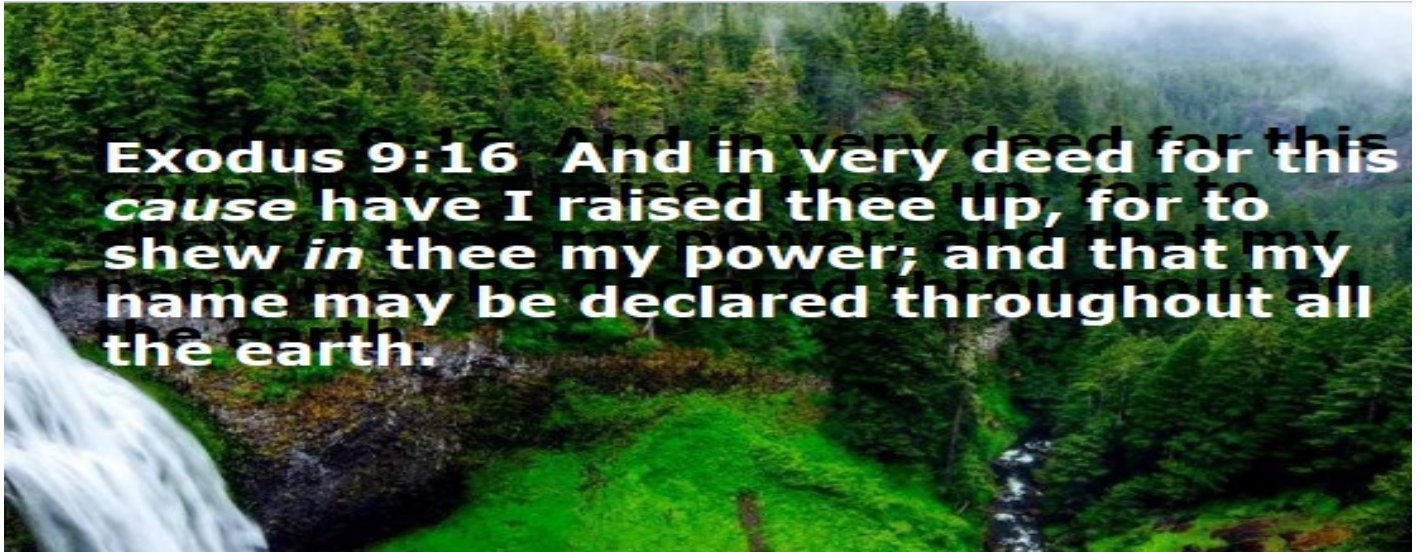


Proclaim The Name



(The digital versions of these bible studies have clickable blue hyperlinks for expanded context)

Is our God in Heaven named “God”? That is a good question especially when we take the commands spoken in scripture seriously.

Exodus 20:3 Thou shalt have no other **gods** before me.

God vs god?

Hmmm... well if we are commanded not to have other gods before God then how do we distinguish between those two words in speech that are spelled the same? It seems as though it would be kinda hard especially when the word is said aloud, they both sound the same. Scripture tells us that the word “God” is a title and not a name. **His real Hebrew name is mentioned in the bible almost 7000 times!**

If the Jews used to speak the name, then why was it replaced about 7000 times with a title?

["The Seleucid empire"](#) was a Greek state from 312 BC to 63 BC and in that time they decreed the eradication of the Hebrew name of [God and declared that it may not be spoken](#) aloud under penalty of death. They would kill the Jews, including wrapping them in their torah scrolls and burn them alive for saying the name. So because of the persecution, Jewish leaders then used the bible to claim the Name was “too holy to speak or write with the vowel points” Judaism observant Jews from that point on avoid writing any Name of God. Verses are used to declare that the written Name might later be defaced, obliterated or destroyed accidentally or by one who does not know better.

The “Rabbinical oral tradition” not to erase or deface the name of God comes from [Deuteronomy 12:3-4](#). In that passage, the people are commanded that when they take over the promised land, they should destroy all things related to the idolatrous religions of that region, and should utterly destroy the names of the local deities. Immediately afterwards, we are commanded not to do the same to our God. From this, the rabbis inferred that we are commanded not to destroy any holy thing, and not to erase or deface the Name of God. We would never disrespectfully defame or desecrate the name of God but Judaism takes it to a whole nother level. There are whole procedures and traditions of men on what to do if the name of God is written by mistake when transcribing.

Deuteronomy 12:3-4 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. (4) Ye shall not do so unto the LORD your God.

The Bible and archaeological sources testify that the Israelites spoke the Ineffable Name of God freely in pre-exilic times. The [Lachish ostraca](#), for instance, [written during the Assyrian attack on Lachish in 701 BC](#), records a junior officer, Hoshayahu, using the Name as an oath, when writing to his captain Ya'ush.

[Mishna](#), also spelled Mishnah (Hebrew: "Repeated Study"), plural Mishnayot, the oldest authoritative collection and codification of Jewish oral laws, systematically compiled by numerous Rabbinical Jewish scholars.

In Mishna Some rabbis have authoritatively asserted that a person who pronounces YHWH according to its letters (instead of using a substitute) has no place in the World to Come, and should be put to death. Because of this unscriptural prohibition instead of pronouncing the four-letter Name, Jews usually substitute the Name "Adonai," or simply say "Ha-Shem" (The Name).

Although their prohibition on pronunciation applies only to the four-letter Name, Jews customarily do not pronounce God's Name except in prayer or study if at all. The usual practice is to substitute letters or syllables, so that Adonai becomes Adoshem or Ha-Shem, Elohaynu and Elohim become Elokaynu and Elokim, etc.

The [Hasmonean Dynasty](#) had been established after the [Maccabean Revolt](#) and had gained independence from the Seleucid Empire, after which it became a powerful regional kingdom. As the Hasmoneans grew in strength they decreed that the Hebrew name of God be used even in contracts... When the Rabbis heard about this they said, 'Tomorrow this person will pay his debt and the contract will be thrown on a garbage heap' so they forbade its use in contracts. ([Babylonian Talmud, Rosh Hashannah 18b](#))

With the Temple destroyed and the prohibition of The Name outside of the Temple, pronunciation of the Name eventually fell into disuse. But after the Exile, the speaking of the Name was increasingly circumscribed in order to protect it from their proclaimed [profanation](#). In time, it was spoken only by the [kohen ha-gadol on Yom Kippur](#). Then, the Talmud tells us, the priests eventually ceased to speak the name at all.

Of course **all the prohibitions** on the Name of God are not in scripture at all and are just **traditions of men**.

The letters "YHWH" for many generations had been avoided but thankfully we have [1000s of ancient manuscripts](#) and codexes that document the spelling and [pronunciation of the Name of God](#). This preservation of the pronunciation was done by the meticulous Masorete scribes in Hebrew orthography, called niqqud or nikud (Hebrew: נִקּוּד, Modern: nīqqūd, Tiberian: nīqqūḏ, "dotting, pointing" or Hebrew: נְקֻדּוֹת, Modern: nequdōt, Tiberian: nequdōṭ, "dots") is a system of diacritical signs used to represent vowels or distinguish between alternative pronunciations of letters of the Hebrew alphabet. Several such diacritical systems were developed in the Early Middle Ages. The most widespread system, and the only one still used to a significant degree today, was created by the Masoretes of Tiberias in the second half of the first millennium AD in the Land of Israel (see Masoretic Text, Tiberian Hebrew). Text written with niqqud is called ktiv menuqad.

[Niqqud marks](#) are small compared to the letters, so they can be added without retranscribing texts whose writers did not anticipate them. We can see in the following picture some of the many preserved spellings of the name of God in [Hebrew letters](#) *Yod-Heh-Vav-Heh* (YHWH) with the niqqud **Sheva, Cholem, Kamatz** intact.

1,000'S OF MANUSCRIPTS!



So what is the Significance of His Name?

Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, **preached before the gospel unto Abraham**, saying, In thee shall all nations be blessed.

How was the gospel preached to Abraham when Jesus/Yeshua was not born yet? Well the gospel is in the name of God telling us the aleph and the tov or the alpha and the omega, the beginning and the end in His name. Preserved in the KJV we see here:

Exodus 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name **JEHOVAH** was I not known to them.

Isaiah 12:2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD **JEHOVAH** is my strength and my song; he also is become my salvation.

He saved Abraham and He came manifest in the flesh to save us all from the divorce.

All Hebrew names have meaning and Heavenly Father's Name means "**Hayah, Hoveh, Yihyeh**" and that translates to: "**He was, He is, He is to be**" In the name is the declaration of the end from the beginning that no other name has the gospel in the name and if we deliver any other gospel but of Him then it's not the correct one. "**He was**" the God that created the universe, "**He is**" the God that manifest in the flesh to dissolve the law of divorce, "**He is to be**" the God that returns manifest in the flesh for His bride.

"Hayah Hoveh Yihyeh" There is actually a separate Strong's concordance entry for the phrase "which art, and wast, and art to come" (as translated by the KJV)—Strong's **G3801**: transliterated as [ho on kai ho en kai ho erchomenos](#) (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος). It occurs five times in Revelation.

Revelation 1:4a John to the seven churches which are in Asia: Grace be unto you, and peace, from him **which is, and which was, and which is to come**;
Greek; (Ho On kai Ho En kai Ho Erchomenos)...

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, **which is, and which was, and which is to come**, the Almighty.
Greek; (Ho On kai Ho En kai Ho Erchomenos)

Revelation 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, **which was, and is, and is to come.**

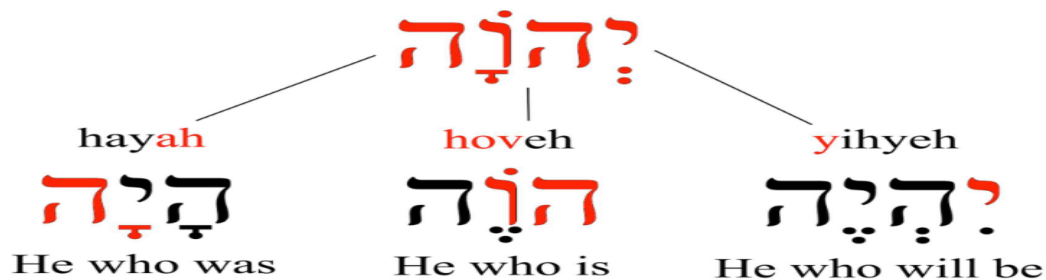
Greek; (Ho On kai Ho En kai Ho Erchomenos)!"

Revelation 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, **which art, and wast, and shalt be**, because thou hast judged thus.

Greek; (Ho On kai Ho En kai Ho Erchomenos)

By now, I am sure you can see that the Greek phrase 'Ho On kai Ho En kai Ho Erchomenos' is equivalent to the Hebrew 'Hayah, Hoveh, Yihyeh.'

When you use that three word meaning from right to left you get the Name of God built in.



Those five verses in Revelation express the Hayah, Hoveh, Yihyeh that make up God's Name.

John, the writer of Revelation, knew what the writers of the [Jerusalem Targum](#) and the [Adon Olam](#) knew, and what many Rabbis knew about the eternal nature of God. This is what can be known and understood from God's revelation of His name to Moses at the burning bush. This is another one of many reasons why the KJV bible is the bible I use, in the English **KJV** transliteration of the name, Jehovah (J has a Y sound).

The Father wants us to know that the fact that He is the Self-Existent One sets Him far above everything else in the Universe. He created everything that is, therefore, He preexisted all that is, and He will still exist long after anything ceases to be. Nothing that is created by Him can ever rival Him. He is worthy of all praise, mention and all obedience because in Him, we live, move and have our being (Acts 17:28).

We should take the bible seriously because we can clearly see many places in scripture that tell us to...

- ...not the title but, **Proclaim the name.** **Exodus 33:19** And he said, I will make all my goodness pass before thee, and I will **proclaim the name** of the [LORDH3068](#) before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.
- ... **we are to declare the name.** **Exodus 9:16** And in very deed for this cause have I raised thee up, for to shew in thee my power; and that **my name may be declared** throughout all the earth.
- ...use it in greetings **Psalms 118:26** **Blessed be He that cometh in the name of the LORD:** we have blessed you out of the house of the LORD. ...who is "He"? (**John 5:43**)
- ...swear oaths by it to bind contracts (hand on the bible, So help me God).
Deuteronomy 6:13 Thou shalt fear the LORD thy God, and serve him, and **shalt swear by his name.**

- ...**love the name**. [Isaiah 56:6](#) Also the sons of the stranger, that join themselves to the LORD, to serve him, and to **love the name of the LORD**, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;
- ...And exalt the name. [Psalms 34:3](#) O magnify the LORD with me, and let us **exalt his name together**.

The bible is all in harmony and we can see all the things that delight God from the beginning of the bible to the end and those things that make Him happy never change.

[Defined and shown in the strong's H3068](#) יהוה Yehôvâh Yeh-ho-vaw'

From H1961; (the) self Existent or eternal; Jehovah, Jewish national name of God: - Jehovah, the Lord.

We are to remember His preserved Name **for ever**, so it is a blessing from scripture to know, love, say, greet, proclaim and use God's name to edify Him and not be used in a way with degrading or negative value (in vain).

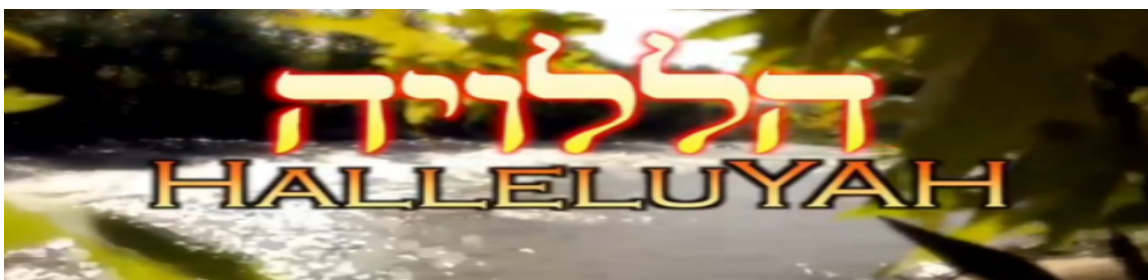
Rabbinical Takkanot is where we get the prohibition NOT to say the Name to somehow "protect" us from using it incorrectly, as if we need to be denied this blessing from some pre-wrongdoing. Respect of the name is one thing but to ban it is unGodly, unscriptural and not commanded in the bible period.

The legalistic tradition and prohibition is **not** Torah based and separates us from the beautiful blessings of knowing the personal closeness and intimate name of God, Jesus tells us to call upon Him in prayer [Matthew 6:9-15](#). If we can use the name of Jesus or Yeshua that comes with the Father's name... you should also use and declare the Father's Name, just as scripture states!

Since all Hebrew names have a meaning and Jesus/Yeshua is no different. [The FULL Hebrew name of our Messiah is Yehoshua](#) and His shortened name of endearment is Yeshua, like Charlie is to Charles. The

Hebrew "YEHO" is the first part of the Father's name [Yehovah](#) יהוה, and the "SHUA" [part means to save](#). [and together it means: Yehovah saves!](#) Father manifest in the Son. Everytime you say the Hebrew name of Jesus, [Yeshua/Yehoshua](#) you are saying the name of the Father in it. This is how you know He's the Messiah because He actually comes in the Father's name manifest in His. [John 5:43a](#) I am come in my Father's name

[HalleluYah uses the shortened Name of God](#) in the word. Y from the front and AH from the end, everytime you say [Yah](#) [H3050](#) ([HalleluYah](#)) it's His name. YehovAH. Yah is used in many words, and names like **Netanyahu** which means "[Given of Yehovah](#)" or the name Elijah in hebrew is **Eliyahu** and it means "my God is Yah(YehovAH)"



But it's **YEHovah**, why **HalleluYAH**? Because in Hebrew the spelling changes based on where the emphasis is in the word... Hence the emphasis is at the end of Yehovah "AH" and you get Yah or the Hebrew letters

"yod heh" יה. But why the difference between Netanyahu (given of Yah) and [Yehonatan](#) (Yah gives)? When the emphasis of God is in the beginning it's Yeho and when it's at the end it's Yah.

Now you know you have already been saying the Hebrew name of God every time you say HalleluYah and some names including Yeshua Himself and it's a blessed and wonderful name to use the way scripture tells us to! I can tell you that His name is very powerful and amazing things happen when His name is involved to greet, bless, heal, love and invite God in your midst when two or more people call upon His name!

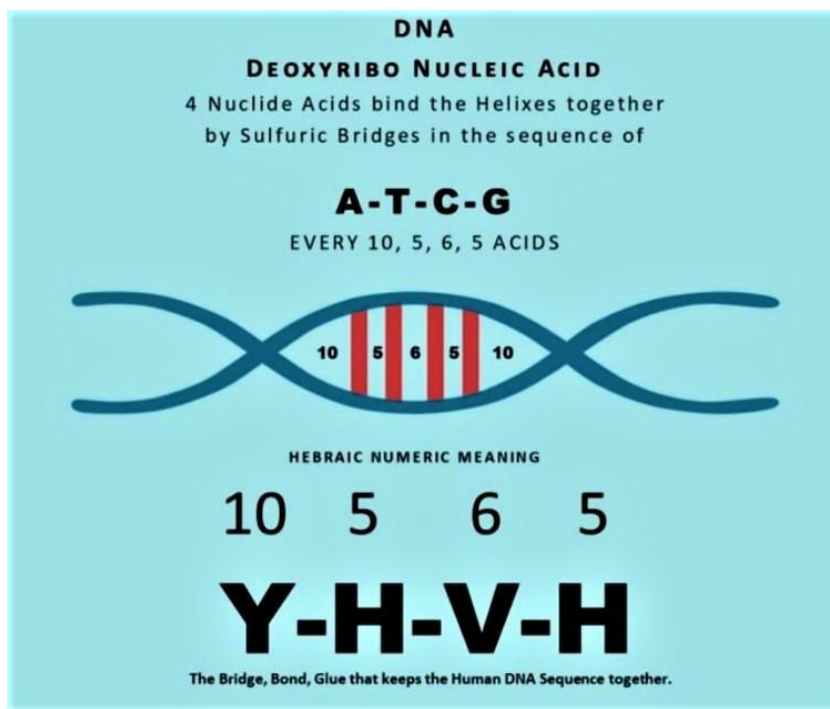
God signed His name on the work He molded with His own hands.

We can see this proof in the DNA molecule that appears as a double helix, looking like a spiral staircase. There are “steps” to the spiral staircase, or, sulfuric bridges. These sulfuric bridges are what keeps the two DNA strands attached together. Scientific findings show us the sulfuric bridge occurs in this pattern:

- Every 10 acids, there is a bridge
- Every 5 acids, there is a bridge
- Every 6 acids, there is a bridge
- Every 5 acids, there is a bridge

This is a repeating pattern in the DNA double helix spiral. Each letter is represented by a Hebrew letter and they are Y-H-V-H.

Exodus 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name for ever, and this is my memorial unto all generations**



The name that God revealed to Moses and commanded him to proclaim to the Israelites, the name he called “**My name forever**,” is the fourletter name YHVH, vocalized in the Aleppo Codex and Leningrad Codex as “Yehovah.”

יְבָרְכֶה יְהוָה וַיִּשְׁמְרֶה:

יָאֵר יְהוָה | פָּנָיו אֵלֶיךָ וַיַּחֲנֶה:

יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָהּ שָׁלוֹם:

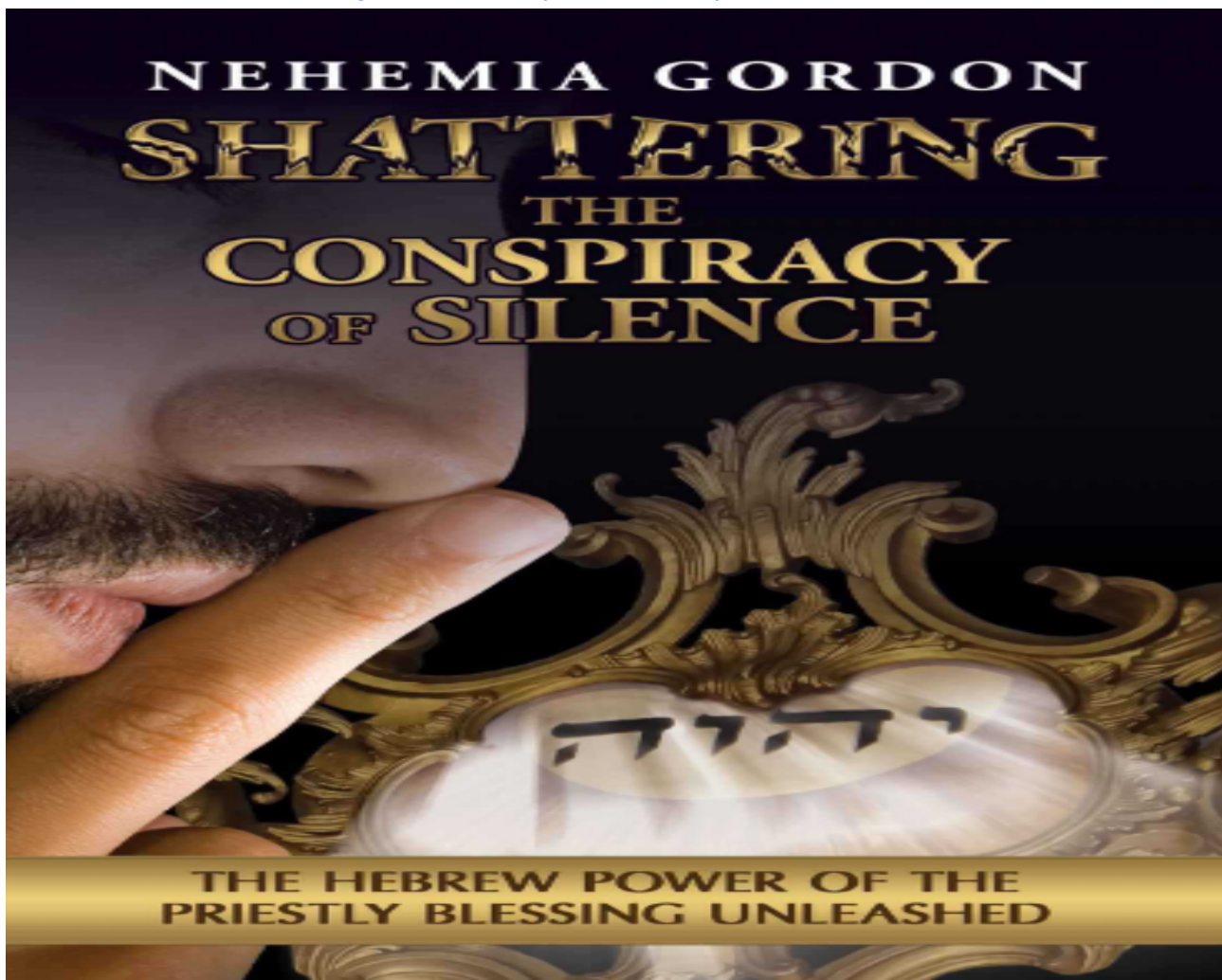
Numbers 6:22-27 And the LORD spake unto Moses, saying, (23) Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, (24) The LORD H3068[Yehovah]

bless thee, and keep thee: (25) The LORD H3068[Yehovah] make his face shine upon thee, and be gracious unto thee: (26) The LORD H3068[Yehovah] lift up his countenance upon thee, and give thee peace. (27) And they shall put my name upon the children of Israel; and I will bless them. (If the actual name is not used... how can God's name be placed on us?)

All of this brought me back once again to the closing words of the [Priestly Blessing](#) in the Book of Numbers: "And they shall place **My name** on the children of Israel and I will bless them."

Before the ban, even the rabbis admitted that placing the name on Israel, speaking the actual name of God over the people, was an integral part of the [Priestly Blessing](#) in the Temple.

[Click here to buy an amazing MUST READ](#) book about God's Name and the priestly blessing. ["shattering the conspiracy of silence" by Dr. Nehemia Gordon.](#)



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Ezekiel 39:7 So will I make **my holy name יהוה known** in the midst of my people Israel...

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