

Why We Call Him YAHUAH

THE IMPORTANCE OF THE MESSIAH'S NAME

If we all know who we are talking about, then why would we make an issue out of saying a certain name, right? Wouldn't everyone just use the name most common in their language? These are important questions, and this article will certainly address them. To start with, let's look at the parable of the ten virgins. This story explains the timing and importance of the Sacred Name. Please take a few minutes now to read it in your Scriptures in Matthew 25:1-13.

In this parable we see a group of religious people (virgins) who are preparing for the Messiah (the Bridegroom) to come. Even though outwardly they look the same (they are all virgins with lamps), inwardly there is a difference as some are foolish and some are wise. The Bridegroom does not want the foolish to come to His wedding for "*The wise shall inherit glory: but shame shall be the promotion of fools.*" Proverbs 3:35. Somehow He must divide this group.

A delay in the Messiah's coming causes the entire group to grow weary and fall asleep. Suddenly a cry goes forth announcing the Bridegroom's coming and instructing the virgins to go out to meet Him. The virgins awake from their slumber and revive their preparations. However, they find there is not enough oil in their lamps to keep them burning.

Since a major difference between the wise and foolish is the wise "*will hear, and will increase learning;*" (Proverbs 1:5), but "*fools despise wisdom and instruction*" (Proverbs 1:7), we find at this point the wise have extra oil for keeping their lamps lit which the fools don't have. The Holy Spirit was able to teach the wise something their foolish peers were unwilling to be taught. It is this issue that divides the wise virgins from the foolish so only the wise will go into the wedding.

The specific issue the Holy Spirit brings to the virgins at this time is something we should view as of great importance. As we search the Scriptures for an explanation, knowing the Scriptures is its own expositor, we find a very fitting answer in Song of Solomon 1:3:

Thy name is as ointment (Hebrew: oil) poured forth, therefore do the virgins love thee. Song of Solomon 1:3

The wise love the name of their Beloved, and as the truth about His name is brought to their attention, they readily receive it. Whereas the foolish feel content with the previous light they had, and when the new light on the divine name comes to them, they do as the foolish do:

The foolish have blasphemed thy name. (Psalms 73:18).

They treat the name as unimportant and irrelevant, and this disrespect for our Creator's name exposes the true condition of their hearts.

Revelation confirms the divine name as a separating issue for the remnant in the end of time. In Revelation 7:1-4 we see the 144,000 representing the Messiah's servants in the last days being sealed "in their forehead" as the last issue before they are taken to stand before the throne of the Lamb. Then in Revelation 14:1 we see this group again with the "Father's name written in their foreheads." The fact the 144,000 are also referred to as "virgins" (Revelation 14:4) identifies them with the virgins of Matthew 24. Clearly the last thing given to these virgins before they are brought before the throne of the Lamb is the seal of the divine name. Again, in Psalms 91 we see more confirmation:

I will set him on high because he hath known my name. (Psalms 91:14).

Knowing our Creator's name is an end-time issue that advances the followers of the Messiah, sealing them for the high position as His servants standing before Him in the last days.

As I share with you what I learned on this subject, I encourage you to do what I did - simply look up the word "name" in your concordance and read the entries pertaining to the name of our Father and His Son. As you read these texts, if you plug in the true name in place of the man-made ones, it makes a powerful difference in the significance of the text. This must be the case. For we know His "Word is a lamp unto my feet" Psalms 119:105. If we take the oil of His name and put it into our lamps (His word) then our way will be lit to go to the wedding!

Following are some texts I found when I looked up "name" in my concordance. You may not know how to pronounce the Hebrew letters I have written for His name yet, but I hope after reading these texts you will want to know.

...sing praise to the name of hwhy most high. Psalms 7:17

...in the name of our Elohim we will set up our banners: Psa 20:5

I will declare thy name unto my brethren: Psalms 22:22

let us exalt his name together. Psalms 34:3

I will make thy name to be remembered in all generations Ps 45:17

I will lift up my hands in thy name. Psalms 63:4

Sing forth the honour of his name: Psalms 66:2

let the poor and needy praise thy name. Psalms 74:21

quicken us, and we will call upon thy name. Psalms 80:18

Sing unto hwhy, bless his name; Psalms 96:2

...call upon his name, mention that his name is exalted. Isaiah 12:4

...by thee only will we make mention of thy name. Isaiah 26:13

Whosoever calls upon the name of hwhy shall be saved. Rom 10:13

*That at the name of hwhy every knee should bow, **Philippians 2:10**
That the name of our...Messiah may be glorified... **2 Thess. 1:12**
Is any sick...? anointing him... in the name of hwhy: **James 5:14***

I hope these sample texts will excite you with the importance and power of using the name? He tells us regarding the people who study this topic in the last days:

*Then they that feared hwhy spoke often to one another: and hwhy hearkened, and heard it, and a book of remembrance was written before Him for them that feared hwhy, and that thought (Hebrew: to interpenetrate, regard, value, compute, find out) upon His name... And they shall be mine, and I will spare them, as a man spareth his own son that serveth him. **Malachi 3:16***

Now the Scriptures have shown us the importance of knowing the sacred name in the last days, let's look at the evidence telling us what this name is.

WHAT IS HIS NAME, AND WHAT IS HIS SON'S NAME?

Proverbs 30:4 asks this question: "What is His name, and what is His Son's name, if thou canst tell?"

As we try to answer this question from our English Scriptures, we find texts in which our Heavenly Father appears to have many names. For example let's look at Exodus 6:2,3 as it contains four names for the Heavenly Father: Lord, God, God Almighty, and Jehovah. The text is written in the KJV exactly like this:

*And God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. **Ex. 6:2,3.***

Comparing these different names with their definitions in Strong's Concordance reveals a lot of confusion. This sentence continues on next page

1 "LORD" and "JEHOVAH" both come from the same Hebrew word: יהוה - "Jehovah, Jewish national name of God." (#3068) The Hebrew word for this divine name is called the Tetragrammaton - "tetra" meaning four, and "grammaton" meaning letters, referring to its four Hebrew letters: hwhy. Since the four letters do not include the vowel sounds, there has been considerable debate on exactly how the name is pronounced. However, I feel the evidence is compelling for the pronunciation "Yahuah" which is what I use. I'll explain why later.

“God” comes from the Hebrew word “Elohim.” (#430) Its definition shows it’s a title, not a name, and refers to “gods in the ordinary sense; but specially used of the supreme God.” In the KJV the first letter only is capital “God Almighty” comes from two Hebrew words: “el” which means “strength: as adj. mighty: specially. The Almighty” (#410) and “Shadday – the Almighty.” (#7706) Again this word was a descriptive word and not a name.

The Tetragrammaton hwhy is also sometimes translated into the word “GOD,” but is written in all capital letters when done so in order to differentiate it from the “God” that is translated from “Elohim.”

Continuing from previous page

Some Hebrew words are translated into more than one English word, and the same English word may be used for more than one Hebrew word. Hebrew titles are also translated as names, and Hebrew names are translated as titles. For example, in Psalms 110:1 we read:

The LORD said unto my Lord...

Here we see the same English word translated from two different Hebrew words. “The LORD” is a different Hebrew word than “my Lord” but in this verse they look the same except for the capitalization. “The LORD” is the Hebrew name pronounced “Yahuah” (which I will explain later). “Lord” is the Hebrew title “Adonay” meaning “master.” A literal translation of this text then gives us a different name and title so it doesn’t appear as if our Master is talking to Himself:

Yahuah said unto my Adonay...

Likewise, If we translate Exodus 6:2,3 literally, the text shows us only one name for our Heavenly Father:

And Elohim (a title) spake unto Moses, and said unto him, I am hwhy (The “Tetragrammaton” or sacred name pronounced “Yahuah”): And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shadday (a title), but by my name hwhy (Yahuah) was I not known to them.

Obviously, some plot was laid to hide the true name under other names and titles. Please don’t let this information shake your confidence in the KJV of the Scriptures, however. As we study out this subject, you’ll find everything in His word is as our Creator designed it should be. As the story of His name unfolds the strategy He used to preserve His name will become evident. Then you will be impressed with the wisdom and far-sightedness of the Architect of the Scriptures.

ONE NAME VS MANY NAMES

As I tried to evaluate this information, I thought of the warning following the question in Proverbs 30:4 to

“Add thou not unto his words, lest he reprove thee, and thou be found a liar.” (vs. 6).

Obviously finding His true name from the English translation meant I would have to find out why His name was translated into several different English words. Were these “extra” words from a divine source? Or were they from men? My search led me to Jeremiah 23:25-27:

Prophets of the deceit of their own heart; which think to cause my people to forget my name...as their fathers have forgotten my name for Baal. Jer. 23:25-27

Foot Note:

The one Hebrew word that is truly the divine name *hwby* is translated into three different English words: LORD, JEHOVAH, and GOD. In all three cases, the words are written in all caps in the KJV. The English word “Lord” was translated from two different Hebrew words. As we noted, the Tetragrammaton *hwby* is usually translated into “LORD” (all caps). But we find that “Adonay” (#136) is also translated into the word “Lord” (upper and lower case letters.) End Foot Note.

Here we see religious leaders teaching the people a name for the Creator that was really a pagan deity’s name! The text says they will call Him *Baal*. We’ve been taught to call Him our *Lord*. Is this the same error? I next found an amazing text in Hosea 2:16:

And it shall be at that day, saith the LORD, that thou shalt call me Ishi, and shalt call me no more Baali. Hos. 2:16

If you read this verse in the KJV, the word “*Baali*” has an optional rendering in the margin. It says “*My lord.*” More accurately, this text could be written,

*And it shall be at the day, saith *hwby* (Yahuah), that thou shalt call me my husband, and shalt call me no more my lord.*

This shows in the day when His people are preparing to marry Him (the word “*Ishi*” means “*My husband*”), *hwby* is going to correct the deception of His name so His people will no longer call Him by a pagan deity’s name.

Once an Indian (Hindu) told me all other religions get their deities' names from the Hindu religion which meant they came first and must be the true religion. I asked her what names she meant and her list of names included "Lord" and "God" (but not Yahuah.) You can do a search on the internet now and find how the words "lord" and "god" were actually the names of pagan deities later associated with any religious deity.

Many may not realize the damage this does to the truth. If you are talking to someone of a different religion about your "god" or "lord" then they will apply what you say about your deity to their "god" or "lord" since the same word is for both. This dilemma of using a common name (which is handed down to us from pagan sources) for all deities, and not using the true divine name is remedied if we obey hwhy's instructions. He commands us not even to mention the name of other deities:

And make no mention of the name of other gods (Elohim), neither let it be heard out of thy mouth. Ex. 23:13

I am hwhy: that is my name: and my glory will I not give to another, neither my praise to graven images. Isaiah 42:8

To summarize up to this point then, we see the following:

- The divine name is a proper pronunciation of the Tetragrammaton hwhy.
- "Lord" and "God" are titles from pagan sources and not the name of the Father or Son. •
- hwhy does not want us mentioning pagan deities' names.
- hwhy wants us to properly use His name.

THE IMPORTANCE OF HIS NAME

More evidence stressing the importance of using hwhy's name is four texts in h the translators for some reason (I believe hwhy had these clues left in His Word for us) transliterated the Tetragrammaton into the name of "LORD" or "GOD." These texts are found in Exodus 6:3 (which we already looked at), Psalms 83:18, Isaiah 12:2 and 26:4. Even though I hope you will look these texts up, I must share at least Psalms 83:18 with you here (this is the way it actually appears in the KJV):

That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth. Psalms 83:18

This text brings to mind a sister text in the New Covenant:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12

The most important text however that makes completely clear and permanent the importance of this subject was written by hwhy with His finger in stone: *Thou shalt not take the name of hwhy thy Elohim in vain, for hwhy will not hold him guiltless that taketh His name in vain.* Exodus 20:7. “In vain” here means “to render useless.”

Rendering hwhy’s name “useless” can be accomplished two ways – using it when you shouldn’t, or not using it when you should. An example of using hwhy’s name when it shouldn’t be used is given in Leviticus 24:11 where a man “*blasphemed the name...and cursed.*” By his cursing this man rendered hwhy’s name useless because hwhy could not back an unlawful curse with His name’s power.

His name was therefore made to look powerless and was blasphemed by being treated so irreverently. The severity of this crime is seen in the punishment of death that was dealt the offender.

Not using hwhy’s name when it should be used is addressed through the many instructions given in the Scriptures for when we should use His name, such as “praise His name,” “exalt His name,” “make mention of His name,” “call upon His name,” “magnify His name,” “sing unto His name,” etc. If we don’t use His name in these ways, then we again deprive His name of its use, and hwhy holds this against us (He will *not* hold us *guiltless*).

WHO IS יהוה?

We’ve been taught we are saved *only* in the name of Jesus. But this name cannot be found in the Old Covenant. This raises a few questions. Does the hwhy refer to the Father or the Son? Why isn’t the name “Yahuah” written in the Greek in the New Covenant? Why isn’t the name “Jesus” found in the Hebrew in the Old Covenant? My search to answer these questions took me back to the text we started with in this study – Exodus 6:2, 3. As I previously showed, this text written accurately says:

And Elohim spake unto Moses, and said unto him, I am hwhy: And I appeared unto Abraham, unto Isaac, and unto Jacob, by El Shadday, but by my name hwhy was I not known to them. Ex. 6:2,3.

I found this puzzling. I thought the Patriarchs had known hwhy’s name. So I looked up the word “LORD” in my concordance and found the Tetragrammaton mentioned 162 times in the book of Genesis alone. For example, in Genesis 15:7 hwhy said to Abraham, “*I am hwhy that brought thee out of the land of Ur of Chaldees...*” And in Genesis 28:13 He stood above the ladder in Jacob’s dream and said “*I am hwhy...*” Obviously the Patriarchs knew an Elohim whose name was hwhy. What was hwhy saying here?

There are two possibilities I can see for this statement. One possibility is that the statement is more of a rhetorical question, in essence saying “was I not known to them by my name hwhy?”

However, the context indicates He appeared to them by “El Shadday” (God Almighty) instead of by His name hwhy. For this reason I feel the second possibility is more plausible.

The second option is the hwhy who spoke to Moses wasn't the same hwhy who spoke to the Patriarchs. The second option is the hwhy who spoke to Moses wasn't the same hwhy spoke to the Patriarchs. This would mean there are two supernatural beings with the same name hwhy. Is this possible?

In Exodus 23:20, 21 we find hwhy giving His name to an Angel (which in Hebrew refers to a messenger, priest or teacher) who is assigned to lead the Israelites through the wilderness and into Canaan:

Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not, for He will not pardon your transgressions: for my name is in Him. Ex. 23:20,21

Then in Exodus 14:19 we find it was “*the Angel of Elohim which went before the camp of Israel*”., and in Exodus 13:21 “*hwhy went before them by day in a pillar*”. True to His word, hwhy gave His name to an Angel.

If we put ourselves in the audience in Israel the day Moses told them hwhy was going to deliver them, but it wasn't the same hwhy who spoke to Abraham, Isaac and Jacob, then we can better imagine their response. After digesting this huge piece of information, they probably became concerned as to how they would know which hwhy was which, since they both had the same name. This question helps to explain the necessity for the statement given in Deut. 6:4:

Hear, O Israel: hwhy our Elohim is one hwhy. Deut. 6:4

If we don't know the Israelites were introduced to two Elohim by the same name of hwhy, this verse seems to be too obvious to be stated. It would be the same as saying “one equals one.” However the text becomes very needful if, as the evidence shows, there are indeed two Elohim who are both called hwhy. hwhy is clarifying how to relate to these two who are called by one name. It's as if He's saying, “Listen carefully Israel - the two of us are to be treated as one.”

Now, instead of stating the obvious “one equals one” formula, hwhy is stating another formula that He wants them to “hear” carefully. This word “hear” in Hebrew is weighty and means to hear intelligently, to consider, discern, declare, obey, shew forth, publish, understand, witness, etc.

This was a point He wanted them to ponder deeply, to meditate on it and retain it in their thoughts. It was a formula with profound meaning. In this case, “two equals one.” Even as man has to stretch his mind to try to grasp the “two equals one” formula for husband and wife, so does this divine decree seem to be beyond human reasoning and explanation. Nevertheless that doesn’t change its reality. Our ability to comprehend something doesn’t determine its validity. We can’t explain a lot of things in life, but these unexplainable phenomena still exist. The existence of two hwhy who are one is a fact, though unexplainable, that we must believe and accept.

The answer therefore to the first question, as to whether the name hwhy belongs to the Father or the Son is: The name hwhy refers to both. Isaiah 9:6 confirms this point, as we are told:

For unto us a child is born, unto us a Son is given, and His name shall be called... the mighty Elohim, the Everlasting Father. Isa. 9:6

The Messiah confirmed this when He said,

“I am come in my Father’s name...” John 5:43

Of course it is very difficult for those raised to believe emphatically in the “one equals one” interpretation of Deuteronomy 6:4 (that is, there is only one Elohim) to accept two Elohim who are treated as one. Yet the texts shared so far make this a necessity in order for the Scriptures to make sense. Another text supporting the existence of two Elohim is Psalm 45:7:

Thou lovest righteousness, and hates wickedness: therefore O Elohim, thy Elohim, hath anointed thee with the oil of gladness above thy fellows. Psalm 45:7

Here David tells his Elohim (the Son) that “thy Elohim” (the Father) has anointed Him above all others. This proves two Elohim recognized by David. Now we know the Father and Son share the name hwhy we must still study out why the name hwhy is not in our New Covenant, and why the name Jesus is not in the Old Covenant.

THE NAME JESUS

We are first introduced to the name “Jesus” in Matthew 1:21 where we read “*Thou shalt call His name JESUS.*” A notation in the KJV at this verse gives us an optional rendering in the margin as “Savior.” Does the name “Jesus” mean “Savior?” If you look up this name in Strong’s it says “of Heb. or [3091], Jesus (i.e. Jehoshua).”

However, most manuscripts of the Greek NT show “Jesus” was translated from “Yeshua”. Just as we saw hwhy’s name translated into more than one “name” in the Old Covenant, we now see more possible names for the Messiah in the New Covenant – Jesus, Jehoshua (pronounced Yehoshua or Yahushua in Hebrew, Joshua in English) or Yeshua. Are these just different ways of pronouncing the same name?

The name “Jesus” is Greek, not Hebrew. Some feel there are strong links between the Greek name “Jesus” and the Greek deity “Zeus.” According to the “Dictionary of Christian Lore and Legend” by J.C. J. Melford, page 126:

“It is known that the Greek name endings with sus, seus, and sous (which are phonetic pronunciations for Zeus) were attached by the Greeks to names and geographical areas as means to give honour to their supreme deity, “Zeus” Examples are “Parnassus,” a sacred mountain in Greece; a Greek deity of wine and son of Zeus, Dionysus: The Greek hero of the Trojan War was Odysseus, and the Greek deity of healing was Iesus (which is a variant spelling of Iesus / Jesus).”

Hendrik Van Loon in “The Story of Mankind” explains how people called the Saviour Joshua “but the Greeks who live in this part of the world always refer to him as Jesus” (p. 40).

This would explain why the Greek translators would write the Messiah’s name as Jesus even though others called Him Yahushua (Joshua). Our research isn’t finished however, since we need to find out why people call the Messiah Yahushua when His name was hwhy in the Old Covenant.

THE NAME YAHUSHUA

Where did the name Yahushua come from? The Messiah clearly says He has the same name as His Father. “*I am come in my Father's name...*” John 5:43 and “*I and my Father are one*” John 10:30. Some have thought the name Yahushua would qualify as the “Father’s name” because plus the word “Yeshua” for salvation, contracted as Yahushua. If that is the case then every name contracted with the Father’s name would qualify as that person coming in the name of hwhy, such as Yahunatan (Jonathan), Yahuichin (Jehoichin), Ishiyahu (Isaiah), etc.

The only way the Messiah could be one with the Father and come in the name of His Father would be if His name was only the Father’s name, not another name made from His Father’s name. This understanding is the only way the prophecies about the Messiah’s name can be true.

Luke tells us “*all the prophets witness that through his name whosoever believeth in him shall receive remission of sins*” Act 10:43. What did the prophets call Him? Here are a few examples:

Joel:

“And it shall come to pass, that whosoever shall call on the name of hwhy shall be delivered...” Joel 2:32

Zechariah:

“Then shall hwhy go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives..”. Zechariah 14:3,4

Jeremiah:

“In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, hwhy our righteousness”. Jeremiah 23:6

Isaiah: “

I am hwhy; and beside me there is no Savior.” (43:11)

All the prophets called the Messiah hwhy, including Moses, for the Messiah said, “For had ye believed Moses, ye would have believed me: for he wrote of me.” John 5:46. And who did Moses say He wrote of? “Because I will publish the name of hwhy: ascribe ye greatness unto our Elohim.” Deuteronomy 32:3. Moses published the name hwhy, not the name Yahushua.

Moses called Him hwhy, the prophets called Him hwhy, and He said He was one with His Father and came in His name. His name must be hwhy in order for the Scriptures to be consistent, for there is only one name “under heaven given among men, whereby we must be saved.” Acts 4:12. That name is the name Father which He gave to His Son. No other name will save mankind. So where did the name “Yahushua” come from?

The Messiah risked His life telling the Jews who He was:

“Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Messiah, tell us plainly. The Savior answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me... I and my Father are one. Then the Jews took up stones again to stone him: The Savior answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself hwhy.” John 10:24-33.

The Jewish leaders accused Him of blasphemy because He claimed His Father's name. Obviously there was a grave danger in calling the Messiah hwhy. It would take a lot of faith to call Him by the sacred name of His Father knowing this was punishable.

So what do you think some people did? As we noted in Matthew 1:21 (*"thou shalt call His name JESUS"*) an alternate word for Jesus is "Savior." This word in Hebrew is "Yeshua." Combining the Father's name hwhy with "Yeshua" would make a common Hebrew name no one would find offensive – "Yahushua." Is it appropriate to call the Messiah "Yahushua" instead of hwhy? The problem with Yahushua or any derivative (ie. Yahshua, Yehoshua), is that it is not His name. It was actually another attempt to cover up His true name and avoid the troubles that come from calling Him by His Father's name. There is only one name we are saved by. We must not allow any reason to take that name from us. No replacements, no compromises, no adding or subtracting. His name is hwhy.

This brings up the question as to why the Savior's name isn't just "Yeshua", since "Yeshua" is the Hebrew word for "Jesus," and the angel told Mary, *"thou shalt call his name JESUS: for he shall save his people from their sins."* Matthew 1:21. The answer to this question lies in the phrase *"call His name."* Two verses later in Matthew we read that phrase again: *"and they shall call His name Emmanuel, which being interpreted is, Elohim with us"* Matthew 1:23. This phrase is also used in the Old Covenant:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty Elohim, The everlasting Father, The Prince of Peace." Isaiah 9:6.

To call His name Yeshua means the same as calling His name Emmanuel, or Counselor. Repeatedly in the Old Covenant we see the phrase "LORD God" which is "hwhy Elohim." The name hwhy is being called "Elohim." In the New Covenant the name hwhy is also called Yeshua, as in "hwhy Yeshua." Yeshua is a title even as Elohim is a title. Often we find hwhy referred to only as Elohim in the Old Covenant. In fact, the very first verse in Scripture introduces us to Him by His title Elohim: *"In the beginning Elohim created..."* Genesis 1:1. Likewise we find the Messiah introduced in Matthew 1:21 by His title Yeshua, and find He is frequently referred to by that title throughout the New Covenant.

Once we realize the only name given to us for the Messiah is hwhy with various titles, then the title "Yeshua" (Jesus) in the New Covenant fits the pattern for His name throughout Scripture. For example:

- hwhy Jireh – hwhy Provider (Gen. 22:14)
- hwhy Shalom – hwhy Peace (Jud. 6:24)
- hwhy Tzidkenu – hwhy Our Righteousness (Jer. 23:6)
- hwhy Yeshua – hwhy Savior (John 5:43; 10:30, Matthew 1:21)

The Messiah risked stoning to tell us His name because it was important for us to know He is one with His Father, even as the Israelites were taught the oneness of the Father and Son in the profound declaration: “*hwhy our Elohim is one hwhy.*” Today we declare our Savior’s oneness with His Father by continuing to call Him by His Father’s name, consistent with the whole of Scripture:

“That if thou shalt confess with thy mouth hwhy Savior, and shalt believe in thine heart that Elohim hath raised him from the dead, thou shalt be saved.” Romans 10:9

I, even I, am hwhy; and beside me there is no Saviour” Is. 43:11.

Although the name Yahushua was likely used to avoid saying the true name of the Messiah, since it contains a part of the Father’s name it gives us clues as to the pronunciation of the Tetragrammaton. The first three letters of the Tetragrammaton are also the first three letters of Yahushua. Two pronunciations are possible for this name, Yahushua (Murashu text) or Yehoshua (Massoretic text).

After returning to the states I learned about the discovery of the Murashu texts. James Trimm shares on his website “The Murashu texts are Aramaic texts written in cuneiform script on clay tablets found at Nippur. These texts date back to 464 to 404 B.C.E. and contain many Jewish names transcribed in cuneiform with the vowels. Many of these names contain part of the divine name in the name. In all these names the first portion of the name appears as YAHU and never as YEHO. (“Patterns in Jewish Personal Names in the Babylonian Diaspora” by M.D. Coogan; Journal for the Study of Judaism, Vol. IV, No. 2, p. 183f).”

The vowel pointing in the Murashu text is more consistent with other uses of the tri-grammaton (the first 3 letters of the Tetragrammaton) than in the Massoretic text.⁵ This confirms the Murashu text is giving us a truer pronunciation of Yahushua.

Knowing how to pronounce Yahushua gives us the information we need to know the Father’s name. Yahushua is spelled (#why: yod, hey, vav, shin, ayin (Hebrew is read from right to left).

The Tetragrammaton is spelled - hwhy: yod, hey, vav, hey.

The letters debated as to their pronunciation are the first three letters - yod, hey, vav.

These are the exact letters that are given to us in Yahushua. We can merely use the pronunciation we know is correct from Yahushua to derive the Tetragrammaton, YAHUAH.

Now we have a viable answer as to why the Son’s name “hwhy” from the Old Covenant is not found in the New Covenant; and why the Greek name “Jesus” and the Hebrew name “Yahushua” is not taught in the Old Covenant.

The name Jesus is not the true name of the Messiah and was written into the text by Greek translators in place of the title “Yeshua” or the name “hwhy Yeshua.”

The Hebrew name “Yahushua” is a contraction of the Messiah’s name hwhy and His title “Yeshua” used to avoid the Tetragrammaton and being accused of blasphemy. When His true name and title, hwhy Savior is used then we find His name “hwhy” continuing from the Old Covenant into the New Covenant, and we have no need to look for the name Jesus or Yahushua in the Old Covenant.

When reading the New Covenant the changes required to correct to the true names and titles of the Messiah are as follows:

Lord: hwhy (when used as a name) or Master (when used as a title), (depending on context, same as in Old Covenant where “Lord” is either “hwhy” or “Adonai”)

God: hwhy (when used as a name) or Elohim (when used as a title), (depending on context, same as in Old Covenant where “God” is either “hwhy” or “Elohim”)

Jesus: Savior or Yeshua (when used as a title) or hwhy Savior (when used as a name)

Christ: Messiah (title) For example, the following text is written in our KJV exactly like this:

“And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” Acts 16:31

Corrected, this would have originally been:

“And they said, Believe on hwhy Yeshua Moschiach, and thou shalt be saved, and thy house.” Acts 16:31

When we replace the cover-up words with the correct names and titles, the Scriptures become more powerful and meaningful to those who love their Master and honor His name.

WHY HIS NAME IS WRITTEN WRONG IN OUR SCRIPTURES

The name of the Father and Son being written wrong in our Scriptures raises this important question: “Why would hwhy allow His word to be tampered with this? He had the power to preserve the name hwhy in the Greek New Covenant. If this is the Messiah’s name and not Jesus, and this distinction is important, then why didn’t He make sure His name was translated correctly?”

The answer is found in 2 Thessalonians 2:3-11:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called Elohim, or that is worshipped; so that he as Elohim sitteth in the temple of Elohim, showing himself that he is Elohim. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom hwhy shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause hwhy shall send them strong delusion, that they should believe a lie:

The dark future of the church was no surprise to hwhy. He warned us there would “*come a falling away first*” during which time hwhy would allow many false and evil things to happen so the man of sin could be revealed. The mystery of iniquity then brought false doctrines into the church and persecuted the saints. Divisions and heresies developed during this time. This resulted in many fantastic and strange religions with differing and confusing doctrines and exhibitions. This “mess” represents the character of its author – the man of sin whom hwhy allowed to do this. Since a name reflects a character as well, it would be a very sad thing for hwhy to allow His enemy’s misrepresentation of the truth to proceed under His name. This accounts for why the name Jesus was allowed to take the place of the title “Yeshua” and the name “hwhy Savior” in the New Covenant portion of the Scriptures, fulfilling what the Messiah said:

*I am come in my Father’s name, and ye receive me not. If another shall come in his own name, him you will receive. **John 5:43***

In order to receive the Messiah we must receive Him as the Son of hwhy. This is demonstrated in part by accepting He came in His Father’s name. This planet rarely speaks of the Messiah by His Father’s name. It seems as if that name has been hidden deep under a pile of religious apostasies that have in one form or another rejected Him by rejecting the saving truths He brought to us.

Then, in the place of a Messiah with His Father’s name, we have a messiah with a different name all the churches accept. This messiah will even be allowed to sit:

***“in the temple of Elohim, showing himself that he is Elohim” 2
Thessalonians 2:4***

The stage is set for the worldwide acceptance of a false messiah by the name of Jesus or Yahushua that unites all these diverse organizations in his name. This name is his own name; it doesn't belong to the Father as well. When this one comes in his own name, what will planet earth do?

And all that dwell upon the earth shall worship him whose names are not written in the book of Life of the Lamb slain from the foundation of the world. Revelation 13:8

As worldwide acceptance of the false Messiah is announced, it's interesting the next verse tells us, *“If any man have an ear, let him hear.”* Revelation 13:9. This verse reminds Scripture students of the great “Hear” text of Deuteronomy 6:4: *“Hear O Israel, hwhy our Elohim is one hwhy.”*

They will understand how the oneness of the Father and Son, including their one name, is an especially important issue at this time. His true name helps keep them from being deceived by the false messiah who is sitting in the true Messiah's temple.

As I thought on hwhy's name I found it interesting that, even though the Tetragrammaton is used profusely throughout the Old Covenant, there are still times when the subject of hwhy's name is treated as if it is unknown. Take for example when hwhy spoke to Moses at the burning bush and told him *“I am the Elohim of thy father, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob”* Exodus 3:6. Moses replied by asking, *“Behold, when I come unto the children of Israel, and shall say unto them, the Elohim of your fathers hath sent me unto you; and they shall say to me, What is His name? What shall I say unto them?”* Exodus 3:13. Here it seems Moses doesn't know His name, and anticipates the Israelites don't know it either. Doesn't this seem surprising?

Again, in Judges 13:6, 17, 18 Samson's parents, Manoah and his wife, ask e name of their celestial visitor and are told, *“Why askest thou thus after my name, seeing it is secret?”*

Also, in Jeremiah 23:27 we see this often used name in the Scriptures was forgotten by hwhy's people as we read the startling words *“...which think to cause my people to forget my name... as their fathers have forgotten my name for Baal.”*

The fact hwhy says He will cause His name to be made known (i.e. to the Gentiles who come to Him from the ends of the earth in Jeremiah 16:19-21), also indicates His name isn't always know.

When the Messiah stated to the Father He had manifested His Father's "name unto the men which thou gavest me out of the world" (John 17:6), we understand from this that His name was not then known and the Messiah revealed the Father's name to a select group only. This is further explained in John 17:25,26:

O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.
John 17:25-26

This text shows two things. First, the Son declares, or according to Strong's "makes known," His Father's name to His followers. He did this when He was here, and He said He will declare His Father's name indicating a future time when He would do it again. Secondly, when we receive the knowledge of hwhy's name, we are also receiving the love the Father has for the Son in us. What a wonderful promise for those who long to be filled with the love of the Father and Son.

For those who hear the call of hwhy's name and respond to it, hwhy has special truths for them:

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O hwhy Elohim of hosts. **Jer. 15:16**

hwhy Savior tells us "For many are called, but few are chosen." Matthew 22:14. Few will hear the call of hwhy. Those who answer His call, and take their stand under the banner of His name, will be His chosen people. hwhy proclaims, "My people shall know my name." Jeremiah 52:6.

Meanwhile the rest of the world treats his name with disrespect or disinterest as He declares:

"My name continually every day is blasphemed" Jer. 52:5

Since YAHUAH'S name has been mistreated throughout history, then it shouldn't surprise us to find ourselves living in a time when the divine name has been virtually eliminated from the thoughts, writings and vocabulary of mankind.

Now it again becomes necessary for hwhy to make known His name to His people. It's important to note during the times when hwhy allowed His name to remain a secret it is not a fault for His people at that time to not know His name. As we noted earlier, even Abraham, Isaac and Jacob didn't know the name of the Elohim who visited Moses (Exodus 6:3).

If Moses had rejected His name based on the fact his forefathers hadn't know Him by this name, he would have made a terrible mistake. Likewise, the forefathers of the Christian faith, reformers who did a great work for the Messiah in their day, were not held accountable for His true name at a time when He allowed His name to again become a secret. However, prior to the deliverance of His people in these last days, He again reveals His name to His people even as He gave His name to Moses for the deliverance of His people from Egypt.

QUESTIONS & ANSWERS REGARDING HIS NAME

I anticipate you may have some questions regarding the sacred name. As I lived out my belief in this regard, there are six main questions I've encountered using the name hwhy, and opposing my not using Lord, God, Jesus, Yahushua, etc.; and what I learned from the Scriptures in response to these. I hope this information will be useful to you as you make a candid investigation, for we must study to give a right answer to every one who asks for the reason we hope in the name of hwhy.

Question 1: "Doesn't Name Mean Character?"

Probably the foremost question is "Doesn't name only mean character? Isn't it the character that counts, not the pronunciation of a name?" I readily agree a name is intimately connected with its character, but it still is significant as a name. We all know how important it is to make a good reputation for our name. How many parents name their children "Hitler" today? There's an undesirable character tied to that name that parents don't want connected with their children. So I don't divide the word "name" and say it means only character and not the name as well. The character is associated with the name, not so the name can be forgotten and made irrelevant, but so the name can have meaning and be remembered.

The Scriptures testify both the character and speaking of the name are important, as we are admonished.

*That if thou shalt confess with thy mouth hwhy Saviour, and shalt believe in thine heart that Elohim hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteous-ness and with the mouth confession is made unto salvation. **Romans 10:9,10.***

I illustrated the importance of a name to my children. I asked my ten- year old Isaac, who is very good with mechanics, "Isaac, what if you lived in a community where there were four mechanics, but you were the only honest one. The other mechanics, Harry, Lloyd and Greg, would overcharge their customers, fix things that weren't broken, and break things to keep customers returning. You were careful to do excellent work, and keep a good reputation. When people would ask your customers who did such excellent work, they would reply 'Oh his name isn't important. It's his work that's important.

You can call him Harry or Lloyd or Greg, it really doesn't matter.' What will happen?" Isaac answered, "They will end up going to the wrong mechanic and getting a bad job done." As much as our salvation is more important than our car, so is the right name of our Savior more important than the right name of our mechanic.

hwhy emphasized this point when He stated:

"I am YAHUAH; that is my name: and my glory will I not give to another, neither my praise to graven images." (Isaiah 42:8)

Question 2: "The Name Isn't That Important, Is It?"

Another common question is "The name isn't that important is it? Aren't there other issues that are much more important than the mere pronunciation of a name? First, this is not a pronunciation problem. "Jesus" is not merely another way of pronouncing Yeshua; neither is "Lord" or "God" a different way to pronounce hwhy. These are different words with different meanings although we've been taught to believe they represent the Messiah and His Father.

Secondly, if the name isn't important, can this be proven from the Scriptures? I'm sure any honest hearted truth-seeker who looks up the word "name" in their concordance to prove that it's not an important issue will come to an exactly opposite conclusion.

Moreover, just because importance is attached to one subject doesn't automatically mean other subjects become less important, any more than the birth of a new child makes the other children in the home less loved.

Question 3: "Is The Name A Salvation Issue?"

I also hear the response, "This is not a salvation issue." Again I invite the honest inquirer to look at the "name" texts in their Scriptures. How can it be said this is not a salvation issue in the light of texts like these:

- *And it shall come to pass, that whosoever shall call on the name of hwhy shall be saved.* Acts 2:21.
- *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* Acts 4:12.
- *The name of hwhy is a strong tower: the righteous runneth into it and are safe.* Proverbs 18:10.
- *...a book of remembrance was written before Him for them that feared hwhy, and that thought upon His name...and I will spare them... Malachi 3:16, 17.*

I don't want this to be taken as saying anyone who doesn't know and use the true name will be lost. As I mentioned before, YAHUAH does not hold His people accountable for this light while it is yet hidden. Yet in these last days when this light is shining on someone, if they reject it, they are rejecting the means by which hwhy is providing for their safety and salvation.

Question 4: "Isn't the Name a Divisive Issue?"

Some argue the divine name is a divisive issue and it's not worth dividing churches and families over. I agree this is a divisive issue because it's meant to be. It divides the wise from the foolish whether they attend the same church or live in the same home. But an equally important point is this issue also unites as powerfully as it divides.

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the beard, even Aaron's beard: that went down to his garments... Psalms 133

The oil of His name upon the head (remember the virgins have the Father's name on their foreheads in Revelation 14:1 and Song of Solomon 1:3 says the oil for the virgins is His name) unites hwhy's people, which is why the Messiah said,

"If two or three are gathered together in my name, there am I in the midst of them." Matthew 18:20.

In other words, when two or three people gather in hwhys name the Messiah is in their midst to continue their education! As He teaches them, a transformation takes place that He likens to the oil running down Aaron's head, even to his beard, and the hem of His garments. Aaron, the High Priest, is a human representative for the Messiah, and this anointing is a symbol of him being made into His Master's likeness, even as man was created to be in the beginning. This process begins with the anointing of the Sacred Name.

Is it possible for anyone to be fully recreated in the image of hwhy here on earth? For those who hope for this, it is; for we read:

...but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. 1 John 3:2, 3:

Question 5: "The Messiah Never Used His Father's Name" This position was confidently used by a Protestant pastor. He said, "The Messiah never used His Father's name. If He didn't need to use it, then neither do I." His statement sent me checking on this.

In addition to the charges against the Messiah for blasphemy indicating He claimed His Father's name, other texts also provide strong evidence our Savior used His Father's name. In these texts He is quoting the Old Covenant in response to satan's temptations. For example, in the KJV we literally read:

"Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." Matthew 4:7

We know this is a direct quote from Deuteronomy 6:16 which translated literally reads: *"Ye shall not tempt hwhy your Elohim."*

Surely the Messiah did not speak to satan in Greek or English; neither would He have used Greek or English titles in place of His Father's name. Satan knew the Father's name and our Savior would not have dishonored His Father by using any other name than His true name.

This train of reasoning continues as our Messiah quotes from Old Covenant texts using His Father's name 14 times in the gospels.

When a New Covenant text quotes from the Old Covenant, it is wise to read the Old Covenant text as well in order to better understand it. Doing this with the texts quoted by our Savior I believe gives a truer picture of what He actually spoke. It is forbidden by the Torah to add to or subtract from its words (Deuteronomy 4:2), so I am certain the Messiah recited the verses He quoted with His Father's name fully in place in the text.

Question 6: "Nobody Knows The Proper Pronunciation, Do They?"

We covered this subject earlier, showing how the contracted name Yahushua (from the name hwhy and title Yeshua) gives us clues to the Father's name. All those who accept the Messiah came in His Father's name have the key to unlock the pronunciation of the Tetragrammaton.

THE NAME ISSUE IN ELIJAH'S DAY

As I compared the situation in our day with Elijah's day, I saw amazing similarities. This comparison is logical since hwhy tells us:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of hwhy. Malachi 4:5

This prophecy was further explained when it was applied to John the Baptist prior to the Messiah's first coming: *"And he shall go before him in the spirit and power of Elias."* Luke 1:17.

This means we can expect before the Messiah comes again, the issues Elijah met being addressed again in the spirit and power of Elijah.

In Elijah's day, Baal worship was common in Israel. King Ahab even "*reared up an altar for Baal in the house of Baal, which he had built in Samaria.*" 1Kings 16:32.

As we read this it seems Israel changed religions. Closer examination however shows Israel didn't feel she changed her religion. Rather she just allowed and then supported worshipping hwhy under more than one name.

In Israel today it's quite common for Jews and Arabs to use each other's deities' names. Jews will speak of Allah to an Arab and Arabs will say "Hashem" (the word Jews use instead of pronouncing YAHUAH) when speaking to a Jew. Moreover, all the Christian Arab Scriptures I saw in Israel translated hwhy the name "Allah." Even though they all have different religions, they are willing to use each other's deities' names as if all these names belong to the same deity.

This appears to be the situation in Elijah's day. As King Ahab accommodated the worshippers of Baal (one of whom was his own wife), it became an easy thing for Israel to interchange the name of their deity with that of Baal. (This would account for the statement in Jeremiah 23:27: "...as their fathers have forgotten my name for Baal." Notice, He doesn't say "have forgotten me for Baal." They had thought it was no problem to call Him by a different name.) So it came to be, under King Ahab's rule, Israel launched into one of the greatest ecumenical moves in her history.

Was hwhy pleased with King Ahab's efforts to unify his kingdom by ecumenically accommodating the other religions? We're told:

"And Ahab did to provoke hwhy went before him." 1 Kings 16:33.

hwhy was not pleased - He was angry. In response He called His servant Elijah to deal with the issue. As you read the story of Elijah's handling of this ecumenical problem in Israel, the name issue becomes especially clear. In his challenge to the religious leaders of that day he said:

And call ye on the name of your Elohim, and I will call on the name of hwhy: and the Elohim that answereth by fire, let him be Elohim. 1 Kings 18:24.

Elijah did not say "Call on Baal and I'll call on hwhy." He rather said, "*Call on the name of your Elohim, and I will call on the name of hwhy.*" This test would prove whether or not the name made a difference. If the name didn't matter, then the Baal followers should get an answer from heaven.

Also note the test was not regarding different forms of worship. They both reared altars on the same day in the same place and were praying toward heaven for the One who was up there to send fire down on their altar. The main differences in the two groups making the requests was the names they used, and the fact Elijah was hwhy's servant whereas Elijah pointed out Ahab had forsaken obeying hwhy:

I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of hwhy, and thou hast followed Baalim. 1 Kings 18:18.

Once obedience to hwhy's commands is treated lightly, then it's an easy thing to associate hwhy with the deities of other religions because His laws no longer differentiate service to Him from service to others. It is then a very small step to the next thought that if obeying Him precisely isn't important, then using His true name isn't that important either.

Step by step King Ahab led Israel to first take lightly, and then forsake, the commands of hwhy, and then led them to replace the name of hwhy with the name of Baal. As they "followed" Baal, they surely didn't realize they were rejecting hwhy. They thought, as many do today, their worship of hwhy would be acceptable with the "minor" changes made for the sake of unity in their kingdom. The fact Israel did not feel she had fully rejected her own form of worship as she accommodated Baal worship is seen in Elijah's appeal to them in 1 Kings 18:21.

"How long halt ye between two opinions? If hwhy be Elohim, follow Him: but if Baal, then follow him." 1 Kings 18:21

As they obeyed hwhy in some respects who worshipped Baal in other respects; and as they mixed the usage of two deities' names, Elijah called them to make a decision. They may have thought there was no problem with their mixed worship, but Elijah said they halting between two opinions. It was either Baal or hwhy. They had to choose one or the other. They couldn't have both because these two (hwhy and Baal) are not one! And Elijah proved this when the One he prayed to in heaven answered His obedient servant who called Him hwhy, but would not answer the compromising religious leaders who prayed crying "*O Baal, hear us.*" 1Kings 18:26.

THE ELIJAH ISSUE TODAY

If Elijah were to come here today, he would see the same problem that existed in his day. As the true name of the Creator has been supplanted with the names of other deities, mixed worship has become the ecumenical answer for the world's woes. At this crisis hour of earth's history we need someone to come in the spirit and power of Elijah to vindicate the name and honor of the Creator and to call people back to the pure worship of the Elohim of Israel.

If the Mount Carmel scene was re-enacted, we would see the leaders of all the world religions (i.e. Catholic, Protestant, Jewish, Muslim, etc.) at one altar. Surely they would be praying “O Lord, hear us.” After their failure, Elijah would rebuild the altar of hwhy and pray:

hwhy, Elohim of Abraham, Isaac, and of Israel, let it be known this day that thou art Elohim in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O hwhy, that this people may know that thou art hwhy Elohim... 1 Kings 18:36

If Elijah came and did this test, would you become convicted on the true name of hwhy and call out as the people did then, saying “hwhy, He is Elohim. hwhy He is Elohim”? If you would be convicted then, what could prevent you from being convicted now? You have the story from then to instruct you now, for

“all these things happened unto them for examples; and they are written for our admonition upon whom the ends of the world are come.” 1 Corinthians 10:11.

hwhy dealt with this issue and had it written down so we could understand what is going on and be wise in these last days.

Who knows, my friend, but hwhy is bringing this light to you so you can, in the spirit and power of Elijah, address this issue where you live. For we are told hwhy didn’t use Elijah for this work because he had some advantage over us. To the contrary, Scripture tells us Elijah “*was a man subject to like passions as we are.*” James 5:17.

He struggled with overcoming sin even as we must. Nevertheless He maintained His position standing obediently before YAHUAH, which qualified Him to do a special work.

Since I’ve returned to the United States I’ve found the issue of the sacred name has continued to generate interest in a grass roots way. I believe this indicates the Author of this movement is not one human being or an earthly organization. I don’t believe Satan would be interested in advocating the true name of the Heavenly Father and His Son, since he has opposed His name throughout History.

I believe this issue is being brought to our attention by Heaven because the wedding is about to take place, and just as a man gives his name to his wife, so does the Messiah want to give His name to His people as He prepares to marry them. As the world is being prepared to receive the name and mark of the beast, YAHUAH’S people are being prepared to receive the name and seal of the Messiah.

I am excited to share this wonderful discovery with you, and I hope you will be as excited about the true name of your Saviour as the woman was excited who found her

lost coin. As you walk in this bright light, a reformation will begin in you life, as it did, and continues to in my life.

Shalom and Avaha to You my brethren.

Aderet White

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