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**HaShem - יהוה**

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HaShem is the [Hebrew](hebrew.html) word which many pious [Jews](gen-jew.html) use instead of the yod-hey-vav-hey (יהוה– YHVH[[1]](#footnote-1)) [name](name.html), in casual conversations, and literally means *The* [*Name*](name.html). When they encounter this [name](name.html) during [prayers](prayer.html) or when reading from the Torah, they visualize יהוה and say *Adonai*. *HaShem* is used 7484 times in the Tanach[[2]](#footnote-2). Neither HaShem, nor it’s Greek equivalent[[3]](#footnote-3) is ever used in the Nazarean Codicil.[[4]](#footnote-4)

The [first](one.html) use, of HaShem, is in:

***Bereshit (Genesis) 2:4*** *This is the account of the* [*heavens*](heaven.html) *and the earth when they were* [*created*](bara.html)*. When HaShem God made the earth and the* [*heavens*](heaven.html)*--*

The yod-hay-vav-hay [name](name.html) means “self existent” or “eternal”, according to Strong’s (3068).

When HaShem revealed His [name](name.html) to Moses, He added “this is my [name](name.html) forever (leolam)”. The word *leolam* is written in the Torah without a “vav - ו”, and can be read *lealeim* which means *to hide*. The [Gemara](orallaw.html) learns from this that the [name](name.html) of HaShem is not to be *read* the way it is *written*.

***Pesachim 50a*** *And the Lord shall be King over all the earth; in that day shall the Lord be* [*One*](one.html)*, and His* [*name*](name.html)[*one*](one.html)*:[[5]](#footnote-5) is He then not* [*One*](one.html) *now? — Said R. Aha b. Hanina: Not like this* [*world*](worlds.html) *is the* [*future*](future.html)[*world*](worlds.html)*. In this* [*world*](worlds.html)*, for good tidings* [*one*](one.html) *says, ‘He is good, and He doeth good’, while for evil tidings he says, ‘Blessed be the true Judge’; [whereas] in the* [*future*](future.html)[*world*](worlds.html) *it shall be only ‘He is good and He doeth good’. ‘And His* [*name*](name.html)[*one*](one.html)*‘: what does ‘*[*one*](one.html)*‘ mean? Is then now His* [*name*](name.html) *not* [*one*](one.html)*? — Said R. Nahman b.* [*Isaac*](isaac.html)*; Not like this* [*world*](worlds.html) *is the* [*future*](future.html)[*world*](worlds.html)*. [In] this* [*world*](worlds.html) *[His* [*name*](name.html)*] is written with a yod he[[6]](#footnote-6) and read as alef dalet;[[7]](#footnote-7) but in the* [*future*](future.html)[*world*](worlds.html) *it shall all be* [*one*](one.html)*: it shall be written with yod he and read as yod he. Now, Raba thought of lecturing it at the session, [whereupon] a certain old man said to him, It is written, lealeim.[[8]](#footnote-8) R. Abina pointed out a contradiction: It is written, this is my* [*name*](name.html)*, to be hidden; [and it is also written], and this is my memorial unto all* [*generations*](toldot.html)*?[[9]](#footnote-9) The Holy* [*One*](one.html)*, blessed be He, said: Not as I [i.e., My* [*name*](name.html)*] and written am I read: I am written with a yod he, while I am read as alef dalet.*

**Why don’t** [**Jews**](gen-jew.html) **use HaShem’s** [**name**](name.html)**?**

**Answer:** Because they are trying not to misuse His [name](name.html) according to:

***Shemot (***[***Exodus***](exodus.html)***) 20:7*** *“You shall not misuse the* [*name*](name.html) *of HaShem your God, for HaShem will not hold anyone guiltless who misuses his* [*name*](name.html)*.*

**And:**

***Devarim (Deuteronomy) 5:11*** *“You shall not misuse the* [*name*](name.html) *of HaShem your God, for HaShem will not hold anyone guiltless who misuses his* [*name*](name.html)*.*

Further, the [name](name.html) of יהוה, properly pronounced, was normally used only by the [High Priest](priests.html) on Yom [HaKippurim](kippur.html) after [atonement](atonemen.html) had been achieved. Chazal (our Sages) understood that to say this [name](name.html) while in a state of [impurity](purity.html) was to put [one](one.html) in danger of death as we brought The Holy [One](one.html) close to ourselves in an impure state. [Purity](purity.html) and [impurity](purity.html) can not exist together.

(**Rashi’s Commentary for: Shemot (**[**Exodus**](exodus.html)**) ‎‎‎‎‎‎‎‎‎‎20:21 Wherever I allow My** [**name**](name.html) **to be mentioned, I will come to you and bless you** Heb. אַזְכִּיר , lit., I will mention. [This should apparently read תַּזְכִּיר , you will mention. Therefore, Rashi explains that it means: whenever] I will permit you to mention My Explicit [Name](name.html), there I will come to you and bless you. I will cause My Shechinah to rest upon you. From here you learn that permission was given to mention the Explicit [Name](name.html) only in the [place](place.html) to which the Shechinah comes, and that is in the [Temple](temple.html) in [Jerusalem](city.html). There permission was given to the [priests](priests.html) to mention the Explicit [Name](name.html) when they raise their [hands](fourteen.html) to bless the people.[[10]](#footnote-10))

The following [Gemara](orallaw.html) shows how seriously we [Jews](gen-jew.html) take this matter.

[***Avodah Zarah***](idolatry.html) ***18a*** *They then brought up R. Hanina b. Teradion and asked him, ‘Why hast thou occupied thyself with the Torah?’ He replied, ‘Thus the Lord my God commanded me.’ At once they sentenced him to be burnt, his wife to be slain, and his daughter to be consigned to a brothel. (The punishment of being burnt came upon him because he pronounced the* [*Name*](name.html) *in its full spelling. But how could he do so? Have we not learnt: The following have no portion in the* [*world*](futures.html) *to come: He who says that the Torah is not from* [*Heaven*](heaven.html)*, or that the* [*resurrection*](techiyat.html) *of the dead is not* [*taught*](teacher.html) *in the Torah. Abba Saul says: Also he who pronounces the* [*Name*](name.html) *in its full spelling? — He did it in the course of practicing, as we have learnt: Thou shalt not learn to do after the abominations of those* [*nations*](nations.html)*, but thou mayest learn [about them] in order to understand and to* [*teach*](teacher.html)*. Why then was he punished? — Because he was pronouncing the* [*Name*](name.html) *in public. His wife was punished by being slain, because she did not prevent him [from doing it]. From this it was deduced: Any* [*one*](one.html) *who has the power to prevent [*[*one*](one.html) *from doing wrong] and does not prevent, is punished for him. His daughter was consigned to a brothel, for R. Johanan related that once that daughter of his was* [*walking*](walking.html) *in front of some great men of Rome who remarked, ‘How beautiful are the steps of this maiden!’ Whereupon she took particular care of her step. Which confirms the following words of R. Simeon b. Lakish: What is the meaning of the verse, The iniquity of my* [*heel*](heel.html) *compasseth me about? —* [*Sins*](sin.html) *which* [*one*](one.html) *treads under* [*heel*](heel.html) *in this* [*world*](worlds.html) *compass him about on the Day of Judgment.)*

Rashi, on Shemot 20:21, gives us a tremendous [insight](insights.html) into the restricted use of this special [name](name.html):

**Wherever I allow My** [**name**](name.html) **to be mentioned, I will come to you and bless you** Heb. אַזְכִּיר, lit., I will mention. [This should apparently read תַּזְכִּיר, you will mention. Therefore, Rashi explains that it means: whenever] I will permit you to mention My Explicit [Name](name.html), there I will come to you and bless you. I will cause My Shechinah to rest upon you. From here you learn that permission was given to mention the Explicit [Name](name.html) only in the [place](place.html) to which the Shechinah comes, and that is in the [Temple](temple.html) in [Jerusalem](city.html). There permission was given to the [priests](priests.html) to mention the Explicit [Name](name.html) when they raise their [hands](fourteen.html) to bless the people.[[11]](#footnote-11)

**What are the attributes of this** [**name**](name.html)**?**

The [Midrash](orallaw.html) comes to us with this response:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***III:6*** *AND GOD SAID UNTO MOSES (III, 14). R. Abba b. Mammel said: God said to Moses: ‘ Thou wishest to* [*know*](daat.html) *My* [*name*](name.html)*. Well, I am called according to My work; sometimes I am called “Almighty God”, “Lord of Hosts”, “God”, “Lord”. When I am judging* [*created*](bara.html) *beings, I am called “ God”,’ and when I am waging war against the* [*wicked*](wicked.html)*, I am called “Lord of Hosts”. When I suspend judgment for a man’s* [*sins*](sin.html)*, I am called “El Shadday “ (Almighty God), and when I am merciful towards My* [*world*](worlds.html)*, I am called “Adonai”, for “Adonai” refers to the Attribute of Mercy, as it is said: The Lord, the Lord (Adonai, Adonai), God, merciful and gracious (ib. XXXIV, 6).*

The Vilna Gaon answers that the various names of HaShem represent different attributes that he reveals to the [Jewish](gen-jew.html) people. The [name](name.html) יהוה represents the attribute of mercy (chesed), as we learn from the above [Midrash](orallaw.html).

**What is the penalty for pronouncing this** [**name**](name.html)**?**

***Sanhedrin 90a***[*MISHNAH*](orallaw.html)*. ALL* [*ISRAEL*](gen-jew.html) *HAVE A PORTION IN THE* [*WORLD*](futures.html) *TO COME, FOR IT IS WRITTEN, THY PEOPLE ARE ALL RIGHTEOUS; THEY SHALL* [*INHERIT*](inherit.html) *THE LAND FOR EVER, THE BRANCH OF MY PLANTING, THE WORK OF MY* [*HANDS*](fourteen.html)*, THAT I MAY BE GLORIFIED.’ BUT THE FOLLOWING HAVE NO PORTION THEREIN: HE WHO MAINTAINS THAT* [*RESURRECTION*](techiyat.html) *IS NOT A BIBLICAL DOCTRINE, THE TORAH WAS NOT DIVINELY REVEALED, AND AN EPIKOROS. R. AKIBA ADDED:* [*ONE*](one.html) *WHO READS UNCANONICAL BOOKS. ALSO* [*ONE*](one.html) *WHO WHISPERS [A CHARM] OVER A WOUND AND SAYS, I WILL BRING NONE OF THESE DISEASES UPON THEE WHICH I BROUGHT UPON THE EGYPTIANS: FOR I AM THE LORD THAT HEALETH THEE.’ ABBA SAUL SAYS: ALSO* [*ONE*](one.html) *WHO PRONOUNCES THE DIVINE* [*NAME*](name.html) *AS IT IS SPELT.*

Having no share in the [world](futures.html) to come is a severe consequence that we bring on ourselves by trying to draw near to HaShem in a state of [impurity](purity.html).

**Why don’t Christians use HaShem’s** [**name**](name.html)**?**

**Answer:** I suspect most of them rely on their Bibles to give them the words to use. Since most Bibles do not use the [name](name.html) “HaShem”, I suspect that most folks are ignorant of His [name](name.html) or the importance of His [name](name.html). In the NIV, KJV, and the [Jerusalem](city.html) Bibles they use “LORD” instead of HaShem. The NASB uses “Lord” instead of HaShem.

Anything that we need to [know](daat.html) about HaShem, He’ll tell us. He has told us that *knowing* His [name](name.html), HaShem, is important. We read this in:

***Tehillim (***[***Psalms***](psalms1.html)***) 9:9-10*** *HaShem is a refuge for the oppressed, a stronghold in times of trouble. Those who* [*know*](daat.html) *your* [*name*](name.html) *will trust in you, for you, HaShem, have never forsaken those who seek you.*

So, those who [*know*](daat.html) His [name](name.html) will trust in Him. This “knowing” was really the [knowledge](knowledge.html) of His [authority](authority.html) and power as we learned in our [study](study.html) on [*name*](name.html).

He emphasizes His [name](name.html) in:

***Tehillim (***[***Psalms***](psalms1.html)***) 83:18*** *Let them* [*know*](daat.html) *that you, whose* [*name*](name.html) *is HaShem--that you alone are the Most High over all the earth.*

***Yeshayahu (Isaiah) 43:1-3*** *But now, this is what HaShem says--he who* [*created*](bara.html) *you, O* [*Jacob*](israelja.html)*, he who formed you, O* [*Israel*](gen-jew.html)*: “*[*Fear*](fear.html) *not, for I have* [*redeemed*](redemption.html) *you; I have summoned you by* [*name*](name.html)*; you are mine. When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you* [*walk*](walking.html) *through the* [*fire*](fire.html)*, you will not be burned; the flames will not set you ablaze. For I am HaShem, your God, the Holy* [*One*](one.html) *of* [*Israel*](gen-jew.html)*, your Savior; I give Egypt for your ransom, Cush and Seba in your stead.*

If you don’t think these are good enough reasons, consider that [salvation](salvation.html) requires that we call on the [name](name.html) of HaShem (on His [authority](authority.html)):

***Yoel (Joel) 2:32*** *And everyone who calls on the* [*name*](name.html) *of HaShem will be* [*saved*](salvation.html)*; for on Mount Zion and in* [*Jerusalem*](city.html) *there will be deliverance, as HaShem has said, among the survivors whom HaShem calls.*

***II Luqas (Acts) 2:17-21*** *“‘In the* [*last days*](lastdays.html)*, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will* [*dream*](dreams.html)[*dreams*](dreams.html)*. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will show wonders in the* [*heaven*](heaven.html) *above and* [*signs*](signs.html) *on the earth below,* [*blood*](body.html) *and* [*fire*](fire.html) *and billows of smoke. The* [*sun*](hachama.html) *will be turned to darkness and the* [*moon*](chodesh.html) *to* [*blood*](body.html) *before the* [*coming*](coming.html) *of the great and glorious* [*day of HaShem*](day.html)*. And everyone who calls on the* [*name*](name.html) *of HaShem will be* [*saved*](salvation.html)*.’*

So, what does it mean to call upon the [name](name.html) of HaShem? To call upon the [name](name.html) of HaShem = to proclaim His [Name](name.html) = To confess His [Name](name.html) = to hold a [Jewish](gen-jew.html) [Prayer](prayer.html) service on [Shabbat](sabbath.html) and weekdays which includes the reading of the Torah and a sermon. So attending [Synagogue](synagog.html) for a [Jewish](gen-jew.html) service is, in itself, making confession with the [mouth](body.html) since there in the presence of the [community](community.html) we recite [Shema](shema.html). Which means that we publicly take upon ourselves the yoke of the Kingdom of [Heaven](heaven.html).[[12]](#footnote-12)

So, in the verses below, we can see that [Abram](avraham.html) started a public [prayer](prayer.html) service; he established a [synagogue](synagog.html) and invited all to come and join him in the service of HaShem:

***Bereshit (Genesis) 12:6-9*** *And* [*Abram*](avraham.html) *passed through the land unto the* [*place*](place.html) *of Sichem, unto the plain of Moreh. And the Canaanite [was] then in the land. And the HaShem appeared unto* [*Abram*](avraham.html)*, and said, Unto thy* [*seed*](flower.html) *will I give this land: and there builded he an altar unto the HaShem, who appeared unto him. And he removed from thence unto a mountain on the* [*east*](east.html) *of Beth-el, and pitched his tent, [having] Beth-el on the west, and Hai on the* [*east*](east.html)*: and there he builded an altar unto the HaShem, and called upon the* [*name*](name.html) *of the HaShem. And* [*Abram*](avraham.html) *journeyed, going on still toward the south.*

***Bereshit (Genesis) 13:2-4*** *And* [*Abram*](avraham.html) *[was] very rich in cattle, in silver, and in gold. And he went on his* [*journeys*](stages.html) *from the south even to Beth-el, unto the* [*place*](place.html) *where his tent had been at the beginning, between Beth-el and Hai; Unto the* [*place*](place.html) *of the altar, which he had made there at the* [*first*](one.html)*: and there* [*Abram*](avraham.html) *called on the* [*name*](name.html) *of HaShem.*

***Bereshit (Genesis) 21:33*** *And [*[*Abraham*](avraham.html)*] planted a grove in Beer-sheba, and called there on the* [*name*](name.html) *of HaShem, the everlasting God.*

HaShem also emphasized that those who cause us to “forget” His [name](name.html) will also have lots of trouble:

***Yiremeyahu (Jeremiah) 23:25-27*** *“I have heard what the prophets say who prophesy lies in my* [*name*](name.html)*. They say, ‘I had a* [*dream*](dreams.html)*! I had a* [*dream*](dreams.html)*!’ How long will this continue in the hearts of these lying prophets, who prophesy the delusions of their own minds? They think the* [*dreams*](dreams.html) *they tell* [*one*](one.html) *another will make my people forget my* [*name*](name.html)*, just as their* [*fathers*](fathers.html) *forgot my* [*name*](name.html) *through Baal worship.*

[One](one.html) of the main reasons for the [exodus](exodus.html) was to proclaim HaShem’s [name](name.html):

***Shemot (***[***Exodus***](exodus.html)***) 9:13-16*** *Then HaShem said to Moses, “Get up early in the morning, confront Pharaoh and say to him, ‘This is what HaShem, the God of the* [*Hebrews*](bereans.html)*, says: Let my people go, so that they may worship me, Or this* [*time*](time.html) *I will send the full force of my* [*plagues*](plagues.html) *against you and against your officials and your people, so you may* [*know*](daat.html) *that there is no* [*one*](one.html) *like me in all the earth. For by now I could have stretched out my* [*hand*](fourteen.html) *and struck you and your people with a* [*plague*](plagues.html) *that would have wiped you off the earth. But I have raised you up for this very purpose, that I might show you my power and that my* [*name*](name.html) *might be proclaimed in all the earth.*

I would like to belabor the importance of HaShem’s [name](name.html) by reading the following scriptures:

***Shemot (***[***Exodus***](exodus.html)***) 23:19-21*** *“Bring the best of the firstfruits of your soil to the house of HaShem your God. “Do not cook a young goat in its mother’s milk. “See, I am sending an* [*angel*](angels.html) *ahead of you to guard you along the way and to bring you to the* [*place*](place.html) *I have prepared. Pay attention to him and listen to what he says. Do not rebel against him; he will not* [*forgive*](forgive.html) *your rebellion, since my* [*Name*](name.html) *is in him.*

***Iyov (Job) 1:20-21*** *At this, Job got up and tore his robe and shaved his* [*head*](body.html)*. Then he fell to the ground in worship And said: “Naked I came from my mother’s* [*womb*](thebirth.html)*, and naked I will depart. HaShem gave and HaShem has taken away; may the* [*name*](name.html) *of HaShem be praised.”*

***Tehillim (***[***Psalms***](psalms1.html)***) 25:11*** *For the sake of your* [*name*](name.html)*, HaShem,* [*forgive*](forgive.html) *my iniquity, though it is great.*

***Tehillim (***[***Psalms***](psalms1.html)***) 31:1-3*** *{For the director of music. A* [*psalms*](psalms1.html) *of* [*David*](fathers.html)*.} In you, HaShem, I have taken refuge; let me never be put to shame; deliver me in your righteousness. Turn your ear to me, come quickly to my rescue; be my* [*rock*](rock.html) *of refuge, a strong fortress to* [*save*](salvation.html) *me. Since you are my* [*rock*](rock.html) *and my fortress, for the sake of your* [*name*](name.html) *lead and guide me.*

***Tehillim (***[***Psalms***](psalms1.html)***) 86:12*** *I will praise you, HaShem my God, with all my* [*heart*](body.html)*; I will glorify your* [*name*](name.html) *forever.*

***Tehillim (***[***Psalms***](psalms1.html)***) 91:14*** *“Because he loves me,” says HaShem, “I will rescue him; I will protect him, for he acknowledges my* [*name*](name.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 103:1*** *{Of* [*David*](fathers.html)*.} Praise HaShem, O my soul; all my inmost being, praise his holy* [*name*](name.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 145:21*** *My* [*mouth*](body.html) *will* [*speak*](mashal.html) *in praise of HaShem. Let every creature praise his holy* [*name*](name.html) *for ever and ever.*

***Yeshayahu (Isaiah) 25:1*** *HaShem, you are my God; I will exalt you and praise your* [*name*](name.html)*, for in perfect faithfulness you have done marvelous things, things planned long ago.*

***Yeshayahu (Isaiah) 42:8*** *“I am HaShem; that is my* [*name*](name.html)*! I will not give my glory to another or my praise to idols.*

***Yeshayahu (Isaiah) 52:4-7*** *For this is what the Sovereign HaShem says: “At* [*first*](one.html) *my people went* [*down to Egypt*](thebirth.html) *to live; lately, Assyria has oppressed them. “And now what do I have here?” declares HaShem. “For my people have been taken away for nothing, and those who rule them mock,” declares HaShem. “And all day long my* [*name*](name.html) *is constantly blasphemed. Therefore my people will* [*know*](daat.html) *my* [*name*](name.html)*; therefore in that day they will* [*know*](daat.html) *that it is I who foretold it. Yes, it is I.” How beautiful on the mountains are the* [*feet*](heel.html) *of those who bring* [*good news*](mishna1.html)*, who proclaim peace, who bring good tidings, who proclaim* [*salvation*](salvation.html)*, who say to Zion, “Your God reigns!”*

***Yeshayahu (Isaiah) 56:4-7*** *For this is what HaShem says: “To the eunuchs who keep my* [*Sabbaths*](sabbath.html)*, who choose what pleases me and hold fast to my* [*covenant*](covenant.html)*-- To them I will give within my* [*temple*](temple.html) *and its walls a memorial and a* [*name*](name.html) *better than sons and daughters; I will give them an everlasting* [*name*](name.html) *that will not be cut off. And foreigners who bind themselves to HaShem to serve him, to love the* [*name*](name.html) *of HaShem, and to worship him, all who keep the* [*Sabbath*](sabbath.html) *without desecrating it and who hold fast to my* [*covenant*](covenant.html) *These I will bring to my holy mountain and give them joy in my house of* [*prayer*](prayer.html)*. Their* [*burnt offering*](korbanot.html)*s and sacrifices will be accepted on my altar; for my house will be called a house of* [*prayer*](prayer.html) *for all* [*nations*](nations.html)*.”*

***Yechezkel (Ezekiel) 39:7*** *“‘I will make* [*known*](daat.html) *my holy* [*name*](name.html) *among my people* [*Israel*](gen-jew.html)*. I will no longer let my holy* [*name*](name.html) *be profaned, and the* [*nations*](nations.html) *will* [*know*](daat.html) *that I, HaShem, am the Holy* [*One*](one.html) *in* [*Israel*](gen-jew.html)*.*

***Yoel (Joel) 2:26*** *You will have plenty to* [*eat*](eating.html)*, until you are full, and you will praise the* [*name*](name.html) *of HaShem your God, who has worked wonders for you; never again will my people be shamed.*

***Zechariah 13:7-9*** *“Awake, O sword, against my shepherd, against the man who is close to me!” declares HaShem Almighty. “Strike the shepherd, and the sheep will be scattered, and I will turn my* [*hand*](fourteen.html) *against the little ones. In the whole land,” declares HaShem, “*[*two*](two.html)*-thirds will be struck down and perish; yet* [*one*](one.html)*-*[*third*](three.html) *will be left in it. This* [*third*](three.html) *I will bring into the* [*fire*](fire.html)*; I will refine them like silver and test them like gold. They will call on my* [*name*](name.html) *and I will answer them; I will say, ‘They are my people,’ and they will say, ‘HaShem is our God.’”*

***Malachi 4:1-2*** *“Surely the day is* [*coming*](coming.html)*; it will burn like a* [*furnace*](furnace.html)*. All the arrogant and every evildoer will be stubble, and that day that is* [*coming*](coming.html) *will set them on* [*fire*](fire.html)*,” says HaShem Almighty. “Not a root or a branch will be left to them. But for you who revere my* [*name*](name.html)*, the* [*sun*](hachama.html) *of righteousness will rise with healing in its wings. And you will go out and leap like calves released from the stall.*

***Revelation 3:11-13*** *I am* [*coming*](coming.html) *soon. Hold on to what you have, so that no* [*one*](one.html) *will take your crown. Him who overcomes I will make a pillar in the* [*temple*](temple.html) *of my God. Never again will he leave it. I will write on him the* [*name*](name.html) *of my God and the* [*name*](name.html) *of the* [*city*](city.html) *of my God, the* [*new*](new.html)[*Jerusalem*](city.html)*, which is* [*coming*](coming.html) *down out of* [*heaven*](heaven.html) *from my God; and I will also write on him my* [*new*](new.html)[*name*](name.html)*. He who has an ear, let him* [*hear*](mashal.html) *what the Spirit says to the churches.*

Calling on the [name](name.html) (having a [prayer](prayer.html) service[[13]](#footnote-13)) of HaShem began with Seth:

***Bereshit (Genesis) 4:26*** *Seth also had a son, and he named him Enosh. At that* [*time*](time.html) *men began to call on the* [*name*](name.html) *of HaShem.*

[David](fathers.html) commanded us to call on the [name](name.html) of HaShem:

***I Divrei HaYamim (Chronicles) 16:8*** *Give thanks to HaShem, call on his* [*name*](name.html)*; make* [*known*](daat.html) *among the* [*nations*](nations.html) *what he has done.*

***Tehillim (***[***Psalms***](psalms1.html)***) 116:13*** *I will lift up the cup of* [*salvation*](salvation.html) *and call on the* [*name*](name.html) *of HaShem.*

***Tehillim (***[***Psalms***](psalms1.html)***) 116:17*** *I will* [*sacrifice*](korbanot.html) *a thank* [*offering*](korbanot.html) *to you and call on the* [*name*](name.html) *of HaShem.*

We will be calling on the [name](name.html) of HaShem in the [future](future.html):

***Yeshayahu (Isaiah) 12:4*** *In that day you will say: “Give thanks to HaShem, call on his* [*name*](name.html)*; make* [*known*](daat.html) *among the* [*nations*](nations.html) *what he has done, and proclaim that his* [*name*](name.html) *is exalted.*

***Yiremeyahu (Jeremiah) 3:17*** *At that* [*time*](time.html) *they will call* [*Jerusalem*](city.html) *The Throne of HaShem, and all* [*nations*](nations.html) *will* [*gather*](gather.html) *in* [*Jerusalem*](city.html) *to honor the* [*name*](name.html) *of HaShem. No longer will they follow the stubbornness of their evil hearts.*

***Tzefaniah (Zephaniah) 3:9*** *“Then will I* [*purify*](purity.html) *the lips of the peoples, that all of them may call on the* [*name*](name.html) *of HaShem and serve him shoulder to shoulder.*

***Zechariah 13:9*** *This* [*third*](three.html) *I will bring into the* [*fire*](fire.html)*; I will refine them like silver and test them like gold. They will call on my* [*name*](name.html) *and I will answer them; I will say, ‘They are my people,’ and they will say, ‘HaShem is our God.’”*

***Yiremeyahu (Jeremiah) 23:6*** *In his days Judah will be* [*saved*](salvation.html) *and* [*Israel*](gen-jew.html) *will live in safety. This is the* [*name*](name.html) *by which he will be called: HaShem Our Righteousness.*

We are commanded to worship HaShem by [name](name.html):

***Shemot (***[***Exodus***](exodus.html)***) 20:1-3*** *And God* [*spoke*](mashal.html) *all these words: “I am HaShem your God, who brought you* [*out of Egypt*](thebirth.html)*, out of the land of slavery. “You shall have no other gods before me.*

***Shemot (***[***Exodus***](exodus.html)***) 23:25*** *Worship HaShem your God, and his blessing will be on your* [*food*](food.html) *and water. I will take away sickness from among you,*

***Shemot (***[***Exodus***](exodus.html)***) 34:14*** *Do not worship any other god, for HaShem, whose* [*name*](name.html) *is Jealous, is a jealous God.*

***Devarim (Deuteronomy) 8:19*** *If you ever forget HaShem your God and follow other gods and worship and bow down to them, I testify against you today that you will surely be destroyed.*

***I Divrei HaYamim (Chronicles) 16:29*** *Ascribe to HaShem the glory due his* [*name*](name.html)*. Bring an* [*offering*](korbanot.html) *and come before him; worship HaShem in the splendor of his holiness.*

***Revelation 15:4*** *Who will not* [*fear*](fear.html) *you, the Lord, and bring glory to your* [*name*](name.html)*? For you alone are holy. All* [*nations*](nations.html) *will come and worship before you, for your righteous acts have been revealed.”*

We have all seen the freeway [signs](signs.html) that say: [***Jesus***](yeshua.html) ***Saves*.** This is contrary to scripture. [Jesus](yeshua.html) ([Yeshua](yeshua.html)) means “HaShem Saves“. This means that HaShem saves us, not [Yeshua](yeshua.html). Let’s look at some Scriptures to see *who* saves:

***Shemot (***[***Exodus***](exodus.html)***) 14:30*** *That day HaShem* [*saved*](salvation.html)[*Israel*](gen-jew.html) *from the* [*hands*](fourteen.html) *of the Egyptians, and* [*Israel*](gen-jew.html) *saw the Egyptians lying dead on the shore.*

***Shemot (***[***Exodus***](exodus.html)***) 18:8*** *Moses told his father-in-*[*law*](law.html) *about everything HaShem had done to Pharaoh and the Egyptians for* [*Israel*](gen-jew.html)*’s sake and about all the hardships they had met along the way and how HaShem had* [*saved*](salvation.html) *them.*

***Devarim (Deuteronomy) 33:29*** *Blessed are you, O* [*Israel*](gen-jew.html)*! Who is like you, a people* [*saved*](salvation.html) *by HaShem? He is your shield and helper and your glorious sword. Your enemies will cower before you, and you will trample down their high places.”*

***Shoftim (Judges) 2:18*** *Whenever HaShem raised up a judge for them, he was with the judge and* [*saved*](salvation.html) *them out of the* [*hands*](fourteen.html) *of their enemies as long as the judge lived; for HaShem had* [*compassion*](jonah.html) *on them as they groaned under those who oppressed and afflicted them.*

***II Shmuel (Samuel) 22:4*** *I call to HaShem, who is worthy of praise, and I am* [*saved*](salvation.html) *from my enemies.*

***Yeshayahu (Isaiah) 25:9*** *In that day they will say, “Surely this is our God; we trusted in him, and he* [*saved*](salvation.html) *us. This is HaShem, we trusted in him; let us rejoice and be glad in His* [*salvation*](salvation.html)*.”*

***Yeshayahu (Isaiah) 43:11****I, even I, am HaShem;* ***and beside Me there is no saviour****. I have revealed and* [*saved*](salvation.html) *and proclaimed--I, and not some foreign god among you. You are my witnesses,” declares HaShem, “that I am God.*

***Yeshayahu (Isaiah) 45:17*** *But* [*Israel*](gen-jew.html) *will be* [*saved*](salvation.html) *by HaShem with an everlasting* [*salvation*](salvation.html)*; you will never be put to shame or disgraced, to ages everlasting.*

***Yiremeyahu (Jeremiah) 17:14*** *Heal me, HaShem, and I will be healed;* [*save*](salvation.html) *me and I will be* [*saved*](salvation.html)*, for you are the* [*one*](one.html) *I praise.*

***Yoel (Joel) 2:28-32*** *‘And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will* [*dream*](dreams.html)[*dreams*](dreams.html)*, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days. I will show wonders in the* [*heavens*](heaven.html) *and on the earth,* [*blood*](body.html) *and* [*fire*](fire.html) *and billows of smoke. The* [*sun*](hachama.html) *will be turned to darkness and the* [*moon*](chodesh.html) *to* [*blood*](body.html) *before the* [*coming*](coming.html) *of the great and dreadful* [*day of HaShem*](day.html)*. And everyone who calls on the* [*name*](name.html) *of HaShem will be* [*saved*](salvation.html)*; for on Mount Zion and in* [*Jerusalem*](city.html) *there will be deliverance, as HaShem has said, among the survivors whom HaShem calls.*

We have Yoel (Joel) quoted again in the Nazarean Codicil:

***II Luqas (Acts) 2:16-21*** *No, this is what was spoken by the prophet Yoel (Joel): “‘In the* [*last days*](lastdays.html)*, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will* [*dream*](dreams.html)[*dreams*](dreams.html)*. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will show wonders in the* [*heaven*](heaven.html) *above and* [*signs*](signs.html) *on the earth below,* [*blood*](body.html) *and* [*fire*](fire.html) *and billows of smoke. The* [*sun*](hachama.html) *will be turned to darkness and the* [*moon*](chodesh.html) *to* [*blood*](body.html) *before the* [*coming*](coming.html) *of the great and glorious day of Lord. And everyone who calls on the* [*name*](name.html) *of Lord will be* [*saved*](salvation.html)*.’*

In the above passage it is noteworthy that the title “Lord” has been substituted for HaShem. HaShem, or it’s Greek equivalent is **NEVER** used in the Nazarean Codicil.[[14]](#footnote-14) The proper [name](name.html) of God, HaShem, was not used outside of the [Temple](temple.html), during the days of the second [Temple](temple.html). [Jews](gen-jew.html) (all of [Yeshua](yeshua.html)’s apostles and disciples), in the [first](one.html) and second centuries, honored His [Name](name.html), HaShem, in the same way that [Jews](gen-jew.html) honor HaShem today.

Remember what the [name](name.html) of [Yeshua](yeshua.html) means. ([Yeshua](yeshua.html)[[15]](#footnote-15) means: *HaShem Saves*) as you read this next scripture:

***II Luqas (Acts) 4:8-12*** *Then Peter, filled with the Holy Spirit, said to them: “Rulers and elders of the people! If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, Then* [*know*](daat.html) *this, you and all the people of* [*Israel*](gen-jew.html)*: It is by the* [*name*](name.html) *of* [*Yeshua*](yeshua.html) *The Anointed* [*one*](one.html) *of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. He is “‘the stone you builders rejected, which has become the capstone.’* [*Salvation*](salvation.html) *is found in no* [*one*](one.html) *else, for there is no other* [*name*](name.html) *under* [*heaven*](heaven.html) *given to men by which we must be* [*saved*](salvation.html)*.”*

***II Luqas (Acts) 15:7-11*** *After much discussion, Peter got up and addressed them: “Brothers, you* [*know*](daat.html) *that some* [*time*](time.html) *ago God made a choice among you that the* [*Gentiles*](gen-jew.html) *might* [*hear*](mashal.html) *from my lips the message of the* [*gospel*](mishna1.html) *and believe. God, who knows the* [*heart*](body.html)*, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he* [*purified*](purity.html) *their hearts by faith. Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our* [*fathers*](fathers.html) *have been able to bear? No! We believe it is through the* [*grace*](grace.html) *of the Lord* [*Yeshua*](yeshua.html) *that we are* [*saved*](salvation.html)*, just as they are.”*

***II Luqas (Acts) 16:31*** *They replied, “Believe in the Lord* [*Yeshua*](yeshua.html) *The Anointed* [*One*](one.html)*, and you will be* [*saved*](salvation.html)*--you and your* [*household*](househld.html)*.”*

***Romans 10:5-13*** *Moses describes in this way the righteousness that is by the* [*law*](law.html)*: “The man who does these things will live by them.” But the righteousness that is by faith says: “Do not say in your* [*heart*](body.html)*, ‘Who will ascend into* [*heaven*](heaven.html)*?’” (that is, to bring The Anointed* [*One*](one.html) *down) “Or ‘Who will descend into the deep?’” (that is, to bring The Anointed* [*One*](one.html) *up from the dead). But what does it say? “The word is near you; it is in your* [*mouth*](body.html) *and in your* [*heart*](body.html)*,” that is, the word of faith we are proclaiming: That if you confess with your* [*mouth*](body.html)*, “*[*Yeshua*](yeshua.html) *is Lord,” and believe in your* [*heart*](body.html) *that God raised him from the dead, you will be* [*saved*](salvation.html)*. For it is with your* [*heart*](body.html) *that you believe and are justified, and it is with your* [*mouth*](body.html) *that you confess and are* [*saved*](salvation.html)*. As the Scripture says, “Anyone who trusts in him will never be put to shame.” For there is no difference between* [*Jew*](gen-jew.html) *and* [*Gentile*](gen-jew.html)*--the same Lord of all and richly blesses all who call on him, For, “Everyone who calls on the* [*name*](name.html) *of the Lord will be* [*saved*](salvation.html)*.”*

***Tehillim (***[***Psalms***](psalms1.html)***) 96:2*** *Sing to HaShem, praise His* [*name*](name.html)*; proclaim His* [*salvation*](salvation.html) *day after day.*

***Tehillim (***[***Psalms***](psalms1.html)***) 116:13*** *I will lift up the cup of* [*salvation*](salvation.html) *and call on the* [*name*](name.html) *of HaShem.*

**Yeshua is NOT HaShem**. Let me detail them: \*\*\*\*

1. HaShem (YHVH) is called "The Father" in the NT. The Father and the Son are two separate entities (HaShem is One). \*\*\*\*

2. No man has seen The Father - Joh 6:46. \*\*\*\*

3. The Greek word for God is ambiguous and applies to HaShem and to men, and to false gods. \*\*\*\*

4. Hebrew has multiple words for God e.g. Elohim, YHVH, Adonai, El, YAH, etc. The word translated as 'God', in English translations, is Elohim. This word is also ambiguous and applies to HaShem and to men - e.g. Moses was Elohim to Paro. However, YHVH ONLY applies to HaShem and NEVER to men. Thus, most Christian theology DEPENDS on Elohim / God for its understanding that Yeshua is God. (Elohim means "Judge" or one exercizing the attribute of judgment.) \*\*\*\*

5. There are 2 words translated as "worship" in English translations in the NT. One is applied to many men and also Yeshua. This word means "to bow down". The other word is applied ONLY to "The Father" and menas "worship". This means that NO ONE EVER worships Yeshua. They ONLY worship "The Father". \*\*\*\*

6. The shema teaches us that HaShem is ONE.

Now, I would like to examine the meaning of “calling on a [name](name.html)“ (having a [prayer](prayer.html) service) or “making a [name](name.html)“, and the distinction between the [two](two.html). Lets start by seeing who called on the [name](name.html) of HaShem:

***Bereshit (Genesis) 4:25-26*** [*Adam*](adam.html)[*lay with*](marriageact.html) *his wife again, and she gave* [*birth*](birth.html) *to a son and named him Seth, saying, “God has granted me another child in* [*place*](place.html) *of Abel, since Cain killed him.” Seth also had a son, and he named him Enosh. At that* [*time*](time.html) *men began to call on the* [*name*](name.html) *of HaShem.*

The [first](one.html) person to call upon the [name](name.html) of HaShem, was Seth. Seth began to call on the [Name](name.html) when his [first](one.html) child was born.

***Bereshit (Genesis) 12:7-8*** *HaShem appeared to* [*Abram*](avraham.html) *and said, “To your offspring I will give this land.” So he built an altar there to HaShem, who had appeared to him. From there he went on toward the hills* [*east*](east.html) *of Bethel and pitched his tent, with Bethel on the west and Ai on the* [*east*](east.html)*. There he built an altar to HaShem and called on the* [*name*](name.html) *of HaShem.*

Here we see that [Abram](avraham.html) ([Avraham](avraham.html)) called on the [name](name.html) of HaShem. [Abram](avraham.html) did this when HaShem promised him offspring and land.

***Bereshit (Genesis) 13:1-4*** *So* [*Abram*](avraham.html) *went up* [*from Egypt*](thebirth.html) *to the Negev, with his wife and everything he had, and Lot went with him.* [*Abram*](avraham.html) *had become very wealthy in livestock and in silver and gold. From the Negev he went from* [*place*](place.html) *to* [*place*](place.html) *until he came to Bethel, to the* [*place*](place.html) *between Bethel and Ai where his tent had been earlier And where he had* [*first*](one.html) *built an altar. There* [*Abram*](avraham.html) *called on the* [*name*](name.html) *of HaShem.*

Here we see that [Abram](avraham.html) called on the [name](name.html) of HaShem again. [Abram](avraham.html) did this at the same [place](place.html) where HaShem promised him offspring and land.

***Bereshit (Genesis) 21:28-34***[*Abraham*](avraham.html) *set apart* [*seven*](seven.html) *ewe lambs from the flock, And Abimelech asked* [*Abraham*](avraham.html)*, “What is the meaning of these* [*seven*](seven.html) *ewe lambs you have set apart by themselves?” He replied, “Accept these* [*seven*](seven.html) *lambs from my* [*hand*](fourteen.html) *as a witness that I dug this well.” So that* [*place*](place.html) *was called Beersheba, because the* [*two*](two.html) *men swore an oath there. After the treaty had been made at Beersheba, Abimelech and Phicol the commander of his forces returned to the land of the Philistines.* [*Abraham*](avraham.html) *planted a tamarisk tree in Beersheba, and there he called upon the* [*name*](name.html) *of HaShem, the Eternal God. And* [*Abraham*](avraham.html) *stayed in the land of the Philistines for a long* [*time*](time.html)*.*

HaShem has changed [Abram](avraham.html)‘s [name](name.html) to [Abraham](avraham.html). [Abraham](avraham.html) calls on the [name](name.html) of HaShem after he made a [covenant](covenant.html) with Abimelech and planted a tamarisk tree. What is the [connection](connection.html)?

***Bereshit (Genesis) 26:19-25***[*Isaac*](isaac.html)*’s servants dug in the valley and discovered a well of fresh water there. But the herdsmen of Gerar quarreled with* [*Isaac*](isaac.html)*‘s herdsmen and said, “The water is ours!” So he named the well Esek, because they disputed with him. Then they dug another well, but they quarreled over that* [*one*](one.html) *also; so he named it Sitnah. He moved on from there and dug another well, and no* [*one*](one.html) *quarreled over it. He named it Rehoboth, saying, “Now HaShem has given us room and we will flourish in the land.” From there he went up to Beersheba. That night HaShem appeared to him and said, “I am the God of your father* [*Abraham*](avraham.html)*. Do not be afraid, for I am with you; I will bless you and will increase the* [*number*](nchart.html) *of your descendants for the sake of my servant* [*Abraham*](avraham.html)*.”* [*Isaac*](isaac.html) *built an altar there and called on the* [*name*](name.html) *of HaShem. There he pitched his tent, and there his servants dug a well.*

In this passage, [Isaac](isaac.html) calls on the [name](name.html) of HaShem after he has been promised an increased [number](nchart.html) of descendants.

***Vayikra (Leviticus) 18:21*** *“‘Do not give any of your children to be sacrificed to Molech, for you must not profane the* [*name*](name.html) *of your God. I am HaShem.*

In this passage, HaShem [commands](cmds613.html) His people not to profane His [name](name.html) by sacrificing their children to Molech. Again the [name](name.html) is associated with descendants.

***Devarim (Deuteronomy) 18:1-7*** *The* [*priests*](priests.html)*, who are Levites--indeed the whole* [*tribe*](tribes.html) *of Levi--are to have no allotment or* [*inheritance*](inherit.html) *with* [*Israel*](gen-jew.html)*. They shall live on the offerings made to HaShem by* [*fire*](fire.html)*, for that is their* [*inheritance*](inherit.html)*. They shall have no* [*inheritance*](inherit.html) *among their brothers; HaShem is their* [*inheritance*](inherit.html)*, as he promised them. This is the share due the* [*priests*](priests.html) *from the people who* [*sacrifice*](korbanot.html) *a bull or a sheep: the shoulder, the jowls and the inner parts. You are to give them the firstfruits of your grain,* [*new*](new.html)[*wine*](wine.html) *and oil, and the* [*first*](one.html) *wool from the shearing of your sheep, For HaShem your God has chosen them and their descendants out of all your* [*tribes*](tribes.html) *to stand and minister in HaShem’s* [*name*](name.html) *always. If a Levite moves from* [*one*](one.html) *of your towns anywhere in* [*Israel*](gen-jew.html) *where he is living, and comes in all earnestness to the* [*place*](place.html) *HaShem will choose, He may minister in the* [*name*](name.html) *of HaShem his God like all his fellow Levites who serve there in the presence of HaShem.*

Here we see the Levites ministering “in the [name](name.html) of HaShem” and it is related to their [inheritance](inherit.html).

***Devarim (Deuteronomy) 28:58-59*** *If you do not carefully follow all the words of this* [*law*](law.html)*, which are written in this book, and do not revere this glorious and* [*awesome*](awesome.html)[*name*](name.html)*--HaShem your God-- HaShem will send fearful* [*plagues*](plagues.html) *on you and your descendants, harsh and prolonged disasters, and severe and lingering illnesses.*

Once again we see that revering the [name](name.html) of HaShem is related to our descendants.

***I Melachim (Kings) 18:18-39*** *“I have not made trouble for* [*Israel*](gen-jew.html)*,” Elijah replied. “But you and your father’s family have. You have abandoned HaShem’s* [*commands*](cmds613.html) *and have followed the Baals. Now summon the people from all over* [*Israel*](gen-jew.html) *to meet me on Mount Carmel. And bring the* [*four*](four.html) *hundred and fifty prophets of Baal and the* [*four*](four.html) *hundred prophets of Asherah, who* [*eat*](eating.html) *at Jezebel’s table.” So Ahab sent word throughout all* [*Israel*](gen-jew.html) *and assembled the prophets on Mount Carmel. Elijah went before the people and said, “How long will you waver between* [*two*](two.html) *opinions? If HaShem is God, follow him; but if Baal is God, follow him.” But the people said nothing. Then Elijah said to them, “I am the only* [*one*](one.html) *of HaShem’s prophets left, but Baal has* [*four*](four.html) *hundred and fifty prophets. Get* [*two*](two.html) *bulls for us. Let them choose* [*one*](one.html) *for themselves, and let them cut it into pieces and put it on the wood but not set* [*fire*](fire.html) *to it. I will prepare the other bull and put it on the wood but not set* [*fire*](fire.html) *to it. Then you call on the* [*name*](name.html) *of your god, and I will call on the* [*name*](name.html) *of HaShem. The god who answers by* [*fire*](fire.html)*--he is God.” Then all the people said, “What you say is good.” Elijah said to the prophets of Baal, “Choose* [*one*](one.html) *of the bulls and prepare it* [*first*](one.html)*, since there are so many of you. Call on the* [*name*](name.html) *of your god, but do not light the* [*fire*](fire.html)*.” So they took the bull given them and prepared it. Then they called on the* [*name*](name.html) *of Baal from morning till noon. “O Baal, answer us!” they shouted. But there was no response; no* [*one*](one.html) *answered. And they danced around the altar they had made. At noon Elijah began to taunt them. “Shout louder!” he said. “Surely he is a god! Perhaps he is deep in thought, or busy, or* [*traveling*](mashal.html)*. Maybe he is* [*sleeping*](mashal.html) *and must be awakened.” So they shouted louder and slashed themselves with swords and spears, as was their custom, until their* [*blood*](body.html) *flowed. Midday passed, and they continued their frantic prophesying until the* [*time*](time.html) *for the evening* [*sacrifice*](korbanot.html)*. But there was no response, no* [*one*](one.html) *answered, no* [*one*](one.html) *paid attention. Then Elijah said to all the people, “Come here to me.” They came to him, and he repaired the altar of HaShem, which was in ruins. Elijah took* [*twelve*](twelve.html) *stones,* [*one*](one.html) *for each of the* [*tribes*](tribes.html) *descended from* [*Jacob*](israelja.html)*, to whom the word of HaShem had come, saying, “Your* [*name*](name.html) *shall be* [*Israel*](gen-jew.html)*.” With the stones he built an altar in the* [*name*](name.html) *of HaShem, and he dug a trench around it large enough to hold* [*two*](two.html) *seahs of* [*seed*](flower.html)*. He arranged the wood, cut the bull into pieces and laid it on the wood. Then he said to them, “Fill* [*four*](four.html) *large jars with water and pour it on the* [*offering*](korbanot.html) *and on the wood.” “Do it again,” he said, and they did it again. “Do it a* [*third*](three.html)[*time*](time.html)*,” he ordered, and they did it the* [*third*](three.html)[*time*](time.html)*. The water ran down around the altar and even filled the trench. At the* [*time*](time.html) *of* [*sacrifice*](korbanot.html)*, the prophet Elijah stepped forward and* [*prayed*](prayer.html)*: “HaShem, God of* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html)*, and* [*Israel*](gen-jew.html)*, let it be* [*known*](daat.html) *today that you are God in* [*Israel*](gen-jew.html) *and that I am your servant and have done all these things at your* [*command*](cmds613.html)*. Answer me, HaShem, answer me, so these people will* [*know*](daat.html) *that you, HaShem, are God, and that you are turning their hearts back again.” Then the* [*fire*](fire.html) *of HaShem fell and burned up the* [*sacrifice*](korbanot.html)*, the wood, the stones and the soil, and also licked up the water in the trench. When all the people saw this, they fell prostrate and cried, “HaShem--he is God! HaShem--he is God!”*

When Elijah called on the [name](name.html) of HaShem, [fire](fire.html) came down from [heaven](heaven.html) to perform what Elijah had requested.

***Tehillim (***[***Psalms***](psalms1.html)***)s 116:1-19*** *I love HaShem, for he heard my* [*voice*](voice.html)*; he heard my* [*cry*](mashal.html) *for mercy. Because he turned his ear to me, I will call on him as long as I live. The cords of death entangled me, the anguish of the grave came upon me; I was overcome by trouble and sorrow. Then I called on the* [*name*](name.html) *of HaShem: “HaShem,* [*save*](salvation.html) *me!” HaShem is gracious and righteous; our God is full of* [*compassion*](jonah.html)*. HaShem protects the simple hearted; when I was in great need, he* [*saved*](salvation.html) *me. Be at rest once more, O my soul, for HaShem has been good to you. For you, HaShem, have delivered my soul from death, my* [*eyes*](body.html) *from* [*tears*](mashal.html)*, my* [*feet*](heel.html) *from stumbling, That I may* [*walk*](walking.html) *before HaShem in the land of the living. I believed; therefore I said, “I am greatly afflicted.” And in my dismay I said, “All men are liars.” How can I repay HaShem for all his goodness to me?* ***I will lift up the cup of*** [***salvation***](salvation.html) *and call on the* [*name*](name.html) *of HaShem. I will fulfill my vows to HaShem in the presence of all his people. Precious in the sight of HaShem is the death of his saints. HaShem, truly I am your servant; I am your servant, the son of your maidservant; you have freed me from my chains. I will* [*sacrifice*](korbanot.html) *a thank* [*offering*](korbanot.html) *to you and call on the* [*name*](name.html) *of HaShem. I will fulfill my vows to HaShem in the presence of all his people, In the courts of the house of HaShem--in your midst, O* [*Jerusalem*](city.html)*. Praise HaShem.*

Here we see that the fulfillment of vows seems to be the reason for calling on the [name](name.html) of HaShem.

The statement: “***I will lift up the cup of*** [***salvation***](salvation.html)***“*** seems to be related to havdallah.[[16]](#footnote-16) This is the [name](name.html) of the cup that is lifted during the havdallah ceremony.[[17]](#footnote-17)

***Yiremeyahu (Jeremiah) 3:14-18*** *“Return, faithless people,” declares HaShem, “for I am your husband. I will choose you--*[*one*](one.html) *from a town and* [*two*](two.html) *from a clan--and bring you to Zion. Then I will give you shepherds after my own* [*heart*](body.html)*, who will lead you with* [*knowledge*](knowledge.html) *and understanding. In those days, when your* [*numbers*](nchart.html) *have increased greatly in the land,” declares HaShem, “men will no longer say, ‘The* [*ark*](ark.html) *of the* [*covenant*](covenant.html) *of HaShem.’ It will never enter their minds or be remembered; it will not be missed, nor will another* [*one*](one.html) *be made. At that* [*time*](time.html) *they will call* [*Jerusalem*](city.html) *The Throne of HaShem, and all* [*nations*](nations.html) *will* [*gather*](gather.html) *in* [*Jerusalem*](city.html) *to honor the* [*name*](name.html) *of HaShem. No longer will they follow the stubbornness of their evil hearts. In those days the house of Judah will join the house of* [*Israel*](gen-jew.html)*, and together they will come from a northern land to the land I gave your forefathers as an* [*inheritance*](inherit.html)*.*

This [time](time.html), when HaShem’s people honor the [name](name.html) of HaShem, it is related to their [inheritance](inherit.html) in the land, and to their relationship as the bride.

***Tzefaniah (Zephaniah) 3:8-20*** *Therefore wait for me,” declares HaShem, “for the day I will stand up to testify. I have decided to assemble the* [*nations*](nations.html)*, to* [*gather*](gather.html) *the kingdoms and to pour out my wrath on them--all my fierce anger. The whole* [*world*](worlds.html) *will be consumed by the* [*fire*](fire.html) *of my jealous anger. “Then will I* [*purify*](purity.html) *the lips of the peoples, that all of them may call on the* [*name*](name.html) *of HaShem and serve him shoulder to shoulder. From beyond the rivers of Cush my worshipers, my scattered people, will bring me offerings. On that day you will not be put to shame for all the wrongs you have done to me, because I will remove from this* [*city*](city.html) *those who rejoice in their pride. Never again will you be haughty on my holy hill. But I will leave within you the meek and humble, who trust in the* [*name*](name.html) *of HaShem. The remnant of* [*Israel*](gen-jew.html) *will do no wrong; they will* [*speak*](mashal.html) *no lies, nor will deceit be found in their* [*mouths*](body.html)*. They will* [*eat*](eating.html) *and lie down and no* [*one*](one.html) *will make them afraid.” Sing, O Daughter of Zion; shout aloud, O* [*Israel*](gen-jew.html)*! Be glad and rejoice with all your* [*heart*](body.html)*, O Daughter of* [*Jerusalem*](city.html)*! HaShem has taken away your punishment, he has turned back your enemy. HaShem, the King of* [*Israel*](gen-jew.html)*, is with you; never again will you* [*fear*](fear.html) *any harm. On that day they will say to* [*Jerusalem*](city.html)*, “Do not* [*fear*](fear.html)*, O Zion; do not let your* [*hands*](fourteen.html) *hang limp. HaShem your God is with you, he is mighty to* [*save*](salvation.html)*. He will take great delight in you, he will quiet you with his love, he will rejoice over you with singing.” “The sorrows for the* [*appointed*](settimes.html)[*feasts*](feasts.html) *I will remove from you; they are a burden and a reproach to you. At that* [*time*](time.html) *I will deal with all who oppressed you; I will rescue the lame and* [*gather*](gather.html) *those who have been scattered. I will give them praise and honor in every land where they were put to shame. At that* [*time*](time.html) *I will* [*gather*](gather.html) *you; at that* [*time*](time.html) *I will bring you home. I will give you honor and praise among all the peoples of the earth when I restore your fortunes before your very* [*eyes*](body.html)*,” says HaShem.*

Calling on the [name](name.html) of HaShem, here, is related to their home (the land) and a restoration of their fortunes.

**\* \* \***

Now, lets see what happens when we look to our own “[name](name.html)“ rather than to call upon HaShem’s [name](name.html):

***Bereshit (Genesis) 11:1-9*** *Now the whole* [*world*](worlds.html) *had* [*one*](one.html) *language and a common* [*speech*](voice.html)*. As men moved* [*eastward*](east.html)*, they found a plain in Shinar and settled there. They said to each other, “****Come, let’s make bricks*** *and bake them thoroughly.” They used brick instead of stone, and tar for mortar. Then they said, “Come, let us build ourselves a* [*city*](city.html)*, with a tower that reaches to the* [*heavens*](heaven.html)*, so that we may make a* [*name*](name.html) *for ourselves and not be scattered over the* [*face*](body.html) *of the whole earth.” But HaShem came down to see the* [*city*](city.html) *and the tower that the men were building. HaShem said, “If as* [*one*](one.html) *people* [*speaking*](mashal.html) *the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.” So HaShem scattered them from there over all the earth, and they stopped building the* [*city*](city.html)*. That is why it was called* [*Babel*](bavel.html)*--because there HaShem confused the language of the whole* [*world*](worlds.html)*. From there HaShem scattered them over the* [*face*](body.html) *of the whole earth.*

Ok, so the end result of making a [name](name.html) for ourselves is confusion! This is what the [wicked](wicked.html) do: They try to make a [name](name.html) FOR THEMSELVES. The righteous call upon the [name](name.html) of HaShem to praise Him. When we acknowledge Him, instead of ourselves, we acknowledge His preeminence. I think that I would rather call upon the [name](name.html) of HaShem!!

**\* \* \***

Much confusion comes from the lack of a [teacher](teacher.html). The Torah is clear: [Jews](gen-jew.html) are to be a light to the [nations](nations.html).

Many Christians [study](study.html) the Bible and come to conclusions that are not practiced by the Orthodox [Jews](gen-jew.html). They, therefore, conclude that the [Jews](gen-jew.html) are wrong and that they are right. Often they start [new](new.html) movements to propagate these revelations. In the end, there is much confusion in the [body](body.html).

[Jew](gen-jew.html) [study](study.html) the oral as well as the written [law](law.html). They are so concerned that they follow EXACTLY what HaShem [wants](needs.html), that they actually memorize the [law](law.html). This [law](law.html) is communicated to them by teachers who memorized what was handed over to them by their [teacher](teacher.html). This [teacher](teacher.html) / student chain stretches all the way back to Mount [Sinai](stages.html) when Moses, the [teacher](teacher.html), [taught](teacher.html) Aaron and Yehoshua. The incredible accuracy with which the written word has been handed down to us, is a direct result of this student / [teacher](teacher.html) chain. Without this chain there would be no written Bible or [oral Torah](orallaw.html). In order to achieve this incredible accuracy, the [teacher](teacher.html) would convey the proper copying methods and [laws](law.html) to his student. This oral tradition allowed the student to make each [letter](letters.html) exactly the same as Moses made it. Each made the strokes in exactly the same direction and exactly the same size. Each counted the [letters](letters.html). Each computed the numerical value of the [letters](letters.html), words, and sentences. By counting these values, they insured that their copy was exactly the same as the copy Moses made.

The tradition also told them why certain [letters](letters.html) had crowns and why certain [letters](letters.html) were made in an abnormal manner. The [teacher](teacher.html) [taught](teacher.html) the student why certain [letters](letters.html) had to be very tall, very wide, very narrow, or very small. Contained within the shapes of the [letters](letters.html) was the cosmic blueprint of the [world](worlds.html). So important was the copying of the Torah, that if a single [letter](letters.html) were defective, the whole scroll became invalid. It became invalid because it would destroy the [world](worlds.html). *The copying had cosmic significance*.

This same [teacher](teacher.html) / student chain also preserved the pronunciation[[18]](#footnote-18) of the words and the proper times to pronounce them. It also determined whether any particular student would learn everything or only the hints, so that only those capable of grasping and passing on certain aspects, were entrusted with those aspects. Since the yod-hay-vav-hay (יהוה) [name](name.html) had such cosmic significance and was pronounced only by the [Kohen](kohen.html) Gadole, and only on the day when the [Jewish](gen-jew.html) people could stand the incredible [spiritual](physical.html) power that it produced. To have pronounced the [name](name.html) on any other day would have “fried” the people.

The [Name](name.html) of HaShem is [one](one.html) of the Names which is linked only to the higher [world](worlds.html). To drag it into the lower [world](worlds.html) would be a total desecration of what this [Name](name.html) is. This concept of the Names of HaShem and the appropriate times to use them, was passed on from [teacher](teacher.html) to student. By the proper use of the Names, the pious ones could create miracles. The Sefer Yetzirah contains various permutations of His Names and how they were to be used. The [teacher](teacher.html) would expose the student to this book, then explain the background and tradition that went with it. Armed with the written and the oral, the student could accurately reproduce.

No [one](one.html) [wants](needs.html) to accurately fulfill the Torah more than the pious [Jews](gen-jew.html), NO [ONE](one.html)! This means that the [Jews](gen-jew.html) themselves are the most convincing argument that they have the proper understanding. For someone to come along, without a proper [teacher](teacher.html), and suggest that they are more pious than the Orthodox [Jew](gen-jew.html) is arrogance and ignorance. The use of the Divine names can not be properly understood without a [teacher](teacher.html) and the oral tradition.

So, go to the Orthodox [Jew](gen-jew.html) if you would like to learn about The [Name](name.html).

**Conclusion**

The times we live in are times of imperfection and thus we are in need of Divine Mercy. When we [pray](prayer.html) with the [name](name.html) of HaShem we pronounce it with the expression of Adonai in order to invoke the attribute of Divine Mercy. Chazal [teach](teacher.html) us that with the rebuilding of the [Beit HaMikdash](mikdash.html) and the [coming](coming.html) of [Mashiach](mashiach.html) we will achieve a state of perfection and be ready for the attribute of Divine Justice. At that [time](time.html) we will pronounce the [Name](name.html) of HaShem as it is spelled. This idea is intimated in the well [know](daat.html) pasuk that we recite at the end of *aleinu*. The pasuk says, “And HaShem will be (at the “end of the day”) [One](one.html) and His [Name](name.html) will be [One](one.html)“.[[19]](#footnote-19) Today it appears that HaShem’s has [two](two.html) names, [one](one.html), the [name](name.html) we write, i.e. יהוה, and the other the [name](name.html) we pronounce, i.e., *Adonai*. However with the [coming](coming.html) of [Mashiach](mashiach.html) and the rebuilding of the [Beit HaMikdash](mikdash.html), HaShem’s [name](name.html) will be [One](one.html). We will then pronounce His [Name](name.html) the same way it is written. We will no longer need to invoke the attribute of Divine Mercy.

\* \* \*

Every intelligent student knows that entreaty (a form of [prayer](prayer.html)) is addressed to the attribute of Justice and that it represents God’s “left [hand](mashal.html)”. We have an explicit verse distinguishing between different kinds of [prayers](prayer.html) [and the addresses to which they are directed in the [first](one.html) instance, Ed.] In Tehillim ([Psalms](psalms1.html)) 30:9 [David](fathers.html) says: “to You HaShem I called, and to my God I made appeal”. Another verse describing an entreaty being addressed to the attribute of Justice is found in Devarim (Deuteronomy) 3:24: At that [time](time.html) Moses\* [prayer](prayer.html) had been described as a tachna in the preceding verse, [the concept with which we are all familiar is that God employs the right [hand](mashal.html) to attract, to draw near to Him, whereas when He has occasion to reject, to push away, He uses His left [hand](mashal.html), i.e. the “weaker” [hand](fourteen.html) to do so. Ed.] Our sages also make a distinction between [prayers](prayer.html) offered and described as ה׳ לפני, and those addressed as לה׳, the former being addressed to the attribute of Justice.

**\* \* \***

**Final word**: Those Christians who claim to [know](daat.html) how to pronounce The [Name](name.html) (יהוה) are deluded. For example, those who say it should be pronounced Jehovah do not realize that there is no “J” sound in [Hebrew](hebrew.html) (Surely *The* [*Name*](name.html) is a [Hebrew](hebrew.html) [name](name.html)!). Further, the vowel points used to obtain the “o” and the “a” sounds, in Jehovah, are actually a memory device to cause us to say “Adonai” rather than the vowel points used for pronunciation.



\* \* \*

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1. Tetragrammaton [↑](#footnote-ref-1)
2. The so called old testament. [↑](#footnote-ref-2)
3. There is no Greek equivalent. The Greek word ‘Theos’ is an ambiguous word which translates both *HaShem* and *Elohim*. [↑](#footnote-ref-3)
4. The so called new testament. [↑](#footnote-ref-4)
5. Zechariah 14:9 [↑](#footnote-ref-5)
6. YHWH = yod he vav he - יהוה, the letters of the Tetragrammaton. [↑](#footnote-ref-6)
7. Adonai =alef dalet nun yod. [↑](#footnote-ref-7)
8. To hide it. This is explained anon. [↑](#footnote-ref-8)
9. Ex. III, 15. The actual reading is: this is my name for ever. (leolam, לעולם); but it is written, to be hidden (lealeim, לעלם) – without the vav - ו. Thus this indicates that God’s name must be kept secret; whereas ‘this is my memorial’ etc. implies that He is to be known by this name. Another version, accepting the reading Leolam (for ever) explains the difficulty thus: since G-d states this is my name, it is obvious that He is to be known by it: why then add, ‘and this is my memorial’ etc.? [↑](#footnote-ref-9)
10. From Mechilta, Sifrei, Num. 6:23, Sotah 38a [↑](#footnote-ref-10)
11. from Mechilta, Sifrei, Num. 6:23, Sotah 38a [↑](#footnote-ref-11)
12. I learned this from Hakham Dr. Yosef ben Haggai. [↑](#footnote-ref-12)
13. Hakham Dr. Yosef ben Haggai [↑](#footnote-ref-13)
14. A better name for the so called “New Testament” which is neither *new* nor a *testament*. [↑](#footnote-ref-14)
15. Yeshua is the diminutive of Yehoshua which means “HaShem saves’. [↑](#footnote-ref-15)
16. Havdallah is the ceremony that ends the Sabbath. [↑](#footnote-ref-16)
17. “The Complete Artscroll Siddur”, page 619, ashkenaz edition, by Rabbi Nosson Scherman, Mesorah publications Ltd. [↑](#footnote-ref-17)
18. The pronunciation determined the meaning of a word. In Hebrew, vowel sounds are not written. Without this oral tradition it would be impossible to know what the words of the Torah mean because we would not know how to pronounce them. [↑](#footnote-ref-18)
19. Zechariah 14:9 [↑](#footnote-ref-19)