

The Essence of YHWH



The Name That is Above All Names

Written by Rex

For the Awakening Remnant

Walking the Ancient Path of Torah Obedience

Calling out Deception – Calling out Truth

Speak it not in vain. For it is breath and fire.

The Name that split seas, shook mountains,
and whispered into the soul of man. It is not a sound

—it is a Presence. יהוה — YHWH — He is.

*And they shall know that I am YHWH, when I am set apart in them
before the eyes of the nations. (Yehezqel / Ezekiel 39:27)*

As Roots Nourish the Tree ~ So Torah Nourishes the Soul

The Essence of YHWH

Exploring YHWH's Name and Character

Introduction

Many years ago, I read a book titled, *Teach Me to Pray, I'm Falling Asleep*. It was written by a preacher I met during a visit to San Francisco when my ship had pulled into port. Later I found out that he had written a book about prayer, so I bought his book and read it. One particular story in that book has stayed with me ever since.

He recounted attending a particular General Conference, an annual event hosted by church's organization in various cities across the country. Surrounded by fellow preachers and colleagues, a man in a wheelchair approached the speaker, expressing his desire to be healed and walk again. With many preachers laying hands on him, they prayed fervently in Jesus' name. After a while, the prayers subsided, and the man wheeled himself away, disappointed and unhealed.

The preacher wrote the book to explore why the man was not healed. He began to question, "With all these preachers praying for him, why was he not healed? Surely, these men were anointed and had a direct connection to God." He prayed and asked God, "Why did you not heal this man with all these preachers around him? Surely there was enough Holy Ghost power to lift this man up, but he left disappointed. "Why, Lord, why?" Finally, he said the answer came to him. God asked him one very direct question and one comment and they were, "*How much do you pray?*" and stated, "*You don't even know Me.*"

Reading this statement floored me; and hit me like a ton of bricks. While I was in the church, I do not recall any miracles actually taking place. Many claimed they were touched or healed, but I only had their word on it. Nothing spectacular ever happened regarding healing. This became so commonplace that no one really expected it, and it did not happen. After reading this, I have thought about it ever since.

Jesus said in the Gospel of John:

Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. (John 14:12)

Does this not emphasize the potential power and potential of faith in Jesus and the supposed power through His followers? Where is the power? Where are all these people getting healed? The problem is there aren't any. I cannot claim that no one on this planet is getting healed because there

are. We have all heard it from time to time. I do not deny that. But where are those who are supposed to be like Jesus? Where are they going around laying hands on people for them to get healed? There are phonies like those on TV claiming it for profit. So, if the church is what it is supposed to be, where are all the “gifts” that are supposed to be prevalent in the church? Sure, I have seen many things while in the church, but I always questioned in my mind, where are all these things that are supposed to be happening?

Throughout my many years in the church, I have noticed something else. I have observed perhaps thousands of people claiming to have the Holy Ghost, speaking in tongues, and all baptized in Jesus’ name. Yet, honestly, some of those people did not seem to embody the values one would expect from someone with this background or a Christian. If they were filled with the Holy Ghost, then why do they gossip, tell lies, and act unkindly? Just asking!

Enough on that, so my next point is if God did speak to this man, why would He say, “*You don’t even know Me?*” Up to that point, I had always believed that preachers were close to God and that their words were to be heeded. However, over the years, I discovered that this is not always the case. Preachers are people just like everyone else, striving to do what is right and to please the Most-High. This revelation led me to question, if God truly said this to a preacher, where does that leave me and everyone else within the church? If God can say that to a preacher, then what am I to do? This thought haunted me. As someone who loves God and has always sought the truth, it was stunning to realize this. My heart has always yearned for truth and nothing else. To me, truth is the most important thing, and pleasing Him is paramount. Therefore, I continued seeking the Most-High.

This article is about what most people do not know: Who is YHWH and What is the Essence of YHWH? When I was in church, I often wondered, what was the Name of God? Surely, “God” was not His Name. I was taught that Jesus was God, so the name of God is Jesus. Is this true? After all, the Oneness believers claim that Jesus is God who came down in flesh to die on the cross for humanity. My search was always Christian-based, and because of this, I always received a Christian-biased answer. What was wrong with this? Being taught that we were the New Israel and had replaced the Jewish people seemed right and reasonable to me. Was it? My heart continually searched for truth. How was I supposed to know how to find it and recognize it when I did? These were valid questions, and most people seemed to just accept what they were taught. I am someone who searches diligently; I do not take what I believe to be true lightly. It is a very solemn matter for me. When you think about it, this world is full of deception, hate, lies, and cruelty. There are so many counterfeits out there that it is challenging to discern the truth. I have been asked many times throughout the years how I know what I believe to be true is indeed the truth. I clung dearly to what I believed, was taught, and saw in the New Testament. I didn’t read much of the “Old Testament” because, after all, Paul said that the Law of Moses had been abolished. I took a man’s

word to believe that the Law was nailed to the cross and that the Law was no longer valid. The church believed it, the pastor taught it, so it must be true. Is it true?

So, it goes back to the original question: if an Apostolic preacher could be told, “*You don’t even know Me,*” then who is He? What is His REAL Name? What are His likes and dislikes? Did God create the world and then leave it alone, letting mankind struggle on this earth? What is the Law everyone keeps talking about? Did He give the Law to Israel for about 2,000 years only to change His mind and send His Son to do away with the Law? I thought God said, “*I change not!*” (Mal. 3:6). Why would He give a Law that many today say we cannot keep? Would this not mean that He’s unjust only to set His own creation up just to fail? Why would King David write about the Law of Moses, or Torah, and describe it as beautiful and glorious? Just read Psalm 119, and you’ll understand. It reveals the depth of his reverence and love for God’s law. Would He sacrifice Himself to Himself? Many people question these things, only to be given answers that appease them. Do we REALLY know Him as we think we do? Let us find out!

The Essence of God

What is His Essence?

Exploring the Nature of God, His Name, His Titles, and how He revealed Himself throughout history is a profound journey. God is the Supreme Being, Creator, and Sustainer of the universe. In the Judeo-Christian tradition, God is Omnipotent (all-powerful), Omniscient (all-knowing), and Omnipresent (present everywhere). These attributes highlight His unparalleled authority and presence in all aspects of existence.

The Attributes of God

Omnipotence: God’s Omnipotence means that He has unlimited power and can accomplish anything that He wants that is consistent with His Nature. This is evident in the creation of the universe, where God spoke everything into existence. Gen. 1:1-3 states:

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

His power is also demonstrated through miracles, such as parting the Red Sea. Ex. 14:21-22 recounts:

And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and

made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

Omniscience: God's Omniscience signifies that He knows everything—past, present, and future. He understands all thoughts, actions, and events. Ps. 139:1-4 beautifully captures this attribute:

You have searched me, Lord, and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you, Lord, know it completely. (Ps. 139:1-4)

Omnipresence: God's Omnipresence means that He is present everywhere at all times. This attribute assures people that they are never alone, as God is always with them. Jer. 23:24 states:

Can anyone hide in secret places so that I cannot see him? declares the Lord. Do not I fill heaven and earth? declares the Lord. (Jer. 23:24)

Holiness: God's holiness is His absolute moral purity and separation from sin and anything impure. He is perfect in all His ways and cannot tolerate sin. Is. 6:3 describes the Seraphim calling out:

Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory. (Is. 6:3)

Justice: God's justice means that He is fair and righteous in all His dealings. He upholds the moral order and ensures that justice is served. Deut. 32:4 declares:

He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he. Deut. 32:4

The Justice of God

YHWH's Justice

God's Justice is a fundamental aspect of His character, reflecting His righteousness, fairness, and moral integrity. It is the principle that God is perfectly just in all His ways, ensuring that good is rewarded and evil is punished. Here are some key aspects of God's justice:

Righteousness: God's justice is rooted in His righteousness. He is inherently good and morally perfect, and His actions are always in accordance with His holy nature. Ps. 89:14 states:

Righteousness and justice are the foundation of your throne; love and faithfulness go before you. (Ps. 89:14)

This verse highlights that God's rule is based on righteousness and justice.

Impartiality: God's justice is impartial, meaning He does not show favoritism or bias. He judges all people fairly, regardless of their status or background. Deut. 10:17 declares:

For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. (Deut. 10:17)

Retributive Justice: Retributive justice refers to the aspect of God's Justice that involves punishing wrongdoing. God holds individuals accountable for their actions and ensures that justice is served. Pro. 11:21 states:

Be sure of this: The wicked will not go unpunished, but those who are righteous will go free. (Pro. 11:21)

Hand for hand the wicked shall not be acquitted, but the seed of the righteous shall escape. (My translation)

This principle is evident in the consequences faced by individuals and nations for their sins throughout the Scriptures.

Restorative Justice: God's Justice also includes a restorative aspect, where He seeks to restore and reconcile relationships. This is seen in His desire to bring healing and restoration to those who repent and turn to Him. Is. 1:18 captures this beautifully:

Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. (Is. 1:18)

Judgment and Mercy: While God's justice involves judgment, it is also tempered with mercy. God is compassionate and willing to forgive those who seek His mercy. Micah 6:8 summarizes this balance:

He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. (Micah 6:8)

Justice in the Prophets: The prophets often emphasized God's Justice, calling out the injustices of their time and urging the people to return to righteous living. For example, Amos 5:24 proclaims:

And let justice roll on like a river, and righteousness like a continuing stream! (Amos 5:24)

The prophets highlighted that true worship of God involves living justly and caring for the oppressed.

Eschatological Justice: Eschatological justice in the Tanakh (Hebrew Bible) refers to the ultimate judgment and restoration that God will bring about at the end of days. This concept is woven throughout various books of the Tanakh, highlighting God's commitment to justice and righteousness. Here are some key passages and themes related to eschatological justice:

In the last days the mountain of the Lord's temple will be established as the highest of the mountains; it will be exalted above the hills, and all nations will stream to it. Many peoples will come and say, 'Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths.' The law will go out from Zion, the word of the Lord from Jerusalem. He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore. (Is. 2:2-4)

This passage envisions a future where God establishes His kingdom, bringing peace and justice to all nations.

The days are coming," declares the Lord, "when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteous Savior. (Jer. 23:5-6)

This prophecy speaks of a future king from David's line who will bring justice and righteousness, ensuring the safety and salvation of Judah and Israel.

I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. I the Lord will be their God, and my servant David will be prince among them. I the Lord have spoken. (Eze. 34:23-24)

Ezekiel prophesies a time when God will appoint a righteous leader (messiah) to shepherd His people, ensuring justice and care for all.

At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. (Dan. 12:1-2)

Daniel's vision includes the resurrection of the dead and the final judgment, where the righteous will be rewarded, and the wicked will face punishment.

But let justice roll on like a river, righteousness like a never-failing stream! (Amos 5:24)

Amos emphasizes the importance of justice and righteousness, calling for a society that reflects God's values.

Themes of Eschatological Justice

Restoration and Peace: The Tanakh often speaks of a future time when God will restore His people and bring peace to the world. This includes the establishment of God's kingdom, where justice and righteousness prevail.

Righteous Leadership: Prophecies in the Tanakh frequently mention the rise of a righteous leader, often from the line of David, who will govern with justice and wisdom, ensuring the well-being of God's people.

Judgment and Resurrection: The concept of final judgment is present in the Tanakh, where God will judge all people, rewarding the righteous and punishing the wicked. This includes the resurrection of the dead, as seen in Daniel's vision.

Universal Justice: Eschatological justice in the Tanakh is not limited to Israel but extends to all nations. God's ultimate plan includes bringing justice and peace to the entire world.

These passages and themes highlight the Tanakh's vision of eschatological justice, where God will ultimately establish His kingdom, bring peace, and ensure justice for all. This future hope is a central aspect of the Tanakh's message, reflecting God's unwavering commitment to righteousness and justice.

Significance to Great Men of the Scriptures

Abraham: God's love was the foundation of His Covenant with Abraham, making him the father of many nations and blessing all peoples through him:

As for me, behold, my Covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. (Gen. 17:4-5).

And he believed in the LORD; and he counted it to him for righteousness. (Gen. 15:6)

God was his Covenant partner and the source of his faith and obedience (Genesis 15:6).

Moses: God's love was evident in His guidance and provision for Moses and the Israelites during their journey from Egypt to the Promised Land:

And he said, My presence shall go with thee, and I will give thee rest. (Ex. 33:14).

Moses: God was his deliverer and lawgiver, guiding him to lead Israel out of slavery (Ex. 3:10-12).

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. (Ex. 3:10-12)

David: God's love inspired David's psalms of worship and trust, portraying God as his Shepherd, King, and Refuge inspiring his psalms of worship and trust.

The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever. (Psalm 23).

Isaiah: God's love was a source of comfort and hope for Isaiah, who prophesied about the coming Messiah and the restoration of Israel

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. (Is. 40:1-2).

God was his holy and sovereign Lord, calling him to be a prophet to the nations.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it

stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.
(Isaiah 6:1-8)

Jeremiah: God's love sustained Jeremiah through his difficult ministry, assuring him of God's plans for a future filled with hope and prosperity

For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.
(Jer. 29:11).

God's love in the Tanakh is multifaceted, encompassing Covenantal faithfulness, parental care, redemptive acts, forgiveness, steadfast loyalty, and protection. It is a love that endures through all circumstances, offering hope, guidance, and assurance to His people. God's mercy is His compassion and forgiveness towards humanity, despite their sins. Lamentations remind us:

Because of the Lord's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. (Lamentations 3:22-23)

This expanded overview provides a comprehensive understanding of who God is, His attributes, how He has revealed Himself, and what He meant to the great men of the Scriptures. Each aspect adds depth to our understanding of God's character and His relationship with humanity.

The Significance and All-Powerful Name

Usage in the Hebrew Scriptures

It is first revealed to Moses at the burning bush in Ex. 3:14, where God declares, "I AM WHO I AM." This name signifies God's eternal, self-existent nature and His unchanging character. His name was revealed to Moses as *'Ehyeh 'Asher 'Ehyeh'*. In Ex. 3:14, we read:

Literally, it says:

And 'Elohiym said to Mosheh, 'Ehyeh 'Asher 'Ehyeh,' and He said, 'Thus, say to the sons of Yisra'el, 'Ehyeh has sent me to you.'
(Ex. 3:14)

English versions of the Bible usually translate this verse as, "And God said to Moses, I AM THAT I AM, thus say to the children of Israel, I AM has sent me to you." However, the translation of this phrase does not fully capture the depth of the Hebrew text. Let's delve in and see what the actual translation and meaning is. As Paul Harvey would say, "the rest of the story" reveals that in Hebrew, this phrase can mean many things.

Translations of 'Ehyeh 'Asher 'Ehyeh'

The phrase 'Ehyeh 'Asher 'Ehyeh' is often translated as "I Am Who I Am," but it can be rendered in several ways, each capturing different nuances of the Hebrew language:

- **"I Am Who I Am"**: Emphasizes God's self-existence and eternal nature, suggesting that God is independent and unchanging.
- **"I Will Be What I Will Be"**: Highlights God's dynamic and unfolding nature, implying that God will reveal Himself in different ways over time.
- **"I Am That I Am"**: Underscores God's self-sufficiency and the mystery of His being.
- **"I Am Who I Will Be"**: Combines the present and future aspects of God's nature, indicating that He is both constant and evolving.
- **"I Will Be Who I Am"**: Emphasizes the continuity and consistency of God's character.

Commentary on 'Ehyeh 'Asher 'Ehyeh'

The phrase 'Ehyeh 'Asher 'Ehyeh' is profound and multifaceted, reflecting the complexity and depth of God's identity. Here are some key points to consider:

- **Self-Existence:** The phrase underscores that God is self-existent and not dependent on anything or anyone else. He is the source of all being and existence.
- **Eternality:** The use of the verb "to be" in both present and future forms highlights God's eternal nature. He exists outside of time and is unchanging.
- **Mystery:** The phrase conveys a sense of mystery and incomprehensibility. God's nature is beyond human understanding, and His ways are higher than our ways.
- **Revelation:** By revealing this name to Moses, God is making a profound statement about His identity and relationship with His people. It signifies that He is the God who is present with them and will continue to be with them in the future.
- **Faithfulness:** The phrase implies that God is faithful and reliable. He will be who He has always been, and His promises and character remain constant.

The Name YHWH in Scripture

The Significance of YHWH (יהוה)

The name YHWH appears approximately 6,828 times in the Hebrew Scriptures. His Name YHWH is the most sacred and significant name of God in the Hebrew Scriptures. Often referred to as the Tetragrammaton, which means "four letters" in Greek, this name is considered so holy that it is traditionally not pronounced aloud by Jewish people. Instead, they use substitutes like "Adonai" (Lord) or "HaShem" (The Name) when reading the Scriptures.

We explored the attributes of God, and studied Ex. 3:14, which reveals His ability to be whatever He wills and His self-existence as the sustainer of all life in the universe. But what about His Name? What exactly is the Name of God? God not only conveyed His eternal existence but also His kindness, love, care, and immense mercy. His character is one of righteousness, set apart from all that is unjust and unholy. Let us now delve into His Name, the most sacred name in the universe.

Reverence for the Name

The Third Commandment explicitly instructs to NEVER to misuse God's Name (יהוה), or bring it to vanity or emptiness:

You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain (Exodus 20:7).

You shall not lift up the Name of YHWH your 'Elohiym to vanity/emptiness. Because YHWH will not acquit whosoever lifts His Name to vanity/emptiness. (My translation)

This Commandment underscores the importance of treating God's name with the utmost respect and reverence. What does it mean to “lift up” the Name of YHWH to vanity or emptiness?

In the context of Ex. 20:7, the terms "vanity" and "emptiness" refer to the misuse or trivialization of the Name YHWH. The verse states, "*You shall not lift up the name of YHWH your 'Elohiym in vain, for the Lord will not hold him guiltless who lifts up His Name in vain.*" Here, "in vain" translates from the Hebrew word "shav," which means "emptiness," "worthlessness," or "falsehood."

Nuance and Essence of These Words

Now that we understand the Hebrew word for "vain" or "vanity," we can also recognize that other English words can illustrate the meaning of the Hebrew word "shav." The following examples will provide insight into how someone can misuse or "lift up" the Name of YHWH in a negative sense.

- **Vanity:** In this context, vanity refers to using God's name in a way that is frivolous, disrespectful, or devoid of reverence. It includes using God's name in cursing, swearing, or making false oaths. Such actions diminish the sanctity and significance of God's name, treating it as if it were meaningless or trivial.
- **Emptiness:** Emptiness, in this sense, denotes the lack of substance or sincerity when invoking God's name. It implies using God's name without genuine respect, purpose, or reverence. This can include casual or thoughtless mentions of God's name that do not honor His holiness and majesty.
- **Worthlessness:** Worthlessness denotes the lack of value or significance. Using God's name in a worthless manner means invoking it in situations that do not honor or respect its sacredness, thereby treating it as if it has no importance.
- **Falsehood:** Falsehood involves using God's name to deceive or lie. This includes swearing falsely by God's name or using it to support untruths, which is a direct violation of the commandment.

- **Desolation:** Desolating refers to actions that cause devastation or ruin. In this context, it means using God's name in a way that brings dishonor or disgrace, thereby desecrating its holiness.
- **Uselessness:** Uselessness implies a lack of effectiveness or purpose. Using God's name in a useless manner means invoking it in ways that do not serve any meaningful or respectful purpose, thus rendering the act pointless.
- **To a Lie:** Using God's name "to a lie" means invoking it to support false statements or deceitful actions. This includes making false oaths or using God's name to lend credibility to untruths, which is a serious offense against the sanctity of His name.

In summary, Exodus 20:7 emphasizes the importance of treating God's name with the utmost respect and reverence, avoiding any form of misuse that would render it vain, worthless, empty, false, desolating, useless, or deceitful. This comprehensive understanding ensures that we honor the sacredness of God's name in all aspects of our lives.

Examples of Profaning God's Name

Cursing or Swearing: Using the Name of YHWH in anger or frustration, such as in expletives or curses.

False Oaths: Swearing falsely by God's name or using it to deceive others. Swearing falsely by God's name or using it to deceive others is considered a serious offense. To make a vow, or an oath invoking His Name is not the sin, because they did it back in Bible times. The sin is making the vow, in His Name, and not keeping one's vow or oath. A person's word should be his or her bond.

Do not swear falsely by my name and so profane the name of your God. I am the Lord. (Lev. 19:12)

Hypocrisy: Claiming to follow God while living in a manner that contradicts His teachings is another way of profaning His name. This behavior dishonors God and misrepresents His character.

Reverence for God's Name

This Commandment emphasizes the importance of treating God's name with the utmost respect and reverence. It underscores that God's name is holy and should not be used carelessly or disrespectfully. By honoring God's name, we can acknowledge His authority, holiness, and the

sacredness of our relationship with Him. Understanding the significance of this commandment helps us appreciate the profound respect and reverence that the Scriptures demand for God's name.

Swearing by His Name in the Tanakh

Swearing by God's name was a common practice in the Tanakh, signifying the seriousness and truthfulness of one's words. Deuteronomy 6:13 instructs:

Fear the Lord your God, serve him only and take your oaths in His Name. (Deut. 6:13)

This practice was meant to affirm the integrity and reliability of the person making the oath.

Examples of Swearing by God's Name

Abraham's Oath: In Genesis, Abraham makes his servant swear by the Lord, the God of heaven and earth, to find a wife for his son Isaac from his own relatives.

*And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.
(Gen. 24:3)*

David's Oath: In 1 Samuel, David and Jonathan swear an oath by the Lord, affirming their covenant of friendship and loyalty.

*And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed forever.
And he arose and departed: and Jonathan went into the city.
(1 Sam. 20:42)*

Jephthah's Vow: In Judges 11:30-31, Jephthah makes a vow to the Lord, promising to offer as a burnt offering whatever comes out of his house to meet him if he is victorious in battle.

And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall

*surely be the LORD'S, and I will offer it up for a burnt offering.
(Judges 11:30-31)*

Conclusion

The name YHWH is central to understanding God's identity and character in the Hebrew Scriptures. It signifies His eternal, self-existent nature and His unchanging character. The reverence for God's name is deeply ingrained in the Scriptures, with clear instructions to never misuse or profane it. Swearing by God's name was a practice that underscored the seriousness and truthfulness of one's words, reflecting the high regard for God's holiness and integrity. Understanding the significance of YHWH helps us appreciate the profound respect and reverence that the Scriptures demand for God's name.

Names and Titles of God

YHWH: The most sacred name of God in the Hebrew Bible is often rendered as "LORD" in English translations. Additionally, in many English translations, when "GOD" is in all caps, it also signifies that His name, YHWH, is emphasized in the Hebrew Scriptures. This name signifies God's eternal and self-existent nature (Exodus 3:14).

‘Ehyeh ‘Asher ‘Ehyeh: This phrase is used in Ex. 3:14. It teaches that God can be anything He wishes to be.

Elohim: A plural form used to denote God's majesty and power, often used in the context of creation. This plural form appears throughout the Hebrew Scriptures. It does not imply a triune godhead or a trinity. Instead, it is used similarly to how we use the word "pants" for trousers—a noun that appears plural but is used singularly.

*In the beginning ‘Elohiym created the heavens and the earth.
(Gen. 1:1)*

Adonai: Meaning "Lord" or "Master," it emphasizes God's authority and lordship.

*O LORD our Lord, how excellent is thy name in all the earth! who
hast set thy glory above the heavens. (Ps. 8:1).*

*YHWH, our Lord/Master, what Excellency is Your Name in all the
earth! Who has set Your Majesty above the heavens. (My
translation)*

‘El Shaddai: Translated as "God Almighty," it highlights God's ultimate power and sufficiency

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. (Gen. 17:1).

*And it was ‘Abram, son of ninety year and nine year, YHWH appeared to ‘Abram, and said to him, “I AM ‘El Shaddai; walk before My Face/Presence, and you shall be complete/whole.
(My Translation)*

What Does it Mean to Walk before the Face/Presence of YHWH?

Note: *** In the Hebrew Scriptures, "*walking before the Face of YHWH*" (לִפְנֵי) signifies living a life of integrity, faithfulness, and close relationship with God. Here are some key aspects of this concept:

Living in the Presence of YHWH

Constant Awareness: It means being constantly aware of God's presence and living in a way that honors Him. This involves recognizing that God is always watching and being mindful of His guidance and Commandments.

Faithfulness: Walking before God's Face implies a commitment to faithfulness and obedience. It reflects a life dedicated to following God's will and commands.

Integrity and Wholeness

Moral Integrity: It involves living a life of moral integrity, being honest, just, and righteous in all actions. This aligns with the idea of being "whole" or "complete" (תָּמִים) as mentioned in Genesis 17:1.

Spiritual Wholeness: It also signifies spiritual wholeness, where one's relationship with God is undivided and wholehearted. This means loving God with all one's heart, soul, and strength.

Examples in Scripture

Abraham: In Gen. 17:1, God commands Abraham to "walk before My Face/Presence and you shall be whole/complete." This call to walk before God's Face is a call to live a life of steadfastness and integrity, fully devoted to God.

Enoch and Noah: Both Enoch and Noah are described as walking with God (Genesis 5:24; 6:9), indicating their close relationship and faithful living in God's presence.

Conclusion

Walking before the Face of YHWH is about living a life that is fully aligned with God's will, characterized by integrity, faithfulness, and a deep, personal relationship with Him. It is a call to live in constant awareness of God's presence and to strive for spiritual and moral wholeness.

Other Names for YHWH

YHWH Yireh: Meaning "YHWH sees," it reflects God's provision.

*And Abraham called the name of that place Jehovah Jireh: as it is said to this day, In the mount of the LORD it shall be seen.
(Gen. 22:14)*

*And 'Abraham called the Name of that place YHWH Yireh; which is said to this day, in the mountain of YHWH Yireh.
(My Translation)*

Jehovah Rapha': Meaning "YHWH heals you," it signifies God's healing power.

And he said, If you will diligently give ear to the Voice of YHWH your 'Elohiym, and commit to practice the straight¹ in His Eyes and give ear to His Instructions and guard all His Statutes, all the plagues I put in Mitsrayim shall not be brought upon you. I AM YHWH who heals you. (Ex. 15:26, My Translation).

Jehovah Nissi: Meaning "The Lord Is My Banner," it represents God's protection and victory

¹ The "straight" mentioned in this verse refers to the "straight path" that the men of antiquity walked. Men like Abraham, David, and many others followed the straight path of Torah observance.

*And Moses built an altar, and called the name of it Jehovahnissi:
(Exodus 17:15).*

*And Mosheh built an altar, and called his name YHWH Nissiy.
(My Translation)*

How YHWH Revealed Himself

- **Patriarchs:** God revealed Himself to Abraham, Isaac, and Jacob, establishing His Covenant with them (Genesis 12:1-3).
- **Moses and the Burning Bush:** God revealed His name YHWH to Moses and called him to lead Israel out of Egypt (Exodus 3:1-14).
- **The Law:** God gave the Ten Commandments and the Law to Moses on Mount Sinai, revealing His holiness and standards (Exodus 20).
- **Prophets:** God spoke through prophets like Isaiah, Jeremiah, and Ezekiel, revealing His Will and future plans (Isaiah 6:1-8).

YHWH's Name Through History

TaNaKh Old Testament: God's name was primarily revealed as YHWH, Elohim, and Adonai. These names emphasized His power, holiness, and Covenant relationship with Israel.

The New Testament: The name YHWH (יהוה), which is the sacred name of God in the Hebrew Scriptures, is not mentioned in the New Testament (NT) in its original Hebrew form. The New Testament was primarily written in Greek, and the Greek language does not have a direct equivalent for YHWH.

Instead, the New Testament uses the Greek word "Κύριος" (Kyrios), which means "Lord," to refer to God. This term is used in place of YHWH, similar to how "LORD" is used in many English translations of the Old Testament. The use of "Kyrios" reflects the reverence and respect for God's name, aligning with the Jewish tradition of not pronouncing the sacred name YHWH.

Additionally, the New Testament frequently refers to God as "Theos" (Θεός), which is the Greek word for "God." These terms are used to convey the same reverence and recognition of God's authority and divinity as YHWH in the Hebrew Scriptures.

Christian Tradition has two ways of viewing God

The concept of the Trinity emerged, describing God as one being in three persons: Father, Son, and Holy Spirit. This doctrine attempts to highlight the complexity and unity of God's nature.

The concept of Oneness initially emerged in the 2nd Century.

In the context of God's righteousness and impartiality, these two individuals represent contrasting moral and ethical paths. Here's a deeper look at each:

The Everyday Individual

In the hustle and bustle of daily life, many people seem nice on the surface, but often go about their routines focused primarily on themselves or their immediate families. Everyone is in a hurry, rushing from one task to the next, barely pausing to consider the world around them. While not everyone is selfish, many are driven by self-interest, seeking entertainment through sports, movies, parties, or other distractions. Gossiping behind friends' backs and prioritizing personal gain over genuine connection has become commonplace. This self-centered approach to life stands in stark contrast to the Will of God, which calls for love, compassion, and selflessness. God's desire is for us to live in harmony, caring for one another and putting others' needs before our own. By focusing solely on ourselves, we miss the opportunity to fulfill God's purpose for us, which is to build a community rooted in kindness, empathy, and mutual support.

The Truth-Seeker

In contrast, the person who seeks truth and acts justly embodies the qualities that align with God's character. This individual values honesty, integrity, and fairness, striving to live in accordance with divine principles. The Scriptures commend those who pursue truth and justice. For instance, Psalm 15:2-3 describes a righteous person as one "who walks blamelessly and does what is right, who speaks truth from their heart; who has no slander on their tongue, who does no wrong to a neighbor, and casts no slur on others." This person's commitment to truth and justice reflects a life that is in harmony with God's will and righteousness.

YHWH's Perspective

From the perspective of YHWH, both individuals are judged impartially based on their actions and intentions. God's justice ensures that each person is held accountable for their behavior. The

everyday person, who disregards truth and justice, faces the consequences of their actions, while the truth-seeker is rewarded for their commitment to righteousness. As Deut. 10:17-18 reminds us:

For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing. (Deut. 10:17-18)

Here are some Scriptures from the TaNaKh (Hebrew Bible) that emphasize living selflessly and in accordance with YHWH's will:

He has told you, O man, what is good; and what does the LORD require of you but to do justice, to love kindness, and to walk humbly with your God? (Micah 6:8)

You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD. (Lev. 19:18)

Whoever closes his ear to the cry of the poor will himself call out and not be answered. (Pro. 21:13)

*Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?
(Is. 58:6-7)*

If among you, one of your brothers should become poor, in any of your towns within your land that the LORD your God is giving you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him and lend him sufficient for his need, whatever it may be. (Deut. 15:7:8)

These verses highlight the importance of justice, kindness, humility, and compassion, which are central to living a life that aligns with God's will.

In summary, the selfish individual and the truth-seeker represent two distinct paths. God's impartial justice ensures that each is judged fairly, with the selfish person facing the consequences of their actions and the truth-seeker being rewarded for their righteousness. This comparison highlights the importance of living a life aligned with God's principles of truth, justice, and compassion.

My Thoughts

I see YHWH as a very loving, strict parent One who is a stickler of doing what is right (the right thing to do). He is Who has given us a set of Instructions on how He wants people to live. **It's not a religion**, but a *Code of Conduct, a Way of Life*. These virtues that He is trying to instill within His creation are the very ones that would bring peace and love into this world. The world would be one that is saturated with the knowledge and the love of the Most-High. People would get along with one another, care for each other, and be fair and thoughtful to their fellow person.

Today, many people think that God's "Law" is abolished and "just impossible" to live by. However, this implies that God gave us a Law that sets mankind up for failure, as if He made a mistake the first time and is now improvising. If you fail (which you will), then He supposedly has to send "His son" as a human sacrifice to save mankind. Furthermore, if you do not accept this sacrifice, you are condemned to spend eternity in Hell, burning forever. This notion suggests that God erred initially, so He sent His son as a human sacrifice (something He abhors), to make up for His mistake. Now, we are told to forget that original law and instead follow a set of laws about faith and grace, as written by men like Paul, to "save" us.

God is and always was a very kind and sweet loving Father who wants only the best for His people. Religion is man's way to God, but living Torah is the Way of Life and Standard of Conduct in which He wants us to live our lives. This is the way God is reaching out for mankind to Himself. Mankind only has it backwards. This is so He can be our Father and our God. By following His Instructions, we align ourselves with His will and create a world filled with His love and righteousness.

Final Thoughts

Final thoughts on the Name YHWH:

With His Name appearing over 6,800 times in the Hebrew Scriptures, one would think that people would know who God is. However, modern translations often substitute His Name with titles like "LORD," which obscures the true identity of YHWH. This substitution prevents people from truly knowing His Name and, by extension, His character. Historically, it is possible that during times of captivity, Jews used His Name, but outsiders mocked it, leading to the cessation of its use. Additionally, the lack of emphasis on YHWH's Name in many churches today means that people are not even aware of it.

In Hebraic thought, a name is not just a label but represents the essence and character of a person. If people do not know the Name of God, can they truly know Him? Christian churches often focus on worshipping Jesus, whom they believe to be God, and invoke His name, but this can sometimes lead to the neglect of the Father. While some argue that worshipping Jesus is equivalent to worshipping the Father, this raises important theological questions.

These reflections invite us to reconsider what we have been taught and to seek a deeper understanding of God's true identity. Knowing His Name, YHWH, is crucial to truly knowing Him and aligning our lives with His will. Perhaps it is time to question everything and seek the truth with an open heart and mind. Just my thoughts.

Questions to Ponder

Who Is YHWH?

A reflection on knowing, honoring, and obeying the Most High

If a preacher who prays daily and preaches weekly can be told by YHWH, “You don’t even know Me,” then what makes us so sure that we do?

Answer: We cannot be sure—unless we truly seek Him as He revealed Himself: by His Name, through His Torah, and with reverent fear. Titles, rituals, and religious positions do not equate to relationship. To “know” YHWH is to walk in Covenant with Him, obeying His Instructions—not simply invoking His existence.

Can someone truly know YHWH if they have never known His Name?

Answer: Not fully. In Hebrew thought, a Name is essence, character, and reputation. If one avoids or replaces His Name (YHWH) with substitutes like “Lord” or “God,” they’re disconnected from the very identity He revealed over 6,800 times in Scripture. Knowing Him begins with calling on who He truly is, not who man says He is.

If knowing His Name brings us closer to His Essence, then what does avoiding His Name say about the relationship?

Answer: It says we have more fear of tradition than reverence for truth. Avoiding His Name out of habit, replacement, or theology reveals a distant, filtered relationship—not one rooted in intimacy and obedience.

Why would the One who said, “I do not change,” suddenly change everything—from His Name to His Laws?

Answer: He would not—and He did not. Man changed these things. The doctrine that His Laws are obsolete and His Name too holy to speak is man’s invention, not His Word. YHWH’s character is eternally consistent (Malachi 3:6).

If YHWH gave a Torah that He called perfect (Psalm 19:7), why would He later send a man to say it has been abolished?

Answer: He would not. The claim that Torah was “nailed to the cross” comes from Paul’s letters, not from the mouth of YHWH. The Torah is not abolished—it is the very foundation of righteousness and justice.

Can the Creator who says, “I hate robbery for burnt offerings” (Isaiah 61:8) truly demand a human sacrifice?

Answer: No. Human sacrifice is abominable to YHWH (Deut. 12:31). The idea that He required a son to die in order to forgive others contradicts His own eternal standards. Forgiveness comes through repentance and return—not blood payment.

If YHWH is a Stickler for righteousness, truth, and covenant... would He contradict Himself just to fit man's theology?

Answer: Never. He is not a man that He should lie or change (Num. 23:19). Any theology that requires Him to break His own Law or contradict His Words is not truth—it is deception.

If the “church” has no power, no healing, and no reverence for YHWH’s Name or Torah, then what “spirit” is it operating under?

Answer: That is a haunting question. Many claim “Holy Spirit” power but reject the very Law that defines holiness. A spirit that glorifies man, entertains the flesh, or undermines obedience is not from YHWH—it is counterfeit.

If most people today cannot even pronounce YHWH’s Name—let alone live by His ways—can we really say we worship Him?

Answer: Not truthfully. We may worship an idea of God, but not the ‘Elohiym who revealed Himself by Name, Voice, and Covenant. Worship in truth requires knowing who He is, what He desires, and what He has commanded.

Is repeating “God is love” without understanding His justice, Name, Commandments, and holiness an act of reverence—or rebellion?

Answer: It is rebellion disguised as reverence. True love is expressed by obedience (Deut. 6:5; John 14:15). Reducing Him to “love” alone, while discarding His righteousness and order, makes a golden calf out of His character.

If truth-seekers are mocked for returning to Torah, and Jesus-followers are praised for discarding it—who exactly is the world really honoring?

Answer: The world honors comfort and tradition, not truth. Torah-keepers are often ridiculed because they convict others. The world celebrates lawlessness cloaked in grace because it demands nothing, while YHWH’s truth demands everything.

Are we more concerned with what man thinks of us, or what YHWH has commanded of us?

Answer: This is the core issue. Most people choose religious acceptance over divine obedience. But fear of man brings a snare (Prov. 29:25). True seekers are willing to be misunderstood by man to be known by YHWH.

When judgment comes, will your theology hold up—or will YHWH say, “Depart from Me, I never knew you”?

Answer: He will not judge theology—He will judge obedience. Those who practiced lawlessness, even in His Name, will be cast away (Matt. 7:23). Only those who do the will of the Father—which is Torah—will be known to Him.

Is it possible that the reason so few experience the presence of YHWH is because they’ve rejected the very path, He gave to dwell with us?

Answer: Yes. He gave us a blueprint for relationship: His Torah. When people reject it, they reject His presence. He walks with those who walk in His Ways. To remove His Law is to remove the path to His presence.

If His Name appears 6,828 times in Scripture, but barely once in church—who replaced it, and why?

Answer: Man replaced it—either out of fear, control, or tradition. Titles like “LORD” and “God” obscure the reality of who He is. By removing His Name, the enemy sought to sever the people from their King—and for the most part, it worked.

The Justice of YHWH

How can YHWH be both merciful and just at the same time?

Answer: Because His mercy is offered within His justice—not in place of it. Mercy is extended to the repentant, not as a loophole, but as a means of restoration. He never sets aside righteousness to accommodate sin; He offers mercy to lead people back into it.

Is divine judgment only about punishment?

Answer: No. While YHWH punishes evil, His justice also includes restoration. Like a Father who disciplines to correct, His judgments are ultimately aimed at reconciliation—not destruction—unless destruction is all that is left.

Why does YHWH sometimes delay His justice?

Answer: Because He is longsuffering, giving space for repentance (Ezek. 18:23). But His delay is never denial—justice may be slow in our eyes, but it never sleeps in His.

Can we truly understand His justice without understanding His Torah?

Answer: No. His Torah is the standard by which justice is measured. To dismiss it is to erase the yardstick. Without Torah, “justice” becomes whatever man says is fair—often twisting mercy into permissiveness and righteousness into hate.

Why does the modern world cry out for justice yet reject the Judge?

Answer: Because they want justice on their terms—vengeance without accountability, equality without obedience. But without the Just One, all human cries for justice are hollow echoes in a world that has forgotten the Source.

The Misuse of YHWH’s Name

What does it mean to “take His Name in vain”?

Answer: It means to lift it up to worthlessness—through falsehood, hypocrisy, or careless use. It includes using His Name to swear falsely, to promote lies, or to behave in ways that contradict His nature while claiming to represent Him.

Is simply saying “Oh my God” a sin?

Answer: If used flippantly or without reverence, yes. His Name is not a casual expression—it is sacred. Even saying “God” in vain (though not His actual Name) reflects a heart that does not fear Him. It reveals irreverence, not relationship.

Can someone misuse His Name without speaking it aloud?

Answer: Yes. One can carry His Name in vain through hypocrisy—claiming to serve Him while living contrary to His commands. This is perhaps the gravest form of misuse: bearing His Name while profaning His character.

Why is the Hebrew word *shav* (vain) so serious in Exodus 20:7?

Answer: Because *shav* means more than just “empty words.” It includes falsehood, worthlessness, devastation, and deception. To lift His Name to *shav* is to drag His reputation through the mud and make Him seem common or even corrupt.

Why does the Commandment say He will “not hold him guiltless” who misuses His Name?

Answer: Because this sin strikes at His identity, not just His words. To misuse His Name is to misrepresent Him. And when His character is defamed—especially by those who claim to know Him—He will not look the other way.

How do titles like “LORD” or “God” contribute to the misuse or neglect of His Name?

Answer: By hiding His Name. When people are taught to avoid or replace “YHWH” with generic titles, they are robbed of knowing who He truly is. Substituting His Name dilutes His identity and distances people from intimacy and truth.

How can we honor His Name today?

Answer: By speaking it with reverence, living it with obedience, and representing it with truth and integrity. His Name is not just syllables—it is a banner, a Covenant, a calling.

————— *YHWH — The Name Above All Names — YHWH* —————

*And I shall set-apart My great Name which was profaned among
the nations... and the nations shall know that I am YHWH...
(Eze. 36:23)*

As Blood is to the Body – So Torah is to the Soul