

The Sacred Name

BY VANCE FERRELL



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by Vance Ferrell

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“In order to strengthen our confidence in God, Christ teaches us to address Him by a **new name**, a name entwined with the dearest associations of the human heart. He gives us the privilege of calling the infinite God **our Father**. This name, spoken to Him and of Him, is a sign of our love and trust toward Him, and a pledge of His regard and relationship to us. Spoken when asking His favor or blessing, it is as music in His ears. That we might not think it presumption to call Him by this name, He has repeated it again and again. He desires us to become familiar with the appellation.”—***Christ’s Object Lessons, 141, 142.***

“Then press your petition to the Father in the name of Jesus. God will honor that name.”—***Christ’s Object Lessons, 147, 148.***

“Let us study the life and death of Christ. Let us do all in our power to work out the plan of God. What tongue can tell, what pen unfold the mighty results of looking to Jesus and living His life? How few of those claiming to be **Christians** have any real right to that **sacred name**.—***The Upward Look, 200.***

“Heaven is a clean and holy place. **God** is pure and holy. All who come into His presence should take heed to His directions, and have the body and the clothing in a pure, clean condition, thus showing respect to themselves and to Him. The heart must also be sanctified. Those who do this will not dishonor His **sacred name** by worshiping Him while their hearts are polluted and their apparel is untidy.”—***Sons and Daughters of God, 173.***

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The Sacred Name

Is the name of God sacred? What are we told about this important subject? We are thankful for the Bible and Spirit of Prophecy. We can be sure that we will find our answer in those writings. However, there are historical facts which should provide some useful help.

GOD'S NAME IS SACRED

Although we may or may not believe the Sacred Name theory, we can very definitely believe in the sacredness of the Creator's name. It is sacred for two reasons:

First, although no man's name is sacred, His name is different. The sheer magnitude of all that our Creator is and all that He can do should properly awe us into deep humility.

Second, we are specifically told about that sacredness in His Word:

"May 14, 1851, I saw the beauty and loveliness of Jesus. As I beheld His glory, the thought did not occur to me that I should ever be separated from His presence. I saw a light coming from the glory that encircled the Father, and as it approached near to me, my body trembled and shook like a leaf. I thought that if it should come near me I would be struck out of existence, but the light passed me. Then could I have some sense of the great and terrible God with whom we have to do. I saw then what faint views some have of the holiness of God, and how

much they take His holy and reverend name in vain, without realizing that it is God, the great and terrible God, of whom they are speaking. While praying, many use careless and irreverent expressions, which grieve the tender Spirit of the Lord and cause their petitions to be shut out of heaven."—*Early Writings*, 70.

"I saw that God's name should be used with reverence and awe. The words God Almighty are coupled together and used by some in prayer in a careless, thoughtless manner, which is displeasing to Him. Such have no realizing sense of God or the truth, or they would not speak so irreverently of the great and dreadful God, who is soon to judge them in the last day. Said the angel, 'Couple them not together; for fearful is His name.' Those who realize the greatness and majesty of God, will take His name on their lips with holy awe. He dwelleth in light unapproachable; no man can see Him and live. I saw that these things will have to be understood and corrected before the church can prosper."—*Early Writings*, 122.

It is clear that the name of our God is sacred. How should we relate to it? In the above two passages we are told how this should be done: (1) We should take it upon our lips when necessary, but not more often than necessary. (2) We should both think and speak of it amid an attitude of reverence. For this reason, the present writer tries not mention the Creator's name any more than is necessary. And what is that name? According to the above passage, when communicating to fellow human beings in English that name is

“God.”

HE HAS MANY NAMES

The Wonderful One who made us has many names. He has, in Scripture, given us a variety of names by which to speak of, and to, Him. The present writer prefers to especially use that one which is so very personal, and so very sweet. We find it discussed in Matthew 5:6:

“After this manner therefore pray ye: ‘Our Father which art in heaven, hallowed be Thy name.’”—*Matthew 6:9.*

In this passage (and in Luke 11:2), Jesus explains to all who would be His disciples the name by which they should pray to their Maker: “Our Father.”

What a most wonderful name! And how very accurate! He is such a very good Father; He made us and continually provides us with countless blessings. Lest you think that the first verse of the Lord’s Prayer is a slip of the tongue, Jesus repeats that name both before and after giving that prayer to us, His disciples (see Matthew 6:6 and 6:14-15). Indeed, the Ruler of the universe is called our “Father” 12 times in this one chapter alone! Read it for yourself (Matthew 6).

In fact, you will find that the appellation, “Father,” is the name given to Him 256 times in the New Testament! Throughout the four Gospels, the Acts, the Epistles, and Revelation He is called our Father. (He is called “the Father,” “my Father,” or “our Father” in every one of the New Testament books, except 3 John.)

In the Spirit of Prophecy, we also find very clear evidence that this is a special name we may refer to Him by:

“In calling God our father, we recognize all His children as our brethren . . . The infinite God, said Jesus, makes it your privilege to approach Him by the name of Father: Understand all that this implies. No earthly parent ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations.”—*Mount of Blessing, 105.*

Read the entire section in that book, beginning on page 103. This privilege of calling Him “our Father,” brings with it an accompa-

nying responsibility:

“But if you call God your Father you acknowledge yourselves His children, to be guided by His wisdom and to be obedient in all things, knowing that His love is changeless. You will accept His plan for your life. As children of God, you will hold His honor, His character, His family, His work, as the objects of your highest interest. It will be your joy to recognize and honor your relation to your Father and to every member of His family. You will rejoice to do any act, however humble, that will tend to His glory or to the well-being of your kindred.”—*Mount of Blessing, 105-106.*

Which people on earth would have a special right to speak of God as their Father? It would be His commandment-keeping people! The worldlings who refuse obedience to His law may acknowledge Him as “God,” but they are not revealing, by their lives, that they acknowledge Him as their “Father.” He may, indeed, be their true heavenly father, but, by their disobedience to the fourth commandment, are unwilling to enter into that close relationship, as His sons and daughters, described in Scripture.

Please do not misunderstand: We are not here saying that “Father” is the only name whereby the Creator must be spoken of or to. But it is a special, personal name. Let no man tell you that only one of His wonderful names may be used. He has many very meaningful names in Scripture; we will discuss some of them later in this study. In addition, when we speak of Him as “Father,” we use His other sacred names (“God,” etc.) less frequently in our day-to-day conversation.

THE NAME OF GOD SHOULD BE HALLOWED

As quoted in the *Early Writings* passages above, the name of God should only be taken upon our lips with reverence. But we can become self-deceived on this subject of treating His name sacredly. According to God’s Word, we should speak His name with deep reverence, and not use it more than necessary.

In view of that fact, it is a strange twist of principle to say that “using His name sacredly” instead means to never speak His name in its English translation, but only in Hebrew.

The question is not whether God’s name

is sacred, but how are we to relate to that sacredness. Here is what we are told in the Spirit of Prophecy about what it means to sacredly regard the name of God:

“To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. ‘Holy and reverend is His name.’ Psalm 111:9. We are never in any manner to treat lightly the titles or appellations of the Deity. In prayer we enter the audience chamber of the Most High; and we should come before Him with holy awe. The angels veil their faces in His presence. The cherubim and the bright and holy seraphim approach His throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker!”—*Mount of Blessing*, 106.

So that is what it means to hallow the name of God! —It is the reverent way we speak the name. But, as for the particular name, we are not required to use a particular one of the many given in Scripture. In addition, God’s Word explains that “hallowing His name” means more than just being reverent when we think, speak, and write it. To treat the name of our Creator with genuine sacredness—also means to live like Him! In entering into such reverence, we go beyond mere words—to our way of life. It involves our very thoughts and actions.

“But to hallow the name of the Lord means much more than this. We may, like the Jews in Christ’s day manifest the greatest outward reverence for God, and yet profane His name continually. ‘The name of the Lord’ is ‘merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin.’ Exodus 34:5-7. Of the church of Christ it is written, ‘This is the name where-with she shall be called, The Lord our Righteousness.’ Jeremiah 33:16. This name is put upon every follower of Christ. It is the heritage of the child of God. The family are called after the Father. The prophet Jeremiah, in the time of Israel’s sore distress and tribulation, prayed, ‘We are called by Thy name; leave us not.’ Jeremiah 14:9.

“This name is hallowed by the angels of heaven, by the inhabitants of unfallen worlds. When you pray, ‘Hallowed be Thy name,’ you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonor to the ‘worthy name by which ye are called.’ James 2:7. God sends

you into the world as His representative. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You cannot hallow His name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ.”—*Mount of Blessing*, 106-107.

THE MEANING OF THE THIRD COMMANDMENT

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold Him guiltless that taketh His name in vain.”—*Exodus* 20:7.

“But,” someone will say, “does not the third commandment require us to use the Hebrew name for ‘God’?”

Our heavenly Father, in His Inspired Word, has told us exactly what the third commandment requires us to do:

“This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him. ‘Holy and reverend is His name.’ Psalm 111:9. All should meditate upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity.”—*Patriarchs and Prophets*, 306-307.

We are not commanded—anywhere in the Spirit of Prophecy—to only use the original Hebrew form of one name—or any name—of our Creator. And, according to the theory, we are told that, whatever our native language, we must use only one name, and not the many others given us by our Maker in the Bible.

Instead, the focus is on our conduct and “the thoughtless repetition of His name.” From the above quotation we see that unnecessary repetitions of His holy name should not be done by us His children. To do so in some contexts can border on a species of swearing.

We are His children and we are indeed to acknowledge ourselves as His children and servants. But reverence for His awesome maj-

esty, power, and sovereignty will lead us not to speak His name more than necessary.

WHEN SOMETHING BECOMES TOO SACRED

Man has a tendency to worship objects instead of his Maker. We should not concretize something and place it before our attention so thoroughly that it stands in the place of God. To prevent us from doing that, we were given the second commandment. Is it possible that we may be making such an “image” and “likeness,” when we insist that only one word, pronounced in only a certain way, can be used in reference to our Creator—and then we look upon those who do so as worshipers of a false god? When a word becomes more sacred than Christian experience and our likeness to God, then we may be worshiping the word instead of the One Whom it is supposed to represent.

We tend to worship objects. The story of *Nehushtan* is a powerful example of this. The brazen serpent represented Christ, and was given to the Israelites in the wilderness as an object lesson. We all know the story, as given in Numbers 21. Few things in the Old Testament provided His people with a more solemn clarification of the sacrifice of Christ. Yet it was God that ought to be venerated, not the brazen serpent.

That brazen form was treasured by the people and, in later centuries, became an object of worship. They took something good and, by making it the center of their religious life and worship, transformed it into a hindrance to right living and true worship.

“He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it *Nehushtan*.”—2 *Kings* 18:4.

The brazen serpent was given to the Israelites to teach them a most important lesson about the work of God for mankind. But, many centuries later, they began venerating the object! In response, good king Hezekiah called it what it was: *Nehushtan*—just “a piece of brass.”

We today can do the same thing to one of His names. It may indeed represent our Maker

and point us to Him. But we dare not transform the name itself into the seat of worship.

Each of God’s names in the Bible has a special meaning. We value each one, as we value all the others. But we are not to single out one of those names to the exclusion of all the others—and declare that it is the only one which can be used. No one in Bible times did that! Nether did Ellen White! All the Inspired prophets used a variety of names when speaking to or about their Creator.

In the original Hebrew, one of the names of God was YHWH. Like all the other names and appellations of our Maker, it was special. But we are not to cast out the others, and use that one name exclusively. Nowhere are we given such an example in the Inspired Writings. Nowhere are we told that we must only use it in its original Hebrew form.

Is there not a danger that some of us today may make a *nehushtan* of a word? Are we safe in going beyond Scripture, and denouncing those who believe in “God” and “Jesus Christ” as apostates and the Antichrist? Think about it.

WHEN A WORD BECOMES TOO SACRED

We are solemnly told that, according to the theory, Yahweh (or some other spelling of YHWH) is the Sacred Name, and that it alone is the term by which we are to speak of, or to, our Creator. (We are also told that the name for Jesus is Yeshua, Yehoshua, or some similar spelling.) According to this theory, anyone who uses another name is pronouncing the name of a heathen deity and thus worshiping the devil. The Sacred Name articles and papers tell us that all the devil-worshipers who make God and Christ their master, will die the second death unless they repent and begin using the right terms for the Godhead. (Little is said about the Holy Spirit, although He has been given the name, “Yahwenissi.”)

We have here what appears to be a form of word-worship. A word has been deemed so holy that it is permitted to swallow up everything else.

In all of this, there is one aspect which disturbs me deeply: I have met sincere folk

who cannot and will not speak of their Creator or Redeemer in the presence of “non-believers”—Christians or worldlings, and they will not permit their children to do so. If they happen to be in a prayer session with “non-believers,” they will not pray out loud. If you ask them, they will tell you that they are not “Christians,” because “Christ” is an evil word, and the name of the Antichrist. If pressed, they will tell you that everyone in the whole world who worships “God” is worshipping a demon and will be damned to hellfire. Such people have changed a beautiful name of God into a *nehushtan*.

CHARACTER IS THE ISSUE

It is character which is the basic issue in Christianity and salvation. It is the basic issue in the name of God. It is not the speaking of the name or phonics of the name, but the character expressed in that name reflected in us. Moses asked to see the divine glory, and he was told that that name would be proclaimed to him (Exodus 33:18-19). Then the Creator passed before Him and told Moses about His character:

“And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

“And the Lord passed by before him, and proclaimed,

“The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

“Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty;

“Visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.”—*Exodus 34:5-7*.

It was not the name which was holy, it was the character—His innate qualities—which were holy. By derivation, God’s people render the name holy. In other words, it is the holiness of God which makes His name holy; there is nothing in the name itself. It is when we reflect that holiness—those pure characteristics—that we honor His name and do not take it in vain.

You and I are not made holy by mouthing His name, nor are we saved by it. It is by daily

submission to Christ and obedience to His Inspired Word which is genuine Christianity. The name is nothing apart from the likeness of God—both in regard to Him and in regard to us also.

The objective is not to say a name, but to be like our Creator and Redeemer.

The law is a transcript of His character, the name is not. The name is only a symbol or label. (Yet, within the name is a brief one-sentence statement about the character of God. We will overview that later in this study.)

THE UNKNOWN NAME

At the heart of the Sacred Name theory is the term, YHWH. According to that theory, it is not a matter of knowing about the name; the crucial issue is pronouncing it! As one Sacred Name writer said in a 176-page book: “The issue has much, much to do with WORDS and SPEECH and SOUNDS” (full caps his). According to the theory, if we do not SAY the word when we speak of, or to, our Creator, we will erelong go into the lake of fire.

That is pretty strong language,—especially when one stops to consider that no one on earth knows how to pronounce YHWH. How can you say a word you do not know how to say? How can our Lord and Saviour refuse us salvation when we do not know how to speak that special word which—by speaking—can insure for us eternal life?

(The spoken and fully written Hebrew language was lost to us for over a thousand years, and there is no way we can now recover it. How then can we now return to what we no longer have? More on this later in this study.)

WHY SPEAK AN INEFFABLE NAME?

Before the pronunciation of YHWH was lost to the Jews, it was for several centuries hidden by some of their zealots. The advocates of the sacred Name theory tell us it is important to speak the name, yet Jews considered it too sacred to be pronounced. If it was thought that the name is not to be pronounced, why does the Sacred Name theory require that we today focus on pronouncing that name?

If we are to copy the non-Scriptural thinking of Jews in Old Testament times, and exalt the one name above all others, then why do we not do the same with the name as the YHWH theorists did back then—and not use it at all?

If the name, YHWH is THAT sacred—then why do believers in the Sacred Name theory not use the other beautiful Old Testament names of God, instead? It is God in His Word who has given us all those names.

Both the Bible and Spirit of Prophecy tell us to hallow the name of the Lord. We are told not to use the name any more than necessary. In order to help us do this, we have been given a variety of terms by which to address Him or speak about Him. But to take the one name upon our lips—which the theory says is the most sacred of all—instead of any of the other Old Testament names, is to render it less sacred than all the others!

We have a friend who independently identified that one point clearly and, seeing it, abandoned the Sacred Name theory entirely.

BELIEVING THE BIBLE AND SPIRIT OF PROPHECY

It is dangerous to leave God's Word. Our only safety is in knowing and obeying it. Our protection is in studying the writings of the prophets. We dare not go beyond Scripture.

Neither the Bible nor Spirit of Prophecy presents us with a pattern of only saying YHWH when speaking to, or about, the Creator. Turn to any book of the Bible, or to any book of the Spirit of Prophecy and you will not find such a pattern. Never do we find a pattern of only using the word YHWH, the word YHS,' or any variation of those two words. When we leave the Scriptural pattern, we, in effect, throw our charts and compass overboard. Erelong we may fully shipwreck.

But, before then, we are likely to wander into many more notions which people present to us. No longer protected by an encircling wall of trust in the clear statements of the Bible and Spirit of Prophecy, we are open for deception. That is so because we have trained ourselves to believe that there is light outside of Scripture, and new, advanced truth can be found in the writings of uninspired men.

Our only safety is in remaining with the revealed will of God.

“Can you refute by sound reasons the [Protestant] Confession made by the elector and his allies?’ asked another of Dr. Eck. ‘With the writings of the apostles and prophets no!’ was the reply . . . ‘I understand,’ responded the questioner. ‘The Lutherans, according to you are in Scripture, and we are outside.’”—*Great Controversy*, 208.

“‘Unhappily,’ said a Catholic writer, ‘Luther had persuaded his followers to put no faith in any other oracle than the Holy Scriptures.’”—*Great Controversy*, 195.

A good persuasion. Stay with God's Books; there is no other sure guide to heaven. Speculation may be enjoyable; but, in regard to the pathway to heaven, certainty is much better. Certainty is found in the words of Scripture, not in one or two words found in it.

And Scripture includes both the Bible and the Spirit of Prophecy. They are equally inspired, equally invaluable, equally vital to your protection and guidance. It was in the late 1970s that our family first met Fred. He was trying hard to be a Christian. Earlier in life he had become addicted to tobacco, and he was still trying to overcome it. But he loved *Desire of Ages*, and he continually read in the Spirit of Prophecy. Day by day those books helped him in his search for Christ and a better way of life. But cigarettes remained a real problem. Fred did whatever he could to help others.

One day Fred stopped by and said, “Vance, I am giving up the Spirit of Prophecy.” Startled, I replied, “Fred, why?” “It is simple,” he responded in his very logical manner. “Last week I read papers from Oregon which said that the wicked will not be punished by God, and this week someone handed me a pamphlet about the Sacred Name. Because I like both ideas, and know that neither one is in the Spirit of Prophecy, I am giving up the Spirit of Prophecy.”

Fred was honest in his deception; he knew it was not in the Spirit of Prophecy. But his mind was made up and nothing we could do could change his thinking. Shortly afterward, he announced an auction and sold off his entire set of Spirit of Prophecy books. Refusing to talk with me further, he moved away. At

first his wife was happy with his decision, for she was not interested in religion anyway. But gradually Fred changed. His inner peace and strength was gone and before long his wife and children left him and moved to Indiana. About a year later, we learned that, alone in a house somewhere in central Illinois, Fred shut the doors in the garage, turned on the engine and gassed himself to death. I think of Fred when I hear about the “God will never kill the incorrigibly wicked” theory (totally refuted in our tract-book, *The Terrible Storm*), or the Sacred Name theory.

Some speculations may sound glorious, but that does not make them right. The terrible danger in accepting them is that, in doing so, we are emboldened to make still more ventures into ideas which are clearly not in God’s Word. Pretty soon we are into “God will never kill the wicked,” pendulums, or [something else] other deception.

WHY NOT USE ALTERNATE NAMES?

According to the Sacred Name theory, of all the Old Testament names for God it is YHWH which should be used. But if YHWH is so sacred, why speak that name at all? Why not use the alternate names in place of it—simply because it is so sacred?

The obvious forerunners of the Sacred Name adherents were the Jews in Old Testament times who decided that YHWH was more sacred than any other name of God. They were the Sacred Name theorists of earlier history. But their theory was more consistent. Since they considered YHWH to be more sacred, they decided they would never speak it—and only use a variant name in its place.

They called YHWH the “ineffable name,” that is, the “unspeakable name”—the name that must not be spoken.

The contrast is striking. Why do those today who believe it is so very hallowed, take it so frequently upon their lips—to the exclusion of almost any other of the names of Deity?

SOME QUESTIONS DISCUSSED

The following questions come directly

from several studies prepared by Sacred Name advocates; some rather lengthy:

“It is blasphemous to call our Maker ‘Lord,’ since that name meant ‘Baal’ in the Hebrew.”

We are to adhere to Scripture and the pattern it uses. We are not to divert from that pattern and consider our own logic sufficient to guide us aright. The word “lord” (“master”) in the Old Testament translates several different words, but the most frequent was YHWH, not “Baal.” The word “Baal” was a generic term, meaning someone’s master. Jesus is our Lord and Master. It is true that the spiritists call Satan their master. But that does not mean we cannot use the term in its proper sense.

Protestants and Catholics call Sunday the “sabbath,” but that does not mean we should no longer use the term in its true setting. The word “Lord” is applied to the true God over 5,000 times in the King James Version. The Spirit of Prophecy repeatedly calls Him by the same name. By the way, checking on this we find that the word “Lord” is applied to Christ 57,914 times in the Spirit of Prophecy, as recorded in CD-ROM. The word YHWH is not applied to a member of the Godhead even once in the Spirit of Prophecy.

In the New Testament, Jesus was often called “Lord” by the Inspired writers. It is also a generic term for one’s master, and, in the New Testament, is applied to Jesus about 600 times.

Perhaps some may feel secure in going beyond Scripture in the search for a “purer religion.” But God’s faithful ones will stay with the Bible and Spirit of Prophecy. The question is this: Are Jesus and His Scriptures sufficient to get a repentant, humble, believing, obedient person to heaven? Yes, they are. So remain with them. Will a name get him there? No, it will not.

This charge (that we dare not use the word “Lord” applied to our Maker) has many implications. Here is just one of them: The Sabbath is not the “Lord’s day” as John said (Revelation 1:10), and Ellen White agreed (GC 447; SL 74; 6T 128; DA 203, 206, 288; 6T 356).

"There are false 'gods' and there is a true 'God.' But there is only one YHWH. Therefore we should use that name, instead of 'God.'"

That is what we should do, IF God tells us to. But, instead, we find that the most frequent name for our heavenly Father in the Spirit of Prophecy is "God." We do best to stay with Scripture, and not try to venture out into the darkness of other ideas and ways of doing things.

In the Bible times, there were many "lords." Some of them referred to false gods, such as Baal. But the true God was also called "Lord." So we have the same pattern in the Old Testament that we have in the Spirit of Prophecy. Today, we also have "landlords." Throughout the middle ages, the lord was the owner of the property, on which the tenant farmers lived. There are lords many and gods many. But, in the Bible and Spirit of Prophecy, we are told that, in spite of the fact there are false ones, there is also a true Lord and God—and that is His name.

"I believe that Ellen White knew about 'Yashua' in her time. That should prove that it is the word we should use instead of 'Jesus.'"

If that were true, it would only strengthen the fact that we may "call His name Jesus" (Matthew 1:21). If Ellen White knew about the controversy over Yashua and still used Jesus throughout her writings (including her very earliest ones),—then that would provide additional evidence against using Yashua now. If she did not consider that to be "new light," then we may safely do the same.

"Yes, it is true that the King James Version uses the words, 'God,' and 'Lord,' and 'Jesus,' and 'Christ.' But that is no reason why we should do the same."

The King James Version was the translation especially used by Ellen White. In addition, she herself used those four words more than any others in describing the Father and the Son. When we ask our heavenly Father for a fish, He will not give us a stone. We must have divine guidance in order to get to heaven, and He has given it through the writings of His Inspired prophets. If the Spirit of Prophecy tells us those four words are all right, then they are.

"But there is more light to come. Ellen White did not have it all. We must search for more

light outside of the Bible and Spirit of Prophecy."

That viewpoint is a dangerous one. And, if you want to know the truth, it is papal. The Roman Catholic Church is founded on the policy that we must accept the words of man in addition to Scripture in order to have the true religion.

Over a period of time, those additional suppositions, accepted by the professed people of God, become the body of Tradition. And, once entrenched, woe be to him who did not obey it all. That is how Sunday sacredness, holy water, beads, candles, tonsures, Easter—and all the rest came—into the church. That is how the Inquisition arrived. Read *Great Controversy*, chapters 2, 3, and 37.

The Jews did the same thing. They had theologians eager to come up with something new, just as we do. Over the years, they jotted comments in the margins of Hebrew Bibles. Gradually a grotesque collection of all kinds of peculiar ideas was collected in what they called, the *Talmud*. This was a vast junk heap of sayings and oral tradition, culled from the wonderings of uninspired men. As with Roman Catholic tradition, the Talmud was accepted as superior to Scripture because it was said to "interpret it" to the people and their religious leaders. In order to eliminate the writings of Moses, the *Mishna*—containing still more speculations—was added to the front of the Talmud.

If you plan to search for "more light" outside the Bible and Spirit of Prophecy, where do you intend to find it? In your own thinking? In musings propounded by some passing preacher who holds meetings in your area? From someone's newsletter? *"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."* (Isaiah 8:20).

If you plan to search for "new light" outside of God's Books, then how will you know when you find it? You have no way to verify that it is truth,—simply because it is, as you say, "light from outside Scripture." If it was light in Scripture, you would not have to go outside to find it. Unless it totally agrees with all of God's Word, then you can know it con-

tains error.

Is eternal life worth the gamble of trusting in your own sparks or those of someone else? Be honest with yourself, or someone may steal your crown under the guise of giving you “new light.”

“It is idol worship and the worship of false gods to even speak the names ‘God,’ ‘Jesus,’ or ‘Christ.’”

In that case, all the prophets of the Bible were engaged in false worship, and so was Ellen White. Not being smart enough myself to unravel all the subtle arguments these theorists come up with I, for one, will take my stand with the Inspired writers of Scripture. I consider that far safer than throwing out all the Bible and Spirit of Prophecy in order to sit at the feet of an uninspired man and slavishly follow his theories.

A friend of ours studied deeply into the Sacred Name theory and then, after deciding it was a mass of contradictions, discarded it. For example, he discovered: If the theory be true, then when the wicked swear—they are not really swearing at all; but if God’s professed people speak one of those names—even reverently,—they are wicked and in danger of hellfire.

The Sacred Name theory turns right into wrong and theory into truth. It begins by offering to improve our understanding of the Bible and Spirit of Prophecy—and ends by changing words in the Spirit of Prophecy when it quotes it; and rewriting and then printing a new Bible. It declares that all the world will die the second death because they are not speaking a name no one knows how to speak.

“Whoever does not exclusively name the name of YHWH should be put to death, and YHWH will do this after He has marked those people with the mark of the beast. Disobedience to the third commandment—not the fourth—is the test in these last days; it will be the test in the final crisis before probation closes.”

Your theory stands totally in opposition to the plain statements of the Spirit of Prophecy as to the nature of the present and final test before probation closes. Read *Great Controversy*, chapters 25-29, and 35-39. The Bible Sabbath is the test.

According to the King James Version,

which Ellen White used all her life, the third commandment calls Him “the Lord thy God” (Exodus 20:7). See also the introduction (20:1-2), and the second, fourth, and fifth commandments (20:5,10-12), where that double title is again used. Not once did she tell us that YHWH was the final test—or any test to the people of God or to anyone else.

“Since we today know the exact way in which YHWH should be pronounced—Yahweh,—we must use that word exclusively.”

But we do not now know how YHWH should be spelled or pronounced. The pronunciation of that word has been lost to mankind for about 2,400 years. More on this later in this study.

Apparently, our heavenly Father hid both its true spelling and pronunciation, so that we would not be tempted to worship that word as the Israelites later did with the brazen serpent. Even the Sacred Name advocates argue among themselves as to the spelling and pronunciation of the two words. For example, at a recent Sacred Name meeting in the central states, a Sacred Name scholar stood up and told the audience that they should say “Yahuah” for YHWH, and “Hahuahshuah” for Jesus. According to his particular Sacred Name theory, we should take the modern Hebrew spelling of “Judah” (Yehudah), knock out the “d” and call the name of God “Yehuah.” After the meeting, Sacred Name followers crowded around, discussed it, and concluded that the spelling and pronunciation really did not matter that much anyway. But they had a good point; why keep revising their sacred name, when new variations keep being suggested.

But what they were actually doing was admitting that they had little idea how the words should be sounded (or written); so, in order to avoid even more confusion, they were willing to remain with whatever pronunciations each one of them already had. But is that not CONFUSION?

Some say Yahuah; others say Yehwah or Yahweh. Still others claim it should be Yehveh or Yayvah. Take your pick. As one Sacred Name writer wrote:

“The issue has much, much to do with WORDS and SPEECH and SOUNDS, obvi-

ously.”—*Elijah, Introduction [full caps his].*

“My research indicates that the word ‘Jesus’ comes from the name of a pagan god. So it is wicked to use that name; whoever does so is worshiping a heathen god.”

Your research may not be accurate. Just because “Jesus” sounds like some other ancient word is no proof of etymological derivation. The study of word origins frequently involves look-alike guesswork. “This word looks like that word, so they must be related.” Research can be in error, but Scripture is certain—and Scripture uses the word “Jesus.”

The God of heaven gave us all the information we needed for service and salvation in the writings of the Bible and Spirit of Prophecy. In the Bible, He gave us the name “Jesus.” The New Testament was written in Greek, and then translated over later centuries into other languages. In all European translations, the original Greek for “Jesus” was used or roughly transliterated. Yet our Maker permitted it to happen. Then He gave us a last-day prophet who consistently used the names “Jesus” and “Christ.” You may feel secure in declaring that everyone is wrong, but our safety is in staying close to Scripture and the providences of God in transmitting it to us.

“HALLELUYAH: The names of Babylon [are] Lord, LORD, God, Jehovah, Jesus, Christ. The names of Philadelph[ia]-Brotherhood-Assembly [are] Yahweh-Father, Yahshua-Son, Yahwenissi-Holy Spirit, Messiah-Anointed One. There really aren’t many ALTERNATIVES!”

That quotation, taken from near the end of a lengthy Sacred Name publication, sizes up the situation quite well. If this individual had remained with the Bible and Spirit of Prophecy he would not now have this viewpoint. As it is, he can only have close fellowship with Sacred Name adherents (the ones, that is, who agree with his particular Divine-title spellings.) Although he did not include “Holy Spirit” in the evil category of those beings on the side of Babylon, the Third Person of the Godhead would obviously be there, along with God and Jesus Christ—since he placed its “Sacred Name” counterpart in the other side.

Frankly, such a doctrine is a tragedy. Many of us have acquaintances who have taken such

positions. It makes me weep to know that I have close friends who have done so.

“We should use the name of God given in the original Bibles—the first ones. That name is YHWH.”

That reason is the best one for accepting the Sacred Name theory. Why use a translated or non-Hebrew name for God, when we can use the original name? But the answer is two-fold and strikingly simple: First, God did not want us to use that original word, lest we make a nehushtan out of it. It is clear that He purposely did this, for He permitted the Hebrew language to entirely go out of spoken usage for nearly a millennium and a half. He carefully preserved the original Sabbath of the fourth commandment, but He did not preserve the original name in the third. He chose to make the original Sabbath the test, not the original name.

If you truly revered the sacred name, you would reverence the One who owns it—and obey His Word as He has given it to you. You would bow in submission to His inscrutable will instead of trying to change it. The Spirit of Prophecy has clearly shown us what are the issues and tests in these last days—and the ineffable name is not one of them.

Because there were no vowels in the written Hebrew language before it went out of usage about the year 445 B.C., there was no way that later generations could reconstruct the correct spelling or pronunciation of Hebrew words, when they tried to do this centuries after the time of Christ. It was gone forever. All we have today are consonants, and even they can vary somewhat with the passing of centuries. In His infinite wisdom, our kind heavenly Father kept us back from making a fetish of a name.

This situation applies not only to YHWH, but also to YHS.’ Thus, both the name of God and the name of Joshua, in the original Hebrew, are today unspellable and unpronounceable.

Second, the usage of the divine names in the Spirit of Prophecy clearly is that of translated names (generally those given in the King James Version) rather than the Hebrew ones.

Third, we are nowhere told in the Spirit of Prophecy that we need to discover the origi-

nal Hebrew of those names or that the final test—or any test—will be over those words in these last days.

“Even if we are not told to do so, what can be wrong with trying to relocate the original names so we can use them in worship to share them with others?”

It may sound harmless, but it gets us off the track of what we are supposed to be doing, teaching, and preaching. One of the great dangers to which God’s faithful ones in these last days are succumbing to is the Athenian plague:

“And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

“For thou bringest certain strange things to our ears: we would know therefore what these things mean.

“(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)”—Acts 17:19-21.

Instead of going out to every man’s door and telling him about the law, the Bible Sabbath, and the enabling grace of Jesus to put away sin and prepare for the Final Crisis,—far too many spend their time hearing some new teaching.

Yet all those new teachings and time settings fill the attention, and keep God’s people from doing the work they need to do in order to get themselves and others ready for heaven.

How can we solve the problem?

The solution is, first, to focus on the messages God has given us for these last days in the Spirit of Prophecy. We there find a distillation of exactly how we need to live, and what we need to do in order to prepare for the Final Crisis, the close of probation, the Second Advent, and eternity beyond.

The solution is, second, to do what God has told us to do in these last days. There are standards to be kept, things to be put away, others things to be done.

The Spirit of Prophecy was specifically given to instruct us in the final truths and protect us from last-day errors. To try to go beyond it—into other theories for our time—is an activity fraught with great danger.

“Even if we cannot know what the Hebrew vowels were anciently, we can know what the consonants in YHWH were. They were ‘Y,’ ‘H,’

‘W,’ and ‘H.’”

It is very true (as we will discuss below) that we have no idea what the vowels were in ancient Hebrew words. But it is also true that we do not know how the consonants were sounded. Going back, even to the time of the Romans, several centuries after Christ, consonants were different than they are now. The Romans had no “J.” Neither did they have a “U” or a “W.” That will give you an idea of the drastic changes which have occurred in consonants over the centuries.

Someone will state, “Well, the consonants may have changed their written form, but the sounds didn’t.”

Not only the written form but the verbal sounds of written consonants have changed down through the centuries. Men have highly inventive minds, and they are constantly changing things. An excellent example of this is the large number of language scripts in the world—Chinese, Arabic, English, and Hindi, for example. Although each is very different, yet they all developed since about 2348 B.C. Someone will reply, “God changed them at the Tower of Babel.” He changed some of the languages at that time, but men later made the great variety of scripts.

The sounds of the vowels and consonants in these languages have changed also. An example of this would be Latin, compared with three of its descendants: modern French, Spanish, and Italian. Vowels and consonants in French and Spanish—as pronounced by natives of each nation—are quite different from each other!

But we are here specifically asked about “YHWH.” Consider this:

The letter “J” did not come into existence until comparatively recent times (the 17th century). Prior to that, for a number of centuries, it was the script letter “I.” Then, gradually, an initial “I” came to be sounded as a consonant, and written with an extra bottom left pen stroke. Thus the “J” came into being. Going back still further, the “I” had a “Y” or soft “G” sound; sometimes one, and sometimes the other. In the Spanish language, the sound became “whuah,” as in “Juanita,” or “H,” as in “La Jolla.” Sometimes the ancient “I” was sounded as a vowel (most frequently as a long

“E” or long “I.” In later times, the two ran together for a time as “IE” (or “eye,” the sound of our present long “I”). Sometimes the “I” was sounded as a consonant (“H,” “Y,” etc.). So what did the “J” sound like in ancient times? Take your choice. These words continue changing. Consider the varied sounds of “I” today in “fir,” “emir,” “receive,” “tide,” “pique,” and “eider.”

Someone will say, “But we are not concerned with how “J” sounded in Graeco, Roman, or Medieval times; we want to know how it sounded in ancient Hebrew.”

The answer to that is quite simple: We do not know what vowels and consonants sounded like in ancient Hebrew. We can only get an idea by figuring out how similar vowels and consonants may have sounded in other languages contemporary to ancient Hebrew—but these languages died out or changed down through the centuries also. Which raises the question, “But why cannot we not know how ancient Hebrew was pronounced?” The answer is again simple enough: Because ancient Hebrew died out as a spoken language over 450 years before the time of Christ. We can only ascertain its pronunciation indirectly.

Now let us consider the “H” sound: In ancient times, one of the soundings of “H” was a soft “CH” as in “chief.” It was also sounded with a hard “CH,” or “K” sound. Elsewhere it may have been something similar to an “H” sound. It also had other sounds: The Eastern Ionic Greeks used it with a long “E” sound. The Western Greeks used it as an “H.” The Romans gave it a related “E” sound. They were the first to write it as “H.” The “H” sound largely disappeared from the later Latin languages. Today the changes continue: Consider the variations in sounding between “harbor,” “behind,” “hat,” “ahead,” “hour,” and “honest,” and “heir.” In the case of “humble” and “humor,” they eventually lost their initial “H” sound—but, in later centuries, regained it!

Then there is the “W”: By the time of the Romans, the “W” sound had a “wh” or “w” sound. They took it from the Greeks and wrote it as “V.” Earlier still, it was found in Egyptian hieroglyphics, but its sound cannot be ascertained. We do know that, in the few hundred years they were in power, the Romans changed

the pronunciation of this consonant from “W” to “V.” Hundreds of years later, French scribes wanted to sound the German “W” sound, and did it by placing two “Vs” (“VV”) together; which, of course, is the shape of our modern “W.” Because it was at times written as two “Us” (“UU”), it came to be known as the “double U.”

It is quite obvious that there are few things as unstable as the languages of mankind. But one thing which is even more changeable is how they are pronounced! Just look at how Americans in various parts of the nation pronounce the same words (New York, Boston, South, Midwest, etc.) Yet our nation is relatively young. Chaucerian English would today be hardly readable, because of spelling changes; but it would be totally undecipherable in pronunciation. Yet it is English, and has remained a spoken language from then to now.

In the case of ancient Hebrew, it is a different story. As we will discuss shortly, ancient Hebrew ceased to be a spoken language over 400 years before the birth of Christ; and no attempt was made to determine how that lost language was to be pronounced until nearly a thousand years after the Incarnation. Let us hang our salvation upon acceptance and obedience to the certainties given us in Scripture, not on the pronunciation of words which we no longer can know.

“But the Spirit of Prophecy told us to use ancient Hebrew in praying to God.”

Now, it did not. Instead, we are told:

“Lessons must be given to humanity in the languages of humanity.”—Prophets and Kings, 700.

That is the way our kind Father has done it down through the ages. He communicates with us through OUR language, not in some unknown one. Keep in mind that it was a doctrine of Rome that “it pleased God to give men His Word in a foreign language,”—therefore the Church decreed that the Bible could only be in Latin and must be studied only in that language (cf. GC 51). But it was Heaven’s plan that the people have and read God’s Word in their own language, not in some foreign one! God speaks to man in his own language (PP 106; 3S G 75) so that man may better under-

stand Him (SR 71).

The Scriptures were not given to mankind in some superhuman language that men could not know (1SM 20), but in their own, everyday language. We should present the truth to others in simple language (CT 261; 15 M 157), and our prayers to God should be presented in simple language (GW 177). You do not need to be a Hebrew scholar to pray to God or talk to others about Him.

It is clear that the Spirit of Prophecy emphasis is on knowing and properly using our own language. We should improve our ability to write and speak our own language. That is far more important than foreign languages (Ed 234).

“We can communicate with God better in an unknown language, using words not our own. It draws us closer to Him when we use the ancient language of the Hebrews. This leads to deeper holiness and dedication.”

The tongues movement is based on the idea that an unknown tongue—that is, a language not our own—should be the language in which our religious worship and prayers should be expressed. For you and me, the *living* language is the one we use daily to communicate with those around us. It is far better than the study and use of dead languages (MH 444). A knowledge of your native language is essential in studying and helping others (CT 215). Of greatest importance is knowing your own language and how to use it correctly (CT 207-208, 215-216, 219). The Spirit of Prophecy emphasis is on using our language to win souls to Christ; no mention is ever made about using the Hebrew language to pray, preach, or work for the lost. Her only statements about the Hebrew language concern Jews in ancient times. Nowhere does the Spirit of Prophecy tell us we should be using it today.

THE INEFFABLE NAME

In Old Testament times, there was also a Sacred Name party. This was a group of Jews who believed that it was their first work in life to protect the YHWH name. However, they approached the matter in an entirely differ-

ent manner than the Sacred Name adherents of our own time. Instead of focusing their attention on verbalizing it, they concentrated on not speaking it at all. They devised ways to orally use other names of God instead.

Since they considered the name to be extremely sacred, they decided that, although it could be written, it must not be spoken. This was not as difficult to do as you might think, since written Hebrew only had consonants and no vowels. In order to carry out their objective, they agreed that they would not speak the word themselves; and, secondly, they decided that they would teach the people a different pronunciation for the word.

Before long, many of these speculative Jews imagined that the word had almost magical properties. Its very proportions and shape were said to have been divinely given. They called it the “tetragrammaton”—the four-letter word (YHWH);—and, when speaking the word, they substituted different vowels in place of its true ones.

Of course, this complicated the matter even more. We in the 20th century do not know the original pronunciation of ancient Hebrew words. But, back then, efforts were made to keep the pronunciation of that one word just as hidden as it is today.

I think you are beginning to see what you are faced with, when someone comes along and tells you that you need to speak the original pronunciation of the tetragrammaton in order to be saved.

What were those substitute vowels, which were placed in YHWH? They were taken from the Hebrew word ‘DNY’ (which, in the Masoretic system is written and pronounced ‘Adonay; it means “lord”). The result of combining what the Masoretetes thought were ‘DNY’ vowels with what were thought to be YHWH consonants—turns out to be “Jehovah.” I say “in the Masoretic system” advisedly, because we do not know the original pronunciation of DNY any more than we do YHWH.

Soon, magicians from other nations became intrigued with this mysterious Hebrew

word which the Israelites were so secretive about. So they tried to delve into Hebrew books and learn it—so they could say it in their magical rites. This caused even more concern, and the secrecy deepened. On and on it went; and as the nation went steadily deeper into apostasy and sin, concern over protecting the name YHWH steadily increased.

This mystical name became known as the “ineffable name;” that is, the unspeakable name, the name which was not to be spoken.

THE HEBREW LANGUAGE

Hebrew is one of the most important of the Semitic languages. It is related to both Arabic and Aramaic. How closely? Not a lot, as a comparison of Arabic with Hebrew will reveal.

“Hebrew” included the dialects of Moab, Ammon, Edom, Israel, and, partially Phoenicia. Narrowly, it was the dialect that centered in Jerusalem and Judah. In the Old Testament it was called the “language of Canaan” (Isaiah 19:18) and the “Jew’s language” (Isaiah 36:11).

We do not know for certain whether it was the language of the Hebrews in the time of Abraham, but it definitely was used by Moses (1450 B.C.) and the Israelites after his time, on down partway through the Babylonian captivity (606-538 B.C.)

But then, in its spoken form, the language was lost. During the last part of the Divided Kingdom, Aramaic came to be the *lingua Franca* of the Near East. This was because the Arameans were becoming the traveling merchants of the entire area. As their camel caravans bought, sold, and bartered, they shared their language also. Because it had similarities to Hebrew (much as French and Italian are similar, or German and English); the Jews gradually began to speak Aramaic.

Then, when Nebuchadnezzar carried the Jews to Babylon (between 606 and 586 B.C.), they spoke both Aramaic and Babylonian. Of the two, the Aramaic stuck the best. Upon their return to Jerusalem in, and after, 538 B.C., few Jews remembered how to speak their own language. So, Hebrew gradually became a literary language.

When did this changeover occur? We know that about the year 701 B.C., when the Assyrian king, Sennacherib, sent the Rabshekeh to Jerusalem to demand the surrender of the city, the people knew how to speak Hebrew, but not Aramaic.

Because of the grave importance in realizing that, for far more than a thousand years, mankind lost the pronunciation of the Hebrew language (and never really regained it since), we will give you a number of historical quotations to forcefully illustrate the historicity of this fact. Here is the first:

“From Lachish the Assyrian king sent officials, including the Rabshekeh (a title rather than a name), to Jerusalem to urge the people of Judah to submit. A crowd was gathered on top of the city wall when the Rabsaris [the Assyrian name for “Rabshekeh”] uttered his challenge, an excellent example of psychological warfare (2 Kings 18:19-35). Fearing for the morale of the Jerusalemites, several of Hezekiah’s officers asked the Rabshekeh to speak to them in Aramaic instead of Hebrew (the language of Judah). The people all knew Hebrew, but the ruling class was conversant in Aramaic, the diplomatic language of the day.”—*C. F. Pfeiffer, Old Testament History, 367.*

Over the next hundred years, as the Arameans came to their cities in larger and still larger numbers, the Jews adopted Aramaic as the second language for barter and trade. Then came the Babylonian captivity, which so disrupted their lives for more than a century. Continuing with the above quotation, Pfeiffer tells us:

“Later, during the time of the exile in Babylon, Aramaic was to become the common language of the Jews, Hebrew being reserved for religious use.”—*Ibid.*

Commenting on this again later in his book, we are told:

“During the Exile a change took place in the speech habits of the Jews. Their language in pre-exilic days was Hebrew.”—*Op. cit., 425.*

Upon their return from Babylon, the Jews were far less acquainted with their mother tongue. Gradually, they lost it altogether. By the time of Nehemiah, there were few Jews who could still speak it.

“It was the language spoken from at least the time of Moses to that of Nehemiah.”—*SDA Bible Dictionary, 449.*

Although reading and writing in the lan-

guage continued (as shown by the writings of the later Old Testament prophets; the last prophet—Malachi—wrote about 400 B.C.), the speaking of the language was very nearly lost by the time of Nehemiah. It was for this reason that, when Ezra rose before the people to read from portions of the Bible, translators had to explain what he was reading. Ezra, a very scholarly man (PK 608-609; Ezra 7:10), could still read—and verbally pronounce—Hebrew. But as he read aloud, someone had to stand beside him and “give the sense,” that is, translate what he said into Aramaic so the people could understand it.

“So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.”—*Nehemiah 8:8*.

“Most of the people, however, spoke only Aramaic. When Ezra read the Law to the men of Jerusalem, it was necessary to give an interpretation in the Aramaic tongue.”—*C.F. Pfeiffer, Old Testament History, 426*.

So the spoken language was partially gone by 538 B.C., and almost totally so by the time that Ezra and Nehemiah spoke to the people (the year 445 B.C., 13 years after the governorship of Nehemiah began).

From that time onward—for over a thousand years—there was no spoken Hebrew. It is true that, in Palestine, Aramaic came to be known as “Hebrew” by the middle of the first century before Christ. But it was not the Hebrew language, although it was the language spoken by the Hebrews. (That is why Acts 26:14 mentions speaking “in the Hebrew tongue.”) Although the Hebrew Bible could still be read in the time of Christ, the pronunciation used was as different as that of a Frenchman pronouncing what he read in an Italian Bible.

By the end of the first century, A.D., the study of the Hebrew Bible had become something that only scholars did. All this was more of a problem than you might imagine, since written Hebrew did not include vowels.

“The Hebrew alphabet consists of twenty-two letters, all of them consonants. Obviously vowels were pronounced—speech would be impossible otherwise—but the ancient Hebrews, like many other Semites, did not feel it necessary to write them.”—*I.M. Price, Ancestry of Our English Bible, 18*.

This meant that, when the people stopped

speaking the language, the vowels became totally forgotten!

But more: With the passing of centuries even the consonants could change somewhat. For example, “ch” in English is sounded as in “church.” But when you read “ch” in the Old Testament, you should read it as “k.” At least, that is what scholars think it may have sounded like back then—based on what the Masoretes told them. Actually, they do not really know how it sounded back then. As you may know, even the consonants have varied over the centuries. One example of this is “w” and “v.” These have switched back and forth over the centuries, although the character for “v” was not invented until more recent times. The many variations of “s” in the alphabets are well-known to students of the history of the 666.

In addition, the Jews changed their spoken language several times. A linguist will tell you that “th,” “ch,” “j,” “c,” and many other letters can vary dramatically in pronunciation in different languages. (The only reason modern Israeli’s speak “Hebrew” is because they reinvented it in our century; it had not been spoken since Old Testament times.)

Since ancient Hebrew did not place any space between sentences, or even words, this is how this paragraph would have been written in Hebrew:

**SNCNCNTBRWDDNTPLCNPCBTWNSNTNCSR
EVRDSTIHSWTHSPRGRPHWLDVENWRINBRW**

(The complexity of ancient languages is a powerful evidence that the further back we go in history, the more intelligent men were. Even those living after the Flood were far more intelligent than modern man, but they lacked our written records and cumulative technology. We deal with this more fully in volume 2 of our three-volume collection on creation and evolution.)

As you can see, later generations would have a difficult time putting the sounds back into the language. However, throughout all those centuries, the people could still read the language. This was because the Jews had switched over to Aramaic, later Greek, and still later Roman. So they substituted the sounds of the language they were currently using.

But, of course, let us not pretend that we can add Aramaic or Greek sounds to the original Hebrew, and come out with the same pronunciation that was originally there!

So, time passed; indeed, centuries came and went. Christ was born, Calvary occurred, John the Revelator died, Constantine passed his six Sunday laws, Charlemagne ruled. The first millennium since Christ's birth was three-quarters over.

Finally, efforts were made by sincere and dedicated Jews to rediscover the pronunciation of their ancient language. The results of their guesswork is what we today call "Biblical Hebrew." These men were called the Masoretes (the last two syllables rhyme with "Nazarites"). As a result of their guesstimation, for the first time in all history, vowels were added to written Hebrew. They began their work on the dead language over half a millennium after the death of Christ, but did not really develop a workable system of written Hebrew vocalization (as it is called) until about the year A.D. 900.

But you must understand that, by the time the Masoretes were doing their work, even Aramaic was gone! New languages had arisen. Others—Greek, Latin, and more recently Arabic—had been brought into the Near East. As for the Jews themselves, they had dispersed throughout those ancient lands, and also into North Africa and Europe. Languages and accentuation had greatly changed.

But, now, we want to learn more about these Masoretes who added the "salt and pepper" (as the vowel points are sometimes called) to Hebrew language and to the Hebrew Old Testament. We are sure that each of our readers has seen a page from written Hebrew. The little dots and dashes are the "vowel points" which the Masoretes added nearly a thousand years after the birth of Christ:

"The Hebrew pronunciation determined by the vowel signs appearing in modern Hebrew Bibles is that of the Jews of Palestine in the 9th and 10th centuries A.D. Up to that time the Hebrew script had been written without vowels. But the scholars of that time, called Masoretes, invented a system of vowel signs that showed how Hebrew was pronounced in their own time. However, the Hebrew language had undergone changes in the interval of al-

most 2,400 years between Moses and the Masoretes."—*SDA Bible Commentary*, 449.

"They [the Masoretes] created a system of vowel signs and accentual marks which they inserted into their manuscripts, above or below, and to a less extent in the body of the consonants of the traditional text. It is mentioned, above, that the Hebrew alphabet, in common with most Semitic alphabets, consisted of consonants alone. This was a reasonably satisfactory method of writing so long as Hebrew continued to be the common language of the people."—*L.M. Price, Ancestry of Our English Bible*, 27.

A written script of consonants was only satisfactory as long as the language continued to be spoken. But when the Jews stopped speaking the Hebrew language, they lost track of its vowels. What the Masoretes did was to develop an artificial method of adding vowels, since they had no idea which vowels should actually be inserted.

"The sedulous care upon the words and forms have given to us a vocalization [vowel pointing] which represents the synagogue method of reading. This uniformity makes it difficult to distinguish between the form of the language at different periods."—*Funk and Wagnall's New Standard Bible Dictionary*, 335.

To add to the confusion, the Masoretes did not want to disturb the ancient writing pattern, so they sprinkled the vowels in and around the consonants in little dots and dashes. But they found they could only do this effectively if they constructed an artificial pronunciation pattern.

Because we are deeply interested in the Masoretes and the work they did, we will here give an extended quotation from an authority on the transmission of the Hebrew and Greek Testaments down through the centuries. As you can see from the following quotation, apparently it was Moses ben Asher, and his son Aaron, who developed our modern Hebrew vowel pointing. This they did about the year A.D. 900:

"The Masoretes . . . is a name derived from a Hebrew word meaning tradition: they were the scholars charged with the responsibility of preserving the traditional text. The counting of the words in the Biblical books, and the rest of such minutiae mentioned above, was part of their work. They accumulated a vast body of notes on the occurrence of words, features of

writing, directions for pronunciation, variants in their sources, and the like. These constitute what is known as 'the Masorah.' It was written in the margins of their manuscripts and at the ends of the books of the Bible and, according to its location and bulk, is called *Masorah magna*, *Masorah parva*, or *Masorah finalis*. In some of this the Masoretes were heirs of earlier scribes, but their own work was distinctive and epochal. Beginning, as they apparently did, about A.D. 600, their great age of activity extended from the latter part of the eighth century to the first half of the tenth. Masoretic work was carried forward in many centers; we hear of it in Nisibis, in northern Mesopotamia; the Jewish schools of Babylonia were prominent; but the most famous center was Tiberias, in Palestine, of whose scholars the names of several have been preserved, in particular of five generations of the ben Asher family. The last of these, and apparently the greatest, Moses ben Asher, and his son Aaron, who flourished just before and just after A.D. 900, brought to conclusion the line and the work of the Masoretes. Their results have become authoritative for the Hebrew Bible, for it is in very large measure the system of ben Asher that is employed in printed Hebrew Bibles. A rival system goes under the name of ben Naphtali; a few of its readings are preferred by modern critical editors of the text. Of ben Naphtali little is known; in fact, the extreme view has been suggested that the name represents no individual at all, but is only a sort of personalizing of the system or of the group that produced it. A more reasonable position is that ben Naphtali (whose personal name is not known) was a contemporary of the latest ben Ashers and lived also in Tiberias, the great center of Masoretic activity. Some would locate him in Babylonia, but this is quite improbable; his system is definitely Tiberian. A number of manuscripts and fragments have in recent years been identified as of the ben Naphtali school; consequently, we are no longer dependent on ancient lists of divergences, but can study at firsthand these differences from the standard ben Asher reading."—*I.M. Price, Ancestry of Our English Bible, 26-27.*

As mentioned earlier, we are making this a more exhaustive analysis, because there are those who suggest that (1) we must return to the ancient Hebrew pronunciation of two sacred names, (2) that we will be lost if we do not do so, and (3) we can know how those two names were anciently pronounced. It is crucial that you understand the issues, so you can make a wise decision for yourself in re-

gard to this Sacred Name theory of Moses ben [son of] Asher who lived in Tiberias, near the Sea of Galilee. Price explains that three vowel pointing systems were developed: the Palestinian, then the Syrian, and finally the system we use today—the Tiberian, developed by Moses ben Asher and his son Aaron:

"After certain preliminary attempts the system of vowel symbols now familiar in Hebrew Bibles was developed, along with two others that did not attain comparable popularity."—*Price, Ancestry of Our English Bible, 18.*

"It was doubtless in considerable measure due to this situation [the fact that the spoken language was lost] that the Jewish scholars, apparently about A.D. 700, found it desirable to undertake a system of written vowels. The impulse expressed itself in Palestine, and there a group of symbols was evolved that is similar to the vowel signs found in a few Samaritan manuscripts. This vowel system is known as the Palestinian. The meager knowledge which we had of it a little while ago has in recent years been greatly enlarged by the famous discovery, in 1897 and following years, in the rubbish room (the genizah of the old synagogue in Cairo), of half a dozen fragmentary Biblical manuscripts in which it is employed. The scholars of Babylonia were similarly active, but they had the stimulus and guidance of Syrian literary men, their neighbors, who were evolving a system of vowel signs and other guides to reading, based primarily on a simple diacritical point. The influence of the developed Syrian system is apparent in at least one fragmentary Hebrew manuscript found in the genizah. But note content with this: The Jewish scholars went on to create a complex series of signs based in considerable part on conventionalized representations of weak letters, some of which had been sporadically used for centuries to indicate the correct vowel in cases where doubt might arise. The Babylonian and the Palestinian vowels were written above the relevant consonants; but the third of these systems, which is correctly called the Tiberian (although clearly developed out of the Palestinian) was written, in general, below the consonants. Yet more important was the precision and detail to which the representation of the pronunciation of the Hebrew words was developed in this system, differentiating the quality of even the slightest vocal elements. This is the system that in course of time became universal in the west and is now familiar through its use in all printed editions of the Hebrew Bible.

But the Masoretes of Tiberias and of

Babylonia went yet further in their written guides to the correct reading of the Bible. They evolved complex systems of accentual marks; indeed, in the Liberian tradition there is actually a second system which is employed for the poetic books of the Bible only. These 'accents' serve the need that is met in modern writing by use of punctuation, and thus they frequently become guides to the correct meaning, as the Masoretes understood it. But it is clear that the original purpose was to give direction for the proper inflection of the voice in public reading in the synagogue. They are thus not unlike musical notations."—*Op. cit.*, 27-28.

As you can see, scholarly Jews spent 200 years (from A.D. 700 to 900) trying to guess their way toward the recovery of the Hebrew vowels. Finally, Moses ben Asher's system of guesswork, devised about the year A.D. 900, was accepted as the standard thereafter. At random, one syllable would be given an "a" sound, and another an "o" sound. And on it went until his work was completed. Anyone who has studied the conjugation of the Hebrew verb, knows what a difficult task he set for himself.

Obviously, ben Asher and his son had to base their system of pronunciations on a combination of guesswork in languages, dialects, regional pronunciations, and accents in use in northern Palestine in A.D. 900. These were primarily Greek and Arabic. Those were probably the everyday languages used by ben Asher and his son.

Keep in mind that they did their work halfway through the Dark Ages! Six hundred years earlier, Constantine I decreed his Sunday laws; 600 years later, Martin Luther would nail his theses to the door of the Wittenberg Church.

From 445 B.C., when Ezra read to the people while helpers "gave the sense," on down to A.D. 900, when Moses ben Asher and his son Aaron pointed the Hebrew Bible—was an immense span of time! It amounted to 1,345 years.

Regarding this problem of uncertainty about the pronunciation of Old Testament Hebrew words, Price comments:

"An acute problem is how far the Masoretic system of vowels represents the actual pronunciation of Biblical Hebrew in ancient times; for, we would recall, the insertion of all these dia-

critical marks took place more than a thousand years after the writing of considerable parts of the Old Testament and many centuries subsequent to the latest of it. The question is of more than passing importance, for it will be realized that all subsequent systems of Hebrew grammar are built upon the Masoretic punctuation. Yet uncertainty has been felt for many years."—*Op. cit.*, 28-29.

This sense of uncertainty regarding the true pronunciation is compounded by the fact that Origen, the well-known Christian scholar of several centuries earlier, had also tried to vocalize the Hebrew Old Testament text. When modern scholars compare the ben Asher vowel pointing with the system devised by Origen, they are horrified at the differences; the two pronunciation methods are almost totally unlike! Then they compared the ben Asher pointings with the Septuagint and Jerome's Latin (Vulgate) translation. The situation was just as bad.

Price explains:

"Proper names in the Greek translation made about 250 B.C. diverge notably from their vocalization in the Masoretic text. To a lesser extent this is true of the Vulgate also, although its translation took place only a few centuries before the great activity of the Masoretes. However, definitive evidence was not available until the discovery by Cardinal Mercati about 1895 of a palimpsest (rewritten) manuscript of part of the famous work of the great Christian scholar, Origen, known as the Hexapla; the manuscript contains considerable passages of the Psalms transliterated into Greek letters. Since the Hexapla dates from approximately A.D. 250, the manuscript provides thus our earliest record of the pronunciation of Hebrew. And the astonishing fact is the Masoretic system is not a faithful record of the language of the eighth century A.D., but is in considerable part an artificial creation. These men, under whatever influence, decided how the Bible ought to be read, developed their complex and precise system, and diverted the course of the natural evolution of the Hebrew language. Their success in Palestine is clearly intelligible, for Tiberias was through those centuries the intellectual center of the land; but in time their system overcame and displaced the Babylonian [Jewish system] also."—*Op. cit.*, 29.

Thus we are told that the Masoretic system of pronunciation was "in considerable part an artificial creation." In the above quotation, a "palimpsest" is a leather manuscript

which had its text erased, and a different text was then written over it. This was done because leather was so valuable.

In this section of the study we have gone into great detail in order to track down the facts regarding the pronunciation of the Hebrew Old Testament. Let no man tell you that he knows how to pronounce the tetragrammaton—YHWH (variously guessed as “Yahweh,” “Yehveh,” “Yahuah,” etc.) or the Hebrew of Joshua—YHS’ (possibilities range through “Yeshua,” “Yahuahshuah,” “Yosha,” etc.)

Here is but one example of the confused uncertainties which research into the possible pronunciation of YHWH leads to. The following paragraph was written by a distinguished Jewish scholar (Aaron Lichenstein) who has spent years trying to figure out how the tetragrammaton was sounded in ancient times. Yet “hybrid,” “could be,” “could have been,” and “equally valid” is the closest he can come to it:

“There are several hybrid names of the Father and of the Messiah that have come down to us through time. For example, Jehovah, Jehova, Yahweh, Yahveh, etc. We must understand the development of alphabets. First, note that there is no ‘J’ in Hebrew. Second, that the letters ‘J,’ ‘U,’ and ‘W’ only came into existence during the Middle Ages (800-1600 C.E.). The ‘V’ in Latin had an ‘OO’ sound [in the early Christian centuries] and ‘U’ and ‘W’ were derived from ‘V.’ Even ‘W’ retains this in its name of double ‘U.’

“Keeping these things in mind, ‘Jehovah’ could be correct if taken back in time and could have been pronounced ‘Yahooah’ or equally valid as ‘Yahuah.’”

This is actual history we have been discussing. It is important for you to understand that although the pronunciation has been lost, the meaning of the words has not. This is due to the fact that Hebrew was a triliteral language. The root stem of each noun, pronoun, and adjective had three radicals, or characters. (YHWH was an exception; which was why it was called a tetragrammaton.) To this ba-

sic stem would be added prefixes and suffixes, so that the single word “obey” could thus become “I obey him.” Thus it had a carefully structured verb system, noun formation, a tendency to coordinate its sentences, together with a sparing use of particles (“if,” “but,” etc.), and suffixed pronouns. Therefore, we can know the meaning of the ancient Hebrew writings, but we cannot know their pronunciation.

Let us now turn our attention to the meanings of the divine name in Hebrew. Two facts stand out: (1) Our kind Father had many sacred names in the Old Testament, and (2) each one contains most beautiful meanings.

YHWH IN THE BIBLE

YHWH appears 6,800 times in the Old Testament Scriptures. It is easy to locate YHWH in either of two English Bible translations of the Old Testament: the King James (Authorized) Version and the Revised Standard Version.

In the KJV and RSV of the Old Testament, YHWH is always written as LORD (note the full-cap “ORD” in “LORD”), instead of Lord. “Lord” in the KJV or RSV is generally translated from ‘DN (Adon) or ‘DNY (Adonay). When either is combined with YHWH, the result is written in the KJV or RSV as Lord GOD (note OD in the second word); the second of which is always YHWH.

Thus we find that, in the King James Version, the word “Lord” is most frequently used to translate YHWH. But it can also be found as “God” in the phrase “Lord God.” But there is a third translation of YHWH in the King James: Four times it is written “Jehovah” (Exodus 6:3; Psalm 83:18; Isaiah 12:2; 26:4).

As mentioned earlier, a group of ancient Jews changed the sound of the four-consonant word, YHWH, when they read it. This was done either by saying “Adonai,” or by combining the vowels of Adonai with the consonants of YHWH. But, of course, we today do not know the vowels of either word. The Masoretes invented the vowels for both

Adonai (they pointed it as ‘adhonay) and YHWH that we use today. (It should be mentioned that this form of pointing is grammatically impossible, for it does not match the derivation of YHWH, which is “to be.”)

When the Masorete vowels of Adonai are applied to YHWH, the result is “Jahovah” (which we today write and sound as “Jehovah”).

Well, then—*how should we TODAY say that word? By what name or names should we speak to, or of, our God?* That is a crucial question. The Sacred Name theory maintains we must use the one name, YHWH, and only its original pronunciation. But we have discovered that no one knows what that pronunciation was—or any other pronunciation.

But there is an answer: An excellent solution to the problem is to find how the latter-day prophet used the word. Whenever Ellen White quoted one of the more than 6,000 passages in which YHWH is found, she rendered it in the same way that the translation before her did it. It is thus clear that it does not matter which name is used, and it does not matter if it is a foreign name (English, for example, instead of ancient Hebrew).

Beginning in the 1880s, a movement began to translate Spirit of Prophecy and other Advent books into other languages. Yet Ellen White never required that the name of God be rendered in a special language. She was quite content to see Great Controversy translated into French, German, Spanish, and Italian—yet with the names of God in each translation being only those names current and familiar to each language group.

For over a decade, as the present writer has typed quotations from her writings to use in his tracts and books, he has carefully noted her writing style. As you may know, the best writing style does not repeat the same word any more than necessary. In her use of the divine name, she would generally use the word, “God.” But when it had to be repeated in the next sentence or two, she generally substituted a different word, frequently “Lord.”

Or she would start with “Lord” and use “God” as the alternate. It is of special interest that she only used the word “Jehovah” when too frequent repetitions of the divine name were needed in succeeding sentences. Then she used “Jehovah” as a third variation. But she might instead use “the Creator,” etc., instead. Apart from writing style, there seems to be no reason why she used “Jehovah.” Yet that word comes closer to YHWH than the other English divinity words used by her.

All this would indicate that there is no requirement that we today must try to recover the original word and say it in the original pronunciation. Read again *Early Writings*, 70,122, and *Mount of Blessings*, 103-106 (quoted at the beginning of this study). You will there find the divinely appointed rules by which we are to sacredly reverence and use that name. Let us stay with Scripture and not wander away. Obedience by faith to the revealed will of God is worth all else beside.

THE MEANING OF EXODUS 6:2-3

“And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (El Shaddai), but by My name of JEHOVAH [YHWH] was I not known to them.”—Exodus 6:2-3.

It would appear from this verse that YHWH was not used earlier in Scripture. Skeptics say this proves that Exodus 6:2-3 was written before Genesis. Others claim that YHWH was a later insert into Exodus 6:2-3.

But YHWH was used large numbers of times in Genesis. (It was used in the phrase “Lord God,” in connection with Adonai—Genesis 15:2, 8. It was used alone as “Lord”—in Genesis over a hundred times.)

In addition, YHWH is from Havah, the form of “to be” which is in the oldest Hebrew, previous to its separation from the Syriac and Chaldee (after the separation of those two dialects from it, Hebrew has Hayah, not havah.

The meaning of Exodus 6:2-3 is probably this:

“I was manifested to Abraham . . . as the *almighty One*, able to do all I promised; but in My character of YHWH, the unchanging I

AM (see Exodus 3:14), the fulfiller of My covenanted promises, I was not in act made known, as I am now about to make Myself known to My people.”

In Genesis 2:4 to the end of chapter 3, YHWH Elohim are combined, indicating that the powerful Creator is the same YHWH who revealed Himself to Adam, and later to Moses. Eve exclaimed: “I have gotten a man *by the help of YHWH*.” Thus she hoped that her firstborn son would be the fulfiller of the covenanted promise of Genesis 3:15. (YHWH is the covenant-keeping God.) The covenant promise was also given to Noah. He received the covenant promise from YHWH in Genesis 5:29.

In the plagues sent upon Egypt as well as the divine deliverance of His people from slavery, the Covenant-keeping God powerfully acted on behalf of His own.

THE HEBREW AND GREEK WORDS FOR “GOD” IN THE KING JAMES VERSION

The following Hebrew words are translated “God” in the King James Version:

Old Testament—

El (Mighty One)

Elah (God as an object of worship)

Elohim (God; gods)

Eloah (God; 56 times)

YHWH [read by the Jews as “Elohim” to keep it secret]

Tsur (Rock; 1 time: Isa 44:8)

New Testament—

Theos (God)

Daimonion (Demon; 1 time: Acts 17:18)

Kurios (Lord; 1 time; Acts 19:20)

Of the above words, Elohim is translated “God” in the king James Old Testament far more frequently than any other word. In those instances in which YHWH is translated as “God,” it is found in the phrase “Lord God,” with Elohim translated “Lord” and YHWH translated “God.” In the New Testament, Theos is translated “God” in every instance excepting two.

THE HEBREW AND GREEK WORDS FOR “LORD” IN THE KING JAMES VERSION

The following Hebrew words are translated “Lord” in the king James Version:

Old Testament—

YHWH (The One who is [the eternal, self-existent One])

Adonai (Lord, lords)

Adon (Lord, sir, master)

Mare (One high or exalted; 4 times—all in Daniel)

Jah (Yah; a contract of YHWH)

Seren (A prince; 20 times)

Rab (A great one; 1 time: Dan 2:10)

Sar (Prince, chief; 1 time: Ezek 8:25)

Shalish (One over three; 4 times)

Rabreban (Great ones; 6 times)

New Testament—

Kurios (Lord, master)

Despotes (Master; 5 times)

Rabboni (Master, rabbi; 1 time: Mk 10:51)

Megistanes (Great men; 1 time: Mk 6:21)

Of the above Hebrew words, YHWH or Adonai are the ones almost always found. In the New Testament, Kurios is used in nearly every instance.

THE PRIMARY NAMES OF GOD IN THE OLD TESTAMENT

Here are the principal names of God in the Old Testament. To the extent that space permits, we will list some of His secondary names at the conclusion of this study.

In the following suggestive analysis, we will use the customary pronunciation pattern in use today, which ben Asher and his son developed nearly 1,100 years ago.

As we study the various occurrences of each of the primary names of our Creator, we find certain qualities asserting themselves in the context of the passages in which each name occurs.

ELOHIM—This word occurs 2,700 times

in the Old Testament. Its first occurrence associates it with the Creation. Elohim indicates the relation of God as the Creator to His creatures. We see vital power exercised. This word is used in the Genesis 1 creation narrative, and is common throughout the books of Moses. Elohim expresses the might of the Creator and Sustainer of the universe. It is sometimes used in compounds, such as Elyon (the Most High God) and El Shaddai (the Almighty). This word occurs in the Old Testament as follows: "God" over 2,000 times; "angels" 1 time; "goddess" 2 times; "gods" 240 times; "judges" 5 times; "great" 1 time; "mighty" 2 times; "very great" 1 time.

YHWH (YAWEH, YAHWEH, YEHAH, YAHUAH, YEHOWAH, JEHOVAH)—This word occurs 6,800 times in the Old Testament. Commonly called "Jehovah," Yahweh is the Covenant-keeping God. This is God in relation to His people. Yahweh is also the Eternal God, the Immutable One. This is He who WAS, and IS, and IS TO COME. This name expresses His unchangeable faithfulness in His covenanted promises to His people.

As mentioned earlier, Yahweh is indicated in the King James Version by small capital letters, "LORD." When it occurs in combination with Adonai, it is written "GORD" in this arrangement: "Lord GORD" or Adona Yahweh.

YHWH is translated "Lord" or "God."

There are several other combinations which occur in the King James. These are called "Jehovah titles." Here they are:

1 - **JEHOVAH-JIREH**—Jehovah will see, or provide (Genesis 22:14).

2 - **JEHOVAHROPHEKA**—Jehovah that healeth thee (Exodus 15:26).

3 - **JEHOVAH-NISSI**—Jehovah my banner (Exodus 17:15).

4 - **JEHOVAH-MEKADDISHKEM**—Jehovah that doth sanctify you (Exodus 31:13; Leviticus 20 8; 21:8; 22:32; Ezekiel 20:12).

5 - **JEHOVAH-SHALOM**—Jehovah (send) peace (Judges 6:24).

6 - **JEHOVAH-ZeBA'OTH**—Jehovah of hosts (1 Samuel 1:3, etc.).

7 - **JEHOVAH-ZIDKENU**—Jehovah our righteousness (Jeremiah 23:6; 33:16).

8 - **JEHOVAH-SHAMMAH**—Jehovah is there (Ezekiel 48:35).

9 - **JEHOVAH-ELYON**—Jehovah most high (Psalm 7:17; 47:2; 97:9).

10 - **JEHOVAH-ROI**—Jehovah my Shepherd (Psalm 23:1).

The name Yaweh should especially be studied in connection with Exodus 3:13. It is there given in the so-called imperfect tense of the verb "to be," and is rendered "I am that I am." This means the self-existent, eternal God. He exists, always has existed, and can never cease to exist. He is the same yesterday, today, and forever. He is thus completely dependable, and can be relied upon to do all that He has said.

JAH—This occurs 49 times and is Jehovah as our salvation. This word is translated "God" or "Lord."

EL—This is Elohim in all His strength and power. This is the Mighty One. The word could be translated the Almighty, although it never is. This is God the Omnipotent, who knows all, sees all, and does all for His people. This word occurs as follows: "God" 212 times; "god" 15 times; "idol" 1 time; "might" 1 time; "mighty one" 1 time; "power" 3 times; "goodly" 1 time; "great" 1 time; "mighty" 4 times; "strong" 1 time. The last three were inexact translations of a noun by a verb or adjective, etc.

ELOAH—This is the One who is to be worshiped. It is God in connection with His will rather than His power. It is the title used whenever He is contrasted with false gods or idols. Eloah is the living God, in contrast with mindless, inanimate idols. The word is translated "God" 52 times, and "god" 5 times.

ELYON—This title is applied to our Creator 36 times. This is the most high God. It is El and Elohim, but not as the Creator—but as the possessor of heaven and earth. This name expresses His sublimity. For this reason it is associated with Christ who is the "Son of the highest." As possessor of the earth,

Elyon divides the nations “their inheritance.” He is “over all the earth.” As a King upon His throne, He dispenses His blessings. The word is translated as follows: “high” 9 times; “higher” 4 times; “highest” 3 times; “most high” 27 times; “on high” 1 time; “upper(most)” 1 time.

SHADDAI—In every instance this is translated as “Almighty.” It is God (El), not as the source of strength, but of grace. It is God, not as Creator, but as the Giver. This name expresses His all-sufficiency. He is the All-bountiful. We see here His power to supply all the needs of His people. This word is translated “Almighty” 48 times.

ADON—This is the Lord as Overlord, or Ruler of the earth. He is the Ruler of all men, including those who are not His subjects, having denied His rulership. The word is usually translated as “Lord,” “lord,” or “master.” Once each it is translated “owner,” or “sir.”

ADONAI—This is the Lord as Blessor. He carries out His purposes of blessing in the earth. (It was the vowels from this word which ancient Hebrews placed with YHWH to change its pronunciation.) This name expresses His lordship. In reference to Him, this word is always translated as “Lord.”

ADONIM—This is the plural of Adon, and multiplies the qualities of Adon. Adonim is the Lord as owner and proprietor. He is the Ruler of those who love Him. The word is always translated as “Lord,” or “lords.”

There are many other names and titles which our kind Father has given us to call Him by. Let us try to use every one, for all are outstanding. He is too wonderful a Father to call by just one of His great names.

THE NAMES OF GOD AND CHRIST IN THE KING JAMES VERSION

The following collection of names was originally compiled over a hundred years ago:

1 - Thou art the Christ, the SON of the Living God. Matthew 16:16

The Son.—1 John 4:14

The Son of God.—John 1:34

The Son of the living God.—Matthew 16:16

His only begotten Son.—John 3:16

The only begotten Son of God.—John 3:18

The Son of the Father.—2 John 3

The only begotten of the Father.—John 1:14

The only begotten Son, which is in the bosom of the Father.—John 1:18

The first born of every creature.—Colossians 1:15

His own Son.—Romans 8:32

A Son given.—Isaiah 9:6

One Son (His well-beloved).—Mark 12:6

My Son.—Psalm 2:7

His dear Son (or the Son of His love).—Colossians 1:13

The Son of the Highest.—Luke 1:32

The Son of the Blessed.—Mark 14:61

Wonderful.—Isaiah 9:6

Testimony borne to the SON by the Father, by Jesus Himself, by the Spirit, by Angels, Saints, Men, and Devils.

The Father, “My Beloved Son.”—Matthew 17:5

Jesus Himself, “I am the Son of God.”—John 10:36

The Spirit, “The Son of God.”—Mark 1:1

Gabriel, “The Son of God.”—Luke 1:35

John, Baptist, “This is the Son of God.”—John 1:34

John, Apostle, “The Christ, the Son of God.”—John 20:31

Paul, Apostle, “He is the Son of God.”—Acts 9:20

Disciples, “Thou art the Son of God.”—Matthew 14:33

Nathanael, “Rabbi, thou art the Son of God.”—John 1:49

Martha, “The Christ, the Son of God.”—John 11:27

Eunuch, “Jesus Christ is the Son of God.”—Acts 8:37

Centurion, “Truly this man was the Son of God.”—Mark 15:39

Unclean spirits, “Thou art the Son of God.”—Mark 3:11

The Legion, “Thou Son of the Most High

God.”—*Mark 5:7*

2 - Unto the Son he saith, Thy throne, O GOD, is for ever and ever.—Hebrews 1:8

God.—*John 1:1; Matthew 1:23; Isaiah 40:3*
Thy throne, O God, is for ever and ever.—*Hebrews 1:8*

The Mighty God.—*Isaiah 9:6*

The Everlasting God.—*Isaiah 40:28*

The True God.—*1 John 5:20*

My Lord and my God.—*John 20:28*

God my Saviour.—*Luke 1:47*

Over all, God blessed for ever. Amen.—*Romans 9:5*

The God of the whole earth.—*Isaiah 54:5*

God was manifest in the flesh.—*1 Timothy 3:16*

Our God and Saviour.—*2 Peter 1:1*

The Great God and our Saviour Jesus Christ.—*Titus 2:13*

Emmanuel, God with us.—*Matthew 1:23*

The God of Abraham, the God of Isaac, and the God of Jacob.—*Exodus 3:2, 6*

The Highest.—*Luke 1:76*

3 - Before Abraham was, I AM. John 8:58

Holy, Holy, Holy is JEHOVAH of Hosts.—*Isaiah 6:3*

Jehovah.—*Isaiah 40:3*

The Lord Jehovah.—*Isaiah 40:10*

Jehovah my God.—*Zechariah 14:5*

Jehovah of Hosts.—*Isaiah 6:3; John 12:41*

Jehovah God of Hosts.—*Hosea 12:4-5; Genesis 32:24*

The King, Jehovah of hosts.—*Isaiah 6:5*

The Strong and Mighty Jehovah.—*Psalms 24:8*

Jehovah, mighty in battle.—*Psalms 24:8*

The Man, Jehovah's Fellow.—*Zechariah 13:7*

Jehovah-tsidkenu, (the Lord our righteousness).—*Jeremiah 23:6*

The Lord.—*Romans 10:13; Joel 2:32*

The Lord of Glory.—*1 Corinthians 2:8*

The Same.—*Hebrews 1:12; Psalm 102:27*

I am.—*Exodus 3:14; John 8:24*

I am (before Abraham was).—*John 8:58*

I am (whom they sought to kill).—*John 18:5-6*

I am (the Son of Man lifted up).—*John 8:28*

I am (the Resurrection and the Life).—*John 11:25*

4 - HE is before ALL things, and by HIM ALL things consist.—Colossians 1:17

The Almighty, which is, and which was, and which is to come.—*Revelation 1:8*

The Creator of all things.—*Colossians 1:16*

The Upholder of all things.—*Hebrews 1:3*

The Everlasting Father, (or Father of Eternity).—*Isaiah 9:6*

The Beginning.—*Colossians 1:18*

The Beginning and the Ending.—*Revelation 1:8*

The Alpha and the Omega.—*Revelation 1:8*

The First and the Last.—*Revelation 1:17*

The Life.—*1 John 1:2*

Eternal Life.—*1 John 5:20*

That Eternal Life which was with the Father.—*1 John 1-2*

He that liveth.—*Revelation 1:18*

5 - No man hath seen God at any time . . . HE hath DECLARED HIM. John 1:18

The Word.—*John 1:1*

The Word was with God.—*John 1:1*

The Word was God.—*John 1:1*

The Word of God.—*Revelation 19:13*

The Word of Life.—*1 John 1:1*

The Word was made flesh.—*John 1:14*

The Image of God.—*2 Corinthians 4:4*

The Image of the Invisible God.—*Colossians 1:15*

The Express Image of his Person.—*Hebrews 1:3*

The Brightness of his Glory.—*Hebrews 1:3*

Wisdom.—*Proverbs 8:12, 22*

The Wisdom of God.—*1 Corinthians 1:24*

The Power of God.—*1 Corinthians 1:24*

My Messenger.—*Isaiah 42:19*

The Messenger of the Covenant.—*Malachi 3:1*

The Angel of Jehovah.—*Genesis 22:15*

The Angel of God.—*Genesis 31:11, 13; Exodus 14:19*

The Angel of His presence.—*Isaiah 63:9*

6 - Thou madest HIM a little lower than the angels.—Hebrews 2:7

The Man.—*John 19:5*

The Man Christ Jesus.—*1 Timothy 2:5*

A Man approved of God.—*Acts 2:22*

The Second Man, The Lord from Heaven.—*1 Corinthians 15:47*

The Son of Man.—*Mark 10:33*

The Son of Abraham.—*Matthew 1:1*

The Son of David.—*Matthew 1:1*

The Son of Mary.—*Mark 6:3*

The Son of Joseph (reputed).—*John 1:45*

The Seed of the Woman.—*Genesis 3:15*

The Seed of Abraham.—*Galatians 3:16, 19*

Of the Seed of David.—*Romans 1:3*

7 - Lo, I COME, to do Thy will, O God.—Hebrews 10:9

The Babe.—*Luke 2:12*

The Child.—*Isaiah 7:16*

The Young Child.—*Matthew 2:20*

A Child Born.—*Isaiah 9:6*

The Child Jesus.—*Luke 2:43*

Her First Born Son.—*Luke 2:7*

The Sent of the Father.—*John 10:36*

The Apostle.—*Hebrews 3:1*

A Prophet.—*Acts 3:22-23*

A Great Prophet.—*Luke 7:16*

The Prophet of Nazareth.—*Matthew 21:11*

A Prophet, mighty in deed and word.—*Luke 24:19*

A Servant.—*Philippians 2:7*

The Servant of the Father.—*Matthew 12:18*

My Servant, O Israel.—*Isaiah 49:3*

My Servant, the Branch.—*Zechariah 3:8*

My Righteous Servant.—*Isaiah 53:11*

A Servant of Rulers.—*Isaiah 49:7*

A Nazarene, or Nazarite.—*Matthew 2:23*

The Carpenter.—*Mark 6:3*

The Carpenter's Son (reputed).—*Matthew 13:55*

He humbled Himself . . . unto death.—Philippians 2:8

A Stranger and an Alien.—*Psalms 69:8*

A Man of Sorrows.—*Isaiah 53:3*

A Worm, and no Man.—*Psalms 22:6*

Accursed of God, (or the Curse of God, marg.)—*Deuteronomy 21:23*

8 - God . . . hath given Him A NAME which is above every name.—Philippians 2:9-10

Jesus.—*Matthew 1:21*

Jesus Himself.—*Luke 24:15*

I, Jesus.—*Revelation 22:16*

A Saviour, Jesus.—*Acts 13:23*

The Saviour of the World.—*1 John 4:14*

A Saviour, which is Christ the Lord.—*Luke 2:11*

Jesus Christ.—*Revelation 1:5*

The Lord Jesus Christ.—*Colossians 1:2*

Our Lord Jesus Christ, Himself.—*2 Thessalonians 2:16*

Jesus the Christ.—*Matthew 16:20*

Jesus Christ our Lord.—*Romans 5:21*

Jesus Christ, the Righteous.—*1 John 2:1*

Jesus Christ, the same, yesterday, and today, and forever.—*Hebrews 13:8*

Jesus of Nazareth.—*Acts 22:8*

Jesus Christ of Nazareth.—*Acts 4:10; 10:38*

Lord Jesus.—*Acts 7:59*

Christ Jesus.—*1 Timothy 1:15*

Christ.—*Matthew 23:8*

Messiah, which is called Christ.—*John 4:25*

Anointed.—*Psalms 2:2; Acts 4:27*

Christ, the Lord.—*Luke 2:11*

The Lord Christ.—*Colossians 3:24*

The Christ of God.—*Luke 9:20*

The Lord's Christ.—*Luke 2:26*

The Christ, the Son of the Blessed.—*Mark 14:61*

The Christ, the Saviour of the World.—*John 4:42*

9 - Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Revelation 5:12

The Lamb of God.—*John 1:29*

A Lamb without blemish and without spot.—*1 Peter 1:19*

The Lamb that was slain.—*Revelation 5:12*

A Lamb as it had been slain.—*Revelation 5:6*
 The Lamb in the midst of the Throne.—*Revelation 7:17*
 The Bridegroom.—*Matthew 9:15; Revelation 21:9*
 Lamb (the Temple of the City).—*Revelation 21:22*
 Lamb (the Light of the City).—*Revelation 21:23*
 Lamb (the overcomer).—*Revelation 17:14*

10 - I will set up ONE SHEPHERD over them, and He shall feed them.—Ezekiel 34:23

One Shepherd.—*John 10:16*
 Jehovah's Shepherd.—*Zechariah 13:7*
 The Shepherd of the Sheep.—*Hebrews 13:20*
 The Way.—*John 14:6*
 The Door of the Sheep.—*John 10:7*
 The Shepherd of Israel.—*Psalms 80:1*
 The Shepherd and Bishop of Souls.—*1 Peter 2:25*
 The Good Shepherd (that laid down His Life).—*John 10:11*
 The Great Shepherd, (that was brought again from the dead).—*Hebrews 13:20*
 The Chief Shepherd (that shall again appear).—*1 Peter 5:4*

11 - The TREE OF LIFE, which is in the midst of the Paradise of God.—Revelation 2:7

The Root of Jesse.—*Isaiah 11:10*
 The Root of David.—*Revelation 5:5*
 The Root and offspring of David.—*Revelation 22:16*
 A Rod out of the stem of Jesse.—*Isaiah 11:1*
 A Branch out of his roots.—*Isaiah 11:1*
 The Branch.—*Zechariah 6:12*
 The Branch of the Lord.—*Isaiah 4:2*
 The Branch of Righteousness.—*Jeremiah 33:15*
 A Righteous Branch.—*Jeremiah 23:5*
 The Branch strong for Thyself.—*Psalms 80:15*
 The Vine.—*John 15:5*
 The True Vine.—*John 15:1*
 The Tree of Life.—*Revelation 2:7*
 The Corn of Wheat.—*John 12:24*

The Bread of God.—*John 6:33*
 The True Bread from Heaven.—*John 6:32*
 The Bread which came down from Heaven.—*John 6:41*
 The Bread which cometh down from Heaven.—*John 6:50*
 The Bread of Life.—*John 6:35*
 The Living Bread.—*John 6:51*
 The Hidden Manna.—*Revelation 2:17*
 A Plant of Renown.—*Ezekiel 34:29*
 The Rose of Sharon.—*Canticles 2:1*
 The Lily of the Valley.—*Canticles 2:1*
 A Bundle of Myrrh.—*Canticles 1:13*
 A Cluster of Camphire.—*Canticles 1:14*

12 - I am the LIGHT of the world: He that followeth Me . . shall have the light of life.—John 8:12

The Light.—*John 12:35*
 The True Light.—*John 1:9*
 A Great Light.—*Isaiah 9:2*
 A Light come into the World.—*John 12:46*
 The Light of the World.—*John 8:12*
 The Light of Men.—*John 1:4*
 A Light to lighten the Gentiles.—*Luke 2:32*
 A Light of the Gentiles.—*Isaiah 42:6*
 A Star.—*Numbers 24:17*
 The Morning Star.—*Revelation 2:28*
 The Bright and Morning Star.—*Revelation 22:16*
 The Day Star.—*2 Peter 1:19*
 The Day-spring from on High.—*Luke 1:78*
 The Sun of Righteousness.—*Malachi 4:2*

13 - The name of the Lord is a Strong Tower.— Proverbs 18:10

The Strength of the Children of Israel.—*Joel 3:12-16*
 A Strength to the Poor.—*Isaiah 25:4*
 A Strength to the Needy in distress.—*Isaiah 25:4*
 A Refuge from the Storm.—*Isaiah 25:4*
 A Covert from the Tempest.—*Isaiah 32:2*
 The Hope of His people (or Place of Repair or Harbour of His people, *marg.*)—*Joel 3:12-16*
 A Horn of Salvation.—*Luke 1:69*

14 - They drank of that spiritual Rock that followed them, and that ROCK was CHRIST.—1 Corinthians 10:4

The Rock.—*Matthew 16:18*
 My Strong Rock.—*Psalms 31:2*
 The Rock of Ages (*marg.*)—*Isaiah 26:4*
 The Rock that is higher than I.—*Psalms 61:2*
 My Rock and my Fortress.—*Psalms 31:3*
 The Rock of my Strength.—*Psalms 62:7*
 The Rock of my Refuge.—*Psalms 94:22*
 A Rock of Habitation (*marg.*)—*Psalms 71:3*
 The Rock of my Heart (*marg.*)—*Psalms 73:26*
 The Rock of my Salvation.—*2 Samuel 22:47*
 My Rock and my Redeemer, (*marg.*)—*Psalms 19:14*
 That Spiritual Rock.—*1 Corinthians 10:4*
 The Rock that followed them.—*1 Corinthians 10:4*
 A Shadow from the Heat.—*Isaiah 25:4*

15 - Other FOUNDATION can no man lay than that is laid, which is Jesus Christ.—1 Corinthians 3:11

The Builder.—*Hebrews 3:3; Matthew 16:18*
 The Foundation.—*1 Corinthians 3:11*
 A Sure Foundation.—*Isaiah 28:16*
 A Stone.—*Isaiah 28:16*
 A Living Stone.—*1 Peter 2:4*
 A Tried Stone.—*Isaiah 28:16*
 A Chief Cornerstone.—*1 Peter 2:6*
 An Elect Stone.—*1 Peter 2:6*
 A Precious Stone.—*1 Peter 2:6*
 The Head Stone of the Corner.—*Psalms 118:22*
 A Stone cut out without hands.—*Daniel 2:34, 45*
To them which are disobedient:
 A Stone of Stumbling.—*1 Peter 2:8*
 A Rock of offence.—*1 Peter 2:8*

16 - In His TEMPLE doth every one speak of His glory. —Psalm 29:9

The Temple.—*Revelation 21:22*
 A Sanctuary.—*Isaiah 8:14*
 The Minister of the Sanctuary and of the True Tabernacle.—*Hebrews 8:2*
 Minister of the Circumcision.—*Romans 15:8*

The Veil (His flesh.).—*Hebrews 10:20*
 The Altar.—*Hebrews 13:10*
 The Offerer.—*Hebrews 7:27*
 The Offering.—*Ephesians 5:2*
 The Sacrifice.—*Ephesians 5:2*
 A Ransom (His life.).—*Mark 10:45*
 The Lamb.—*Revelation 7:9*
 The Lamb Slain.—*Revelation 13:8*
 The Forerunner (for us entered, even Jesus).—*Hebrews 6:20*
 The Mercy-seat (or Propitiation).—*Romans 3:25*
 The Priest.—*Hebrews 5:6*
 The High Priest.—*Hebrews 3:1*
 The Great High Priest.—*Hebrews 4:14*
 The Mediator.—*1 Timothy 2:5*
 The Daysman.—*Job 9:33*
 The Interpreter.—*Job 33:23*
 The Intercessor.—*Hebrews 7:25*
 The Advocate.—*1 John 2:1*
 The Surety.—*Hebrews 7:22*

17 - A GIFT Is as a Precious Stone In the eyes Of Him that hath It; whithersoever it turneth, it prospereth.—Proverbs 17:8

The Gift of God.—*John 4:10; 3:16*
 His Unspeakable Gift.—*2 Corinthians 9:15*
 My Beloved, in whom my soul is well pleased.—*Matthew 12:18*
 Mine Elect, in whom my soul delighteth.—*Isaiah 42:1*
 Thy Holy Child Jesus.—*Acts 4:27*
 The Chosen of God.—*Luke 23:35*
 The Salvation of God.—*Luke 2:30*
 The Salvation of the daughter of Zion.—*Isaiah 62:11*
 The Redeemer.—*Isaiah 59:20*
 The Shiloh, (Peace Maker).—*Genesis 49:10*
 The Consolation of Israel.—*Luke 2:25*
 The Blessed.—*Psalms 72:17*
 The Most Blessed for ever.—*Psalms 21:6*

18 - Who was FAITHFUL to Him that appointed Him.—Hebrews 3:2

The Truth.—*John 14:6*
 The Faithful and True.—*Revelation 19:11*

A Covenant of the People.—*Isaiah 42:6*
 The Testator or Covenantor.—*Hebrews 9:16-17*
 The Faithful Witness.—*Revelation 1:5*
 The Faithful and True Witness.—*Revelation 3:14*
 A Witness to the People.—*Isaiah 55:4*
 The Amen.—*Revelation 3:14*

19 - He that is HOLY, He that is True.—Revelation 3:7

The Just.—*1 Peter 3:18*
 The Just One.—*Acts 7:52*
 Thine Holy One.—*Acts 2:27*
 The Holy One and the Just.—*Acts 3:14*
 The Holy One of Israel.—*Isaiah 49:7*
 The Holy One of God.—*Mark 1:24*
 Holy, Holy, Holy.—*Isaiah 6:3; John 12:41*

20 - That in ALL things HE might have the PREEMINENCE.—Colossians 1:18

The Beginning of the Creation of God.—*Revelation 3:14*
 My First Born.—*Psalms 89:27*
 The First Born from the dead.—*Colossians 1:18*
 The First Begotten of the dead.—*Revelation 1:5*
 The First Born among many Brethren.—*Romans 8:29*
 The Firstfruits of them that slept.—*1 Corinthians 15:20*
 The Last Adam.—*1 Corinthians 15:45*
 The Resurrection.—*John 11:25*
 A Quickening Spirit.—*1 Corinthians 15:45*
 The Head (even Christ).—*Ephesians 4:15*
 The Head of the Body, the Church.—*Colossians 1:18*
 The Head over all things to the Church.—*Ephesians 1:22*
 The Head of every Man.—*1 Corinthians 11:3*
 The Head of all Principality and Power.—*Colossians 2:10*

21 - Gird Thy SWORD upon Thy thigh, O Most Mighty, with Thy glory and Thy majesty.—Psalm

45:3

The Captain of the Host of the Lord.—*Joshua 5:14*
 The Captain of Salvation.—*Hebrews 2:10*
 The Author and Finisher of our Faith.—*Hebrews 12:2*
 A Leader.—*Isaiah 55:4*
 A Commander.—*Isaiah 55:4*
 A Ruler.—*Micah 5:2*
 A Governor.—*Matthew 2:6*
 The Deliverer.—*Roman 11:26*
 The Lion of the Tribe of Judah.—*Revelation 5:5*
 An Ensign of the People.—*Isaiah 11:10*
 The Chiefest among 10,000 (in an army) or Standard Bearer (*marg.*)—*Canticles 5:10*
 A Polished Shaft.—*Isaiah 49:2*
 The Shield.—*Psalms 84:9*

22 - ALL POWER is given unto Me in heaven and in earth.—Matthew 28:18

The Lord.—*1 Corinthians 12:3*
 One Lord.—*Ephesians 4:5*
 God hath made that same Jesus both . . . Lord and Christ.—*Acts 2:36*
 Lord of Lords.—*Revelation 17:14*
 King of Kings.—*Revelation 17:14*
 Lord both of the dead and living.—*Romans 14:9*
 Lord of the Sabbath.—*Luke 6:5*
 Lord of Peace.—*2 Thessalonians 3:16*
 Lord of all.—*Acts 10:36*
 Lord over all.—*Romans 10:12*

23 - HIM hath GOD EXALTED to be a PRINCE and a SAVIOUR.—Acts 5:31

The Messiah the Prince.—*Daniel 9:25*
 The Prince of Life.—*Acts 3:15*
 A Prince and a Saviour.—*Acts 5:31*
 The Prince of Princes.—*Daniel 8:25*
 The Prince of the Kings of the earth.—*Revelation 1:5*
 A Prince (among Israel).—*Ezekiel 34:24*
 The Glory of thy people Israel.—*Luke 2:32*
 He that filleth all in all.—*Ephesians 1:23*

24 - HE shall REIGN for ever and ever.—Revelation 11:15

The Judge.—*Acts 17:31*
 The Righteous Judge.—*2 Timothy 4:8*
 The King.—*Zechariah 14:16*
 King of Kings.—*Revelation 19:16*
 Lord of Lords.—*Revelation 19:16*
 A Sceptre (out of Israel).—*Numbers 24:17*
 The King's Son.—*Psalms 72:1*
 David their King.—*Jeremiah 30:9*
 The King of Israel.—*John 1:49*
 King of the daughter of Zion.—*John 12:15*
 The King of the Jews (born).—*Matthew 2:2*
 The King of the Jews (crucified).—*John 19:19*
 The King of Saints, or King of Nations.—
Revelation 15:3
 King over all the Earth.—*Zechariah 14:4-5, 9*
 The King of Righteousness.—*Hebrews 7:2*
 The King of Peace.—*Hebrew 7:2*
 The King of Glory.—*Psalms 24:10*
 The King in his beauty.—*Isaiah 33:17*
 He sitteth King for ever.—*Psalms 29:10*
 Crowned with a Crown of Thorns.—*John 19:2*
 Crowned with Glory and Honor.—*Hebrews 2:9*
 Crowned with a Crown of pure Gold.—*Psalms 21:3*
 Crowned with many Crowns.—*Revelation 19:12*

**ALLUSIONS, CHARACTERISTICS,
AND EPITHETS**

As a Refiner's Fire. As Fuller's Soap.—*Malachi 3:2*
 As the Light of the Morning when the sun riseth, a morning without clouds. As the Tender Grass by clear shining after rain.—
2 Samuel 23:4
 As a Tender Plant (to God), and as a Root out of a dry ground (to man).—*Isaiah 53:2*
 As Rain upon the mown grass. As Showers that water the earth.—*Psalms 72:6*
 As Rivers of Water in a dry place, as the Shadow of a great Rock in a weary land, and as an Hiding Place from the wind.—
Isaiah 32:2
 As Ointment poured forth.—*Canticles 1:3*
 Fairer than the Children of Men.—*Psalms 45:2*

A glorious high Throne from the beginning is the place of our sanctuary.—*Jeremiah 17:12*
 For a Glorious Throne to his father's house.—
Isaiah 22:23
 Nail fastened in a sure place.—*Isaiah 22:23*
 A Brother born for adversity.—*Proverbs 17:17*
 A Friend that sticketh closer than a brother.—
Proverbs 18:24
 A Friend that loveth at all times.—*Proverbs 17:17*
 His Countenance is as the sun.—*Revelation 1:16*
 His Countenance is as Lebanon.—*Canticles 5:15*
 Yea, He is altogether lovely. This is my Beloved, and my Friend.—*Canticles 5:16*

Consider HIM:

He was Obedient.—*Philippians 2:8*
 He was Meek, Lowly.—*Matthew 11:29*
 He was Guileless.—*1 Peter 2:22*
 He was Tempted.—*Hebrews 4:15*
 He was Oppressed.—*Isaiah 53:7*
 He was Despised.—*Isaiah 53:3*
 He was Rejected.—*Isaiah 53:3*
 He was Betrayed.—*Matthew 27:3*
 He was Condemned.—*Mark 14:64*
 He was Reviled.—*1 Peter 2:23*
 He was Scourged.—*John 19:1*
 He was Mocked.—*Matthew 27:29*
 He was Wounded.—*Isaiah 53:5*
 He was Bruised.—*Isaiah 53:5*
 He was Stricken.—*Isaiah 53:4*
 He was Smitten.—*Isaiah 53:4*
 He was Crucified.—*Matthew 27:35*
 He was Forsaken.—*Psalms 22:1*
 He is Merciful.—*Hebrews 2:17*
 He is Faithful.—*Hebrews 2:17*
 He is Holy, Harmless.—*Hebrews 7:26*
 He is undefiled.—*Hebrews 7:26*
 He is Separate.—*Hebrews 7:26*
 He is Perfect.—*Hebrews 5:9*
 He is Glorious.—*Isaiah 49:5*
 He is Mighty.—*Isaiah 63:1*
 He is Justified.—*1 Timothy 3:16*

He is Exalted.—*Acts 2:33*

He is Risen.—*Luke 24:6*

He is Glorified.—*Acts 3:13*

The Lord Is My Portion.

My Maker, Husband.—*Isaiah 54:5*

My Well beloved.—*Canticles 1:13*

My Saviour.—*2 Peter 3:18*

My Hope.—*1 Timothy 1:1*

My Brother.—*Mark 3:35*

My Portion.—*Jeremiah 10:16*

My Helper.—*Hebrews 13:6*

My Physician.—*Jeremiah 8:22*

My Healer.—*Luke 9:11*

My Refiner.—*Malachi 3:3*

My Purifier.—*Malachi 3:3*

My Lord, Master.—*John 13:13*

My Servant.—*Luke 12:37*

My Example.—*John 13:15*

My Teacher.—*John 3:2*

My Shepherd.—*Psalms 23:1*

My Keeper.—*John 17:12*

My Feeder.—*Ezekiel 34:23*

My Leader.—*Isaiah 40:11*

My Restorer.—*Psalms 23:3*

My Resting Place.—*Jeremiah 50:6*

My Meat (His flesh.).—*John 6:55*

My Drink (His blood.).—*John 6:55*

My Passover.—*1 Corinthians 5:7*

My Peace.—*Ephesians 2:14*

My Wisdom.—*1 Corinthians 1:30*

My Righteousness.—*1 Corinthians 1:30*

My Sanctification.—*1 Corinthians 1:30*

My Redemption.—*1 Corinthians 1:30*

My All and in All.—*Colossians 3:11*

Unto US!

Unto us a Child is born, unto us a Son is given . . . and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.—*Isaiah 9:6.*

He said unto them, O fools, and slow of heart to believe all that the prophets have spoken! . . . And beginning at Moses, and all the prophets, He expounded unto them

in all the Scriptures the things concerning Himself.—Luke 24:25, 27.

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him.—*John 5:23.*

ADDITIONAL QUOTATIONS

“In order to strengthen our confidence in God, Christ teaches us to address Him by a new name, a name entwined with the dearest associations of the human heart. He gives us the privilege of calling the infinite God our Father. This name, spoken to Him and of Him, is a sign of our love and trust toward Him, and a pledge of His regard and relationship to us. Spoken when asking His favor or blessing, it is as music in His ears. That we might not think it presumption to call Him by this name, He has repeated it again and again. He desires us to become familiar with the appellation [an identifying name or title].”—***Christ’s Object Lessons, 141-142.***

“Then press your petition to the Father in the name of Jesus. God will honor that name.”—***Christ’s Object Lessons, 148.***

“Man must overcome as Christ overcame. And then, through the victory that it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint heir with Jesus Christ.”—***4 Testimonies, 33.***

“Holy angels have been displeased and disgusted with the irreverent manner in which many have used the NAME of God, the great Jehovah. Angels mention that SACRED NAME with the greatest awe, ever veiling their faces when they speak the NAME of God; and the NAME of Christ is so SACRED to them that they speak it with the greatest reverence.”—***1 Testimonies, 410.***

“The miracles wrought by Paul in the NAME of Jesus created great excitement among the Ephesians. And certain Jewish exorcists, believing that the SACRED NAME acted as a charm, determined to cast out evil spirits by the same means that the apostle had employed. Seven brothers, the sons of Sceva, a chief priest of the Jews, were of this number. Finding a man who was possessed of an evil spirit, they addressed him, ‘We adjure you by Jesus, whom Paul preacheth.’ But the evil spirit answered with scorn, ‘Jesus I Know, and Paul I know; but who are ye?’ And the man who was possessed attacked them, and overcame them, ‘so that they fled out of that house naked and wounded.’ Their discomfiture was soon known

to Jews and Gentiles throughout Ephesus; and it furnished unmistakable proof of the sacredness of the NAME of Jesus, and of the peril incurred by those who would invoke it while they had no faith in his divine mission.”—***The Signs of the Times, February 18, 1886, para. 3.***

“Those who are in the service of God, who profess to believe the truth, should closely examine themselves, to see whether they are in the faith, whether they are using SACRED or common fire. At the death of Nadab and Abihu, Moses declared to Aaron, ‘This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. Let all who NAME the NAME of Christ depart from iniquity.’”—***The General Conference Bulletin, October 1, 1899, para. 2.***

“Those who profess the NAME of Christ are to represent Christ as their pattern and example. They are to unfold to others the truth in its purity, and make known to them what are the privileges and responsibilities of the Christian life, and this can be done by the professed follower of Christ only as he conforms his character to the SACRED principles of truth.”—***Advent Review and Sabbath Herald, November 20, 1894, para. 4.***

“The grace given cost Heaven a price it is impossible for us to measure. That grace is our choicest treasure, and Christ means that it shall be communicated through us. It is SACRED, in the NAME of Jesus, to the saving of the soul. It is the revealing of the honor of God, an unfolding of His glory. And shall any man or woman professing godliness misinterpret the gift, ignore the Giver, and present a substitute?”—***In Heavenly Places, 220.***

“It was Christ who planned . . . every specification in regard to the building of Solomon’s temple. The One who in His earthly life worked as a carpenter in the village of Nazareth was the heavenly architect who marked out the plan for the SACRED building where His NAME was to be honored . . .”—***My Life Today, 117.***

“Christians are to be indeed the representatives of Jesus Christ; they are not to be pretenders. Shall the world form its conceptions of God by the course of those who only take the NAME of Christ, and do not His works? Shall they point to those who claim to be believers, but who are not believers at heart, who betray SACRED trusts, and work the works of the enemy.”—***Our High Calling, 123.***

“Christ claims all those as His who have believed in His NAME. The vitalizing power of the Spirit of Christ dwelling in the mortal body

binds every believing soul to Jesus Christ. Those who believe in Jesus are SACRED to His heart; for their life is hid with Christ in God. The command will come from the Life-giver, ‘Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead’ (Isa. 26:19).”—***Selected Messages Book 2, 271.***

“Heaven is a clean and holy place. God is pure and holy. All who come into His presence should take heed to His directions, and have the body and the clothing in a pure, clean condition, thus showing respect to themselves and to Him. The heart must also be sanctified. Those who do this will not dishonor His SACRED NAME by worshiping Him while their hearts are polluted and their apparel is untidy. God sees these things. He marks the heart-preparation, the thoughts, the cleanliness . . . of those who worship Him.”—***Sons and Daughters of God, 173.***

“This testimony in regard to the establishment of the Christian church is given us, not only as an important portion of SACRED history, but also as a lesson. All who profess the NAME of Christ should be waiting, watching, and praying with one heart. All differences should be put away, and unity and tender love one for another pervade the whole. Then our prayers may go up together to our Heavenly Father with strong, earnest faith. Then we may wait with patience and hope the fulfillment of the promise.”—***The Spirit of Prophecy Vol. 3, 272.***

“Some think it a mark of humility to pray to God in a common manner . . . They profane His NAME by needlessly and irreverently mingling with their prayers the words, ‘God Almighty’—awful, SACRED words, which should never pass the lips except in subdued tones and with a feeling of awe.”—***The Faith I Live By, 41.***

“Let us study the life and death of Christ. Let us do all in our power to work out the plan of God. What tongue can tell, what pen unfold the mighty results of looking to Jesus and living His life? How few of those claiming to be Christians have any real right to that SACRED NAME.”—***The Upward Look, 200.***

“When appearing as members of their [Jesuit] order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the SACRED NAME of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed.”—***The Great Controversy, 235.***

“Young men, young women, you are called

by the Master to take up His work. His requirements are too SACRED to be tampered with. In the NAME of the Lord, I ask you to conquer every unlawful appetite and passion and to purify your souls by a belief of the truth. Overcome by the blood of the Lamb and the word of your testimony. Discharge faithfully your obligations, looking to God for strength.”—***Pacific Union Recorder, November 20, 1902, para. 10.***

“Brethren and sisters, I call upon you in the NAME of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. Let not one be a traitor to holy, SACRED trusts, as were the Jews. Resist not grace, abuse not privileges, smother not in your human pride the convictions of the Spirit of God. Despise not warnings, settle not down in hardness of heart, in confirmed impenitence, as did Pharaoh, the rebellious king of Egypt. Let every one listen to the voice of the True Shepherd, and not only hear but obey, and it will be well with your soul.”—***Advent Review and Sabbath Herald, July 23, 1889, para. 16.***

“Life is not given to us to be spent in idleness or self-pleasing; but great possibilities have been placed before every one who will develop his God-given capabilities. For this reason the training of the young is a matter of the highest importance. Every child born into the home is a SACRED trust. God says to the parents, Take this child, and bring it up for Me, that it may be an honor to My NAME, and a channel through which My blessings shall flow to the world.”—***Fundamentals of Christian Education, 416.***

“When they are intrusted with children, it is the same as though Christ placed them in their arms and said, ‘Train these children for me, that they may shine in the courts of God.’ One of the first sounds that should attract their attention is the NAME of Jesus, and in their earliest years they should be led to the footstool of prayer. Their minds should be filled with stories of the life of the Lord, and their imagination encouraged in picturing the glories of the world to come.”—***Advent Review and Sabbath Herald, February 19, 1895, para. 7.***

“Let us study the life and death of Christ. Let us do all in our power to work out the plan of God. What tongue can tell, what pen unfold, the mighty results of looking to Jesus and living His life! How few of those claiming to be Christians have any real right to that SACRED NAME!”—***Advent Review and Sabbath Herald, August 11, 1903, para. 18.***

“On Monday, February 8, the Lord gave me

a plain message for the people, and all present had evidence that the voice of the Holy Spirit was in the message I bore in the NAME of the Lord. I presented before our people principles that were SACRED and holy, principles which the Lord expects His people to carry out.”—***Advent Review and Sabbath Herald, March 11, 1909, para. 4.***

“By our baptismal pledge we avouched and solemnly confessed the Lord Jehovah as our Ruler. We virtually took a solemn oath, in the NAME of the Father, and of the Son, and of the Holy Ghost, that henceforth our lives would be merged into the life of these three great agencies, that the life we should live in the flesh would be lived in faithful obedience to God’s SACRED law.”—***God’s Amazing Grace, 150.***

“Men in SACRED office ought not to be sanctioned and upheld while they are going down to the world’s level, and dragging the banner of truth after them. In the NAME of Jesus Christ of Nazareth I urge that the world’s spirit and maxims, their likings, their principles, shall not leave the churches. Shall the principles of heaven be discarded as in the days of Noah? Shall he that departeth from evil make himself a prey to sharp, critical, designing men? In the last work, the last influence, and the last warnings of the world, shall we give the trumpet an uncertain sound? There is a broad, clear, deep line drawn by the eternal God between worldly policy and the unselfish, undeviating principles of justice, and righteousness, and equity.”—***The Ellen G. White 1888 Materials, 1401.***

“I am getting to be very tired of moving. It worries me out, settling and unsettling, gathering up Manuscripts and scattering them, to be gathered up again. If I should look to my poor, finite self, I should soon become discouraged; but in looking unto Jesus, the Author and Finisher of my faith, I take courage, and press forward with His NAME on my lips to the mark for the prize of the high calling which is in Christ Jesus. If we at times feel our infirmities encompassing us, and a discouragement comes upon us, we must look away from self unto Jesus, and pray for spiritual eyesight.”—***The Paulson Collection of Ellen G. White Letters, 101.***

“‘Ye shall not swear by my NAME falsely, neither shalt thou profane the NAME of thy God; I am the Lord.’ The NAME of the Lord is profaned in many ways. It is spoken thoughtlessly, and is often dishonored in common conversation by appealing to God, as ‘the Lord knows,’ etc., thus making common that NAME which is sacred, and should always be spoken with reverence. Some even in their prayers take

the NAME of God upon their lips in a thoughtless manner. His HOLY NAME is to be spoken with solemnity, and not to be heedlessly brought into our prayers every few sentences. 'Lord God Almighty,' 'HOLY and Reverend is His NAME!' His purity, majesty and excellence should be meditated upon, and the lips be sanctified that utter His NAME. Although we do not hear His voice from Sinai's mount proclaiming His HOLY law, we have just as much need to fear and tremble as had they who surrounded it at that time. The law of God is exceeding broad. We cannot measure it, neither can we evade its positive claims, for it will be the rule of future judgment."—*The Signs of the Times, July 22, 1880, para. 8.*

"Teach your children reverence for God and the hour of prayer. The Lord our God is HOLY and his NAME is to be treated with great reverence. Angels are displeased and disgusted with the irreverent manner in which the NAME of God, the great Jehovah, is sometimes used in prayer. They mention that NAME with the greatest awe, even veiling their faces when they speak the NAME of God; the NAME of Christ also is sacred, and is spoken with the greatest reverence. And those who in their prayers use the NAME of God in a common and flippant manner, have no sense of the exalted character of God, of Christ, or of heavenly things."—*The Signs of the Times, November 18, 1886, para. 12.*

Irreverence.—"I saw that God's HOLY NAME should be used with reverence, and awe. Said the angel, 'Couple them not together; for fearful is His NAME.' I saw that God Almighty was coupled together, and used by some in meeting in a careless, thoughtless manner, which was displeasing to God. They have no realizing sense of God, or the truth; or they would not speak so irreverently of the great and dreadful God, who is soon to judge them in the last day. Those who realize the greatness and majesty of God, will take his NAME on their lips with HOLY awe. He dwelleth in light unapproachable; no man can see him and live. I saw that these things would have to be understood and corrected where they exist, before the church can prosper."—*Supplement to the Christian Experience and Views of Ellen G. White, 43.*

Present Inspiring Themes of the Gospel.—"We need a power to come upon us now and stir us up to diligence and earnest faith. Then, baptized with the HOLY Spirit, we shall have Christ formed within, the hope of glory. Then we will exhibit Christ as the divine object of our faith and our love. We will talk of Christ,

we will pray to Christ and about Christ. We will praise His HOLY NAME. We will present before the people His miracles, His self-denial, His self-sacrifice, His sufferings, and His crucifixion, His resurrection and triumphant ascension. These are the inspiring themes of the gospel, to awaken love and intense fervor in every heart. Here are the treasures of wisdom and knowledge, a fountain inexhaustible. The more you seek of this experience, the greater will be the value of your life."—*Selected Messages Book 3, 186.*

"We come unto God in the NAME of Jesus by special invitation, and He welcomes us to His audience chamber, and imparts to the humble and contrite heart that faith in Christ by which he is justified. Jesus blots out as a thick cloud his transgressions, and the comforted heart exclaims, 'O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me' [Isa. 12:1]. He will understand such a one by his own experience in the words of Paul, 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation' [Rom. 10:10]. He then becomes a sanctified agent that God can employ to work out His noble purposes. He represents Christ, holding forth to the world His mercy and love. He has a testimony that he desires that others should hear. In the language of the psalmist, he says, 'Bless the Lord, O my soul: and all that is within me, bless His HOLY NAME. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies' [Ps. 103:2-4.]"—*Counsels to Parents, 242.*

"I believed, without a doubt, in the perfect and entire restoration of my husband to health. The Lord is for us, praise His HOLY NAME! Although Satan tried to press us sore, yet help has been laid upon One that is mightier than he, and in the NAME of Jesus, our great Deliverer, we knew we should come off conquerors."—*Advent Review and Sabbath Herald, April 23, 1914, para. 14.*

"We know that trials await us. But those who are true and steadfast will have a strong and powerful defense in God. My trust is unwavering. I am not discouraged, because I can hold to the hand of Christ. Let us be always cheerful, that others may not catch from us the spirit of discouragement. Sing praises to the Lord; sing praises to His HOLY NAME."—*Bible Training School, November 1, 1903, para. 5.*

“Why are so many who profess to be children of God devoting their God-entrusted capabilities to selfish purposes? They are stewards of the grace of Christ, and should lift up Jesus before the world. They should talk of Christ. His praise should be on their lips because the Sun of Righteousness is shining in their hearts. Through them His HOLY NAME should be exalted in the earth. Many, many, become the subjects of Satan’s temptations because they do not disinterestedly and energetically engage in the service of Christ, but take their position in opposition to the Great Worker. The names of such cannot be registered in the books of heaven as laborers together with God. They are numbered with the idlers.”—***Advent Review and Sabbath Herald, August 16, 1898, para. 13.***

THE PRONUNCIATION OF THE WORD “YHWH”

The Sacred Name theory is centered around the teaching that only the ineffable name of God must be spoken, and it must be pronounced correctly. Here are some facts about the ineffable name which you will want to consider:

FACT ONE — Some people call it “YHWH” while others call it “JHWH,” but no one knows how to pronounce it.

FACT TWO — It is the “*ineffable name*”; that is, the unspeakable name, because, down through the centuries, the Jews have refused to take it upon their lips and pronounce it.

FACT THREE — Instead, they applied different vowels to it; i.e., the vowels of word ADN (Adonai). This has confused the matter still more, rendering it even more difficult to know its original vowels.

FACT FOUR — Aside from the ineffable name, the Masorite Jews did not know how to pronounce any Hebrew words, when they guessed which vowels should be added to each Hebrew word in c. A.D. 900. This is because the

pronunciation of the Hebrew language had been lost since the time of Ezra and Nehemiah.

FACT FIVE — The pronunciation of the entire Hebrew language was lost for about 1,345 years—because the Jewish people stopped speaking the language by the time of Nehemiah (445 B.C.; Ezra 7:10, PK 608-609), and no one tried to figure out how it had been pronounced until c. A.D. 900, when the Masoritic Jews tried to do so centuries before the time of Christ.

FACT SIX — If a language is not spoken for a century, the correct pronunciation will be lost. However, the written vowels can partially restore the pronunciation. But, in the case of ancient Hebrew, no vowels had ever been in the written language! So, even a couple hundred years later, no one could know how to pronounce a language that no one had spoken for twenty decades, especially when no earlier written vowels had been included in the language.

FACT SEVEN — But, from the time of Ezra and Nehemiah (445 B.C.) down to the time when the Masorites tried to guess their way through the pronunciation of the ancient Hebrew manuscripts (c. A.D. 900), over a millennium had elapsed years—twenty-three centuries! There was absolutely no way they could correctly restore the pronunciation of the ancient language!

FACT EIGHT — After so many centuries, the Masorites could not even be certain how the consonants sounded! For example, in German, the “J” is pronounced like “Y.” The same problem of consonantal differences in pronunciation could have affected ancient Hebrew. The Masorites in the eighth century, A.D., 15-20 had absolutely no way of knowing how JHWH had been pronounced twenty-three centuries earlier.

FACT NINE — For thousands of years, reaching back far into Old Testament times, JHWH has been the “*ineffable name*”; that is, the “unpronounceable name.” The Jews have refused to pronounce it correctly. How then can we today know how it should be pronounced?

FACT TEN — The pronunciation of words in a language can change very quickly, even when the words are spoken daily. We know this was so, even in ancient Israel. According to the chronology given in Judges, the incident in Judges 12:6 occurred only 319 years after Joshua led the Israelites into Canaan. Yet, within that short period, significant differences in pronunciation

had developed between Jewish tribes which dwelt in the land. The word, *Shibboleth*, means “flowing stream,” yet the Ephraimites could not pronounce the initial letter, *shin*, properly.

FACT ELEVEN — The Jews before the time of Ezra did not pronounce the name. They also called it the “ineffable name.” So, after Moses and Joshua led the Hebrews into the Promised Land, the word was no longer pronounced. Someone will say, “Well, every Jew living then would know how to pronounce the word.” No, they could not know this, and for two reasons: (1) The word was never spoken, and (2) no vowels were included in the word when it was written. Therefore, no one could know how it should be pronounced.

FACT TWELVE — But, because of the lapse of about a millennium, between the time of Ezra and Nehemiah and the time of the Masorites, when it was not spoken,—the entire Hebrew language became ineffable! No one could correctly pronounce any of it!

FACT THIRTEEN — For over a thousand years, from after the time of Moses on down to modern times, the Jews refused to speak the ineffable name. It has been a word read, but not spoken. When something is only read and never pronounced, the sounding of it is eventually lost to the people. That is what happened to YHWH

FACT FOURTEEN — It is quite obvious that the God of heaven purposely permitted this situation, so no one today could worship Hebrew words! We are to worship God and obey Him! And we are to do it in our language, not in an unknown language!.

FACT FIFTEEN — If the Jews did not think the word should be pronounced, why must anyone in our time demand that everyone today must pronounce it!

FACT SIXTEEN — We are told in *Great Controversy* that one of the popes declared that it was pleasing to God that He be worshiped in an unknown language. Is this what we are doing? We are told we must forsake our own language and use foreign ones which we cannot pronounce. Is not worshiping God in spirit and truth more important than trying to ascertain unknown pronunciations?

FACT SEVENTEEN — Assuming that we can be certain of the pronunciation of the conso-

nants, which we cannot, YHWH is generally pronounced “YAH-WHEH.” We guess that “ah” and “eh” may be the two vowels to be supplied to sound the ineffable name. But, any vowel could be used instead of those two. Someone may reply, “Oh, that is simple enough; there is only “A,” “E,” “I,” “O,” and “U” to pick from!” But, mathematically, that could give you many possible pronunciations, if even only one vowel were placed after the “Y” and one after the “W.” But the situation is far more complicated than that.

FACT EIGHTEEN — Just as we do today, ancient Hebrews often placed vowels at the beginning of their words, before the consonants. Some were particles of various kinds, and some were not. So an additional vowel could easily have been attached to the front of the ineffable name (before the “Y”),—with another at the far end of the word (after the “H”). Thus the name could have had as many as four unknown vowels in it.

FACT NINETEEN — The unknown vowels in the ineffable name might have been diphthongs; which are double vowels, producing still different sounds. (“AI,” “OU,” “AU,” “OI,” etc., etc.)

FACT TWENTY — But actually, there are far more than the five vowel sounds, “A,” “E,” “I,” “O,” and “U.” There are actually over thirty vowels in the phonetic alphabet! The experts who study such things tell us they have cataloged a large number of ways that vowels can be pronounced! For example, in English “OU” can be pronounced in at least six different ways: “*Though he pulled through a cough and hic-cough, he still had a rough night on a bough.*”

FACT TWENTY-ONE — In many languages even consonants have varied in pronunciation. For example, in English note the difference between the “th” of *ether* and the “th” of *either*; between the “ssi” of *mission* and the “si” of *vision*.

FACT TWENTY-TWO — If you will check in any reputable Hebrew grammar, you will learn that Hebrew experts inform us that the first consonant in the ineffable name (which is commonly written as “Y,” for lack of something better), is often quiescent. This means that Jewish scholars tell us it is often not sounded at all.

FACT TWENTY-THREE — If you will check in any reputable Hebrew grammar, you will discover that the second consonant in the ineffable

name (which we write as “Y”) can be pronounced in three different ways: with a “Y” sound, a “J” sound, or a “V” sound! Which do you prefer?

FACT TWENTY-FOUR — If you will check in any reputable Hebrew grammar, you will find that the third consonant in the ineffable name (which we write in English as “H”) is also often quiescent, or not sounded!

FACT TWENTY-FIVE — In view of all this, does it not seem that our kind heavenly Father does not want us to worship a word, any word, and particularly that word? He wants us to worship Him and spend our lives trusting in Jesus, obeying His Commandments, and helping others.

FACT TWENTY-SIX — The meaning of the ineffable name is crucially vital. *God is totally, eternally self-existent*—Self-existence; that is, life that is unborrowed and underived, is a very special attribute of God. It is this truth that is vital, not the language in which it is expressed.

Let us close with this statement about the ineffable name by a leading expert in the Hebrew language:

“The Name of Jehovah: The Old Testament contained this name in some 5,500 places, and in this Interlinear Bible, we have always rendered it *Jehovah*, or in its shortened form, *Jah*. The Jews, of course, considered this name to be in-

communicable and never pronounced it or wrote it.

“The root bears the meaning of continuing being, a personal, absolute, self-determining Existence. It is very likely best translated as in Exodus 3:14, where the Lord said to Moses, ‘I AM THAT I AM’— ‘Thus you shall say to the sons of Israel, I AM has sent me to you . . .’ Because of the vagueness of the Hebrew tense (which is the same in both parts of the sentence) other renderings are possible, but none are better than “I AM THAT I AM.’

“The name Jehovah is, of course, an English word which is based on the Masorettes’ choice of writing. They so revered this holy name that they wrote the vowels of the word Lord (*adonai*) with the consonants of the name which God gave to Himself, JHWH, resulting in Jehovah—or some prefer to render it, Yahweh, the consonants being in the Hebrew transliterated YHWH. In the history of the English language, the letter *J* has a written counterpart in the German *J*, although the letter *J* in German is pronounced like an English *Y*. The bulk of theological studies having come from German sources, there has been an intermix usage in English of the *J* and the *Y*. We have to chosen to use *J*, thus Jehovah—because this is established English usage for Bible names beginning with this Hebrew letter (e.g. Jacob, Joseph, etc.),”—*Jay P. Green, Interlinear Bible, Vol. 1, page xi.*

The Sacred Name

A subject which many would like to know more about:

Is the name of God sacred?

What is the name?

Can we know it?

How should we relate our lives to it?

How should we hallow it?

*Where should we go to learn our duty
toward God and His name?*

Is there only one name?

A list of special names

Over a hundred more names

The history of the language

The Sacred Name

A wide-ranging discussion

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*The
Sacred
Name*