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Volume XXI
Issue 511

The Use of the Names and Titles of God

A Response to the Sacred Name Movement

Part 1

by — Clyde L. Pilkington, Jr.

In the Hebrew Scriptures¹ God reveals Himself to His covenant people, Israel, by the personal name *Yahweh*. Though we can surely appreciate the great value and use of this personal name, it was by no means intended to be used to the exclusion of divinely sanctioned titles. We ultimately dishonor Him by such a narrow approach.



within the *Sacred Name Movement* who insist on restricting us to calling God by His “correct” name there are many advocated forms, such as:

Iahoshua, Iahoshuah, Iahushua, Iahushuah, Jahve, Yaho, Yahooshua, Yahshua, Yahu, Yahushuah, Yahusuhwa, Yahvehshua, Yahvehshuah, Yahweh, Yahwehshua, Yahwehshuah, Yaohushua, Yaohushuah, Yashua, Yashuah, Yehooshuah, Yehoshua, Yehshua, Yehshuah, Yeshua, Yeshouah, Yeshu, Yeshua, Yeshuah, Yhvshua, Yhvshuah, Yhvshuah, Yhvshuah, Yhwhshua, Yhwhshuah, Yhwhshua, Yhwhshuah, Yhwhshuah, Yhwhsoshua, Y’shua, and Y’shuah.

YAHWEH

For a bit of a background, the Hebrew word for *Yahweh* is יהוה and is commonly transliterated YHWH (or YHVH). It is the national name given of the God of Israel.² Traditionally this name was rendered as *Jehovah*; however, *Yahweh* is now a widely accepted form in English.

A difficulty, or controversy, arises with the use of this name, stemming from the fact that there were no vowels originally written in the Hebrew language, therefore no one knows for sure precisely how to pronounce YHWH. However, among those

LAWS OF RESTRICTION

Although God’s Hebrew name יהוה (*Yahweh*) is important, where exactly do we actually find the scriptural restriction from also calling Him by any

(see *NAMES*, page 4491)

1. The portion of Scripture commonly referred to as the “Old Testament.”
2. “Jewish national name of God” – James Strong, *Strong’s Exhaustive Concordance*, H3068
“The name most distinctive of God as the God of Israel.” – *International Standard Bible Encyclopedia*
“The special and significant name (not merely an appellative title such as Lord) by which God revealed himself to the ancient Hebrews (Exodus 6:2, 3).” – *Easton’s Bible Dictionary*

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Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume XXI, No. 511 – September 22, 2015

This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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ABBREVIATION KEY

<u>Scripture Version</u>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<u>Reference Sources</u>	<u>Reference Notations</u>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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NAMES (continued from front page)

of His other Divine names and titles?

Also, when it comes to the Divine names and titles of God, transliteration rather than translation³ is the rule of the *Sacred Name Movement*. However, where did such limitations originate?

Are people of ethnic and language backgrounds other than Hebrew prohibited from having the names and titles of God in their own native tongues? Is transliteration all that is allowed? Can the names and titles of God not be translated, as is the rest of Scripture, into their own common language?

When it comes to translating Hebrew, so that English speaking people have the Scriptures available to them in their own language, where is the scriptural support *prohibiting* the translation of the name of God in another language? Where is this rule of language established in Scripture? It is not to be found anywhere. It is merely assumed by the *Movement*.

DIVINE TITLE AND RELATIONSHIP NOUNS

Although there is obvious benefit to an English reader in understanding the actual names of God – their meanings, as well as English equivalents – in many cases title and relationship nouns are superior and more honoring than merely “personal names” alone.

While the *Sacred Name* doctrine and practice may have all appearances of truth and respect in the eyes of some, both in theory and execution they bring dishonor to God (*Elohim, Theos*) and ignore or diminish our exalted relationship to Him. One such superior relationship title of God can be seen in “*Father*.” The reference to God as “*Father*” can be seen progressively revealed by our Lord Jesus

3. *Translation* is the act of taking the meaning of a word in one language and transferring it into a word that has the same meaning in another language. *Transliteration* is the act of taking the actual letters of a word and transferring them into their equivalents in another language.

Here is an example:

Hebrew Word	English Translation	English Transliteration
אֱלֹהִים	God	Elohim

Christ both in His earthly and heavenly ministries.

CASE IN POINT

Let us illustrate. Consider President John Adams. In this example “President” was his *title*, “John” his *personal name*, and “Adams” his *sur* (or tribe) *name*. With all due respect, he was addressed in many different ways, by many different people, all depending on their degree of relationship with him and the circumstances in which they found themselves.

For instance, his mother and father may have referred to him affectionately as “son,” while his siblings may have done so as “brother,” both of which were titles of relationship. Friends and associates throughout his lifetime may have referred to him simply by his personal name, “John.” As an adult, less familiar associates may have referred to him as “Mr. Adams,” and later (and more formally) by his various titles “Delegate Adams,” “Minister (*i.e.*, Ambassador) Adams,” or “President Adams” (or “Mr. President.”) His children however would have referred to him as “pa” (or such like), and his grandchildren as “grandpa,” again both relational pronouns.

These are a few examples of ways by which he could have been appropriately referred – all with due respect, depending again on the degree of relationship and the surrounding circumstances.

Now, consider John Adams’ son, John Quincy Adams. While his father was President of these United States he served under him as Ambassador (then termed “Minister”) to Prussia. During this time, how would he have respectfully referred to his father? Well it all depended.

- Personally, as a son he would have referred to his father privately, in an intimate setting (and with other family members), as: “pa,” “dad,” “father,” etc.
- At-large, officially, to those to whom he conducted his ambassadorship he would have referred to him as “The President.”

(see NAMES, page 4493)

From Glory to Glory

by — A.E. Knoch (1874-1965)

In the apostle's own words, his ministry goes "from glory to glory" (II Corinthians 3:18). Moses' ministry went from glory to gloom. He did not put a veil on his face to hide the glory. The sons of Israel saw that glory (Exodus 34:30). (Change the "till" to "when" in Exodus 34:33). He put the veil on to hide the fact that it was a *fading* glory. It did not last. It vanished, just as the administration of the law did in practice. It came in voices and lightnings and fire, but it ended in dealing out death.

Not so with Paul's ministry. It began in grace and gathered more grace and glory as it progressed. ...

Israel is not finally set aside until Paul is a prisoner in Rome. Isaiah's solemn message is sounded in their ears for the last time and the salvation of God is sent directly to the nations (Acts 28:28). Not until this crisis was it possible to reveal the last and crowning ministry of the great apostle. Hitherto blessing must be in some sort subordinate to Israel. But now they are out of the way and grace is free to carry out the dictates of love. If nothing new is to be done then the nations are in a bad case, for, according to the prophets, their only channel of blessing has been choked. But God has already done something new. He has already revealed the secret which effectually disposed of Israel's religious reign, and now the grandest glory of all greets



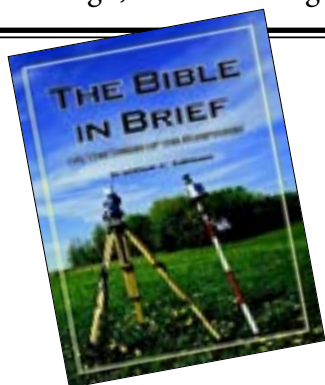
the gloom which gathers around Israel's national grave. The scope of blessing has already been limited to *spirit*, and now the *sphere* of blessing is changed from earth to heaven. Whatever God may do, even in grace, cannot go counter to His revealed counsel with that nation. On earth political supremacy must be reserved for His earthly people. But in heaven no such restrictions reign.

There He may lavish the glories of His grace without infringing the least upon their peculiar prerogatives. And so a secret is made known – the secret of Christ – which places Him upon the highest place in heaven, even as He shall be upon the earth. And this secret it

Israel is not finally set aside until Paul is a prisoner in Rome.

is which underlies Paul's final ministry. It leaves earth for heaven. Jewish privileges disappear. The nations are not discriminated against in this supernal glory, but are blessed equally with the chosen people in the heavenly spheres.

They are fellow sharers of this allotment, fellow members of the body and fellow partakers of all that which, in his previous ministries, Paul could only portion out to them as dependents of the elect nation.



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by — William C. Rebmann (1911-1973)

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"It is seldom that so helpful a book is issued on the theme of the Scriptures. Indeed, it could not be written except by one who views the whole in the light of God's grand consummation." – A.E. Knoch

Thus, during Paul's four [stages of] ministries, two forces have been at work. One has dragged Israel down into the dust, the other has raised the nations to the place of blessing and the believers among them to the supreme pitch of power and glory.

The way to this height has been gradual. At least four distinct steps mark the as-

Paul's earlier ministries need modification to accord with the present truth.

cent to this pinnacle of grace until at last we find ourselves at the very zenith of revelation. This is found in Ephesians, Philippians and Colossians, epistles written after the apostle was imprisoned in Rome. They contain the truth of all truth for us. They are the touchstone of all doctrine for the present. They are the limit of glory beyond which there can be no more. ...

Paul's earlier ministries need modification to accord with the present truth. ■

— *Unsearchable Riches*, vol. 5, pages 80-87

NAMES (continued from page 4491)

- On rare occasions, among those who would have been intimates with his father, he may have referred to him as "my father," but there are hardly any circumstances in which he himself would have initiatively referred to his father by his personal name "John." For *him* to have done so would have been a *disrespect*.

So it was with my own father. His *personal name* was Clyde. Those who had an intimate relationship with him called him by this name. While I recognized and greatly respected his name (after all, I was named after him), I rarely, if ever, used "Clyde" unless someone specifically asked me *his* "name."

Though calling him "Clyde" was a very personal way in which many of his intimates referred to him, I, myself, had a far exceeding relationship with "Clyde." Though I would never deny or disre-

spect his name, I *always* referred to him as "daddy," "dad," or perhaps speaking intimately concerning him with others as, "my father."

SUPERIORITY OF "FATHER"

So it is with *Yahweh* (Jehovah). Israel had a special intimate relationship with God (*Elohim*), above all other Nations. He revealed Himself intimately to them by a personal name, *Yahweh* (often poorly rendered *LORD* in our more common English versions). Though this represented a highly exalted relationship, it simply pales in comparison to what would be progressively revealed through the teaching ministries of our Lord Jesus Christ and even His divinely selected representative (apostle) for our day, Paul.

Though there were slight hints of this greater truth
(see *NAMES*, next page)



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The Gifts of Paul's Early Ministry

by — A.E. Knoch (1874-1965)

These early revelations [Romans 12:5; I Corinthians 12] were by no means intended to bring out the heavenly equality of the Nations. The figure is confined to the illustration of the spiritual relations of the saints to one another in their behavior down here upon the earth. ...

The gifts which were given to the members characterized an immature state. The apostle does not

leave the subject until he informs them that the gifts would pass away, leaving only faith, hope and love to abide (I Corinthians 13).

Just as the youth, by exercise, brings his body to the maturity of ripe manhood, so spiritual gifts were given to develop this spiritual body until it reached its assigned limit – Christ. ■

— *Unsearchable Riches*, Vol. 2, page 4

NAMES (continued from page 4493)

in the Hebrew Scriptures (the so-called “Old Testament”), it was our Lord Jesus Christ Who revealed *Yahweh's* true identity and nature as “*Father*.” *Father* is an advanced revelation, super-abounding that of *Yahweh*. With radical boldness Christ personally calls Him “*Father*” over 150 times in the gospel accounts.

As for the two most basic Hebrew and Greek titles used for *Yahweh* (*Elohim* and *Theos*), they appear nearly 3600 times in the Scriptures; while the two most basic titles used for His Son, Christ and Lord (*Christos* and *Kurios*), appear over 1200 times.

(To be continued.)

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by — Vladimir Gelesnoff (1877-1921)

Controversy is fraught with dangers. Engrossed by the one desire to condemn a contrary view, the judgment of the controversialist becomes warped, and he does injustice to himself while he unconsciously misrepresents the position of his opponent. ... We are not saying that our critic has deliberately misrepresented our position, but that his eagerness to condemn has prevented him from viewing the subject in its true perspective. ... The grounds of controversy are exceedingly slippery and full of pitfalls. The foot can easily slip, and one may find himself in a deep pit from which it is not easy to get out. ...



There are many sad sights in the world, but none is more pitiful and disgraceful than the sight of one servant of Christ denouncing another ...

Our critic concludes by saying that his denunciation is prompted by loyalty to Christ. The inquisition claimed the same. We mortals are all too prone to think that *our* views of truth are *the* truth, and when differing views are put forth, we imagine that the faith trembles in the balance, and that we must defend it at all hazards; whereas the truth of the matter is that the faith is trying us, and our exertions to defend it only mar the testing. Uzzah imagined that the ark was in danger of falling, and lost his life in an attempt to steady it. There are many sad sights in the world, but none is more pitiful and disgraceful than the sight of one servant of Christ denouncing another who cannot frame himself to pronounce his Shibboleth. ■

— *Unsearchable Riches*, vol. 5, pages 149, 153

1. Gelesnoff was responding to a leading publication that had accused him of teaching “A Shocking Blasphemy.”



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