

Notes: Shabbat – January 28, 2012

Start: 10 am

### **Order of Service:**

Meet and Greet  
Introduction (if new people)  
Announcements  
Open in Prayer for service  
Liturgy – Shema  
Praise and Worship Songs  
Message  
Time of Prayer  
Aaronic Blessing  
Kiddush  
Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: The Name

“What's in a name, that which we call a rose by any other name would smell so sweet.”

Probably one of the most famous lines from a Shakespearean play...this one from Romeo and Juliet.

Here Juliet tells Romeo that a name is an artificial and meaningless convention, and that she loves the person who is called "Montague", not the Montague name and not the Montague family.

Today I am asking a similar question, but with a much different premise:

What is in the Name?

The Names of Adonai are anything but artificial and meaningless.

They describe who He is, His character, nature and essence.

Today, we will only focus on how Adonai identifies Himself to Moshe...today's Torah reading is from:

**Exo 3:11** Moshe said to God, "Who am I, that I should go to Pharaoh and lead the people of Isra'el out of Egypt?"

**Exo 3:12** He replied, "I will surely be with you. Your sign that I have sent you will be that when you have led the people out of Egypt, you will worship God on this mountain."

**Exo 3:13** Moshe said to God, "Look, when I appear before the people of Isra'el and say to them, 'The God of your

ancestors has sent me to you'; and they ask me, 'What is his name?' what am I to tell them?"

**Exo 3:14** God said to Moshe, "Ehyeh Asher Ehyeh [*I am/will be what I am/will be*]," and added, "Here is what to say to the people of Isra'el: 'Ehyeh [*I Am or I Will Be*] has sent me to you.' "

**Exo 3:15** God said further to Moshe, "Say this to the people of Isra'el: 'Yud-Heh-Vav-Heh (יהוה) [*Adonai*], the God of your fathers, the God of Avraham, the God of Yitz'chak and the God of Ya`akov, has sent me to you.' This is my name forever; this is how I am to be remembered generation after generation.

**Exo 6:1** Adonai said to Moshe, "Now you will see what I am going to do to Pharaoh. With a mighty hand he will send them off; with force he will drive them from the land!"

**Exo 6:2** God spoke to Moshe; he said to him, "I am Adonai.

**Exo 6:3** I appeared to Avraham, Yitz'chak and Ya`akov as El Shaddai, although I did not make myself known to them by my name, Yud-Heh-Vav-Heh (יהוה) [*Adonai*].

Today, there is much interest in the Name of the Lord...

There are even some groups who take the position that if you don't say His Name correctly than you aren't truly redeemed and saved.

For today, I am not going to go into an in depth grammatical presentation regarding the nuances of His Name, because we will be here for hours, and to be honest, there are differing views, so not only would I likely confuse you but myself as well.

So, We will focus on what we know and try to keep it as simple as possible.

In the passages we just read, we see several different ways in which Adonai expresses Himself to Moshe,

- El Shaddai – God Almighty
- The God of your Fathers, of Avraham, of Yitz'chak, of Ya'akov
- Ehyeh Asher Ehyeh
- Yud-Heh-Vav-Heh

### **Ehyeh Asher Ehyeh**

Ehyeh is the first-person singular **imperfect form** of *hayah*, meaning "to be". *Ehyeh* is usually translated "I will be", since the imperfect tense in Hebrew denotes actions that are not yet completed (e.g. Exodus 3:12, "Certainly I will be [ehyeh] with you.") is a future promise. Asher is an ambiguous pronoun which can mean, depending on context, "that", "who", "which", or "where"

Typically translated - "I Am that I Am" better translations would be:

- "I will be what I will be" or "I will be who I will be"
- "I shall prove to be whatsoever I shall prove to be"
- "I will be because I will be".

In these renderings, the phrase becomes an open-ended explanation of God's promise in Exodus 3:12

## The Name - Yud-Heh-Vav-Heh

The name YHVH is considered as the Name proper; it was known in the earliest rabbinical works simply as the Name; also as Shem ha-Meyuḥad ("the Extraordinary Name"; Sifre, Num. 143); as Shem ha-Meforash ("the Distinguished Name"; Yoma vi. 2); as Shem ben Arba' Otiyyot ("the Tetragrammaton" or "the Quadriliteral Name"; Ḳid. 71a); and as Yod Hey Vav Hey (spelling the letters of YHVH).

When was the Name used?

The pronunciation of the written Name was used only by the priests:

- Temple when blessing the people (Num. 6:22 - 27); outside the Temple they used the title "Adonai" (Soṭah vii. 6; p. 38a).
- The high priest mentioned the Name on Yom Kippur ten times in the Holy of Holies, both in the Tabernacle and the Temple (Tosef., Yoma, ii.; 39b).
- R. Johanan said the sages delivered to their disciples the key to the Name once in every Sabbatical year. The sages quoted, "This is my name for ever, and this is my memorial unto all generations" In Exodus 3:15, the word "le-'olam" (forever) is written defectively, being without the "vav" for the vowel "o," which renders the reading "le-'allem" with changes the meaning to conceal; (Ḳid. 71a).

Of the names of God in the Tenach, that which occurs most frequently (6,823 times) is the so-called Tetragrammaton, YHVH (יהוה), the distinctive personal name of the God of Israel.

This name, according to Exodus 3, was made known to Moses, while in Exodus. 6:2 – 3 it is stated that the Name was not known to the Patriarchs.

But why does the Name appear even before it is revealed?

If He made His Name made known to Moshe for the first time in the desert,

When we look at Exodus 3:15 again, it states:

**Exo 3:15** God said further to Moshe, "Say this to the people of Isra'el: 'Yud-Heh-Vav-Heh (יהוה) [*Adonai*], the God of your fathers, the God of Avraham, the God of Yitz'chak and the God of Ya`akov, has sent me to you.' This is my name forever; this is how I am to be remembered generation after generation.

In that Moshe was the author of Torah as directed by Adonai...

Its use is avoided by some later writers also.

- It does not occur in Ecclesiastes
- In Daniel is found only in ch. 9
- The writer of Chronicles shows a preference for the form Elohim,
- In Ps. 42 - 83 Elohim occurs much more frequently than YHVH, probably having been substituted in some places for the latter name, as in Ps. 53.

In appearance, YHVH (יהוה) is the third person singular imperfect "kał" of the verb הוה ("to be"), meaning, therefore, "He is," or "He will be,"

If you recall earlier, an imperfect tense indicates something that is yet completed, in the context of our scriptures today:

In this case, Adonai is preparing Moshe to delivery His people from Pharaoh.

Previously, the Patriarchs knew Adonai as Elohim or El Shaddai or El Elyon...commanding their total devotion. There was no challenging of Adonai's position.

Other gods were known of, but not a threat to Adonai's position with the Patriarchs.

Moshe, on the other hand was now going to confront Pharaoh and the many gods of Egypt, in order to deliver Israel from slavery.

Moshe would see Adonai in a different light than the Patriarchs did, in that they didn't have the same battle in front of them. Adonai would convey to Moshe a new revelation of who He is – faithful, merciful, compassionate. Adonai remembers His people and will redeem them. (an action yet to happen at this point)

Adonai will be shown as superior to all other powers in heaven and on earth.

Adonai will show that there is none else and any adoration of other gods will be idolatrous – being useless for the nations and illegitimate for Israel.

Now, here is where it gets interesting and confusing:

Without knowing the history and culture of Adonai's people leads to major errors!

The Masorettes established the authoritative Hebrew text of the Jewish Bible including how it is to be vocalized today.

After the destruction of the Temple, the Name received a substitute pronunciation for both the reading of the scriptures and for its use in prayer.

י ה ו ה

Above is the Name in its original scribed form that is found in Torah, without any niqquds..

יְהוָה אֲדֹנָי

On the right is the Hebrew for Adonai.

On the left is the Masoretic text that comprises the Name of God and the vowels (niqquds) of Adonai

It is in this text where they took the vowels for Adonai and placed them with the Name.

The reason for doing this was to remind readers that they were to vocalize Adonai when reading the Name. This was because the Name was no longer pronounced and its own vowels were not written, pronunciation of the Name was forgotten.

Christians groups, unaware of this Jewish tradition of substitution, started to read the Hebrew Bible, they read יהוה as written with YHVH's consonants with Adonai's vowels, and thus said or transcribed **Iehovah**. Today this transcription is generally recognized as mistaken; however many religious groups continue to use the form Jehovah because it is familiar.

This form has arisen through attempting to pronounce the consonants of the name with the vowels of Adonai (אֲדֹנָי = "Lord"), which the Masorites have inserted in the text, indicating thereby that Adonai was to be read instead of YHVH.

In addition to the mispronunciation of the name, people have also attempted to pronounce the name of Adonai without the vowels (niqquds), not understanding that the vowels indicate how the consonants are to sound.

Opinion varies widely within the religious community, both Jewish and Christian regarding the original pronunciation of Adonai's name.

The Hebrew Roots movement, as well as other movements have embraced pronouncing the name of Adonai, without taking into account history.

Without knowing the origins behind the masoretic translation of the Jewish bible and therefore viewing the text in its presented form has led to major errors. Hence, it is important to know what has transpired throughout Jewish history, including that which is not recorded in the Jewish bible.

### **What About Yeshua?**

Is He not our teacher, our example?

What did He say regarding the Name of Adonai?

As His talmidim are we not to follow His teachings, and to be His example?

No where in scripture do we find Yeshua invoking the Name of Adonai in its spoken form, but rather Yeshua uses what is known as circumlocutions for the Name of Adonai rather than pronouncing it.

Circumlocution means: the use of many words where fewer would do, especially in a deliberate attempt to be vague or evasive.

Such examples are found in Matthew 13 relating to the Kingdom of Heaven. Yeshua likens the Kingdom of Heaven to certain things, not once invoking the Name of Adonai in this teaching.

**Mat 13:10** Then the talmidim came and asked Yeshua, "Why are you speaking to them in parables?"

**Mat 13:11** He answered, "Because it has been given to you to know the secrets of the Kingdom of Heaven, but it has not been given to them.

**Mat 13:24** Yeshua put before them another parable. "The Kingdom of Heaven is like a man who sowed good seed in his field:

(note: Read all of Matthew 13 for a better understanding of Yeshua's presentation of the Kingdom of Heaven)

In other examples, Yeshua refers to Adonai as Father on many different occasions. One would say that Yeshua called Him Father, because He was His Father.

However, Yeshua also taught us how to pray, indicating this is the manner that He wanted us to pray. Not invoking the Name of God in our prayer but by petitioning Him as our Father and by the Name for which all authority under both Heaven and Earth were given – Yeshua.

**Mat 6:9** You, therefore, pray like this: 'Our Father in heaven! May your Name be kept holy.

**Mat 6:10** May your Kingdom come, your will be done on earth as in heaven.

**Mat 6:11** Give us the food we need today.

**Mat 6:12** Forgive us what we have done wrong, as we too have forgiven those who have wronged us.

**Mat 6:13** And do not lead us into hard testing, but keep us safe from the Evil One. *[The latter half of verse 13 is not found in the oldest manuscripts.]* For kingship, power and glory are yours forever. Amen.'

His Father is our Father:

**Mat 6:1** "Be careful not to parade your acts of tzedakah in front of people in order to be seen by them! If you do, you have no reward from your Father in heaven.

Yeshua's actions align with the understanding behind Exodus 20:7: "May Your Name be kept Holy"

May it never be considered ordinary or common, used flippantly.

Unfortunately, you can't unring a bell once it has been rung.

Some additional background on the Masoretic format.

When the name Adonai itself precedes, to avoid repetition of this name, YHVH is written by the Masorites with the vowels of Elohim, in which case Elohim is read instead of YHVH. In consequence of this Masoretic reading the authorized and revised English versions (though not the American edition of the revised version) render YHVH by the word "Lord" in the great majority of cases.

Many Scriptures do favour the use of the Name. The biblical law does not prohibit the use of the Name, but it warns against "misuse", "blaspheming" or in ordinary terms, "taking lightly" the name of YHVH. The Biblical texts suggest the people of the Bible—including the patriarchs—used the name of YHVH.

**Exo 20:7** λ "You are not to use lightly the name of Adonai your God, because Adonai will not leave unpunished someone who uses his name lightly.

There is only one person in history who ever received the correct pronunciation of Adonai's name - Moshe This was passed down through the priesthood for the Levites, and used at the times listed above. Upon the destruction of the Temple, a substitution was used, so not to transgress Exodus 20:7

Given the errors that have led to a mistranslation of the Name of Adonai for which we don't know how it was originally vocalized, why would you do something if you now know it is not correct?

If anything, let Yeshua be our example in everything, including how we address Adonai. There will be a time when Yeshua returns, and He will return with a Name that no one will know:

**Rev 19:12** His eyes were like a fiery flame, and on his head were many royal crowns. And he had a name written which no one knew but himself.