

## MIQDASH BETHEL COVENANT INSTITUTION

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### DOCUMENT 145

# THE NAME ABOVE ALL NAMES

יהוה — YHWH — Yahweh

A COVENANT DEEP DIVE INTO THE PERSONAL NAME OF THE CREATOR

*The Tetragrammaton · The Covenant Identity · The Hebrew Nation · The Three-Religion Witness*

Covenant Deep Dive — Lexical / Historical / Three-Religion

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## DOCTRINAL AUTHORITY NOTE

This document operates under the sole authority of the Written Tanakh — the Torah (Instruction), Nevi'im (Prophets), and Ketuvim (Writings). Rabbinical commentary, Church council decisions, and hadith are treated as historical reference only — never as binding authority. Where any tradition departs from the Written Text, the Written Text governs absolutely. This document meets the evidentiary standard of Devarim (Deuteronomy) 19:15 — two or three independent witnesses — for every major claim. Lexical sources: BDB (Brown-Driver-Briggs), HALOT (Hebrew and Aramaic Lexicon of the Old Testament), Gesenius, TWOT, Strong's Exhaustive Concordance. Translation references: JPS 1985; Robert Alter; Everett Fox.

## HOW TO READ THIS DOCUMENT

Every Hebrew transliteration is followed by its English meaning in parentheses at every occurrence. Every Hebrew book name is followed by its English name in parentheses at every occurrence. Yahweh (יהוה) and Elohim (אֱלֹהִים) are bold at every occurrence. Scripture references are bold throughout. This document reaches Judaism, Christianity, and Islam simultaneously under the Three-Religion Standard of Miqdash Bethel Covenant Institution.

## TANAKH BOOKS CITED

HEBREW NAME	ENGLISH NAME	HEBREW NAME	ENGLISH NAME
Bereishit	Genesis	Tehillim	Psalms
Shemot	Exodus	Yeshayahu	Isaiah
Vayikra	Leviticus	Yirmeyahu	Jeremiah
Bamidbar	Numbers	Yehezkel	Ezekiel
Devarim	Deuteronomy	Yoel	Joel
Bereishit / Shemot	Genesis / Exodus	Malachi	Malachi

## PART I — THE FOUNDATIONAL QUESTION

### WHAT IS THE NAME OF THE CREATOR?

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 Tanakh makes a distinction that the modern religious world has largely collapsed: the distinction between a *name* (**shem**, שֵׁם, H8034) and a *title* or *attribute*. **A shem (name) 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 eternal memorial to all generations — and that name is יהוה — YHWH — 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.'" — Shemot (Exodus) 3:14–15*

**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 Moshe (Moses) at the burning bush in a moment that defines the entire subsequent arc of the Tanakh. Every study of the divine name begins and ends here.**

## PART II — THE LEXICAL STUDY: YHWH / YAHWEH

### THE TETRAGRAMMATON — FOUR LETTERS THAT CONTAIN EVERYTHING

The name Yahweh is represented in Hebrew by four consonants: יהוה — Yod (י), Heh (ה), Vav (ו), Heh (ה). These four letters are known as the *Tetragrammaton* (from the Greek *tetra*, meaning four, and *gramma*, meaning letter). The Tetragrammaton appears 6,828 times in the Hebrew Tanakh — making it by far the most frequently used name in all of scripture (Strong's H3068; BDB, p. 217; HALOT, Vol. 2, p. 396).

LETTER	HEBREW	STRONG'S	ROOT MEANING	COVENANT SIGNIFICANCE
Yod (י)	י	H3068	He / Him (third person)	Points outward to the One who IS — not self-referencing but declared outward to creation
Heh (ה)	ה	—	Breath; divine breath; the letter of life	Appears twice in the Name — at beginning and end. The breath of the Creator bracketing the Name.
Vav (ו)	ו	—	Hook; connector; and	Connects all things — past, present, future — to the Name. The covenant connector.
Full Name יהוה	יהוה	H3068	He Is / He Was / He Will Be — from hayah (to be)	The eternal, self-existent One. The Name contains past (hayah), present (hoveh), and future (yihyeh) simultaneously.

The Greek word **Tetragrammaton** simply means:

- *tetra* = four

- *gramma* = letter

So if we apply that same construction in Hebrew, using the equivalent Hebrew roots:

אַרְבַּע אוֹתִיּוֹת

*Arba Otiyot*

(*Four Letters*)

- *Arba* (אַרְבַּע, H702) = four
- *Otiyot* (אוֹתִיּוֹת, H226 plural of *ot*) = letters / signs

So the direct Hebrew equivalent of "Tetragrammaton" would be ***Arba Otiyot* — the Four Letters**.

Interestingly, this term is actually used in rabbinic Hebrew literature. The rabbis did refer to the divine name as *Shem ba-Meforash* (שֵׁם הַמְּפָרָשׁ — **the Explicit/Distinguished Name**) and *HaShem* (הַשֵּׁם — **The Name**), but *Arba Otiyot* also appears in rabbinic writing as a direct, plain description of exactly what it is: the four-letter name.

The Greek-derived "Tetragrammaton" became the dominant term in Western scholarship simply because early Christian and Greek-speaking Jewish scholars (particularly those working with the Septuagint) wrote about the Hebrew scriptures in Greek — and the Greek label stuck in Western academic tradition. Had Hebrew remained the primary scholarly language of theological discourse in the West, we would almost certainly be saying *Arba Otiyot* today rather than Tetragrammaton.

## THE ROOT: HAYAH (הָיָה) — TO BE, TO EXIST, TO BECOME

The dominant scholarly consensus, confirmed by BDB (p. 224), HALOT (Vol. 1, p. 243), and Gesenius' Hebrew Grammar (§75c), is that **Yahweh** derives from the root *hayah* (הָיָה, H1961) — **to be, to exist, to become, to bring into being**. **The name is a third-person causative form: not I AM (the first-person *Ehyeh* of Shemot 3:14) but HE IS / HE CAUSES TO BE** — declared outward from the Creator toward creation. When Moses asks for the name (Shemot 3:13), **Yahweh first gives the self-declaration *Ehyeh Asher Ehyeh* (I AM WHO I AM / I WILL BE WHAT I WILL BE) — and then immediately gives the name that is to be spoken to the people and to all generations: Yahweh**. **The transition from *Ehyeh* (first person) to *Yahweh* (third person) is not accidental. The first is the divine self-declaration from within eternity. The second is the covenant name by which the creation knows and calls upon Him.**

## THE DIVINE SELF-DECLARATION

**This is one of the most profound moments in the entire Tanakh — and the sequence is everything.** Let's break down exactly why **Yahweh** does it in this precise order.

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## THE TWO-STEP STRUCTURE OF SHEMOT 3:14–15

Step 1 — Verse 14: *Ehyeh Asher Ehyeh* — spoken to Moses personally

Step 2 — Verse 15: *Yahweh* — given to be spoken to the people, to all generations

**This is not narrative convenience. It is covenant architecture.**

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## WHY THE SELF-DECLARATION COMES FIRST

### 1. Establishing Jurisdiction Before Giving the Name

In the ancient Near East — and in Hebrew covenant law — a party to a covenant first establishes *who they are and by what authority they speak* before making any declaration, promise, or name known. This is the *preamble* of covenant structure, documented throughout the ancient treaty form.

**Yahweh does not walk up to Moses and say "call me Yahweh."** He first declares the foundational reality: *I AM WHO I AM*. 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 release the name.

The name **Yahweh** therefore arrives *already loaded* with the weight of the self-declaration behind it. When Moses says **Yahweh** to Pharaoh, to Israel, to the nations — he is not just pronouncing a label. **He is invoking the One who already declared from within eternity: I AM WHO I AM.**

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### 2. The Difference Between an Inside Declaration and an Outside Name

*Ehyeh Asher Ehyeh* is first-person. It is **Yahweh** speaking from within His own nature, from within eternity, about Himself to Himself — and Moses is being allowed to *overhear* it.

*Yahweh* is third-person. It is the same reality — *He Is / He Causes to Be* — but now translated into the form that creation can use to address Him, call upon Him, and enter covenant with Him.

This distinction is staggering in its implication:

- The *inside* name (*Ehyeh*) is what **Yahweh** is from within eternity — self-existent, self-defined, complete.

- The *outside* name (Yahweh) is what creation is permitted to call Him — the covenant bridge between eternity and time.

Yahweh essentially gives Moses both sides of the transaction at once. *This is what I am from within — and this is what you call Me because of what I am from within.* The name is not arbitrary. It is derived directly from the self-declaration, which is why the two are given in sequence in the same breath.

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### 3. 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 you power over that god — or at minimum, leverage in prayer and ritual. Name-magic was embedded in Egyptian, Mesopotamian, and Canaanite religious practice. The Egyptians had entire texts (such as the story of Isis tricking Ra into revealing his secret name) built on the premise that the *true name* of a divine being was a source of power to be seized and wielded.

Yahweh closes that door permanently by giving the self-declaration *first*.

By saying *Ehyeh Asher Ehyeh — I AM WHO I AM / I WILL BE WHAT I WILL BE* — before giving the name, Yahweh is declaring:

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

The self-declaration is an assertion of absolute sovereignty *prior to* the covenant name. No human, no nation, no religion, no ritual can use the name to control the One who first declared Himself beyond all definition. The name is given from the inside of a sovereign self-declaration — not extracted from a deity who can be cornered.

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### 4. 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
- The One sending you is not contingent on Israel's readiness
- The One sending you is not contingent on Pharaoh's decision
- The One sending you simply *IS* — and will be what He will be regardless of how any human actor responds

This is why immediately following the name declaration, **Yahweh** gives Moses the signs and tells him that Pharaoh *will* refuse — and that He has already accounted for it (**Shemot 3:19–20**). **The self-declaration is the theological ground that makes the prophetic certainty possible. The One who says *I AM WHO I AM* cannot be surprised, cannot be outmaneuvered, and cannot fail to be what He already is.**

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## 5. The Grammatical Shift is the Covenant Act Itself

The move from *Ehyeh* (I AM — first person) to *Yahweh* (He IS — third person) is not just grammatical. It is the moment Yahweh steps from pure self-existence into covenant relationship.

*Ehyeh* is Yahweh alone, within eternity, needing nothing.

**Yahweh is Yahweh entering a named relationship with creation** — giving creation the specific word by which they 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*. He remains exactly what He declared from within eternity. But He now gives creation a covenant handle — 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 opens their mouth and says *Yahweh* is calling upon the exact same One who declared *I AM WHO I AM* to Moses at the burning bush.**

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## The Bottom Line

The sequence is a complete covenant transaction in two verses:

1. Verse 14 — *This is what I am from within Myself, for Myself, from eternity.* (Ehyeh Asher Ehyeh)
2. 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 and necessarily from the nature of the One bearing it. And the name given

to creation is not a diminishment 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 AM WHO I AM — given to be spoken forever.**

## WHAT THE FOUR LETTERS CONTAIN: PAST, PRESENT, AND FUTURE SIMULTANEOUSLY

Hebrew scholar Umberto Cassuto observed: *"There is also implicit in this interpretation the thought of implementing the promises: I am who I am always, ever alike, and consequently I am true to My word and fulfil it."* This observation is directly confirmed by the Hebrew. The name **Yahweh** simultaneously contains the Hebrew words for *was* (**hayah**), *is* (**hoveh**), and *will be* (**yihyeh**). **There is no other name in any language that encodes eternity, covenant faithfulness, and self-existence simultaneously within the structure of the name itself.** This is why **Shemot (Exodus) 3:15** declares it the *memorial* (**zikron**, זִכְרוֹן, H2143 — a covenant memorial, a formal remembrance to be maintained) to all generations.

## PART III — NAME VS. TITLE: THE CRITICAL DISTINCTION

The claim that there are *many names of God* conflates two distinct categories of Hebrew language that the Tanakh itself carefully maintains: the *personal name* (**shem**, שֵׁם, H8034) and the *title or attribute*. The following table establishes this distinction from the Tanakh's own lexical and contextual evidence.

TERM	HEBREW	STRONG'S	CATEGORY	WHAT IT IS — AND WHAT IT IS NOT
Yahweh	יהוה	H3068	PERSONAL NAME	The only personal name declared by the Creator as His own. Appears 6,828 times. Shemot 3:15: 'This is My name forever.' Not a title — a name.
Elohim	אלהים	H430	TITLE / APPELLATIVE	Plural form meaning 'mighty ones / God / gods.' Used as a title of power, sovereignty, and creative authority. Applied to Yahweh (Gen. 1) AND to lesser

				beings (Ps. 82:1). Not a personal name.
Adonai	אֲדֹנָי	H136	TITLE	'My Lord / My Master.' A title of authority and sovereign relationship. Post-exile substitution for the Name in synagogue reading. Never a personal name — always a relational title.
El Shaddai	אֵל שַׁדַּי	H410 / H7706	COMPOUND TITLE	'Mighty One / God Almighty.' Revealed to the patriarchs (Bereishit 17:1). A title describing power and sufficiency. Shemot 6:3 explicitly distinguishes El Shaddai from the Yahweh name.
El Elyon	אֵל עֶלְיוֹן	H410 / H5945	COMPOUND TITLE	'Most High Mighty One.' Used by Melchizedek in Bereishit 14:19. A title of supreme rank and transcendence. Not a personal name.
Yah (יה־)	יה־	H3050	CONTRACTED FORM OF THE NAME	The abbreviated form of Yahweh. Appears in Hallelu-Yah (Praise Yah) and embedded in prophetic names: Yeshayahu (Isaiah), Yirmeyahu (Jeremiah), Eliyahu (Elijah). Not a separate name — the Name in short form.
HaShem	הַשֵּׁם	—	SUBSTITUTION (post-biblical)	'The Name.' A rabbinic substitution used in everyday speech to avoid pronouncing Yahweh. Not itself a divine name — it is a reference to the Name. Not found as a divine appellation in the Tanakh.

The Tanakh itself provides the decisive evidence on this distinction in **Shemot (Exodus) 6:2–3**:

*"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 was not known to them.'" — Shemot (Exodus) 6:2–3*

**Yahweh** Himself here distinguishes the **title El Shaddai** (which the patriarchs knew) from the **name Yahweh** (which was being formally revealed to Moshe in its full covenant weight). The patriarchs experienced the power and sufficiency of **Yahweh** through the title El Shaddai. But the personal covenant name — the **shem** — was being established in its full redemptive significance at the moment of the Exodus. This is Tanakh's own testimony that there is a difference between the Name and the titles. To collapse them into *many equal names* is to ignore the explicit textual distinction that **Yahweh** Himself makes.

## PART IV — THE NAME AND THE COVENANT: THE RELATIONAL ARCHITECTURE

### WHY THE NAME MATTERS IN COVENANT RELATIONSHIP

**Covenant** (*brit*, בְּרִית, H1285) in the Tanakh is always a named relationship. When **Yahweh** establishes a covenant — with Noach (Noah), with Avraham (Abraham), with Yitzhak (Isaac), with Ya'akov (Jacob), and with the entire 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 appears repeatedly throughout the Tanakh — *"I will be your Elohim (God) and you will be My people"* — is never spoken by a nameless deity. It is always spoken by **Yahweh**. The name is not incidental to the covenant. **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 (Shemot 3:15).** To suppress the name — as post-exilic tradition increasingly did — **is to sever the covenant people from the personal identity of the covenant Maker.**

### THE FIRST COVENANT USE OF THE NAME: BEREISHIT (GENESIS) 2:4

A critical literary and theological fact: the Tanakh introduces **Elohim** in **Bereishit (Genesis) 1:1** — the transcendent Creator who speaks existence into being. But the first use of the personal name **Yahweh** appears in **Bereishit (Genesis) 2:4** — precisely when the Creator enters into personal, relational engagement with Adam. This is not accidental. **Elohim** is the title of transcendent power. **Yahweh** is the name of a covenantal relationship. The Tanakh itself signals through this literary structure: when **Yahweh** becomes personally present with His creation — **when relationship begins**

— **the personal name appears.** The covenant name and the covenant relationship are inseparable from the first page of scripture.

## THE NAME COMMANDS: CALL UPON IT — PROCLAIM IT — MAKE IT KNOWN

The Tanakh does not merely record the Name. It commands the active use of the Name throughout all generations and among all nations:

TEXT REFERENCE	TANAKH DECLARATION	COVENANT SIGNIFICANCE
Shemot (Exodus) 3:15	"This is My name forever, and this is My memorial to all generations."	Yahweh declares the Name as the eternal covenant memorial.
Shemot (Exodus) 9:16	"That you may know that I am Yahweh... My name shall be declared in all the earth."	The Name is to be proclaimed universally — to all nations.
Tehillim (Psalms) 105:1	"Give thanks to Yahweh, call upon His name; make known His deeds among the peoples."	Active proclamation of the Name is a covenant duty.
Yoel (Joel) 2:32	"Everyone who calls on the name of Yahweh shall be saved."	Salvation is connected specifically to calling on the Name.
Yeshayahu (Isaiah) 12:4	"Give thanks to Yahweh, proclaim His name; make His deeds known among the peoples."	The prophetic commission is to proclaim the Name to nations.
Malachi 1:11	"For from the rising of the sun to its setting, My name is great among the nations."	Yahweh declares His name will be great among all nations.

## PART V — THE HEBREWS: A PEOPLE NAMED BY THE NAME

### IVRI (עִבְרִי) — WHO IS A HEBREW?

**The question of who the Hebrews are is inseparable from the name Yahweh.** Before the covenant name was formally declared at the burning bush, before the Exodus, before Sinai — there was already a people identified by the term *ivri* (עִבְרִי, H5680) — **Hebrew**. The first use of this term in the Tanakh is in **Bereishit (Genesis) 14:13** where Avraham is called *Avram ha-Ivri* — **Abram the Hebrew**. What does this term mean, and how does it connect to the covenant name?

The Hebrew word **lvri** (H5680) is a gentilic noun — a term of identity for a people group — formed from the root **abar** (עָבַר, H5674) meaning *to pass over, to cross, to traverse*. The noun form **eber** (עֵבֶר, H5676) means *the other side / the region beyond*. Strong's H5680 defines Ivri as: *'a patronymic from Eber; an Eberite — that is, a Hebrew or descendant of Eber.'* BDB (p. 720) confirms this: the term designates both those who *crossed over* (as Avraham crossed the Euphrates from Mesopotamia to Canaan per **Yehoshua (Joshua) 24:2–3**) and those descended from Eber (עֵבֶר, H5677), the great-grandson of Shem, Noah's son (**Bereishit 10:21–25**).

## EBER: THE ANCESTRAL SOURCE OF THE HEBREW NAME

**Bereishit (Genesis) 10:21** declares that Shem — the covenant son of Noach — *"was the father of all the children of Eber."* This single genealogical statement is foundational. The Hebrews are, at their etymological and genealogical root, the *Eberites* — descendants of Eber the son of Shelah, who traces back to Shem. This lineage is not incidental. Scholar Meredith Kline (New Bible Dictionary) observes that 'Ibri first appears as an ethnicon for Abraham, being prepared for by the notice that Shem was father of all the descendants of Eber — serving to tie the Abrahamic revelation to the covenant promise to Shem.'

The covenant line runs: Noach → Shem → Eber → Peleg → Reu → Serug → Nahor → Terah → Avraham. When **Yahweh** identifies Himself to Moshe as *the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob (Shemot 3:15)* — **He is identifying Himself as the covenant Elohim of the Eberite line of Shem. The Hebrews are the people through whom the Name was transmitted, preserved, and ultimately declared to all nations.**

## THE NAME OF YAHWEH AS THE SOURCE IDENTITY OF THE HEBREW PEOPLE

The connection between the Hebrew identity and the Name **Yahweh** is not merely etymological. It is covenant-structural. Consider the following:

(1) **Yahweh's self-declaration is specifically to the Hebrew people and through them to the nations.** The burning bush encounter is addressed to Moshe as the leader of the *Ivrim* (Hebrews). The command to Pharaoh is: *"Let My people go"* — and **Yahweh** identifies those people specifically as Hebrews (Shemot 3:18, 5:1, 7:16).

(2) **The prophets — the bearers of the Name to the nations — are all embedded in the Hebrew covenant community.** Their very names carry the Name. **Yeshayahu (Isaiah)** — *Yahweh is salvation*. **Yirmeyahu (Jeremiah)** — *Yahweh will raise up / Yahweh exalts*. **Eliyahu (Elijah)** — *My El is Yahweh*. **Yehezkel (Ezekiel)** — *Yahweh strengthens / El will strengthen*. The prophets did not merely write the Name. They carried it in their own identities. Their **shem (name)** was a proclamation of the Name of **Yahweh** embedded in every human encounter.

(3) **Hallelujah — the universal word of praise — is a Hebrew proclamation of the Name.** **Hallelu-Yah** (הַלְלֵלוּ-יְהוָה) means *Praise Yah* — where **Yah** (יְהוָה, H3050) is the contracted form of

**Yahweh.** Every time any human being in any language sings or speaks the word Hallelujah — in any church, mosque, concert hall, or street corner on earth — they are calling upon the contracted Name of **Yahweh**. The Name was never fully suppressed. It was woven into the fabric of universal human worship through the Hebrew language of the covenant people.

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## PART VI — HOW THE NAME WAS LOST: A HISTORICAL RECONSTRUCTION

### THE POST-EXILIC SUBSTITUTION TRADITION

The suppression of the Name **Yahweh** in spoken religious use is not commanded anywhere in the Tanakh. It is a development of post-exilic human tradition. Britannica's authoritative entry on **Yahweh** documents this: *"After the Babylonian Exile (6th century BCE), and especially from the 3rd century BCE on, Jews ceased to use the name Yahweh for two reasons. As Judaism became a universal rather than merely a local religion, the more common Hebrew noun Elohim tended to replace Yahweh to demonstrate the universal sovereignty of Israel's God over all others. At the same time, 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 (My Lord)."*

The Tanakh itself does not support either of these reasons as a basis for suppressing the Name. **Yahweh** declared His name to be proclaimed among all nations (**Shemot 9:16**), called upon by all peoples (**Yoel 2:32**), and remembered to all generations (**Shemot 3:15**). Silence about the Name is not reverence for the Name commanded by the Tanakh — it is a human tradition, however well-intentioned, that cannot claim Tanakh authority.

### HOW JEHOVAH WAS CREATED: A MEDIEVAL LINGUISTIC ERROR

The Masoretes — Jewish scholars who from approximately the 6th to the 10th century CE worked to preserve the Hebrew text — inserted the vowel points of the word **Adonai** into the consonants of יהוה as a written reminder to readers to say **Adonai** rather than pronouncing the divine Name. Britannica confirms: *"Latin-speaking Christian scholars replaced the Y (which does not exist in Latin) with an I or a J, the latter of which exists in Latin as a variant form of I."* The result was the hybrid form *Jehovah* — Hebrew consonants (YHWH) combined with the vowels of a different word (Adonai), then transliterated through Latin phonology. *Jehovah* is not the original name. It was never what Moshe heard at the burning bush. The name that appears 6,828 times in the Hebrew text — the name declared forever by **Yahweh** Himself — is **Yahweh**.

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## PART VII — THREE-RELIGION AUDIT

## JUDAISM

Where Judaism preserves the covenant standard: Judaism holds the Name **Yahweh** as the most sacred reality in all of scripture — and this reverence is itself a form of covenant witness. Jewish practice preserves the Tetragrammaton in every Torah scroll, written with particular care and not to be erased. The tradition of not pronouncing the Name developed from a sincere place of awe before the holiness of **Yahweh**. The recognition that **shem** is covenant identity — embedded in Jewish practice from the giving of Hebrew names at birth and conversion (*kabbalat shem ivri*, adoption of a Hebrew name) — is the Tanakh's own pattern honored.

**Where Talmudic tradition departs from the Tanakh standard:** The rabbinic prohibition on pronouncing the Name, however sincere in its origin, cannot claim Tanakh authority. Nowhere in the five books of Moshe does **Yahweh** command His people not to say His Name. The command is precisely the opposite: *proclaim it, call upon it, make it known*. The substitution of HaShem (The Name) for the Name itself creates a paradox: the Name is treated with such reverence that it is never actually used — which is the opposite of the Tanakh's instruction. Miqdash Bethel honors the spirit of reverence for the Name completely, while following the Tanakh's own instruction to use it.

## CHRISTIANITY

Where Christianity preserves the covenant pattern: Christian scripture explicitly identifies the God of both Testaments as the God of Abraham, Isaac, and Jacob — the God whose Name was declared to Moshe. The prophetic names embedded in Christian usage (Isaiah, Jeremiah, Ezekiel, Elijah) all carry **Yahweh** within them, even if many Christians do not know it. The word Hallelujah — central to Christian worship across all denominations — is a direct invocation of the Name. Many Christian denominations have moved toward restoring the Name **Yahweh** in Bible translation and worship.

**Where Christianity departs from the covenant standard:** The widespread replacement of **Yahweh** with 'LORD' (all capitals) and 'God' in Christian Bible translations directly suppresses the covenant Name. The Septuagint's translation of יהוה as **Kyrios** (Greek for Lord) introduced the suppression pattern into Christian scriptural use. Most Christians reading their Bibles in English have never encountered the Name **Yahweh** — they have encountered the title LORD in its place. This is not Tanakh's instruction. Malachi 1:11 declares the Name will be great among the nations — not suppressed in translation.

## ISLAM

Where Islam preserves the covenant pattern: The Quran affirms the prophets of the Tanakh — Avraham (Ibrahim), Moshe (Musa), Dawid (Dawud), Yeshayahu (Isa in the Islamic tradition), and others — as true messengers of the one Creator. This theological continuity with the prophetic line of the Hebrews preserves, at minimum, the covenant trajectory. The Arabic word **Allah** derives from the same Semitic root as the Hebrew **EI** (meaning Mighty One / God) — confirming the linguistic continuity of the Semitic covenant family of languages.

**Where Islam departs from the covenant standard:** The Quran does not preserve or transmit the personal covenant Name **Yahweh** (יהוה). The distinction that **Shemot 3:15** establishes — between the personal name **Yahweh** and the general title **Elohim** / El — is not preserved in Islamic theological language. **Allah** functions as a divine appellative (equivalent to El / Elohim), not as the personal covenant name that **Yahweh** declared as His forever. The specific, irreplaceable personal name — and the covenant relationship it anchors — is absent from the Islamic theological framework.

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## PART VIII — SEVEN COVENANT DECLARATIONS

### **DECLARATION 1: The Name Is Not One Name Among Many**

Yahweh is the personal name of the Creator — declared by Yahweh Himself as His eternal memorial. Elohim, Adonai, El Shaddai, El Elyon are titles and attributes — not personal names. The Tanakh maintains this distinction explicitly (Shemot 6:2–3). To say there are 'many names of God' is to collapse a distinction the Tanakh carefully maintains.

### **DECLARATION 2: The Name Is Covenant Architecture**

Covenant in the Tanakh is always a named relationship. Yahweh does not enter covenant as an anonymous deity. He enters covenant as Yahweh — the self-existent, eternally faithful One whose name encodes past, present, and future simultaneously. Remove the name and the covenant becomes a generic religious contract.

### **DECLARATION 3: The Name Commands Active Use**

The Tanakh commands the proclamation, calling upon, and public declaration of the Name among all peoples. Shemot 9:16; Tehillim 105:1; Yoel 2:32; Yeshayahu 12:4; Malachi 1:11. Silence about the Name is not commanded by the Tanakh — it is a post-exilic human tradition.

### **DECLARATION 4: The Hebrews Are the People of the Name**

The Hebrew identity (Ivri, from abar — to cross over) is genealogically rooted in Eber of the line of Shem — and covenantally rooted in the people through whom Yahweh declared, transmitted, and preserved His Name to the nations. The prophets carried the Name in their own identities. Hallelujah carries the Name into every language on earth.

### **DECLARATION 5: The Name Was Suppressed By Human Tradition, Not Divine Command**

The non-pronunciation of the Name and the substitution of Adonai / HaShem / Lord / God are post-exilic traditions — not Tanakh commandments. The name Jehovah is a medieval linguistic

artifact combining **YHWH** consonants with Adonai vowels, then transliterated through Latin phonology. Neither Jehovah nor LORD is the original Name.

### **DECLARATION 6: The Name Encodes the Covenant Nature of the Creator**

**Yahweh** — from hayah (to be) — is the only name in any language that encodes the self-existence, eternity, and covenant faithfulness of its bearer within the structure of the name itself. **He Is. He Was. He Will Be. He Causes to Be.** No title captures this. No substitute carries this weight.

### **DECLARATION 7: The Name Is the Covenant Bridge to All Nations**

Yahweh declared His name will be great among all nations (Malachi 1:11). The covenant commission is not to suppress the Name but to declare it — to Judaism, to Christianity, to Islam, to all who will receive it. Miqdash Bethel Covenant Institution stands under this commission.

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## **CLOSING COVENANT STATEMENT**

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

**First: The name Yahweh (יהוה — YHWH) is the personal covenant name of the Creator** — not one name among many, but the only name declared by **Yahweh** Himself as His eternal memorial to all generations. Every other divine designation in the Tanakh is a title, attribute, or compound description — never a personal name on the level of the Tetragrammaton.

**Second: The suppression of the Name** — through the post-exilic substitution tradition, the Masoretic vowel pointing, and the Christian translation practice of LORD — is a human tradition without Tanakh authority. The Tanakh commands the proclamation of the Name, not its suppression.

**Third: The Hebrew people (*Ivrim*) are the covenant community through whom the Name was declared, preserved, and transmitted to all nations.** Their genealogical root in Eber of the line of Shem, their prophetic names carrying the Name within them, and the universal word Hallelujah embedded in every language on earth — all testify that the Name of **Yahweh** and the Hebrew covenant identity are inseparable.

**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.

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

***"My people shall know My name." — Yeshayahu (Isaiah) 52:6***  
***"Everyone who calls on the name of Yahweh shall be saved." — Yoel (Joel) 2:32***

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*Authority: The Tanakh — The Word of Yahweh Alone | Devarim 19:15 — Two or Three Witnesses*

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