

What Is God's Name?

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Recorded on January 5, 2019

Let me start by asking a question. Does the God who designed the universe and who created, up to now, 7.7 billion people, know your name? Does God know your name? With all the other stuff He's paying attention to and has to do, does God know your name? Let's see what the Bible says. This is all by way of introduction, and not the subject of this sermon—we'll get to that in just a minute. Let's go to James, chapter 2, verse 5. James is passing along some very important information here. He says:

James 2:5 *Hearken, my beloved brethren, [notice what he says here] hath not God chosen [God is doing the choosing] the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? [So we see that God chooses us and those He calls.]*

6) *But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?*

7) *Do not they blaspheme that worthy name by the which ye are called? (KJV)*

It's not a stretch to see here that God chooses us individually. If we look back on our calling, we know that God calls us individually, and He doesn't call a gob of people en masse all at one time. We individually walked into the Church at various times in various places. We've seen that with our own eyes.

Now let's go to John 10 and begin in verse 1. This is a parable from Christ, but He's talking about Himself. At first, the disciples and the people around who heard this didn't understand it—didn't know that He was talking about Himself—but He was. Christ says:

John 10:1 *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*

2) *But he that entereth in by the door is the shepherd of the sheep.*

3) *To him the porter openeth; and the sheep hear his voice: [now notice this] and he calleth his own sheep by name [individually, by name], and leadeth them out.*

4) *And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. (KJV)*

The clear implication here, in these two verses, is that God and Christ know us by our name. They know us individually by our name.

John 10:25 *Jesus answered them [He's answering the Jews who are at the temple] I told you, and ye believed not [you didn't believe me]: the works that I do in my Father's name, they bear witness of me.*

26) *But ye believe not, because ye are not of my sheep, as I said unto you.*

27) *My sheep hear my voice, and I know them, and they follow me:*

28) *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.* [Notice this; He says]

29) *My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.* (KJV)

So since we're called individually—and once God does the calling individually, then we are individually given to Jesus Christ—would They not know our names? Well, of course They would. Of course They would. Now think about this: We're told by Christ that we should worship the Father. Let's go to Luke 4:8 just to see that as a confirmation. Satan is testing Him. He had fasted for forty days and forty nights, and Satan is right on Him, testing Him. And Christ is answering him.

Luke 4:8 *And Jesus answered and said unto him, Get thee behind me, Satan: for it is written [and now Jesus is quoting Deuteronomy 6:13 and Deuteronomy 13:4—Christ is quoting scripture to Satan], Thou shalt worship the Lord thy God, and him only shalt thou serve.* (KJV)

So, Christ says we are to worship God—His Father, our Father. Then, we're told by Christ that we are to pray to the Father. Let's go to Matthew 6:9. Jesus is talking to the Jews—you have to keep that in mind—context is very important, who He is talking to. Christ is giving the Jews and His disciples instruction.

Matthew 6:9 *After this manner therefore pray ye [the Jews]: Our Father which art in heaven, Hallowed be thy name [God's name; the Father's name].* (KJV)

The Greek word for *hallowed* means to make holy or to set apart. Christ is saying, I want you to make God's name holy and I want you to set it apart. Hallowed be Your Name. Now what name was to be hallowed? What name did the Jews ascribe to God? That's a good question. Another question is how can we worship God—how can we make His name holy—if we don't know His name? How can we do that? How can you make a name holy if you don't know what it is? So when we worship and we pray to the Father, wouldn't it be a good idea to know His name? Seems like a logical idea to me. After all, He knows our name, shouldn't we know His? Well, of course. Now think about this. Let's go back to Exodus chapter 20, verse 1; I'll read this out of the New King James. It's obviously the Ten Commandments we're going to.

Exodus 20:1 *And God [this is God the Father, we know that] spoke all these words, saying:*

2) *"I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.*

Now we go to verse 7, the Third Commandment.

7) *"You shall not take the name of the LORD your God in vain, [the very same one who is speaking here; He could have just as easily said, you shall not take*

My name in vain] *for the LORD will not hold him guiltless who takes His name in vain.* (NKJV)

Now why would God say this if He didn't have a name? How can God's name be taken in vain if His name is not known? Good question. Therefore, the only conclusion we can draw is God's name was known, otherwise, how could the Jews not take His name in vain? So that begs an extremely important question that we're going to look at today—it's the title of the sermon.

What is God's Name?

It's a very basic question. What is God's name? Does the Bible identify the name of God? We're going to find out today. We're not talking about titles—God's titles—we're talking about God's name. Let's go to Psalm 83, verse 1. This is a psalm of Asaph—a song or a psalm of Asaph. He was quite a musical talent in the days of David.

Psalm 83:1 *Keep not thou silence, O God: hold not thy peace, and be not still, O God.*

2) *For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.*

3) *They have taken crafty counsel against thy people, and consulted against thy hidden ones.*

The Hebrew for *hidden* means to be protected; your protected ones. Who are they? We'll see.

4) *They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.*

5) *For they have consulted together with one consent: they are confederate against thee [against God]:*

16) *Fill their faces with shame; [why?] that they may seek thy name, O LORD.*

17) *Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:*

18) *That men may know that thou, [now pay attention to this] whose name alone is Jehovah, art the most high over all the earth.* (KJV)

In the New Living Translation, verse 18 reads: Until they learn that You alone are called the LORD, that You alone are the Most High, supreme over all the earth. Well, who is the Most High? Of the two God Beings, only one can be the Most High. That must be the Father. If you want further details, you can find a sermon on our archives, [Who Is the Most High God, the Almighty God?](#), given on September 16, 2017.

Now look here in verse 16 and verse 18. We see "LORD" (in all capital letters—all caps) in verse 16, and "JEHOVAH" (all caps) in verse 18—they are the same Hebrew word—they are both [Strong's #03068](#). If you study the Bible, you will become very familiar with that number, 03068. It means either "YHVH" or "Jehovah" or "Yehovah",

and it means “the self-existent one or the eternal”, in addition to meaning LORD. So both of these—Jehovah and LORD—are translated from the same verse. One is translated Jehovah, the other is translated LORD. Now we’re going to investigate this.

The Complete Word Study Dictionary of the Old Testament by Baker and Carpenter, says the following:

The divine name has traditionally not been pronounced, primarily out of respect for its sacredness.

Baker and Carpenter cite Exodus 20:7 (which we just read) and Deuteronomy 28:58. Out of a kind of exaggerated reverence, the Jews would not pronounce the name. Going on:

Until the Renaissance, it was written without vowels in the Hebrew text of the Old Testament, being rendered as YHVH [Yahweh, Jehovah, but without vowels]. Older translations of the Bible, and many newer ones, employ the practice of rendering the divine name in all capital letters, so as to distinguish it from other Hebrew words.

The Companion Bible, annotated by Dr. Bullinger, says this about the process of capitalizing Yahweh or Jehovah:

The use of the large capitals by the translators of the Authorized Version is destitute of any authority, and merely indicates the importance which they attached to such words and phrases thus indicated.

Bullinger also cites Deuteronomy 28:58. The point is, the use of capitalization is entirely up to the translator; it’s a human choice, not inspired by God, and yet we have to be careful about that and watch that. The modern practice of using all capital letters is an interpretation of scripture by the translator. I’m not saying it’s wrong to be respectful in that way, but we have to be careful to note that such usage was not in the original; it is something that has been added by the translators for their emphasis. Back to quoting Baker and Carpenter now:

Although the exact derivation of the name is uncertain, most scholars agree that its primary meaning should be understood in the context [and this is very important] of God’s existence, namely, that He is the “I Am that I Am” (Exodus 3:14) and the One who was, who is and who always will be (Revelation 11:17).

So we see here that in these two verses, Baker and Carpenter equate YHVH with the I Am. They reference Exodus 3:14 and Revelation 11:17, so let’s look at them, let’s see. Let’s go to Exodus 3:13. YHVH is being equated with I Am. How do they relate and how important is it, and is it true?

Exodus 3:13 *And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; [Moses is saying, they're going to ask me a question, what is His name?] and they shall say to me, What is his name? what shall I say unto them? 14) And God said unto Moses, I Am that I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you. (KJV)*

Now this *I Am that I Am* is kind of a mysterious name when you first read it. I remember fifty-plus years ago I read it and thought, hmm, what's going on here? The New Living Translation translates *I Am that I Am* as *I Am the One Who always is*. A different take on that. The Hebrew scholar Nehemiah Gordon wrote a book called Shattering the Conspiracy of Silence, and on page 66 he has something to say that I think is very important and profound.

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—I'm real, I exist.

By saying I Am that I Am, God is declaring that He is the one who is and the one who really exists. He is different from the other gods who only exist in the imagination of men.

And remember Israel came out of Egypt and the gods that Egypt worshipped were in the imaginations of men; they carved them out of stone or carved them out of wood or made pictures on walls and all of that—the imaginations of men. Gordon goes on:

God's name, YHVH, derives from the exact same Hebrew root as I Am.

Both YHVH and *I Am* come from the same Hebrew root.

Strictly speaking, this name is a combination of three forms of this Hebrew root. These three words mean respectively, He was, He is, and He will be.

That kind of covers everything, doesn't it? He was in the past, He is today, and He will be in the future. Going on:

He has always existed, He exists now, and He will always continue to exist.

That gives us the sense of the meaning of *I Am* what *I Am*. Going on, he says:

God says, I Am (about Himself), but we are to call Him YHVH, meaning He was, He is and He will be.

Then another commentary, Peake's Commentary on the Bible, revised in 1962, says this, on page 212:

According to the Egyptian ideas, each [Egyptian] god had several names. But His real name, He kept a secret.

Thus it would not be enough for Moses simply to say, the God of your Fathers, or the God of the Hebrews, because they're going to ask what's His name.

The name YHVH is connected with the Hebrew root, Hawah, or Haway, and that means "to be". YHVH is thus: He who He is, or He who He will be.

By the way, I want to thank Arthur Suckling for pointing out these two references. I had not come across them but he wrote a paper recently on this subject, and I just want to give him credit for bringing up these two references. So we now see that YHVH and I Am are grammatically related—same root word. They are an explanation of God's eternal existence, of the true one God. This would explain to the Israelites, by His name, who and what He is—always been, am now, will always be. This is in comparison to the multiple Egyptian gods, with whom the Israelites were familiar, and God is basically saying, I was here before those gods were ever created, I was here before humankind was ever created, I'm here right now, and when these gods and these statues are long dust, I will be there in the future. He was trying to teach Israel a lesson. God wanted Israel to understand the fact that He is eternal and He named Himself accordingly—YHVH—always been, am now, always will be. Now let's go back to Exodus 3:14. Let's just read verse 14 and then we'll carry on.

Exodus 3:14 *And God said unto Moses, I Am that I Am: [I was, I am now, I will be] and he said, Thus shalt thou say unto the children of Israel, I Am [the one who exists, the one who is real] hath sent me unto you.*

15) *And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD [YHVH, Yahweh] 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 [the LORD God] for ever, and this is my memorial unto all generations. (KJV)*

As an aside, who is the God of Abraham, Isaac and Jacob? We've talked about this many times; for those of you who might be new and listening in for the first time, check Acts 3:13. It tells us that the God of Abraham, the God of Isaac, the God of Jacob has glorified His Son, Jesus. So obviously the God of Abraham, Isaac and Jacob is God the Father. The LORD, YHVH, is indeed the Father. Remember, Baker and Carpenter not only referenced Exodus 3:14 but they also referenced Revelation 11:17, regarding I Am and YHVH.

So let's go back to Revelation 11:17; I'll read this out of the New King James. It's interesting the parallel—in fact, it's almost exactly the same, however, Revelation was written in Greek and we know Exodus was written in Hebrew.

Revelation 11:17 *“We give You thanks, O Lord God Almighty, the One who is and who was and who is to come [sounds very similar to the meaning of I Am], because You have taken Your great power and reigned. (NKJV)*

We’re told here the Almighty is the One who is, who was, and who is going to come—meaning He will always be there. He doesn’t have an end date. God doesn’t have an expiration date. It’s hard to get our mind around that. He’s never had a beginning and He will never have an end. For humans who have a finite lifespan, that’s hard sometimes for us to comprehend. It tells us the Almighty is the One who is and who was and who is to come. Of the two God beings—God and Christ—there can only be one Almighty of the two. We’ve talked about that many times before. You can check the sermon, [Who Is the Most High, the Almighty God?](#) from September 16, 2017, which covers that subject. We see that God’s name, YHVH, is translated LORD and most all translations have all caps—that’s the choice of the translator. It could just as easily be translated Eternal—God says He has always been, always will be, and is right now. In many cases, when I came into the Worldwide Church of God, I heard many, many times when the word LORD was read in the Old Testament, the minister who was speaking at the time would substitute the word Eternal. It could be just as easily translated that.

The Complete Word Study Dictionary of the Old Testament, by Baker and Carpenter, closes with the following statement:

The frequent appearance of His name, YHVH, in relation to God’s redemptive work, underscores its tremendous importance.

When you look up that word in the Old Testament, guess how often it appears—5,521 times. If it’s not important, then why would God put it in there 5,521 times? Why would He repeat it over and over again if it was insignificant? By having YHVH in there that number of times the only conclusion any sane person can make is that it must be very important to God, otherwise, why would He do that? Yet some in the Church say it doesn’t matter. What’s the difference?—Terry gave a sermon on that topic at the Feast, in which people who don’t think it matters, don’t think it makes any difference, ask “What difference does it make?” Okay, the question is, if it doesn’t matter then why are the following scriptures in God’s word? We’re going to go through a multitude of scriptures here (I hope it’s not boring) but we’re looking into what is God’s name. If it didn’t matter then, the question has to be asked, why on earth are these scriptures in God’s word?

Let’s go to Deuteronomy 28:58; Moses is recounting the history of coming out of Egypt, going through the wilderness, and coming up to the Promised Land, and he is speaking in Deuteronomy 28:58, giving the Israelites a warning.

Deuteronomy 28:58 [Moses is speaking] *If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, [what is that name?] the LORD [YHVH] thy God; (KJV)*

In other words, the whole purpose of you being obedient is to learn to fear, honor and respect YHVH—that's a very powerful statement.

Let's go see what Psalm 92 says. This is a song for the Sabbath day. It was, I assume, played to music with words sung along; I'm sure it was a marvelous thing to hear in the temple or in the tabernacle area, by very well-trained musicians and well-trained singers. Notice what this says. Why would God put this in here?

Psalms 92:1 *It is a good thing to give thanks unto the LORD [YHVH], and to sing praises unto thy name, O most High:*

We see in one verse, God has a name, it's YHVH, and He's also Most High. A lot of information in one verse. Jumping to verse 8.

8) *But thou, LORD [YHVH], art most high for evermore. (KJV)*

Remember, one of the concepts God is trying to get across is "I will always be". This says *forevermore*. We're told here it is the Most High who has the name YHVH or LORD or the Eternal. That is God the Father. Now let's go to 2 Samuel 6:2. This is the time of David and David is bringing the Ark of the Covenant up to Jerusalem.

2 Samuel 6:2 *And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, [notice this] whose name is called by the name of the LORD [YHVH] of hosts ...*

This LORD of hosts, this YHVH of hosts, this Eternal of hosts,

2 continued) *... that dwelleth between the cherubims. (KJV)*

We see the name of God is called LORD—YHVH, of course—of hosts. We've covered this before, but for people who might be listening in who are new, let's go to Zechariah, chapter 13, verse 7. There are many proofs; this just happens to be one quick one. We have two Beings here. As we follow through, make the distinction between these two Beings. We're told,

Zechariah 13:7 *Awake, O sword, against my shepherd ... (KJV)*

So the one who is speaking is saying, I have a shepherd, He is my shepherd,

7 continued) *... and against the man that is my fellow, [again, two Beings—the one who is speaking, saying, I have a shepherd, a man that is my fellow, and the one who is being described as such] saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: (KJV)*

We see the LORD of hosts is referring to *my shepherd*. "My shepherd" could only be Jesus Christ (see chapter 10 of John, which we read earlier), so here it's very obvious

the LORD of hosts must be the Father, and this is a prophecy about His shepherd, Jesus Christ. We see that it is God indeed who is LORD (YHVH) of hosts.

Let's go to 2 Kings 19, and begin in verse 15. Remember Hezekiah was surrounded, Jerusalem was surrounded, and there was no hope, and the captain of the armies down below was shouting up the wall, saying, don't let God deceive you, don't let Hezekiah deceive you because we're going to tear this place down, we're going to kill you all if you don't surrender to us—don't listen to your king! What did Hezekiah do?—he took it immediately to his God.

2 Kings 19:15 *And Hezekiah prayed before the LORD [YHVH] ...*

Who did Christ say we should pray to? We just read it in Matthew 6, earlier. By what name did Hezekiah call his God? YHVH. Going on in verse 15.

15 continued) *... and said, O LORD [YHVH] God of Israel, which dwellest between the cherubims, [so we know who we're talking about and who he is praying to] thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. (KJV)*

We know the familiar scripture, God created all things through Jesus Christ. God is the creator, he did the creating, Christ did the doing. So Hezekiah prays to YHVH, we pray to the one who dwells between the cherubim—God, and His name is YHVH or the LORD or Eternal, depending on how it's translated. We see here that Hezekiah went to the same God and prayed to the same God that we do, and that God is YHVH, and He lives between the cherubim. Let's jump to Isaiah 51:15 and see what Isaiah has to say about all this.

Isaiah 51:15 [God is talking] *But I am the LORD [YHVH] thy God, that divided the sea, whose waves roared: The LORD of hosts is his name. (KJV)*

Wow—pretty clear. It says YHVH, the YHVH of hosts, the LORD of hosts, the Eternal of hosts is His name. We've already proved who the LORD of hosts is and if you want another reference, we have a sermon up on our website called [The Tearing of the Veil](#), given on August 19, 2017, if you want to look into it further, for new folks who might be tuning in. Let's stay in Isaiah, and go to chapter 54, verse 5.

Isaiah 54:5 *For your Maker is your husband, [notice this next sentence] the LORD [YHVH] of hosts is His name [very clear]; and your Redeemer is the Holy One of Israel; He is called the God of the whole earth. (NKJV)*

We see that God has a name, the LORD of hosts—YHVH of hosts—and as an aside, here God is called the LORD of hosts but He is also called *Redeemer*. If you look in the New Testament, it's very clear that Christ is the Redemption, God the Father is the Redeemer. We've seen what Isaiah has to say; let's go to Amos, chapter 4, verse 13.

Amos 4:13 *For behold, He who forms mountains, and creates the wind, Who declares to man what his thought is [He can read thoughts], and makes the morning darkness, Who treads the high places of the earth [Who is this?]*—*The LORD [YHVH] God of hosts is his name.* (NKJV)

It is very clear. Amos understood who God was and He understood God's name. What about Jeremiah? Let's go to Jeremiah 31:35. We have another prophet who talks about God's name.

Jeremiah 31:35 *Thus saith the LORD [YHVH], which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD [YHVH, Jehovah] of hosts is his name:* (KJV)

So Jeremiah understands. Look at the next chapter, chapter 32, and verse 17.

Jeremiah 32:17 *Ah Lord GOD!* (KJV)

Here, at least in the King James and the New King James, the word GOD is all caps because it is referring to YHVH.

17 continued) *... behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:* (KJV)

When we get sick, when our life is on the line or in danger, it's a good scripture to remember. Nothing is too hard for God.

18) *Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: [notice this] the Great, the Mighty God, the LORD [YHVH] of hosts, is his name ...* (KJV)

How clear can you get? It's there and it's repeated again and again in the Old Testament. Now let's go to chapter 33, verse 1.

Jeremiah 33:1 *Moreover the word of the LORD [YHVH] came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, 2) Thus saith the LORD the maker thereof ...* (KJV)

If you check the context, Jeremiah is talking about the fact that God made Judah, He made Jerusalem.

2 continued) *... the LORD that formed it, to establish it; the LORD is his name;* (KJV)

The margin in the King James says, *Jehovah is His name*. Just a different way of translating the same word. We've seen Jeremiah knew God's name, what about Amos? Let's go to Amos 9:5. I'll read this out of the New King James.

Amos 9:5 *The Lord [again, YHVH, Jehovah] GOD of hosts, [LORD of hosts, 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 ...*

You watch a beautiful sunset in the sky and you see layers and layers of clouds, and it's just gorgeous, never to be repeated. That sunset or that sunrise will never be repeated, layers in the sky,

6 continued) ... *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 [Who is doing all this?]
—The LORD is His name. (NKJV)*

Now let's go to Isaiah 42:1 and let's see again a scripture that talks about God—YHVH, and the one who we later come to know as Jesus Christ. You might want to place a marker here because we're going to go to a scripture and then come back.

Isaiah 42:1 [God speaks] *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth [my life delights]; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. (KJV)*

All the scholars and all the Churches of God recognize that *my servant* refers to Jesus Christ. I know of no argument contrary to that. Keep your marker here and go to chapter 61 and verse 1. Ask the question, who could be saying this? Who is the one who could be saying this?

Isaiah 61:1 *The Spirit of the Lord GOD [that's YHVH, "GOD" is translated from YHVH] is upon me; because the LORD [YHVH] hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*

That means more spiritually than physically. Verse 2.

2) *To proclaim the acceptable year of the LORD [YHVH, God's year], and the day of vengeance of our God; to comfort all that mourn; (KJV)*

Who could this be but Jesus Christ? And everyone recognizes that. Now let's go back to Isaiah 42 but let's look at verse 5.

Isaiah 42:5 *Thus saith God the LORD [Jehovah, YHVH], he that created the heavens, and stretched them out; he that spread forth the earth, and that which*

cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

Jumping to verse 8.

8) *I am the LORD*: [I am YHVH, I am Jehovah] *that is my name* [we're told, but notice this warning]: *and my glory will I not give to another* [I'm not going to give anyone else the glory that I have], *neither my praise to graven images.* (KJV)

He's saying, don't make images and bow down to them, and say they're Me. But when we read here, My glory will I not give to another, there's a warning to us that we'd better not give God's glory to something else. God's glory belongs to God. It doesn't belong to anything else but God. Now let's go to Psalm 68, verse 4. This is a little different now but it's very interesting. The word we're going to quote here is the only time it occurs in the Bible.

Psalms 68:4 *Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.* (KJV)

The Hebrew word for *JAH* is Strong's #3050, very close to #3068 [YHVH], and Strong's says, *JAH, a contraction of #3068, and meaning the same.* Exactly the same meaning, it's just a contraction, a shortening of YHVH and as I said, it's the only place used in the Bible. We're told here this is His name, JAH, Yahweh.

Let's go to Exodus 6:2 and see where God told Moses that, as of right now, you're going to hear a new name for Me (meaning God).

Exodus 6:2 *And God spake unto Moses, and said unto him, I am the LORD:*

I am YHVH, verse 3.

3) *And I appeared unto Abraham, unto Isaac, and unto Jacob ...* (KJV)

God did, because we're told again in Acts 3:13, the God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His Son Jesus Christ.

3 continued) .. *by the name of God Almighty, but by my name JEHOVAH [YHVH] was I not known to them.* (KJV)

So what God is saying to Moses is, I am telling you My name. I was known to them as God Almighty, they didn't know Me as Jehovah, as the Eternal one, the one who always has been, who is today and who always will be. The point is, the joy that I think all of us have found over the last couple of years is because God's name is now known to us. God's name is known to His people. God's name is not some fuzzy, kind of binity deal, where God and Christ are sort of meshed together, as if it doesn't make any difference whether it's God or LORD. God is saying, I want you to know My name, to the point

that it's mentioned more than 5,000 times in the Bible, so maybe the lightbulb goes on for us, and we say, this must be important to God. So that He is known to us.

It's interesting that only God has a name in the Old Testament. Jesus' name is not revealed until the New Testament—Jesus the Christ, Jesus the Anointed one. Before that in the Old Testament, Christ had titles, and we and others have talked about that in sermons past, but His name was not yet revealed [see Judges 13:17-18, KJV]. The thing we have to remember is that the Old Testament came first, then the New Testament. And what the Protestants do is throw out the Old Testament, focus on the New Testament and they only go back to the Old Testament for an occasional reference. The point is, God is telling us, by giving us the Old Testament, that you can't understand the New Testament until you understand the Old Testament: I gave you the Old Testament as a foundation, as a building block so that when the New Testament comes you can understand it. That is incredibly important and yet people just dismiss it or throw it away.

Let's just stop here and look back at everything we've covered so far. Are we getting a message from God here about His name? Moses knows God's name. Asaph, when he was alive, knew God's name. Isaiah knew God's name. Jeremiah knew God's name. Amos knew God's name and the Jews of Christ's day knew God's name. So the question for us is, if they all knew God's name, shouldn't we? He is God, He is our Father, shouldn't we know His name? Here's a problem we need to think about and bring out. In the Greek and in English, there is no equivalent name for YHVH. That is just the way language works. There may be a word in one language that does not directly translate to a singular word in another language.

Let me give you an example. My wife and I founded our own business in 1986 and we had it for sixteen years. It was a manufacturers representative business here in the Pacific Northwest and we represented manufacturers who made high-end audio gear. One of the first manufacturers we represented was a Danish high-end audio company called B&O, or Bang & Olufsen. It's not a common name in the United States but a lot of people have heard of it. They are at the leading edge of design, they're at the leading edge of manufacturing and in many cases the leading edge of sound, and they are frankly just a marvelous company.

So we started representing them and they flew us to Denmark along with other representatives to tour their facilities, their design and manufacturing facilities, and to meet the principles—the president, the designers, the people in sales and marketing, the guys that manufacture the stuff in this gorgeous factory—you talk about a factory, everything is brick and tile and trees and plants, in a manufacturing facility—it was very impressive. I also found out that most of the Danes are fluent in English. English is taught in grade school and high school. We had a moment, when I was with one of the vice presidents (I can't remember who it was and I don't know what prompted my question), but I asked him (because they toured us through Copenhagen and through the country and we saw the windmills—all of it), and I asked him, what one word defines your country, Denmark?—what one word. He thought for a moment and then he spoke

this word in Danish. I wish I could remember it but I can't. [After a brief discussion, the speaker later remembers this word as "hygge".] It was a Danish word and I thought, what does that mean? He thought for a moment and said the nearest English word, that would describe his country, is "cozy". I thought, that's kind of odd. If you describe America, you can think of a number of things but the last thing you would think of is cozy. But he said cozy, and then he quickly added, compared to the English word cozy, the Danish word means so much more, but you don't have a word that means the same as the Danish word. I said, what do you mean by that, and he said, our word, that I'm saying the closest is cozy, also means comfortable, it means safe, it means secure, it means peaceful, it means content. But you don't have one word in English that puts all that together. I guess we don't; it takes several of our words to describe the one Danish word that defines their country. The same is true for YHVH.

There is no equivalent Greek word for YHVH, there is certainly no equivalent English word for YHVH—not a single word that defines it all, just like our word cozy doesn't even come close to defining the Danish word [hygge] that describes their country. YHVH means so much more than the capitalized LORD in the Old Testament, yet we attach one word and say that defines everything—no, it doesn't, it doesn't define it at all, or very little. YHVH means so much more than the one single English word that's translated. It also means Eternal, the Being who exists, the Being who has always been, the Being who is right now, the Being who will always be. All of that is wrapped up in the word YHVH. The self-existent one. Nobody brought God into being, He has life in Himself—that's another meaning of YHVH—the self-existent one. When someone says YHVH in Hebrew, to a Hebrew or to the Jews back in Christ's day, all these multiple meanings and the nuances of these meanings were immediately known by the people, the Jewish people or the Israelites who heard the word YHVH. But you see, we, being English speakers, or the Greeks of Christ's day, didn't have a singular word that encompassed all of the scope of the immense meaning of YHVH.

Let's keep that in mind because it's very important as we study God and God's word. Again, some people say, it doesn't make any difference—God, Eternal, YHVH—makes no difference. I heard one man say it doesn't make any difference at all, you just have to obey. That's not what the Bible says and we'll close with that final scripture. The fact is, if it doesn't make a difference, we go back to the fact that there are 5,521 times that this word is used, so how can it not make a difference? Somebody explain that to me because it is obviously very important to God. If He knows us by name, should we not know Him by name? Obviously we should.

Let's conclude with a verse that ties it all together. Let's go to Isaiah 57:15. This verse touches on some of the various meanings of YHVH. You could spend hours going through this one verse and expounding it.

Isaiah 57:15 *For thus saith the high and lofty One that inhabiteth eternity ...*
(KJV)

There is an Almighty God, a High God, a lofty God, who was, who is and who will always be—*who inhabits eternity*. No beginning, no end and He exists right here, right now. That's the first part of verse 15. Going on,

15 continued) ... *whose name is Holy;*

Meaning Holy LORD, Holy Jehovah, Holy Eternal, and, going on in verse 15,

15 continued) ... *I dwell in the high and holy place ...*

Where have we read where God, the LORD of hosts, dwells? The LORD of hosts dwells between the cherubim. Then the latter part of verse 15—this applies to us—God says, I dwell with him also ...

15 continued) ... *with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* (KJV)

This last part says, maybe we ought to grow in humility. Maybe we should be contrite about our sins. Maybe we should repent of our sins. Maybe we should prostrate ourselves in front of God, with our head on the floor, and say, God be merciful to me, a sinner. After all we have read today, do you think God has a name that He wants us to know? Of course He does—He does! So let's be very, very careful about how we study the scriptures and let's be very thankful that God has revealed His name to us so that we can fulfill this last scripture—John 17:3. I believe that you can't fulfill this last scripture if you don't know God's name.

John 17:3 *And this is life eternal ...*

That's an important opening phrase for a singular verse—you want to know what life eternal is? We're told; antenna goes up, red flags go up, recorders go on.

3 continued) ... *that they might know thee [Christ is speaking here] the only true God, and Jesus Christ, whom thou hast sent.* (KJV)

So let's recognize, understand and know the name of God.