



Messiah House's Official Response

THE HIDDEN NAME OF GOD REVEALED

For two thousand years, the Jews have forbidden the public utterance of God's holy name. Every Hebrew Bible clearly spells out the name, and every Israeli since the days of Moses has known God's personal name. So what caused the prohibition, and what is His name?

We will examine what happened and what was actually hidden.

Every Hebrew Bible reveals the name with all vowels marked as יהוה. The consonants יהוה are transliterated as YHWH, and usually not written with vowels. Therein lies the controversy, because many Rabbinic Jews for over a thousand years have striven to hide the true pronunciation. The prohibition was not against writing it, but against saying it out loud, and many rules were created to avoid saying it. Therefore, whenever some Jewish people come across the name, some tend to change it by using different titles.

Some examples are

ADONAI – “my lords”, the title most commonly used, even in modern-day Israel

HASHEM – “the name”

ADOSHEM – a combination of Adonai and Hashem, to erase any trace of the actual name, resulting in censorship

Some abbreviations were also created, to avoid writing it altogether. ך is used as an abbreviation of יהוה, and ך is an abbreviation of Hashem.

Some Karaite Jews (Jews who actively resisted the Talmud, believing in scripture as the only authority) in their prayer books transliterate the name as YHWH, whilst many Rabbinic Jews use Hashem.

When scribes go through training in Hebrew calligraphy, they copy the book of Esther because it does not contain the name of God. When scribes are creating a new scroll or a mezuzah and the name of God happens to be included, once they write the name of God they stop using that pen to switch to a different pen because the name of God is “too holy to be written,” and that pen is not to be used again.

While it is not wrong to use these other titles, and linguistic differentiations will happen (Yeshua becomes Jesus, etc.) they should not be used as substitutions for His name, especially during public readings of Scripture. If the scripture verse shows יהוה but we choose to use “Lord,” “Adonai,” or “Hashem,” that can give way to deliberate substitution of the name which can ultimately lead to removal, because Scripture tells us to honor and revere His name with great boldness and public zeal.

Psalm 145:1

I will exalt You, my God, the King. I will praise Your name forever and ever.

Psalm 34:3

Magnify YHWH with me; let us praise His name together.

Psalm 148:13

Let them praise the name of YHWH, because His name alone is exalted. His glory is above the earth and the heavens.

It becomes difficult to magnify and glorify His name if we are not allowed to say it. So what caused the prohibition?



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Ezekiel 36:20-21

When they came to the nations where they went, they profaned my holy name, in that people said of them, "These are the people of YHWH, and they have left his land." But I had respect for my name, which house of Israel had profaned amongst the nations where they went.

God Himself caused His own people to stop saying His name in order to preserve His holiness. He also promised He will rescue and save anyone who calls upon His name (Joel 2:32, Romans 10:13). So what is the name, usually reserved for God the Father? Yeshua told us we have seen the Father if we have seen the Son (John 14:9). We are saved in the name of Yeshua the Son (Acts 4:12), not in the name of the Father or of the Spirit.

At the same time, we believe God the Father is restoring the sanctity of His holy name by revealing it to those who fear and honor Him. The question remains: how should we read and pronounce the name? The answer is simple – exactly as it is written, because the prohibition was against speaking the name, not writing the name.

YEHOVAH יהוה

There is a certain controversy surrounding the pronunciation of the sixth letter of the Hebrew alphabet. Is it a V or is it a W? Languages are constantly changing, and accents happen unavoidably. Some claim it is obviously V, even though every other Middle Eastern language historically pronounces it as a W, because the first true labiodental V appeared in medieval Europe. Those who support the V against the W claim the W theory was influenced by Arabic, but Arabic comes from the line of Ishmael, who was in fact a son of Abraham, which would indicate Abraham used the W. Aramaic, including Modern Aramaic still spoken in the Middle East, pronounced it as W, including in the days of Yeshua. Regardless if one wants to return to the original W, or follow current linguistic trends of the V, the name is clearly written out for us, and we should respect it and not censor or change it. No one should come between us and God.

There is another question that also arises. "What about 'haleluYAH'?" And the answer is – it is related. Hebrew vowel patterns constantly were changing, depending upon the particular grammatical usage, which is why they were never shown in everyday writing. The correct linguistic term is "Propretonic Reduction." Basically, when the first syllable of a word begins with an open vowel, such as "ah", that vowel disappears when an ending is added to the word. "HaleluYAH" does not change because YAH already is at the end of the word, but when an ending is added to YAH, it is reduced to "yeho." And the proof is found in very popular names of people throughout the Bible, names that included this name of God.

Yehonatan (1 Samuel 18:1)

Yehoshua (Joshua 1:1)

Yehoyada (2 Chronicles 23:1)

Yehoyakim (1 Chronicles 3:15)

Yehoahaz (2 Kings 23:31)

Yehoash (2 Kings 12:2)

Yehoshafat (2 Kings 8:16)



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As further evidence of this Hebrew rule of vowel reduction, here are other names with YAH at the end of the word.

Yirmiyahu (Jeremiah 1:1)
Eliyahu (1 Kings 18:1)
Nehemyah (Nehemiah 1:1)
Yeshayahu (Isaiah 1:1)
Zecharyah (Zechariah 1:1)
Ovadyah (Obadiah 1)
Sefanyah (Zephaniah 1:1)

As we see, God's name is used in many people's names, whether it is found at the beginning or at the end of the name.

The name also has a specific meaning - eternal. When we say God is eternal, this name exhibits eternity, from everlasting before to everlasting after. The name God uses for Himself is a combination of three Hebrew words:

HAYA – “he was יהיה”

HOWE – “he is הוה”

YIHYE – “he will be יהיה”

Revelation 1:8

“I am the Alef and the Taw,” says YHWH יהוה God, “who was, who is, and who will be, the Almighty.”

When that verse is translated, that connection is lost, but it is obvious in the Hebrew. What Rabbinic Judaism removed, God is restoring.

Luke 1:46-47

“... My soul magnifies Yehovah יהוה, and my spirit rejoices in God my Savior.”