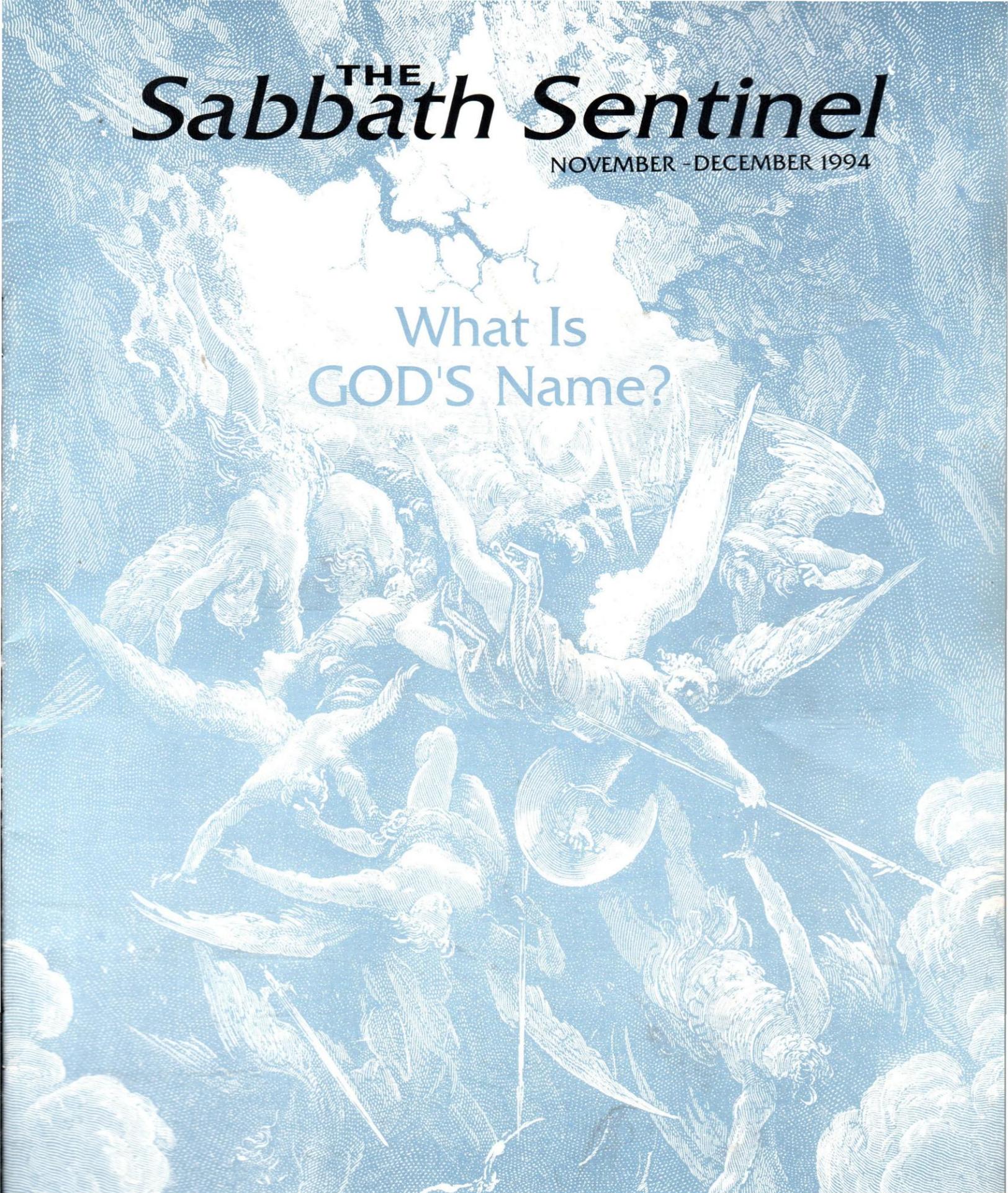


THE *Sabbath Sentinel*

NOVEMBER - DECEMBER 1994

What Is
GOD'S Name?

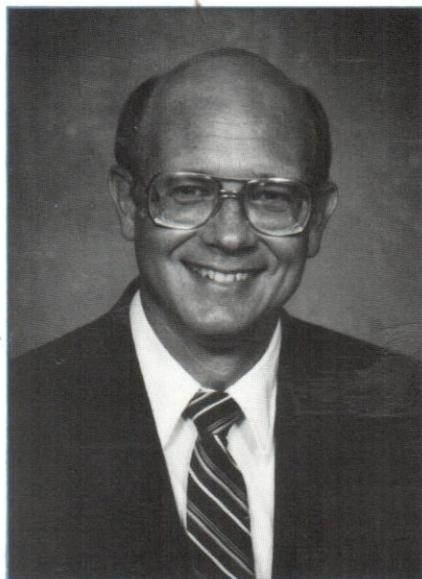


BSA

THE BIBLE SABBATH ASSOCIATION

For those who don't know Him--Jesus Christ and Him Crucified!
For those who do know Him--the liberty of His Sabbath!

EDITORIAL



Sydney Cleveland

THE GOOD NEWS!

"Everyone who calls
on the name of the Lord
will be saved."
— Romans 10:13 NIV

THE SACRED NAME

"If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land." — 2 Chronicles 7:14

This month's issue of *TSS* is dedicated to a discussion of the Sacred Name of God. It was first conceived as a result of letters addressed to the Editor concerning the importance attached to the Sacred Name by a number of our readers. A quick scan through BSA's *Directory of Sabbath Observing Groups*, yields a high percentage of entries from individuals and groups utilizing the Sacred Name.

We want to express our appreciation to all who read our announcements requesting information for this special issue, and responded with letters and articles. Unfortunately the limitations of space prevented us from printing all of what we received. We tried to include a broad sampling for our readers to consider. In this month's *Sentinel* you will find articles that are scholarly and also those that are "straight from the heart," conservative and liberal views, representing the wide diversity existing among Sabbathkeepers regarding the Sacred Name.

You will also discover that in this editorial the term "*the* Sacred Name" appears often. Perhaps this in itself needs clarification for there is considerable disagreement as to just what is God's Sacred Name. Our friends in the Jehovah's Witnesses denomination (which is not Sabbathkeeping but is by far the largest organization teaching "the Sacred Name") tell us that while they utilize the term "Jehovah," it is used more out of tradition than accuracy: "While many are inclined to view the pronunciation 'Yahweh' as the more correct way, we (Jehovah's Witnesses) have retained the form 'Jehovah' because of people's familiarity with it for centuries." — *The Kingdom Interlinear Translation of the Greek Scriptures*, page 12.

The article entitled "Called By My Name 'Jehovah'" is a good place for readers to begin, for it recognizes there are a number of possible Hebrew sacred names for God such as: Jehovah, Yahweh, Jahve, Yah, Yahu and/or Yeho. Each of these has its proponents, though most will acknowledge they cannot absolutely guarantee their preference is the "real" name of God. Perhaps this month's issue of *TSS* will help bring agreement on that question. While some object to the use of "titles" for God, the article "The Sacred Names of God" is so valuable in broadening our understanding of His character. After reading it we couldn't help but think what a marvelous God we have!

Since we Sabbathkeepers often turn to the Ten Commandments to discover the condensed will of God for our lives, some point out that directly preceding the fourth commandment safeguarding the Sabbath is the third commandment safeguarding God's "Name." In addition, readers reminded us that God writes His "Name" on the foreheads of the saved (this was addressed in the "Mailbox" of the July, 1994 *TSS*).

We hope our readers will be blessed by this month's *Sentinel*. We hope it will inspire, encourage, and enable each of us to have a better understanding of the God we love and serve.

— SC

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BIBLE
 SABBATH

Bryan and Mary Sue Burrell

Lawrence, Lottie, Bryan, Calvin, and Denis Burrell are highlighted in this 1953 photo of the Fairview church. Denis is the youngest in the picture and is the present pastor of the church.



THE Fairview, Oklahoma Church of God, Seventh Day, celebrated their centennial anniversary September 17, 1994 with a church full of nostalgic participants. The oldest person present was Lawrence Burrell, 85, who played the organ prelude. He and his wife Lottie Burrell, who serve The Bible Sabbath Association as Secretary-Treasurer, were among the Fairview church seniors being honored at the centennial celebration.

wagons, sod homes and dug-outs to a sod school house four miles west of Fairview.

Junis Wells, an early leader in the Fairview church, actually waited and made the run the next day since September 17th was a Saturday. Junis Wells and his family had been observing the Sabbath for many years. He, his father, and two brothers home-

Goodenough were early leaders in the Church of God, Seventh Day. An early Church of God minister from Nebraska, L. L. Presler also ministered to the early Fairview church.

The Fairview church was the first Church of God, Seventh Day established in Oklahoma, and in September, 1905, organized the Oklahoma Conference of the Church of God,

SEVENTH-DAY CHRISTIAN HISTORY

Their Burrell, Sheffield, Davison and Bates parents were among the early Fairview church members.

Guest speaker at the centennial celebration was Archie Craig, the first full-time salaried pastor from outside the community in the early 1940's. The late Clayton Faubion and Charles Adams, who were former pastors, had family members attending. All of these ministers were leaders in the Church of God, Seventh Day.

Claims Staked in Cherokee Run

The opening of the Cherokee Strip on September 17, 1893 brought Sabbath-observing families to the Oklahoma territory and by the spring of 1894 Bible studies were moved from covered

stead claims and because of their dedication to Bible truths and the Sabbath, several other early families became interested and began meeting with them.

First Pastor was Goodenough

The first families were ministered to by J. R. Goodenough, a church minister who came and filed a claim in 1896 and ministered until his death in 1912.

S. S. Davison, another minister of the church, came to the area in 1899 and ministered until his death in 1930. He, his son, Roy Davison and J. R.

Seventh Day. In 1926 an Oklahoma Conference camp meeting was held in Fairview. A. N. Dugger conducted the meeting and several current members were baptized.

"Seventh-Day Lane"

The early church met in the Golden Valley School two miles west of Fairview, an area referred to by the community then as "Seventh-Day Lane." The Wells, Horton, Nelson, Baum, Webster, Sheffield, Robinson, Davison, Thompson, Riggs, Cole, Estep, Tucker, Youngs, Maycumber, Dickinson, Burlison, Colby, and Stucker

families were among the early families. Descendants of these families came from various parts of the country to take part in the centennial celebration. The early group began looking for a church building after WWI and in 1920 purchased their present building from the Mennonite Brethren Church for \$1,000.

In 1948 the Fairview Church was host to more than 60 ministers who attended the unity meeting of Stanberry and Salem. Several projects were done in preparation for this meeting.

The church building has been remodeled several times with additions and changes made through the years to arrive at the present "church with the bell" on the corner of Seventh and Ash streets in Fairview. The bell doesn't ring from the belfry any more and cars have replaced the horses and buggies parked at the church, but the heritage left by the early pioneers is enjoyed by their children, grandchildren and great grandchildren. In memory of those pioneers the bell was rung once again as part of the centennial celebration.

Centennial Celebration

The present pastor of the Fairview church, Denis Burrell, is a fourth generation member. Butch Walker, who serves on the church board is a fourth generation member of the Junis Wells family. Calvin Burrell, who serves the Bible Sabbath Association as a Director at Large, attended the Fairview Church and presently serves as the national president of the General Conference of the Church of God, Seventh Day. Several of those who participated in the centennial celebration were fourth and fifth generation families of those who began the church in the "soddie" 100 years ago.

Much of the early Fairview church history was recorded around 1950 by Roy Wells, a son of Junis Wells and Clayton Faubion, the Fairview church pastor from 1948-1953.

We are blessed to have forefathers whose examples gave us the spiritual foundation that has stabilized and enriched our lives. We at Fairview are thankful for our heritage — to God be the glory!

S

Don't Join the Perfect Church

Anonymous

If you should find the perfect church
Without one fault or smear,
For goodness sake! Don't join that church —
You'll spoil the atmosphere.

If you should find the perfect church
Where all anxieties cease,
Then pass it by, lest by joining it
You mar the masterpiece.

If you should find the perfect church,
Then don't you ever dare
To tread upon such holy ground,
You'd be a misfit there.

But since no perfect church exists,
Made of imperfect men,
Then let's quit looking for that church
And love the church we're in.

Yes, let's keep working in our church
Until the resurrection,
And then we each will join that church
Without an imperfection!



Lawrence Burrell plays the organ at the Fairview centennial celebration.

Young Lawrence Burrell is the young fellow in the black cap and coat in the front row of this photo of 1912 vintage.



Called By My Name: "Jehovah"

R. B. Y. Scott

Former Professor of Old Testament Literature and Exegesis
United Theological College, Montreal, Canada

THE following is quoted from *Encyclopedia of Religion*, edited by Vergilius Ferm:

Jehovah (Yahweh, Jahve): Jehovah was the personal name of the god of Israel, originally pronounced Yahweh (Jahve), (as is shown by Greek transcriptions). When for the first time the vowels were inserted in the Hebrew Bible in the 7th century A.D., the vowels of the word "aDoNaY," "Lord," were written with the consonants YHWH to indicate that, for reasons of reverence, this word was to be substituted in reading aloud. The

form "Jehovah" is a transliteration of the resulting hybrid, and first came into use in the 14th century A.D. Through the failure of Christian scholars to recognize the origin and purpose of the vocalization; it has now acquired by usage independent standing in English. The name is found also in the shorter forms *Yah* (Exodus 15:2, etc.) and *Yahu* or *Yeho* (as element in names, and in Assyrian inscriptions and Aramaic papyri); an original *Yaw* has been conjectured, and tentatively identified among the divine names of the Ras Shamra docu-

ments from Northern Phoenicia (15th Century B.C.). That the name was pre-Mosaic is implied by its revelation as new to Moses (Exodus 3:13-15; 6:4); that it was originally non-Israelite is stated in Genesis 4:26, cf. Joshua 24:14. It is held by some that Moses learned to worship Yahweh through his marriage to the daughter of a Kenite priest in Midian (Exodus 3:1 ff., 18:8-12, 24). The longer form YHWH is attested externally as early as the 9th century B.C. on the Moabite Stone. Its etymology from the root "to be" proposed by the writer of Exodus 3:14 is a rough approximation, since the roots are not identical; but it is significant as giving to this Israelite form of the name a distinctive meaning consonant with prophetic teaching "He (who) is what he will (choose to) be," or—"He (who) causes to be what exists (or, what happens)." S

Chart Showing the Development of the Sacred Name "Jehovah"

Moses writes Pentateuch using YHWH	Septuagint written using <i>Kurios, Adonay</i>	Dead Sea Scrolls written	Jesus crucified	Masoretes begin work on Hebrew scrolls	1st time vowels are inserted in Hebrew Bible	1st time Hybrid name "Jehovah" is used
1450 B.C.	285 B.C.	150 B.C.	30 A.D.	500 A.D.	650 A.D.	1350 A.D.

The Great "I AM"

I was regretting the past
and fearing the future ...
Suddenly my Lord was
speaking: My Name is "I
AM." He paused.
I waited. He continued,
"When you live in the past,
With its mistakes and regrets
It is hard. I am not there.
My Name is not 'I WAS.'

"When you live in the future,
With its problems and fears,
It is hard. I am not there.
My Name is not 'I WILL
BE.'

"When you live in this
moment,
It is not hard.
I am here.
For my Name is 'I AM.'"

— T. L.

News

Access TSS Through CompuServe

Readers of TSS who also subscribe to CompuServe may now contact the Editor through electronic mail. Anyone wanting to send mail, articles, faxes, or other electronic communications through CompuServe to the Editor may address them: Sydney Cleveland, 73530,134. Through this medium exchanges can be practically instantaneous.

Called By My Name: "God"

Fred P. Walter

WE are all familiar with religious groups who endorse the use of the "sacred names." But I believe that too often sincere folks have gotten away from the worship of the Being, "God," and have gotten into the worship of the word, "YHVH." Here is my position.

Two underlying truths I believe every Christian needs to endorse are these: First, any name for God has a meaning that refers to His character or Being. No name ascribed to Him is devoid of this. Therefore, a name which describes Him accurately is as good as any other. None stands taller than the other in this context.

Second, no man alive knows the "real" name of God. Any claim to this is false and deceptive. There is no way any man *can* know the name of God.

The "Original" Language

There is no reason to believe that the Hebrew appellations for God are any more accurate or sacred than those of any other language. The word "Hebrew" is traced to "Eber" who is the great grandson of Shem, who is the son of Noah. From "Shem" we get the word "Semitic," and from "Eber" we get "Hebrew." This suggests clearly that the Hebrew language was probably a product of Babel. Nimrod was the grandson of Ham, the brother of Shem, and it was in Nimrod's day that the languages were confounded (Genesis 11:1-9). At any rate, Hebrew is not the original language of man, and it is not pure.

The Languages of Christ's Day

Biblical scholars are convinced that the Bible most often used in Jesus' day was the Septuagint. This text was Greek, translated by Rabbis from Hebrew around 285 B.C. There is evidence in the King James Version of today that this is true. For example, several instances in which the Bible refers to proper names use the preface "in the Hebrew tongue." Consider John 5:2 which says: "which is called in the Hebrew tongue, Bethesda." Were this verse originally written in Hebrew, it certainly would have been odd to include that phrase. As an American, I would never tell you, "I

live in a city which in the English tongue is called Denver." I would simply say, "I live in Denver." You would know that was the English name because we both speak English.

A further observation is made in Acts 21:40 and in Acts 22:2. Here a point is made of the fact that Paul spoke in Hebrew on this occasion. This is evidence that Paul's use of Hebrew was unusual for him. He spoke in either Greek or Aramaic, the primary languages of that day. And there is considerable indication in Scripture that he used the names of God and Jesus in the languages which he spoke.

Pagan Names for God?

At times "sacred name" groups suggest that we are using pagan names for God if we do not refer to Him as "Jehovah" or "Yahweh." However the English names for God are not pagan as a careful study of these words will show. But before beginning that study, Hosea 2:16 should be recognized: "And it shall be at that day, saith the Lord, that thou shalt call me *Ishi*; and shalt call me no more *Baali*." The prophet here is not predicting that we will call God "Yahweh," instead He says we will call God "Ishi."

New Testament Names for God

Matthew 27:46 reports that on the cross Jesus called out to God. The name Jesus used for God is "Eli." This obviously is a derivative or variation of "Elohim," not "Yahweh" or "Jehovah." In addition "Eli" or "Elohim" is a *title*. If we are not to use titles when referring to God, as some sacred name groups teach, then why did Jesus use this title when calling out to His heavenly Father?

Acts 17:23, 24 relates the incident of Paul's sermon on Mars Hill. He spoke of having passed by an altar with the inscription: "TO THE UNKNOWN GOD." It is most interesting how Paul takes off on this: "Whom therefore ye ignorantly worship, Him declare I unto you." The next verse then begins with the word, "God" and is the word used to declare the identity of the true Creator God. It is translated from the *same word "God"* that appeared on

the inscription! This is proof Paul used a Greek word for "God." We can be certain that pagan Greek altar was not inscribed, "TO THE UNKNOWN YHVH."

A Hybrid Term

"Yahweh" is a hybrid word resulting from adding vowel forms from the title, "Adonai," to the consonants of the Tetragrammaton (YHVH, in this case). There is certain historical data available which indicates that the rare mention of God's name by the Hebrews was associated with "Adonai." "Jehovah" apparently came to us in somewhat the same manner, though this latter term represents more of a transliteration. The Hebrews discount "Jehovah" as being in ancient usage, because the letter "J" is relatively "young." Some feel that the word came into usage about 1100 A.D. Nonetheless, it also is a hybrid (as is "Yahweh") for it originates with a form of the Tetragrammaton which is then combined with the vowel sounds from "Adonai."

SEVENTH-DAY CHRISTIAN

INSIGHTS

A "Name" Cannot Save Us

Some seem to believe they cannot be saved unless they call upon God using a "sacred name." But if I were drowning in the Atlantic Ocean, it would do me no good to call out for my brother, "Bob, Bob. Save me!" You see, my brother, Bob, lives on the West Coast! His name cannot save me. Only Bob himself can save me. So too with Christ. It is the Person, Christ, not the name, "Christ," which saves me!

Names are appellations used to identify persons or objects. A name is *created*, but God is eternal. Therefore, when we ascribe power to a name, we ascribe power to the *created* rather than to the *Creator*!

In the final analysis both "Yahweh" and "Jehovah" are hybrids. No one knows for certain the actual name of God. However any discussion about the terms used for His name is interesting. Personally I hope the research and discussion goes on. All of God's names communicate meanings about Him, and that provokes consideration of God Himself.

The Names of God

Nathan Stone

Moody Bible Institute

THIS brief synopsis of the names of God is condensed from the book *Names of God*, published by Moody Press, Chicago, Illinois 60610.

Elohim

Elohim occurs in the first chapter of Genesis thirty-two times. After that, the name *Jehovah* appears as well as Elohim; and in many places a combination of the two—*Jehovah-Elohim*. As far back as the twelfth century students noticed that these different names were used in the Bible, but thought little of it until about the eighteenth century when a French physician thought he discovered the reason for the use of different names of God. He said that the Book of Genesis was based on two other documents, one written by a man who had apparently known God only as *Elohim*, and the other written by a man who had known God only by the name *Jehovah*. Scholars pursued this theory until they thought there had originally been five or six documents, and even many fragments of documents all pieced and fitted together by a later editor. The theory was carried to such lengths of absurdity that it was far more difficult to believe than the simple, plain declaration of the Bible itself that Moses wrote these things. The point is that they could see no other basis, no other significance for the use of different names for God in the Old Testament than a literary basis—a literary significance—which is no significance at all for the spiritual mind. There is a spiritual significance in the use of these different names. It is much more "rational" to believe that the great and infinite and eternal God has given us these different names to express different aspects of His being and the different relationships He sustains to His creatures.

In order to gain some idea of the meaning of this name of God, *Elohim*, we must examine its origin and note how, generally, it is used. Some hold to the view that it is derived from the shorter word *El*, which means "mighty, strong, prominent." This word *El* itself is translated "God"

some 250 times and frequently in circumstances which especially indicate the great power of God. Thus from this derivation, *Elohim* may be said to express the general idea of greatness and glory.

There is one striking peculiarity in the name *Elohim*. It is in the plural. It has the usual Hebrew ending for all masculine nouns in the plural. This name is usually given in Scripture to the Trinity when They represent themselves as under the obligation of an oath to perform certain conditions. Some object to the idea of the Trinity in the word *Elohim*. They say that the plural is only a plural of majesty such as used by rulers and kings. But such use of the plural was not known then. We find no king of Israel speaking of himself as "we" and "us." Besides, the singular pronoun is often used with Elohim. To be consistent with that view we should always find not "I am your *Elohim*," as we do find, but "We are your *Elohim*." It is significant that although plural in form it is constantly accompanied by verbs and adjectives in the singular.

Jehovah

The name *Jehovah* is derived from the Hebrew verb *havah*, "to be," or "being." This word is almost exactly like the Hebrew verb, *chavah*, "to live," or "life." One can readily see the connection between being and life. Thus when we read the name *Jehovah*, or LORD we think in terms of being or existence and life, and we think of Jehovah as the Being who is absolutely self-existent, the One who in Himself possesses permanent existence.

El-Shaddai

Shaddai itself occurs forty-eight times in the Old Testament and is translated "almighty." The other word so like it, and from which we believe it to be derived, occurs twenty-four times and is translated "breast." As connected with the word "breast," the title *Shaddai* signifies one who nourishes, supplies, satisfies. Connected with the word for God, *El*, it then becomes the "One mighty to nourish, satisfy, sup-

ply." Naturally with God the idea would be intensified, and it comes to mean the One who "sheds forth" and "pours" out sustenance and blessing. In this sense, then, God is the all-sufficient, the all-bountiful.

Adonai

The name *Adonai* is translated in our Bibles by the word "Lord." Used as a name of God, *Adonai* occurs probably some 300 times in the Old Testament. It is significant that it is almost always in the plural and possessive, meaning "my Lords'." It confirms the idea of a trinity as found also in the name *Elohim*. The name *Adonai* signifies ownership or mastership indicating the truth that God is the owner of each member of the human family, and that He consequently claims the unrestricted obedience of all."

The meaning of *Adonai* as Lord and Master is carried over into the New Testament. Three centuries before Christ the Hebrew Scriptures were translated into Greek by a group of Jewish translators at Alexandria in Egypt. They translated the word *Adonai* in Genesis 15:2 as "Master." In the Greek it is "Despot." In the New Testament, too, it is used hundreds of times of the Lord Jesus Himself. We are said to be not our own; we have been bought with a price. We belong to God who is our Lord and Master.

Jehovah-Jireh

The name *Jehovah-Jireh* is one of a number of names compounded with *Jehovah*. Most of these compound names of God arise out of some historic incident, and portray Jehovah in some aspect of His character as meeting human need. In this case it is the incident of Abraham offering up Isaac and needing a sacrificial animal in his place (Genesis 22:7-14). The word *jireh* is simply a transliteration of a Hebrew word which appears many times throughout the Scripture. Its unusual significance here, is its connection with this remarkable event, and its union with the title *Jehovah* has brought it down to us as a compound name for God. It is simply a form of the verb *to see*. Here it translates as the name for God meaning "God will foresee, and provide."

Jehovah-Rophe

The name *Jehovah-Rophe* means "Je-

hovah heals." It is commemorative of one of Israel's earliest experiences in the wilderness as told in Exodus 15:22-26. The word *rophe* appears some sixty or seventy times in the Old Testament, always meaning to restore, to heal, to cure, in both the moral and spiritual sense. The Jehovah who heals in the Old Testament is the Jesus who heals in the New. The ministry of the Lord Jesus began with healing. But as with the Jehovah of the Old, so with Jesus of the New Testament, physical healing was only incidental to His chief object: the healing of the souls of men.

Jehovah-Nissi

And Moses built an altar, and called the name of it *Jehovah-Nissi* ("Jehovah, my banner") (Exodus 17:15). A banner, in ancient times, was not necessarily a flag such as we use nowadays. Often it was a bare pole with a bright shining ornament which glittered in the sun. The word here for banner (*nissi*) means to glisten. Thus Isaiah predicts a rod to come forth out of the stem of Jesse. This stem or root is also Himself to be an ensign, a banner of the peoples. That stem of Jesse is Christ, born of the seed of David according to the flesh (Romans 1:3). He, therefore, is our banner, the banner of our redemption.

Jehovah-M'Kaddesh

The name *Jehovah-M'Kaddesh* is found in Leviticus 20:8. It means "Jehovah who sanctifies." Genesis, the book of beginnings, reveals the beginning of sin. It therefore also reveals the provision of redemption from sin under the name of God, *Jehovah-jireh* ("God will provide.") Exodus, as the book of redemption, first exhibits the meaning of *Jehovah-jireh* in the Paschal Lamb of redemption, by which Israel, Jehovah's people, were redeemed from bondage in Egypt, which is the type of our redemption from sin. In Exodus was also revealed the name *Jehovah-rophe*, Jehovah who heals life's wounds and sweetens its bitter experiences. Then came the revelation of God as *Jehovah-nissi* at Rephidim, where the enemy opposed and fought against Israel—Jehovah is the banner over His people in that warfare. Leviticus is the book of life, or walk and worship of a people already redeemed. Therefore sanctification is its most appropriate and

important theme. It could not appropriately be presented till redemption was fully accomplished.

It has been pointed out that the first mention of God as sanctifying is at the completion of Creation, when God sanctified the Sabbath day (Genesis 2:3). No other name more truly expresses the character of Jehovah and His requirements of His people than this name *Jehovah-M'Kaddesh*, "Jehovah who sanctifies." The word sanctify means to set apart, or make holy.

Jehovah-Shalom

The name *Jehovah-Shalom* is found in Judges 6:24, meaning "Jehovah is peace." Jehovah in His own person is perfect peace. He is the source of peace to mankind. In the New Testament Jesus is perfect peace. In John 14:27 He says to His disciples, "My peace I give unto you." Jesus is the Prince of Peace promised in Isaiah 9:6. At His birth a multitude of angels sang "peace on earth." He often told people to "Go in peace." His first words to His disciples after rising from the dead were, "Peace be unto you." Through Him we have peace with God.

Jehovah-Tsidkenu

The name *Jehovah-Tsidkenu* means "Jehovah our righteousness." It first appears in Jeremiah's prophecy of a "righteous Branch" and a "King" who is to appear; "and this is his name whereby he shall be called, Jehovah our Righteousness" (Jeremiah 23:5, 6). The word *tsidkenu* is derived from *tsedek*—righteousness. It meant originally to be stiff or straight. Jehovah is Himself perfect righteousness; He is the perfectly righteous One.

In contrast to Jehovah's perfect righteousness is man's lack of righteousness and the evil of his ways. Jehovah, who is perfectly righteous, cannot overlook this lack of righteousness in man. The sinner is regarded as guilty in God's sight. The soul that sinneth shall die; the wages of sin is death. And it is clear that none is capable in himself of a righteousness acceptable to God. How then can man be acquitted of his unrighteousness and become righteous before God? Jehovah has provided such a righteousness for mankind—Jesus Christ. Isaiah 61:10 tells "I will greatly rejoice in Jehovah ... for ... he

hath covered me with the robe of righteousness." Thus Jesus Christ is our *Jehovah-Tsidkenu*. In His person, character, and work as the suffering, righteous Servant of Jehovah, He was worthy to be substituted for sinful Israel and for us. So His righteousness is bestowed upon us as a free gift through faith.

Jehovah-Rohi

Jehovah-Rohi means "Jehovah is my Shepherd." The primary meaning of *rohi* is to feed or lead to pasture, as a shepherd does his flock. *Jehovah-Rohi* is not only the Shepherd of His people, He is my Shepherd, the Shepherd of each one of His people. As the God of the individual He is intensely personal. Jesus said "I am the good shepherd" (John 10:11). He qualified Himself to become the good and great Shepherd by first becoming a lamb, thus entering intimately into every experience and need of the sheep. He learned obedience. He was touched with our infirmities. He was thus able and worthy to become that good Shepherd of the sheep, under which figure He gave His life for the sheep as He bore our sins (John 10:11).

Jehovah-Shammah

The meaning of the name *Jehovah-Shammah* is "Jehovah is there" (Ezekiel 48:35). In the light of its setting and significance it is a most fitting name with which to climax the Bible's revelation of God. Jehovah had promised His presence among His people from the beginning. Both tabernacle and Temple were the place of His abode and His visible manifestation in Israel. The New Testament makes it quite clear that these Old Testament edifices were figures of the true, the pattern of things in the heavens (Hebrews 9:23, 24). The fullness of Jehovah's presence was the hope and end of all prophetic expectation.

In the New Testament the fulfillment has a wider scope in that it is more spiritual than symbolic, and more personal than national. It has been fulfilled ideally in the person of the Lord Jesus Christ. As man and representing the human race "the whole fullness of God was pleased to dwell in him" (Colossians 1:19). "The Word be-

(Continued on page 12)

Called By My Name: "Yahweh"

John V. Cordaro

PROVERBS 30:4 says, "... What is his name, and what is his son's name, if thou canst tell?" Notice the question uses the singular "name" implying God only has one name that He desires to be known by. The same is true of the Son's name. Although they both have many titles such as "Elohim," "Savior," "Creator," they only have one personal name.

In Isaiah 42:8 the Creator says, "I am the Lord: that is my name." The King James Version states God's name is "The Lord," but Psalms 83:18 says His name is "Jehovah." The Hebrew of both verses reveals both "Lord" and "Jehovah" are translated from the same word. It is called the "Tetragrammaton," meaning "the four letters," and it is the revealed personal name of our Heavenly Father. This name is used more than any other name in Scripture. It is pronounced "Yahweh."

Disguising God's Name

Unfortunately the Name was disguised as "LORD," "Lord," "GOD," "God," "JEHOVAH," and "JAH." If the Name was not disguised or substituted, the world would know God's Name and there would not have been any reason to ask what His Name is.

The Israelites understood how holy Yahweh's name was and had a great reverence for it. So, in an effort to avoid blaspheming the Name themselves, they began saying "Adonai," (meaning "Lord") whenever they came across the Tetragrammaton.

Centuries later, a group called the Masoretes added vowel marks to the Hebrew text in an effort to preserve the current pronunciation. The vowel marks for Adonai were inserted with the letters of the Holy Name to remind the people to say "Adonai" when reading the Name. As a result, when translators sought to translate the Scriptures into other languages, they became confused. They mixed the vowels of "Adonai" with the letters of the Tetragrammaton and came up with "Jehovah."

"Yahweh" is Not a Translation

The name "Yahweh" is not a transla-

tion of the Tetragrammaton. It is a transliteration (meaning the sounds of those original Hebrew letters have been reproduced into modern letters). Names should always be transliterated as are most Biblical names. The Name of Yahweh should be pronounced exactly the same in any language on earth so that all will worship Him in one accord.

An Enduring Memorial

Exodus 3:15 declares Yahweh's Name to be a memorial. We are to remember Him by this Name forever. If we substitute false names and titles for His memorial Name, we no longer memorialize it. The same principle holds true when people substitute Sunday for the Sabbath. They no longer memorialize Creation.

Psalms 72:17 says Yahweh's Name will endure forever despite the efforts of the forces of darkness. Yahweh will personally see to it that His people know His Name as we read in Ezekiel 39:7 — "So will I make my holy name known ...; and I will not let them pollute my holy name any more: and the heathen shall know that I am Yahweh, the Holy One in Israel." One of the ways to profane or pollute His Holy Name is by applying a false name or title in its place.

Jeremiah 16:21 says, "Therefore, behold, I will this once cause them to ... know that my name is Yahweh." Yahweh declares that He Himself will do the teaching concerning who He is and what His Name is. But if we fight against the power of the Holy Spirit as it tries to teach us these things, then we grieve the Spirit.

Hallowing Yahweh's Name

Our Savior Yahshua said, "... Our Father which art in heaven, *hallowed* be thy name." The word "hallowed" in Greek means to set apart for holy use. Not only is Yahweh's Name Holy or Sacred, but it is to be set apart, just as the Sabbath day is set apart for holy use. According to Ezekiel, the very purpose of gathering Israel and the New Covenant is to sanctify Yahweh's Holy Name (Ezekiel 36:20-27).

Joel 2:32 was quoted by the Apostle Peter on the Day of Pentecost in Acts 2:21. The Hebrew text says, "All who call upon the name of Yahweh shall be delivered."

"Telling me you worship God does not distinguish between Yahweh, Satan, or Baalzebub."

How Many Gods Are There?

The Apostle Paul said, "There be gods many, and lords many." Satan and Baalzebub are both called "god" (2 Corinthians 4:4; 2 Kings 1:2). Since that is true, can we continue to call our Heavenly Father "God?" If I ask you who you worship and you tell me, "I worship God," does that distinguish between Yahweh, Satan, or Baalzebub?

Micah 4:5 reveals exactly what is happening today. All nations have a name for their particular god who they say created the universe. But the Almighty's people know Him by His personal revealed Name: "Yahweh."

"All who call upon the name of Yahweh will be delivered."

"Yahweh" is Not a Hebrew Name

Many people are under the mistaken belief that "Yahweh" is a Hebrew name and, since they don't speak Hebrew, they shouldn't have to use it. Using that logic, these same people should not say "Satan," "Abraham," "Sarah," "Abel," or even "hallelujah" since all are pure Hebrew. In Genesis 4:1 Eve said, "I have gotten a man from Yahweh." Even before a Hebrew ever existed on earth, the name "Yahweh" was being used. Yahweh told Adam and Eve what His name was and that is what they called Him. This name finds its origin in heaven itself.

Finally, to sum up why all this error concerning Yahweh's name, read His commandment found in Deuteronomy 4:2 and Proverbs 30:5, 6. The Holy Spirit inspired "Yahweh" to be written

in-the sacred text. It was the purest word in all the Scripture. Yet man broke Yahweh's commandment and removed that Holy Name from His Word and substituted a false name, "Jehovah," and the false titles "Lord," and "God." Will you continue that error? I admonish you to prayerfully and thoroughly study this subject for yourself. Accept no substitutes for truth! S

NOTE—Author substituted "Yahweh" in texts using the Tetragrammaton.

OBITUARIES

J. G. Songer of Anderson, Indiana died suddenly in August. Brother Songer was a long-time reader of *TSS*, and frequently contributed items of interest gleaned from newspapers and magazines.

Dr. Gerhard F. Hasel, 59, professor of Old Testament and Biblical theology at the Seventh-day Adventist Theological Seminary at Andrews University, died August 11 in a car accident in Ogden, Utah. He had been attending joint meetings of the Biblical Research Institute and the Geoscience Research Institute. Hasel most recently directed the Ph.D. in religion and Th.D. programs for the seminary and was seminary dean 1981-1988. A Seventh-day Adventist educator for 31 years, he wrote prolifically and was widely recognized as a Biblical scholar.

Joe Crews, Seventh-day Adventist evangelist, radio speaker and founder of *Amazing Facts*, died October 9 from a stroke following a surgical procedure. Crews authored a number of books and pamphlets and was well-known in Adventist circles for his books *Creeping Compromise* and *3 Days and 3 Nights*.

John Sampson Thompson, 79, died April 2 at his home. A native of Missouri, he lived most of his life in Indiana and Michigan, and was a retired minister and teacher. Thompson received his degrees from *Asbury College* and Seminary, and served as pastor of churches in Indiana and Michigan. He also taught elementary school in Michigan. At the time of his death, he was pastor of the *Berean Seventh Day Baptist Church* in Hendersonville, N.C.

Called By My Name: "Ieu-Zeus?"

Vello Kulbin

THIS "Jesus' name" business is one of the cleverest deceptions that our adversary, Satan the devil, has foisted off on all of mankind in every language and every dialect within these languages.

"Ieu" and "Zeus"

Now, where does the name "Je-sus" originate? The name "Jesus" is a transliterated combination of two mythical deities from Gnostic and Greek mythologies.

"Ieu" was the Gnostic king of the luminaries, as the *Encyclopedia Britannica* notes: "Another characteristic figure of Gnosticism is that of the Primal Man The Primal Man 'Ieu' is frequently alluded to as the King of the Luminaries. ... This figure of the Primal Man ('Ieu') ... represents that divine power which simply owing to a fall ... descends into the darkness of the material world ..., so shall also the members of the Primal Man, the portions of light still imprisoned in matter, be set free. ... It is certainly true that in some way an essential part in the formation of the myth has been played by the sun-god, who daily descends into darkness, to rise from it again victoriously." Thus we have the name "Je-sus" a transliteration of "Ieu-sus."

The other half of the name "Je-sus" is even less concealed. The name "Zeus," the chief god in the Greek pantheon of deities, was frequently combined with names of places and of deities and heroes honored by the Greeks. Greek endings of "sus," "seus" and "sous," which are phonetic pronunciations for Zeus, are found in the names of *Dionysus* (the Greek deity of wine who was one of Zeus' sons); *Perseus* (another of Zeus' sons); *Odysseus* (Greek hero of the Trojan War); and *Parnassus* (a sacred mountain in Greece).

Faulty Bible Translations

The "Zeus" endings to names have found their way into the Scriptures under the guise of translations. In the 1611 edition of the King James Ver-

sion, Luke 4:27 reads: "And many lepers were in Israel in the time of *Elizeus* the prophet." The name *Elizeus*, meaning *the Almighty is Zeus*, is not even a transliteration of the Hebrew *Elisha* to which it is meant to refer. Later editions of the King James Version conceal the obvious by spelling the name "Eliseus."

Paul and Barnabas

Paul and Barnabas, who themselves were called "Mercury" and "Zeus" by pagan Greeks (Acts 14:12), never called our Savior by the name of "Iesous" (the Ionic masculine form of the Greek goddess of healing); nor "Iesus" (the name combining the Greek mythical deities of Ieu and Zeus).

Is it not strange that Acts 7:45 and Hebrews 4:8 retain the name of "Joshua" (or "Yahoshua," the more exact transliteration of the Hebrew) in reference to the son of Nun, but the name is changed everywhere else to "Jesus" in reference to our heavenly Father's Son?

A Matter of Phonetics?

Ask any Greek-speaking person to phonetically pronounce the Hebrew name "Joshua" as closely as he can. Guess what? He will pronounce it as good as any other English-speaking person or even Hebrew-speaking person. Ask any person speaking any language in the world to do the same, and they will never under any condition pronounce the name "Joshua" as "Iesous" or "Jesus."

A Deception

It does not take some great scholar or expert in the earth's languages, to see that we humans have been "had" by a very great deception!

If your "religion teacher" tells you that your Savior's name is "Jesus" or "Jesus Christ," then he is either sincerely mistaken, simply considers the teaching of religion as any other occupation to earn a living, or is in the category that Jude said was "twice dead!" S

Called By My Name: "Father"

LORENE SPODEN

I once thought that one should use the correct Sacred Name, and undertook much study and research to tie down the absolutely correct Name. Let me share what I discovered during my search.

The Tetragrammaton

I learned that the Tetragrammaton (YHWH or JHVH), being subject to interpretation, has been translated several different ways, indicating the translators don't know for certain just how to convert it. In any case, it is almost always translated as a sentence or phrase which amounts to a definition. In other words, the Tetragrammaton tends to become a title saying more nearly "what" than "who."

Translators are also at odds as to the actual letters used in the Tetragrammaton. Are they Ys or Js? Are they Ws or Vs? Different translators get a different Hebrew rendition by supplying different vowels, or by putting them at different points in the Tetragrammaton.

Vowels or Consonants?

Modern scholars and writers tend to accept without question that the Tetragrammaton is composed of four consonants. However, the well-known Jewish historian, Josephus, raises an interesting issue when he writes concerning the high priest: "A mitre also of fine linen encompassed his head, which was tied by a blue riband, about which there was another golden crown, in which was engraven the sacred name (of God): it consists of four vowels" — *Josephus Complete Works*, "War of the Jews," Book 5, page 556, Kregel Publications.

One can imagine these vowels (whatever they were, for Josephus doesn't say) being IAUE, and thus pronounced "Yahweh." But here I am getting back to the Name that was translated as a definition: "I Am That I Am" the old *King James* says (Exodus 3:14), or "I Am Who I Am" as the *Rheims-Douay* has it. The *Douay* says the Lord told Moses to say "He Who Is" had sent him. In the same passage the *New American* says: "I Am Who I Am" and that Moses should say "I

Am" sent him. The *New Jerusalem Bible* gives the Name: "I Am He Who Is" and says that Moses should say "I Am" had sent him.

But in all of these translations God goes on to say that He is the God of their fathers, "the God of Abraham and of Isaac and of Jacob" and continues that this is His Name forever (or His memorial to all generations). There are various other renderings of the Tetragrammaton and all of them show a total lack of agreement on what actually is the Name of God.

"It's Who, not what!"

Our "Father"

So I floundered around in my search for authenticity. Then one day I noticed the same passage W. H. Green alluded to in his letter to *TSS* (July, 1994), where Yeshua says He manifested and declared God's Name to His disciples (John 17:6, 26). I looked and looked but I could not find any Name Yeshua had declared to be the Name of God. Then I looked more closely, and I found: "Our Father who art in heaven, hallowed by Thy name" Yeshua addressed Him by His Name: our "Father!" Of course, it's *Who* — not *what*!

All through the New Testament Yeshua speaks of *our* Father, *your* Father, *My* Father, *the* Father — and then identifies Him as the God of Abraham and the One who brought the Hebrews out of Egypt.

The Family of God

Now we know *Who* we are talking about: our "Father." The Lord said He declared it so that we might be one "in" the Father and Son, as they are one. What better demonstration of oneness than to be sons and daughters? Or to be a bride, which God has said He made to be "one" with her husband?

I think it is important to note that it is this very characterization of "Father" that is so hated today by Feminists and other liberals. They have de-

clared war against both the Father and the Son, claiming that this "patriarchal" designation must be done away with and neutral language used that will be "fair" and "equitable" and allow God to be identified as female. They have not yet, to my knowledge, demanded that Yeshua be emasculated; they have simply rejected Him and discarded the doctrine of "cleansing by the Blood of Yeshua."

Our Father is the God of Abraham, Isaac and Jacob. Glory to His Holy Name!

S

The Names of God

(Continued from page 9)

came flesh and tabernacled among us," says John, "and we beheld his glory" (John 1:14). Thus He became "God with us," the Immanuel of Isaiah 7:14.

This Presence is now in believers as living temples of God: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you" (1 Corinthians 3:16). "For ye are a temple of the living God, even as God said, I will dwell in them, and walk in them, and I will be their God and they shall be my people (2 Corinthians 6:16).

But, the name *Jehovah-Shammah* has a final and eternal fulfillment. Jesus spoke about the many mansions in His Father's house from which He would return to take His disciples to Himself. In this city of God, the place of His full and glorious presence finds its most sublime expression in Revelation chapters 21:1-3 "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell (or tabernacle) with them, and they shall be his people, and God himself shall be with them, and be their God."

S

Mailbox

He Gets Sweeter Every Day

I am sending you the money for another year. I enjoy your magazine very much (and) hope I'm not too late with the renewal. I've been a Sabbathkeeper since I was twenty years of age, I'm now 83 years and serving Him still. He gets sweeter every day!

Marie Boyer
Portland, OR

Truly Loves TSS

Please renew my subscription to *The Sabbath Sentinel*. We truly love the magazine!

Jasper & Erma Morgan
San Mateo, FL

Again, Which Bible Must We Use?

A most interesting and educational bit of theological information has been shared ... with all of us in the June, 1993 issue of *TSS* in answer to a disgruntled reader ... based on a questionable use of the KJV. Books have been written with the same thoughts exhibited by the reader. On the surface, one must wonder how it all started that this view should be held by so many in the Christian church. But the answer offered by the editors is to be lauded for its simplicity of purpose. How does one worship the God of all eternity Who in His demonstration of agape love is predicated on some kind of perfect use of language — especially it being the (old) English version! Who is the real demonstrator of the argument employed here for the purpose of seeking to choose the words of God in a manner befitting Him? Me-thinks the very use of the archaic language ought to be gladly replaced with everyday linguistics, especially when it is a matter of reaching the multiplied nations and their means of communication with the gospel. Very sincerely in the present-day language whatever the nationality.

William Ritz
Walla Walla, WA



ANNOUNCEMENT

Lawrence and Lottie Burrell are completing 40 years as volunteer Secretary-Treasurer and Assistant for The Bible Sabbath Association. Their age and health prevent them from accepting another term, and in 1995 BSA will elect new officers. The Secretary Treasurer:

Receives and answers all BSA correspondence.

Maintains computer records of subscribers and funds received.

Prints *TSS* mailing labels each month.

Handles all banking duties.

Reports monthly to the BSA Board.

Prepares annual reports for BSA members, auditor, IRS.

The Bible Sabbath Association will interview anyone interested in assuming this volunteer position. Those with the time and special interest in the Sabbath will find this a rewarding and fulfilling Christian endeavor. Orientation and training will be available. Interested persons please contact:

The Bible Sabbath Association

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Mending Marriages

Having a common religion is the most important factor in marital reconciliation, according to a Portland State University study. Howard Wineberg found that among estranged couples attempting to reconcile, those who had a common religion were nearly twice as likely to succeed as those who did not. Dr. Wineberg drew upon data from the U.S. National Survey of Families and Households. Because religion affects everyday choices, Dr. Wineberg believes it can determine the success of reconciliation. Some choices religion affects are how to educate children, where to live and with whom to socialize.

— Plain Truth

SDAs Growing in Eastern Europe

The Adventist Church in the Baltic countries of Latvia, Estonia, Lithuania and Hungary has shown solid potential for growth and a doubling of membership by the year 2000. Public evangelism is successful, and Adventist literature is distributed in quantities no one could have dreamed of just a few years ago.

— Adventist Review

Florida Church Strengthens Community

The West Palm Beach Baptist-Seventh Day Church has been active in improving its community. With the aid of a volunteer team of five individuals from the missionary Board, led by Russell Johnson as Project Director, church members conducted a door-to-door survey to determine the needs and concerns of the community. Before the team left, it cleaned up the property of a vacant house that was an eyesore to the neighbors, demonstrating what team effort and caring can do to keep the neighborhood looking good. In response to the survey several individuals volunteered to assist in the church's Tutoring Program designed to help students who are having academic problems.

— The Sabbath Recorder

The Truth Shall Set You Free (For a Donation, Anyway)

The Church of Scientology, founded by science fiction writer L. Ron Hubbard, asks "donations" from members

for various life-enriching courses. *Perception of Truth* requires a \$1,150 donation (that's a pretty good price to perceive truth). The *Old Testament Doctorate Course* can be had for a \$9,200 donation (if only W. F. Albright could see this). The *Hubbard Key to Life* course goes for \$10,000, and for just \$4,375 more you can get a special package: the *Hubbard Key to Life/Hubbard Life Orientation* course (no wonder Scientologist Tom Cruise charges millions per movie). Thanks, but we'll stick to Christianity — it's free.

— Liberty

Shabbat Shalom Gets New Design

Shabbat Shalom, the journal published by the North American Division of SDAs to promote dialogue between the Jewish and Christian communities, carries a new design for 1994. "The magazine now has a wider audience," says editor Jacques Doukhan, who also teaches Hebrew and Jewish studies at Andrews University. "Each issue will have a specific theme and interviews with leading Jewish and Christian leaders." To order the quarterly journal, write *Shabbat Shalom*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Elders on Separation of Church and State

Surgeon General Jocelyn Elders recently uttered some comments about church-state separation that make Pat Robertson sound almost like Madelyn Murray O'Hare. In a speech at the National Family Planning and Reproductive Health Association, the surgeon general said, "We'd always talk about the separation of church and state. Well, I want to forget about all this separation and let's try to integrate church and state so we can come together to do things and make a difference for people in our communities." Of course, we can always forget about the Constitutional prohibition on "cruel and unusual punishment" and introduce caning; or we could forget about the right of "due process of law" and just lock up the accused without all the procedural hassles that eat up time, money, and manpower. Why don't we just forget about the whole Bill of Rights and be done with it? That will certainly "make a difference for people in our communities!"

— Liberty

Oath of Honor

The Girl Scouts have become captives of "humanism and radical feminism," according to Focus on the Family. Delegates to the Girl Scouts' annual convention in Minneapolis last year approved the change by an overwhelming vote—1,560 for to 375 against. Leaders said they wanted to make the youth organization more welcoming to girls from non-Western traditions whose religions may lack a specific concept of God. The oath reads, "On my honor, I will try to serve God and my country, to help people at all times and to live by the Girl Scout law." Girls may now use the oath as is, substitute another word for "God" or use nothing at all.

— Church & State

Six Papers on the History of the Church of God

Giving and Sharing announces their printing of a revised edition of *Six Papers on the History of the Church of God*. As a companion to *History of the Seventh Day Church of God*, the new *Six Papers* book covers the history of Sabbath-keepers from seventeenth century England to America through the Adventist period and the formation of the modern Church of God (Seventh Day). Also addressed is the independent movement of G. G. Rupert. John Kiesz, elder statesman of the Church of God (Seventh Day), wrote the sixth paper. Author Richard Nickels states "the importance of studying church history is seen when we recognize that unless we learn the lessons of the past, we are destined to repeat the mistakes of our ancestors." The *Six Papers* book may be purchased for \$14 from Giving & Sharing, PO Box 100, Neck City, MO 64849.

FAA Grants Sabbath Rest for Air Traffic Controller

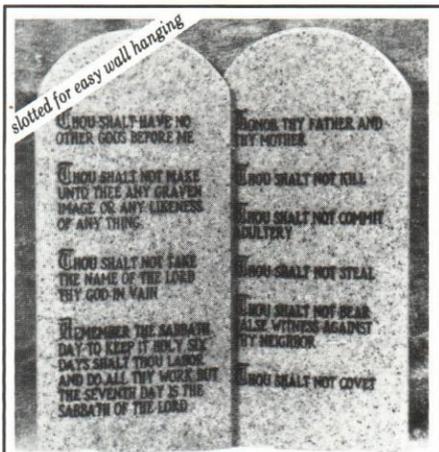
As an air traffic control specialist, Paul Martin contested the FAA's refusal of accommodation for his religious practice. At a recent hearing, the case was received by an FAA investigator who understood Martin's situation. While the FAA did not establish an accommodating policy for Martin, the agency did the practical thing. Today, Paul Martin has his Sabbaths off.

— Liberty Alert

Coptic Monk Joins Adventist Faith

General Conference president Robert S. Folkenberg reports that a Coptic monk, who once led one of the largest Coptic churches in the Middle East, has recently joined the Adventist Church. The former monk now pursues theological studies to prepare for the Adventist ministry. The Coptic Orthodox Church is the largest Christian church in the Middle East, Folkenberg says.

— Adventist Review



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Ball-point Pens with "The Seventh Day is the Sabbath of the Lord" imprint. These fine rubber grip pens are \$1.50 each. Offer good only as long as current supplies last.

BOOKS

The Sabbath in the New Testament by Samuele Bacchiocchi (275 pages) \$10.

From Sabbath to Sunday by Samuele Bacchiocchi (372 pages) \$10.

Divine Rest for Human Restlessness by Samuele Bacchiocchi (320 pp) \$10.

History of Sabbath and Sunday by John Kiesz (64 pages) \$3.

The Law, the Gospel, and the Sabbath by Frank Walker (90 pages) \$3.

God's Sabbath for Mankind by Richard A. Wiedenheft (42 pages) \$1.

BOOKLETS

Why the Seventh-day Sabbath? (12 pages) only 20¢ each or \$17 per 100.

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The Bible Sabbath: Seventh Day or First Day? (6 pages) 14¢ each or \$12 per 100.

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