

All Nations and the Sacred Name

Faced with the fact that Scriptures demand use of the sacred name, those devising reasons why they need not use it resort to one of their ultimate assertions. They will tell you, “Nowhere in the Scriptures are nations other than the Israelites commanded to use the sacred name Yahweh.” This argument holds that all of the scriptural statements about using the sacred name are aimed only at the Israelites. “We are gentiles,” they proclaim, “and therefore using the sacred name is irrelevant for us.” As we are about to demonstrate, this claim is false! The Scriptures not only command that the name Yahweh is to be used by all nations but it testifies that the sacred name will be the only one used in the world to come.

Evidence from the Early Prophets

All nations are commanded to use the sacred name Yahweh. This fact is clearly expressed in the works of the early prophets. Some of the evidence has already been touched upon. For example, Exodus, 3:15, Psalm, 135:13, and other verses tell us that the name Yahweh is his “memorial to generation upon generation” and “for generation and generation,” understood in English thought to mean “unto all generations” of the “race of man.”¹ These statements refer to all the families of mankind, not just the Israelites. To these quotes let us add an assortment of other citations that prove this point beyond any doubt:

Make a joyful noise to eloahim, all the land; sing out the honor of his name; give glory to his praise. Say to eloahim, “How fearful are your works!” In the might of your power your enemies pretend obedience to you. All the land shall worship you; and they sing to you; they praise your name. (Ps., 66:1–4)

Observe that in this above verse, as in the others we shall read, all the land shall “praise your **שׁוּם** (name)” (singular), not “שׁוּמוֹת (names)” (plural). Yahweh has only one personal name.

Governments of the earth, sing to eloahim, play music (to) **שׁוּמוֹת**. (Ps., 68:32)

¹ See above pp. 36, 42f, and Chap. IV, ns. 8–10.

This next quote comes as part of the condemnation made by one of the Psalms against the foreign nations of the Edomi, Ishmaeli, Moabi, Hagarim, Gebali, Ammoni, Amalek, Palestim, people of Tyre, the Assyrians, and the Midiani.

Fill their faces with shame, AND THEY WILL SEEK YOUR NAME, יהוה. Let them be ashamed and terrified as far as possible, and let them be pale and perish. And let them know that you, your name being יהוה, you alone are the most high over all the earth. (Ps., 83:16–18)

ALL NATIONS whom you have made shall come and worship to your face, יהוה, AND SHALL GLORIFY YOUR NAME. (Ps., 86:9)

Sing to יהוה a new song; sing to יהוה all the earth; sing to יהוה, bless his name. Bear tidings of his salvation day to day. Tell among the nations his glory, among the peoples his wonders. For great is יהוה and to be greatly praised; he is to be respected above all eloahim. For all of the eloahi (deities) of the peoples are idols; but יהוה made the earth and the heavens. Honor and majesty are before his face; strength and beauty are in his sanctuary. Give to יהוה, FAMILIES OF THE PEOPLES, give to יהוה glory and might, GIVE TO יהוה THE GLORY OF HIS NAME; bring an offering and come in to his courts. The prostration to יהוה is in sacred beauty, tremble before him all the earth. SAY AMONG THE NATIONS, “יהוה reigns!” (Ps., 96:1–8)

In this above Psalm we are expressly told that the nations are to give glory to Yahweh’s name and will say, “יהוה reigns!”

יהוה is great in Zion, and HE IS UPON ALL PEOPLES. They (i.e. all peoples) shall thank your great and fearful name, (for) it is sacred. (Ps., 99:2f)

And you, יהוה, shall dwell to forever, and your memorial (i.e., sacred name) to generation and generation. You shall arise; have mercy upon Zion, for the time to pity her, for has come the appointed time. For your servants delight in its stones, and have favor on its dust. SO NATIONS SHALL RESPECT THE NAME יהוה, and all the kings of the earth your glory. When יהוה shall build up Zion he shall

appear in his glory. He turns to the prayer of the destitute and does not despise their prayer. This shall be written for the next generation and a people praising Yah. "For יהוה has looked down from the height of his sacred place, looked from the heavens to the earth, to hear the prisoner's (the elect) groaning, to set free the sons of death;² to proclaim in Zion the name יהוה, and his praise in Jerusalem, when the peoples are gathered together, and the governments, to serve יהוה." (Ps., 102:12–22)

In this above Psalm we are told that during the time when nations and governments are gathered at Zion (Jerusalem) to serve Yah (the messiah Yahweh)³ the name יהוה shall be proclaimed. There is only one reason that Yahweh would proclaim his name to the nations: so those nations would know and use that name.

PRAISE יהוה ALL NATIONS, PRAISE HIM ALL PEOPLES, for his mercy is mighty over us and the truth of יהוה is to olam (forever). Praise יהוה! (Ps., 117:1f)

יהוה preserves all who love him; but he destroys all the wicked. My mouth shall speak the praise of יהוה; and ALL FLESH SHALL BLESS HIS SACRED NAME TO OLAM (forever) AND PERPETUALLY. (Ps., 145:20f)

Praise יהוה from the earth, sea-monsters and all the deeps (ocean depths), fire and hail, snow and smoke, stormy wind fulfilling his word; the mountains and all the hills, fruit trees and all the cedars, beasts and all the cattle, creeping things and the winged birds; kings of the earth and ALL THE PEOPLES, princes and all the judges of the earth, young men and also virgins, old men with the youths, LET THEM PRAISE THE NAME יהוה; FOR ALONE HIS NAME IS EXALTED, his glory is above the earth and the heavens. He lifts up the horn of his people, the praise of all his pious ones, to the sons of Israel, a people near to him. Hallelu-Yah. (Ps., 148:7–14)

² That the "sons of death (the elect)," are defined as prisoners is not only demonstrated by the context of this Psalm (i.e. they are heard, to be set free, and gathered together at Zion/Jerusalem) but expressed in other scriptural passages as well. See for example, Pss., 69:29–36, 79:10–13, 146:5–10; Zech., 9:9–17; cf. Eph., 3:1, 4:1; 2 Tim., 1:8; Philem., 1:1, 8–9.

³ That Yahushua the messiah was the angel Yahweh of the Old Testament see Vol. III.

In these above passages we have been informed that the nations shall respect and fear the name Yahweh, that all flesh (not just the Israelites) will bless his sacred name to forever, and that the nations will glorify, praise and call upon the name Yahweh. Neither should it pass our attention that only the singular term שם (*shem*, name) is used, not a plural form שמות (*shemuth*).⁴

The prophet Isaiah teaches the same message:

In that day five cities in the land of Mizraim (Egypt) shall speak the language of Kanaan and swear to יהוה of hosts. One shall be called Ayr-ha-harim (city of the destruction). In that day there shall be an altar to יהוה in the midst of the land of Mizraim (Egypt), and a pillar to יהוה at its border. And it shall be for a sign and a witness to יהוה of hosts in the land of Mizraim. For they (the Egyptians) shall cry to יהוה because of the oppressors, and he shall send them a deliverer, and a great one; and he shall deliver them. (Isa., 19:18–20)

The expression “the language of Kanaan” is but a euphemism for “the Israelite tongue,” i.e. Hebrew. This point is confirmed by the form of the city name “Ayr-ha-harim,” which is Hebrew for “city of the destruction.”⁵ It does not refer to the Kanaani people for this passage deals with prophecy and events occurring in the end times. The descendants of Kanaani (e.g. the Moors, the descendants of the Phoenicians, and Carthaginians, and so forth) no longer speak any form of Hebrew.

Important for our concerns is the fact that only five cities of Egypt will be speaking Hebrew. By implication this means that the hundreds of other cities of that country will continue with some form of an Egyptian language. Nevertheless, it is the Egyptian people who have an altar “to יהוה” in the midst of their land and a pillar “to יהוה” on their border. They also will “cry to יהוה” in a time of distress. In another place Isaiah states:

I (יהוה) have sworn by myself, the word has gone out of my mouth (in) righteousness, and shall not return; that to me EVERY KNEE SHALL BOW, EVERY TONGUE SHALL SWEAR, and shall say, “Only in יהוה do I have righteousness and strength.” To him he will come; and all who are angry with him shall be ashamed. (Isa., 45:23f. Cited in both Rom., 14:11, and Phil., 2:10–11)

This above passage from Isaiah is extremely important in relationship to the issue of all nations and the sacred name. This quote from Yahweh proves that he has sworn by himself (i.e. by his own sacred name) that every knee

⁴ HEL, p. 270.

⁵ SEC, Heb. #5892 and 2040, 2041.

shall bow (not just the knees of the Israelites) and every tongue shall swear (not just those speaking the Hebrew tongue), and they will actually utter the words in their oath, "Only in יהוה do I have righteousness and strength." Here is clear and unequivocal proof that everyone, regardless of their national origin or which language they speak, will use the sacred name Yahweh.

The prophet Jeremiah also made it clear that all nations are to use the sacred name. For example, when discussing the wicked neighboring nations of Israel, he writes:

And it will be, if they (these wicked nations) will learn the ways of my people, to swear by my name, "(as) יהוה lives," as they taught my people to swear by Baal (Lord); then they will be built in the midst of my people. And if they will not obey, then I will certainly tear out that nation and destroy (it), says יהוה. (Jer., 12:16–17)

Notice that one of the requirements for these wicked nations in their conversion to the truth and their joining Yahweh's people is to swear by the sacred name, literally saying "as יהוה lives." In another place Jeremiah writes:

יהוה, my strength and my stronghold, and my refuge in the day of affliction. THE NATIONS shall come to you from the ends of the earth and say, "Our fathers have inherited only lies, vanity, and no profit is in them." Can adam (mankind) make for himself eloahim? But those (things made) are not eloahim. Therefore, behold, I will make them know this time, I will make them know my hand and my might; and THEY WILL KNOW THAT MY NAME IS יהוה! (Jer., 16:19–21)

If it makes no difference which name one uses to call upon our heavenly father because, as it is argued, "he knows what we mean," why would Yahweh find it necessary to make all nations know his sacred name? Yahweh's effort only makes sense if he intends for all mankind to use his name.

The Later Prophets

The minor prophets also support the universal usage of the sacred name:

Therefore, wait for me, declares יהוה, for the day I rise up to the prey. My justice is to gather the nations, for me to gather the governments, to pour upon them my fury, all the heat of my anger. For with the fire of my jealousy all the earth shall be consumed. For then

I will change to the peoples a clear lip (speech), to call, all of them, upon the name יְהוָה, to serve him (with) one shoulder. From across the rivers of Kush (Ethiopia), my worshipers, the daughters of my scattered ones, shall bring my food offerings. In that day you shall not be ashamed from all your doings (in) which you have transgressed against me. For then I will withdraw from your midst those rejoicing (in) your majesty, and not shall you be high again in my sacred mountain. I will also leave in the midst of you a people humble and weak, and they shall trust in the name יְהוָה. (Zeph., 3:8–13)

Notice that in this above passage the nations and governments of the world are punished. Why are these nations seen as an enemy to Yahweh? The prophet Jeremiah tells us that Yahweh will pour out his wrath “upon the nations who do not know you (יְהוָה), and upon the families who DO NOT CALL UPON YOUR NAME.”⁶ The book of Psalms gives us the same explanation:

Until when, eloahim, shall the enemy speak evil?
Shall the enemy scorn your name to the end? (Ps., 74:10)

Remember this, the enemy has דָּבַר (defamed)⁷
יְהוָה, a foolish people has scorned your name. (Ps., 74:18)

Pour out your wrath upon the nations who have not known you and upon the governments who have not called upon your name. (Ps., 79:6)

יְהוָה is righteous, he cuts the cords of the wicked in two. Let be ashamed and turned back all those who hate Zion. Let them be like the grass on the roofs, which before it draws out (it) dries up, with which not does the reaper fill his hand, nor the binder of the sheaves his bosom. And not have said those passing by, “The blessing of יְהוָה be on you; we bless you in the name יְהוָה.” (Ps., 129:4–8)

The key verse in Psalm, 129:4–8, is the last, which condemns those passing by. It identifies them as “the wicked” by the fact that they do not bless Zion. More specifically, they do not bless Zion by using the words, “The blessing of יְהוָה be on you; we bless you in the name יְהוָה.” Therefore, it is seen as basic scriptural doctrine that the righteous would bless Zion using the sacred name.

⁶ Jer., 10:25.

⁷ SEC, Heb. #2778; HEL, p. 95, “strip of honor, value; reproach,” “expose to reproach.”

According to the book of Revelation, at the end of the Great Tribulation unrepentant men will be found speaking against the sacred name:

And men were scorched with great heat, and they blasphemed the name of יהוה ,⁸ which has power over these plagues, and they did not repent to give him glory. (Rev., 16:8–9)

When we compare the above statements from Jeremiah, Psalms, and Revelation with Zephaniah, 3:8–13, it is clear that the nations, peoples, and governments referred to in Zephaniah are those who do not use, and, in fact, scorn the use of the sacred name “Yahweh.” Zephaniah observes that after Yahweh inflicts punishment upon the nations he will change these various people of the earth to a clear lip or speech so that “all of them” could properly call upon the sacred name. Changing all human kind to a clear or pure speech would not be necessary if Yahweh agreed with the argument that it makes no difference what name we choose to call him since, “he knows what we mean.” Zephaniah shows that Yahweh will deliberately change our language of prayer so that all will use the name Yahweh and serve him as one (i.e., to lift “with one shoulder”).⁹

The prophet Zechariah reports:

Thus says יהוה of hosts, there shall yet come peoples and residents of many cities; and the residents of one (city) shall go to another, saying, “Let us go at once to seek the favor of the face of יהוה ,” and, “To seek יהוה of hosts I will go also.” AND MANY PEOPLES SHALL COME, AND MIGHTY NATIONS, TO SEEK יהוה OF HOSTS IN JERUSALEM, and to seek the favor of the face of יהוה . Thus says יהוה of hosts, In those days shall ten men take hold, out of ALL THE LANGUAGES OF THE NATIONS, and they will seize the skirt of a man, a Judahite, saying, “Let us go with you, for we have heard that eloahim is with you.” (Zech., 8:20–22)

Several key points are revealed in this above passage from Zechariah. First, the residents of many cities, also called “many peoples” and “mighty nations,” are quoted as being desirous of seeking “the favor of the face of יהוה ” and seeking “ יהוה of hosts” at a time when Yahweh will be residing at Jerusalem. Zechariah then adds that ten men out of every language group of the nations (i.e., ten ambassadors from each group) would in those days

⁸ That Yahweh originally stood at this point see BE and ROSNB.

⁹ This verse is usually translated, “with one consent,” but the Hebrew term used, שכם (*shekem*), means, “shoulder, shoulders” (HEL, p. 266) and “the neck between the shoulders” (SEC, Heb. # 7926), i.e. the place where one carries a load. The reference is to a common sharing of service to Yahweh, with each carrying his portion of the load.

seize the skirt of a male Judahite (not the skirt of “Jews” or “Israelites” in the plural), confessing that eloahim was with him. That is, they would lay hold of the garment of the messiah (who is the only Judahite whom one can properly follow to find association with and entrance into the eloahim)¹⁰ at a time when he will be ruling all the nations of the earth from Jerusalem (Zion).¹¹

This passage, as a result, proves that there would still be in existence various languages spoken among the nations while the messiah is ruling. But how does the existence of many languages during this future period fit with the statement in Zephaniah, cited above, that Yahweh will change the people “to a clear lip (speech) to call all of them upon the name יהוה”? The answer is that men would retain their own national languages but they would also use only one language or speech “to call all of them upon the name יהוה.” In short, when communicating with their own people they will be allowed to use whatever speech they desire, but when dealing with the things of Yahweh they must all use the same “clear lip (speech),” i.e. lingua franca.¹²

And (in that day) יהוה shall be king over the earth; in that day there shall be יהוה (Yahweh) אחד (unified, one), and his name אחד (achad; unified, one).¹³ (Zech., 14:9)

And it shall be, everyone who is left from all the nations, which came against Jerusalem, shall go up from year to year to bow down to the king, יהוה of hosts, to keep the Feast of Tabernacles. And it shall be, whoever will not go up from the families of the

¹⁰ That the messiah would be of the tribe of Judah, of the line of David, see Gen., 49:9; Pss., 89:19–37, 132:1–18; Isa., 7:21–17, 8:8–10, (cf. Matt., 1:23); Jer., 23:5–8, 33:14–18; Ezek., 34:23–25; Matt., 1:1–17, 11:3; Luke, 3:23–34; Acts, 2:36; Rom., 1:1–4; and so forth. That this messiah was Yahweh the son, see Vol. III.

¹¹ See for examples Pss., 9:11–14, 20:1–2, 99:1–2, 102:12–22, 110:1–2, 128:4–5, 132:13, 134:1–3, 135:21; Isa., 2:3, 8:17f, 14:32, 18:7, 24:23, 28:16, 31:4–9, 59:20; Jer., 8:18f, 31:6; Joel, 2:32, 3:16–21; Amos, 1:2; Obad., 17–21; Micah, 4:2–7; Zech., 1:14–17, 8:2–3; and so on.

¹² A lingua franca is “any language widely used as a means of communication among speakers of other languages” (RHCD, p. 779). It is highly probable that this lingua franca of the world to come will be Hebrew. The very fact that in Scriptures this language was chosen to reveal Yahweh and his plan lends great weight to this conclusion. It is also implied by prophecy which quotes statements that are for the future, and these statements are in Hebrew, i.e., Pss., 35:27, 106:47f, 129:4–8; Isa., 45:23f; Zech., 8:22; and so on.

¹³ אחד (achad), means to “unify,” to be “united, i.e. one; or (as an ordinal) first:—a, alike, alone, altogether,” and as well means, “once, one, only” (SEC, Heb. #258, 259). A good example of אחד meaning “a large number standing in unity as one” is found in Josh., 9:1–2, where many Kanaanite kings were said to have come against Yahushua the son of Nun and the Israelites as “one.” This word not only implies that the name Yahweh shall be the only name but that Yahweh shall be in unity, at one. This concept is embodied in the idea that Yahweh is one body. As Yahweh the father and Yahweh the son are at one, so shall be the elect and Yahweh. For example, Yahushua the messiah, being Yahweh the son, notified us that he and the father were one, though the father was greater than he (John, 10:22–40, 14:8–31). These statements were made in connection with keeping the commandments and coming in the “name.” He also notes that as he is in the father and the father in him so in the future we shall be in the messiah (John, 14:18–21). As we shall demonstrate later on (pp. 208–213) and in Vol. III, the elect, upon their change into eloahim beings, shall be known as “Yahweh.”

earth to Jerusalem, to bow down to the king, Yahweh of hosts, even upon them shall be no rain. (Zech., 14:16–17)

These last two verses show that only the name Yahweh shall be used during the days when Yahweh (i.e., Yahweh the messiah) rules the earth from Jerusalem. Anyone who does not come to Jerusalem and bow down before Yahweh will lack rain, water being an ultimate necessity of life.

For from the rising of the sun and until its going down, GREAT SHALL BE MY NAME AMONG THE NATIONS, and in every place incense shall be presented to my name, and a pure food offering. FOR GREAT SHALL BE MY NAME AMONG THE NATIONS, says Yahweh of hosts. (Mal., 1:11)

Again, Yahweh states that “my name” (not “your names for me” or “my names”) shall be great among the nations. Indeed, the very notion that someone, for whatever reason, does not need to know and use the sacred name Yahweh, is the height of self-centeredness and vanity. In response to this false doctrine the book of Revelation provides this rhetorical question:

Who should not respect you, Yahweh , and glorify your name? For (you) only are sacred; for all the nations shall come and bow down before you; for your righteous statutes have been made manifest. (Rev., 15:4)

One should ask himself this question, “If I do not know or use the sacred name Yahweh, how can I glorify our heavenly father’s name?” Isaiah goes even further. He points out that any foreigner (non-Israelite) who joins himself to Yahweh and wishes to enter into Yahweh’s kingdom will, as any Israelite must, love the sacred name:

And do not let the son of the foreigner who joins himself to Yahweh speak, saying, “Surely, Yahweh separates me from his people,” and do not let the eunuch say, “Behold, I am a tree dried up.” For thus says Yahweh , “To the eunuchs who keep my sabbaths and choose the things I am pleased with, and take hold of my covenant, I will also give to them in my house and in my walls a hand and a name better than sons and daughters, AN OLAM (ETERNAL) NAME I WILL GIVE THEM, which shall not be cut off. And the SONS OF THE FOREIGNER who join themselves upon Yahweh , to serve him, AND TO LOVE THE NAME Yahweh , to become his servants, everyone who

keeps the sabbath from defiling it, and takes hold of my covenant, even I will bring them to my sacred mountain, and make them joyful in the house of my prayer." (Isaiah, 56:3-7)

Carefully notice that the "sons of the foreigner" mentioned are said to "love the name Yahweh" not the "names of Yahweh."

Conclusion

Every foreigner who joins himself to Yahweh will be expected to "love" his name, not ignore it or count it as worthless. Nowhere is it written within the Scriptures that anyone, at anytime, is excused. The choice one must make is whether he will follow the instructions of Yahweh or the traditions and interpretations of men. Anyone who stands up and claims that it makes no difference which name they use to call upon our heavenly father does so wholly without the support of Scriptures. The false doctrine that one does not need to know or use the sacred name, Yahweh, either because he speaks a language other than Hebrew or belongs to a non-Israelite family, is for the same reason wanting. To the contrary, those adhering to such a philosophy are precisely the people labeled by the Scriptures as the "enemies" of Yahweh, the ones who will eventually suffer total destruction. To persist in resisting this truth places one's own salvation in jeopardy.