MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 145

The Name Above All Names

A Covenant Deep Dive into the Personal Name of the Creator — יהוה (Yahweh): The Name, the Titles, the Covenant, the Hebrew People, and the Spellings in Use Today

What Is the Name of the Creator, How Does a Name Differ from a Title, Why Was the Name Set Aside, and Which Spelling Do the Witnesses Support — Yahweh, Yahuah, Yehovah, or Jehovah? — A Three-Religion Covenant Response

First issued June 2026 • Revised to the Doc 250 standard October 2026
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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Judaism keeps the four letters **יהוה** in every Torah scroll and holds the Name as the holiest word in Scripture, but has withdrawn its sound since the Second Temple period, reading ***Adonai (my Lord)*** in prayer and saying ***HaShem (the Name)*** in ordinary speech. The Tanakh calls the Name a memorial to be remembered in every generation (**Exodus 3:15**).	Most English Bibles print ***"LORD"*** in small capitals where the Hebrew has the Name, following the Greek ***Kyrios (Lord)*** of the church's copies; a few restore **Yahweh** or ***"Jehovah."*** Many believers therefore speak of ***"the many names of God"*** without knowing that the Creator gave Himself one personal Name.	Islam speaks of ***al-asma' al-husna (the most beautiful names)*** of the Creator (Q. 7:180) and addresses Him as ***Allah (the Deity)***, a word related to the Hebrew ***Eloah (Mighty One)***. The Qur'an retells the burning bush, but the personal Name **Yahweh** declared there is not carried into it.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection,

or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to the personal Name of the Creator and asks five questions: what the Name is, how a name differs from a title, what the Name has to do with the covenant and the Hebrew people, how the Name came to be set aside, and which of the spellings in use today — **Yahweh**, ***Yahuah***, ***Yehovah***, ***"Jehovah,"*** and others — the evidence supports. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and Hebrew personal names are given in English. Hebrew transliterations appear in ***bold italic*** with English meaning in parentheses at every occurrence. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. This study builds on **Doc 210** (*The Name Written and the Name Spoken*) and **Doc 255** (*This Is My Memorial*) and does not repeat them in full. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, New Testament texts, church writers, inscriptions, and the Qur'an are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The first calling on the Name; the Name declared at the bush; the Name and the titles; the Elohim of the Hebrews; Joshua renamed with the Name; the misuse and blasphemy laws; a people called by the Name
Nevi'im (Prophets)	Joshua, Judges, 1 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Zephaniah, Zechariah, Malachi	Beyond the River; the wonderful Name; Elijah's contest; the Name forgotten, remembered, restored, and great among the nations
Ketuvim (Writings)	Psalms, Proverbs, Ecclesiastes, Ruth, Daniel, Nehemiah, 1 Chronicles	Yah His name; the memorial through all generations; the Name in greeting; the Aramaic verb "to be"; the Name exalted above all praise; the line of Shem

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Mishnah Berakhot 9:5; Sanhedrin 10:1; Talmud Pesachim 50a; Kiddushin 71a; Shulchan Aruch, Orach Chayim 5:1	The Name in greeting; the rule of silence; ***"forever"*** read as ***"to conceal"***; the ***"was, is, and will be"*** reading
Hebrew manuscripts	Leningrad and Aleppo Codices (Masoretic pointing, 10th–11th c. CE); medieval manuscripts pointed ***Yehovah*** (reported 2018)	The reading cue in the vowels; the ***Yehovah*** argument
Inscriptions and early copies	Mesha Stele (c. 840 BCE); Lachish letters (c. 590 BCE); Elephantine papyri (5th c. BCE); Papyrus Fouad 266 (1st c. BCE); Nahal Hever Greek Minor Prophets	The Name written and spoken in daily life; the short form ***Yahu***; the Name kept in Hebrew letters inside Greek copies

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Church writers	Clement of Alexandria, Stromata 5.6; Epiphanius, Panarion 40.5; Theodoret, Questions on Exodus 15	Greek transcriptions ***Iaoue*** and ***Iabe***
Latin and English sources	Raymundus Martini (c. 1270); Petrus Galatinus (1518); Tyndale (1530); King James Version (1611); Congregation for Divine Worship, letter of June 29, 2008	How ***"Jehovah"*** and ***"LORD"*** entered the West; the Name barred from Catholic liturgy
New Testament	Philippians 2:9; Matthew 6:9; Revelation 19:1–6	The source of this study's title phrase; the hallowed Name; ***Hallelu-Yah*** in Christian scripture
Qur'an	Q. 7:180; 17:110; 20:8–14; 28:30	The beautiful names; the burning bush retold
Ancient Near East	Egyptian tale of Isis and the secret name of Ra	The belief that a god's true name gives power over him
Lexicons and scholarship	BDB; HALOT; Gesenius; TWOT; Strong's	Word meanings and the root of the Name

I. FRAMING THE QUESTION — ONE NAME, MANY TITLES

I-A. The Question as It Is Usually Asked

There is a claim that saturates modern religious culture, spanning Judaism, Christianity, and Islam: that there are *many names of God*. El Shaddai. El Elyon. Adonai. Elohim. HaShem. The Almighty. The Most High. The Eternal. People speak of the divine through dozens of titles, attributes, and appellations — and then arrive at the conclusion that all of these are equally *names*, equal in standing, interchangeable in use, and that no single one is definitive. **This study challenges that conclusion directly — not from religious tradition or denominational preference, but from the primary text of the Tanakh itself.**

The questions put to this Institution are direct:

First: does the Creator have a personal name, or only titles?

Second: what does that name mean, and why was it given in the order it was given at the burning bush?

Third: what does the Name have to do with the covenant and with the people called Hebrews?

Fourth: if the Name was given ***"forever,"*** how did most of the world stop saying it?

Fifth: among those who restore it — ***Yahweh***, ***Yahuah***, ***Yahuwah***, ***Yehovah***, ***"Jehovah"*** — which spelling do the witnesses support, and does the Tanakh make salvation depend on the vowels?

The title of this study borrows a phrase best known from the New Testament, where it is said of Jesus (Philippians 2:9). Read from the Tanakh outward, the phrase belongs first to the Name of **Yahweh** Himself:

"Let them praise the name of Yahweh, for His name alone is exalted; His splendor is above the earth and the heavens" (**Psalms 148:13**)

"Blessed be Your glorious name, which is exalted above all blessing and praise" (**Nehemiah 9:5**)

I-B. The Question in the Tanakh's Own Terms

The Tanakh makes a distinction that the modern religious world has largely collapsed: the distinction between a name, ***shem (name)***, שֵׁם, H8034, and a *title* or *attribute*. **A shem in Hebrew thought is not a label. It is the declared identity, character, authority, and covenant standing of the bearer.** A title describes a function or role. An attribute describes a quality. **Only one name is declared by Yahweh Himself as His memorial to all generations — and that name is יהוה, YHWH, Yahweh.**

"Moses said to Elohim, 'When I come to the children of Israel and say to them, "The Elohim of your fathers has sent me to you," and they say to me, "What is His name?" what shall I say to them?' Elohim said to Moses, 'I will be what I will be.' And He said, 'Thus you shall say to the children of Israel: "I will be" has sent me to you.' And Elohim said further to Moses, 'Thus you shall say to the children of Israel: "Yahweh, the 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 3:13–15**)

זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר

zeh shemi le'olam ve-zeh zikhri le-dor dor (this is My name forever, and this is My memorial to all generations)

This is My name forever. That is not the declaration of a title. It is not the declaration of a descriptive attribute. It is the formal, covenant-legal declaration of the personal name of the Creator — given to

Moses at the burning bush in a moment that defines the entire later course of the Tanakh. Every study of the divine name begins and ends here.

Every finding below is graded. A finding is corroborated when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is Single witness when only one text carries it. It is Not in the text when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The vocabulary of the Name is precise. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
Yahweh, יהוה	H3068	The personal covenant Name; about 6,828 times in the Tanakh	**Exodus 3:15; 6:3**; **Isaiah 42:8**
Yah (short form of the Name), יָהּ	H3050	The short form of the Name, written in the Tanakh itself	**Exodus 15:2**; **Psalms 68:4** [Hebrew 68:5]
shem (name), שֵׁם	H8034	Name; reputation; the identity and standing a person bears	**Genesis 11:4; 17:5**; **Proverbs 22:1**
hayah (to be), הָיָה	H1961	To be, become, come to pass — the root the Name is built on	**Exodus 3:12, 14**
havah (to be), הָוָה	H1933	The older form of the same verb, with the vav that appears in the Name	**Genesis 27:29**; **Ecclesiastes 2:22**
Ehyeh (I will be), אֶהְיֶה	H1961	First-person form: how **Yahweh** speaks of Himself	**Exodus 3:12, 14**; **Hosea 1:9**
zekher (memorial), זֵכֶר	H2143	That by which one is remembered and called upon	**Exodus 3:15**; **Psalms 135:13**; **Hosea 12:5** [Hebrew 12:6]
Elohim (Mighty One / God), אֱלֹהִים	H430	A title of power, used of **Yahweh** and also of judges and other gods	**Genesis 1:1**; **Psalms 82:1, 6**; **Exodus 20:3**
Adonai (my Lord), אֲדֹנָי	H136	A title of mastery, read aloud in place of the Name	**Genesis 15:2; 18:27**; **Psalms 86:5**

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
***qara be-shem (call on the name)*, קָרָא**	H7121	To call upon, proclaim, invoke by name	**Genesis 4:26; 12:8**; **Joel 2:32** [Hebrew 3:5]
***ot (sign)*, אוֹת**	H226	A sign or mark; in the Tanakh never "letter of the alphabet"	**Genesis 1:14**; **Exodus 3:12**
***lashav (in vain / emptily)*, לַשָּׁוְא**	H7723	Emptily, falsely — the misuse the Torah forbids	**Exodus 20:7**

Three lexical observations govern what follows.

First, a ***shem (name)*** in the Tanakh carries identity and standing. The builders of Babel said, ***"let us make a name for ourselves"*** (**Genesis 11:4**). **Yahweh** changed Abram's name to Abraham when He made him father of many nations (**Genesis 17:5**), and Jacob's to Israel when He blessed him (**Genesis 32:28** [Hebrew 32:29]). ***"A good name is to be chosen rather than great riches"*** (**Proverbs 22:1**). When **Yahweh** gives His own Name, He is giving His identity.

Second, the word Moses heard for ***"memorial"*** is ***zekher (memorial)*, זֵכֶר**, H2143 — here with the suffix, ***zikhri (My memorial)*, זִכְרִי**. A ***zekher*** is what a person is remembered and called by. The Tanakh repeats the pairing of Name and memorial from Exodus to the Prophets:

"Yahweh, Your name endures forever; Yahweh, Your memorial through all generations" (**Psalms 135:13**)

"Yahweh, the Elohim of hosts — Yahweh is His memorial" (**Hosea 12:5** [Hebrew 12:6])

"Your name and Your memorial are the desire of our soul" (**Isaiah 26:8**)

Third, the word ***ot (sign)*, אוֹת**, H226, means a sign throughout the Tanakh — the lights in the sky are for ***otot (signs)*** (**Genesis 1:14**). Its later use for a letter of the alphabet belongs to post-biblical Hebrew. In the same scene where the Name is given, **Yahweh** says to Moses: ***"this shall be the sign for you that I have sent you"*** (**Exodus 3:12**).

III. THE FOUR LETTERS AND THE ROOT "TO BE"

III-A. The Tetragrammaton — Four Letters That Carry the Name

The name Yahweh is written in Hebrew with four consonants: יהוה — yod (י), he (ה), vav (ו), he (ה). These four letters are known as the ***Tetragrammaton*** (from the Greek ***tetra (four)*** and

gramma (letter)). The Tetragrammaton appears about 6,828 times in the Hebrew Tanakh — by far the most frequently used name in all of Scripture (Strong's H3068; BDB). Counts differ by a handful depending on the edition, but no other name comes close.

What each letter does in the word is a matter of Hebrew grammar, and the grammar can be tested. The table separates what the grammar shows from what later tradition has read into the letters.

LETTER	HEBREW	ROLE IN THE WORD	GRADE
Yod	י	The prefix of the third-person verb: ***"he."*** The first person begins with alef: ***Ehyeh (I will be)*** (**Exodus 3:14**). The third person begins with yod: ***yihyeh (he will be)***.	Corroborated — Hebrew grammar; **Exodus 3:14–15**
He	ה	The first root letter of ***hayah / havah (to be)***	Corroborated — BDB; HALOT
Vav	ו	The second root letter of the older form ***havah (to be)***, H1933 (**Genesis 27:29**; **Ecclesiastes 2:22**), which the Aramaic of Daniel keeps as ***hava (to be)***, H1934 (**Daniel 2:20**)	Corroborated — Hebrew and Aramaic usage
He (final)	ה	The final letter of a verb whose root ends in he; such verbs end in ***-eh*** in this form: ***ehyeh***, ***yihyeh***, ***yir'eh (he will see)*** (**Genesis 22:14**)	Corroborated as grammar; the Name's own final vowel is not written
Letter-name meanings	—	Symbolic readings of the letter names (he as "breath," vav as "hook," yod as "hand") applied to the meaning of the Name	Not in the text — the Tanakh assigns no meaning to the letters of the Name

III-B. Arba Otiyot — The Hebrew for "Four Letters"

The Greek word ***Tetragrammaton*** simply means ***tetra (four)*** + ***gramma (letter)***. Built from the equivalent Hebrew words, it would be:

אַרְבַּע אוֹתִיּוֹת

arba otiyot (four letters)

Arba (four), **אַרְבַּע**, is H702. ***Otiyot*** is the plural of ***ot***, H226, which in the Tanakh means ***"sign,"*** as shown in Section II; the meaning ***"letter"*** is post-biblical. Rabbinic literature does use the expression:

it speaks of ***shem ben arba otiyot (the Name of four letters)*** (Talmud Kiddushin 71a), of ***Shem ha-Meforash (the Explicit Name)***, **שֵׁם הַמְּפֹרָשׁ**, and of ***HaShem (the Name)***, **הַשֵּׁם**. In plain Hebrew, the Name is the four-letter Name.

The Greek-derived ***"Tetragrammaton"*** became the dominant term in Western scholarship because early Christian and Greek-speaking Jewish scholars wrote about the Hebrew Scriptures in Greek, and the Greek label stuck in Western academic tradition. Had Hebrew remained the language of that scholarship, we might well be saying *arba otiyot* today.

III-C. The Root: Hayah — To Be

The lexicons connect the Name to the verb ***hayah (to be)***, **הָיָה**, H1961, and its older form ***havah (to be)***, H1933 (BDB; HALOT; Gesenius). The Tanakh supplies its own explanation in the verse before the Name is given. **Yahweh** first speaks of Himself in the first person — ***Ehyeh asher ehyeh (I will be what I will be)***, **אֶהְיֶה אֲשֶׁר אֶהְיֶה** — and then gives the Name in the third person. ***Ehyeh*** is ***"I will be"***; **Yahweh** is ***"He will be," "He is."***

Some modern scholars read the Name as a causative form — ***"He causes to be"*** — and **Doc 210** records that reading beside the simple one. It is a scholarly proposal. The text's own explanation at **Exodus 3:14** uses the simple form, ***ehyeh (I will be)***, and that is the reading this study follows.

The first ***ehyeh*** in the scene is not in verse 14 at all. When Moses asks, ***"Who am I, that I should go to Pharaoh?"*** the answer is: ***"Certainly I will be with you" — ki ehyeh immakh (for I will be with you)*** (**Exodus 3:11–12**). The Name grows out of a promise of presence. Hosea later turns the same word into a covenant sentence: ***"you are not My people, and I will not be yours" — lo ehyeh lakhem (I will not be yours)*** (**Hosea 1:9**). In the Tanakh, ***ehyeh*** is never abstract. It is **Yahweh** being present for His people.

III-D. Was, Is, and Will Be

The rabbinic code teaches that one who says the Name should have in mind that He ***"was, is, and will be" — hayah, hoveh, ve-yihyeh (was, is, and will be)*** (Shulchan Aruch, Orach Chayim 5:1). The Tanakh does carry that meaning, in plain words rather than in the letters:

"I, Yahweh, am the first, and with the last I am He" (**Isaiah 41:4**)

"For I am Yahweh; I do not change" (**Malachi 3:6**)

"But You are the same, and Your years will have no end" (**Psalms 102:27** [Hebrew 102:28])

No title carries this meaning inside itself the way the Name does. It is why **Exodus 3:15** calls the Name a ***zekher (memorial)*** for all generations: the One who is named does not change from one generation to the next.

Finding — the four letters and the root: the Name is built on the verb ***hayah / havah (to be)*** in the third person, the counterpart of ***Ehyeh (I will be)*** (**Exodus 3:12, 14–15**; **Hosea 1:9**). **Corroborated.** That the Name declares an eternal, unchanging Being is **Corroborated** (**Isaiah 41:4**; **Malachi 3:6**; **Psalms 102:27**). That the four letters spell out three separate words, ***"was, is, and will be,"*** or carry meanings from the letter names, is **Not in the text**; the letters spell one verb form.

IV. THE DIVINE SELF-DECLARATION — EXODUS 3:12–15

This is one of the most profound moments in the entire Tanakh — and the sequence is everything. Here is why **Yahweh** gives it in this precise order.

IV-A. Three Steps at the Bush

Step 1 — verse 12: ***ki ehyeh immakh (for I will be with you)*** — the promise of presence, spoken to Moses.

Step 2 — verse 14: ***Ehyeh asher ehyeh (I will be what I will be)*** — the self-declaration — followed at once by ***"Thus you shall say to the children of Israel: 'I will be' has sent me to you."*** The short form ***Ehyeh*** is given to be spoken to the people.

Step 3 — verse 15: ***"Yahweh ... has sent me to you. This is My name forever."*** The third-person Name is given to Israel, and through Israel to all generations.

This is not narrative convenience. It is covenant architecture.

IV-B. Establishing Authority Before Giving the Name

A party to a covenant first establishes *who he is and by what authority he speaks* before making any promise. The Torah follows that order at Sinai: ***"I am Yahweh your Elohim, who brought you out of the land of Egypt, out of the house of bondage"*** (**Exodus 20:2**) comes before a single command. The same order governs the bush.

Yahweh does not walk up to Moses and say, "call Me Yahweh." He first declares the foundational reality: ***I will be what I will be.*** He is not defining Himself by reference to anything outside Himself. He is establishing that His existence, authority, and identity are self-originating — answerable to nothing, derived from nothing, dependent on nothing.

Only *after* that ground is established does He give the Name. The name **Yahweh** therefore arrives already carrying the weight of the self-declaration behind it. When Moses says **Yahweh** to Pharaoh, to Israel, to the nations, he is not pronouncing a label. **He is invoking the One who has already declared: *I will be what I will be.***

IV-C. First Person and Third Person

Ehyeh is the first person. It is how **Yahweh** speaks of Himself. **Yahweh** is third person. It is how everyone else speaks of Him. It is the same reality — *He is, He will be* — put into the form that creation can use to address Him, call upon Him, and enter covenant with Him.

This distinction carries great weight:

The first-person form, *Ehyeh*, is what Yahweh says of Himself — self-existent, self-defined, complete.

The third-person form, *Yahweh*, is what creation is given to call Him — the covenant bridge between eternity and time.

Yahweh gives Moses both sides at once: *this is what I say of Myself — and this is what you call Me because of what I am.* The Name is not arbitrary. It is derived directly from the self-declaration, which is why the two are given one after the other in the same encounter.

IV-D. It Prevents the Name From Being Treated as Magic

This is critically important and often overlooked. In the ancient world, knowing a god's name was believed to give power over that god — or at least leverage in prayer and ritual. Name-magic ran through Egyptian, Mesopotamian, and Canaanite religion. An Egyptian tale tells of Isis tricking Ra into revealing his secret name so that she could wield its power (comparative reference only).

Yahweh closes that door by giving the self-declaration *first*. By saying ***Ehyeh asher ehyeh (I will be what I will be)*** before giving the Name, He sets the terms. In effect, the order of the verses says:

You cannot define Me. You cannot contain Me. You cannot leverage Me by knowing My name. I will be what I will be — entirely on My own terms. The name I now give you is a gift of relationship, not a tool of manipulation.

The Tanakh confirms the pattern twice before the bush and once after it. When Jacob asks the one who wrestled with him for his name, the answer is, ***"Why is it that you ask my name?"*** (**Genesis 32:29** [Hebrew 32:30]). When Manoah asks, the answer is, ***"Why do you ask my name, seeing it is wonderful?" — peli (wonderful, beyond reach)***, H6383 (**Judges 13:18**). And the Torah sets the Name under its own guard: ***"You shall not lift up the name of Yahweh your Elohim to***

emptiness" **(Exodus 20:7). The Name is given from inside a sovereign self-declaration — not extracted from a deity who can be cornered.**

IV-E. Moses Needed to Know This Specifically

Moses is about to walk into the most powerful court on earth and demand the release of an entire enslaved nation. He needed more than a name to pronounce. He needed to know the *nature* of the One sending him.

***Ehyeh asher ehyeh* tells Moses:** the One sending you is not contingent on Egypt's cooperation; He is not contingent on Israel's readiness; He is not contingent on Pharaoh's decision; He simply *is* — and will be what He will be, however any human actor responds.

This is why, right after the Name is given, **Yahweh** tells Moses that Pharaoh *will* refuse — and that He has already accounted for it (**Exodus 3:19–20**). **The self-declaration is the ground that makes the prophetic certainty possible. The One who says *I will be what I will be* cannot be surprised, cannot be outmaneuvered, and cannot fail to be what He already is.**

IV-F. The Grammatical Shift Is the Covenant Act Itself

The move from *Ehyeh* (I will be — first person) to *Yahweh* (He is — third person) is not just grammar. It is the moment Yahweh gives creation a way to speak to Him and of Him. *Ehyeh* is **Yahweh** speaking of Himself. ***Yahweh* is Yahweh entering a named relationship with creation** — giving it the specific word by which it may address Him across all time and in every generation.

The shift from first to third person is the covenant condescension — the moment the infinite makes Himself addressable by the finite. He does not cease to be *Ehyeh*. But He now gives creation the third-person form of that same self-existence, so that from Abraham's descendants to the ends of the earth, any human being who says *Yahweh* is calling upon the same One who said *I will be what I will be* to Moses at the burning bush.

IV-G. The Bottom Line

The sequence is a complete covenant transaction in four verses:

Verse 12 — *I will be with you.* (the promise)

Verse 14 — *This is what I say of Myself.* (Ehyeh asher ehyeh; "Ehyeh has sent me")

Verse 15 — *This is what you call Me — forever, to all generations.* (Yahweh)

The self-declaration establishes that the Name is not borrowed, invented, inherited from mythology, or negotiated. It flows directly from the nature of the One bearing it. And the Name given to creation is

not a lessening of that nature — it is the same reality, handed across the covenant threshold in a form that human lips can speak and human hearts can call upon.

That is why Yahweh did it in exactly this order. And that is why no substitute — LORD, God, HaShem, The Almighty — carries the same weight. They are titles describing attributes. The name Yahweh is the covenant echo of *I will be what I will be* — given to be spoken forever.

Finding — Exodus 3:12–15: Yahweh is given as the third-person Name answering to ***Ehyeh (I will be)***, and declared the Name forever and the memorial to all generations (**Exodus 3:14–15**; **Psalms 135:13**; **Hosea 12:5**). **Corroborated.** That ***Ehyeh*** was private to Moses and not to be spoken to the people is **Not in the text** — verse 14 tells Moses to say it to Israel.

V. NAME AND TITLE — THE CRITICAL DISTINCTION

The claim that there are *many names of God* merges two categories that the Tanakh carefully keeps apart: the personal name, ***shem (name)***, and the title or attribute. The table sets out the distinction from the Tanakh's own usage.

TERM	HEBREW	STRONG'S	CATEGORY	WHAT IT IS — AND WHAT IT IS NOT
Yahweh	יהוה	H3068	Personal name	The only personal name the Creator declares as His own: ***"I am Yahweh; that is My name"*** (**Isaiah 42:8**); ***"This is My name forever"*** (**Exodus 3:15**). Not a title — a name.
Elohim	אֱלֹהִים	H430	Title	Mighty One / God. Used of **Yahweh** (**Genesis 1:1**), of judges (**Psalms 82:1, 6**), and of other gods (**Exodus 20:3**). A title of power, never a personal name.
Eloah	אֱלוֹהַּ	H433	Title	The singular form, Mighty One (**Deuteronomy 32:15**). The Arabic ***Allah*** is related to this word.
Adonai	אֲדֹנָי	H136	Title	My Lord, my Master (**Genesis 15:2; 18:27**; **Psalms 86:5**). Later read aloud in place of the Name. Always a title of relationship, never a name.
El Shaddai	אֵל שַׁדַּי	H410 / H7706	Compound title	El Almighty. Revealed to the patriarchs (**Genesis 17:1**). **Exodus 6:3** sets it beside the Name and distinguishes them.

TERM	HEBREW	STRONG'S	CATEGORY	WHAT IT IS — AND WHAT IT IS NOT
El Elyon	**אֵל עֶלְיוֹן**	H410 / H5945	Compound title	El Most High (**Genesis 14:18–20**). Abram joins it to the Name: ***"Yahweh, El Most High"*** (**Genesis 14:22**).
Yah	**יָהּ**	H3050	Short form of the Name	***"Yah is His name"*** (**Psalms 68:4**). Found in ***Hallelu-Yah (praise Yah)*** and in many Hebrew names. Not a separate name — the Name in short form.
HaShem	**הַשֵּׁם**	—	Reference to the Name	The Name. Used in **Leviticus 24:11, 16** of the Name being cursed. In the Tanakh it points to the Name; it is never used in place of it. Its use as a spoken substitute is post-biblical.

The Tanakh itself gives the decisive evidence:

"And Elohim spoke to Moses and said to him, 'I am Yahweh. I appeared to Abraham, to Isaac, and to Jacob as El Shaddai, but by My name Yahweh I did not make Myself known to them'" (**Exodus 6:2–3**)

Yahweh here distinguishes the **title El Shaddai**, which the patriarchs knew, from the **Name Yahweh**, now being made known in its full covenant weight. Genesis shows that the patriarchs already said the Name: Abram ***"called on the name of Yahweh"*** (**Genesis 12:8**), and **Yahweh** told him, ***"I am Yahweh who brought you out of Ur of the Chaldeans"*** (**Genesis 15:7**; compare **28:13**). What they had not known was the Name by experience. The next verses explain it: ***"I will bring you out ... and you shall know that I am Yahweh your Elohim"*** (**Exodus 6:6–7**). The Name was being filled with its meaning at the Exodus. This is Tanakh's own testimony that the Name and the titles are not the same thing.

Finding — name and title: Yahweh is the Creator's personal Name; Elohim, Eloah, Adonai, El Shaddai, and El Elyon are titles (**Exodus 3:15; 6:2–3**; **Isaiah 42:8**; **Psalms 82:6**). **Corroborated.** That these titles are ***"many names"*** equal in standing to the Name is **Not in the text**.

VI. THE NAME AND THE COVENANT

VI-A. Why the Name Matters in Covenant Relationship

Brit (covenant), **בְּרִית**, H1285, in the Tanakh is always a named relationship. When **Yahweh** establishes a covenant — with Noah, with Abraham, with Isaac, with Jacob, and with the whole nation

at Sinai — He does not establish it as *the universal power* or *the cosmic force*. He establishes it as **Yahweh** — the personal, self-existent, covenant-faithful One whose Name is forever. **The Name is the covenant anchor. Remove the Name, and the covenant becomes a generic religious contract with an anonymous deity.**

The covenant formula that runs through the Tanakh — ***"I will be your Elohim, and you shall be My people"*** — is never spoken by a nameless deity. It is spoken by **Yahweh** (**Exodus 6:7**; **Leviticus 26:12**; **Jeremiah 31:33** [Hebrew 31:32]). **The Name *is* the covenant relationship.** To know the Name is to know Who has entered a covenant with you. To use the Name is to call upon the One who declared it forever (**Exodus 3:15**). To set the Name aside is to separate the covenant people from the personal identity of the covenant Maker.

VI-B. The First Uses of the Name: Genesis 2 and 4

A critical literary fact: the Tanakh introduces **Elohim** in **Genesis 1:1** — the Creator who speaks existence into being. The personal Name **Yahweh** first appears in **Genesis 2:4**, joined to the title as ***Yahweh Elohim***, at the point where the Creator forms the man with His own hands and speaks to him. **Elohim** is the title of power. **Yahweh** is the Name of relationship. Two chapters later the Name is already in human mouths:

"Then people began to call on the name of Yahweh" (**Genesis 4:26**)

The covenant Name and the covenant relationship are inseparable from the first pages of Scripture.

VI-C. The Name Commands: Call Upon It — Proclaim It — Make It Known

The Tanakh does not merely record the Name. It commands its active use in every generation and among all nations:

TEXT	TANAKH DECLARATION	COVENANT SIGNIFICANCE
Exodus 3:15	***"This is My name forever, and this is My memorial to all generations."***	**Yahweh** declares the Name as the permanent covenant memorial.
Exodus 9:16	***"For this purpose I have raised you up: to show you My power, and that My name may be declared in all the earth."***	The Name is to be proclaimed to all the earth.
Deuteronomy 6:13	***"You shall fear Yahweh your Elohim and serve Him, and swear by His name."***	Oaths are to be sworn by the Name, in truth.

TEXT	TANAKH DECLARATION	COVENANT SIGNIFICANCE
Psalms 105:1	***"Give thanks to Yahweh; call upon His name; make known His deeds among the peoples."***	Proclaiming the Name is a covenant duty.
Isaiah 12:4	***"Give thanks to Yahweh, call upon His name ... make mention that His name is exalted."***	The prophetic charge is to proclaim the Name to the nations.
Joel 2:32 [Hebrew 3:5]	***"Everyone who calls on the name of Yahweh shall be delivered."***	Deliverance is tied to calling on the Name.
Zephaniah 3:9	***"I will turn to the peoples a pure lip, that they may all call on the name of Yahweh."***	The nations are promised the Name on their lips.
Malachi 1:11	***"From the rising of the sun to its setting, My name shall be great among the nations."***	The Name will be great among all nations.

VI-D. The Memorial Remembered

The Prophets and the Writings return again and again to the memorial of **Exodus 3:15**. Those who fear **Yahweh** are written in a book of remembrance — ***sefer zikkaron (book of remembrance)*** — ***"for those who feared Yahweh and who thought upon His name"*** (**Malachi 3:16**). ***"All peoples of the earth shall see that you are called by the name of Yahweh"*** (**Deuteronomy 28:10**). The Name is meant to be on the people and in their mouths.

Finding — the Name and the covenant: every covenant formula is spoken by **Yahweh** in His own Name (**Exodus 6:7**; **Leviticus 26:12**; **Jeremiah 31:33**), and the Tanakh commands the Name to be called on, sworn by, and proclaimed among the nations (**Genesis 4:26**; **Deuteronomy 6:13**; **Psalms 105:1**; **Joel 2:32**; **Malachi 1:11**). **Corroborated.**

VII. THE HEBREWS — A PEOPLE CALLED BY THE NAME

VII-A. Ivri — Who Is a Hebrew?

The question of who the Hebrews are cannot be separated from the Name Yahweh. Before the Name was declared at the bush, before the Exodus, before Sinai, there was already a people called ***Ivri***

(Hebrew), **עִבְרִי**, H5680. The first use is in **Genesis 14:13**, where Abram is called ***Avram ha-Ivri (Abram the Hebrew)***.

Ivri is a word of people-identity built from the root ***avar (to cross over)***, **עָבַר**, H5674. The related noun ***ever (the region beyond)***, **עֵבֶר**, H5676, means *the other side*. The word describes both those who *crossed over* — as Abraham's fathers lived ***"beyond the River"*** before **Yahweh** took Abraham from there (**Joshua 24:2–3**) — and those descended from Eber, **עֵבֶר**, H5677 (**Genesis 10:21–25**; BDB).

VII-B. Eber: The Ancestral Source of the Hebrew Name

Genesis 10:21 declares that Shem — the covenant son of Noah — ***"was the father of all the children of Eber."***

This one genealogical sentence is foundational. The Hebrews are, at their root, the people of Eber, and the Tanakh traces the line in full:

Noah → Shem → Arpachshad → Shelah → Eber → Peleg → Reu → Serug → Nahor → Terah → Abram (**Genesis 11:10–26**; **1 Chronicles 1:24–27**).

Eber is Shem's great-grandson. When **Yahweh** identifies Himself to Moses as ***"the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob"*** (**Exodus 3:15**),

He is identifying Himself as the covenant Elohim of the line of Shem through Eber. The Hebrews are the people through whom the Name was transmitted, preserved, and declared to the nations.

VII-C. The Name and the Hebrew People

The connection between Hebrew identity and the Name is not only a matter of words. It is built into the covenant.

Witness One — the Elohim of the Hebrews. At the bush **Yahweh** tells Moses what to say to Pharaoh: ***"Yahweh, the Elohim of the Hebrews, has met with us"*** (**Exodus 3:18**).

Moses repeats it (**Exodus 5:3**), and **Yahweh** sends him to say it again and again: ***"Yahweh, the Elohim of the Hebrews, has sent me to you, saying, Let My people go"*** (**Exodus 7:16**; **9:1, 13**; **10:3**).

The Name and the Hebrew people are introduced to Egypt together.

Witness Two — the Name carried in their own names. Moses took the name of Hoshea son of Nun and added the Name to it, calling him ***Yehoshua (Yahweh saves)*** — Joshua (**Numbers 13:16** [Hebrew 13:17]).

The prophets carried the Name the same way:

Isaiah, ***Yeshayahu (Yahweh saves)***;

Jeremiah, ***Yirmeyahu (Yahweh lifts up)***, though the exact sense is debated;

Elijah, ***Eliyahu (my El is Yahweh)***;

Joel, ***Yo'el (Yahweh is El)***;

Zechariah, ***Zekharyah (Yahweh remembers)***;

Obadiah, ***Ovadyah (servant of Yahweh)***.

Ezekiel's name, ***Yechezkel (El strengthens)***, carries the title El rather than the Name.

The prophets did not merely write the Name; they carried it in their own identities. Elijah, whose very name says ***"my El is Yahweh,"*** said on Carmel, ***"I will call on the name of Yahweh"*** — and the people answered, ***"Yahweh, He is the Elohim"*** (**1 Kings 18:24, 39**).

Witness Three — Hallelu-Yah. ***Hallelu-Yah (praise Yah)***, הַלְלוּ־יָהּ, joins ***halal (to praise)***, H1984, to ***Yah***, the short form of the Name (H3050). It first appears in **Psalms 104:35** and closes the last five psalms (**Psalms 146–150**). Every time anyone in any language sings ***"Hallelujah,"*** in a synagogue, a church, a concert hall, or on a street corner, they are calling on the shortened Name of **Yahweh**. The Name was never fully silenced. It was woven into worship through the Hebrew language of the covenant people.

Finding — the Hebrews and the Name: Yahweh introduced Himself to Egypt as ***"the Elohim of the Hebrews"*** (**Exodus 3:18; 5:3; 7:16**), and His people carried the Name in their own names (**Numbers 13:16**; **1 Kings 18:24, 39**) and in their praise (**Psalms 104:35; 146–150**). **Corroborated.** The descent of the Hebrews from Shem through Eber is **Corroborated** (**Genesis 10:21; 11:10–26**; **1 Chronicles 1:24–27**).

VIII. HOW THE NAME WAS SET ASIDE

Doc 255 tests the reasons given for silence in detail, and **Doc 210** traces how the Name was written and read. This section gives the outline.

VIII-A. The Name in Daily Life During the Tanakh Period

The Tanakh shows the Name in ordinary mouths. Boaz greets his reapers, ***"Yahweh be with you,"*** and they answer, ***"Yahweh bless you"*** (**Ruth 2:4**); the messenger greets Gideon the same way (**Judges 6:12**). Israel is commanded to swear by the Name (**Deuteronomy 6:13; 10:20**). Outside the Tanakh, letters written at Lachish shortly before the Babylonian conquest open with ***"May Yahweh cause my lord to hear tidings of peace"*** and swear ***"As Yahweh lives"*** (Lachish letters, about 590 BCE; comparative reference).

VIII-B. The Prophets' Warning

"They think to make My people forget My name by their dreams which they tell one another, as their fathers forgot My name for Baal" (**Jeremiah 23:27**)

Forgetting the Name is named as the work of false prophets. ***"If we had forgotten the name of our Elohim, or spread out our hands to a strange god, would not Elohim search this out?"*** (**Psalms 44:20–21** [Hebrew 44:21–22]).

VIII-C. The Fence Around the Name

Silence about the Name is not commanded anywhere in the Tanakh. It grew after the exile as a fence around the command against misuse, and it rests on readings of two verses:

First, Leviticus 24:16. The case is a man who ***naqav (pierced, designated)***, H5344, the Name ***and cursed***, ***qalal (to curse)***, H7043 (**Leviticus 24:11**). The capital offense is cursing with the Name. The later rule that one who ***"pronounces the Name by its letters"*** has no share in the world to come (Mishnah Sanhedrin 10:1) turns a law against cursing into a law against speaking (see **Doc 255**, Section VI-B).

Second, Exodus 3:15 itself. The Talmud notes that ***le'olam (forever)*** is written there without a vav and reads it ***le'alem (to conceal)***: ***"This is My name — to be hidden"*** (Talmud Pesachim 50a; Kiddushin 71a). The second half of the same verse answers it: ***"and this is My memorial to all generations."*** **A memorial that is hidden is not a memorial** (see **Doc 255**, Section VI-C).

In the Greek-speaking world the same caution passed into the Bible. **The oldest Jewish Greek copies of the Torah do not translate the Name; they write יהוה in Hebrew letters inside the Greek text** (Papyrus Fouad 266, first century BCE). The Christian copies that followed put ***Kyrios (Lord)*** in its place, and from them came the Latin ***Dominus*** and the English ***"LORD."***

VIII-D. How "Jehovah" Was Formed

Between about the sixth and tenth centuries CE, the Masoretes, the Jewish scribes who added vowel signs to the Hebrew text, pointed **יהוה** with the vowels of the word the reader was to say instead — ordinarily ***Adonai (my Lord)***. Where ***Adonai*** already stands beside the Name, as in ***"Adonai Yahweh"*** (**Genesis 15:2**), they pointed it with the vowels of ***Elohim*** instead, **יְהוִה**, so that the reader would say ***"Adonai Elohim."*** The vowels change with the substitute. They were a reading cue, never the Name's own sound.

Latin readers who did not know the convention joined the consonants to the vowels, and Latin wrote the Hebrew y as I or J. The result was ***Iehouah***, ***"Jehovah."***

Raymundus Martini wrote ***Yohoua*** about 1270;

Petrus Galatinus spread ***Iehoua*** in 1518;

Tyndale put ***"Iehouah"*** into the English Bible in 1530;

and the King James Version prints ***"JEHOVAH"*** four times on its own (**Exodus 6:3**; **Psalms 83:18** [Hebrew 83:19]; **Isaiah 12:2; 26:4**), with ***"LORD"*** everywhere else.

"Jehovah" **is not what Moses heard at the bush. Hebrew has no J sound, and the vowels belong to another word**.

Finding — how the Name was set aside: the Name was spoken in daily covenant life in the Tanakh period (**Ruth 2:4**; **Judges 6:12**; **Deuteronomy 6:13**), and making the people forget it is condemned (**Jeremiah 23:27**; **Psalms 44:20**). **Corroborated.** A command to keep silent about the Name is **Not in the text**. ***"Jehovah"*** as the original pronunciation is **Not in the text**; **it joins the Name's consonants to the vowels of a substitute.**

IX. YAHWEH, YAHUAH, YEHOVAH, JEHOVAH — THE SPELLINGS TESTED

Among those who have left ***"LORD"*** behind and restored the Name, several spellings compete. Some teach ***Yahuah*** or ***Yahuwah***; some ***Yehovah*** or ***Yahowah***; some keep ***"Jehovah"***; others write ***Yahveh***, ***Yahwah***, or ***Yahvah***. Communities have divided over the vowels. The two-or-three-witness standard applies here as everywhere: each form is tested by the witnesses behind it, not by the sincerity of those who use it.

IX-A. What Every Side Agrees On

First, the four consonants are not in dispute. **יהוה** stands unchanged in every Hebrew manuscript and in the Mesha Stele of about 840 BCE (**Doc 210**, Section III).

Second, the Tanakh never writes the Name's own vowels. The vowels printed in Hebrew Bibles are the reading cue described in Section VIII-D.

Third, the Tanakh itself writes the short form ***Yah***:

"Yah is my strength and song" (**Exodus 15:2**);

"Extol Him who rides through the deserts — Yah is His name" (**Psalms 68:4** [Hebrew 68:5]);

"Yah, Yahweh, is my strength and my song" (**Isaiah 12:2**).

The opening ***Yah-*** is therefore the most secure part of any reconstruction.

IX-B. The Spellings and Their Witnesses

FORM	HOW IT IS ARGUED	WHAT THE EVIDENCE SHOWS	GRADE
Yahweh (also written ***Yahveh***)	Greek writers who heard the Name: ***Iaoue*** (Clement of Alexandria) and ***Iabe*** (Theodoret, reporting the Samaritans; Epiphanius); the grammar of **Exodus 3:14**; the ***Yah-*** of the short form	Independent witnesses converge on two syllables, ***Yah-weh***. ***Yahveh*** is the same reconstruction with the modern Hebrew "v" sound for vav. The final vowel is the least certain part (**Doc 210**, V-A).	**Corroborated**, final vowel open
Yahuah / Yahuwah	The ending ***-yahu*** in names such as ***Yeshayahu*** is read as the Name's own middle vowel; some also teach that ***Yehudah (Judah)*** is the Name with a dalet added	***-yahu*** is the short form of the Name at the end of a name, the same ***Yahu*** written **יהו** at Elephantine; a short form shows the first syllable, not the full Name's second. ***Yehudah*** comes from ***yadah (to praise)***: ***"This time I will praise Yahweh; therefore she called his name Judah"*** (**Genesis 29:35**; **49:8**). An ending in ***-uah*** fits no form of the verb ***to be***.	**Single witness**; the Judah argument **Not in the text**
Yehovah / Yahowah	Medieval Masoretic manuscripts that point the Name with a full ***o***; about a thousand such manuscripts were reported in 2018	The same scribes change the vowels to ***Yehovih*** when ***Adonai*** stands beside the Name (**Genesis 15:2**), showing the vowels mark the word to be said. The ancient witnesses who heard the Name spoken report two syllables, not three.	**Single witness**

FORM	HOW IT IS ARGUED	WHAT THE EVIDENCE SHOWS	GRADE
"Jehovah"	Long use in English Bibles, hymns, and preaching	The consonants of the Name joined to the vowels of ***Adonai***, with a Latin J (Section VIII-D)	**Not in the text** as the original
Yahwah, ***Yahvah***, and similar	Adjustments of the final vowel	No independent witness behind the ending ***-ah***; the verb pattern points to ***-eh***	**Not corroborated**
Yah	Written in the Tanakh itself	**Exodus 15:2**; **Psalms 68:4**; **Isaiah 12:2; 26:4**; ***Hallelu-Yah***	**Corroborated** — the Tanakh's own short form

IX-C. The Grammar Witness

Hebrew verbs whose last root letter is he end in ***-eh*** in the form that begins with yod: ***yihyeh (he will be)***, ***ya'aseh (he will do)***, ***yir'eh (he will see)***. Abraham named the mountain ***"Yahweh yir'eh (Yahweh will see)"*** (**Genesis 22:14**) — the Name standing beside a verb built exactly the way the Name is built. **Yahweh** spoke of Himself at the bush with the same ending: ***Ehyeh*** (**Exodus 3:14**). A third-person form of ***havah (to be)*** built on this pattern ends in ***-eh***.

That is the strongest internal reason for the ending of *Yahweh*, and it is why forms ending in *-ah* or *-uah* have no grammatical footing.

Honesty requires the other side of the ledger. The short forms of the Name in personal names — ***Yeho-***, ***Yo-***, ***-yahu*** — end in an ***o*** or ***u*** sound, and **Doc 210** records that tension as unresolved. The weight of the evidence favors ***Yahweh***; it does not make every other spelling a lie.

IX-D. What the Tanakh Requires

The Tanakh condemns making the people forget the Name (**Jeremiah 23:27**), forbids lifting it to emptiness (**Exodus 20:7**), and promises the nations ***"a pure lip, that they may all call on the name of Yahweh"*** (**Zephaniah 3:9**). It attaches deliverance to calling on the Name (**Joel 2:32**). It nowhere sets a test of vowels for those who call. The Name is identified by its four letters and by the One who declared it, ***"the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob"*** (**Exodus 3:15**).

Miqdash Bethel therefore writes and speaks Yahweh, because the witnesses converge on it. It holds that a form built on a false root, such as the claim that the Name is ***Yehudah*** without the dalet, should be set aside. And it holds that those who restore the Name with different vowels are doing the

same work — turning back from a title to the Name — and should not let the vowels become a wall between them. What the Tanakh forbids is replacing the Name with a title, or forgetting it. Disagreeing honestly over a vowel the scribes did not write is neither.

Finding — the spellings: the four consonants **יהוה** and the short form ***Yah*** are **Corroborated** (**Exodus 3:15; 15:2**; **Psalms 68:4**; **Isaiah 12:2**). ***Yahweh*** is the best-supported reconstruction — **Corroborated**, with the final vowel open. ***Yahuah***, ***Yahuwah***, ***Yehovah***, and ***Yahowah*** each rest on one line of argument: **Single witness**. ***"Jehovah"*** as the original sound, and the derivation of the Name from ***Yehudah***, are **Not in the text**. That calling on the Name avails only with one exact vowel pattern is **Not in the text** (**Joel 2:32**; **Zephaniah 3:9**).

X. THREE-RELIGION AUDIT — HOW EACH TRADITION HANDLES THE NAME

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Practice today	The four letters are written with special care in every Torah scroll and may not be erased. In reading and prayer ***Adonai (my Lord)*** is said; in speech, ***HaShem (the Name)***. The code directs the one praying to have in mind that He ***"was, is, and will be"*** (Shulchan Aruch, Orach Chayim 5:1).	Most Bibles print ***"LORD"*** for the Name. In 2008 the Vatican's Congregation for Divine Worship directed that the Name in the form ***YHWH*** is ***"neither to be used or pronounced"*** in Catholic liturgy. The Jerusalem Bible and New Jerusalem Bible print ***Yahweh***; the ***"Jehovah"*** form survives in older Bibles and hymns.	The ninety-nine ***"beautiful names"*** are recited (Q. 7:180; 17:110; 20:8). The Qur'an retells the burning bush, where the voice says, ***"I am Allah"*** (Q. 20:14; 28:30). The personal Name **Yahweh** is not transmitted.
Covenant strength	Not one letter of the Name has been changed in over two thousand years of copying. The Mishnah itself rules that a man should greet his neighbor with the Name, citing **Ruth 2:4** (Mishnah Berakhot 9:5).	***Hallelu-Yah*** is sung across every denomination, and appears in Christian scripture (Revelation 19:1–6). The prayer ***"hallowed be Your name"*** (Matthew 6:9) treats the Name as holy. The scholarship that reconstructed ***Yahweh*** grew largely in Christian universities.	Holds firmly that the Creator is one (compare **Deuteronomy 6:4**) and affirms Moses at the bush as a true messenger. Calling on the Creator by name is central to Islamic prayer.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Covenant departure	A fence around **Exodus 20:7** became a rule against speaking the Name at all, resting on readings of **Leviticus 24:16** and **Exodus 3:15** that the verses themselves do not carry (Section VIII-C).	A title replaces the Name about 6,800 times; the hybrid ***"Jehovah"*** has been taught as the original; and the ***"many names of God"*** teaching levels the Name with the titles.	Where Exodus gives the Name, the Qur'an gives ***Allah***, a word related to the title ***Eloah***. Treating the beautiful names as equal names repeats the ***"many names"*** error at the level of attributes.
Covenant witness	The tradition expects the Name to be read as it is written in the age to come (Talmud Pesachim 50a, on **Zechariah 14:9**). It holds the key to its own correction.	The title phrase ***"the name which is above every name"*** (Philippians 2:9) has its root in **Psalms 148:13** and **Nehemiah 9:5**, where it belongs to **Yahweh**.	Isaiah, ***Sha'ya*** in Islamic tradition, is not named in the Qur'an; his Hebrew name, ***Yeshayahu (Yahweh saves)***, carries the Name the Qur'an does not.

XI. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. The June 2026 edition of this study needed the following corrections, now made in the text above.

Correction 1 — the two-step reading of Exodus 3:14–15. The June edition said ***Ehyeh asher ehyeh*** was ***"spoken to Moses personally"*** and only **Yahweh** was ***"given to be spoken to the people,"*** and that Moses was ***"allowed to overhear"*** a declaration ***"about Himself to Himself."*** Verse 14 tells Moses to say ***"Ehyeh has sent me to you"*** to Israel, and the first ***ehyeh*** of the scene is the promise ***"I will be with you"*** in verse 12 (Section IV-A). The June quotation of **Exodus 3:14–15** also left out ***"'I will be' has sent me to you"*** (Section I-B).

Correction 2 — the word for "memorial." The June edition gave ***zikron***, זִכָּרוֹן, with Strong's H2143. The word in **Exodus 3:15** is ***zekher (memorial)***, written ***zikhri (My memorial)***, זִכְרִי, H2143; ***zikkaron (remembrance)*** is a different word, H2146 (Section II).

Correction 3 — the letter table. The June edition gave Strong's H3068 for the letter yod alone and presented letter-name meanings (he as ***"breath,"*** vav as ***"hook"***) as the meaning of the Name. Its ***"was, is, will be"*** reading of the letters is a later rabbinic teaching, and its claim that no other name in any language encodes such meaning went beyond the evidence. The table now shows what the grammar supports (Section III).

Correction 4 — ot and arba otiyot. In the Tanakh ***ot*** means ***"sign"***; ***"letter"*** is post-biblical. The rabbinic phrase is ***shem ben arba otiyot (the Name of four letters)***. The Hebrew of ***Shem ha-Meforash*** had a misplaced vowel sign (Section III-B).

Correction 5 — "He causes to be." The June edition presented the causative reading as the scholarly consensus. It is one proposal; the text's own explanation in **Exodus 3:14** is the simple ***"I will be"*** (Section III-C).

Correction 6 — HaShem in the Tanakh. The June edition said HaShem is ***"not found as a divine appellation in the Tanakh." Ha-shem (the Name)*** appears in **Leviticus 24:11, 16**, referring to the Name; it is not used there in place of it (Section V).

Correction 7 — Exodus 9:16 and Joel 2:32. The June edition's quotation of **Exodus 9:16** included words from elsewhere (***"That you may know that I am Yahweh"***). The verse is now quoted as written. **Joel 2:32** now carries its Hebrew verse number [Hebrew 3:5] (Section VI-C).

Correction 8 — the Elohim of the Hebrews. The June edition cited **Exodus 5:1** for **Yahweh** naming the people Hebrews; that verse says ***"Elohim of Israel."*** The Hebrew references are **Exodus 3:18; 5:3; 7:16; 9:1, 13; 10:3** (Section VII-C).

Correction 9 — the prophets' names. The June edition read Ezekiel's name as ***"Yahweh strengthens." Yechezkel*** means ***"El strengthens"*** and carries the title El, not the Name (Section VII-C).

Correction 10 — the line of Eber. The June edition's line ran Noah → Shem → Eber, leaving out Arpachshad and Shelah (Section VII-B).

Correction 11 — Isaiah in Islam. The June edition gave Isaiah's Islamic name as ***"Isa." 'Isa*** is the Qur'an's name for Jesus; Isaiah is ***Sha'ya*** in Islamic tradition and is not named in the Qur'an (Section X). The claim that ***"Hallelujah"*** is said in mosques has been removed (Section VII-C).

Correction 12 — the Septuagint. The June edition said the Septuagint translated the Name as ***Kyrios***. The oldest Jewish Greek copies kept the Name in Hebrew letters; ***Kyrios*** belongs to the later Christian copies (Section VIII-C).

Correction 13 — sources outside the Tanakh used as support. Quotations from Britannica, Meredith Kline, and Umberto Cassuto carried points in the June edition. They have been removed or moved to comparative reference so that the Tanakh carries each point, and ***"Talmudic tradition"*** now reads ***"rabbinic tradition."*** The phrase ***kabbalat shem ivri*** was removed for lack of a source.

Correction 14 — Adonai and Psalms 110:1 in Docs 210 and 255. Doc 210 (Section II table) and **Doc 255** (Section VII finding) cite **Psalms 110:1** for ***Adonai (my Lord)*** as a title of **Yahweh**. The word in **Psalms 110:1** is ***adoni (my lord)***, H113, spoken of the king; ***Adonai***, H136, as a title of **Yahweh** appears in **Genesis 15:2; 18:27** and **Psalms 86:5**. **Doc 210** also cited **Psalms 83:18** without its Hebrew verse number [Hebrew 83:19]. These points are now corrected in the Google Docs of both documents.

XII. SEVEN COVENANT DECLARATIONS ON THE NAME

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The Name is not one name among many. **Yahweh** is the personal Name of the Creator; Elohim, Adonai, El Shaddai, and El Elyon are titles.	**Exodus 3:15; 6:2–3**; **Isaiah 42:8**
II	The Name is built on the verb ***"to be."*** It declares the One who is, who will be, and who does not change.	**Exodus 3:12, 14**; **Isaiah 41:4**; **Malachi 3:6**
III	The Name is covenant architecture. Every covenant formula is spoken by **Yahweh** in His own Name.	**Exodus 6:7**; **Leviticus 26:12**; **Jeremiah 31:33**
IV	The Name commands active use: calling on it, swearing by it, proclaiming it among all peoples.	**Genesis 4:26**; **Deuteronomy 6:13**; **Psalms 105:1**; **Joel 2:32**
V	The Hebrews are the people called by the Name. They carried it in their own names and in their praise.	**Exodus 3:18**; **Numbers 13:16**; **Deuteronomy 28:10**; **Psalms 104:35**
VI	The Name was set aside by human tradition, not by divine command. Making the people forget it is the false prophets' sin.	**Jeremiah 23:27**; **Ruth 2:4**; **Exodus 3:15**
VII	**Yahweh** is the best-supported form of the Name. No title may replace it, no dispute over vowels should divide those who call on it, and it will be great among all nations.	**Deuteronomy 19:15**; **Zephaniah 3:9**; **Malachi 1:11**

XIII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

This study has established from the primary text of the Tanakh, from Hebrew lexical evidence, and from the historical record the following covenant realities.

First: **the name Yahweh (יהוה) is the personal covenant name of the Creator** — not one name among many, **but the only name declared by Yahweh Himself as His memorial to all generations**. Every other divine designation in the Tanakh is a title, an attribute, or a compound description (**Exodus 3:15; 6:2–3**).

Second: **the setting aside of the Name** — through the rule of silence, the reading cue in the Masoretic vowels, and the Christian translation practice of ***"LORD"*** — is a human tradition without Tanakh authority. **The Tanakh commands the Name to be proclaimed, not suppressed** (**Psalms 105:1**; **Jeremiah 23:27**).

Third: **the Hebrew people are the covenant community through whom the Name was declared, preserved, and carried to all nations.** Their root in Eber of the line of Shem, their names carrying the Name within them, and the word ***Hallelu-Yah*** sung in every language on earth all testify that the Name of **Yahweh** and the Hebrew covenant identity belong together (**Genesis 10:21**; **Exodus 3:18**).

Fourth: **the Name is not the possession of any denomination, organization, or movement.** It belongs to the One who declared it — and the Tanakh's instruction is that all peoples, in every generation, call upon it, proclaim it, and make it known (**Malachi 1:11**; **Zephaniah 3:9**).

Fifth: **write and speak the Name as the witnesses support it — Yahweh — and do not let the vowels divide those who call on it.** Set aside forms built on false roots, never trade the Name for a title, and remember that the Name is known by the One who bears it:

"the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob" (**Exodus 3:15**).

"Therefore My people shall know My name" (**Isaiah 52:6**)

The Name was given forever. It is still waiting to be called on.

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"This is My name forever, and this is My memorial to all generations."

Exodus 3:15 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

Document 145 • The Name Above All Names • June 2026 • Revised October 2026

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