Chapter XVII

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 "משיח (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

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[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 "שע (ushua)," meaning "savior." In Hebrew-Aramaic when ישע (*yeshua*) is added to the name יהו (Yahu) the י (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.

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[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 PIPI, 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 PIPI (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 𐤉𐤄𐤅𐤄.[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]

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[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]

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[13] The Hebrew term מלאך (*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 מלאך (*malak*) used at this point is rendered ἄγγελὸν (*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, אלהים?" 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 restory 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

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[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 שע [*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 [illegible][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 [illegible][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 ([illegible]) 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 [illegible] do I have righteousness and strength." To him he will come; and all who are angry with him shall be ashamed.

If the name [illegible] is magnified above all things and every tongue shall swear using the name [illegible], how can it be claimed that the name Yahushua has the same power? Indeed, Psalm, 148:13, directly tells us:

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[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 יהוה, 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

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[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 𐤉𐤄𐤅𐤄."[42] Meanwhile, in the Old Testament, Isaiah states:[43]

> Who among you respects 𐤉𐤄𐤅𐤄, obeying the voice of his servant, who walks (in) darkness, and there is no light to him? Let him TRUST IN THE NAME 𐤉𐤄𐤅𐤄, 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 𐤉𐤄𐤅𐤄;[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 𐤉𐤄𐤅𐤄.[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

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[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 𐤉𐤄𐤅𐤄." 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 "Χριστου (*christos*)," see ILT, p. 509, and n. k.

[48] 1 Chron., 29:10–22. As Ps., 105:1, states, "Give thanks to 𐤉𐤄𐤅𐤄; 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, 𐤉𐤄𐤅𐤄, and shall glorify your name. (Ps., 86:9)
>
> Give to 𐤉𐤄𐤅𐤄, families of peoples, give to 𐤉𐤄𐤅𐤄 glory and might; give to 𐤉𐤄𐤅𐤄 the glory (due) his name. (Ps., 96:7f)
>
> Not to us, 𐤉𐤄𐤅𐤄, 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]

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[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

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[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 𐤉𐤄𐤅𐤄 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]

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[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 𐤉𐤄𐤅𐤄[64] 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 𐤉𐤄𐤅𐤄.

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*,"

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[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 יהוה, those trusting in his name";[73] and that he had written about some of Yahushua's signs or works so that "you may trust

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[67] Acts, 3:16.

[68] For example, Prov., 18:10, states, "The name יהוה 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 𐤉𐤄𐤅𐤄,[74] and that trusting you may have life in his name."[75] Psalms, meanwhile, states, "Because of your name, 𐤉𐤄𐤅𐤄, make me live" and that "our help is in the name 𐤉𐤄𐤅𐤄."[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 𐤉𐤄𐤅𐤄![80] As one Psalm pleads:[81]

> For your name sake, 𐤉𐤄𐤅𐤄, 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 𐤉𐤄𐤅𐤄. 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

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[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 יהוה[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 l–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.

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[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, 4:2l 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄[91] 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 𐤉𐤄𐤅𐤄."[92] In that day, Jeremiah reports, "they shall know that my name is 𐤉𐤄𐤅𐤄."[93] Isaiah quotes Yahweh himself, saying:[94]

> I am 𐤉𐤄𐤅𐤄; 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 𐤉𐤄𐤅𐤄, 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

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[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 our *eloahi*, יהוה is אחד (unified, one).[97]

The words of Zechariah are even more precise:[98]

> And יהוה shall be king over all the earth; in that day there shall be אחד יהוה (Yahweh unified, one) AND HIS NAME אחד (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. 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 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!

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[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.