Pharisees “emerged as a distinct group shortly after the Hasmonean revolt” and were apparently a branch of the Hasidim, “an early Jewish sect which promoted the observance of Jewish ritual and the study of the Torah” (EJ, 13, pp. 363f; 1 Macc., 2:42). Likewise, the Essenes make their first appearance at “the end of the Hasmonean revolt” (EJ, 6, p. 899).

The last group, the Sadducees, also must have come into existence at the end of the Hasmonean revolt because they were created as an opposition to the more radical “traditions” of the Pharisees. The Sadducees represented a class of wealthy aristocrats, merchants, and priests who adhered to a much more conservative stance, holding that only interpretations based directly upon what the Scriptures said could be used as real authority. This view was in sharp contrast with the Pharisees who gave credence to an “Oral Law,” supposedly given to Moses and the Israelites along with the “Written Law” at Mount Sinai (a view which has no validity whatsoever). The evidence shows that the Sadducees had been created as a counter force to what they perceived as the excesses of the Pharisees and the unfounded notion of an inspired “Oral Law” based upon the “traditions” of the fathers (traditions which were later manifested in written form as the *Talmud* and *Midrash*) (see Jos., *Antiq.*, 13:10:6; and see the comments in CBL, 2, pp. 663ff). Nevertheless, the Sadducees were bound by their own dogmas and interpretations which prevented them from understanding many scriptural doctrines (e.g. they did not believe in the resurrection).

S. Zeitlin (JQR, 59, pp. 255–267), meanwhile, contends that the Pharisees were formed in the fourth century B.C.E. and named by the Sadducees (Zadokites; i.e. supporters of the Zadok priesthood). The Pharisees, he argues, were called Perushim; i.e. separatists, by the Sadducees because they were believed to have held heretical views and had separated themselves from the

priests, the rise in power of the scribes and religious political parties, and the absence of prophets, new religious thought began to gain dominance in the land. The heart of this new approach was a reliance upon the “traditions of the fathers” as a guiding force for scriptural interpretation.

The rabbis and scribes, dominated by the Pharisee sect, were appalled by the religious persecution of law-loving Jews, both by foreigners and liberal Jews alike. Sabbath-keeping and the practice of circumcision had been forbidden under the pain of death; law-keeping Jews were subjected to every degradation and brutality imaginable; and pagan sacrifices and prostitution were established in the holy temple at Jerusalem.⁸ The reign of terror under Antiochus also brought with it the vile abuse and the prohibition against the sacred name as part of his program of forced Hellenization.⁹ In the eyes of the rabbis, everything possible had to be done to avoid such horrible blasphemy from ever occurring again. It was time to build “a fence around the Torah (Law).”¹⁰

Speaking of this transition period, a passage in the Yerusalemi Yoma states:¹¹

In former times the name (Yahweh) was taught to all;
but when immorality increased it was reserved for
the pious.

The Midrash on Psalms adds:¹²

R. Abba bar Kahana taught that two generations
made use of the Ineffable Name: the men of the Great
Synagogue, and the generation under [Hadrian's]
persecution.

The Great Synagogue period ended shortly before the conquest of Jerusalem by Antiochus IV in 167 B.C.E.¹³ The reference to Hadrian's persecution directs us towards the Bar Kochba revolt (132–135 C.E.), which saw a

Judaean people and the *eloahim* of Israel. First, it is questionable that the Pharisees would have continued under a name applied to them by an opposing party. Second, the Talmudic verses cited to support an earlier date for these parties are questionable—the rabbis never having a sound chronology for this early period and often anachronistically placed events. It seems far more probable that the Sadducees arose as a political party bent upon restoring the Zadok line, which had fallen in 171 B.C.E., and that the Pharisees called themselves separatists because they believed that through their stringent adherence to their religious rituals they could separate themselves from the unfaithful Jews as well as from the rest of pagan mankind.

⁸ See above n. 5.

⁹ See Meg. Taan.; B. R.Sh., 18b; JE, 9, p. 164; EJ, 7, p. 683. The very fact that the Greek rulers of Syria forbade the Jews from using the sacred name in the days of Antiochus Epiphanes demonstrates that the Jews were, in fact, using it at that time. The prohibition against its use by the Jewish religious leaders themselves came about as a reaction to heathen misuse.

¹⁰ Aboth, 1:1. TNTB, p. 140, comments that the rabbinical phrase, “make a fence around the Law,” meant to, “Make additional commandments in order to safeguard the original commandments; for example, certain acts should be avoided towards the approach of evening on Friday lest one should forget and inadvertently continue to do them on the Sabbath.”

¹¹ J. Yoma, 40d.

¹² Mid. Teh., Ps., 36:8.

¹³ The Mishnah tells us that Simeon the Just “was of the remnants of the Great Synagogue” (Aboth, 1:2). The high priest named Simeon lived around 198 B.C.E. (Ecclus., 50:1; Danby, *Mishnah*, p. 446, n. 6). Also see below n. 23.

resurgence of previous Jewish customs.¹⁴ Use of the sacred name temporarily found public use again, at least among some of the priests. Except for the intervening period of the Bar Kochba revolt, the sacred name has been suppressed by the Jewish religious leaders until this day.

The Jewish religious leaders pressed forward with an ultra-pious interpretation of Leviticus, 24:16—which commanded that anyone, whether Israelite or alien, who had blasphemed (did violence to) the name יהוה, should be stoned to death—and a misunderstanding of Exodus, 20:7, and Deuteronomy, 5:11, which commanded that no one was to carry the name of יהוה to worthlessness.¹⁵ These passages were now understood to mean that it was profane even to utter the sacred name.¹⁶ Only the very pious were permitted limited use of the name, and the practice quickly degenerated into a superstition.¹⁷ Its assumption was that all men were evil, and as the *Midrash Tehillim* concludes, the world was not worthy enough to pronounce the “whole name.”¹⁸

Prohibition in the First Century C.E.

By the first century C.E. the prohibition against any common man pronouncing the sacred name was well-established as a law of the Jews. The notion is first reflected in the work of Ben Sira (writing in the latter part of the second century B.C.E.).¹⁹ He states, “He who continually swears and names (Yahweh)

¹⁴ Not only did the sacred name make a temporary re-emergence but so did the palaeo-Hebrew letters (see Vol. II, Chaps., II and III). Also see the discussion on the Bar Kochba revolt in the last chapters of our forthcoming work entitled, *The Sabbath and Jubilee Cycle*.

¹⁵ JE, 9, p. 161; EJ, 7, p. 680; also see our discussion above pp. 37–39.

¹⁶ PCBE, 2, p. 914, notes that the Jewish prohibition “was founded upon an erroneous rendering of Lev. xxiv:16, from which it was inferred that the mere utterance of the name constituted a capital offense.” NSBD, p. 606, states, “As time went on, the sacredness of the name Jehovah (*Yahweh*) was increasingly emphasized until at last it was considered profanation to pronounce it even in religious exercises. This avoidance of the name had probably become common usage in NT times.”

¹⁷ B. Kidd., 71a, “When unruly men increased, it was confided to the pious of the priesthood, and these ‘swallowed it’ during the chanting of their brother priests.” H. Freedman footnotes this verse with the comment that the “Tetragrammaton” was being swallowed at the benediction (*Kidd.*, n. 12). This verse in the Kiddushin continues by saying, “It was taught: Rabbi Tarfon said: ‘I once ascended the dais (place where the priest stood when pronouncing the blessing) after my mother’s brother, and inclined my ear to the High Priest, and heard him swallowing the Name during the chanting of his brother priests.’” JE, 9, p. 163, notes, “It appears that a majority of the priests in the last days of the Temple were unworthy to pronounce the Name, and a combination of the letters or of the equivalents of the letters constituting the Name was employed by the priests in the Temple. Thus the Twelve-Lettered Name [יהוה אלהי] (*adonai Yahweh elohi*) was substituted, which, a baraita says, was first taught to every priest; but with the increase of the number of licentious priests the Name was revealed only to the pious ones, who ‘swallowed’ its pronunciation while the other priests were chanting.” Also see EJ, 7, p. 68.

¹⁸ Mid. Teh., Ps., 113:3. Also see below n. 34.

¹⁹ The Prologue to Ecclesiasticus notes that Yahushua ben Sirach’s grandson found this book in the 38th year of that family coming into Egypt and during the reign of Euergetes (Ptolemy VII Euergetes, ruled 145–117 B.C.E.). This information strongly indicates that Yahushua ben Sirach and his family left Judaea during the period of forced Hellenization under the Greek Syrian king Epiphanes in about 167 B.C.E. Yahushua ben Sirach, therefore, probably wrote his text after he arrived in Egypt and after the renaissance in the study of the Torah took place when the Maccabeans came to power. A date near 160 B.C.E. would not be too far off the mark. The translation from Hebrew into Greek by his grandson, accordingly, took place thirty-eight years after that family arrived in Egypt (i.e. about 130 B.C.E.).

is not cleansed from his sins.”²⁰ The first century Jewish writer, Philo, who composed his works between about 35–45 C.E., for example, expresses this legal requirement when he tells us, “But if anyone, I will not say blasphemes the lord of deities and men, but even ventures to utter his name unseasonably, let him suffer the penalty of death.”²¹ In another place, while discussing the sacred name as it was written upon the crown of the high priest, Philo remarks that it is “a name which only those whose ears and tongues are purified may hear or speak in the holy place (Temple), and no other person, nor in any other place at all.”²²

In an anachronistic story, Pseudo-Callisthenes (first century C.E.) speaks of the ploughing under of the Samaritan temple on Mount Gerizim, which actually took place about 110 B.C.E. In this story, which is pushed back to the time of Alexander the Great,²³ the Jewish high priest is reported to have told Alexander:²⁴

We serve one *eloahim* who created heaven and earth
and all things in them. But no man is able to tell
his name.

Josephus, a contemporary of Philo and Pseudo-Callisthenes, in a discussion of the sacred name, likewise tells us that it was “unlawful” in his day for him to speak it.²⁵ In his discussion of the Ten Commandments, Josephus would not even write the commandments down but instead resorted to paraphrasing. He justified his action by telling his readers:²⁶

These words it is not permitted us to state explicitly,
to the letter, but we will indicate their purport.

Josephus could not record them “to the letter” because he was forbidden even to write the sacred name, his being an historical work and not specifically a manuscript for Biblical study by the few “pious” ones.²⁷

From the period before the fall of Jerusalem and its Temple in 70 C.E., we also possess evidence from the Qumran scrolls. *The Manual of Discipline*, for

²⁰ Ecclus., 23:10; and see comments on the translation in GJP, p. 34.

²¹ Philo, *Moses*, 2:38 (206).

²² Ibid., 2:23 (114). That there is no doubt as to what name he is referring, cf. Exod., 28:36, and the fact that Philo continues by describing this name as having “four letters,” Philo, 2:23 (115).

²³ Marcus, *Jos.*, VI, app. C, pp. 513–532. Also see the B. Yoma 69a and Leviticus Rabbah, 13. G. A. Foot Moore offers a possible solution to the problem of this anachronism in the story about Simeon the Just and Alexander. He points out that the Greek king to whom Simeon went out to make peace was “most likely Antiochus III” (JFCC, 1, p. 35). M. Reisel writes, “the Seleucid dynasty was later hated by the Jews. The glorification of the Seleucid Antiochus III, who had shown himself a friend of Judea, was apparently generalized without attaching it to a specific name, so that it could be transferred to his great predecessor Alexander the Great” (MNY, p. 65). This story may also have applied to the Hasmonaean high priest named Simeon (147–135 B.C.E.).

²⁴ Ps.-Cal., 2:24.

²⁵ *Jos., Antiq.*, 2:12:4. Josephus uses the Greek expression *θεμιτὸν*, which means “allowed by the laws of God and men, righteous” (GEL, p. 361). Therefore, Josephus was forbidden by the Jewish religious and state laws from uttering the sacred name.

²⁶ *Jos., Antiq.*, 3:5:4.

²⁷ For the prohibition on writing the sacred name see Vol. II.

example, ordered that, “Any man who mentions anything by the Name which is honored above all shall be set apart.”²⁸ Proof of the legal prohibition is likewise found in the Mishnah, which is a compilation of the Jewish oral laws built upon the traditions of their fathers. These oral laws were in full force during the first century prior to the destruction of the Temple in 70 C.E. In this book we find that a blasphemer was not culpable of a death sentence unless “he exactly pronounces the name (Yahweh).”²⁹ It also reports that, “in the Temple they pronounced the name as it is written, but in the provinces with a substituted word.”³⁰

The *Yoma* in the Mishnah and commentaries on it state that, “One does not pronounce the ineffable name outside (the limits of the Temple),” and that on the Day of Atonement, “Ten times did the high priest pronounce the name” within the Temple.³¹ In the last days of the Temple, the High Priest limited his utterance of the divine name to a mere whisper.³²

The ineffable name doctrine continued among the Jews during the following centuries. Rabbi Abba Saul, who lived in the second century C.E., tells us that among those who have no share in the world to come, “he that pronounces the name with its proper letters.”³³ The *Kiddushin* reports that among those who are especially prepared by the Sages to receive this high knowledge, the pronunciation of the divine “name of four letters” was confided “to their disciples once a septennate—others state, twice a septennate (seven year period).” It adds that this revelation was to be kept a secret.³⁴ The Babylonian Talmud, in the *Berakoth*,³⁵ states, “he who pronounces a benediction when it is not required transgresses the commandment: ‘Do not invoke

²⁸ Man. of Disc., 6:27; DSS, p. 380. Géza Vermès’ translation of this passage reads, “[He who] swears by the Name of the Honored One that is above all honored ones.” In his footnote to this verse Vermès states, “It was absolutely forbidden to pronounce the ineffable Name (YHWH). The brethren even refrained from writing it” (DJD, p. 145).

²⁹ Sanh., 7:5. Also see JBL, 24, pp. 147, 149, 159-162, which demonstrates that the Hebrew words used in this passage mean that the accused had to “exactly” pronounce the name Yahweh to be guilty.

³⁰ Sotah, 7:6; Tamid, 7:2.

³¹ Yoma, 3:8, 4:1-2, 6:1-2, 8:9; J. Yoma, 40a, 67; B. Yoma 39b; Tosef., Yoma, 2:2. For a full treatment of this subject see JE, 9, pp. 162-165.

³² Originally, when the high priest “pronounced the (sacred) name, his voice was heard even to Jericho” (B. Yoma, 39b). Yet later, when the restraints against the sacred name were increased, the high priest was reduced to muffling (swallowing) or whispering the sacred name (see above n. 17). On the sound made when the priest muffled the sacred name see TS, pp. 127f, 736, n. 25.

³³ Sanh., 10:1. Also see B. Sanh., 90a; B. A.Zar., 18a; and see Mid. Teh., Ps., 87:5.

³⁴ Kidd., 71a. Also see MNY, pp. 68, 118f, ns. 367, 368. As E. Urbach (TS, p. 132; cf. Mid. Teh., 91:8) notes:

Those Sages who knew the secret of the Ineffable Name regarded its concealment from the general public as a punishment. Thus R. Joshua b. Levi in the name of R. Phinehas b. Jair replied to the question: Why are the Jews not answered when they pray? “Because they do not know the secret of the Ineffable Name.”

³⁵ B. Ber., 33a, at the bottom.

the name of יהוה.”³⁶ In the Pesahim we read that, “[In] this world [the sacred name] is written with יה and read as יהו; but in the future world it shall be one: it shall be written with יה and read יה.” It also adds that the name is “to be hidden.”³⁷

Conclusion

Though the subject about the substitution of the sacred name will be dealt with in more depth later on in our study, these above citations are more than adequate to show that, during the first century C.E., the Jews of Judaea and Galilee were under a legal prohibition—outside of the High Priest and certain ones declared pious who could know but only use it secretly in the Temple—against anyone pronouncing the sacred name. Outside the Temple only a substitute word, such as *adonai* (my sovereign), *el* and *eloahim*, were considered permissible. If anyone outside of the few chosen used the sacred name they were branded “blasphemers” and were subject to the death penalty. Into this Hebrew-Aramaic speaking land of Judaea-Galilee, the country of the original Scriptures, where the sacred name had become outlawed for all except those few chosen by the religious hierarchy, walked Yahushua the messiah, his apostles, and his other early disciples. With this backdrop we can now consider the proper context of Yahushua’s words as well as those of his early followers.

³⁶ Citing Exod., 20:7.

³⁷ B. Pes., 50a.

Chapter XIII

The Messiah and the Sacred Name

With the background that during the time of the messiah the Jewish people of Judaea and Galilee commonly spoke the Hebrew-Aramaic language and were under a legal prohibition against using the sacred name, our attention must now center upon the doctrine of the sacred name as expounded by Yahushua the messiah. To demonstrate, when the messiah gave his disciples a format for prayer the opening line read, "Our father who is in heaven, sacred be your name."¹ Yahushua not only knew the sacred name, he came to the Jewish people in that name. He told the Jews who sought his life:²

I have come in the name of my father, and you
receive me not; if another should come in his own
name, him you will receive.

Yahushua came in the name of father Yahweh, not his earthly name Yahushua (or the Greek substitute Ἰησοῦς; English "Jesus"), and few received him. In a messianic prophecy found in Psalm, 89:19–37, we read that Yahweh would make the messiah his "firstborn," a claim substantiated in the New Testament,³ and that, "in my name (i.e. Yahweh) his horn (glory, power) shall be exalted."⁴

The prophecy given by Moses in Deuteronomy, 18:15–19, (cited by Keph [Peter] in Acts, 3:22–23, as proof that Yahushua was the expected messiah) further supports the fact that Yahushua spoke in the sacred name. This passage in part states:

And אִנִּי אָמַר said to me (Moses), They have done well
in what they have said, a prophet I shall raise up for
them from among their brothers like you (Moses);
and I shall put my words in his mouth; and he shall
speak to them all that I shall order him. And it shall

¹ Matt., 6:9; Luke, 11:2.

² John, 5:43. In this regard, a passage found in the B. Sanh., 106a, takes on great importance. The passage at issue states, "Rabbi Shim'on Laqish said: 'Woe unto him who makes himself to live by the name of *el*.'" This verse is identified by R. T. Herford as a Talmudic reference to Yahushua (CTM, pp. 75f, 348). Since all of the Jewish sects, except the Nazarenes (early assemblies following Yahushua) adhered to the prohibition against using the sacred name, it is impossible to believe that Rabbi Laqish could have meant anyone else. If this is in fact a reference to Yahushua, as all indications imply, then we have yet one more testimony that he came proclaiming the sacred name.

³ Rom., 8:29; Col., 1:9–20.

⁴ Ps., 89:24.

be, whosoever will not listen to my words WHICH HE SHALL SPEAK IN MY NAME, I will require it of him.

Neither did Yahushua keep his father's name a secret. In Hebrews, 2:11–12, the messianic prophecy from Psalm, 22:22, is cited as proof that Yahushua was the expected messiah.⁵ This passage states:

For both he who sanctifies and those sanctified are all out of one; for which cause he (Yahushua) is not ashamed to call them (his disciples) brothers, saying, "I will declare your name (Yahweh) to my brothers; among the assembly I will praise you."

The very night that Yahushua was betrayed by Judas and taken by the Jewish religious leaders to be tried and executed, he prayed to our heavenly father. Realizing that his work on earth was now completed, he said:⁶

I glorified you on the earth; I completed the work which you gave me that I should do; and now you glorify me, father, with yourself, with the glory which I had with you before the world was. I MANIFESTED YOUR NAME to the men whom you have given me out of the world. Yours they were, and to me you have given them, and your word they have kept.

Later on in this prayer, Yahushua reiterates, "I made known to them your name."⁷ If the messiah did not see the sacred name as an important issue, why did he find it necessary to reveal this name to his disciples—in a time when the knowledge of the sacred name was being concealed from the general populace—and then report the accomplishment of this task back to the father? But Yahushua's prayer goes even further. He asked father Yahweh:⁸

Sacred father, keep them IN YOUR NAME whom you have given me, that they may be one, as we are. When I was with them in the world I was keeping them IN YOUR NAME: whom you have given me I guarded, and not one of them perished, except the son of perdition (i.e. Judas), that the Scriptures might be fulfilled.

⁵ That Heb., 2:11–12, cites Ps., 22:22, see SRB, p. 1293, n. f; REB, p. 224, n. a; ROSNB, loc. cit., n. 2:12; NJB, loc. cit., margin note; AB, NT, p. 341.

⁶ John, 17:4–6.

⁷ John, 17:26.

⁸ John, 17:11–12.

Therefore, Yahushua not only taught the father's sacred name to his disciples but he kept them protected in that name. Yahushua then asked his father to further that protection after his death by continuing to keep his followers in the father's name! We can only conclude, as C. H. Dodd did, "According to John xvii. 6, 26, the mission of Christ in the world was to make known the Name of God."⁹

The Motive to Murder Yahushua

Nowhere is there a greater testimony given about the messiah and his use of the sacred name than the fact that he was falsely tried and then executed because he used it. The desire on the part of the religious leaders of Judaea to kill Yahushua is generally misunderstood by present-day Christian theologians as a resentment towards his claim to be the messiah. In reality, there had been many who claimed to be the messiah both before and after Yahushua,¹⁰ but none of these received anything approaching the animosity that was focused upon Yahushua.

None of these other self-proclaimed messiahs were executed because of their claim. Indeed, the religious leaders of Judaea were looking for a messiah. They would have immediately attached themselves to anyone who would have been strong enough to stand up and help them throw off the hated Roman yoke. Bar Gioras, for example, came to power riding the crest of a wave of messianic enthusiasm which had swept the Jews in 69 C.E.¹¹ The Bar Kochba revolt of 132–135 C.E. against Rome is another example. Its leader, Simeon bar Kochba, was actually supported as the messiah by Akiba, one of the popular and important rabbis of Judaea at that time.¹²

The religious leaders of Judaea hated Yahushua because, as the Pharisees argued, "the world had gone after him";¹³ that is, the people were throwing their support behind the doctrines taught by Yahushua and were turning against the authority of the rabbis. Even worse, Yahushua was not educated by any of the established Jewish sects. When Yahushua taught in the synagogues and the Temple, for example, the Jews supporting the rabbis argued, "How does this one know letters, not having learned?"¹⁴ They reasoned:¹⁵

⁹ IFG, p. 96.

¹⁰ For example, the book of Acts (5:34–37) mentions two men who, prior to Yahushua's ministry, claimed to be the messiah, namely Theudas and Judas the Galilaean, both movements having diminished after the death of their leader. Josephus (*Wars*, 2:8:1, 2:17:8, 7:8:1; *Antiq.*, 18:1:1, 6) also mentions Judas the Galilaean, commenting that he had the aid of a Pharisee named Saddok. Judas led a major revolt of the Jews against the Romans in the year 6 C.E. Judas is often identified as the founder of the Zealots, whose fanaticism and violence under Forus, the last of the procurators, hastened the war with Rome which resulted in the destruction of the Temple in 70 C.E. (Thackeray, *Jos.*, II, p. 367, n.e; DB, p. 327). After Yahushua's death two other famous men claimed to be the messiah: Bar Gioras, who became leader of a Jewish faction during the First Revolt in 69 C.E., and Bar Kochba, who led the Second Revolt (132–135 C.E.), see below ns. 11 and 12.

¹¹ BASOR, 129, 1953, pp. 19–20.

¹² HUCA, 1983, p. 185.

¹³ John, 12:19.

¹⁴ John, 7:15.

¹⁵ Matt., 13:54–57; Mark, 6:3.

“From where does this man gain this wisdom and powerful abilities? Is this not the carpenter’s son? Is not his mother called Mariam (Mary), and his brothers Jacob and Jose and Simon and Judah? And are not his sisters all with us? From where, then, are all these things?” And they were offended by him.

The rabbis were also insulted by the fact that when Yahushua taught the people he did so as one “having authority, and not as the scribes.”¹⁶ That is, the scribes or rabbinical teachers could only guess at the meanings of various scriptural passages, whereas Yahushua spoke as one who knew exactly what they meant. By the third year of Yahushua’s ministry, “Yahushua walked in Galilee because the Judaeans were seeking to kill him.”¹⁷ Afterwards, Yahushua was delivered up to death by the chief priests because they were φθόνον (*phthonon*), i.e. “envious or jealous,”¹⁸ of him.

The jealousy and hatred against Yahushua stemmed from the preference of the Jewish religious leaders to follow the oral traditions of their fathers (later embodied in the Talmud). These traditions were passed down by rote and sponsored by the rabbis and scribes. Their traditions had become so important in their minds that it was considered a greater virtue to observe the laws based upon their traditions than it was to follow the Torah. We read in the Mishnah, for example:¹⁹

Greater stringency applies to (the observer of) the words of the Scribes than to (the observance of) the words of the (written) Torah. If a man said, “There is no obligation to wear phylacteries (small leather parchment boxes),” so that he transgresses the word of the Torah, he is not culpable; (but if he said), “There should be in them five partitions,” so that he adds to the words of the Scribes, he is culpable.

Herbert Danby, in his translation of the Mishnah, explains it this way:²⁰

The Mishnah, in other words, maintains that authority of those rules, customs, and interpretations which had accumulated around the Jewish system of life and religion was equal to the authority of the Written Law itself, even though they found no place in the Written Law. This, again, is but an assertion (known also in other religious and legal systems) that side by side with a written code there exists a

¹⁶ Matt., 7:28–29; Mark, 1:21–22.

¹⁷ John, 7:1.

¹⁸ Mark, 15:10. That *phthonon* means “envious or jealous” see GEL, p. 861; SEC, Gk. #5354-5.

¹⁹ Sanh., 11:3.

²⁰ Danby, *Mishnah*, p. xvii.

living tradition with power to interpret the written code, to add to it, and even at times to modify it or ignore it as might be needful in changed circumstances, and to do this authoritatively. Inevitably the inference follows that the living tradition (the Oral Law) is more important than the Written Law, since the “tradition of the elders,” besides claiming an authority and continuity equal to that of the Written Law, claims also to be its authentic and living interpretation and its essential complement.

C. L. Feinberg similarly comments that the scribes—who belonged mainly to the party of the Pharisees, but as a body were distinct from them and were synonymous with lawyers—“claimed this oral law was more important than the written law.” Further, these scribes “expected of their pupils a reverence beyond that given to parents (*Aboth* iv. 12).”²¹

Yahushua, contrary to the religious leaders, strictly followed the Torah (Old Testament laws).²² The messiah, in effect, challenged the very authority of the religious leaders to even hold their posts. He described the religious leaders as “serpents, a generation of vipers,” “those who murdered the prophets,” holding them to be “hypocrites” full of “hypocrisy and lawlessness.”²³ Yahushua warned his disciples to beware “of the teaching of the Pharisees and Sadducees” and ridiculed these religious leaders as being self-serving men who were blind to the real intents and purposes of the Scriptures.²⁴ It is revealing that rabbinical memory of Yahushua concludes that he was one “who mocks at the words of the wise (i.e., rabbis and scribes).”²⁵

²¹ NBD, p. 115l. Not considered by the rabbis is the fact that, even though one of the Ten Commandments demands we honor our father and mother, no commandment requests the same kind of respect for a teacher.

²² For example, Yahushua taught, “Think not that I came to abolish the Torah or the prophets: I came not to abolish, but to fulfill. For verily I say to you, Until heaven and earth pass away in no wise shall pass away from the Torah one iota or tittle (i.e. strokes making up the Hebrew letters) until all comes to pass” (Matt., 5:17f). In another place he told the Pharisees in response to their liberal interpretation with regard to divorce, “But it is easier for the heaven and the earth to pass away than one tittle of the Torah to fail” (Luke, 16:14–18). That he lived strictly by the Law and the prophets is confirmed also by the statements that he never sinned—sin being defined as “transgression of the Law (Torah)” (1 John, 3:4). We are also told that Yahushua was “brought forth from a woman, brought forth under the Torah (Law)” (Gal., 4:4).

²³ See for examples, Matt., 12:24–34, 21:33–46, 23:13–39; Mark, 12:1–12, 13–17; Luke, 7:24–35, 11:35–54, 13:31–35, 15:1–10, 16:19–31; John, 8:3–13, 9:13–16.

²⁴ See for examples, Matt., 5:20, 15:12–20, 16:1–12, 22:15–46, in part which records that Yahushua told the Sadducees, “You err, not knowing the Scriptures, nor the power of Yahweh” (22:29), 23:1–12, where Yahushua warns his disciples of the self-serving attitude of the scribes and the Pharisees, whose works “they do to be seen by men,” loving their position, to be called “rabbi” and to sit at the head of the table, preferring to have themselves called “father,” etc.; Mark, 2:15–17, 8:10–15, 10:1–12; Luke, 5:17–39, 6:1–11, 12:1–3, 14:1–6, 16:14–18; John, 9:39–41, 12:42–43, which notes that there were many from among the rulers who believed in Yahushua as the messiah, but “on account of the Pharisees they did not confess it, that they might not be put out of the synagogue; for they loved the glory of men more than the glory of Yahweh.”

²⁵ B. Gitt., 56b–57a.

Yahushua's complaint against the religious leaders and their followers was that they did not keep Yahweh's laws. For instance, when Yahushua was debating with some of the Jews in the Temple during the Festival of Tabernacles, he chastised them, stating:²⁶

Has not Moses given you the Torah, and not one of you practices the Torah? Why (then) do you seek to kill me?

An example of the conflict between the oral laws of the Jews and the teaching of Yahushua comes with the story about the time when the scribes and Pharisees inquired of Yahushua as to the failure of his followers to wash their hands before eating. They asked, "Why do your disciples transgress the traditions of the elders?" Yahushua responded:²⁷

Why do you transgress the commandment of יהוה on account of your tradition? For יהוה commanded, saying, "Honour your father and mother"; and, "He who speaks evil of father or mother, by death let him be finished." But you say, "Whoever shall say to (his) father or mother, 'Whatever from me that you might be profited is a sacrifice (to *eloahim*)'"; and in no way honours his father or his mother. And you have made void the commandment of יהוה on account of your tradition. Hypocrites! Well did Isaiah prophesy concerning you, saying, "this people draws near to me with their mouth, and with their lips honour me; but their heart is far from me; and their respect of me is taught by the commandments of men." (Quoting Isaiah, 29:13)

In another place Yahushua sarcastically told the Pharisees and scribes, "Well you do setting aside the commandment of Yahweh so that you may observe your traditions."²⁸

Yet these Jewish leaders had in their own minds justified altering the commandments of the Scriptures. As the Mishnah comments, at times it was permitted to break the Law: "They have made void your Law because it was a time to work for יהוה."²⁹ Herbert Danby, in his translation of the Mishnah, footnotes this passage, stating:³⁰

²⁶ John, 7:19.

²⁷ Matt., 15:1-9; Mark, 7:1-9. Also see Col., 2:8; 1 Pet., 1:18. The ROSNB correctly restores Yahweh in place of the Greek term "*theos*" in these passages.

²⁸ Mark, 7:9-13; Matt., 15:4-9, which adds, "But in vain they worship me, teaching (as) teachings the injunctions of men."

²⁹ Ber., 9:5.

³⁰ Danby, *Mishnah*, p. 10, n. 13.

In times of emergency it may be right to set aside or amend the commandments of God enjoined in his Law: the Law may best be served by breaking it.

In the eyes of the rabbis and scribes, in order to protect the sacred name, they must break the commandments of the Torah which instruct all men to know and use it. Yahushua did not agree. Adding insult to injury, thousands of Jews were beginning to believe in Yahushua's approach to the Scriptures—a man who was not trained by any of the formal religious institutions. At one point the chief priests criticized their officers for not arresting Yahushua after they had heard him speak. The officers defended their actions by stating, "Never has a man spoken like this man." The priests were infuriated that the officers would believe Yahushua over the religious leaders. They immediately challenged these men by saying, "Have you also been deceived? Have any one of the rulers believed in him, or of the Pharisees?"³¹

The Clergy convinced themselves that they had no alternative. Yahushua was a threat to the rabbis and their form of Judaism. Variations within the ranks were allowed, but a direct challenge to the authority of the Church was the highest form of heresy. They had to rid themselves of this threat. As a direct result of their jealousy, the religious leaders sought to slay Yahushua. Later rabbinical literature defended their condemnation of Yahushua—a man who healed the sick and performed other great signs while he taught a doctrine opposed to the teachings of the rabbis—on the grounds that he was deserving of his fate because he had "practised magic and led astray and deceived Israel."³²

To justify their murderous intent, the rabbis had only two legal remedies. The first was the claim that Yahushua broke the sabbath.³³ Yet, they could not argue that he broke the sabbath as pronounced in the Torah. In fact, Yahushua was able to defend his deeds as scriptural on a number of occasions.³⁴ They only could claim that Yahushua was breaking the sabbath restrictions established by the "traditions of their fathers," traditions that were later to be called the Talmudic regulations.

The earlier forced Hellenization policy of Epiphanes had constantly profaned the sabbath, sentencing to death anyone who kept it. As they had over-reacted because of the abuses against the sacred name, the Jewish religious leaders also went about creating laws that went far beyond the purpose and intent of the original scriptural commands about the sabbath.³⁵ Evidence

³¹ John, 7:46–48.

³² B. Sanh., 107b, and see 43a, which states that they sent Yahushua forth to be stoned "because he has practised magic and deceived and led astray Israel."

³³ Matt., 12:1–21; Mark, 2:23–28, 3:1–6; Luke, 6:1–11, 13:10–17, 14:1–6; John, 5:1–18, 7:14–26, 9:13–16.

³⁴ See for example Matt., 12:1–12; Mark, 2:23–28, 3:1–4; Luke, 6:1–9, 13:10–17, 14:1–6; John, 5:5–47.

³⁵ For the abuses against those observing the sabbath committed by Epiphanes see the histories cited above in Chap. XII, n. 5. The reaction of the rabbis was to create a host of restrictions not intended in the Torah. For example, the Mishnah holds that on the sabbath one was not allowed

of any wrongdoing with regard to his breaking the sabbath was terribly weak. The worst thing that could be attributed to him was healing the sick and partaking of a meal out of the field on that day.³⁶ Therefore, the issue was not even brought up at Yahushua's trial.

The only other excuse left to the jealous religious leaders was their interpretation of blasphemy with regard to the sacred name.

Yahushua's Trial

To understand the events of Yahushua's trial and the justification of the Jewish leaders for sentencing him to death, we must recall that the religious leaders of Judaea had made it illegal for anyone outside the high priest and certain chosen ones (who kept it a secret) to utter the sacred name—and then only in the Temple. Their ultra-pious interpretations of Leviticus, 24:16, Exodus, 20:7, and Deuteronomy, 5:11, made the mere act of pronouncing the sacred name "blasphemy."³⁷ The Mishnah, which gives us the Talmudic laws of the Jews as they existed in the early first century C.E. when the Temple stood, states that a person convicted of blasphemy was sentenced to death by stoning,³⁸ their law being based upon the command in Leviticus, 24:16. (How this stoning relates to Yahushua's death will be demonstrated as we proceed in this chapter.) But no mere act of blasphemy was deserving of the death sentence. The Mishnah goes on to tell us:³⁹

"The blasphemer" is not culpable unless he exactly pronounces the (sacred) name.

These Jewish Talmudic laws—born out of Jewish traditions (the traditions of the elders or fathers), laws based upon rabbinical interpretations which are

to travel more than 2,000 cubits outside the city limits; one could not trim their fingernails, nor a man trim his beard or moustache, nor a woman put on makeup; one could not climb a tree, ride a beast, swim in water, clap their hands or slap their thighs (to music) or stamp their feet (dancing). If a man found two parchment boxes in the field he was required to take them back to his house one at a time. If the box had to travel more than a sabbath's day limit, it must be handed to someone whose limit overlapped with your own and could only be passed on in succession in this fashion. There were also limits on how far a scroll could unroll before one was no longer permitted to roll it back up. Creeping things found in the Temple could be removed on the Sabbath, but everywhere else they could only be covered over with a brass vessel. (For examples see Shab., 10:6, 23:3–4; Erub., 3:4, 4:2–3, 11, 5:4–5, 7:11, 8:1, 10:2–3, 15; Pes., 5:9, 6:2; Betz., 4:2, 5:2; R. Sh., 4:8; Ket., 2:10; Ned., 7:5; Sot., 5:3; Makk., 2:7).

Also see a list of restrictions in the Damascus Document found at Qumran (col. 10:14–11:23), where one was not permitted to eat food unless it was prepared before the Sabbath; he could not eat or drink unless it was within the camp; while traveling, one could not draw water into a vessel; mingle voluntarily with strangers; he could not help his beast give birth to its young, or if it fell into a well draw it out; if a man fell into a well it was not permitted to draw him out with a ladder, or a rope, or any object; and so forth. (See DJD, pp. 176–178).

³⁶ See for example, Matt. 12:1–13; Mark, 2:23–3:6; Luke, 6:1–11, 13:10–17, 14:1–6; John, 5:1–46, 7:14–31, 9:13–41.

³⁷ See above Chap. XII, n. 16.

³⁸ Sanh., 6:4, 7:1, 4.

³⁹ Sanh., 7:5. William Arnold brings our attention to the fact that the Hebrew expression *עד שיפרש את השם יהוה* literally means that the blasphemer, to be guilty, must pronounce the sacred name "exactly" (JBL, 24, pp. 147, 149, and 159–162).

not to be confused with the laws of the Torah—must be understood in order that we might fully understand the messiah’s trial, for Yahushua was convicted and sentenced to death for blasphemy. The procedure used in a trial of blasphemy, according to the Mishnah, went as follows:⁴⁰

Rabbi Joshua ben Karha says: On every day (of the trial) they examined the witnesses with a substituted name, (such as) “May Jose smite Jose.” When sentence was to be given they did not declare him guilty of death (on the grounds of the evidence given) with the substituted name, but they sent out all of the people and asked the chief among the witnesses and said to him, “Say exactly what you heard,” and he says it; and the judges stand up on their feet and rend their garments, and they may not mend them again. And the second witness says, “I also heard the like,” and the third says, “I also heard the like.”

At the messiah’s trial this procedure was followed. The judges at first sought “false evidence against Yahushua, so that they might put him to death.”⁴¹ Yet, since the trial was hastily put together, they were unsuccessful. Though “many false witnesses had come forward,” none could provide the kind of testimony needed to justify the death sentence.⁴² Finally, we are told, “two false witnesses came forward” who claimed that Yahushua had said, “I am able to destroy the Temple of יהוה (Yahweh), and in three days to build it.”⁴³ At first the testimony required a substituted name in repeating the statement; but later, in private, the witness had to reveal the actual name used.

The phrase “the Temple of Θεοῦ (*theou*, deity),” which is found in those Greek texts that remain to us, is clearly a substitute for “the Temple of

⁴⁰ Sanh., 7:5.

⁴¹ Matt., 26:59–60; Mark, 14:55–56.

⁴² See above n. 41. The religious leaders who seized Yahushua only first recognized that it was possible to find him isolated from the crowds when Judas Iscariot came to them the previous night. Judas came to the priests the night that the disciples were eating supper at the house of Simon the leper in Bethany, which was the night before Yahushua and his disciples ate the Passover Feast (the night Yahushua was taken), see Matt., 26:6–16; Mark, 14:3–11; Luke, 22:1–6; John, 13:1–4. The Jewish sects, on the other hand, based upon their traditions and against the Torah, partook of the Passover meal on the night of the 15th of the first month (a day beginning at sunset) and not on the 14th (see Jos, Wars, 6:9:13; Jub., 49:1).

That the correct time for eating Passover was the 14th, while the Feast of Unleavened Bread was on the 15th, see Exod., 12:1–42, 13:3–5, 34:18–25; Lev., 23:5–8; Num., 9:1–5, 28:16–25, 33:3–4, Deut., 16:1–5. This fact is the reason why Yahushua and his disciples ate their Passover meal the night Yahushua was taken (Matt., 26:17–27:10; Mark, 14:12–15:1; Luke, 22:7–23:1), yet the religious leaders were cleansing themselves and preparing to eat their Passover during the following daylight hours, at the time Yahushua was given to Pilate (John, 18:28f). This Jewish version of the Passover, which combined the Feast of Unleavened Bread with the Feast of Passover, is called the “Jewish Passover” in John, 11:55, to distinguish it from the Passover as commanded in the Torah.

⁴³ Matt., 26:61; Mark, 14:57f. Interestingly, the rabbis admit to the use of two witnesses against Yahushua and that the condemnation of Yahushua had been obtained by fraudulent means (see Tosef. Sanh., 10:11; B. Sanh., 67a; J. Sanh., 7:16 [25c,d]). Also see comments in CTM, pp. 80–82.

Yahweh.”⁴⁴ We know this because, first, in some of the direct quotes from the Old Testament found in the New Testament, Θεοῦ (Θεός, etc.) was used as a substitute for the sacred name;⁴⁵ second, because the judges were attempting to convict Yahushua of blasphemy, which could only result in the death penalty if the sacred name was actually used; third, the expression, “Temple of Yahweh,” is often found as a common name for the Temple in the Old Testament.⁴⁶ And finally, the phrase “Temple of *theou*” found in the Greek of Matthew, 26:61, is in its counterpart of Mark, 14:58, rendered only as “Temple.” The absence of “*theou*” in Mark’s version reflects the fact that the scribe translating that work into Greek side-stepped the issue of the sacred name by leaving it out, while the scribe translating Matthew’s manuscript decided instead to gloss it.

The claim of the two false witnesses, nevertheless, was flawed by inconsistencies, “and thus, neither was their testimony alike.”⁴⁷ Under scriptural law, at least two or three witnesses are required before a person could receive the death penalty,⁴⁸ and on this point the Jewish court was still bound. Further, evidence shows that there were members among the elders and chief priests who defended Yahushua and his right to a fair trial.⁴⁹ These men would not have allowed the questionable testimony against Yahushua to condemn him to death. After the false witnesses had spoken, the high priest asked Yahushua what his response was, but Yahushua remained silent.⁵⁰

Seeing that their case against Yahushua had not succeeded, his adversaries now began to press him personally with an assortment of questions. Finally they gave Yahushua the one question he was willing to answer, the one he had been waiting for. They asked, “Are you the messiah?” He responded, “I am.”

⁴⁴ ROSNB correctly restores Yahweh at Matt., 26:61.

⁴⁵ For example see Matt., 4:4, and Luke, 4:4, both citing Deut., 8:3; Rom., 14:11, citing Isa., 45:23f. “*Theos*” is also found in the Greek Septuagint translation of the OT beginning in the second century C.E., as a substitute for Yahweh. Prior to the second century C.E. the Septuagint texts retained the sacred name (see Vol. II, Chaps. V, VI).

⁴⁶ For examples see 1 Sam., 1:9, 3:3; 2 Kings, 11:10, 23:4, 24:13; 2 Chron., 26:16, 29:16; Ezra, 3:6, 10; Jer., 7:4, 24:1; Ezek., 8:16; Hag., 2:15; Zech., 6:13–15.

⁴⁷ Mark, 14:59.

⁴⁸ Num., 35:30; Deut., 17:6, 19:15.

⁴⁹ John, 12:42–43, which shows that many from among the rulers did believe in Yahushua but “on account of the Pharisees they did not confess it, that they might not be put out of the synagogue; for they loved the glory of men more than the glory of Yahweh.” Nicodemus, who was both a Pharisee and a ruler of the Jews (John, 3:1f), is one example. At one time Nicodemus defended Yahushua against the accusations of his fellow chief priests and Pharisees, asking them, “Does our law judge the man, unless it has heard from him first, and know what he does?” (John, 7:37–53). Later, we are told “a great multitude of the priests were obedient to the faith” (Acts, 6:7). This information shows that it would have been difficult, indeed, for the court to bring forth the death sentence based upon the flawed testimony of the two obviously false witnesses. They were only able to accomplish the task when Yahushua, himself, volunteered what the court viewed as incriminating evidence. Those rulers and priests who loved their positions more than Yahweh allowed Yahushua’s testimony to convict him. Out of either incompetency or nonfeasance, they did not argue against the rabbinical interpretation of blasphemy, which was unscriptural and wrongly demanded the death penalty for anyone, other than those proclaimed “pious” by the priesthood, who spoke the sacred name.

⁵⁰ Matt., 26:62f; Mark, 14:60f.

Later he continued with a pronouncement that sealed his death sentence: "Henceforth shall be the son of man sitting at the right hand of the power of אלהים and coming with the clouds of the heaven."⁵¹ Once again, the Greek edition gives $\Theta\epsilon\omicron\upsilon$ instead of אלהים .

El and *eloah* (*eloahi*, *eloahim*) are also terms commonly translated into Greek as "*theou*." Nevertheless, if Yahushua had originally said, "at the right hand of the power of *eloahim* (*eloah*, *eloahi*)," or "of *el*" (as it is given in Shem Tob's Hebrew version of Matthew but noticeably absent in the Greek edition),⁵² no blasphemy worthy of death would have occurred. For with the rabbis' interpretation of Leviticus, 24:16, the verse upon which the priests and elders were basing their case, the death sentence could only be administered if one "blasphemes the name of אלהים ."⁵³ Accordingly, the *Restoration of Original Sacred Name Bible*, the Bethel edition of *The Sacred Scriptures*, and other translations have restored "Yahweh" to this statement in Luke, 22:69.

Yet the best proof that "*theos*" in Luke, 22:69, and "*el*" in Shem Tob's edition of Matthew, 26:64, are substitutes for the original word "Yahweh" is confirmed by what immediately transpired after Yahushua's declaration:⁵⁴

And the high priest having rent his garments said,
"What have we any more need of witnesses? You
heard the BLASPHEMY: what to you appears (what
do you think)? And they all condemned him to be de-
serving of death. And some began to spit on him, and
to cover up his face, and to buffet him, and to say to
him, "Prophecy"; and the officers struck him with the
palm of the hand.

The high priest "rent his garments" because this was the procedure required at a trial of blasphemy when the sacred name was actually uttered! As

⁵¹ Luke, 22:69. BE and ROSNB correctly translates this verse as, "But from henceforth shall the Son of man be seated at the right hand of the power of Yahweh." Observe that in the parallel versions cited in Matt., 26:64, "Henceforth you shall see the son of man sitting at the right hand of power, and coming on the clouds of heaven," and Mark, 14:62, "you shall see the son of man sitting at the right hand of power, and coming with the clouds of the heaven," the important Greek substitute for Yahweh, " $\Theta\epsilon\omicron\upsilon$ (*theou*)," has been left out.

These variations arose during the time when the sacred name was stripped out of the NT and the LXX versions of the OT by scribes believing in the ineffable name doctrine (a process that began early in the second century C.E.). In the Greek copies of Matt., 26:64, and Mark, 14:62, the sacred name was left out altogether (as was done, for example, in some of the other direct quotes from the OT found in the NT). Nevertheless, in the Hebrew version of Matt., 26:64, found in the works of Shem Tob, we find the phrase, "the power of *el*" (Howard, *Matt.*, p. 138), *el* being another substitute used by the Jews for Yahweh (MTCE, pp. 76f, 76 n. 6; and see Vol. II, Chap. IV). This early Hebrew version proves that Matt., 26:64, originally contained the sacred name, although the Jewish scribes saw it necessary to substitute it with another word. The scribe that translated Luke's work into Greek, meanwhile, chose to substitute "Yahweh" with "*theos*," one of the two common substitutes used in the Greek LXX and the NT, rather than eliminate the name altogether. The fact that "*theos*" was left out of the Greek versions of Matthew and Mark is yet another proof that the sacred name actually stood in this place.

⁵² Howard, *Matt.* p. 138, Mt. 26:64; also see comments above n. 51.

⁵³ Cf. Lev., 24:16, with Sanh., 7:5.

⁵⁴ Mark, 14:63–65; Matt., 26:65–68; Luke, 22:71.

the Mishnah reports, when a witness had to actually use the sacred name in the trial, “the judges stand up on their feet and rend their garments, and they may not mend them again.”⁵⁵ In this case, the high priest, who sat as one of the judges, rent his garments because Yahushua had witnessed against himself. The high priest then argued, “What have we any more need of witnesses?” His statement shows that the testimony of the two false witnesses had been inconsistent and certain members of the court were unwilling to execute Yahushua on their statements alone. But now Yahushua had used the sacred name in front of the entire tribunal. All had become witness to the alleged crime.

In response to Yahushua’s words the high priest asked the rest of the court, “You have heard the blasphemy: what to you appears (or ‘what do you think’)?” Remember, according to the Jewish law of this period, the blasphemer was “not culpable” to receive the death sentence “unless he exactly pronounces the name.” The verdict: Yahushua was “deserving of death.” Even though “from among the rulers many believed in him (Yahushua),” these also acquiesced to this decision; for their attitude, as John points out, was formed out of fear of the Pharisees (the dominant religious party in Judaea), that if they opposed them they “might be thrown out of the synagogue; for they loved the glory of men more than the glory of יהוה (Yahweh).”⁵⁶

With a conviction in hand, the religious leaders were still faced with a dilemma. They had been forbidden under Roman law, the Jews now being under Roman domination, to execute anyone.⁵⁷ Therefore, it was necessary to convince the Roman governor, Pontius Pilate, to carry out the sentence for them in the name of Rome.⁵⁸ They told Pilate, “We have a law, and according to our law he ought to die, because he makes himself the son of *eloah*” (John, 19:7); i.e. he gives himself authority to use the sacred name, strictly against Talmudic law. The political events allowed an excellent compromise. Under Jewish law one who is convicted of blasphemy or idolatry was not only punished by stoning to death but was also subject to being hung on a pole (tree). Josephus, for example, referring to Leviticus, 24:16, writes:⁵⁹

Let him that blasphemeth the deity be stoned, then hung for a day, and buried ignominiously and in obscurity.

The commandment that this penalty is based upon is found in Deuteronomy, 21:22–23, which adds that the guilty one’s “body shall not

⁵⁵ Sanh., 7:5.

⁵⁶ John, 12:42–43. The name Yahweh has been restored to this passage by the ROSNB and BE translations.

⁵⁷ John, 18:31, where Pilate at first refused to take Yahushua, stating, “You take him, and according to your law judge him.” But the Jewish religious leaders responded, “It is not within our power to put anyone to death.”

⁵⁸ CTM, p. 86, notes, “The Talmud knows nothing of an execution by the Romans, but makes it solely the act of the Jews.” It is clear from the Talmud that the Jewish leaders considered the execution of Yahushua their own act despite the technical aspect of having the Roman governor carry it out.

⁵⁹ Jos., *Antiq.*, 4:8:6.

remain all night on a tree, but surely you shall bury him the same day, for he that is hanged is a reproach to *eloahim*." These instructions were followed with regard to Yahushua's own death and burial.⁶⁰

The Mishnah shows that in the time of the messiah, "the Sages (rabbis) say: None is hanged save the blasphemer and the idolator."⁶¹ Yahushua, being convicted of blasphemy, accordingly was hung on a pole by the Roman officials (though the rabbis in their own literature take full credit), a fact attested to both by the New Testament and in rabbinical literature.⁶² The Mishnah law, based upon Deuteronomy, 21:22f, also makes reference to the fact that a blasphemer hung on a tree must not be left there overnight; a point verified in the history of the New Testament for the case of Yahushua.⁶³ The Mishnah adds that the culprit's corpse was hung on a pole "as the butchers do," as if to say, "Why was this one hanged? Because he blessed the (sacred) name, and the name of heaven was found profaned."⁶⁴

⁶⁰ Matt., 27:57–66; Mark, 15:42–47; Luke, 23:50–55; John, 19:38–42; cf. Gal., 3:13–14.

⁶¹ Sanh., 6:4.

⁶² That the rabbis take full credit, see above n. 58. Yahushua was hung on a σταυρός (*stauros*), "an upright pole or stake" (GEL, p. 743), also referred to as a "tree" (Acts, 5:30, 10:39, 13:29; Gal. 3:13; 1 Pet., 2:24). Interestingly, Gal., 3:13, refers to Deut., 21:23, as a prophecy for the messiah's death, i.e. "Cursed is everyone that hangs on a tree," which is the same verse quoted by the Talmud as justification for hanging a blasphemer on a pole (Sanh., 6:4). That the Talmudic writers knew of Yahushua's death on a tree or pole, see for example B. Sanh., 43a, 67a (where Yahushua is called Ben Stada, see CTM, pp. 35–41, 344ff).

The mythical notion, reflected in the false translation of "*stauros*" as "cross" in many English translations, that Yahushua died on a cross made its first appearance in the second century among the Egyptian Christians. The Egyptians had already long worshipped the deity Osiris-Horus with the symbol of an ankh, ☥. The "T" or cross was also used in ancient Chaldaea to symbolize their counterpart to this sun deity, which they called Tammuz. In Greece Osiris-Horus was called Apollo and was worshipped under the sign of a "T" and "+" or cross. Some later Christians made the cross their symbol because the first letter in the Greek title χριστός (Christos, i.e. Christ) was the letter "X."

The idea that the *stauros* was a cross arose as a justification to use the symbol. Indeed, even today many Christians carry the symbol of the Egyptian ankh. The symbol of the cross gained a permanent place in the Christian Church when Constantine, at the time himself a pagan, claimed he saw a vision of a "fiery cross" in the heavens which had the words, "ἐν τούτῳ νικά (In this (sign) conquer," beneath it on the eve of the battle at Milvian bridge outside of Rome in 312 C.E. Lactantius, however, reports that Constantine had a dream in which he was told to place the Greek monogram representing Christ (a combination of the Greek letters "X" and "R"), i.e. C or X, on the shields of his soldiers—which closely resembles an ankh. At the same time the pagans under his command understood the symbol to represent a vision of Apollo (Osiris-Horus), seen by Constantine at a shrine in Gaul (EB, 5, p. 72; NPNF, 1, p. 491, 1:32, n. 3). All of this was clearly a political move to solidify the ranks among his soldiers, which included both pagans and Christians. By a clever manipulation of symbols he had the pagan ankh become an official Christian symbol. Constantine, who shortly after became emperor of the Roman empire, was the first Roman emperor to reside over a Christian theological dispute (at Nicaea in 325 C.E.). He had not even officially become a Christian yet. He was not baptized as a Christian until he was on his death bed (337 C.E.). In reality, for most of his life he was a pagan and through most of his reign remained an adherent to many pagan principles and philosophies. We will have more to say about Constantine in our Vol. III, while discussing the pagan concept of the "Trinity."

⁶³ Sanh., 6:4; cf. John, 19:31–42.

⁶⁴ Sanh., 6:4. Some texts read "cursed the name" (Danby, *Mishnah*, p. 390, n. 7). Nevertheless, whether one was blessing or cursing the name was not the main offense; rather it was a capital crime merely to utter the sacred name.

Interestingly, rabbinical literature claims that Yahushua was both stoned and then hanged,⁶⁵ which fulfills the requirements of their law against blasphemy (under their Talmudic interpretation). Though his stoning is not expressly mentioned in the New Testament, that some of Yahushua's adversaries, who lined the road along which he carried his torture stake, threw stones at him would certainly be a contributing factor in why he was unable to continue on the road to Golgotha.⁶⁶ He was stoned, the Talmudic commentators claim, "because he had practised magic and deceived and led astray Israel."⁶⁷

The accusation of "magic" is insightful. The rabbis were not against "magic" per se. They often claimed the talent to perform magic themselves. As R. Travers Herford notes, "Miracles, whether done by Jews or Christians, were ascribed to magic, and were not on that account despised."⁶⁸ What outraged the rabbis was the fact that such magic, even when used by the rabbis, was accomplished by using the sacred name!⁶⁹ Yahushua himself testified that

⁶⁵ Sanh., 10:11; J. Sanh., 7:16 (25c, d); B. Sanh., 43a, 67a.

⁶⁶ Yahushua's beaten condition while traveling on the road to his execution site is indicated by the fact that a man named Simon was forced to carry Yahushua's torture stake for him after it had already been carried by Yahushua for a distance (Luke, 23:26). It is true that Yahushua had already been severely brutalized by the Roman soldiers before he started on this journey, but when the Talmudic records are consulted it becomes clear that along the road the Jews who supported the rabbis and scribes threw stones at Yahushua. This further abuse made Yahushua unable to continue his march to death while supporting the stake.

⁶⁷ B. Sanh., 43a. Also see B. Sanh., 107b.

⁶⁸ CTM, p. 55.

⁶⁹ For example, Rabbi Akiba classes among those who shall not have a share in the world to come, "Also he that reads the external books, or that utters charms over a wound and says, 'I will put none of the diseases upon you which I have put upon the Egyptians: for I am יהוה that heals you'" (Sanh., 10:1). This quotation is from Exodus, 15:26 (Danby, *Mishnah*, p. 397, n. 6). It shows that the rabbis had condemned healing with the use of the sacred name. As EJ shows, the ancient Jews believed that, "When a person pronounces or uses letters of the [Hebrew] alphabet, it awakens the spiritual essence contained in them and 'sacred forms'" (2, p. 748). From such superstitions arose the notion that words could perform works of magic and power. The heavens and earth, for example, were believed to have been created when the creator combined certain letters (B. Ber., 55a). The Talmud relates that this world was created with the letter ה (*he*) and the future world with the letter י (*yod*), both letters forming part of the sacred name (B. Men., 29b).

As Rabbi Akiba assumes, healing could be performed by using the sacred name, but it was forbidden by Jewish law for the men of this age, except for those judged by the chief priests to be pious enough, to use. Eccles. Rab., 3:11, points out that a man could slay another by uttering the sacred name at him, "Thus said the sacred one, blessed be he: Now if when I have concealed the ineffable name from them, they slay by using an epithet, how much more so would they do so, if I openly entrusted to them the ineffable name!" We know, for example, that the Samaritans, in earlier times pronounced the sacred name and made use of it for magical purposes (TS, p.130). Amulets are also found imprinted with the sacred name. Urbach further observes:

It appears that actually the discontinuance of the enunciation and mention of the Name was intended to prevent the blurring of the distance between God and man and the use of the Name for magical purposes. (TS p. 134)

In later centuries there were men among the Jews called בעל השם (*baal* [lord] of the name). They held the exceptional position in Cabbalistic and Hassidic circles as being men who had "the gift that by the correct pronunciation of the Divine Name (and the right intention during this pronunciation) they could work miracles" (MNY, p. 3). If we again consider that one of the

he performed great works of healing and other signs “in the name of my father (i.e. Yahweh).”⁷⁰ Yahushua had not been authorized by the Clergy to use the sacred name. Therefore his magic was labeled as blasphemous.

Other Proofs

The trial of Yahushua was not the first time that an attempt was made upon his life because of the accusation of blasphemy. During the Jewish Feast of Dedication at Jerusalem in the year previous to his execution, Yahushua had been teaching at the Temple. While speaking, some of the Jews who supported the rabbis encircled him and mockingly asked him if he was the messiah. He responded that he had already told them so, but they would not believe him. Yahushua continued by remarking:⁷¹

The works which I do in the name of my father, these bear witness concerning me: but you do not believe, for you are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and in no wise shall they perish forever, and no one shall seize them out of my hand. My father who has given (them) to me is greater than all, and no one is able to seize out of the hand of my father. I and the father are one (i.e. unified).

This evidence presents a clear statement that when Yahushua was healing, casting out demons, or instructing people he used the sacred name. At this point the Jews encircling Yahushua took up stones to stone him. According to Leviticus, 24:16, the punishment for blasphemy was death by stoning. The court that prosecuted Yahushua at his trial was unable to carry out this portion of the death sentence because they had been forbidden by Roman law to execute anyone. These individuals encircling Yahushua had decided to take the law into their own hands. Yahushua asked them, “Many good works I showed you from my father; because of which of these works do you stone me?” They answered:⁷²

accusations made by the Jewish rabbis against Yahushua was that he practiced magic, and that he was executed for blasphemy, one can readily see that their concern was that Yahushua, who himself claimed that he performed his great works in his father’s name (John, 10:25), was using the sacred name when he was healing and casting out demons. Also see SBT, p. 89; OTT, 1, p. 182; YDNB, p. 13; MNY, pp. 2–4, 77–88.

⁷⁰ John, 10:25. As we shall prove in Vol. III of our work, Yahushua’s name as an archangel was Yahweh. Therefore, he rightly claimed to have come in his father’s name (John, 5:43). When the NT speaks of casting out demons and healing the sick “in the name of Yahushua” or “in the name of the messiah” it is referring to his sacred name, Yahweh. Understanding this important point clarifies one of the chief reasons why the Jewish religious leaders were so wroth at Yahushua’s acts of healing.

⁷¹ John, 10:25–30. That Yahweh *eloahi* (i.e. the two Yahwehs) are אלהים (unified) see Deut., 6:4. For a complete discussion on this point see Vol. III. For the meaning of אֶחָד (*achad*) see SEC, Heb. #259; HEL, pp. 10f.

⁷² John, 10:33.

For a good work we do not stone you, but for blasphemy AND because you being a man make yourself *eloahim*.

Therefore, these Jews had laid two charges against Yahushua: first, they accused him of blasphemy, for which offense they wanted to immediately carry out the death sentence; and second, because he was implying that he was part of the "*eloahim*" (the original Hebrew term used in this verse, as we shall see by the context). In his own defense Yahushua retorted by citing Psalms, 82:6.

Is it not written in your Torah, "I said, *eloahim* you are"? If them he called *eloahim*, to whom the word of יהוה came, and the Scriptures cannot be broken, (of him) whom the father sanctified and sent into the world, do you say, "You blasphemed," because I said, "I am the son of יהוה."⁷³ If I do not the works of my father, believe me not; but if I do, even if me you believe not, believe the works, that you may perceive and may believe that with me is the father, and I with him.⁷⁴

In this passage Yahushua was answering both accusations that were placed against him. He proved by the Scriptures that he was not in error by making himself one of the *eloahim*, for the ancient judges of Israel were also called *eloahim*.⁷⁵ Since the messiah would judge Israel in the world to come, he too was part of the *eloahim*.

Next, if Yahushua would have merely claimed, "I am the son of *eloahim*," his adversaries would have had no cause to stone him, for he was not "culpable" of death. But his accusers were about to stone him, and were making the charge, "You blasphemed," a charge which can only be tied directly to Yahushua speaking the words, "I am the son of Yahweh." The discussion proves that Yahushua had already made the claim, "I am the son of Yahweh," for this was the primary reason the opposing Jews had begun to stone him. The Jews would not themselves use the sacred name, therefore they charged him by saying he was "the son of *eloahim*."

At the same time, the Jews knew that the son of Yahweh was the angel Yahweh, the Yahweh who spoke to the patriarchs Abraham, Isaak, and Jacob. Accordingly, they challenged Yahushua by saying that his claim was impossible since he was only a man. Yahushua, on the other hand, wanted to know why

⁷³ ROSNB correctly restores Yahweh to this verse.

⁷⁴ John, 10:34–38. That Yahushua is here citing Ps., 82:6, see SRB, p. 1130, n. f; AB, NT, p. 152; NJB, p. 1768.

⁷⁵ See for example Exod., 21:6, 22:8, 9, where the judges of Israel are called *eloahim* in Hebrew, properly translated as "judges" in the KJV, SRB, and other English versions. SEC, Heb. #430, notes that *eloahim* is "occasionally applied by way of deference to magistrates." ROSNB footnotes Exod., 21:6, stating, "ha-'elohim—'Before the judges, and so almost all interpreters; for the judges pronounce the sentence in the name of the Deity.'"

they were accusing him of blasphemy since he (being that angel named Yahweh) was sanctified and sent into the world to fulfill prophecy by performing these good works? The works he performed proved he was the angel Yahweh.⁷⁶ How then could the son of Yahweh blaspheme by using his own name?

Here, once again, the scribes who translated the original words of Yahushua into Greek disguised the sacred name with the gloss "*theos*." That "Yahweh" originally stood in the statement is verified by the fact that when Yahushua had finished speaking, having repeated his claim during his defense, "I am the son of Yahweh," the Jews "sought therefore to again take him," but Yahushua escaped.⁷⁷ The *Restoration of Original Sacred Name Bible*, as a result, also translates the term *theos* in John, 10:36, as Yahweh.

That Yahushua used and taught the sacred name is also indicated by the fact that he often directly quoted the Old Testament. For example, early in his ministry, not long after he had been anointed by the sacred spirit in the Jordan river, Yahushua came to Nazareth in Galilee. As was his custom, on the sabbath he entered into the temple and stood up to read. This time he chose the following passage from Isaiah, 61:1–2.

The spirit of 𐤆𐤍𐤏𐤍 is upon me; for 𐤆𐤍𐤏𐤍 has anointed me to preach the good news to the humble. He has sent me to bind up the broken of heart, to proclaim to the captives liberty, and to the bound ones a complete opening (release); to proclaim the year of acceptance for 𐤆𐤍𐤏𐤍 , and the day of vengeance of our *eloahi*.⁷⁸

When we recall that Yahushua came in the name of his father, this passage takes on even more significance. He opposed the rabbinical interpretation that no one except the high priest and a chosen few could speak the sacred name—and then only in private. Therefore, Yahushua would have had no impediment to reading exactly what the Scriptures said: and this passage quoted from Isaiah thrice uses the sacred name. Yahushua, as a result, was publicly using the name Yahweh.

The following are further examples where Yahushua directly quotes from the Old Testament using the sacred name: While being tempted by Satan in the wilderness, Yahushua quoted Deuteronomy, 8:3, "man shall not live by bread alone, but by every word that comes out of the mouth of 𐤆𐤍𐤏𐤍 ." (Here "*theos* [deity]" stands in the Greek text in place of 𐤆𐤍𐤏𐤍).⁷⁹ Later at the Temple, Yahushua recited Deuteronomy, 6:16, "You shall not tempt 𐤆𐤍𐤏𐤍

⁷⁶ For a complete examination on the identification of the angel Yahweh with Yahushua the messiah see our Vol. III.

⁷⁷ John, 10:39.

⁷⁸ Luke, 4:17–19. That this is a quote from Isa., 61:1–2, using the name Yahweh, see SRB, p. 1077, n. j; AB, NT, 86; NJB, p. 1694.

⁷⁹ Matt., 4:4; Luke, 4:4. That this is a quote from Deut., 8:3, using the name Yahweh, see SRB, pp. 997, n. 1, 1076, n. e; AB, NT, pp. 4, 86; NJB, pp. 1614, 1693.

your *eloahi*.”⁸⁰ (Now the Greek text uses “*kurios* [lord]” for יהוה.) After this, Satan took Yahushua to a mountain where Yahushua quoted Deuteronomy, 6:13, “You shall respect יהוה your *eloahi*, and you shall serve him, and you shall swear by his name.”⁸¹ By reciting this passage Yahushua was confirming his own agreement with the doctrine of using the sacred name, holding that one should swear by the father’s name.

On two different occasions, once in response to a question from an expert in the Torah and another in response to a question from a scribe, both instances occurring in front of numerous people, Yahushua quoted Deuteronomy, 6:4f, “Hear, Israel, יהוה our *eloahi*, יהוה is $\aleph \aleph$ (i.e. unified, unity, one);⁸² and you shall love יהוה your *eloahi* with all your heart, and with all your *nephesh* (life), and with all your might.”⁸³

According to Matthew (in the Greek edition of the New Testament), Yahushua is reported to have said at the Sermon on the Mount, “You have heard that it was said to the ancients, ‘You shall not swear,’ and ‘you shall render to the sovereign your oaths.’”⁸⁴ The references to the sacred name have been disguised by scribes who later copied this text. Scholars realize that Yahushua was citing Leviticus, 19:12, and Deuteronomy, 23:23.⁸⁵ The passage in Deuteronomy reads, “And when you vow a promise to יהוה your *eloahi*, you shall not delay to perform it.” Leviticus states, “you shall not swear falsely by my name.” That these quotes form the basis for Yahushua’s original words is confirmed in the ancient Hebrew edition of Matthew, found in the Jewish polemical treatise entitled *Even Bohan*, written by Shem Tob. This book renders the passage in question:⁸⁶

You shall not swear falsely by my name, and you shall return to $\aleph$ your oath.

$\aleph$ is a circumlocution for $\aleph \aleph$ (*ha-shem*; “the name”), itself used as a surrogate for the sacred name יהוה.⁸⁷ Therefore, since Shem Tob uses “*ha-shem*” at the same place where the Greek text gives “the sovereign,” it is telling us that the sacred name stood in the original text. The reference to swearing by the name Yahweh, rather than just swearing, is also insightful. It shows that later scribes decided on their own authority to remove and disguise various references to the sacred name.

⁸⁰ Matt., 4:7; Luke, 4:12. That this is a quote from Deut., 6:16, using the name Yahweh, see SRB, pp. 998, n. d, 1077, n. b; AB, NT, pp. 4, 86; NJB, pp. 1614, 1694.

⁸¹ Matt., 4:10; Luke, 4:8. That this is a quote from Deut., 6:13, using the name Yahweh, see SRB, pp. 998, n. e, 1077, n. j; AB, NT, pp. 4, 86; NJB, pp. 1614, 1693.

⁸² SEC, Heb. #258–259.

⁸³ Mark, 12:29f; Luke, 10:27. That this is a quote from Deut., 6:4–5, using the sacred name Yahweh, see SRB, pp. 1062, n. q, 1088, n. a; AB, NT, pp. 69, 102; NJB, pp. 1678, 1707.

⁸⁴ Matt., 5:33.

⁸⁵ That this is a quote from Deut., 23:23, using the name Yahweh, see SRB, p. 1001, n. j; NJB, p. 1617. The sacred name has been restored to this passage in the ROSNB and BE translations.

⁸⁶ Howard, *Matt.*, pp. 20, 21.

⁸⁷ *Ibid.*, pp. 201f.

While teaching at the Temple at Jerusalem, Yahushua answered a question from the Pharisees (the response being in front of a large crowd) by quoting Psalm, 110:1.

A declaration of אֲדֵנִי to יְיָ (adeni; my foundation),⁸⁸ Sit at my right hand until I set your enemies as a stool for your feet.⁸⁹

To the scribes and Pharisees Yahushua quoted Psalm, 118:26, “Blessed is he who comes in the name of אֲדֵנִי.”⁹⁰

Finally, for our last example, in front of a great crowd of people, which included “the chief priests and the scribes and the elders,” Yahushua quoted Psalm, 118:22f:

The stone (which) the builders rejected has become the head of the corner. From אֲדֵנִי this is, it is marvelous in our eyes.⁹¹

That Yahushua, who spoke Hebrew, would not use the sacred name in these direct quotes from the Scriptures is hard to imagine. As we shall prove in Volume III of our study, Yahushua was Yahweh the son, the Yahweh of the Old Testament, the angel Yahweh who originally commissioned Moses and the others to write the books of the Torah and Prophets.⁹² That he would now subject himself to a Jewish “tradition of the elders” and avoid using the name that he himself ordered to be placed in the text is irrational.

Hearing Yahushua quote Psalm, 118:22f, and knowing it was used as a condemnation against them, the priests, scribes, and elders, “sought to lay hold of him.”⁹³ This continuous attempt on the part of the religious leaders of Judaea to forcibly take Yahushua brings up the question of why they were not able to seize him until Yahushua was betrayed by Judas. The simple fact was, as demonstrated in the above incident where the priests, scribes, and elders wished to make an attempt, “they feared the crowd, because they held him to be a prophet.”⁹⁴ It was not until the religious leaders were able to catch Yahushua isolated from the large crowds who were following him that their plans could be carried out. Prior to that time Yahushua was always able to slip away in the crowd or have the crowd protect him.⁹⁵ Most of the time Yahushua stayed in Galilee among his friends and followers or brought his followers to

⁸⁸ See App. E.

⁸⁹ Matt., 22:44; Mark, 12:36; Luke, 20:42f. That this is a quote from Ps., 110:1, using the name Yahweh, see SRB, pp. 1031, n. k, 1062, ns. x, y, 1105, ns. j, k; AB, NT, pp. 35, 70, 122; NJB, pp. 1646, 1678, 1724.

⁹⁰ Matt., 23:39; Luke, 13:35.

⁹¹ Mark, 12:11.

⁹² See Vol. III, entitled, *The Two Yahwehs*.

⁹³ Matt., 21:42; Mark, 12:12.

⁹⁴ Matt., 21:45–46; Mark, 12:12, “And they sought to lay hold of him, but they feared the crowd”; Luke, 20:19, “And the chief priest and the scribes sought to lay hands on him (Yahushua) in that hour, but they feared the people”; Luke, 22:2, “And the chief priest and the scribes were seeking as to how they might put him to death, for they feared the people.”

⁹⁵ See for examples Matt., 12:15; Mark, 3:6–7; Luke, 4:28–30; John, 8:59.

the wilderness region beyond the Sea of Galilee, just beyond the reach of the Jewish officials.⁹⁶

When Yahushua was finally seized—by his own will we might add—he mocked the religious leaders saying, “Daily with you I sat teaching in the Temple, and you did not seize me, but all this has come to pass that may be fulfilled the scriptures of the prophets.”⁹⁷ After his arrest, the high priest Annas questioned Yahushua “concerning his disciples and concerning his teaching.” Yahushua—clearly with the understanding that the inquiry was designed to expose the doctrine of using the sacred name—responded:⁹⁸

I openly spoke to the world; I always taught in the synagogue and in the Temple, where always the Jews are gathered together, and nothing in secret I spoke. Why do you question me? Question those who have heard what I spoke to them; lo, they know what I said.

The crowds that followed Yahushua were also aware of the timidity on the part of the religious leaders. While Yahushua was teaching in the Temple at Jerusalem, some of the crowd commented:⁹⁹

Is this not he whom they seek to kill? And lo, publicly he speaks, and nothing they say to him.

Conclusion

Yahushua spoke the sacred name throughout his ministry. Indeed, Yahushua never sinned,¹⁰⁰ which means he never broke a scriptural law or commandment.¹⁰¹ Therefore, despite the contrived laws of men, Yahushua followed the scriptural commandments to both know and use the sacred name. The religious leaders, on the other hand, were jealous and envious of Yahushua and despised him for breaking their rabbinical law which forbade any common man from speaking the sacred name. Out of fear of the crowds following Yahushua, they contained their plot to execute him until they could take him without a challenge from the general populace. Their intent was to punish Yahushua for breaking one of their own rabbinical laws. Yahushua’s intent was to live by the laws and commandments of Yahweh and to die for Yahweh’s namesake.

⁹⁶ For a complete itinerary of places visited during Yahushua’s ministry see our forthcoming publication, *The Four Synoptic Texts in Parallel*. The reason for staying out of Judaea was the threat from the Jews that they would kill him. For example, in John, 7:1, we read, “And after these things Yahushua was walking in Galilee, for he did not desire to walk in Judaea, because the Jews were seeking to kill him.” Afterwards he secretly came to Jerusalem to attend one of the sacred feast days (John, 7:2–10).

⁹⁷ Matt., 26:55f; Mark, 14:49; Luke, 22:53.

⁹⁸ John, 18:20–21.

⁹⁹ John, 7:24f.

¹⁰⁰ 1 Cor., 5:21; 1 Pet., 2:21–22.

¹⁰¹ 1 John, 3:15.

Chapter XIV

The Early Disciples and the Sacred Name

A careful examination of the records proves that, as with Yahushua the Messiah, his disciples both taught and used the sacred name. They too believed that using the sacred name was a basic doctrine of Scriptures and, like Yahushua, were willing to die for the sake of Yahweh's name. The popular idea believed among most present-day Christians, that the disciples of the messiah cared little whether or not the sacred name was used, is unsound. This opinion is held regardless of what the New Testament has to say on the matter. It also has been partially concealed by the fact that ancient Christian scribes (beginning in the second century C.E.) deliberately substituted the sacred name out of the Greek texts of both the Septuagint and the New Testament.¹

John the Baptist

The words of John the Baptist, the prophet of Yahweh and supporter of Yahushua as the messiah, are an excellent place to start. The New Testament informs us that large crowds of people came to John from Jerusalem and all Judaea as well as from the country around the Jordan river. To this crowd John quotes directly from Isaiah, 40:3–5, which states:²

The voice of him crying in the wilderness, "Prepare the way of *אֱלֹהִים*; make straight in the desert a highway for our *eloahi*. Every valley shall be lifted up, and every mountain and hill shall be made low; and the steep ground shall become a level place, and the rough places a plain. And shall be revealed the glory of *אֱלֹהִים*, and all flesh shall see it together, for the mouth of *אֱלֹהִים* has spoken."

John, like the messiah, stood in opposition to the religious leaders of Judaea. For example, after reciting the above quote from Isaiah, John chastises the Pharisees and Sadducees, calling them "offspring of vipers."³ John did

¹ For a complete study on the use of the sacred name in ancient Greek texts and then its later substitution out of the ancient Greek LXX and NT see Vol. II.

² Luke, 3:3–6; Matt., 3:1–3; Mark, 1:1–3. That John was quoting Isa., 40:3–5, using the name Yahweh, see SRB, pp. 996, n. i, 1045, ns. d, e, 1075, ns. f, g; AB, NT, pp. 3, 47, 84; NJB, pp. 1612, 1660, 1692.

³ Matt., 3:7; Luke, 3:7.

his teaching in the wilderness on the borders of Judaea, along the Jordan, and “in Aenon near to Salim,” keeping himself outside of Judaea and out of the reach of the Jewish political and religious authorities.⁴ As with Yahushua, the political and religious leaders feared the crowd following John.⁵ It took a command from Herod Antipas, who was upset over John’s condemnation of his marriage to Herodias, the wife of his brother Philip, to finally place John in prison.⁶

The Original Apostles

Proof that the original apostles adhered to the sacred name doctrine is found in numerous places in the New Testament. Jacob (called James in the English translations)⁷ shows his respect for the sacred name when he warns the disciples against favoring a rich man over someone poor:⁸

But you dishonoured the poor (man). Do not the rich oppress you, and do (not) they drag you before (the) tribunals? Do not they blaspheme the good name which is called upon you?

As we shall demonstrate in our next chapter, the “good name which is called upon” the followers of the messiah, translated by the Moffatt version as, “the noble name you bear,” is Yahweh.⁹ Jacob (James) also makes the following comment while at Jerusalem among his fellow disciples:¹⁰

And after they (Saul and Barnabas) were silent Jacob answered saying, “Men, brothers, hear me. Simeon related how first יהוה¹¹ visited to take out of the nations a people FOR HIS NAME.”

⁴ Matt., 3:1, 13; Mark, 1:4–5; Luke, 3:2–3; John, 3:22–23, which notes that while Yahushua and his disciples had come into parts of Judaea where they began baptizing (apparently along the Jordan river) John was baptizing “in Aenon, near Salim, because many waters were there.” Aenon, meaning “fountains of water,” was located in the territory of the well-known city of Salim, positioned about 8 miles south of Scythopolis (Beisan) and near the Jordan. Scythopolis was part of the greater region of Decapolis, just north of Samaria (NBD, p. 1125; DB, pp. 22, 581). Josephus tells us that when Herod had John arrested he took him to the city of Machaerus (*Antiq.*, 18:5:2), located on the border between Judaea and Arabia, at the northeast end of the Dead Sea (Jos., *Antiq.*, 18:5:1; *Wars*, 7:6:1).

⁵ Matt., 21:23–26; Mark, 11:27–32. Josephus (*Antiq.*, 18:5:2) reports that it was because of the rather large following of John the Baptist that Herod became alarmed. Feeling that such a mass would led to sedition, Herod had John arrested. Also see Matt., 14:5.

⁶ Mark, 6:14–29; Luke, 3:19–20, 9:7–9; Matt., 4:12, 14:1–12, which adds that Herod “feared the multitude, because as a prophet they held him (John).”

⁷ James in Greek is Ἰακώβος (Yakob-os) and Ἰακώβ (Yakob) (e.g. LXX, Gen., 25:26–34; Jos., *Antiq.*, 1:17:1; Matt., 4:21), the Greek form of the Hebrew name for Jacob (SEC, Gk. #2384, 2385). The English form of “James” is created when the soft “Y” sound became harden to “J”, “k” became silent, “b” was slanged into an “m”, and the Greek ending “os” and “es” were left in the translation.

⁸ James, 2:6–7.

⁹ See Chap. XV, entitled, *Salvation and the Sacred Name*.

¹⁰ Acts, 15:13–14.

¹¹ ROSNB and the BE both correctly restore the name Yahweh at this place.

Jacob continues by saying, “And with this agree the words of the prophets,”¹² which as proof he cites Amos, 9:11–12:

In that day I will raise up the tabernacle of David which has fallen and wall up its breaches. And its ruins will I raise up, and I will rebuild it as an עולם (olam; i.e. age or eternity) of days;¹³ so that they may possess the remnant of Edom and all the nations whom is called my name upon them, declares יהוה who is doing this.

The apostle John also used the sacred name. He points out that Yahushua performed many signs before the Jewish crowds yet they would not believe him. This, John notes, was to fulfill the word of the prophet Isaiah (53:1), which he then recites:¹⁴

Who has believed our report? And to whom is the arm of יהוה revealed?

The apostle Keph (called Peter in the Greek and English translations)¹⁵ likewise both taught and healed the sick by using the sacred name. For example, in a speech to the Jews at Jerusalem, Keph quotes the prophet Joel (2:28–32), which in part states:¹⁶

The sun shall be turned into darkness and the moon to blood, before the coming of the great and awesome day of יהוה. For it shall be, (that) all who shall call upon the name יהוה shall be saved.

Within this same discussion, Keph recites Psalm, 16:8–11, which includes the statement, “I have set יהוה before me always,”¹⁷ and Psalm, 110:1, “A statement of יהוה to my *aden* (foundation), Sit at my right hand, until I set

¹² Acts, 15:15–18. That this passage quotes Amos, 9:11f, using the sacred name Yahweh, see SRB, p. 1170, n. c; AB, NT, p. 199; NJB, p. 1824.

¹³ The Hebrew phrase “כִּי־מִי עוֹלָם” literally means “as the days of *olam*.” It does not actually mean “as in the days of old” as sometimes translated. The LXX, for example, renders it, “as the days of the αἰῶνος (‘eternity’ or ‘age’; SEC, Gk. #165–6).” *Olam* (עוֹלָם), as we have already demonstrated (Chap. IV), also means “eternity,” “world,” or “age.” Accordingly, we have chosen to translate the verse so that it more correctly suits its intended meaning, “as an *olam* (eternity or an age) of days,” i.e. David’s rebuilt throne will last forever.

¹⁴ John, 12:38. That John is quoting directly from Isa., 53:1, using the sacred name Yahweh, see SRB, p. 1133, ns. v, w; AB, NT, p. 157; NJB, p. 1773.

¹⁵ John, 1:42, “And Yahushua said, You are Simon the son of Jonas; you shall be called Keph—which is interpreted Πέτρος (Petros [Peter]),” a name meaning a “small stone” or “a (piece of) rock” (SEC, Gk. #4074). Keph in Hebrew means “to curve,” i.e. rounded like a “rock” (SEC, Heb. #3720, 3721; cf. Gk. #2786, “rock”).

¹⁶ Acts, 2:17–21. That Keph is quoting from Joel, 2:28–32 (3:1–5 in MT), using the name Yahweh, see SRB, p. 1151, ns. a, d, e, f, g; AB, NT, p. 174; NJB, p. 1800.

¹⁷ Acts, 2:25. That Keph is quoting from Psalm, 16:8–11, using the name Yahweh, see SRB, p. 1151, ns. j, k; AB, NT, p. 174; NJB, p. 1801.

your enemies (as) your footstool.”¹⁸ Keph also quotes Moses from the book of Deuteronomy (18:15), “And རྩྭ་རྩྭ་ your *eloahi* shall raise up to you a prophet from among you, of your brothers, one like me; to him you shall listen.”¹⁹

Later on the apostles healed a man in Jerusalem. Having heard of this feat, the priests and elders had them arrested (the implication being that they had healed the man by using the sacred name since there was no law against healing people per se). When the priests brought the apostles before their court the first thing they asked them was, “In what ability or IN WHAT NAME did you do this (healing).”²⁰ Keph responded by quoting Psalm, 118:22, which refers to Yahweh as the stone that the builders rejected. He then paraphrased Joel, 2:32, by stating:²¹

And there is salvation in no other name, for neither is there another name under heaven which has been given among men, by which we must be saved.

For a comparison, Joel, 2:32, states:

For it will be (that) all who will call upon the name རྩྭ་རྩྭ་ will be saved. For in Mount Zion and in Jerusalem will be salvation, as རྩྭ་རྩྭ་ has said, and among the saved whom རྩྭ་རྩྭ་ will call.

We will have much more to say on this subject in our next chapter entitled, *Salvation and the Sacred Name*. For now it is only important to notice that the prophet Joel would have men call upon the name “Yahweh” for salvation, while Keph (Peter) says there was no other name given under heaven by which men could be saved, and that it was by this name that he healed the man. The name he used, therefore, had to be “Yahweh.” The priests then tried to stop the spread of this doctrine by reasoning that they could threaten the apostles to desist from its teaching:²²

But that it might not further spread among the people, with a threat let us threaten them to no longer speak in this name to any man. And having called them they charged them not at all to speak nor to teach in the name of Yahushua. But Keph and John answering to them said, “Whether it is right before

¹⁸ Acts, 2:34–35. That Keph is quoting from Psalm, 110:1, using the sacred name, see SRB, p. 1151, n. u (cf. pp. 1031, n. k, 1062, ns., x, y, 1105, ns. j, k; re: Matt., 22:44; Mark, 12:36; and Luke, 20:42f, where the same passage is cited); AB, NT, p. 175; NJB, p. 1802. Both ROSNB and BE restore the name Yahweh to this verse in Acts, 2:34. With regard to the correct Hebrew reading of “*aden* (foundation)” instead of “*adon* (lord),” see App. D.

¹⁹ Acts, 7:37.

²⁰ Acts, 4:7.

²¹ Acts, 4:11–12.

²² Acts, 4:17–21.

אָיִאָל²³ to listen to you rather than to אָיִאָל²⁴ you judge; for we cannot but speak what we saw and heard." But they having further threatened them let them go, nothing finding as to how they might punish them on account of the people, because all were glorifying אָיִאָל,²⁵ for that which has taken place; for the man on whom had taken place this sign of healing was above forty years old.

Many Christian clergy try to make this statement refer only to the name "Jesus (actually 'Yahushua')," but the name of Yahushua was "Yahweh!"²⁶ Many, not understanding what they are reading, miss the fact that when such expressions as "in the name of Christ (the messiah)" and "in the name of Jesus (Yahushua)" are used, they are metonymic and are a direct reference to his true name, the name "Yahweh," not to his earthly name "Yahushua" or his title, "the messiah." It was no crime in Judaism to teach in someone's name, generally that of a rabbi; and Yahushua was often referred to as a rabbi not only by those following him but also by those religious leaders opposing him.²⁷ This procedure was commonly utilized during that period, as demonstrated in the Talmudic writings.²⁸ Use of the sacred name was the only action that concerned the scribes and priests.

After this confrontation, which if it had not been for the crowd the apostles might also have been sentenced to death as the messiah had been, they went back to their own company and told them all that had transpired with the chief priests and the elders. Having heard the news, the entire body of believers, "with one accord lifted up (their) voice to אָיִאָל,"²⁹ and as part of their praise to him cited Psalm, 2:1–2:

²³ Both BE and ROSNB correctly restore the name "Yahweh" at this point.

²⁴ Ibid.

²⁵ Ibid.

²⁶ See Chap. XVII, entitled, *Salvation and the Name of the Messiah*, and Vol. III, *The Two Yahwehs*.

²⁷ The Hebrew words *rabbi* and *rabboni* are defined in the NT by the Greek term διδάσκαλε (teacher; SEC, Gk. #1320), i.e. "*rabbi*, which is to say being interpreted teacher" (John, 1:38, 20:16). That the religious and political leaders and the like among the Jews, both those for and against Yahushua, referred to him as *rabbi* (teacher) see Matt., 8:19, 9:11, 12:38, 17:24, 19:16, 22:15f, 22:35f, (cf. Shem Tob); Mark, 5:35, 10:17–22, 12:14, 12:18–19, 12:32; Luke, 3:12, 8:49, 10:25, 11:45, 18:18–23, 19:39, 20:20–21, 20:28, 20:39; John, 1:49. That the disciples and the crowds following Yahushua referred to him as *rabbi* (teacher) see Matt., 26:25; Mark, 4:38, 9:5, 9:38, 10:35, 13:1; Luke, 7:40, 21:7; John, 1:38, 1:49, 6:25, 11:24–28, 20:16. More importantly, that the messiah referred to himself as *rabbi* (teacher; head of a school) see Mark, 14:14; Luke, 22:11; John, 13:13f.

²⁸ CTM, p. 8f, "The foundation, then, of Rabbinism is the precept Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy might. The method is tradition. This is indicated by the names which the Rabbis themselves gave to the mass of religious precepts which they taught, viz., Massoreth (מסורה), and less frequently Qabbala. The same fact is shown by the formula to be found on every page of the Talmud, in which a precept is expressed, 'Rabbi A. says, in the name of Rabbi B,' or 'Rabbi A. says that Rabbi B. says that Rabbi C. says,' etc."

²⁹ Acts, 4:24. ROSNB and BE correctly restore Yahweh to this verse.

Why do the nations swarm, and the peoples meditate on worthlessness? The kings of the earth set themselves; and the rulers have met together against ייִי and his messiah.³⁰

In complete defiance of the religious leaders, the apostles continued to heal people using the sacred name. Angered by their complete disregard for the authority of the priests and seeing “multitudes of both men and women” continuing to join their ranks, the priests again had the apostles arrested.³¹

Though the apostles and other disciples were using the sacred name, as with Yahushua and John the Baptist, the religious leaders feared them because of the people. We are told in the book of Acts, for example, that after healing a certain man, the officers of the priests seized the apostles to bring them before the sanhedrin, placing them in a holding cell. During the night, an angel released the apostles from their prison. When the priests found the men gone they were perplexed. Soon, someone came to them and reported that the apostles were in the Temple teaching. The captain and his officers were sent after them and brought them before the sanhedrin.³² They did so without violence, “for they feared the people, that they might stone them.”³³

After hearing the various statements from the apostles, the priests strongly chastised them, stating:³⁴

Did we not charge you by a charge not to teach in this name? and lo, you have filled Jerusalem with your teaching, and with the purpose of bringing this man's (Yahushua's) blood upon us.

Though the apostles had been warned by these leaders not to use the sacred name, they had “filled Jerusalem” with its teaching. Setting the apostles outside of the court, the priests listened to the honored Pharisee and teacher of the Law named Gamaliel, who advised them not to oppose the apostles, believing that they and their followers would be scattered about and their work would be overthrown in a short time, as had happened with other messianic movements. Agreeing to this counsel, the priests called the apostles back in and “having beat them enjoined them not to speak in the name of Yahushua, and released them.”³⁵

They therefore departed rejoicing from the presence of the sanhedrin that for this name of him they were accounted worthy to be dishonoured. And every day

³⁰ Acts., 4:25f. That these people were quoting Ps, 2:1–2, see SRB, p. 1154, ns. k, l; AB, NT, p. 178; NJB, p. 1805.

³¹ Acts, 5:12–18.

³² Acts, 5:17–24.

³³ Acts, 5:25–26.

³⁴ Acts, 5:28.

³⁵ Acts, 5:40f.

in the Temple and in the houses they did not cease teaching and announcing the glad tidings of Yahushua the messiah.

The Early Assemblies

Evidence that others of the early assemblies of Yahushua the messiah used the sacred name occurs when Yahushua made his triumphant entry into Jerusalem. Proceeding into Jerusalem along with Yahushua were a “great crowd” of people who were strewing their garments and palm tree branches on the road in front of him. With a “loud voice” they shouted “**הוֹשַׁע נָא** (*hoseanna*),” called Ὡσαννὰ (*hosanna*) in the Greek text, a Hebrew word meaning “the deliverer (savior) is now,”³⁶ and were reciting Psalm, 118:26, “Blessed is he who comes in the name of **יְהוָה**.”³⁷

Their reference, of course, is to Yahushua, who himself claimed to have come in his father’s name.³⁸ That these good people had used the sacred name is confirmed by the response of some of the Pharisees who were in the crowd. They came to Yahushua and told him: “Rabbi (teacher), rebuke your disciples!” to which he responded: “I say to you, that if these should be silent the stones will cry out.”³⁹ The Pharisees were enraged at this mass revolt against their prohibition on using the sacred name. They reasoned among themselves, “Do you see that you gain nothing (i.e. by not taking him)? Lo, the world has gone after him.”⁴⁰

The book of Revelation, written by the prophet John the Elder, who was later given the title, “the divine,”⁴¹ also shows that the doctrine of the sacred name was strong among the early assemblies. John records that to the assembly at Sardis the messiah wanted them to know, “I know your works, that you have a name by which you live, but (you) are dead.”⁴² To the assembly at Philadelphia, John writes that Yahushua gave them praise, for they “did not deny my name.”⁴³ The messiah also stated that to those who overcame, he would “write upon him the name of my *el*, and the name of the city of my *el*, the new Jerusalem, which comes down out of the heaven from

³⁶ SEC, Gk. #5614, for the Hebrew word **הוֹשַׁע** (Hosea), “deliverer” (Heb. #1954)—itself from Heb. #3467, **שָׁשׂ** (*yasha*), meaning “to be safe, free” or “salvation”—and Heb. #4994, **נָא** (*na*), meaning “I pray, now or then.”

³⁷ Matt., 21:9; Mark, 11:9–10; Luke, 19:37–40; John, 12:12–13. That these people were citing Ps., 118:26, see SRB, pp. 1028, ns. d, e, 1103, n. i, 1132, ns. s, t; AB, NT, pp. 31, 67, 119, 156; NJB, pp. 1643, 1676, 1722. Also see Shem Tob’s Hebrew text of Matt., 21:9, where the circumlocution “**הוֹשַׁע**,” standing for *ha shem* (the name), is used, signifying that the sacred name was originally in this quote (Howard, *Matt.*, pp. 102, 201f and n. 33).

³⁸ John, 5:43.

³⁹ Luke, 19:38–40. That διδάσκαλε (teacher) was the Greek translation for the Hebrew term *rabbi* see above n. 27.

⁴⁰ John, 12:19.

⁴¹ Rev., title. The title “the divine” means to be inspired as a prophet. See App. D for the identification of John the presbyter (Elder) as the author of Revelation.

⁴² Rev., 3:1.

⁴³ Rev., 3:8.

my *el*, and my new name."⁴⁴ According to David, Isaiah, and Ezekiel, the name of new Jerusalem will be "Yahweh."⁴⁵ This name is the name of "my *el*," who is the father of Yahushua, and is the "new name" inherited by Yahushua at his resurrection, his old earthly name being Yahushua.⁴⁶ This fact is further confirmed when John writes:⁴⁷

And I saw, and behold, the lamb (i.e. the messiah)
standing upon mount Zion, and with him 144,000,
having THE NAME OF THE FATHER WRITTEN
UPON THEIR FOREHEADS.⁴⁸

The name that shall be written upon the elect, therefore, is the father's name, not the earthly name given to the messiah, which was actually an expression of prophecy (i.e. "Yahu is salvation or savior").

In still another place John writes that in the day that the father returns and resides here on earth with the lamb (messiah), those who successfully pass through Judgment—being changed and now able to behold the face of the father—shall have the father's "name upon their foreheads," that is, they shall be identified by the father's name.⁴⁹

An excellent example proving that the sacred name was important to the disciples comes with Stephen. Stephen was one of the first seven deacons chosen to serve in the assembly. Against him arose some foreign Jews from the synagogue at Jerusalem who, having been defeated in a debate, began to accuse Stephen of "blasphemous words."⁵⁰ Out of revenge they sent false witness

⁴⁴ Rev., 3:12–14.

⁴⁵ Ps., 101:8; Isa., 60:14; Ezek., 48:34.

⁴⁶ Part of the inheritance granted to Abraham and his seed (i.e. the messiah, see Gal., 3:16) was to possess a "great name" (Gen., 12:1), meaning to obtain the name Yahweh. According to Eph., 3:14–15, "every family in the heavens and on the earth is named" after "the father." This verse and numerous other passages show that we are to receive the sacred name as our own after we have been resurrected and changed into spirit beings, upon which occasion we become joint-heirs in the inheritance. See our next Chapter, *Salvation and the Sacred Name*. The angel Yahweh possessed the father's name before he became a man; but as a man his name also became Yahushua. When Yahushua was dead he had no name at all, for after death the dead possess nothing. Upon his resurrection Yahushua obtained rights to the inheritance granted to Abraham and his "seed." His new name, therefore, was the great name of the inheritance, the name Yahweh.

⁴⁷ Rev., 14:1.

⁴⁸ Variant texts of this verse read, "having his name and the name of his father written upon their foreheads" (ILT, p. 649, n. w). This alternate reading does not mean that there are two different names written. Rather, there is one name shared by both the father and the son, the sacred name Yahweh. Therefore, there is really only one name that is written. This detail is confirmed by the very fact that several texts vary at this point, showing that the ancient scribes saw no difference whether the passage read "having his name and the name of the father" or simply "the name of the father." Further, Rev., 3:1, speaks only of "the name" (not "names") by which one lives; and Rev., 3:12, adds that to those who overcome, the messiah will write "the name" (not "names") of his *el*, which is also the name of New Jerusalem (i.e. Yahweh), upon them. That there is only one name (the sacred name Yahweh) by which we can be saved, and that this name is shared by both the father and the son, see Chap. XVII.

⁴⁹ Rev., 22:3–5.

⁵⁰ Acts, 6:11.

against him to the sanhedrin under the charge of blasphemy, claiming, "This man does not cease speaking blasphemous words against the sacred place and the Torah."⁵¹ In short, they accused Stephen of blasphemy against the law (but by their religious interpretations not by scriptural definition).⁵²

In his defense to the high priest, Stephen gave a dissertation on the history of the Israelites and some prophecies about the messiah. As part of this speech Stephen quoted Deuteronomy, 18:15, and Isaiah, 66:1–2, both which use the sacred name.⁵³ Then at the very end Stephen uttered these words:⁵⁴

Lo, I behold the heavens opened, and the son of man
standing at the right hand of יהוה.⁵⁵

That Stephen said, "at the right hand of Yahweh," the Greek "*theos*" being a gloss, is confirmed by these facts: First, his statement matches almost word for word the one made by Yahushua at his trial, "Henceforth shall be the son of man sitting at the right hand of יהוה."⁵⁶ Second, both the proclamations of Yahushua and Stephen are in fact a restatement of Psalm, 110:1, "A declaration of יהוה to יְהוָה (my foundation), Sit at my right hand until I set your enemies (as) your footstool."⁵⁷ Third, that Stephen used the name Yahweh is proven by what immediately transpired upon uttering these words. The book of Acts tells us:⁵⁸

And crying out with a loud voice they HELD THEIR EARS and rushed with one accord upon him (Stephen), and having cast (him) out of the city, THEY STONED (HIM). And the witnesses laid aside their garments at the feet of a young man called Saul. And they stoned Stephen, (while he was) invoking and saying, "Sovereign Yahushua, receive my spirit." And having bowed the knees he cried with a loud voice, "יהוה,⁵⁹ lay not to them this sin." And this having said he fell asleep. And Saul was consenting to the killing of him.

They "held their ears" because they had heard the sacred name being pronounced, which under Jewish (not scriptural) law was blasphemy. They stoned him to death because stoning was the penalty under Jewish law for blasphemy when the guilty party "exactly pronounces the (sacred) name."

⁵¹ Acts, 6:13.

⁵² See above Chap. XII.

⁵³ Acts, 7:37, 49f. That Stephen was quoting Deut., 18:15, and Isa., 66:1–2, using the sacred name Yahweh, see SRB, p. 1158, ns. f, g, v, w; AB, NT, p. 184; NJB, p. 1810.

⁵⁴ Acts, 7:56.

⁵⁵ Both ROSNB and BE correctly restore the name Yahweh at this point.

⁵⁶ Luke, 22:69.

⁵⁷ Cf. App. E.

⁵⁸ Acts., 7:57–8:1.

⁵⁹ BE correctly restores the name Yahweh at this point.

They laid their garments at the feet of Saul because those who judge in such a crime would “rend their garments, and they may not mend them again.”⁶⁰ They killed Stephen outside the city to side-step the Roman law forbidding the sanhedrin from carrying out the death sentence.

Saul

Our study of the sacred name in the New Testament inevitably brings us to Saul (also called Paul because of the Greek translations), who was present at Stephen’s execution and was consenting to it. Saul was trained as a Pharisee and, in his own words, “was advancing in Judaism beyond any of my contemporaries in my own nation, being more abundantly zealous for the traditions of my fathers.”⁶¹ After the death of Stephen, Saul was converted on the road to Damascus, seeing the resurrected Yahushua in a vision.⁶² Spending three years in Arabia re-examining the Scriptures,⁶³ he came to the truth that the traditions taught by the Pharisees were actually against the Torah. Saul, like eleven of the original disciples, became an apostle, but unlike the eleven, who were primarily sent to the circumcision (i.e. the Israelites), Saul was also sent to the uncircumcised nations of the world.⁶⁴

Faced with unsurmountable evidence that the messiah, his original apostles and other disciples used the sacred name, many Christian theologians, in order to cling to their doctrine that they need not know or use the sacred name, present Saul as their eminent example. The original apostles and the other disciples were all, by nationality, Israelites and were sent primarily to the Israelites; as a result, this reasoning goes, they used the sacred name because they were Israelites and spoke Hebrew. Christians, it is argued, are from all nations and their apostle was Saul. In this scenario, Saul, despite his Israelite ancestry, never taught or used the sacred name. Therefore, they conclude, gentile Christians do not need to know or use it either.

This last-ditch attempt to justify not using the sacred name would be humorous if it were not for the sad fact that so many wish to believe it. The sacred name Yahweh is not just a Hebrew name; but it is the almighty’s personal name by which he has revealed himself to mankind. According to Scriptures, all nations, regardless of what language they speak, will know and call upon the name Yahweh.⁶⁵ Saul does not contradict the Scriptures; indeed, though his motives were at first suspected by the eleven who remained of the original apostles, as well as by the other early members of the assembly, he

⁶⁰ Sanh., 7:5; cf. Acts, 22:19f.

⁶¹ Gal., 1:14.

⁶² Acts., 9:1–25, 22:5–16, 26:10–23; Gal., 1:13–16.

⁶³ Gal., 1:17–19.

⁶⁴ Gal., 2:6–9, (agreed upon by all the apostles some 17 years after Saul was converted: cf. Gal., 1:14–2:9). Also, the messiah specifically commanded that the original twelve apostles, “Go not off onto the road of the nations, and into a city of the Samaritans enter not; but go rather to the lost sheep of the house of Israel” (i.e. to the scattered tribes of Israel, being “the circumcision” or descendants of Abraham, Isaac, and Jacob; see Matt., 10:1–6).

⁶⁵ See above Chap. VIII.

was found to be in complete accord with them and a valid apostle.⁶⁶ He was in harmony with Yahushua and the eleven apostles because, like them, he used the sacred name. He not only used it, his Jewish opposition tried to have him killed for that reason.

Proof that Saul used the sacred name begins with his earlier persecutions against the followers of the messiah. Saul, zealous for the traditions of his fathers, blindly followed the Pharisees of his day. He tells us that during this period of his life he actively persecuted the disciples of Yahushua, noting:⁶⁷

I indeed therefore thought in myself I ought many things contrary to the name of Yahushua the Nazaraean to do. Which also I did in Jerusalem, and many of the saints I shut up in prisons, authority from the chief priests having received, and they being put to death, I gave my vote against them.

One must ask the question, "Under what verdict were these saints convicted?" Saul answers this when he continues by saying:⁶⁸

And in all the synagogues often punishing them (by death), I compelled them to blaspheme. And being exceedingly furious against them I persecuted (them) even (pursuing after them) as far as foreign cities.

The book of Acts tells us of Saul's earlier life, stating:⁶⁹

But Saul, still breathing out threatenings and slaughter towards the disciples of the sovereign, having come to the high priest asked from him letters to Damascus, to the synagogues so that if any he found and being on the road, both men and women, having bound them he might bring them to Jerusalem.

Saul, himself, tells the Jews of Jerusalem of his earlier zealous efforts to kill the members of the early assemblies. As part of his conversation with them, we read in Acts:⁷⁰

I indeed am a Jewish man, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, having been instructed according to the exactness of the ancestral law, being a zealous one for *eloahim*, even as all of you are this day; who this way persecuted unto death, binding and delivering up to prison both men and women.

⁶⁶ Acts, 9:26–31. Also see 2 Pet., 3:15–16, where Keph refers to Saul as authoritative.

⁶⁷ Acts, 26:9–10.

⁶⁸ Acts, 26:11.

⁶⁹ Acts, 9:1–2.

⁷⁰ Acts, 22:3–4.

And in Galatians Saul tells his readers:⁷¹

For you have heard of my conduct once in Judaism, that excessively I was persecuting the assembly of יהוה⁷² and was ravaging it; and advancing in Judaism beyond many contemporaries in my own nation; being more abundantly zealous for the traditions of my fathers.

After his conversion on the road to Damascus, Saul repented of his former ways. He therefore repented of having killed the followers of the messiah because they blasphemed under a Jewish interpretation of the Torah (the traditions of his fathers). Notice also that Saul had “compelled” the saints to blaspheme. It is implied by the term “saints” that Saul now considered these people innocent of any evil. What then could Saul have forced them to say that, in the eyes of the Jewish rabbis, would be considered worthy of death and persecution? The answer is that Saul had forced them to utter the sacred name. As a result—since Saul himself makes an issue out of this type of blasphemy and the fact that he had killed innocent people because of it—it is clear that after reconsideration he now believed that the accusation of blasphemy for merely uttering the sacred name was itself evil. Appropriate use of the sacred name was, in fact, a saintly act.

The initial indication that Saul taught the sacred name is found in a conversation between Yahushua and Ananias, which took place shortly after Saul’s conversion. Ananias openly wondered why Yahushua asked him to accept Saul into his house:⁷³

And answered Ananias, Sovereign, I heard from many concerning this man, how he did many evils to the saints in Jerusalem; and he has authority here from the chief priests to bind ALL WHO CALL UPON YOUR NAME. And the sovereign said to him, Go, for a vessel of election to me is this man, to bear my name before the nations and kings, and the sons of Israel: FOR I WILL SHOW HIM HOW MUCH IT BEHOOVES HIM TO SUFFER FOR MY NAME.

The name being proclaimed was Yahushua’s higher name, the name he shared with his father, not his earthly name Yahushua.⁷⁴ It was for the sacred name “Yahweh” that both the messiah and those following him were persecuted.⁷⁵

⁷¹ Gal., 1:13f.

⁷² BE and ROSNB both restore the name Yahweh at this point.

⁷³ Acts, 9:13–16.

⁷⁴ See Chap. XVII.

⁷⁵ For the persecution of the messiah see above Chap. XIII; for the persecution of the elect see below Chap. XVIII.

The fact that Saul taught and used the sacred name after he became an apostle is best revealed in the history about Saul being brought before Gallio, the Roman proconsul of Achaia, Greece. This record shows that the Jews of Corinth tried to have Saul convicted before a Roman court for using the sacred name. The book of Acts reports the following:⁷⁶

But Gallio, being proconsul of Achaia, the Jews rose with one accord against Paul (Saul) and led him to the judgment seat, saying that contrary to the law this (man) persuades men to worship *eloahim*. And Saul being about to open his mouth, Gallio said to the Jews: "If indeed therefore it was some unrighteousness or some wicked criminality, O Jews, according to reason I should have borne with you; but if it be a question about a λόγου (WORD) and NAMES and a law which is among you, see to it yourselves; for I do not wish to be a judge of these things." And he drove them from the judgment seat.

Notice first that the legal question at hand was based solely upon a "law" among the Jews. This law dealt with the use of a "λόγου (word) and names." Only one Jewish law from this period dealt with a word (singular) that would create an argument over the use of "names" between orthodox Jewry and the disciples of Yahushua: the Jewish prohibition against using the sacred name Yahweh. The Jews of Corinth were holding that Saul was teaching a doctrine that "persuades men to worship *eloahim*" in a fashion that was "contrary to the law," at least to Jewish Talmudic law based upon the Jewish interpretation of Leviticus, 24:16. This statement can only mean that Saul was teaching men to use the sacred name. The Jews, on the other hand, taught that the sacred name should be substituted with other names (generic and titles) like *adonai*, *el*, and *eloah* (*eloahi*, *eloahim*). Saul was on the verge of responding when Gallio dismissed the whole case as irrelevant in his court.

That Saul was teaching and using the sacred name is also shown in his letters. Besides an assortment of direct quotes from the Old Testament that contain the sacred name,⁷⁷ several of his citations have direct bearing upon its use. For example, the sacred name is emphasized in the book of Romans. In the tenth chapter Saul is explaining that there is one Yahweh for both Greeks and Jews. He states:⁷⁸

⁷⁶ Acts, 18:12–16. Afterwards the Hellenes or Greek-speaking Jews laid hold of "Sosthenes, the ruler of the synagogue" at Corinth—who had joined with Saul and the early assemblies (1 Cor., 1:1)—and "beat (him) before the judgment seat" because he had agreed with Saul in the dispute over the issue of the "word and names." Gallio took no concern over this fight either (Acts, 18:17).

⁷⁷ For example see Rom., 2:24 (Isa. 52:5); Rom., 4:6–8 (Ps., 32:1–2); Rom., 10:13 (Joel, 2:28–32); Rom., 15:11 (Ps., 117:1); 1 Cor., 1:31 (Jer., 9:24); 1 Cor., 3:20 (Ps., 94:11); Heb., 10:16–18 (Jer., 31:33–34); Heb., 10:30 (Deut., 32:35–36); Heb., 13:6 (Ps., 118:7).

⁷⁸ Rom., 10:12.

For there is not a difference (between) Judahites and Hellenes; for the same sovereign of all is rich towards all that call upon him.

He justifies his statement by adding a paraphrase of the prophet Joel, stating:⁷⁹

For everyone, whosoever may call upon the name of יהוה shall be saved.⁸⁰

Joel, 2:32, upon which his claim is made,⁸¹ states that “all who shall call upon the name of יהוה shall be saved.” The Greek word κύριου (*kuriau*) which is used by the Greek text in the above verse from Romans, is clearly a gloss for Yahweh.⁸² Saul then carries his discussion about the sacred name into a rhetorical question:⁸³

How then shall they call on (him) whom they have not trusted? and how shall they trust on (him) about whom they have not heard? and how shall they hear apart from one proclaiming? and how shall they proclaim unless they are sent?

In short, one cannot trust in an *eloah* if he has never heard about him, and how can anyone hear of him unless someone is sent to proclaim who he is? And to know him is to know his name. And this is exactly what Yahushua did, as he stated when he reported back to his father, “I manifested your name to the men whom you have given me out of the world,” and “I made known to them your name,”⁸⁴ or again, when he told the Jews that opposed him, “I have come in the name of my father, and you receive me not.”⁸⁵

In the fourteenth chapter of Romans, Saul quotes Isaiah, 45:23, “that to me (Yahweh) every knee shall bow, every tongue shall swear; he shall say, Only in יהוה do I have righteousness and strength.”⁸⁶ Also in the fifteenth chapter of Romans, Saul quotes Psalm, 18:49:

Therefore I will extol you, יהוה, among the nations, and to your name I will sing praises.⁸⁷

To this quote he attaches another from Psalm, 117:1:

Praise יהוה all nations; praise him, all peoples.⁸⁸

⁷⁹ Rom., 10:13.

⁸⁰ Both ROSNB and BE restore the name Yahweh to Rom., 10:13.

⁸¹ That Rom., 10:13, is from Joel, 2:32 (3:5 in MT), where the name Yahweh is used, see SRB, p. 1204, n. 1; AB, NT, p. 238; NJB, p. 1882.

⁸² See above ns. 80 and 81.

⁸³ Acts, 10:14–15.

⁸⁴ John, 17:6, 26.

⁸⁵ John, 5:43.

⁸⁶ Rom., 14:11. That this is a quote from Isa., 45:23, see SRB, p. 1208, n. f; AB, NT, p. 243; NJB, p. 1887.

⁸⁷ Rom., 15:9. That this is a quote from Ps., 18:49, see SRB, p. 1208, n. f; AB, NT, p. 244; NJB, p. 1888.

⁸⁸ Rom., 15:11. That this is a quote from Ps., 117:1, using the name Yahweh see SRB, p. 1208, n. i; AB, p. 244; NJB, p. 1888.

With these above quotes given by Saul we should add one more from 1 Corinthians, which cites Jeremiah, 9:24:

For in this let glory him who glories, (that) he understands and knows me, that I am *אֵלֹהִים*.⁸⁹

In each of these above quotes no sense is attainable unless both Saul and his readers knew the sacred name. How can one call upon, praise, or sing praises to a name he has not heard? How can one understand or know *eloahim*, that he has said, "I am *אֵלֹהִים*," if this knowledge is not imparted? Yet this is precisely the message brought by Saul. Yahushua, sent by the father, proclaimed the father's name to his apostles, and his apostles, in turn, were sent to proclaim that name to those who wished to be saved.

The book of Hebrews, most probably written by Barnabas under the direction of Saul, informs us, "By him (Yahushua), therefore, we should offer (the) sacrifice of praise continually to *אֵלֹהִים*,⁹⁰ that is, fruit of (the) lips confessing to his (Yahweh's) name."⁹¹ Earlier in this text we read that one of the proofs that Yahushua was the messiah was a quote from Psalm, 22:22, addressed to the father, which states:⁹²

I will declare your name to my brothers; I will praise you in the midst of the assembly.

This quote is in direct reference to the fact that Yahushua had revealed the father's name to his disciples.⁹³ Therefore, the book of Hebrews states that Yahushua was not ashamed to call his disciples "brothers."⁹⁴ Finally, Saul, through Timothy, after warning of the error of falling away from the truth, commends the assembly addressed in his letter to the Hebrews with these important words:⁹⁵

But we are persuaded concerning you, beloved, better things, and (things) connected with salvation, even if thus we speak. For *אֵלֹהִים*⁹⁶ is not unrighteous as to forget your work and YOUR LABOUR OF LOVE WHICH YOU DID SHOW TO HIS NAME, having served to the saints and are (still) serving. But we desire each of you to show the same diligence to the full assurance of hope unto the end; that you not be sluggish, but imitators of those who through trust and long patience inherit the promises.

⁸⁹ 1 Cor., 1:31. That this is a quote from Jer., 9:24 (9:23 in MT), using the name Yahweh, see SRB, p. 1213, n. f; AB, NT, p. 248; NJB, p. 1892.

⁹⁰ Both BE and ROSNB correctly restore the name Yahweh to this verse.

⁹¹ Heb., 13:15.

⁹² Heb., 2:12. That this is a quote from Ps., 22:22, see SRB, p. 1293; AB, NT, p. 341; NJB, p. 1976.

⁹³ John, 5:43, 17:6, 26.

⁹⁴ Heb., 2:11–12.

⁹⁵ Heb., 6:9–12.

⁹⁶ The name Yahweh is correctly restored to this verse in ROSNB and BE.

The early assembly, therefore, was to continue “to show the same diligence to the full assurance of hope until the end” as they had up until now towards the sacred name. Saul, rather than casting aside the sacred name, here gives us proof that he highly praised those who, with a labour of love, adhered to the sacred name doctrine.

That the disciples and the early assemblies knew the sacred name is further supported by the great body of existing evidence which shows that until well beyond the time of Saul’s writings, all of the main Greek (Septuagint) texts of the Old Testament retained the sacred name—either in Hebrew or Aramaic characters or with a transliteration retaining its correct pronunciation.⁹⁷ Therefore, even if all of Saul’s writings had originally been in Greek, as many Christian theologians would have us believe, the sacred name itself remained in the readers’ grasp. At no time would they check their Bibles (which then consisted only of the Old Testament) and find the substitutes “*theos*” or “*kurios*.”⁹⁸ Even more important, the very fact that Saul emphasized these passages dealing with the sacred name shows that it was part of the basic doctrine taught in the early assemblies: whether to the circumcised or uncircumcised.

Indeed, throughout the texts of the New Testament one can find numerous quotes from the Old Testament that used the sacred name.⁹⁹ Further, ancient records demonstrate that in the earliest editions of the New Testament (latter half of the first century C.E.) the sacred name was retained.¹⁰⁰ These details prove that all the authors of the New Testament, like those of the Old Testament, both knew and used the name Yahweh. Not until the mid-second century C.E. did the ineffable name doctrine seize the throat of the early assemblies and begin to choke the sacred name from use.¹⁰¹

Conclusion

The combination of all of this evidence demonstrates conclusively that Yahushua and the disciples of the early assemblies who followed him all knew and used the sacred name. The fact that these people were willing to die for the sacred name, as had many of the prophets before them, also shows that they did not consider the sacred name a light or trivial thing, as did the Christian churches of later centuries.

⁹⁷ See Vol. II, Chaps. V, VI.

⁹⁸ Ibid.

⁹⁹ For some examples see Matt., 4:4–10; Luke, 4:4–12 (citing Deut., 8:3, 6:13, 16). Matt., 5:33 (Deut., 23:21–24). Matt., 22:44; Mark, 12:36; Luke, 20:42f; Acts, 2:35 (Ps., 110:1). Matt., 23:39; Luke, 13:35 (Ps., 118:26). Mark, 12:10–11; Acts, 4:11 (Ps., 118:22f). Mark, 12:29f (Deut., 6:4–5). Luke, 4:17–19 (Isa., 61:1–2). Acts, 2:17–21, 39; Acts, 2:25 (Ps., 16:8–11). Acts, 4:25–26 (Isa., 51:12–13). Acts, 7:37 (Deut., 18:15). Acts, 7:49 (Isa., 66:1–2). Acts, 15:15–17 (Amos, 9:11–12). 1 Pet., 3:12 (Ps., 34:15–16). Also see above n. 77.

¹⁰⁰ See Vol. II.

¹⁰¹ See below, Chap. XVII, ns. 5, 8.

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 *יְשׁוּעָה* (*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 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.

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*.

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 סָתַר (*sa-thar*), *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).

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 אֱלֹהִים 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 אֱלֹהִים. Sing praises to אֱלֹהִים who dwells in Zion. Declare his deeds among the peoples. For he remembers the seekers of bloodshed. He does

⁴ Luke, 11:52.

not forget the cry of the humble. Favor me 𐤅𐤍𐤏𐤍. 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 𐤅𐤍𐤏𐤍 fulfill all your prayers. Now I know that 𐤅𐤍𐤏𐤍 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 𐤅𐤍𐤏𐤍 OUR *ELOAHI*. They will bow and fall but we shall rise and stand upright (i.e. be resurrected). 𐤅𐤍𐤏𐤍 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 𐤅𐤍𐤏𐤍, 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 𐤅𐤍𐤏𐤍. Your heart shall live to perpetuity. All the ends of the earth shall remember and return to 𐤅𐤍𐤏𐤍, and all the families of the nations shall worship to your face. For the government is 𐤅𐤍𐤏𐤍's, and (he is) the superior among the nations. (Ps., 22:22-28)

I will bless 𐤅𐤍𐤏𐤍 at all times; his praise will be always in my mouth. My life will make its boast in 𐤅𐤍𐤏𐤍; the humble will hear and be glad. Magnify 𐤅𐤍𐤏𐤍 with me, and LET US EXALT HIS NAME TOGETHER. I sought 𐤅𐤍𐤏𐤍 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 𐤅𐤍𐤏𐤍 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. *Ἐἰἰἰ*, *eloahim* 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 *Ἐἰἰἰ* and all the kings of the earth your glory. When *Ἐἰἰἰ* 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 *Ἐἰἰἰ*. For he has looked down from the height of his sanctuary; *Ἐἰἰἰ* looked from the heavens to hear the prisoner's (the elect) groaning, to set free the sons of death, TO PROCLAIM THE NAME *Ἐἰἰἰ* and his praises in Jerusalem, when the peoples and governments are gathered together to serve *Ἐἰἰἰ*. (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 *Ἐἰἰἰ*!"

Save us *Ἐἰἰἰ*, our *eloahi*; and gather us from the nations TO GIVE THANKS TO YOUR SACRED NAME, to boast in your praise. Blessed is *Ἐἰἰἰ*, the *eloahi* of Israel, from the *olam* as far as the *olam* (i.e. all ages); and let all the people say, "Amen, praise *Ἐἰἰἰ*!" (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 *Ἐἰἰἰ* 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 יהוה!" CALL ON HIS NAME, make known among the peoples his doings; make mention that his name is exalted. Sing praises (to) יהוה 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 אלהים 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 אלהים *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 who you have made they shall come and prostrate belonging to before your face אלהים ⁶ and shall glorify your name, because you are great and and do wonderful things. You alone are *eloahim*. אלהים , teach me your way. I will walk in your truth; unite my *lebab* to respect your name. I will thank you אלהים ⁷ *eloahi*, with all my *lebab* and I will glorify your name belonging to forever. (Ps., 86:10–12)

⁵ Rev., 20:14, cf. 20:4–6.

⁶ The name אלהים has been restored. See Ginburg’s edition of *The Massorah*, §§ 107–115.

⁷ Ibid.

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

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.⁸ In Psalms, for example, we are told that “all the evil doers” are those that “have not called on יהוה.”⁹ 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.”¹⁰ Jeremiah similarly states:¹¹

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.¹² 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.”¹³

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

⁸ See above pp. 94f.

⁹ Ps., 14:4.

¹⁰ Ps., 79:6.

¹¹ Jer., 10:25.

¹² Ps., 74:10, 18

¹³ Ps., 129:4–8.

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 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 יהוה. (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 יהוה 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 יהוה I WILL CALL. I pray to you, “יהוה deliver my *nephesh* (life).” יהוה is gracious and righteous, and our *eloahi* is merciful. יהוה keeps the simple. I was low but he saved me. Return my *nephesh* (life) to your rest for יהוה 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 יהוה 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 יהוה for all his benefits to me?: THE CUP OF SALVATION I WILL LIFT UP AND ON THE NAME OF יהוה I WILL CALL. My vows to יהוה I will pay, I pray, in the presence of all his people. PRECIOUS IN THE EYES OF יהוה IS THE DEATH OF HIS PIOUS ONES. I pray, יהוה, 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 יהוה WILL CALL. My vows to יהוה I pay in the presence, I pray, of all his people, in the courts of the house of יהוה, in your midst, Jerusalem. Hallelu-Yah! (Ps., 116:1–19)

But how can one call “on the name יהוה” 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 (יהוה) 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.”¹⁴ 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:¹⁵

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*.”

¹⁴ Ps., 99:6.

¹⁵ Zech., 13:9.

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:¹⁶

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.

This crucial verse, which is more than once cited in the New Testament,¹⁷ does not say “some who will call upon the name יהוה 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.¹⁸ 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:¹⁹

Blessed are the people knowing the joyful sound, “יהוה,” 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)

¹⁶ Joel, 2:32.

¹⁷ 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.

¹⁸ For examples see those quoted above pp. 67–71.

¹⁹ Ps., 89:15–16.

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.²⁰

Similarly, Psalm, 20:1–3, states:

May རྩྭ་རྩྭ་ 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 offerings 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 རྩྭ་རྩྭ་, the maker of the heavens and earth.²¹

Proverbs notes:

The name རྩྭ་རྩྭ་ 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.²²

There is none like you རྩྭ་རྩྭ་. 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.”²³

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.²⁴ 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.²⁵ 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

²⁰ Joel, 2:32 (MT, 3:5).

²¹ Ps., 124:8.

²² Jer., 10:6.

²³ John, 20:31.

²⁴ The act of becoming one (unified) with the father reaches its completion upon receiving salvation when we are quickened into eternal life.

²⁵ John, 17:11–12.

it must be a memorial (זֵכֶר, *zeker*, remembered) name.²⁶ Gerhard von Rad states it well when he writes:²⁷

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.

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.

²⁶ See above Chap. III, pp. 35f.

²⁷ OTT, 1, p. 182.

The Inheritance and the Sacred Name

The evidence from Scriptures has shown that the sacred name is not only used by those who are saved but is the “key” that helps them enter into salvation. These facts bring to the surface yet two other important questions, “Why does Yahweh insist on men using his sacred name before he grants them salvation?” and, “What is it about the sacred name that makes it possible for us to receive eternal life?” To understand the underlying principle we must step back to the covenant agreements which contain the provisions for mankind to gain eternal life: the Covenants of Promise.

The Covenants of Promise were the several agreements made between Yahweh and the patriarch Abraham, and later reaffirmed and expanded upon with Isaak, Jacob (Israel), and King David.¹ The promises made to Abraham were ratified by an oath, sworn to by Yahweh who in doing so invoked his sacred name.² The conditions of these covenants will be fulfilled, not because of any righteousness found in man, but because of the honor of Yahweh’s name attached to them.³

The Inheritance of Land

We are told in the book of Genesis that Yahweh promised to Abraham and his seed (defined as the messiah)⁴ that they would “inherit” the “land of Kanaan,”⁵ a region defined as “from the river of Mizraim (Egypt) to the great

¹ For examples of these promises see Gen., 12:1–3, 7, 13:14–17, 15:1–11, 17–21, 17:1–10, 18:16–19, 21:9–13, 22:15–18, 25:5, 26:1–5, 27:28–29, 28:1–4, 13–15, 32:25–32, 35:9–12, 48:1–22; Pss., 18:50, 89:3–51, 105:8–11, 132:1–18; Ezek., 37:24–28. For a greater in-depth study of this subject see our forthcoming book entitled, *The Afterlife*.

² See above pp. 29–32.

³ As Ps., 115:1, states, “Not to us, אֲנִי אֲנִי, not to us, rather to your name give glory”; and Ezek., 20:44, “And you shall know that I am אֲנִי אֲנִי, when I have worked with you for my name’s sake; (and) not by your evil ways, nor by your corrupt deeds, house of Israel, declares *adonai* אֲנִי אֲנִי”; and Ezek., 36:22–23, “Therefore say to the house of Israel, Thus says *adonai* אֲנִי אֲנִי: I do not do (this) for your sake, house of Israel, but ONLY FOR MY SACRED NAME, which you profaned among the nations, there where you went. And I will sanctify my great name which was profaned among the nations, which you profaned amidst them.”

⁴ Gal., 3:15–20.

⁵ Gen., 15:7. The term used in this passage is רֶשֶׁת (*rushath*), a form of יְרֻשָּׁה (*yerushshah*), meaning, “something occupied; a conquest, also a patrimony:—heritage, inheritance, possession”; from יָרַשׁ (*yarash*), “to occupy (by driving out previous tenants, and possessing their place); by impl. to seize, to rob, to inherit” (SEC, Heb. #3425, 3423). The LXX renders this term as κληρονομία (*kleronomeso*), meaning “one who receives a portion of an inheritance, an inheritor, heir” (GEL, p. 436; SEC, Gk., #2816). Also defining the Hebrew term in Gen., 15:7, specifically as

river, the river Pereth (Euphrates),” as an “eternal possession.”⁶ Both Psalm, 105:6–11, and 1 Chronicles, 16:14–18, tell us:

Offspring of Abraham, his (Yahweh’s) servant, the sons of Jacob, his chosen ones. He is יהוה our *eloah*; in all the land are his judgments. He has remembered to *olam* (forever) his covenant, the word he commanded to a thousand generations, which he cut with Abraham, and his oath to Isaak, and he confirmed to Jacob for a statute, to Israel for an *olam* (eternal) covenant, saying, “To you I will give the land of Kanaan, the portion of your inheritance.”

It is manifest by the death of Abraham and his descendants, Isaak, Jacob, and the Israelites, due to the present circumstances of the Promised Land, that neither Abraham nor anyone else for that matter, as the book of Hebrews confirms,⁷ has yet received any of the eternal promises. Since the dead possess and inherit nothing, a burden now falls upon Yahweh. In order to fulfill his oath and thereby uphold the honor of his sacred name which is attached to the promise, Yahweh must bring Abraham and his seed back to life and give them the land as an eternal possession. Herein lie the promises of the resurrection and eternal life, for to inherit a land eternally, one who is dead must first return to the living (i.e. be resurrected) and then must live forever (i.e. gain eternal life) in order to possess the land forever.

Additionally, under scriptural definition, the acts and agreements of the father are also binding on his descendants born thereafter, the offspring being considered alive in the loins of their father during the original acts and event.⁸

an inheritance is the fact that it was part of a διαθήκη (*diatheke*; i.e. a devisory will; SEC, Gk. #1242) given by Yahweh to Abraham (Heb., 9:6–28, spec. vs. 9:15–16).

In Gen., 17:8, Abraham is promised that both he and his seed (singular, i.e. the messiah) will be given the land of Kanaan “for an *olam* (eternal) possession.” Meanwhile, in Exod., 32:13, Moses begs Yahweh to remember Abraham, Isaak, and Israel, “to whom you swore by yourself, and you spoke to them, I will multiply your seed (plural) like the stars of the heavens; and all this land which I have spoken of I will give to your seed (plural); and they shall נחל (*nachal*) it to forever.” *Nachal* means “to inherit” and “to occupy” (SEC, Heb. 5157), that is, they shall occupy the land by means of receiving the inheritance to forever.

⁶ Gen., 12:7, 13:14–17, 15:1–11, 15:17–21, 17:1–10; Deut., 1:7–8.

⁷ Heb., 11:1–40, especially noting verse 13, “In trust all these died, not having received the promises, but from afar having seen them, and having been persuaded, and having embraced (them), and having confessed that strangers and sojourners they are on the earth”; and verse 39f, “And these also, having been borne witness to through trust, did not receive the promise, Yahweh having foreseen something better, that not apart from us they should be made perfect (i.e. resurrected and quickened into *eloahim* beings).” Besides these verses we also have Acts, 7:2–5, where Stephen reminds the Jews that Yahweh had brought Abraham out of Harran in Mesopotamia to the land in which they were presently living but “he did not (then) give him an inheritance in it, not even a foot’s tread; but promised to give it to him for a possession and to his seed (the messiah) after him, there not being to him a child.”

⁸ To demonstrate this principle see Heb., 7:1–15, where Levi, the son of Jacob, the grandson of Abraham, is said to have paid tithes to Melchizedek the priest of Yahweh because “he was yet in the loins of his father (ancestor), when Melchizedek met him” (v. 10). On the same principle, Moses made an oath with the Israelites while they were positioned on the east side of the Jordan, saying:

As a result, the promises made to Abraham, Isaak, and Jacob (Israel) were also established with the Israelites, their descendants. To fully explain how the rest of the descendents of Adam are to be included as recipients of the promise of eternal life with them, we will have to defer to our forthcoming book entitled, *The Afterlife*.⁹ For now we merely need to point to the numerous references that reveal that men will become “heirs” and “joint-heirs” with the messiah, and the fact that they are to inherit this land because of these promises.¹⁰

In both the Old and New Testaments we are informed that the “humble (meek),”¹¹ i.e. those being saved, “shall inherit the ארץ (*‘erets*; land).”¹² One Psalm reports:

For evil doers shall be cut off; and the ones waiting
on אלהים, they shall inherit the land. Yet a little while

And I am not making this covenant with you alone, but with him
that stands here with us today before אלהים our *eloah*i, and also
with him that is not here with us today. (Deut., 29:14–15)

Also see Deut., 5:1–5, where it is stated that Yahweh talked face to face at Mount Sinai (Horeb), and cut a covenant with all the Israelites who were standing across from the Jordan river, including their little ones, who were presently alive. All of the adult generation who had agreed to the covenant forty years previous (except for righteous Yahushua, the son of Nun, Caleb, and Moses) had died prior to their arrival across from the Jordan (Num., 32:11–13; Deut., 2:9–18). Yet Deut., 5:1–5, states that Yahweh did not cut the covenant with their parents who 40 years earlier had actually stood at the mountain, even though these parents were the ones who agreed with the Covenant of Law (cf. Exod., 23:1–8). Therefore, Yahweh had cut a covenant with the descendants of those who had stood at Mount Sinai, at a time when the descendants were yet inside their parents loins.

⁹ In our forthcoming text entitled *The Afterlife* we shall give an in-depth discussion about where the promises of the resurrection and eternal life are found in the Scriptures and the scriptural concepts of death and life after death. It will demonstrate the sequence of events surrounding the two resurrections, the throne Judgment, and the destruction of the wicked in the great Gahee Hinnom (Gehenna) fire that envelops the earth just prior to the arrival of our heavenly father. Also in this book is the scriptural definition of “born again” and “baptism,” which are directly tied to the events of resurrection and quickening. *The Afterlife* will reveal man’s purpose for existence and, for those who overcome this world, his ultimate destiny.

¹⁰ Rom., 8:16–17, “The spirit itself bears witness with our spirit, that we are children of Yahweh. And if children, also heirs: heirs indeed of Yahweh, and joint-heirs of messiah; if indeed we suffer together that we may be glorified together”; Eph., 3:5–6, “as now it was revealed to his sacred apostles and prophets in (the) spirit, the nations are to be joint-heirs and a joint-body and joint-partakers of his promise in the messiah, through the glad tidings.” Also see as examples Rom. 4:14; Gal., 3:29; Tit., 3:7; Heb., 1:14, 6:17, 11:9; James, 2:5; 1 Pet., 3:7. For a greater list of verses in both the OT and NT see SEC, pp. 515f, s.v. “Inherit,” “Inheritance,” and “Inherited.”

¹¹ For examples see Psalm, 37:1–36 (esp. v. 11) and Matt., 5:5. ענין (*anuim*), meaning “humble, lowly, meek, poor,” from the idea of being “depressed” (SEC, Heb., #6035), is translated by the LXX Greek text of Psalm 37:11, as πραεῖς (*praeis*), meaning, “mild, i.e. (by impl.) humble” (SEC, Gk. #4239), often translated “meek” in many English versions. The same word used in the LXX for Psalm, 37:11, is used in Matt., 5:5, which reads, “Blessed are the humble (meek), for they shall inherit the γῆν (*gehen*; land).” Also see below n. 12.

¹² In Psalm, 37:11, it states, “And the humble shall inherit the ארץ (*‘erets*),” meaning “the land” (SEC, Heb. #776). The LXX translates this word as γῆν, the same word found in Matt., 5:5. That Matt., 5:5 is quoting Ps., 37:11, see AB, NT, p. 5; NJB, p. 1616, and p. 1617, n. e; REB, NT, p. 3, n. f. Therefore, we should understand Matt., 5:5, as, “they shall inherit the land,” i.e. the promised land. The term “earth,” which is found in numerous English translations, gives a false impression of what is inherited. It is not the entire globe (though ultimately this will be true, since the elect will inherit all things) but the land of promise which is specifically meant here.

and the wicked are not. Yes, you shall look on his place and he is not. And the humble shall inherit the land and shall delight in abundant peace. (Psalm, 37:9–11)

This Psalm continues later on by adding:

Depart from evil and do good, and live to forever. For 𐤀𐤓𐤕𐤌 is loving judgment and does not forsake his pious ones; to forever they are guarded; but the wicked's seed is cut off. The righteous shall inherit the land and live to perpetuity on it. The mouth of the righteous speaks wisdom, and his tongue speaks judgment. The laws of his *eloahi* are in his heart, not do his steps slide. The wicked are spying on the righteous and seeking to kill him. 𐤀𐤓𐤕𐤌 does not leave him in his hand, and does not find him guilty in his judgment. Wait on 𐤀𐤓𐤕𐤌 and keep his way, that he may exalt you to inherit the land; in the cutting off of the wicked you shall see (it). (Ps., 37:27–34)

That salvation is linked to this inheritance of land is demonstrated in such passages as Isaiah, 49:8–10:

Thus says 𐤀𐤓𐤕𐤌, In a favorable time I will answer you, and in a day of salvation I will help you, and I will keep you and give you for a covenant of the people, to establish the land, to cause to inherit the desolate inheritances; to say to the prisoners, Go out! (Saying) to those in darkness, Show yourselves! Upon the roads they shall feed, and in all the high places shall be their pastures. They shall not hunger nor thirst; and the heat and sun shall not strike them.

Deliverance, the covenant, and the sacred name are associated together in the 111th Psalm:

He (Yahweh) sent deliverance to his people; he commanded to forever his covenant; sacred and awesome is his name. (Ps., 111:9)

More to the point, those adhering to and loving the sacred name are identified as those taking possession of this inheritance. For example, in the 69th Psalm, after condemning the wicked and requesting that they be blotted out of the Book of Life, the elect go on to say:

And I am humble and in pain. Your salvation, *eloahim*, shall set me on high. I will praise *eloahim's* name in song; I will magnify him with thanks. And it

shall be good to אֱלֹהִים, more than bulls or horned and hoofed bulls. The humble have seen (and) are glad. You who seek *eloahim*, let your hearts live. For אֱלֹהִים hears the needy and his prisoners he does not despise. Let the heavens and earth, the seas, and all moving things in them praise him. For *eloahim* will save Zion, and he will build the cities of Judah, and they shall live there and possess it. AND HIS SERVANTS' OFFSPRING SHALL INHERIT IT; AND THEY WHO LOVE HIS NAME SHALL DWELL IN IT. (Ps., 69:29–36)

In another Psalm we read:

You, *eloahim*, have heard my vows, YOU GAVE AN INHERITANCE TO THOSE RESPECTING YOUR NAME. You will add days upon days (to) the king (the messiah); his years as from generation and generation. He shall sit *olam* (forever) before the face of *eloahim*; appoint mercy and truth, they will keep him. So let me praise your name to perpetuity, that I may pay my vows day (by) day. (Ps., 61:5–8)

Yahushua, likewise, attaches adherence to the doctrine of the sacred name אֱלֹהִים (a name by which he was also known) with receiving the inheritance of eternal life:

And all who have left (their) houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, FOR THE SAKE OF MY NAME, a hundred-fold shall receive, AND SHALL INHERIT ETERNAL LIFE. (Matt., 19:29)

Now we come to the heart of the matter. Yahweh has attached his name by an oath to the promises of an eternal inheritance of land, thereby providing those who receive this inheritance a passageway to eternal life. Nevertheless, humans are faced with a difficult problem: although those desiring to attain this inheritance do their utmost to keep Yahweh's commandments, laws, teachings, and doctrines, they are by nature creatures that sin: i.e. transgress the Torah.¹³ Both the promises made to Abraham and the Covenant of Law attached thereto at Mount Sinai require that we abide by the commandments of Yahweh, to obey his voice.¹⁴ Yet, except for the messiah himself, no man has

¹³ 1 John, 3:4; Rom., 4:15. Rom., 3:23, notes, "for all have sinned and come short of the glory of Yahweh; being justified gratuitously by his grace, through the redemption which is in the messiah Yahushua."

¹⁴ After Abraham died Isaak was told that the promises given to Abraham would be granted "because Abraham listened to my (Yahweh's) voice and obeyed my charge, my commandments, and my laws." The Covenant of Law made at Mount Sinai required that the Israelites "completely

lived up to this task. Man's sinful nature, therefore, prevents him from qualifying as an heir.

Man's sinful nature leaves Yahweh with a dilemma. Humans in their present condition are not capable of receiving the inheritance. How then can Yahweh fulfill his oath and covenant? The resolution was to have the immortal angel named Yahweh become a mortal man (specifically the seed of Abraham).¹⁵ This feat was accomplished when the angel Yahweh changed his form, united with the human seed in Mariam, a daughter of the tribe of David (a descendant of Abraham), and was born as a human.¹⁶ Being in the form of *adam* but of a higher nature than other humans, Yahweh the angel (coming as the man named Yahushua) met the requirements and qualified to receive the eternal inheritance.¹⁷ The dilemma is then solved when those seeking eternal

listen" to the voice of the angel Yahweh (Exod., 23:20–27) and keep all the commandments, statutes, and judgments made in the agreement before they could receive the inheritance of the land of Kanaan. For the Covenant of Law see Exod., 20:1–23:33; for the agreement to abide by the Law see Exod., 24:1–8.

¹⁵ For example see Gal., 3:15–20, which shows that Yahushua the messiah was the promised seed of Gen., 12:7, 13:14–17, 15:17–21, 17:15–22. According to Heb., 2:5–10, (cf. Ps., 8:5–7), Yahushua was made a little lower than *eloahim*. Philip., 2:6–7, notes that Yahushua had been subsisting in the form of *eloahim* and had "emptied himself" and took on the form like a man, which made him subject to death. Also see below n. 17.

¹⁶ That Mariam (Mary), the mother of Yahushua, was the descendant of David, the descendant of Abraham, see Luke, 1:26–38, 2:8–21, 3:23–37. The genealogy of Luke, 3:23–37, must not be confused with the genealogy of Matt., 1:1–25, which provides the line of Joseph the husband of Mariam and stepfather of Yahushua.

¹⁷ That the particular Yahweh who spoke to Moses and then the Israelites at Mount Sinai was the angel Yahweh is confirmed in Acts, 7:35–39, where Stephen reminds the Israelites:

This Moses, whom they (the Israelites) refused, saying, Who appointed you ruler and judge? It was him Yahweh sent as ruler and deliverer by THE HAND OF AN ANGEL who appeared to him in the bush. This one (Moses) led them out, having wrought wonders and signs in the land of Egypt and in the Red Sea, and in the wilderness forty years. This is the Moses who said to the sons of Israel, "A prophet from among you, from your brothers, like me, 𐤀𐤁𐤏𐤍 your *eloahi* shall raise up to you, to him you shall listen" (Deut., 18:15). This is he who was in the assembly in the wilderness WITH THE ANGEL WHO SPOKE TO HIM ON MOUNT SINAI AND WITH OUR FATHERS, who received living oracles to give to us: to whom our fathers would not be subject, but thrust away and turned their hearts back to Egypt.

That an angel named Yahweh, identifying himself as the *eloahi* of the patriarchs, spoke to Moses from the burning bush at Mount Sinai is directly stated in Exod., 3:1–14. It was the angel Yahweh who gave Moses and the other Israelites the living oracles at Mount Sinai.

Heb., 2:6–9, quotes Ps., 8:5–7, which among other things states that the messiah had been made "a little less from *eloahim* (angels)." Phil., 2:6, reports that Yahushua had been "in the form of *theos* (*eloahim*) subsisting," and therefore he "esteemed it not a thing to be grasped to be ἰσᾱ (*yesa*) *theos* (𐤀𐤁𐤏𐤍)." *Yesa*, a form of ἴσος (*yesos*), means "similar (in amount of kind)," "equal to, the same as," "equal, like" (SEC, Gk. #2470; GEL, p. 384). Yahushua, therefore, even though he was in the form of father Yahweh, did not make an attempt to grasp the power of father Yahweh. Phil., 2:7–8, continues by noting that, instead, Yahushua "emptied himself, having taken the form of a servant, in the likeness of men having become; and having been found in the form of a man, he humbled himself, having become obedient unto death, even the death of a stake."

John defines Yahushua as the λόγος (*logos*; i.e. spokesman) who was with *eloahim* at the beginning

life have their sins pardoned by the resurrected Yahweh. This pardon allows one to receive a portion or a joint-share of the inheritance as a favor and a gift. Herein lies the concept of grace.¹⁸

Forgiveness for his Name's Sake

The grounds for granting forgiveness rest with the fact that the person making the request has repented (felt sorry and turned the other way)¹⁹ and departed from his transgressions. He then pleads pardon on the basis that Yahweh will fulfill his promise to give the eternal inheritance to his people because he has sworn to do so by his sacred name. Yahweh grants a pardon out of mercy, as a man who is owed money can forgive a debtor who pleads for relief. Those trusting in Yahweh are convinced he will keep his promise. They trust in Yahweh's words because they know he will protect the honor of his good name. As 1 Samuel states:^{20,2083}

For יהוה will not abandon his people because of his great name; for יהוה resolves to make you a people for himself.

The following are a few examples of this important doctrine of pardoning and saving people for the sake of the sacred name:

The sins of my youth and my transgressions do not remember; according to your mercy will you remember me, for your goodness sake, יהוה. Good and upright is יהוה; therefore he will teach sinners in the way. He will guide the humble in justice, and he will teach the humble his way. All the paths of יהוה are mercy and truth to the keepers of his

of man's creation, himself also being a *theos* (*el*), and that he "became flesh" (John, 1:1–2, 14). He was the creator being (John, 1:3; Col., 1:15–18). He not only existed before Abraham existed (John, 8:56–58) but before the world came into being (Prov., 8:22–36; John, 17:5; Col., 1:15–18). That he was not the father is evident by the fact that Yahushua refers to the father as being greater than he (John, 14:28) and that no man has ever seen the father or heard the father's voice (except for Yahushua himself while he was part of the *eloahim*), see John, 1:18, 5:37, 6:46, cf. Matt., 18:10, John, 3:13. That Yahushua was a higher form of man is testified to by the fact that he was a *ruach* (spirit) being transformed into a man (Phil., 2:1–8), as a man having a *ruach*-enhanced body (1 Cor., 15:45–49), never sinned (1 Pet., 2:21f; 2 Cor., 5:20f), and demonstrated powers and knowledge far above any man. For a complete discussion of Yahushua as the angel Yahweh see Vol. III.

¹⁸ The Greek terms for grace found in the NT, χάρις (*charis*) or χάριν (*charin*), meaning "graciousness (as gratifying, of manner or act)," something done "through favor of, i.e. on account of," "a favour," "loveliness," "kindness" (SEC, Gk. #5484–5485), are used by the LXX to translate the Hebrew term כֶּן (*ken*), meaning "graciousness, i.e. subj. (kindness, favor) or objective (beauty)" (SEC, Heb. #2580). Therefore, the doctrine of grace simply means that Yahweh will grant the inheritance as "a favour" or "lovely and kind act."

¹⁹ נָחַם (*nacham*), SEC, Heb. #5162–5164; and see Gk. #3338–3341.

²⁰ 1 Sam., 12:22.

covenant and his testimonies. FOR YOUR NAME'S SAKE, יהוה, EVEN PARDON MY INIQUITY, FOR GREAT IT IS. Who is this, the man who respects יהוה? He teaches him the way he should choose. His *nephesh* (life) shall dwell in good and his seed SHALL INHERIT THE LAND. (Ps., 25:7–13)

In you, יהוה, I sought refuge; let me not be ashamed to forever. In your righteousness deliver me, incline to me your ear; quickly rescue me; be to me a strong rock, for a house of fortresses to save me. For my rock and my fortress you are; and FOR YOUR NAME'S SAKE lead me and guide me. (Psalm, 31:1–3)

Help us, *eloahi* of our salvation, for the matter of the glory of your name, and DELIVER US AND ATONE FOR OUR SINS FOR YOUR NAME'S SAKE. (Ps., 79:9)

And you, יהוה *adonai*, WORK WITH ME FOR YOUR NAME'S SAKE; because good is your mercy, rescue me, for humble and needy I am, and my heart is pierced within me. (Ps., 109:21–22)

BECAUSE OF YOUR NAME, יהוה, MAKE ME LIVE; in your righteousness bring my *nephesh* (life) out of trouble. And in your mercy cut off my enemies; and destroy all those who afflict my *nephesh*, for I am your servant. (Ps., 143:11–12).

Though our iniquities testify against us, יהוה, ACT FOR YOUR NAME'S SAKE, for many are our apostasies; against you we have sinned. (Jer., 14:7)

Yet to expect a pardon for one's sins on the basis that Yahweh has attached his name to a covenant agreement demands that the one making the appeal knows that name! Further, it is manifest that when the one seeking pardon and a share in the inheritance makes his request he must call upon the one whose name is attached. He must ask him personally. The request, therefore, can only be properly made by using the sacred personal name of our heavenly father. Yahweh has made it clear that he will save those who call on his name.²¹ If one trusts in Yahweh's promise that he will give an eternal inheritance, then one trusts in his name, or as Isaiah states:

²¹ For examples see Pss., 18:1–6, 80:18, 91:14–16, 99:6, 105:1–3, 116:4, 13, 17; Isa., 12:3–5; Jer., 33:2–3; Zeph., 3:8–13; Joel, 2:32.

Let him trust in the name 𐤀𐤂𐤁𐤏, and lean on his *eloahi*. (Isa., 50:10)

The Inherited Name

There is yet another circumstance that makes calling on the name Yahweh an integral part of the inheritance. What seems to have gone almost totally unnoticed by the various religious organizations is the fact that the name Yahweh will be the family name of all who seek and attain salvation. The scriptural concept of the *eloahim* family and the role that the sacred name plays in it will be dealt with in-depth in our Volume III, the chapter entitled *Oneness*. Now we must point out that this body has only one family name, "Yahweh." In Ephesians, for example, Saul states:²²

Wherefore I beseech (you) not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the father of our sovereign Yahushua the messiah, from whom the whole family of heavens and earth is named.

This family is comprised not only of our heavenly father and his chief son (who is also called Yahweh and whose earthly name was Yahushua),²³ but includes the faithful angels of the heavens, and those declared to be "children of Yahweh" among mankind, whom Yahushua called his brothers.²⁴ All will receive their family name from the father, and the father's name is Yahweh. In this present age, Yahweh's name is called on us: that is, his people are called "Yahweh's people." To demonstrate, the prophet Jeremiah states:²⁵

Yet you are in our midst 𐤀𐤂𐤁𐤏, and your name is called upon us. Do not leave us.

Similarly, Jacob (James) reminds the assembly of "the good name which is called upon you."²⁶ Isaiah, meanwhile, in a discussion about the "enemies" of the elect, people not ruled by and who are disobedient to Yahweh, reminds Yahweh, "Your name was never called upon them."²⁷ This high name is also to be called on those who join the elect of Israel from the nations. In a discussion with the assembly at Jerusalem, for example, Jacob states:²⁸

²² Eph., 3:13–15.

²³ See Vol. III, *The Two Yahwehs*.

²⁴ That we are the children of Yahweh (*el, eloahim*) see Ps., 127:3; Hos., 1:10; Matt., 5:9; Luke, 6:35, 20:34–36; John, 1:11–13, 11:51–52; Rom., 8:12–19, 9:6–8, 25–26; Gal., 3:25–26; Eph., 5:1; Phil., 2:14–15; Heb., 2:10–15, 12:7; 1 John, 3:1–2, 10, 4:4, 5:1–2. That Yahushua considered himself a brother of those in the assembly see Heb., 2:11–12 (cf. Ps., 22:22); Matt., 12:46–50; Mark, 3:31–35; Luke, 8:19–21.

²⁵ Jer., 14:9.

²⁶ James, 2:7.

²⁷ Isa., 63:19.

²⁸ Acts, 15:13–15.

Men, brothers, hear me. Simeon related to you how first יהוה²⁹ visited to take out of the nations a people for his name. And with this agrees the words of the prophets.

Jacob then proceeds to quote Amos, 9:11–12, speaking of the time when the messiah returns and the first resurrection (the resurrection of the elect of Israel) occurs.³⁰

In that day I will raise up the booth of David that has fallen and wall up its breaches; and its ruins I will raise up, and I will rebuild it as in the days of old; so that they (the elect) may possess the remnant of Edom and ALL THE NATIONS, UPON THEM WHOM MY NAME IS CALLED, declares יהוה who is doing this.

After the resurrection and the quickening into spirit beings, the father's name will be given as an inheritance to all those becoming his children. This fact is first implied in the Covenants of Promise given to Abraham, which declare that Yahweh would make him "a great nation; and I will bless you and make your name גדל (*gadal*; great)."³¹ This promised great name is eternal, for it is part of an eternal inheritance. At the time this promise was made, Abraham's name was "Abram," a name even today of no great renown.³² Indeed, Yahweh later changed that name to Abraham.³³ But neither is "Abraham" the "great name" promised, for the book of Hebrews points out that none of the promises have yet been received by Abraham.³⁴ At this point only the resurrected messiah, the "seed" of Abraham,³⁵ has actually obtained rights to the inheritance. After the messiah's resurrection we are told that he had become "better than the angels, as much as A MORE EXCELLENT NAME HE HAS INHERITED THAN THEY."³⁶

This great "name," therefore, is part of the inheritance yet to be received by Abraham and the elect. At the same time, we find that Scriptures, on

²⁹ Both the ROSNB and the BE correctly restore the name Yahweh at this point.

³⁰ Acts, 15:15–17. That this quote is from Amos, 9:11–12, using the name Yahweh, see S.R.B., p. 1170, n. c; AB, NT, p. 199; NJB, p. 1824.

³¹ Gen., 12:1–3; cf. 2 Sam., 7:9. For "*gadal*" or "*gadol*" (great) see SEC, Heb. #1419, 1431.

³² Gen., 12:1–4, where it is said that Abram was 75 years old at the time. Abraham did not receive the name Abraham until he was 99 years old (Gen., 17:1–5). At no time is the name "Abram" or his later name "Abraham" ever defined as the "great name" promised to him. Indeed, the very fact that the "great name" that was to belong to Abraham was part of the promises indicates that it was a name that would not be great until the promises were actually inherited by Abraham (i.e., after Abraham was resurrected and quickened). Abraham has, as of this date, inherited none of the promises (see above n. 7). This fact points to the sacred name Yahweh, the only truly great name and the name that will be great in that future period.

³³ Gen., 17:1–10.

³⁴ See above n. 7.

³⁵ See above n. 15.

³⁶ Heb., 1:4.

numerous occasions, define only the sacred name יהוה as eternally גדול (*gadol*; great).³⁷ Indeed, David tells Yahweh, "Your name shall be great as far as *olam* (forever)."³⁸ That this great name of the inheritance is יהוה is demonstrated by the following scriptures. In Deuteronomy, 28:10, Moses informs the Israelites that "if" they keep all of Yahweh's commandments (a thing which to this day they have not yet accomplished) he would bless them in the land of promise and establish them as "a sacred people" to Yahweh, as he had sworn to them:

And all the people of the earth shall see that you are called BY THE NAME יהוה , and they shall fear you.

As part of Yahweh's promises Moses tells the Israelites that they would become a peculiar treasure that would keep all of Yahweh's commandments. He adds that Yahweh would make them "high above all nations that he has made, in praise, AND IN NAME, and in glory; and that you may be a sacred people to יהוה your *eloahi*."³⁹

In Isaiah, 56:1–7, we read:

Thus says יהוה : Keep justice and do righteousness, for near is my salvation to come, and my righteousness to be revealed. Blessed is the man who does this, and the son of Adam who holds on it; keeping the sabbath, from defiling it, and keeping his hand from doing every evil. And do not let speak the son of a foreigner who joins himself to יהוה , saying, "Surely separates me יהוה from his people," and do not let the eunuchs say, "Behold, I am a dried up tree." For this says יהוה to the eunuchs who keep my sabbaths and choose things which I am pleased, and

³⁷ The sacred name Yahweh is a גדול (*gadol*, *gadal*), or "great" name. For examples see Josh., 7:8–9; 1 Sam., 12:22; 2 Sam., 7:9; 1 Kings, 8:41–42; 2 Chron., 6:32; Pss., 76:1, 99:2–3; Jer., 10:6, 44:26; Ezek., 36:22–23. Mal., 1:11, points out that after Yahweh returns it is his name that will be great: "For from the east to the west, my name shall be great among the nations, and everywhere incense shall be offered to my name; and a pure food offering. For my name shall be great among the nations, says יהוה of hosts." These statements, when joined with the fact that we are to inherit the sacred name as our own, reveal why the great name promised to Abram (Abraham) is the sacred name Yahweh. That the sacred name is the only name said to be eternal see above pp. 42–44. It is true that in 2 Sam., 7:9, David was told by Yahweh that he had made David "a great name like the name of the great men who are on the earth." Yet this statement restricts the class of David's name to that of other men. Yahweh's name, on the other hand, is unrestricted. Whereas the great men of this world will find their names worthless in the age to come, Yahweh's name is eternally great. In this regard, the name promised to Abraham is for the age to come and part of an eternal inheritance. He will possess it forever. It is not of the class of names of the great men of this world, which will disappear into oblivion. Also cf. Isa., 56:3–7, where the promised name is said to be an *olam shem* (everlasting name).

³⁸ 2 Sam., 7:26.

³⁹ Deut., 26:18–19.

takes hold of my covenant: “And I will give to them a hand in my house and in my walls AND A NAME BETTER THAN SONS AND DAUGHTERS, AN ETERNAL NAME I WILL GIVE THEM, WHICH SHALL NOT BE CUT OFF. And the sons of foreigners who join themselves upon יהוה to serve him, and TO LOVE HIS NAME יהוה, to become to him servants, everyone who keeps the sabbath, from defiling it, and takes hold of my covenant.” And I will bring them (the foreigners and the eunuchs) to my sacred mountain and make them joyful in the house of my prayer.

There, of course, is only one “great” and “eternal name,” the name Yahweh.⁴⁰ That they receive the father’s sacred name is confirmed in the book of Revelation. Here we are told that to him who overcomes, “I (Yahushua) will give to him a white pebble, and on the pebble a new name written, which no one knows except (he) who receives.”⁴¹ It then adds:⁴²

He that overcomes, I will make him a pillar in the temple of my *el*, and he shall not go out anymore; and I will write upon him THE NAME OF MY *EL*, and the name of the city of my *el*, the new Jerusalem, which comes down out of heaven from my *el*, and my new name. He that has an ear, let him hear what the spirit says to the assemblies.

As shown in Psalm, 101:8, Isaiah, 60:14, and Ezekiel, 48:34, the name of New Jerusalem is the city called “יהוה,” named after the father. As Daniel proclaims, “For your שם (*shem*; name) is called upon your city and upon your people.”⁴³ Therefore, the name “Yahweh”—the name of the *el* of Yahushua, and the name of the city of New Jerusalem—is written upon the elect.

When Yahushua states that this is “my new name,” it is understood that upon his resurrection he inherited the eternal “great name” promised as part of the inheritance. As we shall demonstrate in Volume III, when Yahushua was an angel he actually possessed another name, the name Michael.⁴⁴ The name Yahweh was only temporarily loaned to him because he was the spokesman for the father. But by becoming a man he also became mortal. Legal rights exist only for the living, not for the dead.⁴⁵ Therefore all his legal

⁴⁰ See above n. 37.

⁴¹ Rev., 2:17.

⁴² Rev., 3:12–13.

⁴³ Dan., 9:19.

⁴⁴ For example, see and cf. Jude, 9; Deut., 34:5–7; Zech., 3:1–3; Dan., 10:13. 21, 12:1; Rev., 12:7.

⁴⁵ This principle is demonstrated in Matt., 22:23–33, where the laws or covenants of marriage are explained as ending at death, for Yahweh is an *eloahim* of the living, not of the dead. Therefore, his laws and legal covenants are only binding upon the living.

rights, including rights to his names, ceased at his death. By “new name,” or “fresh name,” it is meant that upon Yahushua’s resurrection and quickening he obtained by inheritance the sacred name as a permanent and eternal personal name, one which superseded his heavenly given name of “Michael” and the earthly names “Yahushua” and “Immanuel.”⁴⁶

That the name written upon the elect is the father’s name is further confirmed when Revelation speaks of the resurrected and quickened 144,000 from the tribes of Israel:⁴⁷

And I saw, and behold, the lamb (messiah) standing upon mount Zion, and with him 144,000, having the name of his father written upon their foreheads.⁴⁸

Neither is this name restricted to the “elect” of Israel. Later on in Revelation we are directly told that after the Judgment, and after the father arrives on earth to live with the lamb (messiah), “his servants,” which includes anyone from any nation that attains salvation, are found with “his (Yahweh’s) name upon their foreheads.”⁴⁹ The fact that the sacred name is written upon their foreheads shows that these people are identified by that name. That men who attain eternal life shall possess the father’s name explains these following important comments made by Micah and Zechariah:

For all the peoples walk, (each) man in the name of his own *eloahi*, but we will walk in the name of 𐤀𐤕𐤁𐤏𐤇 our *eloahi* to forever and perpetually. (Micah, 4:5)

And I will strengthen them in 𐤀𐤕𐤁𐤏𐤇 (the father) and in his name they will walk, says 𐤀𐤕𐤁𐤏𐤇 (the son). (Zech., 10:12)

The angel Yahweh came in the father’s name both as an angel and as the man Yahushua. But upon his resurrection he obtained the sacred name as his permanent inheritance. It became his “new name,”⁵⁰ “a more excellent name,”⁵¹ because it was no longer temporary. He is now able to come in his own name as “Yahweh” rather than just “in the father’s name.” Further it is apportioned to all men (including the messiah) to die once,⁵² after we live again and receive the gift of being joint-heirs in the inheritance we shall also obtain the sacred name as a permanent name. Therefore, though the followers

⁴⁶ That Yahushua was also called Immanuel see Isa., 7:14, 8:8; Matt., 1:23.

⁴⁷ Rev., 14:1.

⁴⁸ Also see comments above Chap. XIV, n. 48.

⁴⁹ Rev., 22:1–5. Cf. 20:11–22:5, which shows that after the great White Throne Judgment, and after the arrival of a “new heaven and new earth,” the tabernacle of *theos* (Yahweh) is with men and both *theos* (Yahweh) and the Lamb (the messiah) will dwell together and live on earth with those who have attained salvation.

⁵⁰ Rev., 3:12.

⁵¹ Heb., 1:4.

⁵² Heb., 9:26–28.

of Yahweh are known by his name now, they shall later—after their resurrection and upon their quickening into eternal life—inherit the sacred name as their own. They will stand in unity having one family name.

Conclusion

The sacred name יהוה is not an incantation, talisman, or magical word, but it is a key that unlocks Yahweh's great plan for mankind's salvation. Within this plan, Yahweh has attached his name to the Covenants of Promise, guaranteeing that he will give as an inheritance the land of Kanaan and his "great name" for an eternal possession to those who obey his voice and keep his commandments. He has told the children that if they repent and call to him using his sacred name, he will pardon their iniquities and sins and grant them a portion of the inheritance (and thereby give them eternal life). He offers this option for his name's sake because he will fulfill his promises and not break his word. To attain salvation is to become part of the *eloahim* family, thereby gaining the eternal inheritance of the sacred name as one's own family and personal name. If the children obey, will not Yahweh respond as he has promised?

Of course, as with most things, what may seem a simple conclusion is not so simply carried out. As we shall shortly see in our chapter entitled, *Who Will Use the Sacred Name*, there are potent reasons why in this age the overwhelming majority of people will not use this key when the time is appropriate. But before we can address that issue, we must first examine the Christian argument that one need not use the sacred name because, as Christians, they can be saved by calling on the name of "Jesus Christ."

Salvation and the Name of the Messiah

The various and numerous sects of Christianity contend that the name Yahweh is not pertinent to them because they can be saved by calling upon the name “Jesus Christ.” Even when we set aside the fact that “Ἰησοῦς (Jesus)” is a Greek pseudonym used as a substitute for the Hebrew name “יהושע (Yahushua),”¹ and that the word “Χριστός (Christ)” is not a personal name but a Greek substitution for the Hebrew title “מָשִׁיחַ (messiah),” meaning “anointed,”² this doctrine is shown to be a misconception and is false. It is born out of a long history of misinterpretation, confusion, and misunderstanding.³

Having ignored the background provided by the Old Testament, which is the foundation upon which the New Testament was built, most of today’s Christian groups fail to fully comprehend the message found in the synoptic texts and epistles, the very documents upon which present-day Christianity claims to rest its case. The advocates of present-day popular Christianity have

¹ That Jesus was a Greek substitute for the name Yahushua see the LXX at those places where Yahushua is used in the Hebrew (e.g. throughout the book of Joshua); and in the book of Acts (7:45). The name Iesous (Jesus) was created at the time that the “ineffable name” doctrine crept into the Christian assemblies. The first part of the name יהושע, also יהושוע, (Yahu-shua; SEC, Heb. #3091; 3050 plus 3467) was considered too sacred to use. To remedy this problem the scribes dropped יהו (Yahu) from the name altogether and retained only שוע (ushua), meaning “savior.” In Hebrew-Aramaic when ישוע (yeshua) is added to the name יהו (Yahu) the ך (y) is dropped. When scribes stripped out Yahu from the name Yahushua the Y was returned. The Hebrew-Aramaic “Yeshua” became Ἰησοῦ (Yesou) and Ἰησοῦς (Yesous) in Greek, “Jesus” in English. For a complete discussion on how the Hebrew name יהושע (Yahushua) came to be translated as Ἰησοῦς (Iesous), see Vol. II, Chap. VIII.

² SEC, Gk. #5547, 5548, cf. Heb. #4899; GEL, p. 895.

³ These religious teachers in Christianity, as well as those in Judaism and Islam, fit the description found in 1 Tim., 1:5–7:

But the end of the charge is love out of a pure heart and a good conscience and unfeigned trust; from which some, having missed the mark, turned aside to vain talking, wishing to be law-teachers (teachers of the Bible), they understand neither what they say nor concerning what they strongly affirm.

The teachers of Christianity and Islam find it hard to comprehend that there is a requirement to use the sacred name because they have ignored the background of the OT and refused to examine the evidence that the sacred name has been stripped out of the NT by those anciently adhering to the “ineffable name” doctrine. Therefore, when it comes to in-depth and complicated issues taught in the Scriptures, these would-be spokesmen for the almighty find themselves fitting the description found in the second epistle of Keph (called “Peter”) when referring to Saul’s letters, that there “are some things hard to be understood, which the untaught and unestablished wrestle with, as also (with) the other scriptures, to their own destruction” (2 Pet., 3:16).

added to their own confusion by failing to consider the enormous impact that the “ineffable name” doctrine has had upon their understanding of Scriptures.⁴

The “ineffable name” doctrine was adopted from Jewish philosophy by some of the Christian groups during the early half of the second century C.E.⁵ It was brought in by many of the numerous Jewish converts who could not shake their long indoctrination with Jewish tradition and Talmudic laws.⁶ During this period the sacred name began to be stripped out of both the Septuagint and New Testament documents in compliance with this interpretation.⁷ By the fourth century, and in complete contradiction to what Yahushua the messiah and his early disciples had taught, this false doctrine had become recognized as established Church dogma.⁸ Nevertheless, as the centuries flowed by, the entire debate over the sacred name was forgotten.

⁴ For the history behind the adoption of the “ineffable name” doctrine see Vol. II.

⁵ The ineffable name doctrine begins to appear in the works of Justin Martyr, a Samaritan convert to Christianity who wrote in the mid-second century C.E. Justin made a special point about his many discussions with the Jews, discussions which greatly influenced his own thinking with regard to the sacred name. He plainly tells us:

And all the Jews even now teach that the nameless deity spoke to Moses. (*I Apol.*, 63)

Justin then voices these opinions:

For no one can utter the name of the ineffable deity; and if any one dare to say that there is a name, he raves with a hopeless madness. (*I Apol.*, 61)

But to the father of all, who is unbegotten, there is no name given. For by whatever name he be called, he has as his elder the person who gives him the name. But these words, father, and deity, and creator, and lord, and master, are not names but appellations derived from his good deeds and functions. (*II Apol.*, 6)

Justin then, on various occasions, speaks of the “ineffable” and “unutterable” deity and father (e.g. *II Apol.*, 10, 13; *Trypho*, 126, 127).

We can see by this line of reasoning that the half-truth has been well-established by Justin’s time. It is true that any name devised by man for the father would be inappropriate. It is also true that words like father, deity, creator and so forth are not personal names. Yet Justin has been taken in by the Jewish argument that the father does not possess an eternal name which he gave to himself. As our study proves, the sacred name Yahweh was revealed to man and is not a man-given name.

⁶ See above n. 4.

⁷ See Vol. II.

⁸ “In the accurate exemplars” of the Greek LXX up until the mid-third century C.E., as the ancient Christian theologian Origen informs us, “the (sacred) name is set in Hebrew characters, not of the present day, but of very ancient times” (*on Ps. 2:2*). His statement is later supported by Jerome at the beginning of the fifth century C.E. (*Pro. Gal.*, *Preaf. in Libr. Sam. et Mal.*). These statements show that it was only in lesser editions of the Greek text that one could find the sacred name absent. Yet these best copies had come from an earlier era, when the sacred name was still used among the early assemblies following the messiah. By the end of the fourth century C.E. the neglect in pronouncing the sacred name was so widespread that, according to Jerome (384 C.E.), because of the similarity of the Aramaic Hebrew letters יהוה with the Greek letters ΠΙΠΙ, the name was assumed by many Christians to be a Greek word. He writes, not only was the tetragrammaton considered “ineffable,” but “certain ignorant ones, because of the similarity of characters, when they would find them in Greek books, were accustomed to pronounce Pi-Pi” (Jerome, *Ep. 25, Ad Mar.*).

Ironically, scholars in these centuries knew the correct pronunciation (e.g. Origen, *Joan.* ii;

Those calling themselves Christians became unaware that their present interpretations were heavily influenced by a debate long since left to the dusty pages of ancient history. This circumstance has led to the rise of the various “justifications” advanced by present-day Christian theologians in order to explain their non-use of the sacred name.

In My Name

Many Christian theologians, in defending their doctrine, will point to John, 16:23–24, where Yahushua advises his followers:

Verily, verily, I say to you, that whatsoever you may ask the father in my name he will give you. Hitherto you asked nothing in my name: ask, and you shall receive, that your joy may be full.

In the minds of these Christian clergymen this statement proves that all one needs to do is ask the father by invoking the name “Jesus Christ” and anything, including salvation, can be received. As further proof, these people point to a number of statements made by the early disciples that baptism, the casting out of demons, and other such works and signs were done “in the name of Yahushua the messiah.” These items are held up as confirming that by “my name” the messiah literally meant the name “Yahushua the messiah,” understood by most English speaking Christians to be “Jesus Christ.” They then conclude that the New Testament has replaced the commandments of the Old Testament with regard to the use of the sacred name by providing them with a different name. In holding this view many Christians have failed to utilize one of the most basic principles set forth in the Scriptures for studying its contents. As the prophet Isaiah notes:⁹

Whom shall he teach knowledge? And whom shall he explain the message? Those weaned from milk, those moving from breasts. For it is precept upon precept, precept upon precept; line upon line, line upon line; a little here, and a little there.

Jerome, *Brev. Pss.*, Ps. VIII; Epiphanius, 40:5, var. lect., *Iaue*; Theodoret, *Quaest. in Exod.*, 15, and *Haer. Fab. Com.*, 5:3; Clement, *Strom.*, 5:6). They also knew that the Jews of this period forbade its use. Jerome, for example, states that among the Hebrews (Jews) it was “not to be spoken” and was “ineffable” (*Brev. Pss.*, Ps. VIII). Theodoret, likewise, states that the Jews were not allowed to utter it (*Haereti. Fab. Com.*, 5:3). Then these Christians accept this view outright. Jerome, for example, concludes “it is ineffable” (*Ep. 25, Ad Mar.*).

The official stand of the Roman Church after the time of Constantine (324–337 C.E.), who for all intents and purposes established his form of Christianity as the official religion of the Roman empire, is best illustrated by the texts composed by Origen (mid-third century C.E.) and Jerome, early fifth century C.E. In Origen’s *Hexapla* the Greek versions produced by Aquila, Symmachus, and the LXX all represented the Aramaic-Hebrew יהוה (Yahweh) with ΠΙΠΙ (HGCG, pp. 6–11). Yet Jerome, who authored the Latin Vulgate version—which was translated directly from the Hebrew and which became the authorized version used by the Roman Catholic Church—substituted the sacred name throughout with the Latin word *Dominus* (Lord). All official Greek and Latin texts of Scriptures developed after Jerome’s time followed his lead. Few have thought to question it since.

⁹ Isa., 28:9–10.

Put another way, since the Scriptures are written in parable form one can not fully understand any passage or verse in and of itself. He must place it in context with everything else that is being said and taught by the Scriptures in order to come to the truth of any given matter. The failure to follow this guideline has led to a lack of knowledge about basic scriptural doctrines and the techniques utilized to express them.

To begin with, what generally is ignored in the previously cited verse from John, 16:23–24, is the very next statement, which reads:¹⁰

These things I have spoken to you IN ALLEGORIES, but is coming an hour when no longer in allegories I will speak to you, but plainly concerning the father I will announce to you. In that day in my name you shall ask and I will not say to you that I will beseech the father for you, because the father himself loves you, because you loved me, and have trusted that I came from יהוה.¹¹ I came from the father and have come into the world; again I leave the world and go to the father.

Therefore, when Yahushua told his disciples that they could ask the father in “my name” and the father would respond, it was presented as part of a teaching meant to be understood “in allegories.” All well-studied students of the Scriptures are fully aware that the messiah rarely spoke unless it was in parable or allegorical form, and that the entire Bible is written as parables, oracles, prophecies, and allegories of things to come.¹²

The question must stand, “What did Yahushua mean when he allegorically said ‘my name’?” “Yahushua the messiah” was one and the same with the *malak* (ambassador; messenger; angel)¹³ named “Yahweh,” the Yahweh of the Old Testament who was seen by and spoke with the ancient patriarchs and prophets (no man having ever seen or heard the voice of father Yahweh).¹⁴

¹⁰ John, 16:25–28.

¹¹ That the name Yahweh originally stood at this point instead of *theos* is demonstrated by the fact that some Greek copies place τοῦ πατρὸς (the father) here, some give only Θεοῦ (*theos*), while others give τοῦ Θεοῦ (the *theos*), see ILT, p. 295, and n. n.

¹² For a list of references in Scriptures of statements made in parables see SEC, pp. 769f, under “parable” and “parables.” The evidence that the Scriptures are a book of parables, oracles, prophecies, and allegories is rather extensive. For those who have not studied this aspect of the Scriptures note especially Matt., 13:34–35, where we are told, “All these things Yahushua spoke to the crowds in parables, and without a parable he spoke not to them; so that might be fulfilled that which was spoken by the prophet, saying, ‘I will open in parables my mouth: I will utter things hidden from the foundation of the world’ (cf. Ps., 78:2).”

Heb. (8:3–5) notes that the gifts and offerings listed in the OT were a “shadow of heavenly things”; and that the Torah held “a shadow of good things to come” (10:1). Saul in 1 Cor., 10:1–13, reports that the history given in the books of Moses about the crossing of the Red Sea, the wilderness sojourn after the Exodus and the events therein were “types for us.” For example, the crossing of the Red Sea was a type of “baptism.” Gal., 4:21–31, demonstrates that the history in the Torah about Sarah and Hagar, each who gave Abraham a son, were “an allegory” and referred to the old and new covenants. 1 Pet., 3:17–22, observes that the episode of Noah and the flood was a “figure” of baptism.

He is the angel Yahweh, the son of Yahweh.¹⁵ The book of Exodus, for example, records a message from Yahweh the father to the Israelites, given to them by Yahweh the angel while they were at Mount Sinai. In this message they are informed about this angel:¹⁶

Behold, I am sending a *malak* (angel)¹⁷ before you, to guard you in the road, and to bring you to the place which I have prepared. Be careful before him, and listen to his voice; do not be rebellious against him; for he will not pardon your transgressions, FOR MY NAME IS ON HIM.

The statement that one should listen to the voice of this angel is critical, for if you are rebellious, this being will not pardon your transgressions. That is, if you do obey him, he is able to pardon your sins. This angel has the ability to pardon sins because Yahweh's name is on him. The only being besides the father who has the power and willingness to pardon sins is the angel who became Yahushua the messiah.¹⁸ Nor should it go unnoticed that in the 89th Psalm, in a prophecy about the coming messiah, we are told:¹⁹

¹³ The Hebrew term מַלְאָךְ (*malak*) means to "despatch as a deputy; a messenger," "an angel," "ambassador" (SEC, Heb. #4397). The LXX show that the scribes translated this term into Greek as ἄγγελος (*angelos*), i.e. angel, meaning to bring tidings, "a messenger" (SEC, Gk. #32). Since it was this angel's voice that was heard by the patriarchs, prophets, and people of ancient Israel, and since this angel spoke for the father, he is by John dubbed the λόγος (*logos*), i.e. spokesman, the word, which became flesh (John, 1:1–14).

¹⁴ That no man has ever seen the father or heard his voice at any time (except for Yahushua himself) see John, 1:18, 5:37, 6:46; yet the Yahweh who presented himself at Mount Sinai was both seen and heard (e.g. Exod., 19:19–23; 33:12–23; Deut., 4:12). In Acts, 7:37, the "Yahweh" at Mount Sinai is described as the angel who spoke to Moses at the mountain.

¹⁵ See Vol. III.

¹⁶ Exod., 23:20–21.

¹⁷ The Hebrew term מַלְאָךְ (*malak*) used at this point is rendered ἄγγελόν (*angelon*; i.e. angel) in the LXX text. Also see above n. 13.

¹⁸ For examples of the angel Yahweh pardoning sins and transgressions see Exod., 32:30–35; Lev., 4:20–35, 5:10–18, 6:6–7; Num., 14:19–20, 15:22–31. Meanwhile, while Yahushua was at Capernaum, Yahushua healed a paralytic child by saying "your sins have been forgiven you." From this the following conversation took place:

But there were some of the scribes sitting there, and reasoning in their hearts, "Why does this (man) speak blasphemies? who is able to forgive sins except one, אֱלֹהִים?" And immediately Yahushua knowing in his spirit that thus they were reasoning within themselves, said to them, "Why these things reason you in your hearts? which is easier, to say to the paralytic, Have been forgiven your sins, or to say, Arise, and take up your couch and walk? but that you may know that the son of man (the messiah) has authority to forgive sins on the earth—he says to the paralytic, To you I say, arise, and take up your couch and go to your house." (Matt., 9:2–8, Mark, 2:5–12, Luke, 5:17–26. [ROSNB and BE both correctly restore the name Yahweh to these passages]).

Since the angel that held the name Yahweh is also said to have power to forgive men's sins, this evidence is one piece out of many that shows that Yahushua was formerly an angel. Also see Vol. III, the Chap. entitled, *The Angel Yahweh*.

¹⁹ Ps., 89:24.

And my faithfulness and my mercy is with him;
AND IN MY NAME HIS (THE MESSIAH'S) HORN
(POWER) SHALL BE EXALTED.

Also, let us not forget that it was Yahushua's claim that he pre-existed as one of the *eloahi* named Yahweh who had performed the acts of creation and who had appeared to the ancient patriarchs and prophets of Israel.²⁰ That this angel was known as Yahweh and later became Yahushua the messiah is one of the great messages from the Scriptures. In Proverbs the penetrating question is asked of the followers of Yahweh:²¹

Who has gone up into the heavens and returned?
Who has gathered the wind in his fists? Who has
bound the waters in a garment? Who has made rise
all the ends of the earth? WHAT IS HIS NAME AND
WHAT IS HIS SON'S NAME IF YOU KNOW?
SURELY YOU KNOW!

The answer to this question is known by those closely following the doctrines of Scriptures: both the father and son are known by the same name, the sacred name Yahweh.

The names given to Yahweh the son after he became a human—Immanuel (“*el* is with us”)²² and Yahushua (Yahu is salvation)²³—were merely prophetic in nature. On the one hand, they were meant to conceal his identity from those who would seek to kill him before the proper time, but on the other hand to reveal to those closely looking that he was Yahu Yahweh of the Old Testament.²⁴ Yahushua's earthly name, in fact, had previously belonged to many other men, not the least being Yahushua the son of Nun (called “Joshua” in English translations) who prophetically stood as a type of the messiah by leading the Israelites into the land of promise after the death of Moses.²⁵ The high name “Yahweh” was never used as a personal name by any other earthly man in Scriptures. Therefore, since Yahushua's highest name was Yahweh, when he spoke of “my name,” or when his disciples referred to doing something “in the name of Yahushua the messiah,” it is a reference to his sacred, heavenly name Yahweh.

Metonymy

This style of rhetoric, where the use of one name of a person (i.e, title, generic name, nickname, or other personal name) to refer to another name belonging

²⁰ For an examination of this evidence see Vol. III, the Chap. entitled, *Yahushua is Yahweh*.

²¹ Prov., 30:4.

²² Matt., 1:23. See SEC, Gk. #1694 and Heb. #6005.

²³ Matt., 1:21. See above n. 1; and see SEC, Gk. #2424 and Heb. #3091 (combination of #3050, יה [Yah] or יהו [Yahu] and #3467 ישע or יש [yeshua; i.e. salvation]).

²⁴ See above n. 20.

²⁵ That the name “Yahushua” (“Joshua” in English translations) was later altered in the Greek texts to Ἰησοῦς (“Jesus” in English translations), see Vol. II. Besides Yahushua the son of Nun (see the book of Joshua), Scriptures also name Yahushua the son of Yahuzadak, the high priest of the Jews in the time of King Darius of Persia (Hag., 1:1–2:4).

to the same person, is called “metonymy.”²⁶ For example, one might speak “in the name of the king” or sign a contract “in Duke’s name,” but the names referred to are neither “king” nor “Duke.” The king’s name may be Richard the Third and the intended name of Duke may be John Wayne. Once it is taken into account that Yahushua was one of the two beings named Yahweh, this metonymic style is easily recognized. At the same time, Yahushua himself asserts this metonymic meaning when he states that he came “in the name of my father,” a point confirmed by the crowds following him.²⁷ He also “declared” and “manifested” the father’s name to his disciples.²⁸ Nowhere is the claim made that he came to manifest or to declare his earthly name Yahushua.

That Yahushua’s high name was Yahweh is made clear in the book of Philippians. It states:²⁹

Wherefore also **אֱלֹהִים**³⁰ highly exalted him (Yahushua) and granted to him A NAME WHICH IS ABOVE EVERY NAME, that at the name of Yahushua every knee should bow, in heaven and on earth and under the earth, and every tongue should confess that is sovereign, Yahushua the messiah, to the glory of **אֱלֹהִים**³¹ the father.

Saul’s words take on full meaning when they are compared with the quotes from Psalm, 138:2, “for you (Yahweh) have magnified above all (things) your name,” and Isaiah, 45:23–24, from which the above quote from Philippians is a direct paraphrase:³²

I (**אֱלֹהִים**) have sworn by myself, the word has gone out of my mouth (in) righteousness, and shall not return; that to me every knee shall bow, every tongue shall swear, and shall say, “Only in **אֱלֹהִים** do I have righteousness and strength.” To him he will come; and all who are angry with him shall be ashamed.

If the name **אֱלֹהִים** is magnified above all things and every tongue shall swear using the name **אֱלֹהִים**, how can it be claimed that the name Yahushua has the same power? Indeed, Psalm, 148:13, directly tells us:

²⁶ RHCD, p. 842, s.v., “Rhet. the use of the name of one object or concept for that of another to which it is related, or of which it is a part, as ‘scepter’ for ‘sovereignty’”; WNWD, p. 927, s.v., “use of the name of one thing or that of another associated with or suggested by it (e.g. ‘the White House has decided’ for ‘the President has decided’).”

²⁷ John, 5:43; and see Chap., XIV, n. 37.

²⁸ John, 17:4–6, 26; Heb., 2:11 (cf. Ps., 22:22).

²⁹ Phil., 2:9–11.

³⁰ BE and ROSNB both restore the name Yahweh to Phil., 2:9–11.

³¹ Ibid.

³² That this verse in Phil. is based upon Isa., 45:23–24, see SRB, p. 1259, n. a; ROSNB, n. 2:10; NJB, p. 1942; REB, NT, p. 23, n.d.

Let them praise the name 𐤀𐤁𐤏𐤍, for his name ALONE is exalted; his glory is above the earth and the heavens.

Ephesians, likewise, reports that the father raised Yahushua from the dead, “and set him at his right hand in the heavenlies, above every principality and authority and power and lordship, and EVERY NAME NAMED, NOT ONLY IN THIS AGE, BUT ALSO IN THE COMING (ONE).”³³ “This age” includes the time span in which the Old Testament was composed, and the Old Testament states that the name “Yahweh” was the highest name and it alone is exalted. Therefore, the name belonging to Yahushua and referred to as being supreme both in this age and the one to come has to be “Yahweh.” This conclusion is further supported by the fact that Yahweh is an eternal name.³⁴ At no time is it even suggested that the name “Yahushua” is of this same everlasting or eminent character.

The book of Hebrews adds yet another dimension. It states that Yahushua had become “better than the angels, as much as A MORE EXCELLENT NAME HE HAS INHERITED THAN THEY.”³⁵ The name that was to be inherited was Yahweh.³⁶ This detail is verified in the book of Revelation, which notes that the “new” or “fresh name” of Yahushua’s was the same as the “name of my *el*, and the name of the city of my *el*, the new Jerusalem,” elsewhere defined as the sacred name Yahweh.³⁷ This name is to be written upon the foreheads of the elect and is specifically defined as “the name of his (Yahushua’s) father.”³⁸

These details fit precisely with the scriptural concept that the assembly is part of the body of the messiah, and that they are to be at one with both the father and the messiah.³⁹ As one body and one family they become “joint-heirs” and will inherit one common name. It is also manifest that if Yahushua is at one with the father, i.e. both of the same *eloahim* family, they would have the same personal name, for the whole family of Yahweh is named after the father.⁴⁰ Herein lies the reason why the assembly has the father’s name, not the earthly name “Yahushua,” which in its altered Greek form, Jesus, is commonly used by many in this present world.

That a metonymic style is used in the New Testament is clearly demonstrated once we compare statements found in it with those from the Old Testament. For example, the apostle John tells us to “trust on the name of his (Yahweh’s) son Yahushua” and “trust on the name of the son of *el*, that you may know that you have eternal life.”⁴¹ In another place he speaks of trusting

³³ Eph., 1:15–23.

³⁴ See above Chap. IV.

³⁵ Heb., 1:4.

³⁶ See above pp. 208–213.

³⁷ Rev., 3:12–13; cf. Ps., 101:8; Isa., 60:14; Ezek., 48:34.

³⁸ Rev., 14:1.

³⁹ See Vol. III, the Chap. entitled, *Oneness*.

⁴⁰ Eph., 3:14–15.

⁴¹ 1 John, 3:23, 5:13.

“on the name of the only begotten son of יהוה.”⁴² Meanwhile, in the Old Testament, Isaiah states:⁴³

Who among you respects יהוה, obeying the voice of his servant, who walks (in) darkness, and there is no light to him? Let him TRUST IN THE NAME יהוה, and lean on his *eloahi*.

John uses three different expressions: “Yahushua,” “the son of *el*,” and “the only begotten son” of Yahweh. Yet a comparison of John’s words with those of Isaiah reveal that all three of these expressions really are a metonymic substitute for the sacred name Yahweh, the only name claimed by the *eloahi* to be “my name.”⁴⁴

Another example comes from Ephesians. In this epistle Saul writes:⁴⁵

And be not drunk with wine, in which is dissoluteness; but be filled with the spirit, speaking to each other in psalms and hymns and spiritual songs, singing and praising with your heart to יהוה;⁴⁶ giving thanks at all times for all things in the name of our sovereign, Yahushua the messiah, to him who is *el* and father, submitting yourselves to one another in the respect of יהוה.⁴⁷

According to this above statement, we are to give thanks to the father in the name of Yahushua the messiah. Yet the name Yahushua is never invoked by any of the prophets in the Old Testament. Rather, as when King David offered thanks for himself and all Israel, only the sacred name Yahweh is used.⁴⁸ Further, we are told that the elect will give thanks for the name “Yahweh.”⁴⁹

In 2 Thessalonians we are told that when Yahushua returns he will be glorified in his sacred ones. Saul continues by stating:⁵⁰

For which also we pray always for you, that our *eloahi* may count you worthy of the calling, and may fulfill every good pleasure of goodness and work of trust in acts of power, so that may be glorified the

⁴² John, 3:18. ROSNB and BE both correctly restore the sacred name to this verse. In John, 2:23, we read that while Yahushua was in Jerusalem at the Passover feast, “many trusted in his name.”

⁴³ Isa., 50:10.

⁴⁴ Isa., 42:8. Jer., 16:21, points out that in the last days, “they will know that my name is יהוה.” Also see the various quotes cited above on pp. 15–19.

⁴⁵ Eph., 5:18–21.

⁴⁶ ROSNB and the BE both correctly restore the name Yahweh to this verse.

⁴⁷ That Yahweh originally stood at this point is demonstrated by the fact that some Greek texts have “Θεοῦ (*theos*)” while others have “Χριστοῦ (*christos*),” see ILT, p. 509, and n. k.

⁴⁸ 1 Chron., 29:10–22. As Ps., 105:1, states, “Give thanks to יהוה; call on his name; make known his deeds among the peoples.”

⁴⁹ For examples, see Pss, 30:4 and 97:12 (cf. Exod., 3:15), 75:1, 99:2–3, 106:47, 138:1–4, 140:13.

⁵⁰ 2 Thess., 1:11–12.

name of our sovereign, Yahushua the messiah in you,
and you in him, according to the grace of our *eloah*
and of the sovereign, Yahushua the messiah.

In this passage, we are told that events will happen so that “may be glorified the name of our sovereign, Yahushua the messiah,” by what is being done with us (i.e. our being resurrected and changed into spirit beings). Yet Yahushua himself prays to the father, “Father, glorify your name.” To this a response from the father came out of heaven, “I have both glorified (it) and will again glorify (it).”⁵¹ Later on Yahushua told his disciples:⁵²

And whatsoever you may ask in my name, this I will
do, THAT MAY BE GLORIFIED THE FATHER IN
THE SON.

Yahushua’s message is clear. The father was being glorified “in the son.” It is not the son who is being glorified, and not the son’s own separate earthly name. Rather, it is the father and the father’s sacred name (which the son shares) that is being glorified, whether in the son or in us. Passages from the Old Testament further confirm that it is the name Yahweh that is to be glorified. The Psalms, for example, set the tone:

Help us, *eloahi* of our salvation, for the matter of the
glory of your name. (Ps., 79:9)

All nations whom you have made shall come and
worship to your face, יהוה, and shall glorify your
name. (Ps., 86:9)

Give to יהוה, families of peoples, give to יהוה
glory and might; give to יהוה the glory (due) his
name. (Ps., 96:7f)

Not to us, יהוה, not to us, but to your name give
glory, upon your mercy, upon your truth. (Ps., 115:1)

The intent of the Scriptures and the messiah, Yahushua, is to give glory to the father’s sacred name, not to the human earthly name Yahushua, a name by which no oath in Scriptures was ever sworn.

Works in the Name

What then of Yahushua’s works? Does not the New Testament say these were performed in the name of Yahushua? Here again, when the complete evidence is examined, the metonymic form is easily discerned. For example, Yahushua himself states:⁵³

⁵¹ John, 12:28.

⁵² John, 14:13.

⁵³ John, 10:25.

I told you, and you believe not. The works which I do
IN THE NAME OF MY FATHER, these bear witness
of me.

Yahushua's own words testify to the fact that his works (signs, healings, casting out demons, and so forth) were done in the father's name, not in a name he held separate from the father. This point is poignantly made in the events surrounding the casting out of demons by some men who were NOT followers of Yahushua. In the book of Mark we are told of an encounter between these men and Yahushua's disciples. The disciples then came back to Yahushua and the following discussion took place:⁵⁴

And sitting down he (Yahushua) called the twelve (disciples), and said to them, "If anyone desires to be first, he shall be last of all and servant of all." And having taken a little child he set him in their midst; and having taken him in his arms he said, "Whoever shall receive one of such little children upon my name, receives me; and whoever shall receive me, receives me not but him who sent me." And John answered him, saying, "Teacher, we saw someone casting out demons in your name, who does not follow us, and we forbade him, because he follows not us." But Yahushua said, "Forbid him not; for there is NO ONE WHO SHALL DO A WORK OF POWER IN MY NAME, AND IS ABLE TO SPEAK EVIL OF ME; FOR HE WHO IS NOT AGAINST YOU, IS FOR YOU. For whoever may give you to drink a cup of water in my name, because you are messiah's, verily I say to you, in no wise shall he lose his reward."

This passage poses an important dilemma for popular Christian thinking. If these men were not followers of the messiah, why would they use the name "Yahushua" to cast out demons? But the discussion does make sense if by "my name" Yahushua meant the sacred name. Others who did not belong to the followers of Yahushua were also condemned by the rabbis for doing works in the sacred name.⁵⁵ Therefore, Yahushua's words take on significant meaning. Men who know and use the sacred name, performing acts of power with it, will not deny or oppose Yahushua: they are in fact for him.

That these other men did not exorcise demons by using the name "Yahushua" is also confirmed by yet another incident. In the book of Acts is recorded the story wherein some wandering Jews who practised exorcism heard of Saul's great feats of casting out demons and healing. These men

⁵⁴ Mark, 9:35–41.

⁵⁵ See above Chap. XIII, n. 69.

thought he had done so by using the name “Yahushua.” Believing that such acts could be performed with the messiah’s earthly name, they attempted the achievement themselves:⁵⁶

But certain (men) from the wandering Jews, exorcists, took upon themselves to name over those who had the wicked spirits the name of the sovereign, Yahushua, saying, “We adjure you, Yahushua, whom Saul proclaims.” And there were (men), seven sons of Sceva, a Jewish high priest, who were doing this. But answering (them) the wicked spirit said, “Yahushua I know, and Saul I am acquainted with; but you, who are you?” And the man in whom was the wicked spirit leaped upon them, and having mastered them prevailed against them, so that they escaped out of the house naked and wounded.

Carefully notice that these men are directly quoted as using the name “Yahushua,” being confirmed by the acknowledgement, “Yahushua I know.” It does not use the phrase, “in the name of,” as would be expected if substitution had been used in the text. Yet, the name “Yahushua” did nothing to help them. The mere fact that they were willing to use the name Yahushua also reveals that they were not directly opposed to Yahushua as a man, as other Jewish leaders and priests were. What then was the difference between these seven sons of Sceva, who failed, and those Jews who were not followers of Yahushua yet exorcised by using Yahushua’s name? The clear difference is the fact that the sons of Sceva, like many of the Jews of that day, would have followed the Jewish custom which forbade the use of the sacred name. According to Yahushua himself, there had to be an issue that separated those who would be for him versus those who would be against him. Only those who used the sacred name and believed that common men should utilize it for their salvation would not oppose the doctrines taught by Yahushua.

That demons were exorcised by using Yahushua’s higher name, Yahweh, clarifies the statement made in Luke, 10:17. This passage reports that, while Yahushua was on his final journey to Jerusalem, his seventy disciples returned to him, and they said, “Sovereign, even the demons are subject to us by your name.”

The name by which baptism was performed also proves that by “in,” “into,” or “by the name of Yahushua” the New Testament texts mean “Yahweh.” For example, in the book of Acts we are told that the apostle Philip announced the glad tidings in Samaria “concerning the government of יהוה and the name of Yahushua the messiah,” and after many residents there trusted in this word he baptized them.⁵⁷ When the apostles John and Keph

⁵⁶ Acts, 19:13–16.

⁵⁷ Acts, 8:4–13, see esp. vs 12. ROSNB and BE both correctly restore the sacred name Yahweh to Acts, 8:12.

arrived, they found that these people were “baptized into the name of the sovereign Yahushua.” They also prayed for them to receive the sacred spirit.⁵⁸ Yahushua states, by the way, that the sacred *ruach* (or spirit) was sent in his name.⁵⁹ Later on, Keph baptized some people of the nations “in the name of the sovereign.”⁶⁰ Saul is also said to have re-baptized some of the followers of John the Baptist “into the name of the sovereign Yahushua.”⁶¹

That these expressions are metonymic is proven by the texts of Matthew that have come down to us. These editions report that after the messiah was resurrected he spoke to his disciples the following words:⁶²

All authority has been given to me in heaven and on earth. Go forth, therefore, disciple all the nations, baptizing them INTO THE NAME OF THE FATHER AND OF THE SON, AND OF THE SACRED SPIRIT; teaching them to observe all things whatsoever I commanded you.

The disciples Philip, John, and Keph were all in attendance when these instructions were given, and we have no reason to believe that Saul would have been provided with different orders. Therefore, the disciples were told to baptize people “into the name of the father and of the son,” not just in the name of the son. It does not say “names” but “name” (singular). The name, therefore, has to be one shared by both the father and the son. The father is NEVER called Yahushua (let alone “Jesus”), but the son is called Yahweh and came in his father’s name. The evidence, as a result, confirms that baptism was performed in the name shared in common by both the father and his son, the name יהוה (Yahweh).

Additional evidence in reference to baptism is offered in Saul’s first letter to the Corinthians. Saul addresses the divisions that had arisen in the Corinthian assembly due to each group claiming a name based upon who had baptized or taught them. He scolds them, saying:⁶³

⁵⁸ Acts, 8:14–17.

⁵⁹ John, 14:26.

⁶⁰ Acts, 10:44–48.

⁶¹ Acts, 19:1–6. Saul re-baptized these people with the sacred spirit, which came in the sacred name. This means that those re-baptized were now done so in both the name and the sacred *ruach* (spirit).

⁶² Matt., 28:19–20. Matt., 28:19, is held to be a comparatively late and “suspected part of the Gospel” (ADB, 2, p. 213). This statement arises from the fact that Eusebius, early fourth century C.E., renders this verse only as, “Go and make disciples of all the heathen in my name.” (*H.E.*, 3:5:2). Yet in the *Creed of Eusebius*, this same author cites Matt., 28:19 as we find it in our text today (HCC, pp. 288f). The ancient Hebrew text of Matthew used by Shem Tob, except for the word “go,” leaves the entire verse out all together (Howard, *Matt.*, loc. cit.). Yet, since the Jews had a fetish about anyone using the sacred name, there seems little doubt that they stripped this passage from their version. All the evidence actually shows is that there were at least two versions of Matt., 28:19, known to Eusebius. The longer version now present in our text was most certainly later. Nevertheless, it shows that even as late as the time of Eusebius the scribes recognized that the father and the son retained the same name.

⁶³ 1 Cor., 1:10–17.

For it was shown to me concerning you, my brethren, by those (of the house of) Chloes, that strifes among you there are. But I say this, that each of you says, I am of Saul, and I of Apollos, and I of Keph, and I of messiah. Has messiah been divided? Was Saul killed on a stake for you? or into the name of Saul were you baptized? I thank יהוה⁶⁴ that none of you I baptized, except Crispus and Gaius, that not anyone should say that into my name you were baptized.

This passage deals with the question of how different members of the assembly should refer to themselves, some having called themselves by the name of the person who baptized them. In his comment Saul not only disqualifies his own name for such purposes, as well as those of Apollos and Keph, but likewise the title “messiah,” translated into Greek as “Christ.” This error in judgment made Saul thankful that he had not baptized any more than two of them, or else some might say they belonged to Saul. His chastisement of the Corinthians is based upon their misunderstanding of what name they were being baptized into. They were not baptized into the name Apollos, Keph, Saul, or even the title “messiah.” The body of the messiah is unified, not divided into parts. Therefore, the single body of the messiah has but one name, the name shared by the father and the son, the sacred name יהוה.

What then of healings? Christian teachers will now point to an episode in the book of Acts where Keph (Peter) is quoted as using the name Yahushua in the act of healing a man. The passage cites Keph as telling the sick man, “By the name of Yahushua the messiah, the Nazaraean, rise up and walk.”⁶⁵ Here, it is contended, a man was healed by invoking the name Yahushua. But a closer look reveals that the expression, “By the name of Yahushua the messiah, the Nazaraean,” was a scribal substitute, a metonymy, for the original “By Yahweh.”

First, one did not heal or exorcise by saying, “By the name of.” Rather, as shown by the quote from the Jewish exorcists mentioned above, they would invoke by saying, “We adjure you, so-and-so.” In this statement it would have been more proper to say, “By Yahweh, rise up and walk.”

Second, a comparison of the various ancient Greek copies of the New Testament that have come down to us proves that, at points where the sacred name should have appeared, different texts have substituted the name with different words.⁶⁶ This variety of substitutes can directly be attributed to different scribes independently translating the original manuscripts and early copies during the time when the “ineffable name” doctrine was taking hold among several Christian groups. For example, one text may use “*theos*,”

⁶⁴ The sacred name correctly belongs at this point since we are to give thanks only to Yahweh. Since *eloahim*, *eloahi*, *el*, etc. are all nonspecific, it is certain that Saul would have used the sacred name in directing the object of his thanks.

⁶⁵ Acts, 3:1–6.

⁶⁶ See Vol. II.

another “*kurios*,” and a third “Jesus” or “Christ,” all for the same word in the same verse. This result would have been impossible if they were all copying one original Greek text which did not use the sacred name. Since later scribes realized that the messiah was Yahweh, such metonymic substitution did not seem objectionable to those holding to the ineffable name doctrine.

Third, the very expression, “By the name of,” suggests that it was a scribal substitution made in a metonymic style. The scribe who copied this section, enamored with the false notion of the “ineffable name” doctrine, simply replaced “Yahweh” with the expression “the name of Yahushua the messiah, the Nazaraean,” for he knew that Yahushua’s name was “Yahweh.”

Fourth, immediately after Keph healed the man he commented to the crowds that “by trust in his (the messiah’s) name this man whom you behold and know was made strong by his name.”⁶⁷ There is only one name in which we trust and that can make us strong, the sacred name Yahweh.⁶⁸

Therefore, when the New Testament speaks of works, such as healing, baptizing, or the casting out of demons, done in the name of Yahushua, it is understood that all these things were actually done by his higher name, “Yahweh.”⁶⁹ This fact is further indicated when the book of Acts tells us that “healing and signs and wonders take place through the name of your (Yahweh’s) sacred servant Yahushua.”⁷⁰ All these deeds were accomplished by a “name” belonging to Yahushua. Yahushua himself clarifies which name when he states that all his works were done “in the name of my father.”⁷¹

The Name of Salvation

That Yahushua’s name was Yahweh is also established in the New Testament evidence dealing with salvation, the very evidence held up by most of today’s numerous Christian groups as their exemption from using the sacred name. Because Yahushua’s higher name was his father’s name, Yahushua prayed to his father to keep the elect given to him in his father’s name (not in the name “Yahushua”).⁷² By doing so the elect could gain salvation and eternal life. The apostle John tells us that to as many as receive Yahushua “he gave them authority to become children of אֱלֹהִים, those trusting in his name”;⁷³ and that he had written about some of Yahushua’s signs or works so that “you may trust

⁶⁷ Acts, 3:16.

⁶⁸ For example, Prov., 18:10, states, “The name אֱלֹהִים is a tower of strength; the righteous run into it and is exalted.” Also see Isa., 45:23f.

⁶⁹ It is also possible, though less likely, that due to his fear of the Jewish religious leaders, Keph actually spoke to them saying “by the name of Yahushua the messiah, the Nazaraean,” to avoid being immediately executed, and thereby disguised his words in such a way that the priests knew exactly what he meant. If this were true, then it is highly likely that the scribe who translated Acts, 3:6, used Acts, 4:10, where Keph explains the same event to the religious leaders, as his guide. Yet it is hard to see why his fear would have stopped him. These men would have gladly died at the hand of men persecuting them for using the sacred name (as was the case with Stephen).

⁷⁰ Acts, 4:29–30.

⁷¹ John, 10:25.

⁷² John, 17:11–12.

⁷³ John, 1:12. ROSNB and BE restore the name Yahweh to this verse.

that Yahushua is the son of יהוה,⁷⁴ and that trusting you may have life in his name."⁷⁵ Psalms, meanwhile, states, "Because of your name, יהוה, make me live" and that "our help is in the name יהוה."⁷⁶

Saul writes that we are "justified in the name of the sovereign, Yahushua, and by the spirit of our *eloah*," and that we receive grace and apostleship towards obedience of trust among all the nations "in behalf of his name."⁷⁷ Justification and grace demand pardon and remission of our sins. Therefore, Yahushua told his followers that "repentance and remission of sins to all nations should be proclaimed in his (the messiah's) name, beginning at Jerusalem."⁷⁸ Keph testifies:⁷⁹

To him (the messiah) all the prophets give witness,
(that) everyone trusting in him receives a remission
of sins THROUGH HIS NAME.

In 1 John, 2:12, we read that our sins have been forgiven "through his name."

Yet in the Old Testament one receives pardon through the name יהוה!⁸⁰ As one Psalm pleads:⁸¹

For your name sake, יהוה, even pardon my iniquity,
for great it is.

The name belonging to messiah which is referred to, accordingly, is the sacred name Yahweh. It is because he holds the name Yahweh, the name attached to the Covenants of Promise, that he is able to forgive sins. This fact is further confirmed by the proof that there is only one name by which salvation can be attained: the sacred name יהוה. It is strongly affirmed by both the Old and New Testaments. To demonstrate, in the book of Acts we find a conversation between Keph and the religious leaders of Judaea. The religious rulers and elders had arrested the apostles because they had healed a man, and they wanted to know, "In what power or in what name did you do this?" Keph then gave them his response:⁸²

Rulers of the people and elders of Israel, If we this
day are examined as to a good work (to the) infirmed
man, by what he has been cured, be it known to all of
you and to all the people of Israel, that by the name
of Yahushua the messiah, the Nazaraean, whom you

⁷⁴ ROSNB and BE correctly restore the name Yahweh at this point.

⁷⁵ John, 20:31.

⁷⁶ Pss., 124:8, 143:11–12.

⁷⁷ 1 Cor., 6:11; Rom., 1:5.

⁷⁸ Luke, 24:44–47.

⁷⁹ Acts, 10:43.

⁸⁰ See above pp. 207f.

⁸¹ Ps., 25:11.

⁸² Acts, 4:8–12.

killed on a stake, whom ⁸³ raised from the dead, by him this (man) stands before you sound. This is the stone which has been set as nothing by you the builders, which has become the head of the corner. And THERE IS IN NO OTHER ONE SALVATION, FOR THERE IS NO OTHER NAME UNDER HEAVEN GIVEN AMONG MEN BY WHICH WE CAN BE SAVED!

Since the quote states that the infirmed man was healed “in the name of Yahushua the messiah, the Nazaraean,”⁸⁴ present-day Christian theologians contend that Keph meant he actually had uttered the words “Jesus Christ,” or more properly “Yahushua the messiah.” Nevertheless, the above quote from Keph must be placed in context and considered from the scriptural verses he has cited. In this regard, Christian theologians have failed to grasp the basic point of Keph’s argument. Keph knew that Yahushua was Yahweh. Therefore, we must start with this same understanding.

First, the expression “by the name of Yahushua the messiah, the Nazaraean” is identical to the one made in the direct quote also found in Acts attributed to Keph when he accomplished the healing of this same man. As discussed above, the evidence suggests that this phrase was inserted in the text by a later scribe as a substitute for the sacred name.⁸⁵ That the same scribe would insert the same phrase in both statements to replace the sacred name Yahweh would certainly follow.

Second, Keph’s words must be placed in context with the reason he was arrested. As already demonstrated, it was not against Jewish law of this period to heal anyone unless the healer used the sacred name Yahweh.⁸⁶ The first thing that the priests asked the apostles after their arrest was, “In what power or in what name” had they cured the man. If Keph had not used the sacred name the sick man would not have been healed, and neither the question nor his arrest would have been uttered or sought. Indeed, the seven sons of the high priest Sceva, whose story we have previously mentioned, would not have used the name “Yahushua” if it had been a forbidden name.⁸⁷

Third, Keph’s response utilized a citation from Psalm, 118:22, which states, “The stone which the builders rejected has become the head of the corner.”⁸⁸ The entire Psalm (verses 1–29), meanwhile, proves beyond any doubt that the stone under discussion was Yahweh! The Clergy knew this and would not have mistaken Keph’s meaning.

⁸³ ROSNB and BE both correctly restore the name Yahweh to this verse.

⁸⁴ Cf. Acts, 3:6; and above n. 69.

⁸⁵ See above pp. 228f.

⁸⁶ See above Chap. XIII, n. 69.

⁸⁷ Acts, 19:13–16; quoted above p. 225.

⁸⁸ That Acts, 4:21 is citing Ps., 118:22, see SRB, p. 1153, n. s; AB, NT, p. 177; and note that at Acts, 4:16, Keph is quoted as saying he is about to quote from the prophet Joel.

Finally, and most importantly, the book of Acts also states that in an earlier conversation with the members of the assembly Keph directly quotes Joel, 2:28–32, which in part states:⁸⁹

For it will be (that) all who will call on the name
יהוה shall be saved.

If there is “no other name under heaven given among men by which we can be saved,” and at the same time it is true that “all who will call on the name יהוה shall be saved,” we are compelled to conclude that Keph, who made both pronouncements, knew that this one name was Yahweh. Yahweh is the cornerstone the clergy rejected, and it was by the name Yahweh—the name that belonged to Yahushua the messiah, the Nazaraean—and by the power of Yahweh that Keph made the sick man well. This conclusion is supported by Saul, who in the book of Romans also falls back on Joel’s statement, acknowledging:⁹⁰

For there is not a difference of Jew and Greek; for the
same sovereign of all is rich toward all that call upon
him. For everyone, whoever may call on the name
יהוה⁹¹ shall be saved.

One Name

The Scriptures are clear that there is only one name we must use to achieve salvation. Keph tells us we should “call on the father,” while Zephaniah foretells of the time when Yahweh will give to the peoples “a clear lip (speech), to call all of them on the name יהוה.”⁹² In that day, Jeremiah reports, “they shall know that my name is יהוה.”⁹³ Isaiah quotes Yahweh himself, saying:⁹⁴

I am יהוה; that is my name; and I will not give my
glory to another, nor my praise to engraved images.

The Hebrew of this statement does not only mean that Yahweh will not give his glory to another deity, but that he will not give it to another name!⁹⁵ Psalm, 83:18, adds:

And let them know that you, your name being
יהוה, for you alone are the most high over the earth.

Neither should it go unnoticed that the name Yah (Yahu), the name of the angel Yahweh, is found as part of numerous Hebrew names. Yet, no man, except for the messiah himself, is ever called Yahweh. Yahweh shares his

⁸⁹ Acts, 2:14–21. That this passage is citing Joel, 2:28–32, using the sacred name Yahweh, see SRB, p. 1151, ns. a, d, d, f, g; AB, NT, p. 174.

⁹⁰ Rom., 10:12–13. This this passage is citing Joel, 2:32, using the sacred name Yahweh, see SRB, p. 1204, n. 1; AB, NT, p. 238.

⁹¹ ROSNB and BE correctly restore the name Yahweh at this point. Also see above n. 90.

⁹² 1 Pet., 1:17; Zeph., 3:8–13 (esp. 3:9).

⁹³ Jer., 16:19–21.

⁹⁴ Isa., 42:8.

⁹⁵ That glory is to be given to the name Yahweh see above pp. 223f.

name with no one except those who are at one with him, all partaking of the same *ruach* (spirit). Also of importance is the fact that at no time do the Scriptures make the statement, “I am Yahushua, that is my name,” which would indicate a second high name for the *eloahi*. The Scriptures scrupulously limit this definition to one personal name: the name Yahweh. Deuteronomy suggests this doctrine when Moses told the Israelites:⁹⁶

Hear Israel, יהוה יהוה our *eloahi*, יהוה יהוה is יהוה (unified, one).⁹⁷

The words of Zechariah are even more precise:⁹⁸

And יהוה יהוה shall be king over all the earth; in that day there shall be יהוה יהוה (Yahweh unified, one) AND HIS NAME יהוה (unified, one).⁹⁹

Isaiah writes that in the day that salvation is established a song will be sung in Judah. Part of the words to this song read:¹⁰⁰

Yahweh our *eloahi*; (though) has lorded over us *adonaim* besides you, for alone in you we remember your name.

The name which belongs to Yahushua, the only name that is above all names in this age and the one to come,¹⁰¹ is the name יהוה יהוה. In the coming age only the name Yahweh shall be seen as that which belongs to the king of all the earth. As Yahweh says by the hand of the prophet Isaiah:¹⁰²

I (Yahweh) have sworn by myself, the word has gone out of my mouth (in) righteousness, and shall not return; that to me every knee shall bow, every tongue shall swear; he shall say, “ONLY IN יהוה יהוה DO I HAVE RIGHTEOUSNESS AND STRENGTH.” To him he comes; and all who are angry with him shall be ashamed.

Conclusion

As our detailed examination has shown, one does not receive salvation by invoking the words “Jesus Christ” or even the messiah’s true earthly name and title “Yahushua the messiah,” even though the name Yahushua contains part of the sacred name (i.e. “Yahu”). There is only one name by which the children of Adam can obtain salvation: the name shared by our heavenly father and his son Yahushua, the name that will also be shared by the saved, the full sacred name יהוה יהוה!

⁹⁶ Deut., 6:4–5.

⁹⁷ SEC, Heb. #258, 259.

⁹⁸ Zech., 14:9.

⁹⁹ See above n. 98.

¹⁰⁰ Isa., 26:13.

¹⁰¹ Eph., 1:21; cf. Ps., 138:2 (for our translation see above Chap. III, n. 50).

¹⁰² Isa., 45:23f.

Who Will Use the Sacred Name?

Although the numerous facts already presented in our study explain why Yahweh's prophets, as well as Yahushua the messiah and his disciples, made such an important issue out of the sacred name *יהוה*, its use is still challenged. Critics argue that using the sacred name does not in itself separate the wicked from the innocent. If one needs only to call upon the sacred name to be saved then, at the last moment, anyone, regardless of what he has done in this present life, can attain salvation by merely requesting it with the sacred name. Many good men, on the other hand, who simply were never able to attain this knowledge would unjustly be condemned to eternal "damnation." This result, they conclude, would not be allowed by a merciful creator. Therefore, he would not require the sacred name for salvation.

The only point of argument that maintains any semblance of accuracy is the conclusion that a merciful creator would not allow evil men to merely utter the sacred name at the last moment and be saved while innocent and good men who never knew this truth would be doomed to damnation. The problem with this critique of the sacred name doctrine is that its basic premise is wrong. It shows that popular religious traditions have blinded people to fundamental scriptural principles and tenets.

Their criticism is based upon the idea that mankind will not be given a "chance" to know the truth. This doctrine demonstrates an ignorance of Scriptures. Even more importantly, the elect—being those who rise in the First Resurrection at Yahushua's return—pay a high price for using the name: persecution and death. The wicked will be persecutors of the elect and will see no benefit in using the name. By the time they realize their error it will be too late, the first chance for salvation will have passed them by.

Another Opportunity

All of mankind who ever lived (except for the elect who will have already been resurrected in the First Resurrection when the messiah returns) will be brought back to life with the Second Resurrection during the Judgment period. These masses will experience the great "White Throne Judgment," which will last a thousand years.¹ During this period, and without Satan's interference, the entirety of mankind will be taught the truth. Yahweh's name shall be great

¹ For the great white throne Judgment see Rev., 20:11–15. That the Judgment Day is a period of approximately 1,000 years see 2 Pet., 3:7–10.

“among the nations” and the “nations will respect the name יהוה.”² Unlike now, all nations “will seek your name, יהוה.”³ The book of Jeremiah notes:⁴

After those days, says יהוה, I will pour out my laws in their (the elect of Israel’s) inwards parts, and upon their (the elect’s) heart I will write them, and I will be to them for an *eloahim*, and they will be to me for a people; and not will they again teach each man his neighbor and each man his brother, saying “know יהוה,” FOR ALL OF THEM (i.e. all nations) shall know me, from their least and as far as their greatest, says יהוה; for I will forgive their iniquity, and I will remember their sins no more.

These facts, and many others like them which are found written throughout the Scriptures, show that in this coming age of Judgment all of those who have been innocent, as well as those who have been wicked, shall come to know the sacred name. All, from whatever historical time and from whatever national family, shall be given an opportunity to find salvation. Therefore, they shall have the “key” to salvation when their turn arrives. No one inculpable shall be lost, for the guiltless will obey the father and his commandments and will both use and cherish the sacred name.

Those who choose to remain rebellious until the end, on the other hand, will not trust in Yahweh or his sacred name. These will speak against Yahweh’s sacred name and spirit, which has the power to change them into *eloahim* beings.⁵ Rejecting the sacred *ruach* (spirit), which is sent in the sacred name,⁶ the wicked will find themselves unable to repent, thereby committing the unpardonable sin.⁷ Neither will the wicked consider that the father has placed a time limit upon all mankind to come to the truth. If by the arrival of this time limit—and having all knowledge and with forethought—the wicked still find themselves unable to repent, efforts to help them change will cease, for it will have become obvious that they are intransigent and intractable.

² Ps., 102:12–16; and also see various quotes above on pp. 89–97.

³ Ps., 83:16–18.

⁴ Jer., 31:33–34.

⁵ 1 Pet., 1:3–4, notifies us that we are to receive “great and precious promises” that “through these (promises) you may become partakers of θείας (form of an *eloahim*) nature, having escaped the corruption in the world in lust.” Θείας means to be “godlike [*eloahim* like]” or “divine” as a being (SEC, Gk. #2304; GEL, p. 360). Rom., 8:11, states, “But if the *ruach* (spirit) of him (i.e. Yahweh the father) who raised up Yahushua from out of the dead dwells in you, he who raised up the messiah from out of the dead will also quicken (give life to) your mortal bodies through his spirit that dwells in you.” John, 6:63, reports, “It is the *ruach* (spirit) which quickens; the flesh profits nothing; the words which I speak to you are spirit and are life.” This subject will be thoroughly examined in our forthcoming book entitled *The Afterlife*.

⁶ John, 14:26.

⁷ As Matt., 12:30–32, points out, the only sin that is unpardonable is blasphemy of the sacred spirit, “it shall not be forgiven him, neither in this age nor in the coming one.” To reject the sacred spirit is to reject repentance, and repentance must be accomplished before one can accept the sacred *ruach* (spirit) and the life it offers. Punishment is the “second death” (Rev., 20:11–15).

As Isaiah warns, “a full end is decreed upon the earth” (Isa., 28:22). For the wicked, who will either disbelieve or fail to care that there is an end, the end will arrive suddenly and without warning. It will be too late for repentance and using the sacred name. The permanently wicked, being incapable of repentance, will not even consider using the sacred name. Their fate will be to perish in the great Gahee Hinnom (Gehenna) fire that envelopes the entire earth just as our heavenly father arrives and joins himself to his newborn family.⁸ The innocent, who have received salvation and have been changed into spirit-like beings, will be unaffected by these flames. They will have gained eternal life.⁹

It is nevertheless important that the Judgment period be understood separately from our present age. During our time only a few, the so-called “chosen” or “elect,” per the Covenants of Promise, will attain salvation with

⁸ As Keph writes, “But the day of Yahweh shall come as a thief in the night, in which the heavens with a rushing noise shall pass away and the works in it shall be burnt up” (2 Pet., 3:10). Cf., Rev., 20:11–21:1, which tells of the coming Judgment which ends in the “second death,” at which point death itself ends. Whoever was not found written in the book of life was “cast into the lake of fire.” After this there will be “a new heaven and a new earth, for the first heaven and the first earth were passed away, and the sea is no longer.” Rev., 21:2–22:15, goes on to speak of the arrival of New Jerusalem and our heavenly father—who no flesh and blood man is able to see until they have become *eloahim* or a spirit-like being as the angels: except in the case of Yahushua, who was an *eloah* being prior to his becoming a man and did see the father (see John, 6:46, 1:18, 3:13, 5:37; Matt., 18:10).

⁹ The prophecy and analogy of this ability not to suffer harm in the Gahee Hinnom fire is demonstrated by the story of Lot when the cities of Sodom and Gomorrah were destroyed by fire from Yahweh. Lot, with the guiding hand of Yahweh, found safety in Zoar (a little place), though the fires of destruction surrounded him (Gen., 19:1–30). Jude, 7, states that Sodom and Gomorrah were “set forth as an example, undergoing the penalty of eternal fire.” Keph reports, “and the cities of Sodom and Gomorrah having been reduced to ashes condemned with an overthrow, being set as an example to those who afterwards would live wickedly; and righteous Lot, oppressed by the conduct in licentiousness of the lawless he (Yahweh) delivered, for through seeing and hearing the righteous man (Lot) dwelling among them, day by day tried his righteous life with their lawless works, 𐤀𐤏𐤁𐤏𐤁𐤏 knows how to deliver the pious out of temptation, and to keep the unrighteous to be punished to a day of judgment; and specially those who after the flesh in lust of pollution walk, and the sovereignty despise” (2 Pet., 2:6–10).

Another example comes with the story of the refusal of Shadrach, Meshach, and Abednego to bow down before the great image made by the Babylonian king Nebuchadnezzar. For this refusal these three good men were thrown into a fire made seven times hotter than normal. The servants of the king near the fire were burnt up, while the bodies of the three men were unaffected by the flames. The angel of Yahweh was seen in the fire with them (Dan., 3:1–30). That those saved will not be affected by the great fire is also shown in Mal., 4:1–3, which reports:

For, behold, the day is coming, burning like an oven; and all the arrogant and all the doers of wickedness shall be chaff. And the coming day will set them ablaze, says 𐤀𐤏𐤁𐤏𐤁𐤏 of hosts, which will not leave to them root or branches. And there shall arise for you respecting my name 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 𐤀𐤏𐤁𐤏𐤁𐤏 of hosts.

This prophecy clearly shows that those respecting Yahweh’s name will find salvation while the wicked (i.e. those not respecting his name) will become ashes trampled upon by the feet of the saved.

the First Resurrection.¹⁰ These people consist of two types: the first being Abraham and the other patriarchs, the prophets, the apostles, and other men of Yahweh who are deceased prior to the Great Tribulation. The second type are the so-called 144,000 from the tribes of Israel who will suffer through the Great Tribulation that is to inflict the earth just prior to the messiah's return.¹¹ Both types shall be raised simultaneously from the dead at the end of the Great Tribulation period just as the messiah arrives.¹² These men will rule with messiah during the great millennium sabbath following his return and will judge with the messiah during the Judgment period that follows.¹³

Persecution

There is an excellent reason why the wicked will NOT be found calling upon the sacred name to save themselves when those of the elect (those of the First Resurrection) receive salvation: namely, the persecution and resulting murder of the elect! The wicked do not trust that Yahweh will fulfill his Covenants of Promise. As a result, they have no concern to keep all of Yahweh's commandments. Nor will there be any justifiable reason in their minds to suffer persecution and death for a name for which they hold no value. By the time they realize they were wrong, they will have been a party, either directly or indirectly, to the murder of the elect, Yahweh the messiah will have suddenly returned, and the elect will have been resurrected. Since the "chosen" are all raised at the same moment, it will be too late for the wicked or for the great number of others not part of the elect—but who out of fear, nontrust, jealousy, ignorance, or whatever reason chose not to join—to utilize the sacred name. All of these must repent and await their salvation, along with all of the rest of mankind who ever lived, at the end of the Judgment period. They must endure in the trust of Yahweh until their last opportunity for change comes.

The willingness of the elect to sacrifice their lives for Yahweh and his sacred name shall be the factor that distinguishes them from the rest of mankind: a doctrine well-expressed in both the Old and New Testaments. Their ability to endure persecution for the sake of Yahweh, his doctrines, and his sacred name during the Great Tribulation is the reason Yahushua made the comment: "Thus shall the last be first, and the first last: for many are invited but few are favored."¹⁴ At another time Yahushua told his disciples, "The harvest indeed is great, but the workmen are few."¹⁵ The few workmen (the elect) are selected for their endurance in Yahweh's doctrines, an endurance that depends upon the strength of their trust in Yahweh, a trust fully tested

¹⁰ That few will attain to the First Resurrection see e.g. Matt., 7:13f, 9:37f, 20:16; Luke, 10:2f, 13:22–30; 1 Cor., 1:26f.

¹¹ See Rev., 7:1–8, which shows that the 144,000 are all men from the tribes of Israel; and 14:1–20, which shows that these 144,000 will suffer persecution during the Great Tribulation period and will assist in the harvest of mankind during the Judgment period.

¹² That these men will rise when the messiah returns see Matt., 24:21–31; Mark, 13:18–27; Luke, 21:20–28; 1 Thess., 4:13–18.

¹³ Rev., 5:9–10, 19:11–20:15.

¹⁴ Matt., 20:16, 22:14.

¹⁵ Matt., 9:37; Luke, 10:2.

out by persecution. Those who achieve this status will aid Yahushua in bringing in the great harvest of mankind during the Judgment.

Old Testament: The Persecution of the Elect

The future persecution of the elect is well-documented in the Old Testament. To demonstrate, large portions of the Psalms go to great lengths to discuss the persecution of the elect by the wicked, a persecution that ends with death.¹⁶ Some examples of these are as follows: Psalm 44 expresses the attitude of the elect in this matter when they call to Yahweh, “For your sake we are slain all the days; we are counted as sheep of the slaughter.”¹⁷ Another Psalm describes the expectation of death by the elect (those willing to die for the sacred name *אֱלֹהִים*) in this way:¹⁸

The cords of death encompassed me; and the straits of *sheol* (the state of death) found me; distress and sorrow I find; then on the name of *אֱלֹהִים* I will call: “*אֱלֹהִים*, I pray to you, deliver my *nephesh* (life).”

This same Psalm goes on to tell us:¹⁹

Precious in the eyes of *אֱלֹהִים* is the death of his pious ones.

The 37th Psalm states, “The wicked are spying on the righteous and are seeking to kill them.”²⁰ Similarly, the 71st Psalm states:²¹

For my enemies speak against me, and those watching my *nephesh* plot together, saying, “*Eloahim* has forsaken him; pursue (him) and take him, for there is no deliverer.”

In the 109th Psalm the *עָנִי* (humble, meek, poor), *צָרִיךְ* (needy) and brokenhearted—descriptions both in this Psalm and in numerous other scriptures for the elect²²—are attacked by the wicked who “persecuted the humble and needy and brokenhearted man, TO KILL (HIM).”²³

¹⁶ Most of the Psalms prophesy about the persecution of the messiah and his elect and their final victory over the wicked, the latter who perish at the end of Judgment. Indeed, Yahushua’s last words before his death were from the first line of Ps., 22 (cf. Matt., 27:45–50; Mark, 13:33–37), pointing to his own persecution, death and resurrection and prophesying of the resurrection of the elect. Nevertheless, the prophecy of persecution of the elect is not merely contained in Psalms and the books of the prophets. It is also clearly expressed in the books of Moses (see for example Deut., 4:25–31).

¹⁷ Ps., 44:22.

¹⁸ Ps., 116:3–4.

¹⁹ Ps., 116:15.

²⁰ Ps., 37:32.

²¹ Ps., 71:10–11.

²² Cf. Ps., 109:16, with 109:22, “For I am humble and needy, and my heart is pierced within me”; and with Pss., 9:12,18, 10:2,8,10,17, 12:5, 14:6, 18:27, 22:24, 25:9,16, 34:2, 34:18; 35:10, 40:17; 51:17, 69:17–20, 147:3; Isa., 66:2, and so forth.

²³ Ps., 109:16. Also see Ps., 37:14, “The wicked have drawn the sword and bent the bow, to make to fall the humble and the needy, to slaughter those of upright way.”

The humbled condition of the elect during the tribulation period is fully expressed in the 69th Psalm:²⁴

More than the hairs of my head are my haters without cause; my destroyers are mighty, my enemies lying. What I have not stole, then I must restore. *Eloahim*, you know my foolishness; and my sins from you are not hidden. Do not let the waiters on you, יהוה of hosts, be ashamed for my sake. Let not the seekers for you be ashamed, *eloahi* of Israel. Because for your sake I bore reproach; shame has covered my face. A stranger I have become to my brothers, and a foreigner to my mother's sons. For the zeal of your house has consumed me, and the reproachers of the ones reproaching you have fallen on me. And I made my clothing sackcloth, and I became to them a proverb. They who sit at the gate meditate on me, and I am the song of the drinkers of strong drink. But for me, my prayer is to you, יהוה, at the time of favor, *eloahim*, in the plenty of your mercy, answer me in the truth of your salvation. Deliver me out of the mire that I might not sink; let me be delivered from my haters, and out of the deep waters; let not the flood waters overflow me and let not the deep swallow me up; and let not the grave shut its mouth on me. Answer me יהוה, for your mercy is good. In the plenty of your mercies face towards me, and hide not your face from your servant, for trouble is to me, answer me quickly. Draw near to my *nephesh* (life), redeem it, because of my enemies, ransom me.

This Psalm is clearly talking about the elect because the speaker points out that *eloahim* knows of his foolishness and his sin (Yahushua the messiah, on the other hand, was never foolish and did not sin). The Psalms also tell us that, though the elect have sinned, they will repent and remain faithful to Yahweh in the affliction of the tribulation.²⁵

In the 119th Psalm we read the prophetic words that are to be spoken by members of the elect during this persecution:

For your salvation my נפש (*nephesh*; life) perishes. To your word I hope. My eyes fail for your sayings, asking, "When will you comfort me?" For I am like a wineskin in the smoke; I do not forget your statutes. As what are the days of your servant? When will you

²⁴ Ps., 69:4–18.

²⁵ See for example, Pss., 107:17–20, 119:67, 115, 153, 157, 160, 176.

pass judgment on my persecutors? The proud have dug pits for me, which are not according to your laws. All your commandments are trustworthy. (With) lying they persecute me. Help me! They have almost finished me on the land but I have not forsaken your precepts. By your mercy give me life and I will keep the witness of your mouth. (Psalm, 119:81–88)

Again, in the 142nd Psalm, the elect will say:

(With) my voice to אֶל־אֱלֹהִים I cry; (with) my voice to אֶל־אֱלֹהִים I pray. I pour out my contemplation to his face; I declare my trouble to his face. Faints within me my רוּחַ (*ruach*; spirit), and you know my path; in the path which I walk. They have hidden a trap for me. Look to the right and see, and none recognizes me; escape has perished from me; no one cares for my נֶפֶשׁ (*nephesh*; life). I cry to you, אֶל־אֱלֹהִים, I say, “You are my refuge, my portion in the land of the living. Give heed to my cry, for I am brought very low. Deliver me from those pursuing me, for they are stronger than I. Bring out from the prison my נֶפֶשׁ (*nephesh*; life) to give thanks to your name. The righteous shall surround me, for you shall reward me.” (Psalm, 142:1–7)

Scriptures also tell us that this affliction of the elect is from Yahweh, and for this reason the elect are willing to suffer it. Psalm 39, for instance, states:²⁶

And now, what do I await, אֶל־אֱלֹהִים? My hope, it is in you. Deliver me from all my transgressions; do not make me the reproach of the fool. I was dumb, I did not open my mouth, because you (Yahweh) had done (it). Remove your stroke from me; I am consumed by the blow of your hand. You correct a man with rebukes upon iniquity, and you consume what he desires as a moth. Surely, all men are worthless.

Another Psalm describes the attitude of the elect in that time, reporting their words as follows:²⁷

I will say to my *el*, my rock, “Why have you forgotten me?” Why do I go mourning when the enemy oppresses? With shattering of my bones my enemies reproach me, when they say to me every day, “Where is your *eloahi*?” Why, my *nephesh* (life), are you bowed

²⁶ Ps., 39:7–11.

²⁷ Ps., 42:9.

down? And why do you moan within me? Hope in *eloahim*, for still I thank him for the salvation of my face, and my *eloah*.

As a father corrects his son so Yahweh will correct his people.²⁸ In Zechariah we read that the called out ones will be brought “through the fire,” by Yahweh, who “will refine them as silver, and test them as is tested gold. They will call on my name and I (Yahweh) will answer them; I will say, My people it is, and they shall say, יהוה, my *eloah*.”²⁹

For their endurance of persecution and their suffering of death for Yahweh and his sacred name, the elect fully expect to be resurrected and receive the promised inheritance of eternal life.³⁰ For example, one Psalm states:³¹

Eloahim, who is like you who has shown me great troubles and evil? You will revive me, you will make me live; and from the depths of the earth you will revive me and bring me up (i.e. resurrect me). You will multiply my greatness and surround me (and) comfort me.

New Testament: The Persecution of the Elect

The future persecution of the elect is also well-pronounced in the New Testament. For example, the fourteenth chapter of Revelation makes a special reference to the 144,000 elect of Israel, the “firstfruits of יהוה (the father)³² and the lamb (messiah),” as being those who go through the Great Tribulation. Faced with persecution from the great beast or anti-messiah empire, they will not submit. For their resistance to the anti-messiah (i.e. substitute messiah) they will be murdered:³³

Here is the endurance of the sacred ones; here are they who keep the commandments of יהוה³⁴ and the trust of Yahushua. And I (John) heard a voice out of the heaven, saying to me, “Write, Blessed are the dead who die in יהוה³⁵ from henceforth. Yes, said the spirit, that they may rest from their labours; and their works will follow after them.”

²⁸ Prov., 3:11–12, “My son, do not despise the chastening of יהוה; and do not loathe his correction; for whom יהוה loves he corrects, even as a father the son he loves”; Heb., 12:9, “More-over the fathers of our flesh we have had (as) those who discipline (us), and we respected (them); shall not we much rather be in subjection to the father of spirits, and shall live?”

²⁹ Zech., 13:9.

³⁰ See above pp. 201–207.

³¹ Ps., 71:19–21.

³² ROSNB and BE correctly restore the name Yahweh to Rev., 14:4.

³³ Rev., 14:12–13.

³⁴ ROSNB and BE correctly restore the name Yahweh at this point.

³⁵ ROSNB and BE correctly restore the name Yahweh at this point, κύριος being a common substitute used by the scribes for the sacred name.

The expression, "Blessed are the dead who die in Yahweh from henceforth," is made in direct reference to the tribulation period and the persecution of the 144,000 elect by the anti-messiah empire. It is made with the understanding that the elect will die during this momentous period in man's history. Their models are Yahushua the messiah, the ancient patriarchs, prophets, and apostles of Yahweh. In the sixth chapter of Revelation, John records the prophecy of having seen all those who had been "slain because of the word of אֵלֶּיךָ ,³⁶ and because of the testimony which they held." He goes on to say:³⁷

And they were crying with a loud voice, saying, Until when, Oh ruler, the sacred and the true, do you not judge and avenge our blood on those who dwell on the earth? And were given to each white robes, and it was said to them that they should rest (i.e. in death) yet a little time, until shall be fulfilled (the course) of their fellow-bondmen and their brothers, THOSE ABOUT TO BE KILLED, AS ALSO THEY WERE.

The elect must all die—none will escape. This fact is in accordance with the scriptural principle that all men must suffer death at least once (just as the messiah had to suffer once). For example, Yahushua (called Joshua) the son of Nun and King David both stated just before they died, "And behold, I am today going the road of ALL THE EARTH."³⁸ Hebrews also supports this view when it notes:³⁹

And for as much as IT IS APPORTIONED TO MEN ONCE TO DIE, and after this Judgment, thus the messiah, once having been offered to bear the sins of many, shall appear a second time to those apart from sin awaiting him for salvation.

All must die once before Judgment, and the 144,000 elect are no exception (as neither were the patriarchs, prophets, and apostles). The difference between the elect and those outside is that the elect will choose the reason why they will be murdered, just as Yahushua had chosen. Indeed, by definition one cannot be part of a resurrection unless first he dies. Nevertheless, they are blessed because, being part of the First Resurrection, the second death (i.e. the Gehenna fire) will have no authority over them.⁴⁰ With this fact in mind, the elect place their trust in Yahweh and his promise that he will grant them the eternal inheritance of the land of Kanaan, which necessitates their being resurrected, a promise sworn to by the sacred name.⁴¹

As Saul remarks, "But if there is not a resurrection of the dead, neither has messiah been raised: but if messiah has not been raised, then useless is our

³⁶ ROSNB and BE correctly restore the name Yahweh to Rev., 6:9.

³⁷ Rev., 6:9–11.

³⁸ Josh., 23:14; 1 Kings, 2:2.

³⁹ Heb., 9:27–28.

⁴⁰ Rev., 20:6.

proclamation, and useless is your trust. And we are found also false witnesses of יהוה;⁴² for we witnessed concerning יהוה⁴³ that he raised up the messiah, whom he raised not if then the dead are not raised. For if the dead are not raised, neither has been raised the messiah: but if messiah has not been raised, useless is your trust; still you are in your sins. And then those that fall asleep (die) in messiah perish."⁴⁴ Simply put, if there is no resurrection of the dead, then those who trust will not be resurrected and they have no hope. Yahushua, himself, notes:⁴⁵

I am the resurrection and the life: he that trusts in me, **THOUGH HE DIE**, he shall live; and everyone who lives and trusts in me, **IN NO WISE SHALL DIE TO FOREVER**.

Yahushua's comment is based upon the premise that all must die once, though for those who trust in him this death does not last "to forever." That the elect are resurrected, and therefore must first die, is also stated in Revelation:⁴⁶

And I saw thrones; and they sat upon them, and judgment was given to them; and the lives of those be-headed on account of the testimony of Yahushua, and on account of the word of יהוה,⁴⁷ and those who did not do homage to the beast (the anti-messiah empire), nor his image, and did not receive the mark upon their forehead, and upon their hand. And they lived and reigned with the messiah the thousand years: **BUT THE REST OF THE DEAD** lived not again until had been completed the thousand years. This is the First Resurrection. Blessed and sacred is he who has part in the First Resurrection: over these the second death has no authority; but they shall be priests of יהוה⁴⁸ and of the messiah, and shall reign with him (the messiah) a thousand years.

In another place this text refers to these chosen as "kings and priests" who "shall reign over the earth."⁴⁹ Notice that those who rule a thousand years with messiah, defined in Revelation as the period just prior to the Judgment,⁵⁰ are classed as part of the dead, the rest of the dead not living

⁴¹ See above pp. 29–32, 205–208.

⁴² The ROSNB and BE correctly restore the name Yahweh at this point.

⁴³ Ibid.

⁴⁴ 1 Cor., 15:13–18.

⁴⁵ John, 11:25–26.

⁴⁶ Rev., 20:4–6.

⁴⁷ The ROSNB and BE correctly restore the name Yahweh at this point.

⁴⁸ Ibid.

⁴⁹ Rev., 5:9–10.

⁵⁰ Rev., 20:4–6, deals with the thousand-year reign of the messiah with the elect before Judgment. In Hebrews, 4:1–13, this thousand-year period of the rule of the messiah and his elect

again until the Second Resurrection at the end of the thousand years. On those of the First Resurrection “the second death,” being the death in the Gahee Hinnom (Gehenna) fire, “has no authority.” Nevertheless, they must suffer the first death.

According to 1 Thessalonians, “those who are falling asleep through Yahushua”—that is, those who have died for Yahushua (i.e. the elect)—“shall rise first.”⁵¹ Later, after the Second Resurrection and at the end of Judgment, those called “the living who remain” shall be quickened (changed into *eloahim* beings) “in an instant, in the twinkling of an eye,”⁵² for these had

is referred to as the “sabbath.” Rev., 20:7–15, deals with the subsequent loosening of Satan and the revolt of Gog and Magog, all of which takes place after the thousand-year reign of the messiah and his elect, and just before the establishment of the approximate thousand years of Judgment.

⁵¹ 1 Thess., 4:13–18, which should properly be translated and understood to read:

But, I do not wish you to be ignorant, brothers, concerning those who have fallen asleep (died in the messiah; the elect), that you are not grieved even as also the rest (of mankind) who have no hope. For if we trust that Yahushua died and rose again, and likewise, those who have fallen asleep by means of Yahushua, 𐤆𐤃𐤃𐤃 will gather together with him (Yahushua). For this we say to you in the *logos* of 𐤆𐤃𐤃𐤃, that we the living who remain unto the coming of 𐤆𐤃𐤃𐤃 will in no way precede in time those who have fallen asleep; because the sovereign himself (Yahushua) with a shout of command, with an archangel’s voice, and with a trumpet of 𐤆𐤃𐤃𐤃, will descend from the heavens and the dead in the messiah will rise first. After that (ἐπειτα), WE the living who remain (at Judgment’s end), together with them (the dead in messiah; the elect), shall be brought up in clouds into the air, into the meeting of 𐤆𐤃𐤃𐤃 (the father), and thus (with eternal life), always together with 𐤆𐤃𐤃𐤃 (the father) we shall be (in new Jerusalem on the earth). So encourage one another with these innermost thoughts.

That ἐπειτα “marks sequence” and means “thereafter:—after that,” see GEL, p. 283; SEC, Gk. #1899. Also see below, n. 52.

⁵² 1 Cor., 15:51–55, reads:

Lo, a mystery I tell you: All (the saved) shall not fall asleep (die in messiah), but all shall be transformed (at the end of Judgment) in an instant, in the twinkling of an eye, at the last trumpet. For a trumpet shall sound. And the dead will be raised incorruptible, AND WE (those remaining alive who shall be saved) ἀλλαγησόμεθα (*allagesometha*; SHALL BE TRANSFORMED). For it behooves this corruption to put on incorruptibility AND this mortal to put on immortality (i.e., to be quickened). Yet when this corruptible shall have put on incorruptibility AND this mortal shall have put on immortality, τότε (*tote*; AT THAT TIME) shall come to pass the word that has been written: Death was swallowed up in victory. Where is your sting, Death? Where is your victory, *sheol*?

This passage must be placed in context with Heb., 9:27, which unequivocally states, “it is apportioned to men once to die, and after this judgment.” 1 Thess., 4:4, (see above n. 52), and 1 Cor. 15:18–24, meanwhile, demonstrate that those “fallen asleep” refers to the elect or first fruit of the First Resurrection. When we combine this evidence, it demonstrates that the “WE” mentioned in 1 Cor., 15:51–52, refers only to the true followers of Yahweh, not the totality of mankind. As 1 Thess., 4:13–18, notes, both those who had “fallen asleep (the elect of the First Resurrection)” and “WE, the living who remain (at Judgment’s end)” shall meet with father Yahweh. The wicked,

already died previous to Judgment and need not die again. Together, with those previously quickened after the First Resurrection, they will meet our heavenly father who is coming to dwell with the messiah and his newly born children on the earth.⁵³

The impending persecution of the elect is also foretold in the sermon on the mount, where it is expressed that the elect would suffer the same fate as the prophets of Yahweh. Yahushua states:⁵⁴

Blessed are they who have been persecuted on account of righteousness; for theirs is the government of the heavens. Blessed are you when they shall reproach you, and shall persecute, and shall say every wicked word against you, lying, on account of me. Rejoice and exult, for your reward is great in the heavens; for thus they persecuted the prophets who were before you.

Similarly, the first martyr after the messiah's death, Stephen, tells the Jewish crowds that supported the persecution and murder of the messiah and were now fervently seeking the life of his disciples:⁵⁵

Which of the prophets did not your fathers persecute? and they killed those who before announced concerning the coming of the Just One, of whom now you betrayers and murderers have become! who received the Torah by the disposition of angels, and kept it not.

The book of Hebrews also speaks of the persecution of those who previously stood up for the doctrines of Yahweh (a type for the elect), doing so to receive the promises granted in the covenant to Abraham. The different ways of these sufferings are recorded in Hebrews:⁵⁶

on the other hand, will perish in the Gehenna fire.

That a trumpet shall sound at the first resurrection (which is not the last trumpet) see Matt., 24:31. That there are various trumpets sounded at different times see for example Rev., 8:2–10:7. According to 1 Cor., 15:35–50, when people come back in the resurrection they will be raised in "incorruptibility" (i.e., having non-decaying bodies). Yet, since at the end of Judgment the wicked suffer death, it is clear that these incorruptible bodies are mortal. Therefore, Saul adds the further clarification that "this mortal" must also "put on immortality." In another place Saul writes, "But if the spirit of him (the father) raised up Yahushua from among the dead dwells in you, he who raised up the messiah from among the dead will quicken (change into a spirit-like being) your mortal bodies on account of his spirit that dwells in you" (Rom., 8:11). At the end of Judgment, when people gain immortality in a "twinkling of an eye," and after the wicked perish in the great Gahee Hinnom fire, it will become applicable to say that "death is swallowed up in victory." For an in-depth study on this subject see our forthcoming book entitled, *The Afterlife*.

⁵³ Rev., 20:11–22:6.

⁵⁴ Matt., 5:10–12.

⁵⁵ Acts, 7:52–53.

⁵⁶ Heb., 11:35–40.

And others were tortured, not having accepted redemption, that a better resurrection they might obtain; and others trial of mockings and of scourgings received, yes, moreover, bonds and imprisonment. They were stoned, were sawn asunder, were tempted, by slaughter of the sword they died; they wandered in sheep-skins, in goats' skin, being destitute, being oppressed, being treated evil—of whom the world was not worthy—wandering in deserts and in mountains and in caves and in the holes of the earth. And these all, having been borne witness through the trust, did not receive the promise, having foreseen that *אֵלֶּיךָ*⁵⁷ has something better for us, that not apart from us they should be made perfect.

Revelation also speaks of the two great prophets during the tribulation period. These two are murdered just three and one-half days before the First Resurrection, and their murderers “will not suffer their dead bodies to be put in tombs.” People on the earth will “rejoice” over their death and “will make merry, and will send gifts to one another, because these, the two prophets, tried them that dwell upon the earth.”⁵⁸ As those who murdered the ancient prophets rejoiced over their death, as the religious leaders of Judaea who murdered Yahushua rejoiced over his death, so will those on the earth rejoice at the death of the elect, of which the two above mentioned prophets will be a part.

Saul advises the followers of the messiah among the Thessalonians that they should not be moved by the tribulations that have come upon them, “for yourselves know that WE ARE SET FOR THIS. FOR ALSO, WHEN WE WERE WITH YOU WE TOLD YOU BEFOREHAND WE ARE ABOUT TO SUFFER TRIBULATION, EVEN AS ALSO IT CAME TO PASS AND YOU KNOW.”⁵⁹ In 2 Timothy, Saul plainly tells us:⁶⁰

And ALL indeed who wish to live piously in messiah Yahushua WILL BE PERSECUTED. But the wicked men and impostors shall advance to worse, misleading and being misled.

Yahushua's Example

Yahushua informed his followers that they should not expect peace during this age because of their trust in Yahweh. To become worthy of being part of messiah's resurrected body, a member of the elect, they must first suffer persecution and death after his example.⁶¹

⁵⁷ The ROSNB and BE correctly restore the name Yahweh at this point.

⁵⁸ Rev., 11:1–13.

⁵⁹ 1 Thess., 3:1–4.

⁶⁰ 2 Tim., 3:12–13.

⁶¹ Matt., 10:34–39.

Think not that I came to place peace on the earth: I came not to place peace, but a sword. For I came to set at variance a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And enemies of a man shall be his household. He that loves father or mother above me is not worthy of me; and he that loves son or daughter above me is not worthy of me. And he that does not take his stake (a pole one is killed on) and follow after me is not worthy of me. He that has found life shall lose it; and HE THAT HAS LOST HIS LIFE ON ACCOUNT OF ME SHALL FIND IT.

The analogy of a man taking up “his stake” and following after Yahushua is insightful. We are commanded to follow in the steps of Yahushua, who himself was murdered for using the sacred name. Keph writes:⁶²

For what glory (is it), if sinning you endure being buffeted? But if doing good and suffering you endure, this is acceptable with יהוה.⁶³ For to this you were called; because also messiah suffered for us, leaving us a model that you should follow in his steps; who did no sin, neither was guile found in his mouth; who, being railed at, railed not in return; (when) suffering, threatened not; but gave (himself) over to him who judges righteously; who bore our sins himself in his body on the tree, that, being dead in our sins, to righteousness we may live; by whose bruise you were healed.

Yahushua also refers to the death of his followers by the analogy of drinking from the Passover cup. Yahushua, described as the Passover lamb, was killed on Passover day.⁶⁴ He was betrayed and seized at night, shortly after he and his apostles partook of the Passover meal (often referred to as the Last Supper by many Christian groups).⁶⁵ At this meal Yahushua raised the Passover wine cup and said, “This cup is the new covenant in my blood, which for you is poured out.”⁶⁶ In Leviticus we are told that “the *nephesh* (life) of all flesh

⁶² 1 Pet., 2:19–24.

⁶³ ROSNB and BE correctly restore the name Yahweh at this point.

⁶⁴ That Yahushua is symbolized by the Passover lamb see 1 Cor., 5:7–8. Because a lamb was sacrificed at Passover (Exod., 12:1–28), Yahushua is called “the lamb of Yahweh” (John, 1:29, 39; 1 Pet., 1:19; Rev., 5:6,8,12,13, etc.). That Yahushua was murdered on the 14th of Abib, Passover day (not to be confused with the Jewish Passover of the first century, which was celebrated on the 15th of Abib), see above Chap. XIII, n. 42. The destiny of the elect to be sacrificed as lambs is also a theme of Scriptures (e.g. Ps., 44:22).

⁶⁵ See above Chap. XIII, n. 42.

⁶⁶ Luke, 22:20.

is in its blood.”⁶⁷ Yahushua also added that as often as his disciples eat the Passover bread and drink from the cup of Passover “the death of the sovereign you announce.”⁶⁸ This theme was followed up in Yahushua’s prayer to the father given at Gethsemane shortly following this Passover meal. Deeply depressed about his impending death, Yahushua prayed:⁶⁹

My father, if it is possible let pass from me this cup;
nevertheless, not as I will, but as you (will).

Again he prayed:⁷⁰

My father, if this cup cannot pass from me unless I
drink it, your will be done.

When Yahushua was being taken by the Jewish priests, Keph drew out his sword and cut off the ear of the high priest’s servant. In response, Yahushua told Keph to put his sword back into its sheath, expressing in a rhetorical question, “the cup which my father has given me, shall I not drink it?”⁷¹

The above comments must now be compared with those directed at Yahushua’s followers. In these we find that the followers of Yahushua are expected to partake of the same cup. To demonstrate, not long before Yahushua was delivered up, the two sons of Zebedee (the apostles Jacob and John) and their mother made a request to the messiah, asking if these two apostles could sit at the right and left hand of Yahushua when he attained the government. Yahushua’s response is revealing. He told them:⁷²

You know not what you are asking for. Are you
able to drink the cup which I am about to drink, and
to be baptized (with) the baptism that I am to be bap-
tized with?

They answered him that they were. So he said to them:⁷³

INDEED MY CUP YOU SHALL DRINK AND THE
BAPTISM WHICH I AM BAPTIZED YOU SHALL BE
BAPTIZED; but to sit on my right hand and on my
left is not mine to give, but (to those) for whom it has
been prepared by my father.

The message of this analogy is easily understood: if the apostles or anyone else were to be in the government of Yahweh they would first drink the cup of death; the same cup allotted to Yahushua, who was brutally persecuted and then murdered.

⁶⁷ Lev., 17:11–14.

⁶⁸ 1 Cor., 11:25–26.

⁶⁹ Matt., 26:36–42; Mark, 14:32–36; Luke, 22:42–46.

⁷⁰ Ibid.

⁷¹ John, 18:11.

⁷² Matt., 20:20–23; Mark, 10:35–40.

⁷³ Ibid.

The Chief Justification for Persecution

What then is the chief justification for this persecution of the elect? One thing is for sure, the wicked who press the persecution are not avowed atheists. We are told by Yahushua:⁷⁴

Out of the synagogues (assemblies)⁷⁵ they will put you; but is coming an hour that everyone who kills you will think he renders a service to יהוה;⁷⁶ and these things they will do to you because they know not the father and me.

Persecution of the true followers of Yahweh by those who would cast them out of the assemblies (churches, synagogues, mosques, etc.), believing they are rendering a service to Yahweh, is the act of those claiming to follow the Scriptures, not the unreligious. In the past, the Israelite religious leaders were the men who believed they had justly killed the ancient prophets of Yahweh and Yahushua the messiah, thinking they had rendered a service to יהוה. Their real motive was jealousy, hatred, and a desire to retain their political power base. Their justification for murder was condemnation of those who “came in” and used the name of יהוה! As the prophet Isaiah warned us, the same will be true for the people of Yahweh during the time of the tribulation:

Hear the word of יהוה, those who tremble at his word. Your brothers are saying—those hating you, driving you out FOR MY NAME’S SAKE—“יהוה is glorified.” But he (Yahweh) shall appear in your joy and they (your brothers) shall be ashamed. A sound of roaring from the city, a sound from the Temple, the sound of יהוה repaying recompense to his enemies. (Isa., 66:5–6)

The fact that the prophets “came in” and used Yahweh’s name became the justification offered by ancient religious leaders for their killing and persecution of the prophets of Yahweh. Jacob (James) explains that these prophets are our example:⁷⁷

As an example, my brothers, take the suffering of evils and the patience of the prophets who SPOKE

⁷⁴ John, 16:2. Yahushua also noted that “many will come in my name saying I (i.e. Yahushua) am the messiah, and many shall be led astray” (Matt., 24:5). That is, these men will acknowledge that Yahushua was the messiah (not that they themselves are the messiah). Nevertheless, these men shall mislead many because they will give great signs and teach a false doctrine. Indeed, the deception of Satan and his followers will be so great that if it were possible they would even mislead the elect (Matt., 24:24).

⁷⁵ That the word συναγωγὰς (*synagogues*) means “assemblies” (not a building), i.e. groups of people assembled in worship, such as “a Jewish ‘synagogue’,” “a Christian church,” or a “congregation” see SEC, Gk. #4864; GEL, p. 766.

⁷⁶ ROSNB correctly restores the name Yahweh at this point. This conclusion is supported by the fact that John, 16:2, is a reference to Isa., 66:5–6, where the name Yahweh is used.

⁷⁷ James, 5:10–11. ROSNB and BE correctly restore the name Yahweh at this point.

IN THE NAME OF 𐤀𐤁𐤁𐤏. Lo, we call blessed those who endure.

Using the sacred name 𐤀𐤁𐤁𐤏 was also the reason that Yahushua, who stands as a type for us, was placed on a stake and murdered. Yahushua not only taught and did great works in his father's sacred name—the name he shares with the father—but deliberately uttered the sacred name at his trial, providing the Jewish religious leaders with a rationale (however unscriptural it was) for executing him.⁷⁸ It is also important to notice that those claiming to follow Scriptures, yet are found persecuting the elect, do not themselves deny that the name of our *eloah* is Yahweh—neither did the Israelites who killed the prophets or the Jewish leaders who killed Yahushua. They nevertheless denied these men of Yahweh the right to use the sacred name and found cause to persecute those who came in Yahweh's name.

These facts provide us with the “key” that explains why the elect, who are followers of Yahushua, will be persecuted even by members of their own household, even by religious leaders claiming to follow Scriptures (whether they be Jews, Christians, Moslems or whatever), as well as by the wicked in general. Like the messiah, the prophets, and the apostles, the elect will be persecuted and killed because they will use the sacred name, and the world hates the sacred name because it hates the father, and it hates the son who represents the father. What the world does love is itself. Its deity is a “Lord” who caters to the imaginations of man's own mind, a flexible entity who adapts to each group's own way of thinking. He is a deity of many names who tells men and women what they want to hear.⁷⁹ He is “the *eloah* of this age” and the “ruler of this world,” a being who disguises himself as “a messenger of light (truth and life).” He is *ha*-Baal (the Lord), i.e. Satan (the accuser),⁸⁰ who “deceives THE ENTIRE world.”⁸¹

With this knowledge a great many of the things said by Yahushua (Yahweh the son) take on greater clarity. For example, Yahushua warned his disciples that he was sending them forth “as sheep in the midst of wolves,” who would “deliver” them up to persecution.⁸² He went on to say:⁸³

But brother will deliver up brother to death; and
father (his) child: and children against parents,
AND WILL PUT THEM TO DEATH. AND YOU
WILL BE HATED ON ACCOUNT OF MY NAME,
BUT HE WHO ENDURES UNTIL THE END SHALL
BE SAVED.

The day before his execution, Yahushua told his disciples:

⁷⁸ See above pp. 156–162.

⁷⁹ That Satan is a deity of many names see Vol. II, Chap. XIII entitled, *The Many Names of Baal*.

⁸⁰ That Satan is the deity called *ha*-Baal and Baal in Scriptures see Vol. II, Chaps. XII and XIII.

⁸¹ John, 12:31; 2 Cor., 4:4, 11:14–15; Rev., 12:9.

⁸² Matt., 10:16–20.

⁸³ Matt., 10:21–22.

Remember the word which I said to you, "The servant is not greater than the master." If they persecuted me, also you they will persecute; if my word they kept, also your word they will keep. But all these things they will do to you ON ACCOUNT OF MY NAME, BECAUSE THEY KNOW NOT HIM WHO SENT ME. (John, 15:21–22)

The full meaning of this passage from John becomes apparent once we understand the connection between "my name" and who it was that "sent me." The messiah was sent by his father in his father's name. Accordingly, those who follow Yahushua's example will likewise be sent in the father's name. As Yahushua was persecuted and murdered for using the sacred name, so his followers will be. Shortly before his death, Yahushua forewarned his disciples that one of the signs to appear before his future return would be the persecution of the elect due to their use of the sacred name:

But before all these things they will lay their hands upon you, and will persecute you, and delivering you up to synagogues (assemblies) and prisons, bringing you before kings and governors, ON ACCOUNT OF MY NAME; but it shall turn out to you for a testimony. Settle therefore in your hearts not to premeditate to make a defence; for I will give you a mouth and wisdom, which all those opposing you shall not be able to reply nor to resist. But you will be delivered up even by parents and brothers and relations and friends, and THEY WILL PUT YOU TO DEATH (THOSE) AMONG YOU; AND YOU WILL BE HATED BECAUSE OF MY NAME. (Luke, 21:12–16)

Then they will deliver you up to tribulation, AND WILL KILL YOU; AND YOU WILL BE HATED BY ALL NATIONS ON ACCOUNT OF MY NAME. (Matt., 24:9)

Luke reports that, as part of the sermon on the mountain, Yahushua said to his disciples:⁸⁴

Blessed are the humble, for yours is the government of יהוה.⁸⁵ Blessed are you who hunger now, for you shall be filled. Blessed are you when men shall hate you, and when they shall cut you off, and shall reproach you, and cast out YOUR NAME as wicked, on account of the son of man (i.e. the messiah): rejoice in

⁸⁴ Luke, 6:20–23.

⁸⁵ ROSNB and BE correctly restore the name Yahweh at this point.

that day and leap for joy; for lo, your reward is great in the heaven, for according to these things their (the wicked's) fathers did to the prophets.

In this important statement the messiah points out that the humble (the elect) would be cast out because their name is considered wicked "on account of the son of man (the messiah)." As previously shown, Yahweh informs us that his name is called upon the elect.⁸⁶ Therefore, those known as Yahweh's people are to be cast out. At that time the humble should rejoice, for they know that their reward for suffering from such persecution is great.

Conclusion

The persecution and murder of the elect because they use the sacred name is testified to throughout the Scriptures. As a prophetic type, for example, the prophet Elijah was hunted because the prophets of Baal (Lord), who dominated the nation of ancient Israel at the time, wished to suppress this last great voice proclaiming Yahweh.⁸⁷ Jeremiah was persecuted by the priests and other so-called prophets of Judah because he preached in the name of Yahweh that the city of Jerusalem would fall.⁸⁸

A prophecy of this coming persecution is also provided to us by the persecution of the early assembly. Yahushua was murdered for uttering the sacred name, as was Stephen, the first martyr, his follower.⁸⁹ When the apostles were brought before the religious leaders of Jerusalem for healing a man in the sacred name, they were beaten and enjoined "not to speak in the name of Yahushua" and then released.⁹⁰

They therefore departed rejoicing from the presence of the sanhedrin that for his name they were accounted worthy to be dishonored.

The rest of the early assembly, likewise, was persecuted and put to death by the Jewish clergy for using the sacred name, as Saul has so poignantly testified.⁹¹ When Ananias was told by Yahushua in a vision to accept Saul into his house, Ananias at first resisted, arguing that Saul had done many evils against the pious ones at Jerusalem and had "authority from the chief priests to bind all who call on your name." But Yahushua responded that Saul was to "bear my name before the nations and kings, and the sons of Israel, for I will show to him how much it behooves him for my name to suffer."⁹² In accordance with this prediction, we read that after Saul's conversion attempts were made upon his life for using the sacred name.⁹³

⁸⁶ See above pp. 208–213.

⁸⁷ 1 Kings, 16:23–19:21.

⁸⁸ Jer., 26:8–24.

⁸⁹ See above pp. 156–162, 176f.

⁹⁰ Acts, 5:40–42.

⁹¹ See above pp. 177–181.

⁹² Acts, 9:10–16.

⁹³ See above pp. 180–184.

In one of his letters the apostle John writes that the brothers in the assembly went forth “worthily of Yahweh,” for “on behalf of his name they went out, taking nothing from the nations.”⁹⁴ For their effort, the early assemblies suffered persecution, or as Saul told the assembly at Thessalonica, “accepted the word in tribulation.”⁹⁵ In Revelation, the assembly at Philadelphia was commended because they kept the messiah’s word, “and did not deny my name.”⁹⁶

Indeed, there would be no need for a resurrection of the elect if they remained alive (or were “raptured away” as some contend) at the end of the Great Tribulation; and it is clear from the evidence that they will be murdered for proclaiming the sacred name. Persecution is the reason the wicked will not be found uttering the sacred name when salvation arrives. Those using the sacred name will trust in Yahweh. Therefore, they will endure and will be found keeping his commandments, laws, teachings, and doctrines. They will persist until the end because they are convinced of gaining salvation. Their commitment to the commandments and laws of 𐤆𐤃𐤅𐤋 and to his sacred name, to the point of possessing a complete willingness to die for both, will determine who the elect are. The wicked, on the other hand, will see no valid reason to follow such things. As the Jewish clergy and their close adherents were jealous of Yahushua,⁹⁷ and as the wicked of the ancient Israelites were jealous of Moses,⁹⁸ so the wicked will be jealous of the elect.

Yahushua informs his disciples that, “The world is unable to hate you, but me it hates, because I bear witness concerning it, that the works of it are evil.”⁹⁹ The wicked do not like to be told that they are wrong. Therefore, it will be the wicked who will be persecuting the elect—for the elect are on the side of Yahweh, whom the wicked hate and whose name they despise. As Yahushua commented with regard to his own day:

But from the days of John the Baptist until now, the government of the heavens is taken by violence, and the violent seize it. (Matt., 11:12)

By the time that the wicked recognize that they could have been saved by using the sacred name, it will have been too late. Salvation will have passed them by.

⁹⁴ 3 John, 5–7.

⁹⁵ 1 Thess., 1:6.

⁹⁶ Rev., 3:8.

⁹⁷ See above pp. 151–156.

⁹⁸ Ps., 106:16

⁹⁹ John, 7:7.

Summation to Volume I

In this first volume, the arguments advanced by the Judaeo-Christian and Moslem religions for not knowing and using the sacred name have been closely scrutinized. For the Jews the sacred name “Yahweh” is far too sacred for anyone to utter, except for those they deem to be the most pious. The Editorial Board for the *New American Standard Bible*, meanwhile, sums up the Christian view for neither using nor publishing the sacred name (an opinion also shared by the Moslems). They conclude:

It is known that for many years YHWH has been transliterated as Yahweh. No complete certainty attaches to this pronunciation. However, it is felt by many who are in touch with the laity of our churches that this name conveys no religious or spiritual overtones. It is strange, uncommon, and without sufficient religious and devotional background. No amount of scholarly debate can overcome this deficiency. Hence, it was decided to avoid the use of this name in the translation proper. (NASB, p. IX)

As the preceding investigation has revealed, these arguments are false, confused, and unscriptural. Simply because the laity of modern churches feels that the sacred name has no religious or spiritual overtones, or that they think that the name is strange and uncommon, does not give them authority to relegate it to insignificance. Truth comes from Yahweh and his Scriptures, never from the clergy, and certainly not from the laity! Neither can centuries of failure by these respective churches to teach, use, and give proper devotion to the sacred name dismiss the value granted this name in Scriptures. Rather, such justifications only speak to the failings of modern churches to cope with and understand these important tenets.

Our research into Scriptures and other ancient testimony has demonstrated a doctrine quite different from the popular opinions preached with regard to the importance and worth of the sacred name “Yahweh.” This doctrine can be summarized with the following conclusions:

To begin with, it is true that our heavenly father is described with an assortment of generic names and descriptive titles. Yet, despite the attempt by religionists to raise some of these titles and generic names to the rank of a personal name, the Scriptures clearly prove that there is only one personal name for the almighty, the name אֵלֹהִים . As we shall demonstrate in our next volume, only Satan, the great accuser of the people of Yahweh, has set himself up as a deity with “many” personal names.

In Scriptures a personal name represents the very character and essence of the individual holding it. The name Yahweh, which our heavenly father has magnified above all things, proves to be the greatest name of all. It is the only name considered sacred in all of Scriptures and is treasured by the men of Yahweh as extremely valuable. Yahweh is a name that is to be held in high esteem, loved, praised, and for which we must give thanks. Above all it is meant to be used in the worship of Yahweh. At no time is it to be defamed or treated as worthless. The sacred name stands as a memorial to all generations of mankind, a reminder that Yahweh will keep his word. It was by this name that Yahweh swore his oaths; and it is for his name's sake that he will accomplish those oaths.

The evidence proves that the sacred name is not a Hebrew or Jewish invention. It is an eternal name, a name that existed before any human walked upon the face of the earth—a name that shall continue for eternity. It was revealed to mankind by Yahweh himself as early as the days of Adam and Eve. Subsequently, Yahweh has revealed his sacred name time and time again to various prophets and men of Yahweh. For those of us today its revelation is found within the pages of Scriptures. The sacred name is meant to be used by everyone, regardless from whatever national background they may stem. For all who search, the correct pronunciation of the sacred name is readily attainable. Yahweh has kept the true pronunciation alive not only by its correct and natural Hebrew vocalization but in the pages of ancient Greek, Latin, and Samaritan documents. There is simply no excuse for using surrogates like “Lord” or “God,” or hybrids like “Jehovah.”

“Yahweh” is a name for which use the men and women of Yahweh are willing to die. This devotion was not only true in the days of the prophets but was just as true during the time of the earthly ministry of Yahushua the messiah and his apostles. Though forbidden by Jewish Talmudic law to speak the sacred name, Yahushua and his followers while confronting those religious authorities both taught and used it. Doing so cost Yahushua and many of his followers their lives. The reason for this deep devotion to the sacred name by the people of Yahweh is its intimate link with the Covenants of Promise and the eternal inheritance provided therein. The promise of an eternal inheritance of land brings with it the necessity for a resurrection and eternal life. The guarantee for this agreement is Yahweh's sacred name, which he attached to the promises when he swore to it by an oath. To all those who repent and call to Yahweh by using his sacred name, Yahweh has guaranteed a share in this inheritance.

Because Yahweh is honor bound to fulfill his word, for the sake of his good name, the sacred name demands that forgiveness must be granted for those who repent so that the inheritance can be given by grace. Only in this way can Yahweh fulfill his oath to mankind, since the nature of mankind is mastered by sin and unable to meet the qualifications required to obtain the inheritance on personal merit. When the people of Yahweh do receive their inheritance, they will also receive the sacred name Yahweh as their own personal family name, further binding them into eternal unity with father Yahweh.

We find salvation in only one name: the sacred name Yahweh. It is not found by uttering the name “Jesus Christ” or even its original Hebrew form “Yahushua *ha-messiah*.” The name Allah, used by the Muslims, is nothing more than the Arabic form of the Hebrew generic term *eloah*. It too has no intrinsic worth for salvation. Neither will titles, such as lord, *adonai*, *eloahim*, and so forth, help us. The evidence also shows that when the New Testament texts speak of accomplishing things in the name of Yahushua (or “the king,” “the sovereign,” and so forth) it was done in metonymic style and refers directly to the name Yahweh. Yahushua did great works in his father’s name, not his own earthly name. Therefore, when Yahushua said to do things and request things “in my name,” he meant in his heavenly name, the name he came in, the name he inherited and now shares with our heavenly father.

Finally, it will not be possible to simply utter the sacred name when the time is appropriate and be saved. During the great tribulation period persecution will separate the sheep from the wolves. Satanic forces will viciously attack those using the sacred name and only those who truly trust in Yahweh and his word will oppose and resist this relentless pressure. The elect, who will rise in the First Resurrection, must first follow in the footsteps of Yahushua and drink his cup of death. Accordingly, they will be persecuted and murdered, not only because they keep Yahweh’s commandments but because they, like Yahushua and the prophets, will insist upon “coming in” and using Yahweh’s sacred name.

When Yahweh the messiah returns it will be too late for the wicked to use the sacred name. Nevertheless, they, along with the rest of mankind, will be given a second chance during the approximate 1,000-year period called Judgment. At that time all who ever lived shall know the sacred name and shall be aware of Yahweh’s commandments. If by the end of this Judgment period the wicked still refuse to repent, it will be clear that they cannot change. The quickening of the pious, coming from all nations of the world, into “*eloahim*” beings will occur at the end of Judgment. It will happen in a “twinkling of an eye” and only once. After that it will be too late for the wicked to repent and gain salvation. They will instead be consumed alive in the great Gehenna fire that engulfs the world as father Yahweh arrives.

In our next two volumes we shall have much more to say with regard to the suppression of the sacred name in literature, who is behind its concealment, and why. We shall also examine in-depth the two Yahwehs, their distinctions, and their unity. Yet the evidence presented so far clearly demonstrates that there has been an immense failure on the part of present-day religious leaders and their institutions, regardless of their claim to scriptural authority, to adequately address the important doctrine of the sacred name. This failure has resulted in their committing the same error charged against the ancient religious leaders of the Israelites; they have concealed the “key of knowledge” that can open the door to salvation. With this valuable key restored a great void in man’s understanding of the Scriptures can once again be filled.

𐤆𐤍𐤏𐤃 be with you.

The Documentary Hypothesis

The idea that the Pentateuch was not composed by Moses but was the work of several later authors is called “The Documentary Theory,” more accurately, “Hypothesis.” Its origination actually began with the Elohist’s view that terms such as *eloahim* and *el* were alternate names for Yahweh. Jews of the Middle Ages had raised these generic terms and titles to the rank of personal names in a bizarre attempt to conceal the sacred name and to use these words as substitutes. As a result, men began to read the books of Moses as if there were multiple names for the almighty.

In the twelfth century C.E. a Jewish scholar from Spain, named Abraham ibn Ezra, first proposed a multiple authorship of the Pentateuch (*Tractatus Theologico-Politicus*, chaps. VII-X). Abraham, faced with certain passages that pointed to a later editor’s hand, concluded that Moses did not write all of the five books attributed to him. His views set in motion a host of other critics who questioned Moses’ authorship. These critics included Jews and even Christians like Martin Luther. Christian humanists and philosophers like Masius (died 1573) and Thomas Hobbes (1651) added fuel to the fire. Isaac de la Peyrere (1655) then suggested that Moses had not even written the five books but rather several other men had.

As the result of Abraham ibn Ezra and some of those who followed him, the developing Documentary Hypothesis gained momentum under the Dutch Jewish philosopher Benedict Spinoza (*Tractatus Theologico-Politicus*, chaps. VII to X). With a backdrop of religious misinterpretation, a lack of understanding of the parable nature of the Scriptures, and a limited knowledge of Hebrew, Spinoza concluded that all of the Old Testament, from Genesis to Nehemiah, was composed by the scribe Ezra in the fifth century B.C.E.

Spinoza was followed by Richard Simon, a French priest who wished to emphasize the importance of the Church over the Scriptures. Simon argued that the Scriptures were so laden with inconsistency in order and chronology, and with stylistic differences, that it was impossible for Moses to have been the only author. He reasoned, as a result, that Catholic tradition was a more secure basis for faith than the Scriptures! Though officially denied by the Church, his sentiments nonetheless reflected the true underlying prejudice of most members of the Judaeo-Christian and Moslem faiths, a fact demonstrated by their actions rather than their words.

The debate was now raging, but unfortunately only false alternatives were presented—the various sides knowing little about which they spoke. Leclerc, a protestant, replied to Simon that he had gone too far but conceded that portions of the Pentateuch were written by scribes later than Moses. Then came

the French physician, Jean Astruc, who published a work in 1753 entitled, *Conjectures About the Original Memoranda It Appears Which Moses Used to Compose the Book of Genesis*. Astruc made the claim that the deity was known by two different names, Yahve [Yahweh] and Elohim [*eloahim*], and that these two different names were the products of two different traditions. He suggested that the repetitions, contradictions, and chronological problems that scholars had come to “believe” actually arose as the result of the interweaving of these two different ancient sources. These sources were more ancient than Moses, he noted, but Moses brought them together.

After Astruc there arose men of greater skill, like the German scholars Johann Gottfried Eichhorn (*Einleitung*, 1780–1783) and K. D. Ilgen (*Die Urkunden des Jerusalemischen Tempelarchivs in ihrer Urgestat*, 1798). Then came Alexander Geddes (*Introduction to the Pentateuch and Joshua*, 1792), who proposed a fragmentary theory for the origin of the Pentateuch. He held that it was developed during the Solomonic era from many separate fragments dating back to the time of Moses and before. These men were followed by a work published in 1806–1807 by W. M. L. De Wette, entitled *Beiträge zur Einleitung in das Alte Testament*, 1807, who reasoned yet another source should be added to the Yahweh and *eloahim* traditions, which he called the Deuteronomic code. Between 1807 and 1853 the “fragmentary hypothesis” and the “supplementary hypothesis” were fully developed.

In 1853 Hermann Hupfield (*Die Quellen der Genesis und die Art ihrer Zusammensetzung*) set forth the argument that there were in fact two separate Elohim sources. Hupfield’s work drew a great deal of attention from the Tanach (Old Testament) scholars. Hupfield was followed in 1866 by K. H. Graf, who developed the suggestions of the scholars E. Reuss, J. George, and W. Vatke and held that the document labeled E¹ (called P for Priestly Code), rather than being the earliest of the documents, was in fact the most recent. A. Kuenen (*The Religion of Israel*, 1869-1870) assured the triumph of the J, E, D, and P order for these assumed separate documents. These conclusions set the stage for the primary mover of the modern Documentary Hypothesis, Julius Wellhausen.

Wellhausen restated the Documentary Hypothesis with great skill and persuasiveness and supported the J, E, D, P sequence as an evolutionary process (*Die Komposition des Hexateuchs*, 1878; *Prolegomena zur Geschichte Israels*, 1878). According to Wellhausen, Israel’s concept of God evolved from the animism and polytheism of the patriarchal days into the henotheism in the time of Moses, and from there to the ethical monotheism of the prophets of the eighth century B.C.E. His evolutionary views in Biblical literature were often likened to those of his contemporary Charles Darwin, and he was certainly influenced by the evolution movement which was gaining popularity among scholars of that time. From Wellhausen stems the numerous modern interpretations advocated today.

From such work the Tanach scholars came to accept the hypothesis that the Pentateuch was the result of the blending together of J (Yahweh), E (*eloahim*), D (Deuteronomy), and P (Priestly Code) documents. The belief

that there were four major documents that lay behind the five books of Moses is now almost universally accepted by biblical scholars. But one must keep in mind that the thrust of the work of these men has been to attack the credibility of the Scriptures. This assault comes from both religious and secular scholarship.

Many of the proponents of this multi-authorship view are priests and rabbis, whose purpose is to extol the virtues of "the Church" and their own respective religious "traditions" over the value of Scriptures. In their mind-set, what they perceive as "contradictions" in the Scriptures serve to justify their reliance on "Church," i.e. "Christian," "Moslem," or "Jewish" traditions. Human derived religious philosophy and interpretation is then perceived as a more secure basis for their faith. Though claiming a "belief" in the Scriptures, their actions show that their true intent is to justify their own respective religious interpretations and traditions as well as their own personal views.

It was as a result of this attack on the credibility of the books of Moses that the modern Elohist school and their Documentary Hypothesis gained popularity. Both the secular and religious Elohists had found a vested interest in discrediting the Pentateuch. The secular scholars pointed to their findings as justification for not giving any credence to the Scriptures, while the religious Elohists used it to attack the Scriptural doctrine that there is only one personal name for our heavenly father.

For a response to the Documentary Hypothesis see Appendix B.

The Variations in the Pentateuch

Variations found in the Pentateuch do not reflect its authorship by various writers other than Moses (the so-called Documentary Hypothesis; see App. A). Rather, it reflects the compilation of material by Moses over an extended period of time and its final composition by his scribes at the time of his death. For example, the book of the covenant was composed shortly after Yahweh gave the commandments and judgments at Mount Sinai (Exod., 24:1–8). Moses then went back up to Mount Sinai and received the instructions for the building of the ark of the testimony and the tabernacle, for the establishment of the Levitical priesthood, as well as receiving the Ten Commandments on stone (Exod., 24:9–31:18).

After the revolt by the Israelites at Mount Sinai (the incident with the golden bull), Yahweh then had Moses write the Levitical regulations of sacrifices, which did not come into effect until the beginning of the next year (Exod., 32:1–40:38; Lev.; Num., 1; and cf. Jer., 7:21–25). The laws and speeches recorded in Deuteronomy did not come into existence until forty years later, when the Israelites were encamped on the east side of the Jordan river (Deut., 1:1–5). These details alone show that there were great spans of time that separated the various manuscripts that formed the basis of the books of Exodus, Leviticus, Numbers, and Deuteronomy.

Genesis also shows clear signs of containing different source documents. For example, the creation story as recorded in Genesis, 1:1–2:3, a second version in Genesis, 2:4–4:26. Genesis, 5:1–9:29, certainly starts another independent book, beginning with the statement, “This is the book of the generations of Adam.” Genesis, 10:1–32, begins still another text with, “And these are the generations of the sons of Noah: Shem, Kham, and Yapheth.” Such statements indicate that Moses had at his disposal various source materials much earlier than himself. But we must keep in mind that Moses was also a prophet and had direct communication with Yahweh. These various books may well have been written during different periods of instruction about the history of the world. In either case, the difference in time alone would account for normal variations between the different books which were combined together to form Genesis. Neither does the realization that Moses used earlier books, themselves derived from earlier prophets of Yahweh, detract from the fact that the Pentateuch was produced by him.

Another reason for variation was the different intentions of some of these smaller books within the larger books. The different purposes were recognized

even by Jewish writers of the first century C.E. Josephus, for instance, in his Preface to his work on Jewish Antiquities, writes:

Some things the lawgiver (Moses) shrewdly veils in enigmas, others he sets forth in solemn allegory; but wherever straight-forward speech was expedient, there he makes his meaning absolutely plain. (pref., 4)

Signifying the separation between the book that formed Genesis, 1:1–2:3, and the book that formed Genesis, 2:4–4:26, Josephus writes:

And here, after the seventh day, Moses begins to interpret nature, writing on the formation of man in these terms . . . (Jos., *Antiq.*, 1:2)

It is at this very point that modern critics separate the “P” and “J” documents. Yet, the fact that different documents were placed together into one book hardly justifies the conclusion that the Pentateuch, as a single work, was the product of different authors.

Another detail used as justification to remove Moses as the author of the Pentateuch is the editorial annotations and comments that were made by someone other than Moses. Throughout Exodus until Deuteronomy we find someone speaking in the third person, noting the things that Moses said or did. At the end of Deuteronomy, someone describes the death of Moses, which hardly could have been done by Moses himself. Yet, internal evidence, at minimum, proves that Moses was the undeniable author of numerous documents in the Pentateuch, since these are directly said to be his: i.e. Exod., 17:14, 24:4–8, 34:27; Num., 33:1f; Deut., 31:9–13, 24ff; etc.

Next, there is no reason why Moses, who was an aged man of 80 years when he was first called as a prophet and 120 years when he finished, would not have used his own scribes to write his final work. K. A. Kitchen, from the University of Liverpool, notes that “there is no objective reason why Moses should not have written, or have caused to be written (at dictation—hence Third person pronouns), considerably more of the contents of the present Pentateuch” than the utter minimum specifically charged to him in the text (NBD, pp. 849f).

The difference between these so-called “utter minimum” documents, all of which are specifically accredited to Moses, demonstrate all of the variations in the so-called J, E, P, and D materials. The simple explanation is that towards the end of his life, and probably with the aid of his brother, the High priest Aaron, and his successor, Yahushua (Joshua) the son of Nun, Moses brought together all of his various books and had his scribes combine them into the Pentateuch (which originally was but one book and then later divided into five parts). The scribes, under the direction of Moses, then wrote the various commentaries and spoke in the third person. At the death of Moses, Joshua, now leader of the Israelites, had the scribes add the description of Moses’ death (a detail acknowledged as late as the B. Baba Bathra, 14b). For these reasons, all ancient

accounts properly attribute the Pentateuch to Moses. Scribes acting under the direction of Moses and Joshua can hardly discredit this fact.

There are many other details which also speak for Moses as the author of the Pentateuch. Among these, for example, is the criterion in the Documentary Hypothesis that assumes that divine names are a basis for separating documents. This logic proves faulty for several reasons. First, evidence from ancient manuscripts and the LXX shows that there was a much greater variety in the use of these names in earlier manuscripts than in the later MT. The scribes of the MT are known to have actually stripped out the sacred name Yahweh in various places. The LXX, in fact, demonstrates that the name Yahweh was used to a much greater extent in earlier manuscripts of the Pentateuch.

Second, a study of divine names used in the Moslem Koran brought to light the fact that certain suras preferred Allah, while others preferred Rab; just as certain parts of Genesis use *eloahim* while others use Yahweh (R. D. Wilson in PTR, 17, pp. 644–650). Yet there is no support among scholars for a multi-authorship approach to studies on the Koran based upon divine names.

Third, the use of “Yahweh *eloahim*” in Genesis, 2:4–3:24 (cf. also Exod., 9:30) also gives problems for the Documentary approach. Why would the divine names be combined if they are supposed to represent indications of separate authors? The LXX contains numerous other examples demonstrating that this combination was much more prevalent in earlier manuscripts (e.g. Gen., 4:6, 9, 5:29, 6:3,5).

Other important objections are voiced by Gleason L. Archer, Jr. (SOT, pp. 97–98). Archer writes that the documentary view “has been characterized by a subtle species of circular reasoning.” He adds:

The Wellhausen theory was allegedly based upon the evidence of the text itself, and yet the evidence of the text is consistently evaded whenever it happens to go counter to the theory. For example, the documentarians insisted, ‘The historical books of the Old Testament show no recognition of the existence of P legislation or a written Mosaic code until after the exile.’ When in reply to this claim numerous references to the Mosaic law and P provisions were discovered in the historical books, the reply was made, ‘Oh well, all those references were later insertions made by priests.’ This means that the body of evidence which is relied upon to prove the theory is rejected when it conflicts with the theory. Or to put it in another way, whenever the theory is opposed by the very data it is supposed to explain, the trouble-shooting team of Redactor and Interpolator, Inc. is called to the rescue. Elusive tactics like these hardly beget justifiable confidence in the soundness of the result. (p. 97).

Archer also concludes:

The Wellhausen school started with the pure assumption (which they have hardly bothered to demonstrate) that Israel's religion was of merely human origin like any other, and that it was to be explained as a mere product of evolution. It made no difference to them that no other religion known (apart from offshoots of the Hebrew faith) has ever eventuated in genuine monotheism; the Israelites too must have begun with animism and crude polytheism just like all the other ancient cultures. The overwhelming contrary evidence from Genesis to Malachi that the Israelite religion was monotheistic from start to finish has been evaded in the interests of a preconceived dogma—that there can be no such thing as a supernatural revealed religion. Therefore all the straightforward accounts in Genesis and the rest of the Torah relating the experiences of Abraham, Isaac, Jacob, and Moses have been subjected to a cynical re-analysis intended to show that a monotheistic veneer has been applied to those old polytheistic worthies by so-called Deuteronomists or the late priestly school. (p. 98)

Finally, it is simply ignored by the critics that if the books of Moses had been of later, multiple authorship the fraud would have easily been discerned. It would have been very difficult, indeed, to pass off recent creations as fathered by so famous a figure as Moses, let alone one book after another. These pseudo-texts would have been quickly discredited by one school or the other, and especially by the supporters of Baal worship, which proved to be the predominant faith in Israel and did much to pollute the people of Judah. Yet the Pentateuch was untouched by such criticism because the authorship by Moses was irrefutable.

The Greek-speaking Judaean Theory

Saul Lieberman (GJP, pp. 1–67) is among those who argue that Greek was well-known in Palestine among the Jews. He largely bases his proof on the statement made by Rabbi Simeon the son of Rabban Gamaliel, noting that his father had a thousand students, five hundred of whom studied the Torah, while five hundred studied Greek wisdom (B. Sot., 49b). What is ignored is the fact that Gamaliel and his family, as stated in the Baba Qamma had to seek permission to learn Greek.

The evidence points to this acquisition of Greek as part of governmental necessity, not a statement of general practice. The fact that Gamaliel had 500 students (a figure which is probably inflated) who were learning Greek only reflects the nepotism then in existence, for Patriarch Gamaliel would have been permitted to fill many government posts with kinsmen. These five hundred students, trained in Greek by the Patriarch to hold government positions where such a language was necessary, hardly speak for the millions of Jews living in Galilee and Judaea.

A second pillar in the argument that the Jews of the first century Judaea and Galilee commonly spoke Greek are the fair number of Greek loan-words (possibly about 1500) found in Talmudic literature and a number of Greek inscriptions found upon various Jewish tombstones (see HC, pp. 35–39, 48f). What is ignored is the fact that most of the Talmud was written long after the vast majority of the Jews had been dispersed from Judaea and Galilee at the end of the Bar Kochba revolt in 135 C.E. The Palestinian Talmud was not completed until around 400 C.E. and the Babylonian version in about 500 C.E. After the Bar Kochba revolt Jews were forbidden residency in Jerusalem, the majority of the Jewish population of Palestine was exiled from their homeland, and the land of Palestine came under the domination of non-Jewish peoples who did speak Greek.

That by the fifth century the Jews would have acquired some Greek loan-words is obvious, since from the early second century C.E. the Jewish state had ceased to exist and aliens became dominant in the land. But Greek loan-words found in Hebrew from the fifth century tell us nothing of the language of first-century Judaea and Galilee. Even in the English language, where literally thousands of French words have entered our dictionaries due to the Norman conquest of England, one would hardly claim that common Englishmen living 400 years before that conquest would know French.

Jewish tombstones located in Greek-speaking countries like Egypt, Syria, and so forth, dating from the first century or before—as well as those placed within Palestine after the first century C.E.—can hardly be set up as proof that during the first century C.E. the lands of Judaea and Galilee, where the Hebrew-Aramaic language dominated, the common man knew Greek. It has been calculated (SRHJ, I, p. 167–171) that “every fifth ‘Hellenistic’ inhabitant of the Eastern Mediterranean was a Jew,” and that “Diaspora Jewry far outnumbered that of Palestine even before the destruction of the Second Temple.” But the number of Greek-speaking Jews living outside of Palestine cannot serve as a gauge for how many Jews residing in Judaea and Galilee spoke Greek. One set of circumstances has no bearing upon the other.

The language of first century Judaea and Galilee must be understood in the context of the national and cultural policies then in existence, not what existed in neighboring Greek-speaking countries or in literature produced centuries later when the political and cultural situation was entirely different. Nor can some tombstones belonging to wealthy Jewish merchants or pro-Roman Jews in the government of Judaea inscribed with Greek stand to outweigh ancient testimony on the subject. The common Jewish man in Judaea did not place inscriptions on his tombstone, so any comparison is sorely flawed.

The loss of the Judaeian state, beginning in 70 C.E. with the destruction of Jerusalem and the Temple, and then its total annihilation after the Bar Kochba revolt in 135 C.E., marked the end of the domination of the Hebrew language over Judaea and Galilee. Yet, tombstones found in Greek-speaking countries or loan-words found in literature centuries later do not erase the fact that prior to 70 C.E. the Hebrew-Aramaic tongue held sway and Greek, for the most part, was snubbed. To ignore the words of Josephus, an educated Jew born and raised in Judaea and living in the time frame at question, and to postulate that the common people of Judaea and Galilee spoke Greek merely to satisfy a desired religious objective is unwarranted, without historical foundation, and borders on dishonesty.

Composition Dates for the New Testament Documents

All of Saul's fourteen epistles were written before his death during the latter part of the reign of Nero (died in 68 C.E.). Keph (Peter) died with Saul (Eusebius, *H.E.*, 2:25:5–7), therefore his two books (called Peter) were also composed before that date. Saul is recorded as oftentimes quoting the book of Luke (Eusebius, *H.E.*, 3:4:7), indicating that Luke was written before Saul's death. This also must be true of the book of Acts, also written by Luke, for in it Luke makes no mention of Saul's death but does discuss Saul living at Rome. The optimistic note on which Acts ends, showing Saul proclaiming Yahweh in Rome without hindrance, suggests a date before the outbreak of persecution there (64 C.E.).

The apostle Jacob (James) died shortly before the fall of Jerusalem in 70 C.E. (Eusebius, *H.E.*, 2:23:10–25, 3:11:1; Jos., *Antiq.*, 20:9:1). Therefore, the book of James was composed before that momentous event. Irenaeus (3:1:1) notes that Mark wrote his book after the departure of Peter and Paul. As William Smith (DB, p. 381) notes, "Again we may as certainly conclude that it was not written after the destruction of Jerusalem (70 C.E.), for it is not likely that he would have omitted to record so remarkable a fulfillment of our Lord's predictions." The book of Jude was published about 65 C.E. (DB, p. 329). Matthew wrote his work "while Peter and Paul were preaching at Rome" (Iren., 3:1:1), and therefore before the death of the latter in about 67 C.E. Its primacy is also testified to by its position as the first of the books of the New Testament.

The only New Testament documents that might be later than 70 C.E. are those of the apostle John, the books of John, and 1–3 John. The book of Revelation, written by another John (by some called Θεολογου [*theo-logou*], or "deity speaking," i.e. "the divine" or "prophet"), was definitely composed later. That Revelation was composed by a different John than the apostle of that same name was well-known in the early centuries and has been suspected by scholars in recent years. For example, Eusebius (*H.E.*, 3:39:5ff) records the statements of Papias (about 140 C.E.), a man who personally knew John, the author of Revelation. Eusebius states:

It is here worth noting that he (Papias) twice counts the name of John, and reckons the first John with Peter and James and Matthew and the other apostles, clearly meaning the evangelist, but by changing his statement places the second with the others outside that number of the apostles, putting Aristion

before him and clearly calling him a presbyter. This confirms the truth of the story of those who have said that there were two of the same name in Asia, and there are two tombs at Ephesus both still called John's. This calls for attention: for it is probable that the second (unless anyone prefer the former) saw the revelation which passes under the name of John. The Papias whom we are now treating confesses that he had received the words of the apostles from their followers, but says that he had actually heard Aristion and the presbyter John. He often quotes them and gives their traditions in his writings.

Dionysius, bishop of Alexandria (c. 247–265 C.E.), held the same opinion (frag. 1:4–6). While analyzing the different texts and records he concludes, "I think, therefore, that it was some other one of those who were in Asia (who wrote Revelation); for it is said that there were two monuments in Ephesus, and that each of these bears the name of John" (frag. 1:5). According to the Apostolic Constitutions (7:46), this particular John the presbyter was ordained by the apostle John. The ancients, therefore, knew that it was John the Elder (presbyter) who wrote Revelation not John the apostle.

Present-day scholars have also recognized the separate origin for Revelation and the works of the apostle John through textual differences. I. H. Marshall of the University of Aberdeen, for example, comments that after close examination by various scholars, "it is certain that one author is responsible for the three Epistles (1–3 John)" and that "it is reasonably certain that John's Gospel and 1 John are by the same author" (NBD, p. 644). Nevertheless, Revelation shows clear signs of being composed by another's hand. Marshall continues that on textual differences the "theory of common authorship" of Revelation with the other four books of the apostle John "is very difficult to maintain" (Ibid.). He adds, "Further, the Greek of Revelation is unlike that of any other book in the New Testament; despite suggestions that it was originally written in Aramaic, and so possibly by the same person who wrote John and 1–3 John in Greek, the theory of common authorship must remain doubtful" (ibid., p. 645). He then presents as one of the major theories advanced by scholars to explain these differences "the possibility that John's Gospel and 1–3 John are by John the apostle and Revelation by another John who is otherwise unknown to us" (ibid.). Also see A. Wikenhauser (NTI, pp. 547–553).

The time factor between the two Johns further points to a separate origin for Revelation. The apostle John was very probably about thirty years old—the age of maturity, the age when a man could enter the priesthood (Num., 4:1–3, 23–39)—or older at the time he began to follow the messiah, whose ministry lasted from 27–30 C.E. According to ancient testimony, the John who wrote Revelation did so in the fifteenth year of Domitian, i.e. 96 C.E. (Eusebius, *H.E.*, 3:18:1–3:23:4). He is said to have died in the reign of Trajan

(ibid., 3:23:4; Iren., 2:22:5), who ruled from 98 to 117 C.E. This detail would bring the age of the apostle John to about 100 years of age at the time Revelation was composed and places his death at well over 100.

It seems much more reasonable to conclude that the John who wrote Revelation was a student of the apostle John. This point is indicated when Papias states that he had learned the words of the apostles from their followers, and that one of those he had heard it from was John the presbyter (Elder). It is also understood by the fact that as late as the beginning of the fourth century C.E., when Eusebius wrote, there persisted the story “that there were two of the same name in Asia” and there remained two tombs at Ephesus, where the apostle John lived and died, both retaining the name John. The close association of the younger John with the older, and the fact that both held the same personal name and resided in the same city, all served as a source of confusion for those who lived in later times and in other parts of the world. The two Johns were apparently merged into one identity by later Christians because many simply did not know the specifics.

Once the separate authorship for Revelation is established, the dates for John and 1–3 John are more readily attainable. John the presbyter was younger than the apostle John and the date for his writing of Revelation while on the island of Patmos (though he is often confused with John the apostle) is placed around 96 C.E. (Eusebius, *H.E.*, 3:18, 20, 23, cf. 3:39). Further, the book of John was placed last among the four synoptic texts, the suggestion by its position is that it was produced last. Nevertheless, as with the book of Mark, John’s synoptic text and letters lack any reference to the fall of Jerusalem. This absence would indicate a composition before that date (70 C.E.). I. H. Marshall notes that the writings of John could have begun as early as “the sixties” (NBD, p. 645). W. Smith (DB, p. 316), as well as others, would date the book of John to about 78 C.E., but this is based upon identifying the apostle John with the author of Revelation. If the reference in 2 John, 1:1, “to the elect lady,” is to Mariam (Mary) the mother of Yahushua, which is most likely based upon the statement in John, 19:25–27, then it would appear that at least one of these epistles was written quite early, for Mariam would have already been 50 to 60 years old at the death of Yahushua in 30 C.E. (Eusebius, *H.E.*, 1:13, 3:7). Therefore, a date of 50 to 55 C.E. for these letters would be most probable.

The evidence, as a result, shows that every book of the New Testament, except for Revelation, was either written before 70 C.E. or, as in the case of the works of the apostle John, possibly very shortly thereafter—though even in John’s case the indications are that it was before. The weight of the evidence makes it highly probable that almost all of the apostles had died prior to the fall of Jerusalem and the destruction of the Temple in 70 C.E. It also indicates that every book of the New Testament, except for Revelation, had been written prior to that date as well.

אֲדֹנָי in Psalm, 110:1

The Hebrew word אֲדֹנָי (*a-d-n-i*) in this verse should be translated as “my *aden*,” *aden* meaning, “a basis (of a building, a column, etc):—foundation, socket” (Strong’s, Heb. #134), or “any foundation” (HEL, p. 5). It does not here mean “*adonai*” or “my sovereign (or lord),” as popularly understood. Proof that the original is to be read as “*aden*” and not “*adon*” comes from the context of the passage as discussed by the messiah with the Pharisees (Matt., 22:44; Mark, 12:36; Luke, 20:42f). In this conversation, Yahushua asked the Pharisees, “What do you think concerning the messiah? Whose son is he?” They responded, “David’s.” Yahushua then inquired of them about the puzzle their answer created: “How then does David in the spirit call him אֲדֹנָי (*a-d-n-i*)?, saying ‘A statement of Yahweh to אֲדֹנָי, Sit at my right hand, until I set your enemies as a stool for your feet.’ If therefore David (who wrote the Psalm) calls him אֲדֹנָי, how is he his son?” No one was able to answer the riddle.

The Pharisees believed in the resurrection (Acts, 23:8). Therefore, if אֲדֹנָי meant “my *adon* (sovereign)” there would have been no puzzle. A man’s son can easily become king, and therefore sovereign over the father. Also, after the resurrection, the offspring of David, being the messiah, will live at the same time as his resurrected ancestor David. Yet he would be in a higher political position than his father. If “*adon*” is meant, then there is no dilemma. The question is easily answered. But if the original word used was “my *aden* (foundation),” then the Pharisees were faced with an enigma of the most perplexing kind. Yahushua’s question forced the Pharisees to deal with the fact that the messiah was David’s “foundation” as well as his son or offshoot. How could he be both at the same time? The Pharisees could not answer.

The solution to the problem, of course, is that Yahweh the son (Yahweh the archangel), being the creator, was the father of Adam, the ancestor of David (Luke, 3:23-38). The messiah, accordingly, was the foundation of David, not only as his progenitor but the foundation upon which David’s legal authority as king rested. When Yahweh the son was combined with the seed of the woman named Mariam, herself a descendant of David, then Yahweh the angel also became the offspring of David through his female descendant. The messiah, therefore, was both the foundation of David and his offspring. This process will be dealt with in great detail in our third volume, *The Two Yahwehs*.

Vowel pointing was not provided with the Hebrew Scriptures until about the sixth century C.E., so it is difficult to know exactly what all the rabbis believed before that time. Nevertheless, it is clear that later scribes, by the fact that they vowel pointed the Hebrew to read “*adonai*” rather than “*adeni*,” either ignored the context of Psalm, 110:1, or out of ignorance mistook אֲדֹנָי to

mean *adonai*. It is also possible that the Jewish scribes after the first century C.E. deliberately translated יהוה to mean “sovereign” rather than “foundation” as a direct result of their inability to answer Yahushua’s question. This point is reflected in the later Jewish text of Matthew reproduced by Shem Tob, which clearly reflects Jewish tampering—i.e. it replaced the sacred name with traditional Jewish substitutes like *ha-shem* (the name), *adonai*, and *eloahim* (see Howard, *Matt.*, pp. 201-203).

Shem Tob provided a complete Hebrew text of Matthew in his fourteenth century Jewish polemical treatise entitled *Even Bohan*. The purpose of his work was to provide arguments out of the New Testament against Christian doctrines. In the passage at question, Shem Tob’s text has יהוה, a more definite form of “my sovereign.” The original text from Psalm, 110:1, only has יהוה. By rending יהוה as יהוה the Jewish scribes were clearly trying to read their own understanding into the text and thereby discredit the Christian argument. Yet, the discussion in the New Testament, by the failure of the Pharisees to answer Yahushua’s question, strongly indicates that at least the men of Yahushua’s time correctly understood יהוה to mean “my foundation.”

Abbreviations and Bibliography

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- JBL *Journal of Biblical Literature.*
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- JQR *Jewish Quarterly Review*
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- JTS *The Journal of Theological Studies.*
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- PTR *The Princeton Theological Review*.
17 (1919), pp. 644–650. Wilson, Robert Dick. "The Use of 'God' and 'Lord' in the Koran."
- ZAW *Zeitschrift Für Die Alttestamentliche Wissenschaft*.
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53 (1935), pp. 59–76. Eibfeldt, Von Otto "Neue Zeugnisse für die Aussprache des Tetragramms als Jahwe."
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- BHBH Marks, John H., and Rogers, Virgil M. *A Beginner's Handbook to Biblical Hebrew*. Abingdon, Nashville, 1958.
- BP Bruce, F. F. *The Books and the Parchments*. Fleming H. Revell Co., 1963.
- CBE Cassuto, U. *A Commentary on the Book of Exodus*. Translated by Israel Abrahams. The Magnes Press, The Hebrew University, 1967.
- CTM Herford, R. Travers. *Christianity in Talmud and Midrash*. Reference Book Publishers, Inc., New Jersey, 1966.
- DDS Burrows, Millar. *The Dead Sea Scrolls*. The Viking Press, New York, 1955.
- DJD Vermès, Géza. *Discovery in the Judean Desert*. Desclee Company, New York, 1956.
- GJP Lieberman, Saul. *Greek in Jewish Palestine*. The Jewish Theological Seminary of America, 1942.
- HC Hadas, Moses. *Hellenistic Culture*. Columbia University Press, New York, 1959.
- HCC Hefele, Charles Joseph. *A History of the Christian Councils from the Original Documents, to the Close of the Council of Nicaea, A.D. 325*. Translated from German by William R. Clark. T. & T. Clark, 1894.
- HHLG Horowitz, Edward. *How the Hebrew Language Grew*. Jewish Education Committee Press, 1960.

- HS Sandmel, Samuel. *The Hebrew Scriptures, an Introduction to their Literature and Religious Ideas*. Alfred A. Knopf, 1963.
- IFG Dodd, C. H. *The Interpretation of the Fourth Gospel*. Cambridge University Press, 1958.
- IHG Harris, R. Laird. *Introductory Hebrew Grammar*. Wm. B. Eerdmans Publishing Company, Michigan. 4th ed., 1955.
- JFCC Moore, George Foot. *Judaism in the First Centuries of the Christian Era—the Age of the Tannaim*. 3 vols. Cambridge, 1954.
- LAE Basset, René. *Les Apocryphes Éthiopiens, Part VI, "Les Prières de S. Cyprien et de Théophile."* Bibliotheque de La Haute Science, 1896.
- LNS *Let Your Name be Sanctified*. Watchtower and Tract Society of New York, Inc., 1961.
- MCE Ginsburg, Christian D. *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*. KTAV Publishing House, Inc., 1966.
- MCM Ginsburg, Christian D. *The Massorah Compiled From Manuscripts*. KTAV Publishing House, Inc., 1975.
- MNY Reisel, M. *The Mysterious Name of Y.H.W.H.* Royal Van Gorcum Ltd., Assen, Netherlands, 1957.
- MTCE Horton, Fred L. *The Melchizedek Tradition: A Critical Examination of the Sources to the Fifth Century A.D. and in the Epistle to the Hebrews*. Cambridge University Press, 1976.
- NTD Bruce, F. F. *The New Testament Documents: Are They Reliable?* 5th revised ed. Wm. B. Eerdmans Publishing Company, Michigan, 1960.
- NTI Wikenhauser, Alfred. *New Testament Introduction*. Translated by Joseph Cunningham. Herder and Herder, New York, 1958.
- ONT Loisy, Alfred Firmin. *The Origins of the New Testament*. Translated from French by L. P. Jacks. University Books, Inc., 1962.
- OTT Rad, Gerhard von. *Old Testament Theology*. English ed. 2 vols. Translated by D. M. G. Stalker. Oliver and Boyd, Edinburgh and London, 1962.
- PGCH Weingreen, J. *A Practical Grammar for Classical Hebrew*. Clarendon Press, 1939.
- SBT Stamm, Johann Jacob. *The Ten Commandments in Recent Research*. In *Studies in Biblical Theology*. Second Series, 2. Translated from German by M. E. Andrew. S.C.M. Press Ltd., 1967.
- SE Hayes, William C. *The Scepter of Egypt*. 2 vols. Harper & Brothers, in co-operation with the Metropolitan Museum of Art, New York, 1953.
- SOT Archer, Gleason L., Jr. *A Survey of Old Testament Introduction*. Moody Press, Chicago, 1964.
- SRHJ Baron, Salo Wittmayer. *A Social and Religious History of the Jews*. 8 vols. New York, 1952ff.

- TNTB Barrett, C. K. *The New Testament Background*. Harper Torchbooks, The Cloister Library, Harper & Row, New York, 1961.
- TS Urbach, Ephraim E. *The Sages*. Translated from Hebrew by Israel Abrahams. The Magnes Press, the Hebrew University, Jerusalem, 1979.
- WSPN Coogan, Michael David. *West Semitic Personal Names in Murašû Documents*. Scholars Press, Missoula, Montana, 1976.
- YDNB Parke-Taylor, G. H. *Yahweh: the Divine Name in the Bible*. Wilfrid Laurier University Press, Waterloo, Ontario, 1975.

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- NPNF *Nicene and Post-Nicene Fathers of the Christian Church*. 2nd series. Under the editorial supervision of Philip Schaff and Henry Wace. vol. 1, pp. 481–559. Eusebius. *The Life of Constantine*. Translated by Ernest Cushing Richardson. William B. Eerdmans Publishing Co., Michigan, 1952.
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- Freedman, *Sanh.* Freedman, Rabbi H., trans. *Sanhedrin*. 2 vols. The Rebecca Bennet Publications, Inc., 1959.

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- BAT Smith, J. M. Powis, and Goodspeed, Edgar J., eds. *The Bible, An American Translation.* The University of Chicago Press, 1951.
- BE *The Sacred Scriptures, Bethel Edition,* Premier Publication. Assemblies of Yahweh, Bethel, Pa., 1981.
- CB Bullinger, Ethelbert William., ed. *The Companion Bible, Being the Authorized Version.* 6 vols. Oxford University Press, 1932.
- CD O'Connell, John P., ed. *The Holy Bible, Old Testament in the Douay-Challoner Text, New Testament in the Confraternity Text.* The Catholic Press, Inc., Ill., 1952.
- CGS The New World Bible Translation Committee. *New World Translation of the Christian Greek Scriptures.* Watchtower Bible and Tract Society, Inc., New York, 1950.
- CT *The Holy Bible with the Confraternity Text.* Approbation of Walter A. Coggin. Good Counsel Publishers, Chicago, Illinois, 1966.
- EHOT Magil, Joseph. *The Englishman's Hebrew-English Old Testament, Genesis–2 Samuel.* Zondervan Publishing House, Michigan, 1974.
- HBP Lamsa, George, trans. *Holy Bible From Ancient Eastern Manuscripts Containing the Old and New Testaments Translated from the Peshitta.* A. J. Holman Company, Philadelphia, 1957.
- HEOT *The Hebrew-English Old Testament, from the Bagster Polygot Bible.* Samuel Bagster and Sons, Ltd., London, reprint by Zondervan, 1972.
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- IB Green, Jay. *The Interlinear Hebrew/Greek English Bible.* 4 vols. Associated Publishers and Authors, Inc., Indiana, 1979.
- ILT Berry, George Ricker. *The Interlinear Literal Translation of the Greek New Testament.* Zondervan Publishing House, Michigan, 1958.
- KJV *The Holy Bible, Authorized King James Version.* Oxford: at the University Press, London, 1611.
- NASB The Lockman Foundation. *New American Standard Bible, reference Edition.* Regal Books, Glendale, California, 1973.
- NB *Newberry Bible.* Printed by Wyman and Sons Limited, London, 1959.
- NEB *New English Bible, with the Apocrypha.* Oxford University Press and Cambridge University Press, United States, 1970.

NIV	New York International Bible Society. <i>The Holy Bible, New International Version</i> . Zondervan Publishing House, Michigan, 1979.
NJB	Wansbrough, Henry, gen. ed. <i>The New Jerusalem Bible</i> . Doubleday & Company, Inc., New York, 1985.
NTB	Moffatt, James. <i>A New Translation of the Bible</i> . Harper & Row, New York, 1954.
PB	Haupt, Paul, ed. <i>The Polychrome Bible, The Sacred Books of the Old and New Testaments, A New English Translation</i> . Dodd, Mead, and Company, 1898.
REB	Rotherham, Joseph Bryant. <i>Rotherham's Emphasized Bible</i> . Kregel Publications, Grand Rapids, Michigan, 1959.
ROSNB	<i>The Restoration of Original Sacred Name Bible, containing Old and New Testaments</i> . 5th ed. Missionary Dispensary Bible Research, Windfield, Alabama, 1976.
RSV	Division of Christian Education of the National Council of Churches of Christ in the United States. <i>The Holy Bible, Revised Standard Version</i> . Thomas Nelson & Sons, New York, 1952.
SRB	Scofield, C. I. <i>The Scofield Reference Bible</i> . Oxford Press, New York, 1945.
SV and SVA	<i>The Septuagint Version, with Apocrypha, Greek and English</i> . Zondervan Publishing House, Michigan, 1972. SVA = Apocrypha portion of text.

Dictionaries, Lexicons, Concordances, and Encyclopedias

ABU	<i>Aid to Bible Understanding</i> . Watchtower Bible and Tract Society of New York, Inc., 1969, 1971.
ADB	Hastings, James, ed. <i>A Dictionary of the Bible, dealing with its Language, Literature, and Contents</i> . 4 vols. Charles Scribner's Sons, New York, 1899.
CBL	Kitto, John, ed. <i>A Cyclopaedia of Biblical Literature</i> . 2 vols. Mark H. Newman, Cincinnati, 1846.
DB	Smith, William, ed. <i>A Dictionary of the Bible</i> . Zondervan Publishing House, Michigan, 1948.
DCR	Brandon, G. F., ed. <i>A Dictionary of Comparative Religion</i> . Charles Scribner's Sons, New York, 1970.
DTB	Hastings, James, ed. <i>Dictionary of the Bible</i> . Charles Scribner's Sons, New York, 1925.
EB	<i>Encyclopedia Britannica</i> . 30 vols. Encyclopedia Britannica Inc., Helen Hemingway Benton, 1973-1974.
EBD	Myers, Allen C., ed. <i>The Eerdmans Bible Dictionary</i> . Rev. Ed. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1975.

- EJ *Encyclopaedia Judaica*. Encyclopaedia Judaica Jerusalem. 16 vols. Keter Publishing House, Jerusalem, Israel, The Macmillian Company, Jerusalem, 1972.
- ERE Hastings, James, ed. *Encyclopaedia of Religion and Ethics*. 13 vols. Charles Scribner's Sons, New York, 1951.
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- GHCL Tregelles, Samuel Prideaux, trans. *Gesenius's Hebrew and Chaldee Lexicon to the Old Testament Scriptures*. Samuel Bagster and Sons, Paternoster Row, 1846.
- HBD Achtemeier, Paul J., ed. *Harper's Bible Dictionary*. Harper & Row, San Francisco, 1985.
- HEL *Hebrew-English Lexicon*. Samuel Bagster & Sons, L.T.D., London, reprint by Zondervan Publishing House, 1970.
- HLD Andrews, E. A., ed. *Harpers' Latin Dictionary, A New Latin Dictionary*. Revised by Charlton T. Lewis and Charles Short. American Book Company, Oxford: at the Clarendon Press, 1879.
- IDB *The Interpreter's Dictionary of the Bible*. 4 vols. Abingdon Press, Nashville, 1962.
- ISBE Orr, James, ed. *The International Standard Bible Encyclopaedia*. 4 vols. Wm. B. Eerdmans Publishing Co, Michigan, 1947.
- JE Singer, Isadore, ed. *The Jewish Encyclopedia*. 12 vols. KTAV Publishing House, Inc., 1964.
- LVTL Koehler, Ludwig, and Baumgartner, Walter. *Lexicon in Veteris Testamenti Libros*. Leiden, E. J. Brill, 1953.
- NBD Douglas, J. D., ed. *The New Bible Dictionary*. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1971.
- NCE *New Catholic Encyclopedia*. 15 vols. McGraw-Hill, San Francisco, 1967.
- NSBD Jacobus, Melancthon W., Lane, Elbert C., and Zenos, Andrew C., eds. *A New Standard Bible Dictionary*. 3d rev. ed. Funk & Wagnalls Company, New York, 1936.
- PCBE Fallows, Samuel, ed. *The Popular and Critical Bible Encyclopaedia and Scriptural Dictionary*. 3 vols. The Howard-Severance Company, Chicago, 1904.
- PCMD Kaster, Joseph. *Putnam's Concise Mythological Dictionary*. Capricorn Books, New York, 1964.
- RHCD Stien, Jess, ed. *The Random House College Dictionary*, Revised Edition. New York, 1975.
- SEC Strong, James. *Strong's Exhaustive Concordance of the Bible, together with Dictionaries of the Hebrew and Greek Words*. Riverside Book and Bible House, Iowa.

	Heb. = A Concise Dictionary of the Words in the Hebrew Bible.
	Gk. = A Concise Dictionary of the Words in the Greek Testament.
UJE	Landman, Isaac, ed. <i>Universal Jewish Encyclopedia</i> . 10 vols. The Universal Jewish Encyclopedia, Inc., New York, 1941.
VHL	Koehler, Ludwig. <i>Vom Hebräischen Lexikon</i> . Leiden, 1950.
WNWD	Friend, Joseph H., and Guralnik, David B., eds. <i>Webster's New World Dictionary of the American Language, College Edition</i> . The World Publishing Company, Cleveland and New York, 1964.
YAC	Young, Robert. <i>Young's Analytical Concordance</i> . Associated Publishers, Grand Rapids, Michigan.

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The Sax. The Forgotten History of the Anglo-Saxon and Kindred Tribes. Qadesh La Yahweh Press, Garden Grove.

The Four Synoptic Texts in Parallel. Qadesh La Yahweh Press, Garden Grove.

The Sabbath and Jubilee Cycle. Qadesh La Yahweh Press, Garden Grove.

Bible (Old and New Testaments)

Acts	Acts of the Apostles	Isa.	Isaiah
Amos	Amos	James	James
1 Chron.	1 Chronicles	Jer.	Jeremiah
2 Chron.	2 Chronicles	Job	Job
Col.	Colossians	Joel	Joel
1 Cor.	1 Corinthians	John	John
2 Cor.	2 Corinthians	1 John	1 John
Dan.	Daniel	2 John	2 John
Deut.	Deuteronomy	3 John	3 John
Eccles.	Ecclesiastes	Jon.	Jonah
Eph.	Ephesians	Josh.	Joshua
Esther	Esther	Jude	Jude
Exod.	Exodus	Judg.	Judges
Ezek.	Ezekiel	1 Kings	1 Kings
Ezra	Ezra	2 Kings	2 Kings
Gal.	Galatians	Lam.	Lamentations
Gen.	Genesis	Lev.	Leviticus
Hab.	Habakkuk	Luke	Luke
Hag.	Haggai	Mal.	Malachi
Heb.	Hebrews	Mark	Mark
Hos.	Hosea	Matt.	Matthew

Mic.	Micah	Rom.	Romans
Nah.	Nahum	Ruth	Ruth
Neh.	Nehemiah	1 Sam.	1 Samuel
Num.	Numbers	2 Sam.	2 Samuel
Obad.	Obadiah	Song of Sol.	Song of Solomon
1 Pet.	1 Peter	1 Thess.	1 Thessalonians
2 Pet.	2 Peter	2 Thess.	2 Thessalonians
Phil.	Philippians	1 Tim.	1 Timothy
Philem.	Philemon	2 Tim.	2 Timothy
Prov.	Proverbs	Titus	Titus
Ps. (pl. Pss.)	Psalms (Psalms)	Zech.	Zechariah
Rev.	Revelation	Zeph.	Zephaniah

Ancient (Non-Rabbinical) Authors and Works Cited in the Text

Clement <i>Strom.</i>	Clement of Alexandria (ca. 150–211 C.E.) <i>Stromateis</i>
Diodorus	Diodorus Siculus (1st century C.E.) <i>Library of History</i>
Epiph.	Epiphanius (315–403 C.E.) <i>Panarion (or Adversus Haereses)</i>
Eusebius <i>H.E.</i> <i>Prep. Evang.</i> <i>Creed of Eusebius</i>	Eusebius Pamphii of Caesarea (265–340 C.E.) <i>Historia Ecclesiastica</i> <i>Praeparatio Evangelica</i>
Gregory <i>Ag. Jul.</i>	Gregory Nazianzen (ca. 330–390 C.E.) <i>First Inveictive Against Julian</i>
Iren.	Irenaeus (ca. 140–202 C.E.) <i>Adversus Haereses</i>
Jerome <i>Brev. Pss.</i> <i>Ad. Mar.</i> <i>Pro. Gal.</i> <i>Lives</i>	Eusebius Hieronymus (ca. 348–420 C.E.) <i>Breviarium in Psalmos</i> <i>Ad Eamdem Marcellam</i> <i>Prologus Galeatus.</i> <i>Lives of Illustrious Men</i>
Jos. <i>Wars</i> <i>Life</i> <i>Antiq.</i>	Flavius Josephus (37–ca. 100 C.E.) <i>History of the Jewish Wars Against the Romans</i> <i>The Life of Josephus</i> <i>Jewish Antiquities</i>

<i>Apion</i>	<i>Against Apion</i>
Julian <i>Ag. Gal.</i> <i>Phot.</i>	Emperor Flavius Claudius Julianus (331–363 C.E.) <i>Against the Galilaeans</i> <i>To Photinus</i>
Justin Martyr <i>Trypho</i> <i>Apol.</i>	Justin Martyr (mid-2nd century) <i>Dialogue with Trypho</i> <i>Apology (I–II)</i>
Origen <i>Joan.</i> <i>on Ps.</i> <i>Hexapla</i>	Origen Adamantius (ca. 185–255 C.E.) <i>Explanationum in Evangelium Secundum Joannem</i> <i>On Psalms</i>
Philo <i>Moses</i> <i>Spec. Laws</i>	Philo of Alexandria (early 1st century C.E.) <i>De Vita Mosis</i> <i>De Specialibus Legibus</i>
Ps.-Cal.	Pseudo-Callisthenes (1st century C.E.)
Sidonius <i>II. Pan of Anth.</i>	Gaius Sollius Apollinaris Sidonius (ca. 430–480 C.E.) <i>II Panegyric on Anthemius</i>
Theod. <i>Haer. Fab. Com.</i> <i>Quaest. in Exod.</i>	Theodoret (ca. 393–453 C.E.) <i>Haereticarum Fabularum Compendium</i> <i>Quaestiones in Exodus</i>

Titles of Tractates and Other Qumran and Rabbinical Works

Mishna

B.	in front of the following:	Babylonian Talmud
J.	in front of the following:	Jerusalem (Yerusalemi) Talmud
Tosef.	in front of the following:	Tosepfta

A.Zar.	Abodah Zarah	Dem.	Demai
Ab.	Aboth	Eduy.	Eduyoth
Arak.	Arakhin	Erub.	Erubin
B.B.	Baba Bathra	Gitt.	Gittin
B.M.	Baba Metzia	Hag.	Hagigah
B.Q.	Baba Qamma (Baba Kama)	Hall.	Hallah
Bekh.	Bekhoroth	Hor.	Horayoth
Ber.	Berakhoth	Hul.	Hullin
Betz.	Betzah (or 'Yom Tob')	Kel.	Kelim
Bikk.	Bikkurim	Ker.	Kerithoth
		Ket.	Ketuboth

Kidd.	Kiddushin	Peah	Peah
Kil.	Kilaim	Pes.	Pesachim
Kinn.	Kinnim	R.Sh.	Rosh ha-Shanah
M.Kat.	Moed Katan	Sanh.	Sanhedrin
M.Sh.	Maaser Sheni	Shab.	Shabbath
Maas.	Maaseroth	Shebi.	Shebiith
Makk.	Makkoth	Shebu.	Shebuoth
Maksh.	Makshirin	Shek.	Shekalim
Meg.	Megillah	Sot.	Sotah
Meil.	Meilah	Sukk.	Sukkah
Men.	Menahoth	Taan.	Taanith
Mid. Hag.	Midrash Haggadah	Tam.	Tamid
Mid. Hal.	Midrash Halachah	Teb.Y	Tebul Yom
Mid. Teh.	Midrash Telillim (The Midrash on Psalms)	Tem.	Temurah
Midd.	Middoth	Ter.	Terumoth
Mikw.	Mikwaoth	Toh.	Tohoroth
Naz.	Nazir	Uktz.	Uktzin
Ned.	Nedarim	Yad.	Yadaim
Neg.	Negaim	Yashar	Sepher Yashar
Nidd.	Niddah	Yeb.	Yebamoth
Ohol.	Oholoth	Yom.	Yoma
Orl.	Orlah	Zab.	Zabim
Par.	Parah	Zeb.	Zebahim

Apocrypha and Pseudepigrapha

Ecclus.	Ecclesiasticus
Jub.	Jubilees
Pis. So.	Pistis Sophia
Pr. Jac.	Prayer of Jacob
Macc.	The book of Maccabees (1–4)
Lives	Lives of the Prophets

Other Abbreviations

app.	appendix (App. = appendix in our text)
B.C.E.	Before Common Era (also called B.C.)
ca.	<i>circa</i> , about, approximately
C.E.	Common Era (also called A.D.)
Cf.	compare with
chap.	chapter (Chap. = chapter in our text)
chaps.	chapters (Chaps. = chapters in our text)
e.g.	<i>exempli gratia</i> , for example
espec.	especially

etc.	<i>et cetera</i> , and so forth
extens.	extension
fem.	feminine
fig.	figuratively, figure
frag.	fragment
Gk.	Greek
Heb.	Hebrew
ibid.	<i>ibidem</i> , in the same place, from the same source
i.e.	<i>id est</i> , that is
impl.	implication, implied
intro.	introduction
l	line
loc. cit.	<i>loco citato</i> , in the place cited
LXX	Septuagint
MT	Masoretic Text
n.	note, footnote
no.	number
nos.	numbers
ns.	notes
NT	New Testament
OT	Old Testament
plur.	plural
pref.	preface
ref.	reference
reg.	regular, regularly
s.v.	<i>sub verbo</i> , <i>sub voce</i> , under the word
subj.	subject, subjective, subjectively
var. lect.	<i>varia lectio</i> , different reading
vol.	volume (Vol. = volume belonging to our works)
vols.	volumes (Vols. = volumes belonging to our works)
[]	brackets denote restorations, circumscribes, comments, or clarifications added by us to other modern works.
()	parentheses circumscribe words added by the translator in ancient documents to provide clarification. "Ancient languages," as J. H. Charlesworth correctly notes, "are cryptic; verbs, nouns, and pronouns are often omitted."

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