



Our Father's Name

For then will I turn to the people a pure language, that they may all call upon the Name of Yahuah, to serve him with one consent.

TZEPHANYAH (ZEPHANIAH) 3:9

Call Upon the Name of Yahuah!

Some people groups believe His Name is so reverent that it should not be spoken for fear of taking His Name in vain. For example, Rabbinic Judaism prohibits the pronunciation of our Father's Name. When they see His Name in the Hebrew text, they say the word "HaShem". In English, this word translates as "the Name". The letter "hey" expressed as an "H" is a prefix meaning "the". However, it is a proper name of one of King David's mighty men noted in the following passage:

The sons of **Hashem [H2044]** the Gizonite, Jonathan the son of Shage the Hararite, (*1 Dibre HaYamin/Chronicles 11:34*)

The proper name, "Hashem" means "fat" according to scholars. The Hebrew word "HaShem" also appears in the following passages:

There were giants in the earth in those days; and also after that, when the sons of Elohiym came in unto the daughters of men, and they bear children to them, the same

became mighty men which were of old, men of **renown [HaShem H8034]**.
(*Bereshith/Genesis 6:4*)

And the Israelitish woman's son blasphemed **the name [HaShem H8034]**, and cursed.
And they brought him unto Moshe: (and his mother's name was Shelomith, the
daughter of Dibri, of the tribe of Dan:) (*Vayikra/Leviticus 24:11*)

If you will not observe to do all the words of this Law that are written in this scroll, that
you may fear this glorious and fearful **name [HaShem H8034]**, Yahuah your Elohiym;
(*Debarim/Deuteronomy 28:58*)

Those that be near, and those that be far from you, shall mock you, which are **infamous
[HaShem H8034]** and much vexed. (*Yechezqel/Ezekiel 22:5*)

to those near you, and to those far distant from you; and they shall mock you, you that
are **notoriously** unclean, and abundant in iniquities. (*Yechezqel/Ezekiel 22:5 Brenton
Septuagint*)

These are the only occurrences of this Hebrew phrase. Yahuah never claims that this is His
Name specifically. Here is the word in modern Hebrew with the letter “hey” highlighted in red.

הַשֵּׁם

HaShem (The Name)

Phonetically, it sounds like the word “ashem” which means “guilty or ashamed”. *The Ancient
Hebrew Lexicon of the Bible* defines it as:

אָשַׁם (common, אָשַׁם / a.sh.m) **Translation:** BE.GUILTY (V) **Definition:** To commit an
offense, especially consciously. **KJV Translations:** guilty, desolate, offend, trespass,
destroy, faulty, offence **Strong's Hebrew #:** h.0816

אָשַׁם (masc., אָשַׁם / a-sham) **Translation:** GUILT **Definition:** The fact of having committed
a breach of conduct especially violating law and involving a penalty; the state of one
who has committed an offense, especially consciously. **KJV Translations:** trespass, sin,
guiltiness **Strong's Hebrew #:** h.0817, h.0818

אָשַׁם (אָשַׁם) **Definition:** One with a character of wrongdoing.

This word does not describe the nature and character of our Father. What does our Father hear
when we read His Word aloud? Hashem or Ashem? These virtually have the same sound
phonetically. This Hebrew word is also linked to our English word, “ashamed” which means
embarrassed or guilty because of one's actions, characteristics, or associations. It has the same
exact meaning as the Hebrew word “ashem”.

Because Yahuah Elohiym thinks in terms of “function,” He is asking Himself, “What function are they trying to associate with Me by using this substitution?” This is the way we need to think when it comes to the concept of “names” from an ancient Hebrew perspective. What function does this name convey? The focus is not upon the sound or even the specific pronunciation of the name. This teaching that prohibits the use of our Father’s Name comes from the following passage and the specific Hebrew word translated as “forever”.

And Elohiym said moreover unto Moshe, Thus, shall you say unto the children of Yashar’El, Yahuah Elohiym of your fathers, the Elohiym of Abraham, the Elohiym of Yitzhak, and the Elohiym of Ya’akob, has sent me unto you: **this is My Name forever [H5769]**, and this is My Memorial unto all generations. (*Shemoth/Exodus 3:15*)

Here is the Hebrew word as it appears in the Hebrew text of this passage. The letter in black is the “lamed” and it is a prefix that means “to” or “toward”. The shepherd would use the crook of his staff to draw sheep “towards” him. Oxen are bound together with a yoke resembling the staff of the shepherd. The oxen would be used to plow a furrow in the earth to a certain point in the distance. The oxen are traveling “to” that point or moving “towards” it.

לעולם

L’Olam (to forever)

“Olam” is translated by *The Ancient Hebrew Lexicon of the Bible* written by Jeff A. Benner as:

עולם (masc., עולם / o-lam) **Translation:** DISTANT **Definition:** A far off place as hidden beyond the horizon. A far-off time as hidden from the present; the distant past or future. A place or time that cannot be perceived. **KJV Translations:** ever, everlasting, old, perpetual, evermore, never, time, ancient, world, always, alway, long, more **Strong's Hebrew #:** h.5769

In the picture, the man is watching the sun set on the horizon. He cannot see what is beyond the horizon or the mountains. The things beyond the horizon or mountains are hidden from his view. If he were to walk towards the horizon or the mountains, there will always be a point hidden from his view in front of him and behind him. It is a point in time that is can never be reached. This is the concept of “forever” from an ancient Hebrew perspective. The Name of our Father is revealed in Shemoth (Exodus) 3:15. It has not been hidden from view. The amount of time that this will be His Name is a point in time that can never be reached. Men and women can walk and walk towards the horizon. However, they will never reach the end. There will always be a point beyond their view.



Here are other entries in *The Ancient Hebrew Lexicon of the Bible*.

עלם (common, עלם / ah.l.m) **Translation:** BE.OUT.OF.SIGHT (V) **Definition:** To be hidden or obscured from vision; to be beyond the horizon; to be covered or unknown. **KJV Translations:** hide, blind, dissembler, secret **Strong's Hebrew #:** h.5956

עלם (עלם) **Definition:** Beyond the field of vision of time or space.

These definitions are essentially the same. Here are some passages that use “Olam” for context:

The grass withers, the flower fades: but the Word of our Elohiym shall stand forever. (*Yeshayahu/Isaiah 40:8*)

Here is the Hebrew word as it appears in the Hebrew writings:

לעולם

L'Olam (to forever)

“L'Olam” in Yeshayahu (Isaiah) 40:8 is not like the grass that withers or the flower that fades. The Word of Yahuah does not ever wither or fade. It stands beyond the field of man’s vision. It stands to a time that can never be reached. Here is another passage for context:

And Yahuah Elohiym said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever: (*Bereshith/Genesis 3:22*)

Eating from the Tree of Life causes one to live “forever”. They will not wither like the grass or fade like a flower. They will live to a point in time beyond the horizon that can never be reached. Here is the Hebrew word as it appears in the passage:

לעולם

L’Olam (to forever)

Here is one more passage. Yahuah Elohiym is the One speaking.

For I lift up my hand to heaven, and say, **I live forever.** (*Debarim/Deuteronomy 32:40*)

Here is the Hebrew word as it appears in the passage:

לעולם

L’Olam (to forever)

This means Yahuah Elohiym will never wither like the grass or fade like the flower. He will live to a point in time beyond the horizon that can never be reached. We could walk towards the horizon and never reach the end or see what is hidden. Mr. Benner grouped this Hebrew word with the following two-lettered root in *The Ancient Hebrew Lexicon of the Bible*.

על (על) **Action:** Work, Rejoice, Hide, Triumph, Labor, Make **Object:** Yoke, Twilight, **Abstract:** Ancient **Definition:** The yoke, a staff is lifted over the shoulder, is attached to the oxen for performing work. **Ancient Hebrew:** The pictograph ׀ is a picture of they eye representing knowledge and experience, the ׀ is a picture of a shepherd staff or yoke. Combined these mean "experience the staff".

The letter “ayin” is a picture of the eye and can mean anything regarding the “eye”. We can see the man looking at the horizon with his eyes. He cannot see what is beyond the mountains or the horizon. It is a point hidden from view. The “lamed” is a picture of a shepherd’s staff and represents authority or being bound by a yoke. The “mem” or “mah” is a picture of water but can also represent the breath of heaven or wind. Both are strong and powerful. Here are the pictures that represent these letters.



Water and air also fill a space rather quickly as in a flood of waters. It will flow and blanket a very large area. This is like the authority of our Father. It reaches a point beyond what we can imagine. It is like there is no end to the boundaries of His authority. His authority is mighty and extends beyond our ability to comprehend. This is what we see in this Hebrew word.

In its most basic sense, "olam" means "see our authorities mighty reach". If people can see the boundaries of His authority, that is where time ends. It is a point in which the grass never withers or the flowers never fade. It is a perpetual point in time that can never be

reached. No one can escape the reach of His authority. This can also be seen in the following two-lettered root which can also be seen in this Hebrew word "olam". *The Ancient Hebrew Lexicon of the Bible* defines it as:

לם (לם) **Action:** Bind, Strike, Learn **Object:** Staff, Sheaf, People, Hammer, Goad **Abstract:** Toward **Definition:** The shepherd always carried his staff for guiding, leading and protecting the flock. The flock was bound to the shepherd, as the staff was a sign of his authority over the sheep. The yoke was a staff laid across the shoulders of two oxen. The oxen were then tied to the yokes at the neck, binding the two together for plowing or pulling a cart. A people bound together. A wound bound with bandages. **Ancient Hebrew:** The pictograph ל is a picture of a shepherd staff, the ם is a picture of water representing might. Combined these mean "staff of might".

Everyone in Heaven and on earth are bound to His authority which has a reach beyond our comprehension. His reach is so extensive, that the boundaries seem hidden from view. What is in Heaven? How far does it go? When we look at the stars in the night sky, we cannot see a boundary marker or an end to the stars. We develop high-powered telescopes and they just reveal more stars that seem to go on forever. This is the definition of "olam" from an ancient

Hebrew perspective. In Shemoth (Exodus) 3:15, Yahuah is saying that this is His Name until the boundary of His authority could be reached by mankind. It is an amount of time in which the grass never withers and the flowers never fade.

It is easy to understand the perspective of Rabbinic Judaism when we examine the ancient Hebrew behind this Hebrew word. This boundary line is hidden from view and can never be reached. But the reality is that His Name, itself, is not hidden. It has been revealed in Shemoth (Exodus) 3:15. In the context of the passage, He is telling us that this is His Name forever. His Name is not hidden or concealed. This is the interpretation that agrees with the overall context of Yahuah's Word. Testimony says that His Name is to be "proclaimed". In the following passage, Yahuah "proclaims" His Name before the Prophet Moshe (Moses).

And Yahuah said unto Moshe, "I will do this thing also that you have spoken: for you have found grace in my sight, and I know you by name. And he said, I beseech you, show me your glory. And he said, I will make all my goodness pass before you, and **I will proclaim [H7121] the Name of Yahuah before you;** and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy". And he said, "You cannot see My Face: for there shall no man see me, and live". (*Shemoth/Exodus 33:17-20*)

The English translation conveys this idea of shouting the Name of Yahuah from the mountain tops. The English word "proclaim" is defined as to "declare something one considers important with due emphasis". This is the opposite of concealing His Name and keeping it hidden. This is what Yahuah said when He passed by the Prophet Moshe (Moses):

And Yahuah passed by before him, and **proclaimed [H7121], "Yahuah, Yahuah Elohiym, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation"**. And Moshe made haste, and bowed his head toward the earth, and worshipped. And he said, "If now I have found grace in your sight, O Adonai, let my Adonai, I pray you, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for your inheritance". (*Shemoth/Exodus 34:6-9*)

Names are not "labels" from a Hebrew perspective. His "Name" is His nature and character. He is telling us that His "Name" includes being merciful, gracious, long-suffering, abundant in goodness and truth, forgiving and just. These words describe His character as well as the Name "Yahuah" which also describes His character attributes. We will define this "Name" in its own study. People misrepresent Him when they communicate to others that He does not bear these qualities. These are ALL a part of His "Name". These are qualities that He has used to describe Himself.

When we desire mercy, it is appropriate to make an appeal to Him as "Merciful One". When we desire His forgiveness, it is appropriate to make an appeal to Him as "Forgiving One". These are

qualities that He has sanctioned. He has used them to describe Himself, so we can use them to describe Him. We “proclaim” His Name when we tell others about His mercy, grace and abundant goodness. The Hebrew word translated as “proclaim” is “qara” and it is defined by *The Ancient Hebrew Lexicon of the Bible* as:

קרא (common, קרא / q.r.a) **Translation:** CALL.OUT (V) **Definition:** To raise one's voice or speak loudly and with urgency; to give, a name; to meet in the sense of being called to a meeting; to have an encounter by chance; to read in the sense of calling out words. **Edenics:** call - with the exchange of the l and r **KJV Translations:** call, cry, read, proclaim, name, guest, invite, gave, renown, bidden, preach, read, cry **Strong's Hebrew #:** h.7121 **Strong's Aramaic #:** a.7123

קרא (קרא) **Definition:** A calling together for assembly. To call out a name as when a child is born its name is called out for all to here and come to the house.

The English word “proclaim” conveys the same meaning for the Hebrew word “qara”. The two-lettered root of this Hebrew word is defined the following way by *The Ancient Hebrew Lexicon of the Bible* as:

קר (קר) **Action:** Call, Meet **Object:** Cold, Meeting, Event, Sit, Wall, Ice, Bald **Abstract:** Precious **Definition:** The meeting or bringing together of people or objects by arrangement, accident or purchase. **Ancient Hebrew:** The pictograph ק is a picture of the sun at the horizon and the gathering of the light, the ר is a picture of the head of a man. Combined these mean "gather the men".

People gather together for a purpose which always involves conversation, announcements, teachings, meetings or entertainment. The “quph” represents the sun gathering light at sunrise on the horizon. The “resh” is a picture of a man’s head which represents chief, first, top, beginning or man. The “alef” is a picture of an ox-head. It means strong, yoked together, power or authority. Here are the pictures together:



“Qara” means “gather the men of strength or authority”. This is a significant meeting of leaders gathered together. The purpose is to announce something important. People do not schedule

leadership meetings in vain. The English word “proclaim” conveys this message appropriately. In this testimony, His people are “called” in His Name. This is the same Hebrew word, “qara”.

Since you were precious in my sight, you have been honorable, and I have loved you: therefore, will I give men for you, and people for your life. Fear not: for I am with you: I will bring your seed from the east, and gather you from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; **Even every one that is called [H7121] in My Name: for I have created him for my glory, I have formed him; yea, I have made him.**
(*Yeshayahu/Isaiah 43:4-7*)

Abram who later became Abraham, “called” upon the Name of Yahuah. He spoke the Name of our Father in Heaven out-loud.

Unto the place of the altar, which he had made there at the first: and there **Abram called [H7121] on the Name of Yahuah.** (*Bereshith/Genesis 13:4*)

Yitzhak (Isaac) “called” upon the Name of Yahuah.

And he built an altar there, and **called [H7121] upon the name of Yahuah,** and pitched his tent there: and there Yitzhak’s servants dug a well. (*Bereshith/Genesis 26:25*)

The Prophet Moshe (Moses) “called” upon the Name of Yahuah. In this passage, “qara” was translated as “publish” which is similar to “proclaim”.

Give ear, O you, heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because **I will publish [H7121] the name of Yahuah:** ascribe you, greatness unto our Elohiym. He is the Rock, his work is perfect: for all his ways are judgment: a Elohiym of truth and without iniquity, just and right is he. (*Debarim/Deuteronomy 32:1-4*)

King David “called” upon the Name of Yahuah. This is the act of uttering His Name in a gathering of men and women in an assembly.

I love Yahuah, because he has heard my voice and my supplications. Because he has inclined his ear unto me, therefore will **I call upon [H7121] him as long as I live.** The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. **Then called [H7121] I upon the name of Yahuah; O Yahuah, I beseech you, deliver my soul.** (*Tehillim/Psalms 116:1-4*)

In the last days, anyone who “calls” upon the Name of “Yahuah” shall be saved. In this particular passage, the prophet is speaking about the Hebrew Name, “Yahuah” specifically.

And it shall come to pass, that **whosoever shall call [H7121] on the name of Yahuah shall be delivered:** for in mount Tziyon and in Yerushalayim shall be deliverance, as Yahuah has said, and in **the remnant whom Yahuah shall call [H7121].** (*Yoel/Joel 2:32*)

There will be a remnant of people in the last days who will “call” upon His Name. This passage says that Yahuah hears them call upon His Name. He answers them. In order to do this, they must publicly speak His Name out-loud including the Name, “Yahuah”.

And it shall come to pass, that in all the land, says Yahuah, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: **they shall call [H7121] on My Name,** and I will hear them: I will say, It is my people: and they shall say, Yahuah is my Elohiym. (*Zakaryah/Zechariah 13:8-9*)

The whole earth will one day “call” upon the Name of Yahuah. This is a public utterance of His Name including the Name, “Yahuah”.

For then will I turn to the people a pure language, that **they may all call [H7121] upon the Name of Yahuah,** to serve him with one consent. (*Tzephanyah/Zephaniah 3:9*)

We have provided testimony stating seven powerful men “called” upon the Name of Yahuah publicly or provided instruction for His people to “call” upon His Name. ALL of these men followed the example established by Yahuah in Shemoth (Exodus) 34:6-9 when He proclaimed His own Name.

1. Abraham
2. Yitzhak (Isaac)
3. Moshe (Moses)
4. King David
5. Yoel (Joel)
6. Zakaryah (Zechariah)
7. Tzephanyah (Zephaniah)

This evidence contradicts the interpretation in Rabbinic Judaism to conceal the Name of Yahuah and not to utter it in a public setting. Based on this evidence, the Hebrew word “olam” means “forever” and not the act of concealing the Name, “Yahuah”. This teaching actually causes people to disobey one of our Father’s instructions in His Word. He says the following through the Prophet Moshe (Moses).

You shall not add unto the word which I command you, neither shall you diminish ought from it, that you may guard the commandments of Yahuah your Elohiym which I command you. (*Debarim/Deuteronomy 4:2*)

When people in Rabbinic Judaism are reading the Law of Moshe (Moses) and they come across the Name of our Father, they subtract His actual Name and add-to His Word by saying the Hebrew phrase, “HaShem” in a public setting. This violates these instructions in Debarim (Deuteronomy) 4:2. When reading this passage in Debarim, the following is what one would hear when someone from Rabbinic Judaism reads it:

You shall not add unto the word which I command you, neither shall you diminish ought from it, that you may guard the commandments of **HaShem** your Elohiym which I command you.

This action is the opposite of “proclaiming” His Name in an assembly of men and women. When people choose to abide by the instructions and guidance of those in Rabbinic Judaism, they are illustrating a greater fear and respect of these leaders than they are of Yahuah Elohiym.

- Rabbinic Judaism prohibits the utterance of the Name, “Yahuah”.
- Yahuah Elohiym instructs His people to “call” upon His Name in meetings.

These instructions contradict one another. If people obey the instructions of the leaders in Rabbinic Judaism, their fear, reverence and honor is greater towards these leaders than it is for Yahuah Elohiym. If people obey Yahuah Elohiym, their fear, reverence and honor for Yahuah is greater than it is for the leaders in Rabbinic Judaism. It is likely the leaders in this particular belief system would persecute and condemn those who choose to follow the instructions of Yahuah. Messiah Yahusha encourages us to fear Yahuah rather than mankind in the following testimony:

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, speak it in the light: and what you hear in the ear, preach it upon the housetops. And **fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Sheol.** (*Mattithyahu/Matthew 10:26-28*)

It is wiser to follow the instructions of our Father than it is to follow the instructions of a man or woman who contradicts Him.