

# DID ABRAHAM ISAAC AND JACOB KNOW YAHUWAH'S TRUE NAME?

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## STUBBORN REFUSNICKS

As Yahuwah moves in all the earth to restore His true Name to all returning Israelites, there are still those who justify their refusal to use Yahuwah's true eternal Name by having latched onto what they believe is a conclusive proof text, that can be used to defend their position. That text is found in Exodus/Shemot 6:2-3. 'And Elohim spoke to Moshe, and said to him, "I am YHWH. And I appeared to Abraham, Isaac, and Jacob as El Shaddai. And by my Name YHWH, I was not known to them." In the Hebrew verse 3 reads "*Vereh el Avraham Yitzchak vel Yaakov bEl Shaddai oohvesheme YHWH lo nodati lahem.*"

These same stubborn and often unteachable folks insist that this verse proves that none of the patriarchs of Israel knew or used the one and only true eternal Name of Yahuwah, since they claim Moshe/Moses was the first to learn of it! They go on to reason that obviously the patriarchs were not only "redeemed believers" but very obviously had a close personal relationship with Yahuwah. Using Exodus/Shemot 6:3 in an incorrect manner, they feel snug in not having to use Yahuwah's true eternal Name in their walk with Yahuwah, by

using the patriarchs as an example of true Hebrews, who never knew or used the Name of Yahuwah. They claim therefore that those who demand, and teach the predominance, and importance of Yahuwah's Name are just missing the point. The point according to their view is that the Name represents the character of Yahuwah, not the literal insistence on one Hebrew Name above all Names as a formula for a relationship with Yahuwah. [This argument completely is shredded by Exodus/Shemot 23:13, where Yahuwah does not deal with the character behind the name issue at all but with the actual spoken pagan names of foreign deities actually coming from Israelite lips. This verse alone disproves the argument that using the Name is representative of associated character only, and not the actual Hebrew Name pronunciation]

## **OVERWHELMING EVIDENCE**

The belief that Moshe Rabainu, (Moses our Teacher) was the first man to hear the personal revealed Name of Yahuwah, is clearly disproved by numerous quotes from Bereshet/Genesis. In Gen. 2:4-7 Yahuwah's Name is introduced to all creation, and later Yahuwah's Name is reintroduced to Ahdam and Chavah/Eve in the context of the protoevangelium or the first promise of messianic redemption in Bereshet/Genesis 3:14-15. So Ahdam and Chavah/Eve not only knew Yahuwah's Name as Creator but as Redeemer, who would crush the serpent's [s.a.tan's] head. This 'law of first mention' is a cardinal, and primary rule of scriptural interpretation. Yahuwah did not allow Cain to use his true Name, since Cain was the first physical murderer of humanity but reintroduced that Name to Enosh the son of Seth. So Adam's grandson Enosh began to once again call on the true eternal Name of Yahuwah, skipping just one generation from Cain, Abel, and Seth to Enosh.

This fact cannot be any clearer. Mankind knew, and continually used Yahuwah's eternal Name as the true Name for the Creator/Redeemer, skipping just one unclean generation due to Cain's folly. In light of these facts, how can it be possible that all the patriarchs of Israel did not know Yahuwah's real Name but merely referred to him by the title of El Shaddai [literally: Master of all unclean spirits]? Are the skeptics right? Are those who insist that calling him Allah, Vishnu, Krishnah, Jehovah, Lord-God, Senior, Deus, Hey-Soos, or Gawd are fully acceptable since Abraham, Isaac, and Jacob also apparently used titles without ever using or calling on Yahuwah's true Name? Does not the word of Exodus/Shemot 6:3 make the "Sacred Namers" a sincere but misguided zealous bunch? After all, who would argue that the patriarchs of Israel, Abraham Isaac and Jacob did not know Yahuwah personally, and were therefore not saved? Certainly no one in his or her right mind!

## **LOOKING CLOSER**

Lets look closer at this confusing issue! In Genesis/Bereshet 12: 8 Abraham is said to have built an altar in Beth El "to YHWH and CALLED ON THE NAME OF YAHUWAH." In Genesis/Bereshet 22:14 Abraham calls Mt. Moriah YHWH-Yireh or Yahuwah will provide. Not only did Abraham clearly call on the Name of Yahuwah at least these two times but he even taught his handmaiden Hagar, how to call on the true Name of Yahuwah, as found in Gen. 16:13. So obviously Abraham knew, used and taught the true Name of the eternal Creator as Yahuwah. Obviously if Abraham had used Yahuwah's Name, (as did all of believing mankind except the Cain generation) and seeing that Abraham also taught Hagar to use and call on it in her own times of distress, then just as obviously Isaac, and Jacob both knew the Name that Abraham had taught them and had passed down to them.

Only the most unlearned or unteachable of souls, would deny the use of the true eternal Name by the patriarchs. How then can we explain the mystifying proclamation of Exodus/Shemot 6:2-3, where Yahuwah apparently introduces his Name to Moshe for the very first time, and then supposedly tells Moshe that Moshe is privy to information that none of the patriarchs had? We have a seeming contradiction between this verse and other scriptures showing otherwise.

The answer is actually quite simple! In paleo Hebrew there were no chapters, verses, commas, periods, quotation marks, vowel pointings, or questions marks? The CONTEXT alone was the ancient guideline, for how one was to read and thereby interpret scripture. Also the Jewish sophrim or scribes, would translate and also interpret later copies of the Torah under the influence of the ban placed upon Jewish Israel by the Sanhedrin in circa 490 BCE. The Jewish ban [shem hamsaphorah or the unpronounceable divine Name] of using Yahuwah's true Name according to their fallacious understanding, was due to their belief that an average man or common man must not ever use the great Set Apart Name. These scribes taught that since the patriarchs were average men compared to Moshe the great lawgiver, Yahuwah did not reveal His Name to them but only later did so to Moshe for the very first time. Later Christianity reinforced the error of banning Yahuwah's Name in the early so called kirch by considering it to be the "Jewish Name", and thus the need to reinforce the Pharisaic ban on "Gentile Christians", seeking a total divorce from anything Jewish. In light of this manmade ban placed upon the followers of both Judaism and Christianity, (major parts of both houses) this Exodus/Shemot 6:3 passage has been misinterpreted and botched in stark contrast to the truths revealed about the true Name back in Bereshet.

## THE CORRECT INSIGHT INTO THIS PASSAGE

When Moshe asked for Yahuwah's Name in Exodus/Shemot 3:14-15 in the midst of a heated argument, Yahuwah told Moshe to tell the children of Israel that Yahuwah the Elohim of your fathers, is the one sending Moshe. Moshe's questioning of Yahuwah is on the grounds of the understanding that the Israelites clearly knew the Name already, and that if Moshe himself did not KNOW THE TRUE NAME that the Israelites already knew, then he would be rejected outright as their deliverer!

Moses knew that Israel would test him on this very issue. The "I will be that which I will be" response in Exodus/Shemot 3:14, was not a response to a man asking a plausible question but rather it was spoken out of Yahuwah's anger, due to Moshe asking a question where he was not really looking for an answer but rather using the question as another excuse in order to refuse his great assignment. The children of Israel would only question Yahuwah's appearance to Moshe, not the Name of Yahuwah itself, which they full knew well from the history of the patriarchs. Moshe's fear of going to Egypt was that they would not believe that "Yahuwah the Elohim of their fathers" (Shemot 3:13) really did appear to Moshe (Shemot 4:1).

Then in Exodus 6:1 we see Yahuwah's tone still somewhat angry at Moshe for attempting to wiggle out of his assignment. Yahuwah says in Exodus/Shemot 6:1 "NOW YOU WILL SEE.....", thereby affirming His intentions to destroy Egypt, and deliver Israel. Yahuwah then continues to remind Moshe Rabainu that He had earlier appeared to Abraham, Isaac, and, Jacob as the Almighty All Powerful El Shaddai. He then ends Exodus 6:3 with a rhetorical question. "AND BY MY NAME YAHUWAH, WAS I NOT KNOWN TO

THEM?” This is strictly a rhetorical question, with the answer being obvious! The answer is that Abraham, Isaac, and, Jacob knew that it was YAHUWAH who was revealed to them in His strength as the Almighty, and that Moshe should get his act together, and come to know Yahuwah as “the” El Shaddai [literally meaning Master of all the demons] before entering Egypt, even as had the patriarchs before him. How could Moshe even doubt that he would be the one used by Yahuwah to deliver Israel? His Sacred Name was at stake in this assignment to Moshe!

## **JUST A RHETORICAL QUESTION**

Remember that in paleo or ancient Hebrew there were no grammar or question marks!

THEREFORE THE ONLY BASIS FOR UNDERSTANDING ANCIENT TEXTS WAS THE ACTUAL CONTEXT OF THE EVENTS! Exodus 6:3 is actually a rhetorical question by a still seething Yahuwah, to a still reluctant Moshe. He is saying ‘now that you know my Name is the Yahuwah El Shaddai that Abraham, Isaac, and Jacob did, get going because was it not by that same Name that I was known to them, and did deliver them? The actual Hebrew reads “ohshemi YHWH lo nodati lahem?” . “By my Name YHWH was I not known to them?”

With this correct understanding, not only does Shemot/Exodus 6:3 not contradict anything in Genesis/Bereshet but actually serves as a wonderful affirmation of the Genesis/Bereshet texts, that show that all Yahuwah’s children before Moshe knew, and used, and called upon his ONE true eternal Name! For the One true Elohim, has just One true eternal Name! With an understanding of the true interpretation of Exodus/Shemot 6:2-3, in context and in conjunction with other Genesis texts,

we see no justifiable argument that the Name was first revealed to Moshe, and thus limited to “great men”. Rather we see that all those who sought Him found Him, when using the Name of Yahuwah from the dawn of recreation as recorded in Bereshet chapter 2, until the present time.

In light of this plain truth, let both houses of Israel return to the Eternal One our forefathers knew as Yahuwah of Hosts.

Selah.