Several have emailed me over the last month or so and asked the question, when you (the various speakers of Pacific) are quoting the Old Testament and reading the Old Testament scriptures, why are you using the name Yehovah rather than LORD (all caps L-O-R-D in the Old Testament)? Why are you doing that? It’s important because LORD, all caps, occurs over 5500 times in the Old Testament, so it’s obviously an important subject that we need to talk about today. By way of introduction to first answer the question we need to back up and ask is, why do we have names at all? What’s the point of names—why do we have them? In doing research on that subject I came across a book titled *A Brief Introduction to the History of Names*. It was quite interesting; it was written by Christine Elliot in 1997. Her research showed that most names appeared or have had some sort of original meaning; some sort of descriptive meaning. Rather than just a pleasing collection of sounds, the names had meaning. It’s interesting that one of the first examples she used was a biblical example. She mentioned that Rachel named her last son Benoni which means *son of my sorrow*. There’s a meaning to that name. Then his father Jacob changed his name to Benjamin which means *son of my right hand*, that’s in Genesis 35. We see going back anciently, names had meanings—they were descriptors of people and had meaning.

With the spread of Christianity, it caused a trend in names of individuals. Christians were encouraged to name their children after apostles, after martyrs and you know those names. There were Christian names of Jewish origin like Mary, Martha, Matthew, James, Joseph and John that were very popular in the first millennium and on into the second millennium. Then because of culture the Greek and Roman names entered the Christian name pool in commemoration of various martyrs over the centuries; Anthony, Catherine, Margaret, Mark, Nicholas, Paul—those came to be used and were quite common. The point is, from Adam on and throughout the Bible, most were single names. We call them given names today because they were given by their parents; they didn’t choose their names; we were all given our name by our parents.

Over time, surnames came into use. Surnames today are called last names. They were used to distinguish two people with the same first name, who lived in the same area, in telling them apart. They had the same given name and they lived in the same area so there had to be some mechanism to tell them apart. Some of the specific types of names—Christine Elliot mentioned three different categories of names. One she called patronymic. Patro is from the Latin ‘potter’ meaning *father*—that means a name associated with the parents, the mom or the dad. For example, Richard’s son Martin might be called Martin Richards or Martin Richardson. So the last name—the surnames—began to be used. In Scotland or Ireland, the patronymic form was Mac or shortened to Mc. So Dougal’s son would be called McDougal or Gregor’s son would be called McGregor. Those are the patronymic names.
The second category are the toponymic names, that means people were named from the location where they came from. We have last names called London, York and Kent indicating the town or the community or village that they came from. The last name Fen would indicate somebody who lived near a marsh. Or Hill—you have two Johns and one might be living near a prominent hill so they called him John Hill. Those came into use—toponymic names.

The third was epithetic names. Those are some kind of descriptor of the individual, like a personal characteristic. Somebody with the last name Fairweather would be someone who was cheerful or sunny so it would be John Fairweather because he was always positive and upbeat. On the other hand, the name Conan is Irish and Gaelic and it means hound or wolf so maybe that describes somebody’s looks or personality, we don’t know. Finn would describe somebody who was fair complected or was bright. We know obviously, last names applied in epithetic forms to occupations. We have Baker’s, Brewer’s, Carpenter’s, Weaver’s, Taylor’s and Smith’s. John the Baptist today would be called John Baptiste because it was indication of what they did. Then another type of epithetic name was one’s office or status. The sir name or last name Marshall would apply to somebody who tended horses or somebody who had a high office. The name Steward or Stewart was somebody who managed an estate; was a caretaker of an estate. Or the last name Abbot was someone who was head of the Abbey. So rather than be John of the Abbey, he became known as John Abbot; he was the head of the Abbey.

The point is that names are important. Names are descriptive and as we all know, people do get upset when their names are mispronounced, misspelled, misquoted, misused—people get upset about that—names are important. The question is, what about God Almighty? He has many titles but what about His name? Does God have an actual name? Over the years if you asked the average church member going back fifty years, does God have a name? Most of us going back fifty years would probably scratch our head and say we never thought of that. Maybe God, maybe Lord, maybe Almighty. Shame on us because I asked myself how I could for decades and not ask the question or consider the question until fairly recently?

Another huge question, do you think God might be upset if His name is misquoted or misused or misapplied or ignored? You think God might be upset about that? Or do you think Satan might want that to happen that God’s name is misapplied, misused, ignored or somehow in error? Would Satan like that to happen? I think we know the answer to that. So the title of the sermon is:

**What Is God’s Name?**

A very important subject. If we’re going to put God first, we better know His name. We have three points. The first point is:

1. **We need to understand the difference between a title and a name.**
[There's a] huge difference. The Supreme Being has titles: The Almighty, the Most High. We have a sermon in our archives given on September 16, 2017 that talks about the title, Almighty or the title Most High. Another two titles the Supreme Being has is the Lord of Hosts and Living God. We have sermons on July 14 and July 21 of 2018 that address that subject. The term ‘god’ is both a title and a descriptor. It’s like the word president. If you say the word president, for example referring to the President of the United States, that is a title that he holds as President of the United States, but it’s also a descriptor of what he does; meaning one who presides. You could have a president of the Kiwanis club and he presides over the Kiwanis club or the President of the United States; they are titles and descriptors.

Let’s look at the Hebrew word for ‘god’ for a minute. It’s Strong's #0430 and as we know it’s “elohim”. Let me quote from Strong's, it says, elohim (plural) gods in the ordinary sense but specifically used in the plural, especially with the article (meaning ‘the’ god) of the Supreme God. Strong’s goes on to say, occasionally applied by way of difference to magistrates, angles and judges. We see that the word ‘god’ is a descriptor of classes of beings. It’s used in the Bible to refer to God the Father, to His Son Jesus Christ. It’s also used to refer to pagan gods, to human beings—so if that is the case how could the word god be God’s name? It can’t be—it’s a title, a descriptor. An analogy would be, instead of calling you by your specific name, what if somebody walked up to you and instead of using your first name they said, “Hi, human”. Instead of, “Hi Suzie”, it’s “Hi human”. That’s kind of fuzzy because a human is a class, it’s a descriptor. It is not an individual name; god is in the same category—it’s not an individual name. So we have to be very careful to distinguish between titles and names.

I have The Complete Word Study Dictionary of the Old Testament by Baker and Carpenter, it’s a very good resource and they say this about Strong’s #0430, the term ‘god’. Notice this, I’m quoting now: A masculine plural noun meaning God (capital G) gods (lower case g), judges, angels. Occurring more than 2600 times in the Old Testament this word commonly designates the one true God (Baker and Carpenter reference Genesis 1:1—but notice this) and is often paired with God’s unique name, Yehovah. They quote for reference Genesis 2:4 and Psalms 100:3. Isn’t it interesting that Baker and Carpenter say that God has a unique name? He has a name that applies only to Him. Maybe this is an important subject and maybe we ought to look into it. If we want to put God first, if we want to worship Him, does He have a unique name that applies only to Him, that is not a class, category or title?

That leads to point number two.

2. Does God have a unique name?

We’re going to spend a bit of time on this second point. Let’s go to Exodus 6:2, to the beginning of the Bible. Does God have a unique name? God has appeared to Moses; He is talking to Moses. That’s been proven over numerous sermons over the last couple of years.
**Exodus 6:2** *And God spake unto Moses, and said unto him, I am the LORD:* [All caps]

3) *And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the word, out of the King James, the three words ‘the name of’ are in italics, they are not in the Hebrew.] the name of God Almighty [El Shaddai, El meaning God, Shaddai meaning Almighty], but by my name Yehovah was I not known to them.* (KJV)

In the King James, Yehovah is actually spelled out in all caps. What a thing to have happen here. The Hebrew word for LORD—for Yehovah—in verse 3 and LORD in verse 2 are the same Hebrew words. **Strong's #3068, and I'm quoting from Strong's, it says, Yehovah from #1961** (that’s the root for Yehovah). You look up #1961 and it’s Hayah and it means to exist—important. **Strong’s goes on to say, the self-existent or eternal, Yehovah.** That is often called the tetragrammaton, it’s from the Greek. ‘Tetra’ means four and 'grammaton' means letters. It’s called tetragrammaton because it has four consonants. It’s written in the Hebrew in four constants, so the term tetragrammaton. The Hebrew scholar and lecturer (very popular, has blogs on the web) Nehemia Gordon, as of 2019 has found in excess of 2300 ancient Hebrew manuscripts containing the full spelling of Yehovah and then given the rules of Hebrew grammar, the full pronunciation. It is Yehovah (we say Yehovah or “Yeh-hovAH” in Hebrew). So we have LORD—God says my name is Yehovah—translated LORD in verse 2, but actually not translated at all—just given—God’s name Yehovah in verse 3.

With that in mind let’s go to Exodus 3:14; this is at the burning bush and God the Father is addressing Moses.

**Exodus 3:14** *And God [the Father] said unto Moses [out of the burning bush], I Am that I Am:* (KJV)

The New International I believe has a better translation of that. The New International says, *I am the one who always is.* Let’s just stop there and analyze that for a second. I am the one who always is. Let’s go back before the creation of the physical, before the creation of the universe. Back then, God is saying, I am the one who always is. We come to today—right here, right now—God the Father says, I am the one who always is, right now. Let’s project into the future 1000 years and this same Supreme Being says, I am the one who always is. This is the only time this is mentioned in the entirety of God’s word. God said to Moses, I am the one who always is and He said, thus shall you say to the children of Israel: I am the one who always is has sent Me unto you—only time this is mentioned. Verse 15.

15) *And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD [LORD in all caps, Yehovah Elohim—the LORD, the Eternal, the One who always is] 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.* (KJV)
So in Exodus 3 and Exodus 6, the Supreme Being is saying this is My name. Back to The Complete Word Study Dictionary of the Old Testament, Baker and Carpenter says this about Yehovah, #3068: The word refers to the proper name of the God of Israel particularly the name by which He revealed Himself to Moses. They quote Exodus 6:2 and 3 which we just read. Going on: Most scholars agree that’s it primary meaning should be understood in the context of God’s existence. Namely that He is the I AM that I AM in Exodus 3:14 [which we just read].

The one who was, the one who is and the one who always will be. That is the connotation of the name Yehovah; I have always existed; I have never had a beginning. I live now and I exist now. I will never have an end; I will always be in the future. The problem is, the English word lord does not convey that meaning. The English word lord can apply to humans, it can apply to a whole variety of things, it doesn’t convey the unique meaning of Yehovah.

The Hebrew scholar and lecturer, Nehemia Gordon has written many books. I bought his book called Shattering the Conspiracy of Silence a while back. He’s addressing the issue of saying God’s name—Yehovah’s name. On page 66 he goes a little further, I’m going to quote from his book:

> When God said at the burning bush, “I am that I am”, He was explaining the significance of His own name. The Hebrew word for “I am” is Ehyeh, [meaning to be]. In Biblical Hebrew, “I am” really means something like “I exist”. By saying “I am that I am”, God is declaring that He is the one who is, the one who really exists. He is different from the other gods who only exist in the imagination of men. God’s name Yehovah derives from the exact same Hebrew root as “I am”, [or I exist]. Strictly speaking, this name is a combination of three forms of this Hebrew root: [The name Yehovah—he says it comes from three forms of this basic Hebrew root.] Hayah, Hoveh, and Yihyeh. These three words mean, respectively: “He was”, “He is” and “He will be”. “He has always existed, He exists now and He will always continue to exist”. God says [still quoting from Nehemia Gordon] “I am” about Himself but we are to call Him [Yehovah], meaning “He was”, “He is” and “He will be”.

I have not corroborated his statement saying Yehovah is a combination of those three forms of the Hebrew ‘to be’. I haven’t been able to confirm that in this study of the composition of that name—it needs further study—but his point is very interesting indeed. The main point is, that verse 14 helps us understand God’s name which is revealed in verse 15. ‘I am’ is not God’s name, it is an explanation of God’s name. Every time we say Yehovah—His unique name—we are acknowledging that He has always existed, He exists now and He will always continue to exist. As I said before, here’s the problem: There is no equivalent Greek word or English word that means what Yehovah means—there’s just not. This is a problem with translations, when you go from one language to another language and you have a name here, but in the other language there is not a name that directly corresponds to that. That is true when you go from Hebrew to Greek or Hebrew to English. The English word lord does not convey
the full meaning, the true meaning, of the Hebrew word Yehovah—it just doesn’t. For some, rather than say Lord some people will say Eternal. That gets a little closer but Eternal doesn’t convey the full meaning of Yehovah. That He has no beginning, He has always been, that He lives and exists right now in this present day and that He will always exist and He will never have an end. There is no English word that means all of that—there just isn’t.

It’s very clear in scripture that the Supreme Being’s name is Yehovah. Let’s go to Leviticus 19 and look at first verse 12. Yehovah here is speaking, notice what He said. I’ve read right over this for years.

**Leviticus 19:12** *And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am [not Lord, it’s Yehovah] the Lord.* (KJV)

The implication is, when He says you shouldn’t swear by My name falsely, His name should be used but just not falsely. How could His name be used if you don’t know His name? Obviously back then they knew His name—at that time they knew His name. Now let’s jump to Jeremiah 15:16. Here we are a good way down the road and notice what the prophet Jeremiah says in chapter 15:16. Jeremiah is speaking and he is talking to the Supreme Being; he is talking to Yehovah.

**Jeremiah 15:16** *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name …* (KJV)

If they didn’t know God’s name or God didn’t have a name, how could this statement be true? Jeremiah says, I’m called by your name.

16 continued) … *O Lord God of hosts.* (KJV)

It’s pretty clear that Jeremiah knew God’s name. God’s name was revealed at the time of the Exodus and was used all the way up to the time of Jeremiah. David knew God’s name; let’s to go Psalm 22:22. David was a man after God’s own heart, we know that. He loved God, he meditated on God; look at all the Psalms that he wrote because his mind was on God the Father.

**Psalm 22:22** *I will declare thy name unto my brethren:* (KJV)

This isn’t some idle statement. He says this is what I’m going to do; I’m going to write about You, I’m going to speak about You, I’m going to converse about You and I’m going to speak of Your name.

22 continued) … *in the midst of the congregation will I praise thee.* (KJV)

How could David praise God? One way is using His name, by using the name of Yehovah. Then David died, [he] wanted to build a Temple to his God—God said no, you can collect all the money, the gold, the silver, the wood and all the trappings but
your son is going to build the Temple. Let’s be turning to 1 Kings 8 and see the astonishing fact that the Temple was built in Yehovah’s name. 1 Kings 8:23; this is Solomon’s prayer when the Temple was dedicated.

1 Kings 8:23 And he said [Solomon said], Lord God of Israel, there is no God like thee … (KJV)

Yehovah Elohim of Israel, there is no Elohim like you. Remember the word god is a class of beings.

23 continued) … in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: (KJV)

Jump to verse 33. Solomon is giving a warning; God is inspiring him to do this.

33) When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name … (KJV)

Meaning in their trials and troubles they’re going to call out to Yehovah by His name.

33 continued) … and pray, and make supplication unto thee in this house:

34) Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. (KJV)

Going on with this thought, let’s go to the next chapter, 1 Kings 9:3. Yehovah is replying back to Solomon.

1 Kings 9:3 And the Lord said unto him [Solomon], I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; [not l-o-r-d, not g-o-d, it is Yehovah] and mine eyes and mine heart shall be there perpetually. (KJV)

Think about that; even non-Israelites knew the name Yehovah. For time’s sake we won’t turn there but you remember after Moses' death, Israel went into the Promised Land, Joshua was leading them and sent two spies into Jericho and they met the woman named Rahab. You can look at it later in Joshua 2. Rahab, being a pagan (this is her first contact with an Israelite) tells them (I’m quoting from Joshua 2) Yehovah your God, He is God in heaven above and in earth beneath. She knew—the way she knew (it comes out later in the chapter) is that the fame of Yehovah was preceding the Israelites because they wiped out Egypt—God wiped out Egypt, Yehovah wiped out Egypt—He wiped out all the people on the way to the Promised Land and then they crossed the Jordan river and here they are and the fame of Yehovah preceded them to the point that this pagan woman understood who Yehovah was and what He had done. So she made an appeal to them—this is the real deal, this is the real God so would you please spare me and my family and I will hide you and that’s exactly what happened.
Now looking into the future, Yehovah’s name is going to be called up on in the millennium. Let’s go to Zephaniah 3—we don’t often go there—I’ll read this out of the New King James; verse 9. God’s name is going to be commonly used in the millennium.

Zephaniah 3:9 “For then I will restore to the peoples a pure language [why?], That they all may call on the name of the Lord, To serve Him with one accord. (NKJV)

People of the millennium are going to know God’s name; they are going to call upon His name. Now let’s go to Malachi 1:11. Talking about the millennium, it’s a millennial setting.

Malachi 1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; [My name is going to be great] and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord [Yehovah] of hosts. (KJV)

The Gentiles, the heathens, the pagans, during the millennium will gradually come (it’s not going to happen overnight) to know God’s name, understand the meaning of God’s name, they will use God’s name, they will call out to Him, they will pray to Him, they will sing to Him. Every Jew knew that Yehovah was the one that they worshipped; think about that. Every Jew knew who the God was that they worshipped and His name was Yehovah. Let’s go to John 4:22—this is the account where Christ was speaking to the Samaritan woman at the well. I’m going to read this out of the New Living Translation. Christ is addressing the Samaritan woman at the well and says:

John 4:22 You Samaritans know very little about the one you worship, while we Jews know all about him, for salvation comes through the Jews. (NLT)

The Jews obviously knew Yehovah’s name. Let’s go to the next chapter, John 5:43; what did Christ say?

John 5:43 I am come in my Father’s name … (KJV)

Why would He make this statement if nobody knew who His father’s name was? He says I am coming in Yehovah’s name and He is My Father.

43 continued … and ye receive me not: if another shall come in his own name, him ye will receive. (KJV)

Every Jew knew who Yehovah was—knew that name. Paul did, remember Paul was a Pharisee of the Pharisees. Let’s go to Romans 1:8. Paul is speaking and he was trained in the classical tradition of the Pharisees. He sat at the feet of one of the most prominent Rabbis of the time.
Romans 1:8 *First, I thank my God through Jesus Christ …* (KJV)

So he is making a distinction between His God and Jesus Christ.

8 continued) … *for you all, that your faith is spoken of throughout the whole world.* (KJV)

Paul being a good Pharisee knew who His God was and what His God’s name was. Christ is called the Son of God, meaning the son of Yehovah, forty five times in the New Testament. Let’s go to Mark 1:1. The young man Mark was actually the nephew of Barnabas. He was a good Jew and notice what he says in the very beginning of his gospel.

Mark 1:1 *The beginning of the gospel of Jesus Christ, the Son of God;* (KJV)

Mark, being a good Jew, knew that Christ was the Son of Yehovah—God’s name. Now let’s go to Luke 1:35 and I’m going to read this out of the New King James version. An angel is appearing—an angel sent from Yehovah—to Mary, this young Jewish woman. He’s telling her something astonishing. Can you imagine what her reaction was when she heard these words.

Luke 1:35 *And the angel answered and said to her [Mary], “The Holy Spirit will come upon you, and the power of the Highest will overshadow you;* (KJV)

She being a good Jewess knew who the Highest was and what the Highest’s name was.

35 continued) … *therefore, also, that Holy One who is to be born will be called the Son of God.* (KJV)

Which she knew to be Yehovah. She knew the Highest. The term Highest was referring to Yehovah, the God that she and the nation worshipped.

We’ve started at the beginning in Exodus, now let’s go to the end of God’s word and see if we see some consistency here. Keep in mind that the book of Revelation was written in Greek. The words we quoted and read in Exodus were obviously in Hebrew. The Septuagint (keep this in mind) is the Greek translation of the Old Testament. So the Hebrew is going directly into Greek in the Septuagint. Just keep that in mind because we’re going to see something very interesting. Let’s go to Revelation 11:17 out of the New King James. I want you to notice a phrase here.

Revelation 11:17 *“We give You thanks, O Lord God Almighty …* (KJV)

We’ve read that before—Lord God Almighty, but notice this:

17 continued) … *The One who is and who was and who is to come …* (KJV)
Does that sound somehow familiar to what we read in Exodus?

17 continued) ... Because You have taken Your great power and reigned. (KJV)

There is only one Almighty, only one being can be almighty—that is a title of God as we’ve talked about before. It sounds familiar doesn’t it? With this in mind, let’s go to chapter 21, second to the last book of God’s word, and read verse 22. The King James says:

**Revelation 21:22** And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. (KJV)

We’re having a distinction here between the Lamb and the Lord God Almighty. The term Lord God Almighty occurs in four other verses in the book of Revelation. In each of the verses we just read, the three Greek words translated Lord God Almighty in Revelation, if you go back to the Septuagint and look at the translation of the Old Testament, where we read in Hebrew, it’s Yehovah El Shaddai, it is exactly the same three Greek words—exactly. We see at the very end of the Bible and the very beginning of the Bible, Lord God Almighty in Revelation, Yehovah El Shaddai in Hebrew, are translated exactly the same at the beginning of God’s word [and] at the end of God’s word—God is consistent—absolutely consistent. Yehovah is His name, He is God Almighty.

As I was doing research on this, why didn’t the early translators of the Bible into English just use the word Yehovah? Why do they put LORD there? It’s caused so much confusion, so much consternation, so much arguing—why did they do that? Why didn’t they just translate it directly like we read in Exodus 6:3 where it says YEHOVAH in all caps? Why didn’t they do that? One reason is King James sponsored the translation of the Bible that bears his name, in 1611. One of his instructions—he was paying their wages to do the translation, he was sponsoring it so therefore he has some influence with the translators—was to stress the authority of the king, the authority of nobility, the authority of royalty. He wanted that cemented in the people’s mind. The English word lord was commonly used. The king, James himself, was addressed as lord. He had other designated lords that tracks of land were given by the king, so they were lord of this manor and lord of that piece of land, so the word lord was commonly known among the common people. So he stressed and pressured to have Yehovah translated as Lord and in his mind it would cement the royalty, cement the nobility and cement the authority of the king. English lord suited his purposes. The King James version set a precedent and all the other translations have followed suit—most of them. There are a few that don’t do that and translate Yehovah directly in the Old Testament, but there was a precedent set.

As we’ve mentioned before, another issue is there is no equivalent word in Greek or in English for Yehovah. He was, He is, He will be—we just don’t have a word in English, there isn’t a word in Greek, that translates directly. In the New Testament, the Greek
The word theos is translated as god and kurios is translated as lord but both in the New Testament—kurios and theos—can refer to pagan gods and human beings, not titles at all. Let’s go to 1 Corinthians 8:5, here we see this directly in one verse. The Corinthian church was steeped in idolatry. Corinth at that day was a combination—the best way to describe it—of New York City and Las Vegas. Anything that was evil and bad, went on in Corinth.

1 Corinthians 8:5 *For though there be that are called gods [that’s theos], whether in heaven or in earth, [referring obviously to pagan gods] (as there be gods many, and lords many,) [kurios] …* (KJV)

The word theos is used twice, kurios used once and they are not referring to God the Father, they are not referring to Jesus Christ, they are referring to pagan gods and individuals.

Now let’s go to Acts 7, we’re going to break into the account of Stephen where he was recounting the history of Israel and his story led to his stoning. We’re going to break into this count where he was talking about Moses leading Israel out of Egypt. Acts 7:40.

Acts 7:40 *Saying unto Aaron, Make us gods to go before us: for as for this Moses [remember he was up on the mountain forty days and nights and they wondered what was going on], which brought us out of the land of Egypt, we wot not what is become of him.* (KJV)

Jumping to vers 55.

55) *But he [referring to Stephen], being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God [with a capital G, that is theos], and Jesus standing on the right hand of God [theos] …* (KJV)

We see in one section of scripture that theos can refer to idols and it can refer to God Almighty. In fact, theos can even refer to Satan. Let’s go to 2 Corinthians 4:4 and see that. Theos and Kronos is not a name of God, it’s a descriptor that has broad applications.

2 Corinthians 4:4 *In whom the god [theos] of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God [capital G, theos], should shine unto them.* (KJV)

We see that the English word lord or god is a title, it is a descriptor; they have broad applications but neither is the name of God—neither one refers to the name of God. Let’s go to Isaiah 42:8, another very clear scripture where we are told God’s name. It can’t be more plain once the lightbulb goes on, it jumps out everywhere.

Isaiah 42:8 *I am the Lord:* (KJV)
Yehovah, it’s LORD in the King James but it is Yehovah.

42 continued) … that is my name: (KJV)

Lord is a descriptor, it is not the name of God.

42 continued) … and my glory will I not give to another, neither my praise to graven images. (KJV)

Yehovah is saying—the Almighty, the Most High, the Living God, the Lord of hosts, Yehovah—Yehovah is My name. Knock knock, will you listen? This is my name. He says, I’m not going to give the glory of My name to anything else; I’m not going to give it to an idol and you know the truth be known, God the Father Yehovah would not give His glory to His Son. He retains His glory as the Supreme Being. The fact is, the Son would never seek His Father’s glory. How many times did Christ say, My Father is greater than I, I came to do the will of My Father, I came to serve My Father, all that I speak is what the Father tells Me, I don’t do anything of Myself? Christ would never seek the glory of His Father and in return His Father has showered Him with glory beyond measure, only second to His glory. Christ is at His right hand in glory and He will be King of the kings of the earth. He is our High Priest, He is the mediator, He is the intercessor, He is the redemption, He is rock along with His Father, He is Savior along with His Father. Christ has great glory second only to His Father. The question becomes, if the Father tells us plainly that He is not going to share His glory with an idol or even with His Son because He is Supreme, then why are so many trying so hard to give the Father’s glory to the Son? Why is that happening? The whole Protestant religion today is founded on giving the Father’s glory to the Son. Protestant religion is centered on Christ. Christ is the creator, the sacrifice, our Savior, is this and this and this and the Father is hardly even mentioned. Taking the Father’s glory and applying it to the Son, that is the heart of Protestant doctrine. This is something we have to be very, very careful about. Some in the greater church of God are coming close to taking the Father’s glory and giving it to the Son; that is something we have to be very, very careful about.

We have to understand that the Supreme Being’s titles are many but His name is Yehovah. The Bible is clear on that. One last scripture before we close this second point. Let’s look at the most famous prayer in all of Christianity—Matthew 6:9. We all know this by heart. Most of us probably know the thee’s and thou’s in the King James so I’ll quote the King James. The Son of the Father is telling us how we ought to pray.

Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, [notice the next four words] Hallowed be thy name. (KJV)

The Greek word ‘hallowed’ means, reverence, exalt, respect, esteem, honor. Reverence, exalt, respect, esteem, honor, what—Your name. Let me ask a simple question: How can we do that if we don’t know our Father’s name? Christ said, I want you to hallow My Father’s name. Okay but we don’t know the Father’s name—is that
right? Is that what God wants us to do—no. We have to know our Father’s name in order to hallow His name. The fact is, none of us chose our own names—we didn’t. We were given our names by our parents, that’s why they’re called our given names. However, the Almighty, the Most High, chose His name—very important point. The Almighty chose His name and He says, this is My name, I’m revealing it to you. Shame on us if we don’t acknowledge His name, if we deny His name or we refuse to say the name of Yehovah—shame on us if we do that. Is it wrong to use the titles God or Lord or Almighty? Of course not, but we have to understand they’re titles, not God’s name. If we want a personal relationship with God, our Father, would we not want to use His name when we talk to Him? Would we not want to use His name correctly when we read scripture—of course—and that’s why we do this.

The third and last point and this is something we need to be aware of:

3. Satan is doing all in his power to prevent God’s people from acknowledging and using God’s name and to prevent society from acknowledging and using God’s name.

Let’s go back to Genesis 11:1 and see a perfect example of this. Satan does not want God’s name known; Satan does not want God’s name used. I’m going to read this out of the New Revised Standard version.

Genesis 11:1 Now the whole earth had one language and the same words. (KJV)

Easy to communicate. Verse 4.

4) Then they said, “Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for [Yehovah? No] ourselves; otherwise we shall be scattered abroad upon the face of the whole earth.” (KJV)

They didn’t want a name to honor Yehovah, they wanted a name for themselves. They wanted to build a tower to where God was, where they could be supreme, be just like Satan, be like God. Do you think Satan was involved with this process? Of course he was.

Let me give you two historical examples of satanic persecution for just saying the name Yehovah. There was a Jewish chronicle written before 70 A.D., it’s called the Megillant Ta’anit and it refers to the time period that we call the time of the Maccabees between 168 and 165 B.C. This was a time when the Greeks took over the entirety of the Middle East and when Antiochus Epiphanies was the Greek king. He reigned from 175 to 184 B.C. Quoting from this chronicle, it says:

The Greeks made decrees to eradicate Israel, ordering them to deny the Kingdom of heaven, to declare that they have no portion with the God of Israel and not to mention the heavenly name on their lips.
This is a decree from Antiochus Epiphanies, the Greek king. Three hundred years later the Babylonian Talmud was written during the time when Hadrian was the Emperor of Rome. He reigned from 117 to 138 A.D. So this is about three hundred years later after this first Jewish Chronicle but notice the theme—nothing changes. There was a Rabbi named Hanina ben Teradyon and he was brought before a Roman council because he was caught saying the name of Yehovah out loud. They questioned him and he mentioned the name of Yehovah in front of the council. He said Yehovah is my God and He tells me to use His name. They immediately sentenced him to death by burning because he dared mention the name of Yehovah. They wrapped him in the very scroll that he was quoting and then set the scroll and him on fire, they sentenced his wife to be executed by decapitation and sent his daughter to a brothel because he dared name the name of Yehovah. These two examples were roughly three hundred years apart. One before Christ walked the earth, one after Christ walked the earth and both of these pagan rulers, one Greek and one Roman, forbade circumcision, forbade keeping of the Sabbath and forbade speaking God’s name, Yehovah. Satan was behind it all because he wants to eradicate the name of God. During that time—those three hundred years and after the destruction of the second Temple—it became a rabbinical tradition to not speak Yehovah’s name. That’s been well documented. Historians have offered three possible explanations as to why. Two are possibly true and one cannot be true.

The first one, historians say, why was God’s name not pronounced—not spoken? There’s a rabbinical tradition, according to historians that said God’s name is too holy to say aloud, therefore they used one of his titles instead—El Shaddai or Adonai—and used that instead of saying the name of God. Sometimes God’s people have a tendency to be more righteous than God is, taking things to extreme. So, His name was too holy, that’s one historical explanation.

The other is that the Jews were simply trying to avoid persecution. We just read two horrible deaths and some historians believed they stopped saying the name of God—Yehovah—out loud and in the synagogues and some would even say they would cough when His name came so they wouldn’t have to say it, in order to avoid persecution.

A third reason that is commonly thrown out there, but I don't think can even be true, is that the proper pronunciation had been lost over time and the Jews didn’t want to risk mispronouncing His name and since they didn’t know how to pronounce it they said one of His titles. That’s a common idea out there but that cannot be true because there are over 2300 ancient Hebrew manuscripts containing the full spelling of God’s name. The full spelling—not just the consonants but with the vowels. Then you have to apply the Greek rules of grammar and you have the pronunciation—Yehovah or Yehovah. Regardless of the cause of rulers—pagan rules, rulers of the world—trying to outlaw the speaking of God’s name—the being behind it is Satan. He wants to destroy the knowledge of God, the use of God’s name, the very name of our Father.
Let’s bring it up to the current day. On June 29, 2008 (I received this Thursday night, I’m so thankful, one of the brethren sent it to me) a letter was written to the Catholic Bishops from the Congregation for Divine Worship and the Discipline of the Sacraments. That’s a long title of a department at the Vatican, we would call them the truth police. So this letter was sent to all of the Catholic Bishops all over the world under the direction of Pope Benedict. Let me read this letter—they remind the Bishops of previous teaching.

*In accordance with immemorial tradition* [immemorial tradition] the name of Almighty God expressed by the Hebrew tetragrammaton [YHVH or Yehovah] is rendered in Latin by the word Dominus, is to be rendered by any given vernacular by a word equivalent in meaning.

We’ve already seen there is no word equivalent in meaning in English, Greek, Spanish or Portuguese. Going on:

*Notwithstanding such a clear norm* [meaning that instruction] in recent years the practice has kept in of pronouncing the God of Israel’s proper name known as the holy or divine tetragrammaton Yehovah.

So some people are using the name Yehovah within the Catholic church. Then they give a list of directives. Let me read the first directive.

*In liturgical celebrations in songs and prayers, the name of God in the form of the tetragrammaton is neither to be used or pronounced.*

Who do you think is behind that? Catholic church, Greek government, Roman government, back to Babylon, the fact is Satan does not want God’s name known or pronounced. Not only do humans want to worship anything but God, but they steadfastly resist knowing God’s name and using God’s name and saying God’s name. The one provoking all of this is the arch enemy—the adversary Satan.

Let’s conclude, very quickly. The Most High chose His own name. He wants us to know His name, He wasn't us to use His name, He wants us to honor His name. Let’s go to Jeremiah 16:21. Yehovah is speaking.

**Jeremiah 16:21** Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is [Yehovah] The Lord. (KJV)

Now let’s go to the last book of the Old Testament, Malachi 2:1 and look at a warning for us today. This is addressed to the priests, by the way.

**Malachi 2:1** And now, O ye priests, this commandment is for you.
2) If ye will not hear, and if ye will not lay it to heart, [to do what] to give glory unto my name, saith the Lord of hosts, [if you fail to give glory to My name] I will even
send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. (KJV)

To do what? Give glory to God’s name. One Jewish scholar lamented about the Holocaust and he asked, could the Holocaust have come upon the Jewish people because they refused to call upon the name of Yehovah? This is a Jewish scholar, this isn’t somebody from Christianity at all, this is a Jewish scholar. He just posed that question. So why do we say Yehovah instead of Lord? Because that is our Father’s unique name. Let’s close with on final scripture that applies to all of us today—Malachi 3:16, I’ll read it out of the New King James. Think about this as it applies to our circumstances today.

Malachi 3:16 Then those who feared the Lord spoke to one another, And the Lord listened and heard them; So a book of remembrance was written before Him For those who fear [Yehovah] the Lord And who meditate on His name. (NKJV)

Meaning meditate on all that His name means and that all that His name implies. I am the One who has always been, I am the One who exists now, I am the One who always will be. Let’s understand that the name Yehovah is the very unique name of the God that we worship.