

The Name of The LORD

There are numerous terms used in the Bible to refer to God. These terms include the Most High, the Almighty, the Living God, the God of our fathers, the Ancient of Days, Lord, and the LORD as well as others. These terms are often referred to as the “names of God”. However, the Bible only refers to one of these terms as being the name of God. All of the other terms are just His many titles. The way to clearly see this is to notice that when the Bible makes statements like “His name is....” or “My name is....” you will consistently see the term “LORD” appear and these statements are never made regarding the other terms for God. Notice the following examples:

Ex 6:2-3

² And God spoke to Moses and said to him: "I am the LORD. ³ I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, **but by My name LORD I was not known to them.**

Ex 15:1-3

¹ Then Moses and the children of Israel sang this song to the LORD, and spoke, saying: "I will sing to the LORD, For He has triumphed gloriously! The horse and its rider He has thrown into the sea! ² The LORD is my strength and song, And He has become my salvation; He is my God, and I will praise Him; My father's God, and I will exalt Him. ³ The LORD is a man of war; **The LORD is His name.**

Ex 20:7

⁷ "You shall not take **the name of the LORD your God** in vain, for the LORD will not hold him guiltless who takes His name in vain.

Is 47:4

⁴ As for our Redeemer, **the LORD of hosts is His name,** The Holy One of Israel.

Is 48:1-2

¹ "Hear this, O house of Jacob, Who are called by the name of Israel, And have come forth from the wellsprings of Judah; **Who swear by the name of the LORD,** And make mention of the God of Israel, But not in truth or in righteousness; ² For they call themselves after the holy city, And lean on the God of Israel; **The LORD of hosts is His name:**

Is 51:15

¹⁵ But I am the LORD your God, Who divided the sea whose waves roared — **The LORD of hosts is His name.**

Is 54:5

⁵ For your Maker is your husband, **The LORD of hosts is His name;** And your Redeemer is the Holy One of Israel; He is called the God of the whole earth.

Jer 10:16

¹⁶ The Portion of Jacob is not like them, For He is the Maker of all things, And Israel is the tribe of His inheritance; **The LORD of hosts is His name.**

Jer 31:35

³⁵ Thus says the LORD, Who gives the sun for a light by day, The ordinances of the moon and the stars for a light by night, Who disturbs the sea, And its waves roar (**The LORD of hosts is His name**):

Jer 33:1-3

¹ Moreover the word of the LORD came to Jeremiah a second time, while he was still shut up in the court of the prison, saying, ² "Thus says the LORD who made it, the LORD who formed it to establish it (**the LORD is His name**): ³ 'Call to Me, and I will answer you, and show you great and mighty things, which you do not know.'

Jer 50:33-34

³³ Thus says the LORD of hosts: "The children of Israel were oppressed, Along with the children of Judah; All who took them captive have held them fast; They have refused to let them go. ³⁴ Their Redeemer is strong; **The LORD of hosts is His name.** He will thoroughly plead their case, That He may give rest to the land, And disquiet the inhabitants of Babylon.

Jer 51:19

¹⁹ The Portion of Jacob is not like them, For He is the Maker of all things; And Israel is the tribe of His inheritance. **The LORD of hosts is His name.**

Amos 4:13

¹³ For behold, He who forms mountains, And creates the wind, Who declares to man what his thought is, And makes the morning darkness, Who treads the high places of the earth — **The LORD God of hosts is His name.**

Amos 5:8

⁸ He made the Pleiades and Orion; He turns the shadow of death into morning And makes the day dark as night; He calls for the waters of the sea And pours them out on the face of the earth; **The LORD is His name.**

Amos 9:5-6

⁵ The Lord GOD of hosts, He who touches the earth and it melts, And all who dwell there mourn; All of it shall swell like the River, And subside like the River of Egypt. ⁶ He who builds His layers in the sky, And has founded His strata in the earth; Who calls for the waters of the sea, And pours them out on the face of the earth — **The LORD is His name.**

Notice that every time the Bible refers to “His name” or “My name” the term we see used is “the LORD” or “the LORD” with some additional words added such as “the LORD of Hosts”. However, we never see the Bible stating that terms like “the Most High” or “the Almighty” are “His name” or “My name”. This is because the God of the Bible has one name but many titles. The English term “the LORD” indicates His name whereas all of the other terms used for God are simply titles.

Lord vs the LORD

Most English translations of the Bible obscure the subject of the name of God by using the term “the LORD”. To a person reading the Bible in English there is no discernable difference between “Lord” and “the LORD”. However, in the original Hebrew these terms are very different. The English term “Lord” in the Old Testament is translated from either the Hebrew word “adon” or the Hebrew word “adonay”. The following are the definitions of these Hebrew words from the Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter.

Adon – (Strong’s # 113) -- “A masculine noun meaning lord or master. **The most frequent usage is of a human lord, but it is also used of divinity.** Generally, it carries the nuances of authority rather than ownership. When used of humans, it refers to authority over slaves (Gen. 24:9; Judg. 19:11); people (1 Kgs. 22:17); a wife (Gen. 18:12; Amos 4:1); or a household (Gen. 45:8; Ps. 105:21). When used

of divinity, it frequently occurs with *yehōwāh* (3068), signifying His sovereignty (Ex. 34:23; Josh. 3:13; Isa. 1:24).” (emphasis added)

Adonay – (Strong’s # 136) – “A masculine noun used exclusively of God. An emphatic form of the word *’ādōn* (113), this word means literally “my Lord” (Gen. 18:3). It is often used in place of the divine name *YHWH* (3068), which was held by later Jewish belief to be too holy to utter. This designation points to the supreme authority or power of God (Ps. 2:4; Isa. 6:1). The word was often combined with the divine name to reinforce the notion of God’s matchlessness (e.g., Ezek. 20:3; Amos 7:6).”

From these definitions we can see that term “Lord” in our English Bibles is a title that can refer to both God and humans depending on the context in which it is used. Here are some examples of this:

Gen 18:26-28

²⁶ So the LORD said, “If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.” ²⁷ Then Abraham answered and said, “**Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord [adonay]**: ²⁸ Suppose there were five less than the fifty righteous; would You destroy all of the city for lack of five?” So He said, “If I find there forty-five, I will not destroy it.”

Ex 4:10-13

¹⁰ Then Moses said to the LORD, “**O my Lord [adonay]**, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue.” ¹¹ So the LORD said to him, “Who has made man’s mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD? ¹² Now therefore, go, and I will be with your mouth and teach you what you shall say.” ¹³ But he said, “**O my Lord [adonay]**, please send by the hand of whomever else You may send.”

Gen 32:3-5

³ Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom. ⁴ And he commanded them, saying, “**Speak thus to my lord [adon] Esau**, “Thus your servant Jacob says: ‘I have dwelt with Laban and stayed there until now. ⁵ I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that I may find favor in your sight.’ ”

2 Kings 6:26

²⁶ Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, **“Help, my lord [adon], O king!”**

However, the term “the LORD” in English is very different. The English term “the LORD” is translated from the Hebrew word “Yehovah”. The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter defines this word as:

Yehovah – (Strong’s #3068) – “A noun meaning God. The word refers to the proper name of the God of Israel, particularly the name by which He revealed Himself to Moses (Ex. 6:2, 3).”

As this definition indicates, the Hebrew word “Yehovah” is a proper name, and it always refers to the God of Israel. It is never used to refer to humans or even other spirit beings. The account of the burning bush in Exodus 3 gives us some insight into the meaning of this name.

Ex 3:13-17

¹³ Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, **'What is His name?'** what shall I say to them?" ¹⁴ And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" ¹⁵ Moreover God said to Moses, "Thus you shall say to the children of Israel: **'The LORD [Yehovah] God of your fathers,** the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. **This is My name forever,** and this is My memorial to all generations.' ¹⁶ Go and gather the elders of Israel together, and say to them, 'The LORD [Yehovah] God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, "I have surely visited you and seen what is done to you in Egypt; ¹⁷ and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.'"

Hebrew scholar Nehemia Gordon provides the following commentary on these verses on page 66 of his book “Shattering The Conspiracy Of Silence”.

“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, derived

from the Hebrew root meaning, “to be”. In Biblical Hebrew, “I am” really means something like “I exist”. By saying “I am that I am”, God is declaring 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 YHVH derives from the exact same Hebrew root as “I am”. **Strictly speaking, this name is a combination of three forms of this Hebrew root: Hayah, Hoveh, Yihyeh. These three words mean, respectively: “He was,” “He is,” and “He will be.”** When we call Him by His name we are essentially saying, “He has always existed, He exists now, and He will always continue to exist.” God says “I am” about Himself but we are to call Him YHVH meaning, **“He was, He is, and He will be.”** What all this means is that “I am” is not God’s name; it is the explanation of His name.” (emphasis added)

(For more information about how this account in Exodus 3 relates to Christ’s statement that “I AM” in John 8 please see the paper entitled “The I AM”.)

This meaning of “He was, He is, and He will be” is found multiple times in the book of Revelation where John uses a very similar phrase to describe God.

Rev 1:4-6

⁴ John, to the seven churches which are in Asia: **Grace to you and peace from Him who is and who was and who is to come**, and from the seven Spirits who are before His throne, ⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, ⁶ and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

Rev 4:8

⁸ The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, **Lord God Almighty, Who was and is and is to come!**”

Rev 11:16-17

¹⁶ And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, ¹⁷ saying: “We give You thanks, **O Lord God Almighty, The One who is and who was and who is to come**, Because You have taken Your great power and reigned.

A Unique And Specific Name

We have seen that Yehovah (“the LORD” in English) is the name of the God of Israel whereas adon or adonay (“Lord” in English) is simply a title that can be used to refer to humans as well as God depending on the context in which it is used. However, is this a generic name that can refer to both God the Father and Jesus Christ or is this a unique name that exclusively refers to only one of them? The Hebrew word Yehovah appears more than 6,000 times in the Bible. It appears more often in the Bible than all of the titles of God combined. Obviously, we cannot address every occurrence of this word in this paper. However, we can look at enough verses to demonstrate a very clear trend in the Bible and answer this question.

The book of Proverbs tells us that God the Father and His Son Jesus Christ have unique and separate names.

Prov 30:4

⁴ Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? **What is His name, and what is His Son’s name, if you know?**

This verse only makes sense if they have unique and different names. If they both share a single generic name, then the question posed in this verse makes no sense. In addition, the Bible repeatedly states that there is only one Yehovah.

Is 45:5-6

⁵ **I am the LORD, and there is no other;** There is no God besides Me. I will gird you, though you have not known Me, ⁶ That they may know from the rising of the sun to its setting That there is none besides Me. **I am the LORD, and there is no other;**

Is 45:18

¹⁸ For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: “**I am the LORD, and there is no other.**”

In addition, Christ is referred to in the Bible as Yehovah’s Servant as well as His Companion, His Shepherd, and His Anointed. Christ can’t be a servant of Himself, nor can He be His own Companion, His own Shepherd, or His own Anointed. These statements only make sense if God the Father is the One being referred to as Yehovah.

Is 42:1-8

¹ **“Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him;** He will bring forth justice to the Gentiles. ² He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street. ³ A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. ⁴ He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law.” ⁵ **Thus says God the LORD,** Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it: ⁶ **“I, the LORD, have called You in righteousness,** And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles, ⁷ To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house. ⁸ **I am the LORD, that is My name;** And My glory I will not give to another, Nor My praise to carved images.

Zech 3:6-8

⁶ Then the Angel of the LORD admonished Joshua, saying, ⁷ **“Thus says the LORD of hosts:** ‘If you will walk in My ways, And if you will keep My command, Then you shall also judge My house, And likewise have charge of My courts; I will give you places to walk Among these who stand here. ⁸ “Hear, O Joshua, the high priest, You and your companions who sit before you, For they are a wondrous sign; **For behold, I am bringing forth My Servant the BRANCH.**

Zech 13:7

⁷ **“Awake, O sword, against My Shepherd, Against the Man who is My Companion,” Says the LORD of hosts.** “Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones.

Is 61:1-2

¹ **“The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me** To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; ² To proclaim the acceptable year of the LORD, And the day of vengeance of our God; To comfort all who mourn,

Ps 132:13-18

¹³ **For the LORD has chosen Zion;** He has desired it for His dwelling place: ¹⁴ “This is My resting place forever; Here I will dwell, for I have desired it. ¹⁵ I will

abundantly bless her provision; I will satisfy her poor with bread. ¹⁶ I will also clothe her priests with salvation, And her saints shall shout aloud for joy. ¹⁷ There I will make the horn of David grow; **I will prepare a lamp for My Anointed.** ¹⁸ **His enemies I will clothe with shame, But upon Himself His crown shall flourish.**”

For all of the verses to make sense Yehovah has to be the name of God the Father and not Jesus Christ as God the Father is obviously the One being referred to in these verses as Yehovah. Also, notice also that Christ sits at the right hand of Yehovah.

Ps 110:1

¹ **The LORD [Yehovah] said to my Lord,** “Sit at My right hand, Till I make Your enemies Your footstool.”

Heb 1:13

¹³ But to which of the angels has He [Yehovah] ever said: **“Sit at My right hand,** Till I make Your enemies Your footstool”?

Heb 12:1-2

¹ Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, ² looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, **and has sat down at the right hand of the throne of God.**

The One Who Is And Who Was And Who Is To Come

As previously discussed, the name Yehovah means “He was, He is, and He will be”. The book of Revelation makes a very similar statement as a descriptor of God the Father. The statement “the One who is and who was and who is to come” is used 3 times in the book of Revelation as a descriptor of God and, in every case, it is always God the Father that is being described.

Rev 1:4-6

⁴ John, to the seven churches which are in Asia: **Grace to you and peace from Him who is and who was and who is to come**, and from the seven Spirits who are before His throne, ⁵ **and from Jesus Christ**, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, ⁶ and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

Notice that right after John mentions “Him who is and who was and who is to come” and adds “and from Jesus Christ”. Obviously when John speaks of “Him who is and who was and who is to come” He is speaking about God the Father.

We find the phrase “Him who is and who was and who is to come” a second time in Revelation 4. This chapter is a graphic description of the throne of God the Father. He is referred to in this chapter and throughout the book of Revelation as “He who sits on the throne”. Notice that it is “Him who sits on the throne” that is described as “Who was and is and is to come”.

Rev 4:8-9

⁸ The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, **Lord God Almighty, Who was and is and is to come!**” ⁹ Whenever the living creatures give glory and honor and thanks to **Him who sits on the throne**, who lives forever and ever,

We know that this is a reference to God the Father because in Revelation 5, Christ is depicted as removing a scroll out of the hand of “Him who sat on the throne”.

Rev 5:4-7

⁴ So I wept much, because no one was found worthy to open and read the scroll, or to look at it. ⁵ But one of the elders said to me, “Do not weep. **Behold, the Lion of the tribe of Judah, the Root of David**, has prevailed to open the scroll and to loose its seven seals.” ⁶ And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood **a Lamb as though it had been slain**, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. ⁷ **Then He came and took the scroll out of the right hand of Him who sat on the throne.**

We find the phrase “Him who is and who was and who is to come” a third time in Revelation 11 and the context makes it clear that it is God the Father that is being described with this phrase.

Rev 11:15-17

¹⁵ Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become **the kingdoms of our Lord and of His Christ**, and He shall reign forever and ever!” ¹⁶ And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, ¹⁷ saying: “We give You thanks, **O Lord God Almighty, The One who is and who was and who is to come**, Because You have taken Your great power and reigned.

Can The Name Yehovah Also Refer To Christ?

Often the name Yehovah is assumed to be a generic name that can be attributed to both God the Father and Jesus Christ. However, is this an accurate assumption? As previously mentioned, the book of Proverbs tells us that God the Father and His Son Jesus Christ have unique and separate names.

Prov 30:4

⁴ Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? **What is His name, and what is His Son’s name, If you know?**

If the Father and Christ share a single generic name, the question posed in this verse doesn’t make sense. This would also violate the basic purpose of a name. A name is used to distinguish one individual from other individuals. This concept also begs the question why the name Yehovah is never referred to in the Bible as “Our name” or “Their name”. It is always referred to as “His name” or “My name” but never as “Our name” or “Their name”.

The reason that many assume Yehovah is a name that can generically refer to either the Father or Christ is because of how they interpret some statements that the Bible attributes to Christ. A good example of this is the term “savior”. The Old Testament refers to Yehovah numerous times with the term “savior”.

Is 43:3

³ **For I am the LORD your God, The Holy One of Israel, your Savior;** I gave Egypt for your ransom, Ethiopia and Seba in your place.

Is 49:26

²⁶ I will feed those who oppress you with their own flesh, And they shall be drunk with their own blood as with sweet wine. All flesh shall know **That I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob.**

Is 63:7-8

⁷ **I will mention the lovingkindnesses of the LORD And the praises of the LORD, According to all that the LORD has bestowed on us,** And the great goodness toward the house of Israel, Which He has bestowed on them according to His mercies, According to the multitude of His loving kindnesses. ⁸ For He said, "Surely they are My people, Children who will not lie." **So He became their Savior.**

Because Yehovah is referred to with the term "savior", the assumption is often made that these verses must be referring to Jesus Christ since the New Testament repeatedly refers to Christ as our Savior. However, it is important to notice that the Bible refers to both God the Father and Jesus Christ with the term "savior". So, we cannot automatically assume when we see the term "savior" in the Bible that it must be Christ that is being referred to. Notice the following examples:

1 Tim 1:1

¹ Paul, an apostle of Jesus Christ, by the commandment of **God our Savior and the Lord Jesus Christ, our hope,**

Notice that "God our Savior" and "the Lord Jesus Christ" are listed separately. So, Paul has to be referring to God the Father as "God our Savior". Paul does this again in the book of Titus where he refers to "God our Savior" and to "Jesus Christ our Savior". Notice that Paul says that "God our Savior" saved mankind "through Jesus Christ our Savior" making it clear that "God our Savior" is a reference to the Father. This is why they can both be referred to with the term "savior".

Titus 3:3-7

³ For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

⁴ But when the kindness and the love of God our Savior toward man appeared, ⁵ not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, ⁶ whom He poured out on us abundantly through Jesus Christ our Savior, ⁷ that having been justified by His grace we should become heirs according to the hope of eternal life.

Paul also tells us that “the living God” is “the Savior of all men”. Christ is the “Son of the living God” (Matt 16:16; John 6:69). The living God is the Father. So, Paul must be speaking about the Father as being “the Savior of all men”.

1 Tim 1:9-10

⁹ This is a faithful saying and worthy of all acceptance. ¹⁰ For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.

The key to understanding why both the Father and Christ are referred to in the Bible with the term “savior” is found in John 3. The Father gave Christ as a sacrifice for the sins of mankind and Christ is the sacrifice that was used to redeem us from our sins. Because the Father is the One that gave the sacrifice and Christ was the sacrifice, both can be accurately referred to with the term “savior”

John 3:16-17

¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

A similar false assumption is also often made regarding the title “Redeemer” in the Bible. Jehovah is repeatedly referred to with the title “Redeemer”.

Ps 19:14

¹⁴ Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my strength and my Redeemer.

Is 43:14

¹⁴ **Thus says the LORD, your Redeemer**, The Holy One of Israel: “For your sake I will send to Babylon, And bring them all down as fugitives— The Chaldeans, who rejoice in their ships.

Is 63:16

¹⁶ Doubtless You are our Father, Though Abraham was ignorant of us, And Israel does not acknowledge us. **You, O LORD, are our Father; Our Redeemer from Everlasting is Your name.**

Due to this fact, it is often assumed that these references must be referring to Jesus Christ. However, it is important to note that the word “Redeemer” appears 18 times in the Bible and every one of these occurrences are in the Old Testament. The word “Redeemer” does not appear in the New Testament at all. However, the New Testament does state that the sacrifice of Christ gives us “redemption”

Heb 9:15

¹⁵ And for this reason He is the Mediator of the new covenant, by means of death, **for the redemption of the transgressions under the first covenant**, that those who are called may receive the promise of the eternal inheritance.

God the Father provides us with redemption and deliverance from our sins through the sacrifice of Christ. It is the Father that gave His Son as a sacrifice for our sins, and it is the Son that was this sacrifice (John 3:16-17). So, the Father is our Redeemer, and He provides us with redemption through the sacrifice of His Son.

Rom 3:21-26

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even **the righteousness of God, through faith in Jesus Christ**, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ **being justified freely by His grace through the redemption that is in Christ Jesus**, ²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Col. 1:9-14

⁹ For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; ¹⁰ that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God; ¹¹ strengthened with all might, according to His glorious power, for all patience and longsuffering with joy; ¹² giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. ¹³ **He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,** ¹⁴ **in whom we have redemption through His blood, the forgiveness of sins.**

So, we can see that the fact that Yehovah is referred to in the Old Testament with the title “Redeemer” does not prove that the name Yehovah can also refer to Christ. In fact, it is further evidence that Yehovah is the name of the Father.

The title “Creator” is another term that is used to argue that the name Yehovah can also refer to Jesus Christ. Yehovah is referred to with the title “Creator” multiple times in the Old Testament.

Is 43:15

¹⁵ I am the LORD, your Holy One, **The Creator of Israel, your King.**”

Is 40:28

²⁸ Have you not known? Have you not heard? **The everlasting God, the LORD, The Creator of the ends of the earth,** Neither faints nor is weary. His understanding is unsearchable.

Ps 148:3-5

³ Praise Him, sun and moon; Praise Him, all you stars of light! ⁴ Praise Him, you heavens of heavens, And you waters above the heavens! ⁵ **Let them praise the name of the LORD, For He commanded and they were created.**

Because John 1:3 and Colossians 1:16 both describe Christ’s active roll in the creation of the heavens and the earth, many assume that any reference to creation must therefore be speaking about Christ and cannot be speaking about the Father. However, this logic ignores the fact that the Bible directly states that the Father created the world “through” Jesus Christ. This means the Father is the Creator that utilized Christ as an active participant to carry out His (the Father) creation.

John 1:1

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ **All things were made through Him,** and without Him nothing was made that was made.

Eph 3:8-12

⁸ To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, ⁹ and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in **God who created all things through Jesus Christ;** ¹⁰ to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, ¹¹ according to the eternal purpose which He accomplished in Christ Jesus our Lord, ¹² in whom we have boldness and access with confidence through faith in Him.

Notice that the book of Revelation directly states that the Father created the heavens and the earth.

Rev 4:6-11

⁶ Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. ⁷ The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. ⁸ The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, **Who was and is and is to come!**" ⁹ Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, ¹⁰ the twenty-four elders fall down before **Him who sits on the throne** and worship **Him who lives forever and ever,** and cast their crowns before the throne, saying: ¹¹ "You are worthy, O Lord, To receive glory and honor and power; **For You created all things, And by Your will they exist and were created.**"

Rev 10:5-7

⁵ The angel whom I saw standing on the sea and on the land raised up his hand to heaven ⁶ **and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it,** that there should be delay no longer,

⁷ but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.

The Father (Yehovah) is the ultimate source of creation and thus has the title of “Creator”. This doesn’t deny Christ’s active role in the creation of everything in heaven and on earth. Both of Them were actively involved in creation. However, this demonstrates that we cannot automatically assume that every verse that speaks about creation must be a reference to Christ.

Yehovah vs Yahweh

The actual spelling of the name of the God of Israel (also known as the tetragrammaton) is a hotly debated topic. There are numerous arguments for numerous variations in the spelling of this name. Volumes have been written on all sides of this debate and some go so far as to make a salvational issue out of how one pronounces the name. While it is the opinion of this author that Yehovah is the correct rendering of the name, I do not believe that how one spells or pronounces the name is in any way a salvational issue. It is far more important to understand the identity associated with the name. Understanding that “the LORD” in our English Bibles (regardless of how one spells or pronounces the actual Hebrew name) refers to the personal name of God the Father is the most important issue as this issue has significant doctrinal and prophetic implications in our understanding of the Bible.

However, since the spelling of this name is a hotly debated subject, I will briefly address why I feel that “Yehovah” is the correct spelling of the name. It is simply an undeniable fact that the name of the God of Israel is a Hebrew word recorded in a Hebrew book and preserved for millennia by a Hebrew speaking people. There are numerous arguments for a wide variety of spellings of the name. However, the two most common arguments are for either “Yehovah” or “Yahweh”.

Those that argue that the correct spelling is Yahweh rely on Greek and gnostic sources to provide historical evidence that Yahweh is the correct spelling. Those that argue that Yahweh is the correct spelling never provide any ancient Hebrew documents containing the spelling “Yahweh” to support their arguments. The reason for this is very simple. It is because there are no ancient Hebrew documents that contain this spelling that can be presented as evidence for their argument.

The spelling “Yehovah” has been found in literally thousands of Hebrew manuscripts of the Old Testament and even in numerous Hebrew manuscripts of the New Testament as well as in ancient correspondence between Rabbis, but the spelling “Yahweh” has not been found in a single Hebrew manuscript of the Bible or in any ancient Hebrew documents at all. If you would like to look into this subject in detail, I would recommend you look into the research conducted on this subject by Hebrew

scholar Nehemia Gordon which can be found at the follow link: [Nehemia Gordon on the Name of God - Nehemia's Wall \(nehemiaswall.com\)](http://Nehemia Gordon on the Name of God - Nehemia's Wall (nehemiaswall.com)).

Those that argue that Yahweh is the correct spelling argue that Yehovah (or Jehovah) is a just a made up word that comes from placing the vowels of Adonay over the consonants YHVH. It is historically correct that Rabbinical Judaism established a tradition of not speaking the name of the God of Israel and they would say “Adonay” when reading “YHVH” in scripture so as to avoid speaking the name. However, even an English speaking person that does not know any Hebrew can make the simple observation that the vowels of Adonay are “A-O-A” and vowels of Yehovah are “E-O-A”. So, arguing that Yehovah is just a made up word that comes from adding the vowels of Adonay to YHVH is just factually incorrect. The same observation can be made if one simply looks at Yehovah written out in Hebrew letters vs looking at YHVH with vowels of Adonay inserted written in Hebrew letters. This point is illustrated on pages 72-73 of Nehemia Gordon’s book “Shattering The Conspiracy Of Silence”.

In addition, Jewish history records individuals who were condemned and even martyred for speaking the name “the way it is written”. If the written word Yehovah was just a made up word to prevent the Jews from actually speaking the name of God, then speaking the name “the way it is written” would not have been any big deal. Notice the following quote from pages 93-94 of “Shattering The Conspiracy Of Silence” by Nehemia Gordon.

“When I came across the story of Rabbi Hanina ben Teradion, I couldn’t believe it. The Talmud relates that the Romans executed this rabbi some time between 130 and 138 CE during the reign of the emperor Hadrian, who issued a series of decrees designed to eradicate the Jewish faith. Rabbi Hanina was martyred during these persecutions after speaking the name of God in public, as the Talmud reports:

The [Romans] brought forth Rabbi Hanina ben Teradion and asked him, “Why did you engage in the study of the Truth?” He answered, “Because the Lord my God commanded me.” They immediately sentenced him to be burned....**They sentenced him to be burned because he use to pronounce the name the way it is written....**” (emphasis added)

In addition, the Mishnah Sanhedrin 10:1 also records how Rabbinical leadership condemned any Jews that would speak the name the way it was written.

“These have no portion in the World to Come...Abba Saul [c. 150 C.E.] said, **‘Also, one who pronounces the name according to its letter.’**” (emphasis added)

If Yehovah was just a made up word to prevent the Jews from speaking the correct name then there would be no reason for them to take issue with anyone that would publicly pronounce this word. The only reason they would take issue with it is if they knew this was the correct pronunciation of the name which their tradition had forbidden to be spoken.

Taking The Name of The LORD In Vain

As was previously mentioned, some individuals elevate how one pronounces the name of God to a salvational issue. This belief comes from how they interpret the third commandment.

Exodus 20:7

⁷ **“You shall not take the name of the LORD your God in vain,** for the LORD will not hold him guiltless who takes His name in vain.

Some interpret this commandment to mean that if they mispronounce the Hebrew name of God then they have “taken His name in vain”. Others apply this concept to casual or irreverent usages of the words Lord or God. Both of these concepts miss the mark of what this commandment is addressing. Dennis Prager on pages 245-246 of his commentary on the book of Exodus entitled “The Rational Bible: Exodus” provides the following commentary on this commandment.

“Do not “take” is not what the commandment actually says. The Hebrew verb in the commandment, tisa, means “carry.” **The commandment therefore reads, “Do not carry God’s name in vain.”** And who carries God’s name in vain? Any person who claims to be acting in God’s name while doing the opposite of what God wants – evil. Obvious modern examples would include Islamist terrorists who shout, Allahu Akbar (“God is the Greatest”) when they murder innocent people, or a priest or any other clergy who, utilizing the respect engendered by his clerical status, molests a child. There is little question that Islamist terrorists and molesting clergy have both played a role in the rise of atheism in our time. When any person commits evil, it reflects badly on the person. But when a person commits evil in God’s name, it reflects badly on God as well. The result is the only solution to evil – God based morality – is thoroughly undermined....No atheist activist is nearly as effective in alienating people from God and religion as are evil “religious” people.” (emphasis added)

As we can see from Dennis’ comments, the third commandment forbids us from claiming to be a follower of the God of the Bible while continuing to live a lifestyle that

disregards and tramples on His law. If we claim to be a follower of the God of the Bible, then we have to live a life of obedience to His commandments. To honor “the name of the LORD” we must first recognize whose name this is referring to. It refers to the name of God the Father. Acknowledging this fact is a major key to understanding the Bible both doctrinally and prophetically. It also enables us to more fully obey the first commandment because it is this understanding that allows us to clearly understand who it was that stated:

Exodus 20:2-3

² **“I am the LORD [Yehovah] your God,** who brought you out of the land of Egypt, out of the house of bondage. ³ **“You shall have no other gods before Me.”**