



“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”

HaShem – Part 1 – What’s In a Name?

Proverbs 30:4

Who has ascended to heaven and come down?
Who has gathered the wind in his fists?
Who has wrapped up the waters in a garment?
Who has established all the ends of the earth?
What is his name (*shem*), and what is his son's name (*shem*)?
Surely you know!

The Hebrew word HaShem, literally means “the name.”

This topic is likely one of the most dividing and emotionally loaded topics in what is commonly called “Hebrew Roots.”

In this teaching series, we will be exploring several questions, some of those being:

- Why does the topic of our Creator’s name cause so much division in the Body?
- What’s the Hebrew word for “name” really mean?
- What does it mean to profane His name?
- Why do people say *HaShem* instead of our Creator’s name?
- What is our Creator’s name?
- What is the “Tetragrammaton?”
- Why did “LORD” replace the tetragrammaton in English Bibles?
- Why is that it is said that “YHWH” was revealed in the Exodus?
- Is it wrong to say “Lord?”
- Can we pronounce our Creator’s name correctly? If so, how or why not?
- What does it mean to transliterate names?
- Is it ok to transliterate names?
- What is our Messiah’s name?

- Does the transliterated form of our Messiah's name as Jesus derive from the Greek god Zeus?
- What does it mean that we should not speak the names of other gods? (Exodus 23:13)

This teaching has resulted from our own study on the subject. We encourage you to test what is said to His Word. It is possible that feedback from the Body could cause us to consider insight which could necessitate adjusting and re-releasing this teaching in the future.

We do not want to contribute to controversy, nor fuel unnecessary division resulting in the study of this subject.

We certainly value seeking out truth, and applying truth, but when it comes to correcting others in the Body, we need to be sure that it is done with and for the right reasons.

Proverbs 6:16-19

There are six things that the Lord (YHWH) hates,
 seven that are an abomination to him:
 haughty eyes, a lying tongue,
 and hands that shed innocent blood,
 a heart that devises wicked plans,
 feet that make haste to run to evil,
 a false witness who breathes out lies,
and one who sows discord among brothers.

We teach and follow the Word of God.

Nowhere could we find any commandment in the Torah that states that one must fully understand how to spell or pronounce our Creator's name. We certainly believe that it is a blessing to know how to spell and pronounce His name, if it is even possible to determine today with absolute accuracy.

Those that argue and divide on how to spell or pronounce His name are guiltier of sowing discord versus edifying the Body of the Messiah.

In fact, anyone overly focused on the spelling or pronunciation of our Creator's name has missed the whole point of what name, or "*shem*" in Hebrew, primarily means in the first place.

We are not saying there is not a degree of value in knowing how to spell or pronounce our Creator's name.

However, the higher importance, is properly defining and applying the Hebrew word "*shem*."

The word *shem* means much more than just a name.

A related word in Hebrew is the word "*neshemah*" meaning "*breath*". In the Hebrew mind the breath is much more than the exchange of air in the lungs but was the seat of one's character.

The word "*shem*" is also used in the manner as seen in the passage below where the word "*fame*" is the Hebrew "*shem*".

1 Kings 4:31

For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations.

This is similar to our desire to "*have a good name*". This has nothing to do the actual name but the character of the one with the name.

When we see a name such as "King David" we see the word "King" as a title and "David" as a name.

In our western mind a title refers to a character trait or authority while a name is simply denoting identity.

In westernized thinking, the name portraying identity is related to the spelling and pronouncing of an assigned name. That is all that it means, and that is what is determined to be important.

In Hebrew thinking, a name or "*shem*" denotes the character, authority, reputation, and even purpose of an individual, and then it is the character, authority, reputation, and purpose of the individual that comprises of and yields one's identity.

Do you see the difference?

Much of the arguing about our Creator's name is a symptom of westernized thinking, promoting the usage of *shem* to denote and highlight identity, when the true purpose of *shem* is to denote character, authority, etc...

In the Hebrew language there is no such distinction between names and titles.

Both words, King and David, are descriptions of character traits.

King is "*one who reigns*" while David is "*one who is loved*".

Because of westernized thinking, it is also common to identify the word "Elohim" (God) as a title and YHWH as an identifying name.

What we do not often realize is that both of these are character traits.

YHWH means "*the one who exists*" and Elohim is "*plural magistrate with power and authority*".

This means that our Creator has many "*names*." Though it is evident that there is a particular "*shem*" that our Creator certainly wishes to emphasize. We will discuss that later in the series.

As already mentioned, the Hebrew word "*shem*" more literally means "*character*" and "*authority*".

There is also an element of fame or glory attached to it, meaning reputation.

Although the western mindset often treats the word "*name*" to simply be an identifier. To a degree, "*name*" in the English also can denote the Hebraic understanding or application of character and/or authority.

For example, perhaps you have heard of these phrases:

- In the “name” of love
- In the “name” of the king
- To tarnish ones “name”
- You give love a “bad name”
- Call someone “names”
- By the “name of”
- I can’t put a “name” to it
- In “name” only
- My “name” is mud
- You “name” it

As you can see, these have nothing to do with spelling or pronunciation, but more to do with the character, authority, or reputation of something.

To illustrate this, we will examine some Scripture that contains “*shem*” and determine how it is used.

SHEM AS REPUTATION AND CHARACTER

The reputation of Eve is that she is the mother of all living. Thus, that determined her “*shem*.”

Genesis 3:20

And Adam called his wife’s name (*shem*) Eve, because she was the mother of all living.

The reputation of Babel is that it is confusing, or mixing. This is what Babel literally means, and where the name Babylon comes from. To come out of Babylon means to come out of confusion, or the mixing of ways. Thus, the opposite of being in Babylon is to repent and be in the Torah, or Word of God.

Genesis 11:9

Therefore its name (*shem*) was called Babel, because there the Lord confused the language of all the earth. And from there the Lord dispersed them over the face of all the earth.

The tower in Babel was intended to give the city a reputation or glory that would be known.

Genesis 11:4

Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name (*shem*) for ourselves, lest we be dispersed over the face of the whole earth.”

The reputation or character or authority of Abraham was to be great.

Genesis 12:2

And I will make of you a great nation, and I will bless you and make your name (*shem*) great, so that you will be a blessing.

When we banner our Creator as our master, we carry His reputation and character by what we do. When we obey the Torah, we give glory to our Creator. When we disobey, we make his character and authority out to be worthless in our lives.

Numbers 6:27

“So shall they put my name (*shem*) upon the people of Israel, and I will bless them.”

We swear on the reputation and character of His “*shem*”. When we are guilty of breaking an oath or promise, this reflects not only negatively on us, but the character of our Creator which we publically profess to emulate in our faith. This begins to lead into what it really means to “*profane His name,*” which we will discuss more later.

Deuteronomy 10:20

You shall fear the Lord (YHWH) your God. You shall serve him and hold fast to him, and by his name (*shem*) you shall swear.

Here are some more examples of “*shem*” referring to reputation.

Deuteronomy 22:14

and accuses her of misconduct and brings a bad name (*shem*) upon her, saying, ‘I took this woman, and when I came near her, I did not find in her evidence of virginity,’
(Also see Deuteronomy 22:14)

Deuteronomy 25:10

And the name (*shem*) of his house shall be called in Israel, ‘The house of him who had his sandal pulled off.’

Deuteronomy 28:58

“If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name (*shem*), the Lord (YHWH) your God,

1 Samuel 12:22

For the Lord (YHWH) will not forsake his people, for his great name's (*shem*) sake, because it has pleased the Lord to make you a people for himself.

2 Samuel 8:13

And David made a name (*shem*) for himself when he returned from striking down 18,000 Edomites in the Valley of Salt.

That serves as enough examples to illustrate how “*shem*” denotes an understanding of character or reputation. It is then through that character or reputation that identity is revealed, that is the Hebraic application.

Identity is not necessarily revealed in spelling or pronunciation.

Again, this is not to say that spelling or pronunciation has no value. The point is that the higher value should be placed on a literal Hebraic application of the Word “*shem,*” which constitutes as defining the identity through the character and reputation.

NAME AS AUTHORITY

Abram called upon the authority of YHWH. Does this specially mean that Abram spelled and pronounced our Creator's name correctly?

No...while it is likely that he did, this is expressing Abraham calling upon the authority of our Creator.

Genesis 13:4

And there Abram called upon the name (*shem*) of the Lord (YHWH).

The messenger of Exodus 23 contained the authority of YHWH.

Exodus 23:21

Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for my name (*shem*) is in him.

When it is stated that the name will be erased from memory, or something to that effect, it is not the literal name that is being referenced. It is the respective authority that is being dissolved. For example...

Deuteronomy 7:24

And he will give their kings into your hand, and you shall make their name (*shem* – authority) perish from under heaven. No one shall be able to stand against you until you have destroyed them.

Deuteronomy 9:14

Let me alone, that I may destroy them and blot out their name (*shem* – authority) from under heaven. And I will make of you a nation mightier and greater than they.'

Deuteronomy 12:3

You shall tear down their altars and dash in pieces their pillars and burn their Asherim with fire. You shall chop down the carved images of their gods and destroy their name (*shem* – authority) out of that place.

Deuteronomy 29:20

The Lord will not be willing to forgive him, but rather the anger of the Lord and his jealousy will smoke against that man, and the curses written in this book will settle upon him, and the Lord will blot out his name (*shem* – authority) from under heaven.

Deuteronomy 12:5

But you shall seek the place that the Lord (YHWH) your God will choose out of all your tribes to put his name (*shem* – authority) and make his habitation there. There you shall go,

Deuteronomy 12:11

then to the place that the Lord (YHWH) your God will choose, to make his name (*shem* – authority) dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the Lord (YHWH).

Also see (Deuteronomy 12:21; 14:23; 14:24; 16:2; 16:11; 26:2)

Here are some more verses using *shem* as authority:

Deuteronomy 18:5

For the Lord your God has chosen him out of all your tribes to stand and minister in the name (*shem* – authority) of the Lord (YHWH), him and his sons for all time.

Deuteronomy 18:19-22

And whoever will not listen to my words that he shall speak in my name (*shem* – authority), I myself will require it of him. But the prophet who presumes to speak a word in my name (*shem* – authority) that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.’ And if you say in your heart, ‘How may we know the word that the Lord (YHWH) has not spoken?’— when a prophet speaks in the name of the Lord (YHWH), if the word does not come to pass or come true, that is a word that the Lord (YHWH) has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.

Deuteronomy 21:5

Then the priests, the sons of Levi, shall come forward, for the Lord your God has chosen them to minister to him and to bless in the name (*shem* – authority) of the Lord (YHWH), and by their word every dispute and every assault shall be settled.

Deuteronomy 28:10

And all the peoples of the earth shall see that you are called by the name (*shem* – authority) of the Lord (YHWH), and they shall be afraid of you.

Deuteronomy 32:3

For I will proclaim the name (*shem* – authority) of the Lord (YHWH); ascribe greatness to our God!

Often in the TANAKH, *shem* denotes all aspects of its literal usage.

REPUTATION, CHARACTER AND AUTHORITY

2 Samuel 22:50

“For this I will praise you, O Lord (YHWH), among the nations, and sing praises to your name (*shem*).

1 Kings 5:5

And so I intend to build a house for the name of the Lord my God, as the Lord said to David my father, ‘Your son, whom I will set on your throne in your place, shall build the house for my name (*shem*).’

1 Kings 8:17

Now it was in the heart of David my father to build a house for the name (*shem*) of the Lord (YHWH), the God of Israel.

1 Kings 8:41

“Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name's (*shem*) sake

When the Bible speaks of taking God's name to the nations, he is not talking about the name itself but His character.

PROFANING THE NAME

When the command to not take God's name in vain literally means not to represent his character in a false manner. It is similar to our expression of "having a good name" which is not about the name itself but the character of the one with that name.

Exodus 20:7

“You shall not take the name (*shem*) of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

Deuteronomy 5:11

“You shall not take the name (*shem*) of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

This has nothing to do with saying “God” in the context of any statement you might make.

This mentality is what originated the Jewish tradition of a hyphenated form of God (as G-d). The idea is that it is a form of respect. Though we fully believe we should show every ounce of respect to our Creator, this tradition is not found in the Scriptures in any capacity.

It is not even suggested in Scripture that our Creator interprets it as a sign of respect. It is simply following the traditions of man. This does not inherently mean that it is bad, but we should recognize where the practice came from and who we are following with such a practice. It becomes Mark 7 territory when others begin compelling and correcting others to follow such traditions of men.

Taking YHWH’s name in vain has nothing to do with how many times you might say “YHWH” (or however you might pronounce Y-H-V-H yourself)

There is a Jewish tradition of saying HaShem in place of reading YHWH in the Scriptures. The primary reason for this is because it is believed that if His name is repeated too often, that it will make His name common, and thus profane His name.

If our Creator was really concerned with such things, He would not have written out YHWH in the TANAKH nearly 7,000 times.

Taking our Creator’s name in vain should be interpreted in the way of the literal understanding of “*shem*,” which we already covered.

Exodus 20:7

“You shall not take the name (*shem*) of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

When we disobey the Torah, we profane or make worthless our Creator’s authority. We stomp all over it and declare His authority meaningless in our lives with our disobedience.

This is exactly what it means. It is already defined for us in His Word.

For example:

The worshipping of false gods destroys and makes worthless the authority of YHWH.

Leviticus 18:21

You shall not give any of your children to offer them to Molech, and so profane the name (*shem*) of your God: I am the Lord.

When we swear falsely, that makes worthless the authority of YHWH.

Leviticus 19:12

You shall not swear by my name falsely, and so profane the name (*shem*) of your God: I am the Lord (YHWH).

What this means is that our yes's should be yes, and our no's should be no...not by just what we say, but also by what we do.

We should do what we say.

If we don't, we make our promises worthless, and since we wear the YHWH t-shirt to the world, it makes YHWH's authority and reputation appear worthless to the world.

Israel, specifically the Levites in this example, are to be set apart to YHWH. They are to do set apart things in set apart ways.

Leviticus 21:6

They shall be holy to their God and not profane the name of their God. For they offer the Lord's food offerings, the bread of their God; therefore they shall be holy.

KNOWNG THE NAME

What does it mean to "know the name?"

Does it mean to know how to spell and pronounce the name, or something else?

Exodus 6:3

I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord (YHWH) I did not make myself known to them.

What does this mean?

Abraham knew the "*shem*" as YHWH.

Genesis 16:2

But Abram said, “O Lord (YHWH) God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?”

Abraham knew how to literally pronounce and spell YHWH, but YHWH stated that He did not reveal his “*shem*” of YHWH to Him.

This is further evidence that our Creator is not referencing the spelling and pronunciation of His name. He is referring to a full revealing of his character and authority.

YHWH’s character, reputation and authority was fully revealed with the Passover of Exodus (character of grace), demonstrating His power at the Red Sea (reputation), and delivering His Torah at Sinai (His authority).

Knowing YHWH’s name is not about spelling and pronunciation. It is about knowing the character, reputation, and authority of our Creator.

Psalm 9:10

And those who know your name (*shem*) put their trust in you, for you, O Lord, have not forsaken those who seek you.

Isaiah 52:5-6

Now therefore what have I here,” declares the Lord, “seeing that my people are taken away for nothing? Their rulers wail,” declares the Lord, “and continually all the day my name is despised. **Therefore my people shall know my name (*shem*).** Therefore in that day they shall know that it is I who speak; here I am.”

The verses following this verse speak of good news, happiness, and salvation as the “*shem*” they shall know.

Jeremiah 16:21

“Therefore, behold, I will make them know, this once I will make them know my power and my might, **and they shall know that my name (*shem*) is the Lord (YHWH).**”

Ezekiel 39:7

“And my holy name (*shem*) I will make known in the midst of my people Israel, and I will not let my holy name (*shem*) be profaned anymore. And the nations shall know that I am the Lord (YHWH), the Holy One in Israel.

The Pharaoh of Egypt literally knew how to spell and pronounce our Creator’s name as YHWH, and how well did it work out for him?

Exodus 8:8

Then Pharaoh called Moses and Aaron and said, “Plead with the Lord (YHWH) to take away the frogs from me and from my people, and I will let the people go to sacrifice to the Lord (YHWH).”

What the Pharaoh did not know, recognize and apply, was the character, reputation, and authority of our Creator...and that was his downfall. Knowing how to spell and pronounce His name, did nothing for Him.

That all being said, we would like to encourage others to not harshly rebuke or correct others in an effort to promote different understandings of how to spell and pronounce our Creator's name. Civil and edifying discussion is healthy, but not at the expense of dividing and discouraging the Body.

Promote the following of His Torah, so that His real "*shem*" will be known by all of the nations.

That concludes this portion of the series of HaShem.

Here are the topics we still need to cover in subsequent teachings in this series:

- What is our Creator's name?
- What is the "Tetragrammaton?"
- Why did "LORD" replace the tetragrammaton in English Bibles?
- Why is that it is said that "YHWH" was revealed in the Exodus?
- Is it wrong to say "Lord?"
- Can we pronounce our Creator's name correctly? If so, how or why not?
- What does it mean to transliterate names?
- Is it ok to transliterate names?
- What is our Messiah's name?
- Does the transliterated form of our Messiah's name as Jesus derive from the Greek god Zeus?
- What does it mean that we should not speak the names of other gods? (Exodus 23:13)

We hope that this teaching has blessed you, and remember, continue to test everything.

Shalom

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

EMAIL: Info@119ministries.com

FACEBOOK: www.facebook.com/119Ministries

WEBSITE: www.TestEverything.net & www.ExaminaloTodo.net

TWITTER: [www.twitter.com/119Ministries#](https://twitter.com/119Ministries#)