

To Call Upon The Name Of [HaShem](hashem.html)

By Rabbi Dr. Hillel ben David (Greg Killian)



In this [study](study.html), I would like to examine the meaning of "calling on The Name" or "making a name", and the distinction between the [two](two.html). Lets start by seeing who called on the name of [HaShem](hashem.html):

***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 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 of* [*HaShem*](hashem.html)*.*

The [first](one.html) person to call upon the name of [HaShem](hashem.html), was Seth. Seth began to call on The Name when his [first](one.html) child was born. This begs the question: What does it mean to call upon the name of [HaShem](hashem.html)?

My beloved [teacher](teacher.html) has shown us that to call upon the name of [HaShem](hashem.html) = to proclaim His Name = To confess His Name = to hold a [Jewish](gen-jew.html) [Prayer](prayer.html) service on [Shabbat](sabbath.html) and weekdays which includes the [reading of the Torah](http://www.betemunah.org/shmita.html) and a sermon. This perspective is echoed by Chazal in the [Talmud](orallaw.html):

***Pesachim 119b*** *R. ‘Awira lectured, Sometimes stating it in R. Ammi's, Sometimes in R. Assi's name: What is meant by. And the child grew, and was weaned [wa-yiggamel]? The Holy* [*One*](one.html)*, blessed be He, will make a great banquet for the righteous on the day He manifests [yigmol] His love to the* [*seed*](flower.html) *of* [*Isaac*](isaac.html)*. After they have* [*eaten*](eating.html) *and drunk, the cup of* [*Grace*](grace.html) *will be offered to our father* [*Abraham*](avraham.html)*, that he should recite* [*Grace*](grace.html)*, but he will answer them, ‘I cannot say* [*Grace*](grace.html)*, because Ishmael issued from me. Then* [*Isaac*](isaac.html) *will be asked, ‘Take it and say* [*Grace*](grace.html)*.’ ‘I cannot say* [*Grace*](grace.html)*,’ he will reply, ‘because* [*Esau*](edom.html) *issued from me.’ Then* [*Jacob*](israelja.html) *will be asked: ‘Take it and say* [*Grace*](grace.html)*.’ ‘I cannot say* [*Grace*](grace.html)*,’ he will reply. ‘because I married* [*two*](two.html) *sisters during [both] their lifetimes, whereas the Torah was destined to forbid them to me. Then Moses will be asked, ‘Take it and say* [*Grace*](grace.html)*.’ ‘I cannot say* [*Grace*](grace.html)*, because I was not privileged to enter* [*Eretz Yisrael*](file:///D%3A%5CWord%5CDOC%5Ccity.html) *either in life or in death.’ Then Joshua will be asked: ‘Take it and say* [*Grace*](grace.html)*.’ ‘I cannot say* [*Grace*](grace.html)*,’ he will reply, ‘because I was not privileged to have a son,’ for it is written, Joshua the son of Nun; Nun his son, Joshua his son. Then David will be asked: ‘Take it and say* [*Grace*](grace.html)*.’ ‘I will say* [*Grace*](grace.html)*, and it is fitting for me to say* [*Grace*](grace.html)*,’ he will reply, as it is said, I will lift up the cup of* [*salvation*](salvation.html)*, and call upon the name of the Lord.*

Thus we see that when David led the [prayers](prayer.html) for the [grace](grace.html) after the meal, he was calling on The Name of [HaShem](hashem.html). This [Gemara](orallaw.html) was written as explanation for Tehillim 116:

***Tehillim (***[***Psalms***](psalms1.html)***) 116:1-19*** *I love* [*HaShem*](hashem.html)*, 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 of* [*HaShem*](hashem.html)*: "O* [*HaShem*](hashem.html)*,* [*save*](salvation.html) *me!"* [*HaShem*](hashem.html) *is gracious and righteous; our God is full of compassion.* [*HaShem*](hashem.html) *protects the simple hearted; when I was in great need, he saved me. Be at rest once more, O my soul, for* [*HaShem*](hashem.html) *has been good to you. For you, O* [*HaShem*](hashem.html)*, 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*](hashem.html) *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*](hashem.html) *for all his goodness to me?* ***I will lift up the cup of*** [***salvation***](salvation.html) *and call on the name of* [*HaShem*](hashem.html)*. I will fulfill my vows to* [*HaShem*](hashem.html) *in the presence of all his people. Precious in the sight of* [*HaShem*](hashem.html) *is the death of his saints. O* [*HaShem*](hashem.html)*, 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) *to you and call on the name of* [*HaShem*](hashem.html)*. I will fulfill my vows to* [*HaShem*](hashem.html) *in the presence of all his people, In the courts of the house of* [*HaShem*](hashem.html)*--in your midst, O* [*Jerusalem*](city.html)*. Praise* [*HaShem*](hashem.html)*.*

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](hashem.html):

***Bereshit (Genesis) 12:7-8***[*HaShem*](hashem.html) *appeared to* [*Abram*](avraham.html) *and said, "To your offspring I will give this land." So he built an altar there to* [*HaShem*](hashem.html)*, 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*](hashem.html) *and called on the name of* [*HaShem*](hashem.html)*.*

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

About [Avraham](avraham.html), the Torah relates that "..he called there by the name of G-d, the Ruler of the [world](worlds.html)". The [Talmud](orallaw.html) tells us ([Sotah](hair.html) 10) "…don't say 'he called' but rather 'he caused others to call' - it comes to [teach](teacher.html) us that [Abraham](avraham.html) caused others to call upon the name of [HaShem](hashem.html)".

[***Sotah***](hair.html) ***10b*** *And he called there on the name of the Lord, the Everlasting God. Resh Lakish said: Read not ‘and he called’ but ‘and he made to call’, thereby* [*teaching*](teacher.html) *that our* [*father*](file:///D%3A%5CWord%5CDOC%5Cfathers.html)[*Abraham*](avraham.html) *caused the name of the Holy* [*One*](one.html)*, blessed be He, to be uttered by the* [*mouth*](body.html) *of every passer-by. How was this? After [travellers] had* [*eaten*](eating.html) *and drunk, they stood up to bless him; but, said he to them, ‘Did you* [*eat*](eating.html) *of mine? You* [*ate*](eating.html) *of that which belongs to the God of the Universe. Thank, praise and bless Him who spake and the* [*world*](worlds.html) *came into being’.*

To call upon the name of [HaShem](hashem.html) is to have a [prayer](prayer.html) service. In this case the [prayers](prayer.html) were the [grace](grace.html) after the meal. This is why [Avraham](avraham.html) built an altar. This is why the altar and [prayers](prayer.html) were offered among the [Gentiles](gen-jew.html). [Prayer](prayer.html) is a form of outreach to the [Gentiles](gen-jew.html).

***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 to place until he came to Bethel, to the place 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 of* [*HaShem*](hashem.html)*.*

Here we see that [Avraham](avraham.html) called on the name of [HaShem](hashem.html) again. [Avraham](avraham.html) did this at the same place where [HaShem](hashem.html) had 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 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 of* [*HaShem*](hashem.html)*, the Eternal God. And* [*Abraham*](avraham.html) *stayed in the land of the Philistines for a long* [*time*](time.html)*.*

[HaShem](hashem.html) has changed [Abram](avraham.html)'s name to [Abraham](avraham.html). [Abraham](avraham.html) calls on the name of [HaShem](hashem.html) 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's*](isaac.html) *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*](hashem.html) *has given us room and we will flourish in the land." From there he went up to Beersheba. That night* [*HaShem*](hashem.html) *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 of* [*HaShem*](hashem.html)*. There he pitched his tent, and there his servants dug a well.*

In this passage, [Isaac](isaac.html) calls on the name of [HaShem](hashem.html) after he has been promised an increased [number](nchart.html) of descendants. Again, we see that the altar indicates that [Isaac](isaac.html) was conducting a [prayer](prayer.html) service.

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

In this passage, [HaShem](hashem.html) [commands](cmds613.html) His people not to profane His name by sacrificing their children to Molech. Again the name 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. They shall live on the offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*, for that is their* [*inheritance*](inherit.html)*. They shall have no* [*inheritance*](inherit.html) *among their brothers;* [*HaShem*](hashem.html) *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*](hashem.html) *your God has chosen them and their descendants out of all your* [*tribes*](tribes.html) *to stand and minister in* [*HaShem*](hashem.html)*'S name always. If a Levite moves from* [*one*](one.html) *of your towns anywhere in Israel where he is living, and comes in all earnestness to the place* [*HaShem*](hashem.html) *will choose, He may minister in the name of* [*HaShem*](hashem.html) *his God like all his fellow Levites who serve there in the presence of* [*HaShem*](hashem.html)*.*

Here we see the Levites ministering "in the name of [HaShem](hashem.html)" and it is related to their [inheritance](inherit.html). Additionally, we see that calling on The Name of [HaShem](hashem.html) involved a [synagogue](synagog.html) [type](types.html) [prayer](prayer.html) service.

***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--*[*HaShem*](hashem.html) *your God--* [*HaShem*](hashem.html) *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 of [HaShem](hashem.html) is related to our descendants.

***I Melachim (Kings) 18:18-39*** *"I have not made trouble for* [*Israel*](file:///D%3A%5CWord%5CDOC%5Cgen-jew.html)*," Elijah replied. "But you and your father's family have. You have abandoned* [*HaShem*](hashem.html)*'s* [*commands*](cmds613.html) *and have followed the Baals. Now summon the people from all over Israel 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 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*](hashem.html) *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*](hashem.html)*'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 of your god, and I will call on the name of* [*HaShem*](hashem.html)*. 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 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 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*](hashem.html)*, 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*](hashem.html) *had come, saying, "Your name shall be Israel." With the stones he built an altar in the name of* [*HaShem*](hashem.html)*, 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) *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)*: "O* [*HaShem*](hashem.html)*, God of* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html) *and* [*Israel*](file:///D%3A%5CWord%5CDOC%5Cisraelja.html)*, let it be* [*known*](daat.html) *today that you are God in Israel and that I am your servant and have done all these things at your* [*command*](cmds613.html)*. Answer me, O* [*HaShem*](hashem.html)*, answer me, so these people will* [*know*](daat.html) *that you, O* [*HaShem*](hashem.html)*, are God, and that you are turning their* [*hearts*](file:///D%3A%5CWord%5CDOC%5Cbody.html) *back again." Then the* [*fire*](fire.html) *of* [*HaShem*](hashem.html) *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*](hashem.html)*--he is God!* [*HaShem*](hashem.html)*--he is God!"*

When Elijah called on the name of [HaShem](hashem.html), [fire](fire.html) came down from [heaven](heaven.html) to perform what Elijah had requested. Notice again that the calling on The Name of [HaShem](hashem.html) involved a [synagogue](synagog.html) [type](types.html) [prayer](prayer.html) service.

***Yeremiyahu (Jeremiah) 3:14-18*** *"Return, faithless people," declares* [*HaShem*](hashem.html)*, "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*](hashem.html)*, "men will no longer say, 'The* [*ark*](ark.html) *of the* [*covenant*](covenant.html) *of* [*HaShem*](hashem.html)*.' 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*](hashem.html)*, and all* [*nations*](nations.html) *will* [*gather*](gather.html) *in* [*Jerusalem*](city.html) *to honor the name of* [*HaShem*](hashem.html)*. No longer will they follow the stubbornness of their evil hearts. In those days the house of Judah will join the house of Israel, and together they will come from a northern land to the land I gave your* [*forefathers*](file:///D%3A%5CWord%5CDOC%5Cfathers.html) *as an* [*inheritance*](inherit.html)*.*

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

***Zephaniah 3:8-20*** *Therefore wait for me," declares* [*HaShem*](hashem.html)*, "for the* [*day*](file:///D%3A%5CWord%5CDOC%5Cday.html) *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 of* [*HaShem*](hashem.html) *and serve him* [*shoulder*](file:///D%3A%5CWord%5CDOC%5Cbody.html) *to shoulder. From beyond the rivers of Cush my worshipers, my scattered people, will bring me* [*offerings*](file:///D%3A%5CWord%5CDOC%5Ckorbanot.html)*. 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 of* [*HaShem*](hashem.html)*. The remnant of Israel 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! Be glad and rejoice with all your* [*heart*](body.html)*, O Daughter of* [*Jerusalem*](city.html)*!* [*HaShem*](hashem.html) *has taken away your punishment, he has turned back your enemy.* [*HaShem*](hashem.html)*, the King of Israel, 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*](hashem.html) *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 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*](hashem.html)*.*

Calling on the name of [HaShem](hashem.html), here, is related to their home (the land) and a restoration of their fortunes. The service involved [prayer](prayer.html) for this is how we call upon The Name of [HaShem](hashem.html).

Fulfilling [HaShem](hashem.html)’s [command](cmds613.html) to influence and “compel” the [Gentiles](gen-jew.html) sets the stage and prepares the way for fulfillment of the prophetic promise that [HaShem](hashem.html) “will make the peoples pure of [speech](file:///D%3A%5CWord%5CDOC%5Cmashal.html) that they will all call upon the Name of [HaShem](hashem.html) and serve Him with [one](one.html) purpose”  in the complete and final [Redemption](redemption.html). Their repentance will be the direct result of [HaShem](hashem.html)’s anger and the [Jew’s](gen-jew.html) [synagogue](synagog.html) [prayer](prayer.html) services. It is in the [synagogue](synagog.html) that the [Gentiles](gen-jew.html) will learn how to call on The Name of [HaShem](hashem.html).

Rashi expounds on Devarim 6:4:

“Hear, O Israel ([Shema](shema.html) Israel) — [HaShem](hashem.html) Who is our G-d now, but not the G-d of the [other] [nations](nations.html), He will in the [future](future.html) be [HaShem](hashem.html) is [One](one.html), as it says, For then will I change the [nations](nations.html) to a clear language, for all of them to call upon the Name of [HaShem](hashem.html)[[1]](#footnote-1). And it says, On that [day](file:///D%3A%5CWord%5CDOC%5Cday.html) will [HaShem](hashem.html) be [One](one.html) and His Name [One](one.html).”[[2]](#footnote-2)

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), and call upon The Name of [HaShem](hashem.html).

The Nazarean Codicil sums up our lesson by putting all of the pieces together:

***Romans 10:12*** *For there is no difference between the* [*Jew*](gen-jew.html) *and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the* [*feet*](heel.html) *of them that preach the* [*gospel*](mishna1.html) *of peace, and bring glad tidings of good things!*

Let us [pray](prayer.html) with the [authority](authority.html) of [HaShem](hashem.html)’s people. Let us acknowledge [HaShem](hashem.html) before the [Gentiles](gen-jew.html) when we call upon The Name of [HaShem](hashem.html).

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

***Bereshit (Genesis) 11:1-9*** *Now the whole* [*world*](worlds.html) *had* [*one language*](one.html) *and a common speech. As men moved* [*eastward*](file:///D%3A%5CWord%5CDOC%5Ceast.html)*, they found a plain in* [*Shinar*](file:///D%3A%5CWord%5CDOC%5Cbavel.html) *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 for ourselves and not be scattered over the* [*face*](body.html) *of the whole earth." But* [*HaShem*](hashem.html) *came down to see the* [*city*](city.html) *and the tower that the men were building.* [*HaShem*](hashem.html) *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*](hashem.html) *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*](hashem.html) *confused the language of the whole* [*world*](worlds.html)*. From there* [*HaShem*](hashem.html) *scattered them over the* [*face*](body.html) *of the whole earth.*

Ok, so the end result of making a name for ourselves is confusion! This is what the [wicked](wicked.html) do: They try to make a name FOR THEMSELVES. The righteous call upon The Name of [HaShem](hashem.html) to praise Him and to serve Him. When we [acknowledge](file:///D%3A%5CWord%5CDOC%5Cknowledge.html) Him, instead of ourselves, we acknowledge His preeminence. I think that I would rather call upon the name of [HaShem](hashem.html)!!

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There are numerous places where folks in the Scriptures, did something *in The Name of* [*HaShem*](hashem.html). Many take a somewhat shallow understanding of this enigmatic phrase. They see this as simply using some mystical name. Those who [study](study.html) and observe will come to a far different conclusion.

A US ambassador will visit a foreign country and come to them in the name of the peoples of the United States. When the ambassador [signs](signs.html) a treaty he is obligating every citizen of the country to obey that treaty, because the ambassador, by definition, was sent by them, to represent them.

The same holds true for those who come in The Name of [HaShem](hashem.html). They are [coming](coming.html) with His [authority](authority.html) and power. They have this [authority](authority.html) and power because He sent them.

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This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. Tzefania 3:9 [↑](#footnote-ref-1)
2. Zecharia 14:9 [↑](#footnote-ref-2)