

# MIQDASH BETHEL

*The Sanctuary of the House of Yahweh (God)*

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## THE NAME ABOVE ALL NAMES

*Why We Use the Name Yahweh — A Study from the Torah and the Prophets*

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*Peace and Blessings.*

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## STANDARD OPENING — ALL FUTURE MIQDASH BETHEL DOCUMENTS

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### **A Note on the Name of Yahweh (God):**

Throughout all documents, studies, letters, and publications produced by Miqdash Bethel and the Counsel of Peace, we use the name Yahweh exclusively as the personal name of the Creator. This is not a tradition of men — it is the instruction of the Torah itself. The name Yahweh, represented in the Hebrew scriptures by the four letters יהוה (YHWH), appears over 6,800 times in the Hebrew Tanakh — making it by far the most frequently used name in all of scripture. We acknowledge with respect that many Jewish people do not pronounce this name, substituting Adonai (Lord) or HaShem (The Name) out of a tradition of reverence that developed after the Babylonian exile. We honor that tradition while following the instruction of the Torah itself, which commands us to call upon, remember, and proclaim the name of Yahweh (God) among all nations. For a full

study on why we use the name Yahweh, see our separate publication: The Name Above All Names — Why We Call Him Yahweh.

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## THE NAME ABOVE ALL NAMES

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### THE MOST IMPORTANT QUESTION IN SCRIPTURE

What is the name of the Creator of heaven and earth? This is not a trivial question. It is the most foundational question any human being can ask — because a name in the Hebrew tradition is not merely a label. A name reveals identity, character, authority, and relationship. When Yahweh (God) revealed His personal name to Moses at the burning bush, He was not giving a title or a description. He was giving His name — the specific, personal, irreplaceable name by which He chose to be known, called upon, and proclaimed throughout all generations.

**That name is Yahweh.**

*"And Elohim said to Moses, 'I AM WHO I AM.' And He said, 'Thus you shall say to the children of Israel: Yahweh, Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'" —*

**Exodus 3:14-15**

This is My name forever. Those are not the words of a tradition. Those are not the words of a denomination. Those are the words of Yahweh (God) Himself — recorded in the Torah — declaring that His personal name is the name by which He is to be remembered and called upon in every generation, among every people, to the end of time.

### THE NAME APPEARS 6,800 TIMES IN THE TANAKH

The name YHWH — Yahweh — appears over 6,800 times in the Hebrew Bible. It is by far the most frequently occurring name in all of scripture. While the inspired writers refer to Yahweh (God) by many titles and descriptive terms such as Almighty, Most High, and Lord — the Tetragrammaton is the only personal name they use to identify Him.

Not Elohim — which is a title meaning God or mighty one, used of both the Creator and lesser beings throughout the Tanakh. Not Adonai — which means Lord or Master, a title of authority. Not HaShem — which simply means The Name, a substitution used to avoid speaking His name. Yahweh is the personal name. It appears 6,800 times. Yahweh (God) Himself declared it His name forever. There is no ambiguity in the Torah on this point.

### HOW THE NAME WAS LOST — A HUMAN TRADITION, NOT A DIVINE COMMAND

If the name Yahweh appears 6,800 times in the Tanakh and Yahweh (God) Himself declared it His name forever — why do most Jewish people today not use it, and why are many offended when others do? The answer lies not in the Torah but in human tradition developed centuries after the Torah was given.

After the Babylonian exile in the 6th century BCE, and especially from the 3rd century BCE onward, Jews ceased to use the name Yahweh for two reasons. First, as Judaism became a more universal religion, the common Hebrew noun Elohim tended to replace Yahweh to demonstrate the universal sovereignty of Israel's God over all others. Second, the divine name was increasingly regarded as too sacred to be uttered — it was thus replaced vocally in the synagogue ritual by the Hebrew word Adonai, meaning My Lord.

This is a human tradition — developed by rabbinical authority during and after the Babylonian exile — not a commandment of the Torah. Nowhere in the five books of Moses does Yahweh (God) instruct His people not to say His name. Quite the opposite. The Torah repeatedly commands His people to call upon His name, to proclaim His name, and to make His name known among the nations.

*"Give thanks to Yahweh, call upon His name; make known His deeds among the peoples." — Psalm 105:1*

*"That you may know that I am Yahweh... My name shall be declared in all the earth." — Exodus 9:16*

*"Everyone who calls on the name of Yahweh shall be saved." — Joel 2:32*

## HOW THE NAME BECAME JEHOVAH — A MEDIEVAL LINGUISTIC ERROR

The name Jehovah — widely used in Christian traditions today — is not the original name. It is a medieval linguistic artifact produced by a misunderstanding of the Hebrew text. The Masoretes — Jewish scholars who worked from the 6th to the 10th century CE — inserted the vowel points of the word Adonai into the consonants YHWH as a reminder to readers to say Adonai instead of pronouncing the divine name. This practice led to confusion among later Christian scholars who did not understand the substitution.

As a result the hybrid form Jehovah emerged in the Middle Ages — combining the consonants YHWH with the vowels of Adonai. Latin-speaking Christian scholars then replaced the Y — which does not exist in Latin — with an I or a J, producing the Latinized name Jehovah. In other words — Jehovah is a name produced by combining a Hebrew substitution tradition with a Latin linguistic limitation. It was never the original name. It was never what Moses heard at the burning bush. The original name — the name that appears 6,800 times — is Yahweh.

## WHAT THE PROPHETS THEMSELVES TESTIFIED

The prophets of Israel did not avoid the name. They proclaimed it. They wrote it. They called upon it. They declared it to the nations. Isaiah wrote it. Jeremiah wrote it. Ezekiel wrote it. The Psalms are saturated with it. The very name of the prophet Isaiah in Hebrew — Yeshayahu — contains the name of Yahweh within it. So does Jeremiah — Yirmiyahu. So does Elijah — Eliyahu, meaning My God is Yahweh. The prophets did not merely write the name — they carried it in their own identities.

The very word Hallelujah — sung in every language on earth — means Praise Yah — praise the shortened form of Yahweh. Every time any person in any language sings Hallelujah, they are calling upon the name of Yahweh (God) whether they know it or not. The name was never truly suppressed. It was woven into the fabric of human worship itself.

## THE MEANING OF THE NAME ITSELF

The name Yahweh refers to His self-existence. Yahweh is linked to how Yahweh (God) described Himself in Exodus 3:14 — I AM WHO I AM. Yahweh (God) is the only self-existent or self-sufficient Being. Only Yahweh (God) has life in and of Himself. The name therefore means He Who Is. He Who Was. He Who Will Be — the eternal, uncreated One who brought all things into existence and sustains all things by His own being.

No other name carries that meaning. No substitute title — Lord, God, HaShem, Adonai — carries the specific weight of that declaration. When we say Yahweh — we are not merely using a name. We are declaring the nature of the One we serve.

## RESPECT FOR JEWISH TRADITION — AND WHY WE STILL USE THE NAME

Miqdash Bethel holds the deepest respect for the Jewish people — the people through whom the Torah, the Prophets, and the Writings were preserved and transmitted to all of humanity. The tradition of not pronouncing the name of Yahweh developed from a place of reverence and awe — a recognition that the name is holy and not to be treated carelessly. We honor that spirit completely.

However — reverence for a name and silence about a name are not the same thing. The Torah does not command silence. It commands proclamation. Miqdash Bethel is called to the nations. The Counsel of Peace writes to heads of state in Iran, Israel, and the United States of America. When we write to a Muslim leader, a Jewish ambassador, or an American president — we do not hide the name of the One in whose authority we speak. We declare it — with reverence, with precision, and with the full weight of the Torah behind us. This is not offense. This is obedience.

*"I will praise You, O Yahweh, among the peoples; I will sing to You among the nations." — Psalm 57:9*

*"Declare His glory among the nations, His wonders among all peoples." — Psalm 96:3*

"This is My name forever, and this is My memorial to all generations." —  
**Exodus 3:15**

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**That is why we use the name Yahweh. That is why we will always use the name Yahweh.**

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