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Should We Use the Name Yahweh?

In this study, the proper, sacred name Yahweh will be used in the commentary for the deity. However, the various versions of the Bible will be quoted as written.

This article does not claim to show all truth or to be an official messenger of Yahweh. The intention of this article is to inspire **you** to investigate and learn what truth is. Learn what the Bible says and what history tells you, then decide what to do with it.

Our creator has a name and that name has been obscured by tradition. The “footprints” of this tradition are available and recorded. Because the name of our creator is regarded so highly by ancient religious leaders, they chose to avoid its use and inadvertently hid not only the pronunciation but also its very existence!

This article intends to show that:

- Our Heavenly Father wants us to use his name.
- His name is holy/sacred.
- This name is very important.
- There is a timeline and reason for how and why we have lost the details of his name.
- The introductions to most Bibles speak about the replacement of the name.
- The name is so important that it is considered the “key to salvation”.

Before we start, our fourth section is a very technical discussion on why and how our creator’s name, Yahweh, was replaced by the words “**The LORD**” (note the capital letters). To help the reader identify “Yahweh” in biblical quotes, “**The LORD**” has been placed in bold-face type. In section four, evidence for this replacement will be presented. For now, merely recognize that “Yahweh” is behind the bolded words. The same rules will be applied to a single instance of “**JEHOVAH**” from the King James Version below.

Let’s begin by reading the declarations of our creator himself.

He Wants Us to Use His Name

We start by showing that Yahweh has given us his name and wants us to use it.

*God also said to Moses, “Say to the Israelites, ‘**The LORD**, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.’ “This is my name forever, the name you shall call me from generation to generation.” (NIV, Ex. 3:15)*

*I am **the LORD**; that is my name! I will not yield my glory to another or my praise to idols. (NIV, Isa. 42:8)*

*Therefore I will teach them— this time I will teach them my power and might. Then they will know that my name is **the LORD**. (NIV, Jer. 16:21)*

The following verse is interesting; it has been translated in the NIV to mean that the name was not known:

*I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name **the LORD** I did not make myself fully known to them. (NIV, Ex. 6:3)*

You can see that the last verse seems to say that Yahweh did **not** make his name known. However, utilizing several other verses, we might show that the translation is incorrect:

*and where he had first built an altar. There Abram called on the name of **the LORD**. (NIV, Gen. 13:4)*

*So Abraham called that place **The LORD** Will Provide. And to this day it is said, “On the mountain of **the LORD** it will be provided.” (NIV, Gen. 22:14)*

So, it is clear that Abraham called on the name. Let’s look at the King James Version to see the rhetorical question indicated in Exodus 6:3:

*And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name **JEHOVAH** was I not known to them. (KJV, Ex. 6:3)*

Notice that the NIV version above has “I did not make known,” but the KJV version has “was I not known.” This hint of a rhetorical question solves the seeming contradiction. There are arguments about this, but you must decide for yourself. Regardless of debate, these verses make the name significant. Yahweh has told us what his name is and wants us to use it. It is so important to use it properly that one of the Ten Commandments deals directly with the use (or dis-use) of the name.

The Name in the Ten Commandments

The name Yahweh is so significant that he has dedicated a Commandment to it:

*You shall not misuse the name of **the LORD** your God, for **the LORD** will not hold anyone guiltless who misuses his name. (NIV, Ex 20:7 & Deut. 5:11)*

Breaking this commandment brought about severe consequences:

*If you do not carefully follow all the words of this law, which are written in this book, and do not revere this glorious and awesome name—**the LORD** your God— **the LORD** will send fearful*

plagues on you and your descendants, harsh and prolonged disasters, and severe and lingering illnesses. (NIV, Deut. 28:58-59)

*"If you do not listen, and if you do not resolve to honor my name," says **the LORD** Almighty, "I will send a curse on you, and I will curse your blessings. Yes, I have already cursed them, because you have not resolved to honor me." (NIV, Mal. 2:2)*

His adversaries "misuse" his name:

They speak of you with evil intent; your adversaries misuse your name. (NIV, Ps. 139:20)

We must briefly speak to the word "misuse", both here and in the Commandment above. The words in the underlying Hebrew language that make up this phrase can carry a slightly different meaning as well. The phrase is technically "*tisa/nasa la-shav*" (SEC H5375 & H7723), this phrase can certainly mean "take in vain", as you might have heard it, but it also carries the thought of "bring to worthlessness". What this infers is that you are also breaking the Commandment if you make the name worthless or nothing. This reading and understanding will be more important as we continue.

Examples of Use

Here are several examples of some of the famous men of the Bible using the name:

*Seth also had a son, and he named him Enosh. At that time people began to call on the name of **the LORD**. (NIV, Gen. 4:26)*

*From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to **the LORD** and called on the name of **the LORD**. (NIV, Gen. 12:8)*

*Abraham planted a tamarisk tree in Beersheba, and there he called on the name of **the LORD**, the Eternal God. (NIV, Gen. 21:33)*

*Isaac built an altar there and called on the name of **the LORD**. There he pitched his tent, and there his servants dug a well. (NIV, Gen. 26:25)*

***The LORD** is a warrior; **the LORD** is his name. (This is in a song sung by Moses and the Israelites, (NIV, Ex. 15:3)*

*He and all his men went to Baalah in Judah to bring up from there the ark of God, which is called by the Name, the name of **the LORD** Almighty, who is enthroned between the cherubim on the ark. (NIV, 2 Sam. 6:2)*

*"Then you call on the name of your god, and I will call on the name of **the LORD**. The god who answers by fire—he is God." Then all the people said, "What you say is good." (NIV, 1 Kings 18:24)*

All of these verses seem to indicate that there is significance to using the name Yahweh.

In short, Yahweh wants us to use his name, he has commanded us to use his name, and we have many examples of the patriarchs using his name. Some, however, claim that he has many names and that it doesn't matter which ones we use...

Many Names

One of the reasons for the confusion of many names is that the creator is often called by words other than his name. These words are often mistaken for names. The list below shows where some of these words are used in reference to our creator versus where the same word is used to describe one who is **not** our creator. Compare and contrast these verses in your own Bible.

Lord (Hebrew: *Adon*, SEC 113/136)

– Gen. 18:27, Judg. 13:8, 1 Kings 3:10 *versus* Gen. 18:12, Gen. 45:8, Gen. 33:8

God (Hebrew: *El*, SEC 410)

– Gen. 17:1, Gen 28:3, Gen. 31:13 *versus* Deut. 32:12(god), Ps. 29:1(mighty/heavenly beings), Ezek. 32:21(strong, KJV)

God (Hebrew: *Eloah*, SEC 433)

– Deut. 32:15, Ps. 50:22, Job 10:2 *versus* Dan. 11:37, 2 Chron. 32:15, Hab. 1:11

Lord (Greek: *Kyrios*, SEC 2962)

– Matt. 11:25, Heb. 1:10, James 3:9 *versus* Acts 25:26(majesty), Gal. 4:1(lord, KJV), 1 Pet. 3:6

God (Greek: *Theos*, SEC 2316)

– Mark 10:18, Phl 4:20, 1 Pet. 1:17 *versus* Acts 7:43, Acts 12:22, Acts 28:6

When reading these comparative verses, and understanding that it is the same word being used to describe Yahweh and one who isn't Yahweh, it is fairly evident that these words were used as descriptors and titles. The terms "God" and "Lord", therefore, might best be described as titles of respect. In fact, over time, when used in reverence for so long, it is easy to see how people lost sight of the fact that they are not names. For example, in English, male nobility of England are referred to as "Lords". For "god", in our examples, it refers not only to the one true god and creator of the world, but false deities as well. As far as the name of the almighty, there are not many but one, the name Yahweh. Not only is this the one true name of our deity but as we shall see it is to be regarded as holy or sacred.

Sacred Name

One of the things that makes the name Yahweh unique is that in the Bible it is often described as "Holy". Here are a few verses that make this statement:

*Do not profane my holy name, for I must be acknowledged as holy by the Israelites. I am **the LORD**, who made you holy. (NIV, Lev. 22:32)*

*Glory in his holy name; let the hearts of those who seek **the LORD** rejoice. (NIV, 1Chron. 16:10)*

*Sing the praises of **the LORD**, you his faithful people; praise his holy name. (NIV, Ps. 30:4)*

*Rejoice in **the LORD**, you who are righteous, and praise his holy name. (NIV, Ps. 97:12)*

By reading these verses it is clear that the name Yahweh is Holy, but what does holy mean? The Hebrew word behind the word “holy” in the above verses is “*qodesh*”. Strong’s Concordance defines *qodesh* as: “apartness, sacredness.”

The idea of “apartness” is being set apart from what is ordinary. In other words, it’s something special and not to be treated as common. *Qodesh* is also often translated into English as “sacred”. The following entry from Merriam-Webster defines “sacred” as:

1a: dedicated or set apart for the service or worship of a deity

b: devoted exclusively to one service or use (as of a person or purpose)

2a: worthy of religious veneration : holy

b: entitled to reverence and respect

3: of or relating to religion : not secular or profane

4 archaic: accursed

5a: unassailable, inviolable

b: highly valued and important

Therefore, something that is holy or sacred is set apart from common things and is special. It is something deserving of respect and veneration. The notion that the name Yahweh isn’t important, as many today believe, contradicts the statement that the name Yahweh is holy.

In fact, the name Yahweh is so holy that at times he went to great lengths to protect it.

*Therefore say to the Israelites, “This is what the Sovereign **LORD** says: It is not for your sake, people of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone. I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them. Then the nations will know that I am **the LORD**, declares the Sovereign **LORD**, when I am proved holy through you before their eyes.” (NIV, Ezek. 36:22f)*

*“I will make known my holy name among my people Israel. I will no longer let my holy name be profaned, and the nations will know that I **the LORD** am the Holy One in Israel.” (NIV, Ezek. 39:7)*

He said: "Son of man, this is the place of my throne and the place for the soles of my feet. This is where I will live among the Israelites forever. The people of Israel will never again defile my holy name—neither they nor their kings—by their prostitution and the funeral offerings for their kings at their death." (NIV, Ezek. 43:7)

Upon reading these verses it seems very clear that the name Yahweh is holy and sacred and is to be treated with respect and veneration. With such emphasis put on the name Yahweh one may start to see that the name is very important.

The Name is Important

As mentioned in the section titled "The Name in the Ten Commandments" the usage of the name Yahweh is the subject of one of the commandments. The summary of that command was that we should not misuse the name Yahweh, but in another sense, we should not "bring to worthlessness" the name. The command clearly warns against treating the name as if it has no value or importance. The fact that the usage of the name has its own commandment makes it clear that the name is important, but there are also many places in scripture that illustrate the importance of the name Yahweh as well.

In the Name of Yahweh

*David said to the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of **the LORD** Almighty, the God of the armies of Israel, whom you have defied." (NIV, 1 Sam. 17:45)*

*All the nations surrounded me, but in the name of **the LORD** I cut them down. They surrounded me on every side, but in the name of **the LORD** I cut them down. They swarmed around me like bees, but they were consumed as quickly as burning thorns; in the name of **the LORD** I cut them down. (NIV, Ps. 118:10-12)*

*Blessed is he who comes in the name of **the LORD**. From the house of **the LORD** we bless you. (NIV, Ps. 118:26)*

*All the nations may walk in the name of their gods, but we will walk in the name of **the LORD** our God for ever and ever. (NIV, Mic. 4:5)*

These verses have shown great significance to things being done "in the name of Yahweh".

For the Name's Sake

*For the sake of his great name **the LORD** will not reject his people, because **the LORD** was pleased to make you his own. (NIV, 1 Sam. 12:22)*

*For the sake of your name, **LORD**, forgive my iniquity, though it is great. (NIV, Ps. 25:11)*

Help us, God our Savior, for the glory of your name; deliver us and forgive our sins for your name's sake. (NIV, Ps. 79:9)

For the sake of your name do not despise us; do not dishonor your glorious throne. Remember your covenant with us and do not break it. (NIV, Jer. 14:21)

But for the sake of my name I did what would keep it from being profaned in the eyes of the nations in whose sight I had brought them out. (NIV, Ezek. 20:14)

But I withheld my hand, and for the sake of my name I did what would keep it from being profaned in the eyes of the nations in whose sight I had brought them out. (NIV, Ezek. 20:22)

Here we see verses that show requests and events being forced “for the sake of his name”.

The Name Declared, Proclaimed, and Made Known

*Then **the LORD** said to Moses, “Get up early in the morning, confront Pharaoh and say to him, ‘This is what **the LORD**, the God of the Hebrews, says: Let my people go, so that they may worship me, or this time I will send the full force of my plagues against you and against your officials and your people, so you may know that there is no one like me in all the earth. For by now I could have stretched out my hand and struck you and your people with a plague 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 might be proclaimed in all the earth.’” (NIV, Ex. 9:13-16)*

For Scripture says to Pharaoh: “I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth.” (NIV, Rom. 9:17)

*Give praise to **the LORD**, proclaim his name; make known among the nations what he has done. (NIV, 1 Chron. 16:8 & NIV, Ps. 105:1)*

*Let this be written for a future generation, that a people not yet created may praise **the LORD**: “**The LORD** looked down from his sanctuary on high, from heaven he viewed the earth, to hear the groans of the prisoners and release those condemned to death.” So the name of **the LORD** will be declared in Zion and his praise in Jerusalem. (NIV, Ps. 102:18-21)*

*And so I will show my greatness and my holiness, and I will make myself known in the sight of many nations. Then they will know that I am **the LORD**. (NIV, Ezek. 38:23)*

As when fire sets twigs ablaze and causes water to boil, come down to make your name known to your enemies and cause the nations to quake before you! (NIV, Isa. 64:2)

And here we see verses showing amazing things being done so that the name would be known or declared.

From these verses we see that time and time again Yahweh went to great lengths to make his name known and to do things for the sake of his name. He commanded that his name be honored and recognized as a holy name. The Israelites often did things in his name to add more weight to it. All these actions clearly put emphasis on the importance of the name Yahweh.

Timeline

You may ask, “If this name is so important, how could we have possibly **lost** it?”. The answer is quite complicated. And, really, the answer is that we never lost it, it was intentionally hidden and there is evidence that the people that hid it, know it.

Here is a timeline of the events that document the custom of not using the name:

- 586 B.C.E - *“At least until the destruction of the first temple in 586 B.C.E. this name was regularly pronounced with its proper vowels, as is clear from the Lachish Letters, written shortly before that date.”* – (Encyclopedia Judaica 7, p680)
- 167 B.C.E - Under Antiochus Epiphanes, the Jews were compelled, under penalty of death, *“to depart from the laws of their fathers, and to cease living by the laws of God. Further, the sanctuary in Jerusalem was to be polluted and called after Zeus Olympius (the chief Greek God).”* – (2 Macc. 6:1-2)
- 167-160 B.C.E - The actions of Antiochus Epiphanes are the cause of the Maccabean Revolt, and parallel exactly with the creation of the three major Jewish sects at the time of the messiah: the Pharisees, the Sadducees, and the Essenes. [add something here, this is where we get ineffible]
- 32 C.E. – Around the time of the messiah, it was illegal to speak the name Yahweh. There is good evidence that he used the name, and that his use of the name in his trial sealed his death. There is also evidence that the Apostles used the name. (The Sacred Name Yahweh, Ch. 13, p. 156)
- 155-157 C.E. - Justin Martyr, an early Christian apologist writes several quotes that indicate there is no name:
 - *“And all the Jews even now teach that the nameless God spoke to Moses.”* (I Apol., 63)
 - *“For God cannot be called by any proper name”* (Justin's Hortatory Address to the Greeks, 21)
 - *“For no one can utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with a hopeless madness.”* (I Apol.,61)
- 7th thru 10th Century C.E – Hebrew is starting to go into disuse. The Masoretes add vowel points to the Hebrew manuscript, so the reader can figure out how to enunciate the word, without first hearing it. For the sacred name, they put in alternate vowels that indicate to the reader a DIFFERENT word to use, usually *Adonai* or *Elohim*. (Wikipedia, “Masoretic Text”)
- 1960's C.E. until today – Many people have used history, scriptures, and, especially recently, the internet to discover the name.
- 2008 – In order to “respect tradition”, the Vatican reminded all of its bishops that the use of the name violates long-standing Jewish tradition, and that it should not be used in songs and prayers. - (<https://www.catholic.org/news/ae/music/story.php?id=29022>)

There are more pieces of information that could be added. But the point is to briefly explain that the tradition to guard the name against use by “the profane” came directly from a Seleucid emperor’s assault on the Jewish religion over 2000 years ago... not the Bible itself.

As far as the correct pronunciation is concerned, there is proof that, at least until the middle ages, the Samaritans knew the name according to the Talmudic Jews (Jerusalem Talmud, 10:1). Also, that, as late as 1689 C.E., the Samaritans still claimed knowledge of the name and that in 1904 the son of the Samaritan High Priest said it in Jerusalem (Zeitschrift Fur Die Alttestamentliche Wissenschaft 53, p. 76 & 54 pp. 246f).

When it comes right down to it, understanding and overcoming the blockade that has been set up in front of using the name, is considerably harder than figuring out how to say it. The information is there, but it is shrouded in tradition and dogma. It was all intentional. Hiding the name Yahweh to keep people from misusing it sounds great in theory, in practice it has made it practically unknown, which is not good. Curiously enough there is one place highly overlooked by the common Bible reader that speaks of the replacement of the name Yahweh in scriptures, and its typically right in the very beginning of their Bible.

Bible Introductions

Within the preface of most every Bible lies a statement related to the sacred (or covenant) name. It is noteworthy that the 1911 version of the ASV restores the name to “Jehovah”, and the RSV answers this with removing it again. Here are several samples:

NKJV

The covenant name of God was usually translated from the Hebrew as “LORD” or “GOD” (using capital letters as shown) in the King James Old Testament. This tradition is maintained. In the present edition the name is so capitalized whenever the covenant name is quoted in the New Testament from a passage in the Old Testament. (<http://www.bible-researcher.com/nkjv.html>)

ASV

I. The change first recommended in the Appendix - that which substitutes "Jehovah" for "LORD" and "GOD" - is one which will be unwelcome to many, because of the frequency and familiarity of the terms displaced. But the American Revisers, after a careful consideration were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any

other version of the Old Testament, as it fortunately does not in the numerous versions made by modern missionaries. This Memorial Name, explained in Ex. iii. 14, 15, and emphasized as such over and over in the original text of the Old Testament, designates God as the personal God, as the covenant God, the God of revelation, the Deliverer, the Friend of his people; -- not merely the abstractly "Eternal One" of many French translations, but the ever living Helper of those who are in trouble. This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim.
(<http://www.bible-researcher.com/asvpreface.html>)

RSV

A major departure from the practice of the American Standard Version is the rendering of the Divine Name, the "Tetragrammaton." The American Standard Version used the term "Jehovah"; the King James Version had employed this in four places, but everywhere else, except in three cases where it was employed as part of a proper name, used the English word Lord (or in certain cases God) printed in capitals. The present revision returns to the procedure of the King James Version, which follows the precedent of the ancient Greek and Latin translators and the long established practice in the reading of the Hebrew scriptures in the synagogue. While it is almost if not quite certain that the Name was originally pronounced "Yahweh," this pronunciation was not indicated when the Masoretes added vowel signs to the consonantal Hebrew text. To the four consonants YHWH of the Name, which had come to be regarded as too sacred to be pronounced, they attached vowel signs indicating that in its place should be read the Hebrew word Adonai meaning "Lord" (or Elohim meaning "God"). The ancient Greek translators substituted the word Kyrios (Lord) for the Name. The Vulgate likewise used the Latin word Dominus. The form "Jehovah" is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word. The sound of Y is represented by J and the sound of W by V, as in Latin. For two reasons the Committee has returned to the more familiar usage of the King James Version: (1) the word "Jehovah" does not accurately represent any form of the Name ever used in Hebrew; and (2) the use of any proper name for the one and only God, as though there were other gods from whom He had to be distinguished, was discontinued in Judaism before the Christian era and is entirely inappropriate for the universal faith of the Christian Church. (<http://www.bible-researcher.com/rsvpreface.html>)

ASB

THE PROPER NAME OF GOD IN THE OLD TESTAMENT: In the Scriptures, the name of God is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. Thus the most common name for the Deity is God, a translation of the original Elohim. One of the titles for God is Lord, a translation of Adonai. There is yet another name which is particularly assigned to God as His special or proper name,

that is, the four letters YHWH (Exodus 3:14 and Isaiah 42:8). This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore, it has been consistently translated LORD. The only exception to this translation of YHWH is when it occurs in immediate proximity to the word Lord, that is, Adonai. In that case it is regularly translated GOD in order to avoid confusion. It is known that for many years YHWH has been transliterated as Yahweh, however no complete certainty attaches to this pronunciation. (<http://www.bible-researcher.com/nasb-preface.html>)

NIV

In regard to the divine name YHWH, commonly referred to as the Tetragrammaton, the translators adopted the device used in most English versions of rendering that name as "LORD" in capital letters to distinguish it from Adonai, another Hebrew word rendered "Lord," for which small letters are used. Wherever the two names stand together in the Old Testament as a compound name of God, they are rendered "Sovereign LORD." (<http://www.bible-researcher.com/niv-preface.html>)

It is evident that the translators of the Bible felt it necessary to comment on their treatment of the sacred name. Perhaps the most illuminating realization of this is to open your very own Bible, look in the front pages, in the introduction or the preface, you will see a similar statement to those above. Let your own bible be evidence to you. For all the attempts to obscure, guard, or hide the name Yahweh, one might be surprised to find out that this name is directly tied to salvation.

The Key to Salvation

The name has been hidden, regarded as holy, and clearly represented as important. It is so important, it can be considered the "key to salvation". It is the name by which the saved: a) will believe in, b) will call on, c) will be saved, and d) will be called. One might think that this name is "Jesus", but the New Testament was written and translated at a time when it was illegal to say the name Yahweh. The messiah received a new, better name.

So he became as much superior to the angels as the name he has inherited is superior to theirs. (NIV, Heb. 1:4)

Therefore God exalted him to the highest place and gave him the name that is above every name... (NIV, Phil. 2:9)

...far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come. (NIV, Eph. 1:21)

These verses all seem to indicate the messiah had a new name placed upon him. Peter, after quoting Joel, says that the father made him both "lord" and "Christ".

*Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both **LORD** and Messiah. (NIV, Acts 2:36)*

Joel's quote actually uses the name Yahweh, and New Testament quotes seem to indicate it is Jesus' name.

*And everyone who calls on the name of **the LORD** will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as **the LORD** has said, even among the survivors whom **the LORD** calls. (NIV, Joel 2:32 c.f., Acts 2:21, Rom. 10:13)*

The messiah even reveals in his prayer that his father's name is his own name. (Also see Rev. 3:12 below)

I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one. (NIV, John 17:11)

At this point, we must pause. The hidden thing here that you can go search out for yourself is that the New Testament and the Old always agreed. The name that the messiah received and the saved would call upon was always Yahweh. It was hidden, just as **the LORD** replaced Yahweh, but it can be found.

According to the Bible, there is only one name by which mankind can be saved.

All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name. (NIV, Acts 10:43)

Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved. (NIV, Acts 4:12)

*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. (NIV, Jer. 23:6)*

To all who do not believe in or call on his name, there is condemnation.

Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son. (NIV, John 3:18)

Pour out your wrath on the nations that do not acknowledge you, on the kingdoms that do not call on your name; (NIV, Ps. 79:6)

Pour out your wrath on the nations that do not acknowledge you, on the peoples who do not call on your name... (NIV, Jer. 10:25a)

But the people who call on the name are saved.

Then we will not turn away from you; revive us, and we will call on your name. (NIV, Ps. 80:18)

*I will lift up the cup of salvation and call on the name of **the LORD**. (NIV, Ps. 116:13)*

*This third I will put into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, '**The LORD** is our God.'* (NIV, Zech. 13:9)

Everyone who makes sacrifices for the name's sake, will be rewarded with eternal life.

And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. (NKJV, Matt. 19:29)

The people of Yahweh will be given this name.

*Then all the peoples on earth will see that you are called by the name of **the LORD**, and they will fear you. (NIV, Deut. 28:10)*

...I will give them an everlasting name that will endure forever. (NIV, Isa. 56:5)

...for Your city and Your people are called by Your name. (NIV, Dan. 9:19)

*All the nations may walk in the name of their gods, but we will walk in the name of **the LORD** our God for ever and ever. (NIV, Mic. 4:5)*

In Revelation, this allegory of receiving/inheriting the sacred name Yahweh is described as "writing" it on them.

The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on them my new name. (NIV, Rev. 3:12)

Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their foreheads. (NIV, Rev. 14:1)

They will see his face, and his name will be on their foreheads. (NIV, Rev. 22:4)

Though there is much more information, the short version is: The name Yahweh must be believed in, it must be called on, it is the only name by which we may be saved, and, ultimately, it is the name the saved will receive. On the dark side of things, if you don't believe in (acknowledge/call on) the name, you are condemned. This makes the name the "key to salvation".

Summary

This short work intends to show that Yahweh wants us to use his name and it is both sacred and important. A brief timeline was provided that presents the major events that altered the way the name was treated over the last 2,600 years. Several major bible translation introductions were provided to show acknowledgement of the issue by the translators we trust. Finally, several key verses were provided that show, ultimately, the name is the key to salvation.

This information is readily available to you and there is much, much more. Some key points were provided as a primer, but this should not necessarily be considered definitive proof (For an in-depth study, see “The Sacred Name Yahweh” from Qadesh La Yahweh Press – www.yahweh.org). What this document intended to show is that there is information on the name, highly supported by history, scholars, and the bible, advocating its use, knowledge, and importance.