

Understanding and Knowing God Through His Name

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Abstract. *Man is a being endowed by God with the boundless thirst for knowledge, to accumulate knowledge, both about God and about the world around him. Therefore, when it comes to God, man has tried to name the Absolute Being with different names, through which to refer and address the Divinity. Each appointment given to God expresses what man has understood about His Person, expressing the manifestations of God (Good, Merciful, Mighty, etc.) in His relationship with man. However, there was a time when God Himself, at the request of His servant Moses, revealed His Name, the deepest and most complex name, which expresses in words the Being and Person of God, that is, that He is incomprehensible, omnipotent, omnipresent, and other characteristics of God. To be able to understand and know God, it is necessary to create a connection with Him, a connection that is realized, especially, through His Name. By knowing God's Name, we know who we are addressing and feel closer to. In our minds, questions often arise about God and His Name. This study will highlight the role of the Name and the need-to-know God's Name, especially the one revealed to Moses "I am who I am."*

Keywords: *Name of God, Yabweh, name, man, revelation.*

Introduction

God, the Absolute Being, is understood by biblical scholars as both transcendent and revealed, in those moments when He reveals Himself to men, as His creation. He is incomprehensible, being the Creator of the world and time, he is out of time, being unchanging, and when there are moments when he decides to reveal himself to us, he does it in places and times, which He chooses. And through the Holy Scriptures, God reveals Himself, to so many generations of people, throughout the history of mankind, a revelation by which God reveals to us His holy name. Through the names and appointments given to God, the Holy Scriptures present to us God, His Person and His character,¹ as well as the way in which His relationship with the created world unfolds.

The revelation of God in front of His creation, His revelation to people is also made in the form of symbols.² He is unchanging, he is out of time and He makes Himself known to us in sovereign freedom, in the manifestations chosen by Himself. In the Holy Scriptures we find described how God reveals Himself to men. The name of God that we find in the Holy Scriptures provides us with elements, characteristics, or rather, truths about God, His Person and His character, but also about His relationship or relationship to the world. However, God does not have a name, or is above any name, or having any name,³ because the essence of the God, the Being of God, is above what we can comprehend with the mind or express with the human voice.

¹ Tiberiu Emeric Pop, *Numele lui Dumnezeu în Vechiul Testament*, Bucureşti, Editura Agape, 2000, p.3.

² Benjamin Gross, *Aventura limbajului - Legământul rostirii în gândirea iudaică*, Bucureşti, Editura Hasefer, 2007, p. 76.

³ Dionisie Pseudo-Areopagitul, *Despre Numele Divine, Teologia Mistică*, Iaşi, Institutul European, 1993, p.51.

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To know who He was addressing, people felt the need-to-know God's name, not only to identify Him, but also to be able to talk about Him, but also to have a closer relationship with Him. Knowing the name means some knowledge of Who has that name. Thus, people first assign different names that express the Godhead, or the way people receive God.

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Mankind believes that there was a time when it communicated with God, face to face, in Heaven, therefore, the first man, Adam had a much broader knowledge of God than many who followed him. This is since it was in the presence of God and because it was shrouded in grace, Eden being an environment of grace, the environment of God's manifestation, in which man was at one time.

In His acts of manifestation, God Himself is the One who shows, in creation, His image.⁴ With all the theophanies found everywhere, Old Testament theology emphasizes the universal transcendence of God, I am Who I am, being the quintessential name of God, a name that had never been revealed to any man before. The diversity of names by which God is designated in the Bible and the Talmud expresses man's attempts to comprehend something of the divine essence.⁵

Through the name revealed by God, but also through the other names, people expressed what they understood and how they understood the Divinity. God reveals Himself to the chosen people through various actions that define him as God, names are not definitions of Him, shows God as the Almighty, Most High, Creator, Good, Father and other characteristics of the Divinity, which reveals a part of his character God, for He is above all, "God is not like man,"⁶ God does not need the senses to be able to manifest Himself to man.

So, wanting to respond to people's request to know His name, God revealed His people's name as a gift to them to facilitate the creation of a connection between people and God. But, by revealing His name, "I am Who I am," does not mean that God makes Himself available to man, God refuses to submit or make Himself available to man, nor does it allow man to fully understand God, which is incomprehensible.⁷ He remains free and can only be understood in the freedom in which He presented Himself. This freedom means that He is never an object, even in His name, which He reveals, so as not to be misused. We can speak of God only from the knowledge He demonstrates to us by nature, by His actions in the world and for the world, and by His commandments.

⁴ Iuliu-Marius Morariu, „The Spiritual Autobiography in the Eastern space in the second half of the XIXth and XXth century”, in rev. *Astra Salvensis – Supplement No. 1/2015 – "New Approaches in Contemporary Theology"*, Salva, 2015, p. 167.

⁵ Ioan Chirilă, *Cunoașterea lui Dumnezeu în Vechiul Testament prin teofanie și anghelofanie*, AFTOC I, 1990-1992, pp. 87-104.

⁶ Ioan Chirilă, *Fragmentarium exegetic filonian II, monothetica, opere exegetice la Decalog*, Cluj-Napoca, Limes, 2003, pp. 41-2.

⁷ Walter Zimmerli, *Old Testament Theology in Outline*, Edinburg, T & T Clark, 1978, p. 20. Cf. Iuliu-Marius Morariu, „Saint Faustina Kowalska - a Mystical Profile Reflected in a Spiritual Autobiography,” in *Astra Salvensis*, VIII (2020), no. 15, p. 198.

The biblical names of God, like our limited human notions, do not express God's own, true, intrinsic Being, but are only imperfect, inappropriate, and analogous names to the Godhead. But men, to be able to speak of God, to express the divine Being, needed names and for this God Himself gave Himself appointments to reveal Himself to the world,⁸ so that men might know and understand Him, of course in a limited way, as far as God wills it to be revealed, He, that is above of understanding. The name of God, which we find in the Holy Scriptures, the name by which He reveals Himself to the chosen people and then to the generations of believers who may know Him over time, provides truths about God, truths necessary for the weak faith of men, through which, one can observe the superiority of the true God, over the pagan deities.

The divine names contain in themselves theological ideas of great depth.⁹ What is common to all the divine names used by people for God, is the referential function, because they designate the Divinity, encompassing and therefore affirming details about God.

The knowledge that people have received about God, what they have received and understood, is expressed by the "name" with which they have identified Him. From the name by which the Jews identified God we observe, to some extent, what the Jews understood about the Creator of the world.¹⁰ However, in a way, God cannot have a name, because every word represents a static reality, and God is infinite in the dimensions of His Being and in His possibilities of manifestation, therefore, God cannot be described or known. fully. To the Jews, a person's name was not a simple nickname, but a message that carried information about the wearer, the person to whom it was attributed.

Thus, the name under which God reveals himself helps us to form an image of Him. We will now point out that God's names and appointments, although they tell us something essential about Him, are not exhaustive definitions of Him, because He is beyond our human capacity for conceptualization. The God of Scripture is made known, first, not conceptually, ideologically, but through relation. That is why the Holy Scriptures, in general and the book of Exodus in particular, use names that identify God, especially a characteristic, an idea of what God is or what he can be, and not definitions of Him.¹¹ As such, the name of God is a complex and inexhaustible subject, for it is the connecting link through which people address God, in prayer and in daily life.

Clement of Alexandria, thinking of the name of God, wondered, "How can that which is neither species, nor difference, nor mode, nor individual, nor number, nor the subject of an accident, be named?"¹² But if none of the names can accurately express the divine Being or essence and this for the simple reason,

⁸ Vasile Loichiță, *Numirile biblice ale lui Dumnezeu*, Cernăuți, Editura Autorului, 1927, pp. 73-4.

⁹ Mihai Vladimirescu și Mihai Ciurea, „Tetragrama YHWH (יהוה) - cel mai important nume al lui Dumnezeu în Biblia Ebraică”, in *Analele Facultății de Teologie din Craiova*, 16 (2006), p. 133-51.

¹⁰ Athanasie Negoită, *Teologia biblică a Vechiului Testament*, București, Ed. Credința noastră, 1992, p. 6.

¹¹ Ivan Gigel, *Cartea Ieșirii, probleme introductive și de critică biblică. Exegeză și aspecte teologice, mss. Dactil. teză de doctorat*, Sibiu, 2010, p. 21.

¹² Strom., c. 12 la Migne, *Patrol. Graec.*, IX, p. 122.

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because for the divine Being or substance there is no proper name. However, all together or individually, can give us a rough idea of what God is.¹³

Over time, the idea has developed that the understanding of the content and meaning of divine names gradually comes, in fact, the succession of God's revelation, presented in Holy Scripture, coincides with our personal progress¹⁴. The more man was able to receive knowledge of God, the more God revealed Himself, that is, according to man's receptivity and ability to assimilate and understand new knowledge of God.¹⁵ The knowledge that people have received about God is expressed by the "name" with which they have identified Him. Saint Basil the Great recommends us, in addition to the pure heart, an ascetic preparation, then prayer and meditation, not lacking in an intellectual preparation, which should include theological knowledge, as well as secular, ie general culture.¹⁶

In the Old Testament period, God's gradual revelation to men takes place, both from Eden and then outside of it. He reveals himself to the chosen people, makes his presence felt, has dialogues with chosen people, but does not reveal his name from the beginning. However, as Holy Scripture shows us, people have tried over time to call God by various Hebrew terms,¹⁷ but which describe different actions of Yahweh or His characteristics.¹⁸

So, following the normal and expected path, God began to reveal Himself in certain periods, to different people, chosen men, but He did not reveal His nature or His name to them, so that in the beginning they did not have much knowledge. and details of God, what they knew was that He is "the God of Abraham, of Isaac, and of Jacob" (Genesis 28, 13), with whom they had made a covenant (Exodus 2, 24), that is, the God of their fathers. (Exodus 3, 16), God who proved his existence by fulfilling the promises made to them. At the right time, God decided to reveal Himself, to reveal His name to the people, at the request of Moses, the greatest prophet of the Jews, of Israel, who was chosen from his mother's womb to be the man who he will deliver Israel out of the bondage of Egypt and lead them into the land of promise, the place where milk and honey flow, the place prepared for Yahweh's people. Until then, the Jews assigned to God names that expressed a work of His, a characteristic, an attribute, or a quality, names by which the Jews wanted to understand the Divinity and be able to

¹³ Vasile Loichiță, *Numirile lui Dumnezeu*, p. 71.

¹⁴ Arhimandritul Sofronie, *Despre rugăciune*, trad. Teoctist Caia, Lainici, Mănăstirea Lainici, 1998, p. 111.

¹⁵ God's direct communication to men continues from the Edenic period and after the fall, but the pure heart is the point and place through and in which this is accomplished. Ioan Chirilă, *Sfânta Scriptură, Cuvântul cuvintelor*, Cluj-Napoca, Renașterea, 2010, p. 37.

¹⁶ Ioan Chirilă, *Sfânta Scriptură, Cuvântul cuvintelor*, p. 49.

¹⁷ Mihai Valentin Vladimirescu, Mihai Ciurea, *Numele lui Dumnezeu în Vechiul Testament*, Craiova, Editura Universitaria, 2006, p. 20.

¹⁸ Many of the terms used by the Jews to refer to God were of Canaanite origin and were also used to refer to the deities of Canaan. But the terms used by the Jews referred only to the One Lord, the God of Israel.

describe or speak of it. From the name given to God it can be seen how the Jews understood God.¹⁹

God's name and his revelation

The subject of God's name has always been current, arousing the interest of people of every century, due to the multitude of information that appears in more recent studies and comments, but also because man has planted in himself the desire to know more and more of the mysteries of the world. Thus, man wants to know the deepest meanings of all things around us, but also from the depths of the Godhead, which are endless, for God is infinite, Alpha and Omega, the beginning, and the end (Revelation 1, 8).

In the act of Revelation, the Name of God occupies a central place, this central position being the metaphysical origin of all languages and the concept of language as a composition and development of this name, as they appear in the documents of Revelation, but also in current speech.²⁰ Divine names are par excellence bearers of theological ideas, often of great depth and complexity, they designate divinity, while asserting something about it,²¹ but these names are arbitrary and inappropriate²², for the Being of God cannot be named with a proper notion. All the names of God do not constitute a dogmatic definition of an abstract monotheism²³, but an indication of a practical monotheism, for from now on the Jewish people will have no other God but "the One who is." Yahweh is the only one who truly exists, which means that He is transcendent, remaining, to some extent, a mystery to man.

Dionysius the Areopagite describes the fact that God Himself, manifesting Himself in a symbolic way, in one of His mystical manifestations, rejected the one who asked, "What is Your name?" and he answered, "Why do you ask of My name, that He is wonderful? Isn't this really the wonderful name, which is everywhere the name ... without a name and to dwell beyond any name called, not only in this age, but also in the one to come?"²⁴ Although none of these names can faithfully express the Divine Being or essence, for which there is no proper, true proper name, yet all together and each in part can give us an approximate but satisfactory notion of what God is, for thus all the proclamation of Scripture would be in vain.

To facilitate man's relationship with God, the Supreme Being, whom no one could name,²⁵ He reveals Himself and reveals His name, He calls Himself by

¹⁹ In the Bible, the meaning of the name is real, because the name is not a symbol, but has real characteristics of its wearer. Therefore, depending on the understanding and knowledge of God's revelations, people put different and different names to God, names that express what they know and understand about God.

²⁰ Benjamin Gross, *Aventura limbajului*, p. 76.

²¹ Monica Broșteanu, *Numele lui Dumnezeu în Coran și în Biblie*, București, Editura Polirom, 2005, p. 15.

²² Vasile Loichiță, *Numirile biblice*, p. 70.

²³ Atanasie Cel Mare, *Trei cuvinte împotriva arienilor*, București, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1987, p. 72.

²⁴ Dionisie Pseudo-Areopagitul, *Despre Numele Divine*, p. 51.

²⁵ Mihai Vladimirescu și Mihai Ciurea, *Tetragrama YHWH*, p. 115.

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this name, which is above all names, independent of any other existence, a name that nevertheless remains in the conceptual sphere.²⁶ The enigma of "I am who I am" has remained unsolved, in its entirety, for centuries. God has tried to suggest to our ancestors that this "I am" means one Being and Three Persons at the same time²⁷. By virtue of his unity, he is proper to the whole Trinity and to each Hypostasis separately. Like many other names, it can and must be understood as a common name, but also as a proper name of each Person.²⁸

God's Name - Yahweh-I Am Who I Am

The name Yahweh is the most important of the divine names, the most expressive name, the main name of the God of Israel²⁹, is also the most common name of the God of Israel³⁰. In the book of Exodus, God reveals Himself to Moses by the Name of Yahweh, meaning "I am who I am" or more briefly, "I am." God is eternal, He does not exist in time, time is one of His creations, in the sense that we exist, He exists timeless, so transcends time³¹, the name by which He presents Himself as present, here and now, to work and especially to save. Yahweh is a name given to salvation, remembering that God is the God of salvation. This special name, also called the tetragram, is written, but never pronounced, YHWH, being *ineffabilis nomen*.³²

"I am who I am,"³³ these words were variously understood. The vulgar translates Ego sum Qui sum, I am who I am. The Septuagint, Εγω ειμι ο Ων, I am the One who exists. Syrian, Persian, and Chaldean keep the original words. The Targum of John, and the Targum of Jerusalem paraphrase the words, "He that hath spoken, and the world has been, He that hath spoken, and all things exist." A clear meaning of these words is difficult to define, they seem to be intended to emphasize the eternity and self-existence of God. Plato, in his Parmenides, in which he sublimely treats the nature of God, says, Ουδ αρα ονομα εστιν αυτω, nothing can express His nature, therefore no name can be given to Him.³⁴

The name revealed by God to Moses, YHWH / Yahweh, has been translated over time by several phrases, such as: He leads to existence, I am here, He is, but the most used and comprehensive translation is I am The one who is,

²⁶ Mihai Valentin Vladimirescu, Mihai Ciurea, *Numele lui Dumnezeu*, p. 20.

²⁷ Sfântul Grigorie de Nyssa, „Despre viața lui Moise sau despre desăvârșirea prin virtute,” în PSB 29, ed. Dumitru Stăniloae și Ioan Buga, București, EIBMOBOR, 1982, p. 106.

²⁸ Arhimandritul Sofronie, *Rugăciunea, experiența vieții veșnice*, ediția a-III-a, trad. de Diac. Ioan Ică Jr., Sibiu, Deisis, 2007, p. 25.

²⁹ Mihai Valentin Vladimirescu, Mihai Ciurea, *Numele lui Dumnezeu*, p. 22.

³⁰ *Yahweh* - the most characteristic name of God for the Bible: it is found in the Old Testament about 6700 times. For comparison: the name Elohîm is encountered about 2500 times, and the name Adonai - about 450 times. To be seen: Barackman F. H., *Practical Christian Theology. Examining the Great Doctrines of the Faith*. 3rd edition, Michigan, Grand Rapids, 1998, p. 65.

³¹ Tiberiu Emeric Pop *Numele lui Dumnezeu*, p. 10.

³² *Ineffabilis nomen* – name that cannot be expressed in human words.

³³In Hebrew: אהיה אשר אהיה (ehie așer ehie).

³⁴ Adam Clarke, *Clarke's Commentary: Exodus* (electronic ed.), Albany, Logos Library System, Albany, Ages Software, 1999, p. 142.

that is, the One who truly exists, showing that God is transcendent, remaining a mystery to man³⁵. This answer given by God to Moses suggests that it is not appropriate to refer to God that "was" or that "will be" for the reality of this active existence can only be suggested by the presence, "is" or "exists." "It is always," or "I am."³⁶

Thus, I am who I am (Exodus 3, 14), expresses and signifies, as St. Dionysius tells us³⁷, many other names, which express the Divinity, as the One who wants to be in any place and at any time, what it wants to be and how it wants to be, without being subjected or constrained by certain circumstances.³⁸

The exact pronunciation of this tetragram is unknown, because, as I said, it is an "inefabilis nomen", since the Masoretes did not add the auxiliary vowels for reading as in the other words, being the only word of the Old Testament, to which the masoretes did not add the auxiliary vowels. Because this name is a name discovered by God Himself, it was and is considered a holy name, and this attracted great respect,³⁹ its pronunciation was forbidden, which is why its correct⁴⁰ pronunciation was forgotten.

The ancient writings inform us that this name was pronounced until the third century BC. AD, when Adonai began to be read. In the Middle Ages, Christians who read the original Bible read the tetragram with the vowels in Adonai, thus obtaining the name Jehovah, used in the Protestant world. This construction, Jehovah, consisting of the tetragram and the erroneous combination with the vowels of another divine name "Adonai" is wrong, because exegetical efforts have led to the conclusion that the tetragram, the name of God is Yahweh, a conclusion confirmed by the writings of the Holy Fathers.⁴¹ Historical evidence also confirms that this vocalization is correct, for example, the Samaritans pronounced the word "Yave," whose meaning is the same as "Yahweh."⁴²

In the Holy Scriptures, this is the name that God chooses to reveal to Moses when he appears to him in the burning bush and reveals his plan to the Jewish people, when he decides to deliver your people from Egyptian bondage (Exodus 20, 2). This name creates a new type of relationship between Israel and

³⁵ J. I. Durham, *Vol. 3: Word Biblical Commentary: Exodus*, Dallas, Word Biblical Commentary, 2002, p. 27.

³⁶ *Ibidem*, p. 28.

³⁷ Dionisie Pseudo-Areopagiul, *Despre numele divine*, p. 138.

³⁸ „The name that indicates the first of His gifts, when He is called in a special way and above all Who He is. For He, having in a special way pre-existence and pre-excellence, made before all all existence, existence as well as all the special ways of being this very existence. And the principles of all that exist participate in existence and are principles (origins)”. To be seen: Sf. Dionisie Areopagitul, *Opere complete și Scoliile Sfântului Maxim Mărturisitorul*, editor Dumitru Stăniloae, Paideia, București, 1996, p. 104.

³⁹ The care with which the name of God is treated has its origin in the 10 commandments: "Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain" (Exodus 20: 7).

⁴⁰ Ioan M. Stoian, *Dicționar Religios*, București, Ed. Garamond, 1994, p. 125.

⁴¹ Mihai Valentin Vladimirescu, Mihai Ciurea, *Numele lui Dumnezeu*, p. 31.

⁴² Athanase Negoia, *Istoria Religiei Vechiului Testament*, București, Sofia, 2006, p. 62-3.

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God, a relationship contained in the formula *Ehie aser ehie*, "I am who I am" (Exodus 3, 14).⁴³ By revealing Himself to Moses as "the One who is," God wants to show that He is a spiritual and Holy Person, who exists through Himself, that is, He has an uncaused, unconditional, boundless, and unchanged existence of no one and nothing in apart from the Self, which is not only free from any imperfection, but itself is the source of perfection.

Regarding the pronunciation of God's name by the people, following the increase of piety towards this revealed name, there came a time when the revealed name, YHWH was no longer pronounced, in other times it was forbidden to pronounce it, as we shows the Talmud, this name being spoken only by the bishop, once a year and only in a certain place, in the Holy of Holies, during the feast of Yom Kippur, not to desecrate it, but also to keep the distance between man and God⁴⁴. For frequent use, in any place and time, would strip the name of the holiness it contains by expressing God, being also a violation of the commandment not to take the name of the Lord God in van, in this case, to referring to God, the Jews used other names or designations by which they designated divinity.⁴⁵

According to the Israelite conception, knowing the name of God, Yahweh, means assuming and adhering to this name, confessing, and worshipping the true God, his ignorance means the opposite, the worship of idols. The Jewish people have assumed this name of God, as revealed, and entrusted to them, as a special holiness, and they will remain faithful to him forever: "ours from now on and forever" (Micah 4,5). Here, walking in the name of the Lord means nothing but faith in one God, which, in a profound way, shows the difference between the religion of the people chosen by God and all the other faiths of the ancient world.

For this reason, God's name represents the bond formed between man and God, giving man the opportunity to approach God in name. By knowing the name, we know to whom we are addressing, the name is used for the very meaning of God Who reveals Himself, in the sharing of grace and in His punishing judgments. From this point of view, the name of God has many meanings that describe the Being of God, meaning in many ways holiness, magnification, honour, power, majesty, grace of God and invokes, confesses, glorifies, and respects the name of God, that is, to do all this to God Himself.⁴⁶

Conclusions

To understand and know God, it is necessary to know His name, but that is not all. The knowledge of God is also made through His Name, but the knowledge

⁴³ Geoffrey Wigoder, *Enciclopedia Iudaismului*, trad. de Radu Lupan și George Weiner, București, Ed. Hasefer, 2006, p. 489.

⁴⁴ Walther Zimmerli, *Old Testament Theology*, p. 18.

⁴⁵ *Dicționar Enciclopedic de Iudaism, schiță a istoriei poporului evreu*, trad. Viviane Prager, C. Litman, Ticu Golstein, Ed. Hasefer, București, 2000, p. 202. "The Talmud mentions some restrictions on the name of IHWH, indicating that only the high priest was allowed to utter it and not anyway, but with a correct intonation, not always, but only on the feast of Yom Kippur. The Day of Forgiveness, Atonement, and not everywhere, but only in the Holy of Holies".

⁴⁶ Vasile Loichiță, *Numirile biblice*, p. 75.

of the divine depths is made in relation to our spiritual evolution. God reveals Himself, it depends on man, how much effort he puts into receiving and understanding the revelation.

God reveals his name, Yahweh, the deepest and most complex name, so that man may know to whom he is addressing and so that by name, the revealed name, may be in connection with his Creator, the One who reveals his name and opens himself before man, so that man has the possibility of approaching God. Each name contains information about God, His relationship with the world, character, Persona, and His Being, but the deepest and most expressive name is the one revealed to Moses, an event described in Exodus 3:14, Yahweh, "I am the One who is", A name that contains in itself all the theodicy, revealing to us the nature of God, His characteristics and perfections,⁴⁷ is the name that reveals the Being of God, is considered the most important name, His holy and proper name that He revealed to the people chosen, by His chosen, Moses.

In the Jewish conception, this was the greatest and most glorious name, hidden and mysterious, being the name of the essence⁴⁸, it is the most common, used alone or accompanied by other divine names. All the names of God are an expression of an action of God, in relation to the chosen world or people, but His name revealed to Moses has no concrete meaning, letting it be understood by Him that God is infinite and incomprehensible. Although it does not have an exact, concrete meaning, it gives meaning to all existences.⁴⁹

⁴⁷ Mihai Valentin Vladimirescu, Mihai Ciurea, *Numele lui Dumnezeu*, p. 40.

⁴⁸ Stelian Pașca-Tușa, „Numele lui Dumnezeu, semn al prezenței personale și acțiunea sa izbăvitoare,” in *Studia Universitatis Babeș-Bolyai, Theologia Orthodoxa*, LV (2010), no. 1, p. 16.

⁴⁹ Ioan Chirilă, *Fragmentarium exegetic filonian II*, p. 94.

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