

## PART ONE



**YHWH.** Every day, believers exclaim, “Halleluiah!” (HallelYah) without fully understanding that when they say this, you proclaim the Name of YHWH. Most of us know the Sacred Name; if you don’t, we have written a marvelous book about the Name. However, in this teaching, I will not venture into the pronunciation of the Set Apart Name or its history. Instead, I want to reveal the meaning of the Sacred Name and give you a gift at the end. To lay the foundation, let’s examine what is known about the meaning of the Name. Most Bible Concordances will tell you that the name means “the Eternal” because it carries with it the idea of being self-derived and self-existent, hence the title “Almighty” El Shaddai in Hebrew. However, it means much more than this. With regard to names in Scripture, scholar J. A. Motyer said that “the name is the person, the name is the person revealed, and the name is the person actively present.” (Douglas J.D, edition The New Bible Dictionary Wm. B. Eerdmans Publishing Co Grand Rapids Michigan 1971 page 862). If we encompass this idea into a definition, then a more accurate way of interpolating the meaning of YHWH’s Name would be to say, “YHWH that ALWAYS WAS, THAT ALWAYS IS AND THAT EVER IS TO COME” because past, present, and future are included Name. This is, in essence, how YHWH revealed Himself to Moshe (Moses) when Moshe asked Him what His Name was, and YHWH replied saying, “I AM who I AM” Shemoth (Exodus) 3:14 or Eh’yeh asher Eh’yeh in Hebrew, which literally means TO BE, TO EXIST which Jewish Kaballah (the hidden level of the Torah) express in the term “Ensof,” meaning the Endless or Limitless One. Notice that YHWH was not saying that “I AM” was His Name, but the context of this passage reveals that He first revealed what His Name means to Moshe. In the very next verse (verse 15), He tells Moshe that His Name is YHWH. Verse 14: “*And Elohim said unto Moshe: I AM THAT I AM. And He said: Thus shall you say unto the children of Yisra’el: I AM has sent me unto you.*” Verse 15: “*And Elohim said moreover unto Moshe: Thus shall you say unto the children of Yisra’el: YHWH, the Elohim of your fathers, the Elohim of Avraham (Abraham), the Elohim of Yitz’chak (Issac), and the Elohim of Ya’akov (Jacob), has sent me unto you. This is My Name forever, and this is My memorial unto all generations*” Shemoth (Exodus) 3:14-15. As a result, many Christians misinterpret the context of this Scripture and claim that “I AM” is the Almighty’s Name. In these simple words, “I AM” are all the three eternal attributes of YHWH’s person (Past, Present, and Future) that are revealed to us in Gilyahna (Revelation) 1:8. “*I am Alef and Tav, says Adonai YHWH He who is, and was, and is to come; who is the Almighty.*” The online Encyclopedia Britannica offers this powerful insight into the meaning of the Name; “The meaning of the personal Name of the Israelite God has been variously interpreted. Many scholars believe that the most proper meaning may be “He Brings into Existence Whatever Exists” (YHWH-Asher-YHWH). In First Samuel, God is known by the Name YHWH Teva-’ot, or “He Brings the Hosts into Existence,” the hosts possibly referring to the heavenly court or to Israel.” A deeper significance of the meaning of the Name can be found in the Hebrew letters that composed the Name YHWH and their representation in the Ark of the Covenant (Aron Ha ehdut in Hebrew). The Name of YHWH has four letters to it “Yod” ☩ “Hey” ☨ “Vav” ☋ “Hey.” The Yod ☩ of the divine Name is symbolic of the Eternal Father Avinu, the point of origination of all things seen and unseen. He is represented by the Keporah (the mercy seat) of the Aron (Ark). The two Heys ☨☨ of the divine Name is the Ruach Ha Kodesh (the Set-Apart Spirit). The Name of the first Hey is Ruach Chochmah (Divine Wisdom), and the second is Ruach Ahavah (Divine Love). The two Hey’s are represented by the two Cheruvim (Angels) that covered the Mercy Seat. The Vav ☋ is symbolic of the Eternal Son Yeshua (Yahushua), which is represented by the Brit Shalom (the Covenant of Peace), which was placed inside the Aron. No letter or combination of letters of the Set-Apart Name stands on its own; the Name is Echad, meaning One. According to the book of the Zohar, which is the base work of Jewish Kaballah, these four letters are the four pillars that hold up the Universe. The Tetragrammaton YHWH the Zohar teaches is like the trunk of a tree, while all of the generic names (titles and substitutes) of YHWH are like its branches.

## PART TWO



There is no generic name that is not included in the Tetragrammaton. When you shake the trunk of a tree, you cause all of its branches and leaves to tremble. Likewise, when the Tzadik (the Righteous) pronounces the Name YHWH, all the hosts on high and below tremble since all depend on it. YHWH promises in the Torah that when the Tzadik pronounce His Name, either to praise or bless His Name, He will bless the Tzadik, as it is written, *“In all places where I record (Zachar) My Name I will come to you, and I will bless you”* Shemoth (Exodus) 20:24. The Hebrew word Zachar also means to pronounce or speak forth. More importantly, to enter into the presence of YHWH, the Tzadik must praise His Name, as it is written, *“Enter into His gates with thanksgiving, and into His courts with praise: give thanks unto Him, and bless His Name”* Tehillim (Psalms) 100:4. The Divine Name is the gateway into the presence of YHWH, without which prayer will be meaningless rhetoric. Rabbi Joseph Gikatalia (1248-1323) wrote: *“It through the Name that one enters into the presence of YHWH. Other than through the Name, there is no other way whatsoever that one can see the face of the blessed King. To obtain one’s needs, one must concentrate on the Name associated with the thing that he needs”* Shaurey Orah (Gates of Light). For this reason, we must bind our thoughts to the Divine Name. Rabbi Yitzchak (Isaac) of Acco (1250-1340) wrote: *“You may ask why one should bind his thoughts to the Tetragrammaton more than any other Name. The reason is that this Name is the cause of causes and the source of all sources. Included in it are all things, from Keter-Crown (the highest Sefirah) to the lowest gnat. Blessed be the Name of the glory of His Kingdom forever and ever.”* The power of the Name is not in the pronunciation but in the letters. The authority of the Name comes from the combination of the letters. The combination of the letters forms the Aron Ha-eh-dut in Hebrew, literally the Ark of the Testimony (see Schmucl Bet (Second Samuel) 6:1, 2). The Aron (Ark) was literally called יהוה (YHWH). Why the Hebrew people revere the Name is not a secret. In addition to its awe-inspiring meaning, there are certain attributes to which the Scripture ONLY applies to the Set-Apart Name of YHWH and not to any other name. These attributes set His Name apart and above any other name. The Name of YHWH has seven distinguishing features. **1. The Name of YHWH is Set Apart.** It is the only Name in the Scriptures that it is entirely set-apart (sacred). No other Name in Scripture is called sacred, including the name of Yeshua. For example, in Tehillim (Psalms), we read, *“Let them praise Your Name as great and fearful: Set-Apart is His Name.”* And *“Set-Apart and fearful is His Name”* Tehillim (Psalms) 99:3 and 111:9. Yeshayahu (Isaiah) refers to YHWH as *“For thus says the High and Lofty One that inhabits eternity, whose Name is Set-Apart”* Yeshayahu (Isaiah) 57:15. When the Messiah taught his disciples to pray, the opening line to His prayer said, *“Our Father who is in heaven, Set-Apart (Kadosh) be your Name.”* At no time does the Scripture say that set-apart are your Name (s). Only one Name is Set-Apart! **2. The Name of YHWH Validates Covenant (Oaths).** It is the only Name that validates covenant. Beginning with the Almighty Himself, the Set-Apart Name was of such importance that, when YHWH made His covenant with the Patriarch Avraham (Abraham), He swore by His own Name because there is no other name that is greater than His own Name - Beresheeth (Beresheeth (Genesis)) 22:16. The writer of Ivrim (Hebrews), being aware of the oath, acknowledged the same, *“He had none greater to swear by, swore by Himself”* Ivrim (Hebrews) 6:11-19. An additional example comes from Yirmeyahu (Jeremiah) 44:26, where YHWH states, *“Behold, I have sworn by My great Name, says YHWH”* that which He spoke of over Judah would come to pass. See also Yirmeyahu (Jeremiah) 49:13; Yeshayahu (Isaiah) 45:23. Similarly, when groups of people in the Scriptures invoked the Name of YHWH to confirm a covenant, they could not break it. For example, when Avraham (Abraham) asked his eldest servant to swear an oath that he would not take a Canaanite daughter to be the wife of his son Yitzchak (Isaac) but a wife from his own family he caused his servant to swear by the Name of YHWH - Beresheeth (Genesis) 24:1-4. When the Yisraelites made a covenant not to attack the cities of Gibeon, Chephirah, Beeroth, and Kirjath Jearim, even though they had entered into



the agreement deceptively, the Yisraelites were unable to break their promise because they had sworn to them by the Name of YHWH - Yahoshua (Joshua) 9:18-19. Another example of this arrangement is Jonathan and David. Despite the fact that King Saul, Jonathan's father, repeatedly pursued to kill David, they remained brothers through covenant, for they had sworn to do so in the Name of YHWH saying, "...Forasmuch as we have sworn, both of us in the Name of YHWH, saying, YHWH shall be between me and you, and between my seed and your seed, forever" Schmu'el Alef (First Samuel) 20:42. The Scripture commands us to use the Name of YHWH to swear our oaths if our intention is truthful and honorable. We need to also be aware that Devarim (Deuteronomy) 6:13 and 10:20 warns us to break the oath sworn under the Name of YHWH is to invoke a curse. **3. The Name of YHWH Guarantees Promises.** It is the only Name that guarantees that YHWH will perform His promises. Every promise of Scripture is bound by the Set-Apart Name. On numerous occasions, the Scriptures guarantee that YHWH will perform His promises, which He confirmed by oaths, because of the honor of His Name. A few examples can be found in the following references: Schmu'el Alef (First Samuel) 12:22; Tehillim (Psalms) 23:1-3, 25:11, 79:9, 143:11. Yisra'el was never totally destroyed, but a remnant spared because YHWH said it was for His Name's sake - Yechezkel (Ezekiel) 20:8-9, 44. Many times, He wanted to extinguish Yisra'el and start again, but the prophets intervened and stayed His hand by reminding Him of the promises that were made in His Name. Even after He had dispersed Yisra'el, YHWH promised He would return Yisra'el to the land only because of His Name's sake (Yechezkel (Ezekiel) 36:21). YHWH commanded that a curse be put on those who do not obey the Torah (the first five books of the Old Covenant) so that they may revere His Name (Devarim (Deuteronomy) 28:58-59). **4. The Name of YHWH is Sanctioned by Commandment.** It is the only Name in Scripture that is sanctioned by Commandment - Shemoth (Exodus) 20:7. No other Name is protected by commandment (the written law). The word 'vain' in the commandment comes from the Hebrew word "Shaua," which means to destroy or devastate or ruin. In other words, we are not to lift up or carry the Name of YHWH to worthlessness (vain emptiness), thereby destroying it. For example, when we say that the Name of YHWH has no value, you are already breaking the third commandment or, if we speak it and, then doubt. The most common interpretation of this verse is to say that we are not to curse using the Name, which is only a limited application of the commandment. Interestingly, YHWH also strictly commands us not to use the names of other gods, whether in prayer, worship, or swearing an oath (Shemoth (Exodus) 23:13). **5. The Name of YHWH is Sanctioned by Death.** It is the only Name in the Scriptures that is sanctioned with the penalty of death if you blaspheme or scorn the Name (Leviticus (Wayiqra) 24:16). No other name in Scripture is sanctioned with the penalty of death. The word 'blaspheme' means to do violence to it. In other words - to scorn it or use it with evil intent or meaning. This is not to be confused with the ineffable name doctrine, which stated that the Name was not to be pronounced at all. This is a misinterpretation of Scripture. **6. The Name of YHWH is Sanctioned by Praise.** It is the only name in the Scriptures we are commanded to praise, magnify, glorify, exalt, and thank (Tehillim (Psalms) 113:1, 135:1, 148:5, 149:3). We are also commanded not to praise the Name of other gods (Shemoth (Exodus) 22:20). **7. The Name of YHWH is a Memorial.** It is the only name in Scripture that is a memorial to all mankind (Shemoth (Exodus) 3:15). The word memorial means memento or commemoration (refer to Tehillim (Psalms) 135:13). No other name is a memorial in Scripture, including the Name of Yeshua. **Other Reasons for the Names Worth.** Scripture proclaims that those who revere the Name: A. Will be blessed (Tehillim (Psalms) 5:11), B. Will be protected (Tehillim (Psalms) 9:10, 20:1), Will be victorious (Tehillim (Psalms) 44:5), C. Will be delivered (Tehillim (Psalms) 91:14), D. Will be guaranteed an inheritance (Tehillim (Psalms) 61:5), E. Will be allowed to enter the Promised Land (Tehillim (Psalms) 69:35), F. Will experience His faithfulness and mercy (Tehillim (Psalms) 89:24), Will be given favor (Tehillim (Psalms) 119:132),



## PART FOUR



G. Will be a refuge to them (Mishel (Proverbs) 18:10), and Will be exalted (Tehillim (Psalms) 89:16-17). Now, here is my gift to you. In Phylipsiyah (Philippians) 2:10-11, we are given the impression that it is the name of Yeshua that every knee will bow and confess, but a closer examination of the preceding verse clearly tells us that the name of Yeshua is now YHWH: *“Because of this, Eloah (YHWH) also highly exalted Him, and gave Him a Name which is greater than all names”* Phylipsiyah (Philippians) 2:9. This is in line with the declaration of Yeshayahu (Isaiah) 45:23-24. What other name could be above every other name but the Name of YHWH? Confirmation that the Son Yeshua now has the same Name as YHWH the Father is found in Yochanan (John) 17:11. Unfortunately, not all translations make this fact clear. I list several: *“And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy Name, the Name which Thou hast given Me, that they may be one, even as We are”* (NASB); *“And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your Name that you have given me, so that they may be one, as we are one”* (NRSV); *“From now on, I am not in the world: but these are in the world. And I come to you, Set-Apart Father: keep them in Your Name that You gave Me, (that they be one, as we are)”* (HRVS). In these passages, the Messiah Himself confesses that His Name is the same as that of the Father. In Galutyah (Galatians) 1:15-23, Sha’ul tells us that the Name that YHWH has given His son Yeshua is far above any power or Name that is named in this age or age to come: *“Higher than all principalities, and authorities, and powers, and lordships: and higher than every name that is named, not only in this world, but also in that to come”* Galutyah (Galatians) 1:21. In Ivrim (Hebrews), we are told that Yeshua has become *“Being made so much better than the heavenly malachim, as HE HAS INHERITED A MORE EXCELLENT NAME THAN THEM”* Ivrim (Hebrews) 1:4 (Emphasis added) (RSTNE). In Revelation, Yeshua, speaking to the congregations of Yisra’el, confirms that He has a new Name and He would give that new Name to everyone who overcomes: *“And I will make him who overcomes, a pillar in the Temple of Eloah, and he shall not go outside again. And I will write upon him the Name of my Eloah (YHWH) and the Name of the new city, Yerushalayim, that which descends from my Eloah, and my own New Name”* Gilyahna (Revelation) 3:12. This Name, according to Revelation 14:1, will be written on the forehead of the 144,000 elect who will be His end-time witnesses. *“And I looked, and behold, a Lamb was standing on the mountain of Tziyon, and with him (were) one hundred forty-four thousand, who had His Name, and the Name of His Father, written between their eyes”* Gilyahna (Revelation) 14:1. The final confirmation that Yeshua’s Name is now YHWH can be seen in this passage from Yechezkel (Ezekiel). Here, the prophet reveals the Name of the City during the Millennium. *“It shall be eighteen thousand reeds round about. And the Name of the city from that day shall be ... YHWH is THERE”* Yechezkel (Ezekiel) 48:35 (Emphasis added). Note the Name of the city ‘YHWH IS THERE’! There is a general consensus among Bible scholars that the occupant of the throne of this City is no other than Yeshua, who is referred to in *“YHWH IS THERE.”* Before concluding this teaching, it is important to insert here that even though Yeshua the Son inherited the Name of YHWH the Father, it does not imply that Yeshua was not YHWH before His incarnation. Yeshua, who has been Elohim from eternity, did not consider it to be of a lower rank to take on the likeness of men, hence his earthly name, Yeshua, so that he could accomplish the purpose of Elohim on Earth. This is the mind of Paul in this passage. *“And think in your nefeshot (mind) that which also Yeshua the Messiah (thought): Who, as He was in the likeness of Eloah, did not consider it presumptuous to be an equal of Eloah. But He emptied His nefesh (flesh): and took on the likeness of a servant, and was in the likeness of the sons of men, and was found in fashion like a son of man”* Phylipsiyah (Philippians) 2:5-7. YHWH allowed this so that we who believe on Him whom YHWH sent Yeshua could inherit the name of His Father. It is in this Name YHWH, according to Yoel (Joel) 2:32, that we are saved and not Yeshua. *“Barukh haShem YHWH! Praised be the Name YHWH!*