

MIQDASH BETHEL COVENANT INSTITUTION

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

COVENANT NAMES: A LIVING TESTIMONY

HOW YAHWEH'S NAMING PATTERN WAS CARRIED INTO THE NEXT GENERATION

*A Personal Covenant Name Study — Elder Kepha Shaul Arcemont
Featuring the Hebrew Lexical Testimony of Nine Covenant Children*

Three-Religion Standard: Judaism • Christianity • Islam
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OPENING COVENANT STATEMENT

Yahweh is a naming **Elohim**. From the moment He breathed life into Adam and commissioned him to name the creatures of the earth (Bereishit 2:19–20), through the renaming of Avram to Avraham, Sarai to Sarah, and Ya'akov to Yisra'el — the Tanakh establishes that to name something is to declare covenant reality over it. A name in the Hebrew covenant framework is never merely a social label. It is a *shem* (שם, H8034) — the declared essential identity, covenant standing, and purpose of the bearer.

This document is a covenant testimony. It records the naming of Elder Kepha Shaul Arcemont's nine children — all given Hebrew covenant names drawn from the Tanakh or constructed from Hebrew covenant roots, named according to what **Yahweh** was doing in the covenant household at the moment of each birth. It also records the Elder's own name change: from Peter Paul Arcemont — names rooted in Greek and Latin — to Kepha Shaul Arcemont — names rooted in the Aramaic-Hebrew covenant language of the Tanakh.

The tradition of giving covenant children Hebrew names — names that declare **Yahweh's** reality over their lives before they are old enough to choose it themselves — is not a modern innovation. It is the Tanakh's own pattern, observed from Bereishit to Malakhi: *"Before I formed you in the womb I knew you, and before you were born I consecrated you"* (Yirmeyahu 1:5). The name given at birth is the first covenant declaration over a life.

PART I — FROM PETER PAUL TO KEPHA SHAUL: THE ELDER'S OWN NAME CHANGE

Elder Kepha Shaul Arcemont was born Peter Paul Arcemont. The name Peter derives from the Greek *Πέτρος* (Petros) meaning rock — itself a translation of the Aramaic כִּפְתָּא (Kepha, H3710) that Yeshua gave to Shim'on in Yochanan (John) 1:42. The name Paul derives from the Latin *Paulus* — a Roman family name meaning small or humble, with no Hebrew covenant root whatsoever.

Upon entering the covenant of **Yahweh** at twenty-seven years old — making a covenant decision he has not reversed in 55 years — the Elder formally replaced both names with their covenant-language counterparts. The significance is not merely linguistic. It is a formal declaration: the Greek-Roman identity of the man before the covenant is superseded by the Aramaic-Hebrew identity of the man inside the covenant.

OLD NAME	NEW NAME	LANGUAGE / STRONG'S	LEXICAL MEANING & COVENANT SIGNIFICANCE
Peter	Kepha	Greek Πέτρος → Aramaic-Heb. כִּפְתָּא H3710	Both words mean <i>rock</i> . But Peter is the Greek translation; Kepha is the original Aramaic-Hebrew word used by Yeshua Himself in Yochanan 1:42 when He renamed Shim'on: <i>'You shall be called Kepha.'</i> The Elder reclaimed the original covenant-language name — not the Greek translation of it. Every time he is addressed as Kepha, the Aramaic covenant word that Yeshua spoke is declared.

Paul	Shaul	<i>Latin Paulus</i> → <i>Heb. שְׂאוּל</i> H7586	<i>Shaul</i> (שְׂאוּל, H7586) comes from the root <i>sha'al</i> (שָׁאַל, H7592) = to ask, to inquire, to pray for — meaning "asked of Yahweh" or "prayed for." This is the name of the first king of Yisra'el (1 Shemu'el) and the Hebrew name of the apostle who used Paul in Greek-speaking contexts (Acts 13:9). The Latin 'Paulus' (small) had no covenant root. Shaul declares: this man was prayed for, asked of Yahweh , his existence is the answer to covenant prayer.
COMPLETE TRANSFORMATION	<i>Peter Paul</i> → <i>Kepha</i> <i>Shaul</i>	<i>Greek / Latin</i> → <i>Aramaic-Hebrew</i>	This is not a partial name change. Both names were replaced with their covenant-language counterparts. Rock → Rock, but now in the language Yeshua spoke. Small (Roman) → Asked of Yahweh (Hebrew). The old Roman-Greek identity is formally retired. The covenant identity is declared in its place.

The Elder's trajectory mirrors the Tanakh pattern precisely: from a Baptist foundation at eleven years old, into Seventh Day Adventism at fourteen — drawing closer to the Sabbath and the Hebrew roots — into the full covenant of **Yahweh** at twenty-seven. Twenty-three years inside the House of Yahweh in Abilene, Texas as ordained Elder and Judge. Departure in 2008. Standing at Tel Arad in the Negev — the site of the ancient excavated **House of Yahweh**, His Name inscribed on the pottery shards — and understanding that **Yahweh** needs covenant people, not institutions. The name Kepha Shaul is the *shem* of that journey: the rock who was asked of **Yahweh**, broken open, and reconstituted.

PART II — THE COVENANT NAMING PRINCIPLE: NAMING BY WHAT YAHWEH WAS DOING

The nine children of Elder Kepha Shaul Arcemont were each named according to what **Yahweh** was doing in the covenant household at the moment of their birth — what was being experienced spiritually, what the covenant calendar declared, what **Yahweh** was showing the father in the moment. This is not a modern invention. It is the Tanakh's own naming method.

In Bereishit, Leah names her sons according to what she is experiencing before **Yahweh**: *"Because Yahweh has seen my affliction — therefore my son is called Reuben"* (Bereishit 29:32). *"Because Yahweh heard that I am unloved — therefore my son is called Shim'on"* (29:33). Rakhel names Yosef declaring *"Yahweh has taken away my reproach"* (30:23). Rakhel names Binyamin with her dying breath from her pain (35:18). Tziporah names Gershom declaring *"I have been a stranger in a foreign land"* (Shemot 2:22). In every case: the name is not chosen from a list of pleasant sounds. It is drawn from what **Yahweh** is doing in that moment, in that covenant household, in that family's history with Him.

Elder Kepha Arcemont's nine children were named in exactly this spirit. Some names were taken directly from the Tanakh. Some were constructed from Hebrew covenant roots. Some encode the very covenant calendar moment of the birth. All of them declare **Yahweh's** reality over a child's life from the first breath.

The children are organized below by mother. The Elder's first two sons — Kepha Shaul and Mattityah Jeremyahu — were born of his first wife, Shandra. The remaining seven — five daughters and two sons — were born of his second covenant wife (concubine), Karena. The Torah of **Yahweh** permits covenant plural marriage; the Tanakh records it without condemnation in the lives of Avraham, Ya'akov, Dawid, and Shlomo. The names given to all nine children stand equally before **Yahweh** as covenant declarations.

PART III — THE SONS OF SHANDRA: COVENANT SONS OF THE FIRST WIFE

I. KEPHA SHAUL ARCEMONT — THE SON NAMED FOR HIS FATHER'S COVENANT IDENTITY

NAME ELEMENT	HEBREW / STRONG'S	LEXICAL MEANING	COVENANT DECLARATION
Kepha	כֶּפֶן H3710	Rock; stone — the Aramaic-Hebrew word	The son inherits the covenant name of his father

		Yeshua used in Yochanan 1:42 to rename Shim'on	— the rock identity, the Aramaic covenant foundation. He is named before he can choose covenant; the father's covenant testimony is declared over him at birth.
Shaul	שָׂאוּל H7586	Asked of Yahweh; prayed for — from sha'al (H7592), to ask/inquire/pray. Name of the first King of Yisra'el.	The son carries both components of his father's covenant identity — Kepha Shaul, rock and asked-of-Yahweh. He is the first fruit of the covenant household, bearing the full covenant name of the man his father had become.

2. MATTITHYAH JEREMYAHU ARCEMONT — THE DOUBLY THEOPHORIC SON

NAME ELEMENT	HEBREW / STRONG'S	LEXICAL MEANING	COVENANT DECLARATION
Mattithyah	מַתִּיתְיָהּ H4993	Gift of Yahweh — from mattan (מָתַן, gift/giving) + Yah (the shortened form of the divine Name). The name of one of the Levitical musicians in 1 Divrei HaYamim (1 Chronicles) 15:18.	Yahweh's Name is in this child's first name. He is declared a gift — not of human achievement but of Yahweh's own giving. The Levitical connection marks the name as belonging to the covenant worship tradition.
Jeremyahu	יְרֵמְיָהוּ H3414	Yahweh will exalt / Yahweh appoints / Yahweh loosens — from the root rum (H7311, to be exalted) or ramah (to cast/appoint) + Yahweh. The name of the great covenant prophet.	Yahweh's Name appears in both first and middle name — a doubly theophoric declaration. This child was named Gift-of-Yahweh / Yahweh-will-exalt. Two covenant promises over one

			life before he drew his second breath.
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PART IV — THE CHILDREN OF KARENA: FIVE DAUGHTERS AND TWO SONS

Elder Kepha's second covenant wife (concubine), Karena, bore him seven children — five daughters followed by two sons. The five daughters came one after another, each receiving a Hebrew name that declared covenant reality. When the first son arrived after five daughters, the naming of Nekoda Ibriy Esh carried within it the accumulated joy of that long covenant wait — the household's excitement and **Yahweh's** answer declared in a name of fire.

3. MENORAH BERAYAH ARCEMONT — THE LAMPSTAND CREATED BY YAHWEH

NAME ELEMENT	HEBREW / STRONG'S	LEXICAL MEANING	COVENANT DECLARATION
Menorah	מְנוֹרָה H4501	The lampstand — the seven-branched covenant lampstand of the Mishkan (Tabernacle) and the Beit HaMikdash (Temple). From the root nur/ner (נֹר, H5216, lamp/light). Shemot 25:31–40; Bamidbar 8:1–4.	This daughter was named for the most central light-bearing object in the covenant sanctuary. She is declared <i>menorah</i> — a bearer of covenant light — before she could speak. The lampstand in the Mishkan burned continuously (Vayikra 24:2 — <i>'the lamp shall burn continually'</i>). Her name declares continuous, covenant-sourced illumination.

<p>Berayah</p>	<p>בְּרָאִיָּה H1254 + Yah</p>	<p>Created by Yahweh — constructed by the Elder from bara (בָּרָא, H1254, to create from nothing — exclusively divine activity) + Yah. A name that has never existed before; coined in the covenant spirit.</p>	<p>The Elder constructed this name himself from the Tanakh's most significant creation verb. Bara in every Qal stem occurrence has exclusively Yahweh as its subject. Humans make (<i>asah</i>), form (<i>yatsar</i>), build (<i>banah</i>) — only Yahweh bara. This daughter is declared: Created by Yahweh. Not merely born — called into being by the exclusively divine creative act.</p>
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4. QAWAHYAH MELAYAH ARCEMONT — THE HOPE THAT YAHWEH FILLS

NAME ELEMENT	HEBREW / STRONG'S	LEXICAL MEANING	COVENANT DECLARATION
<p>Qawahyah</p>	<p>קָוְהַיָּה H6960 + Yah</p>	<p>Yahweh is my hope / I wait upon Yahweh — from qawah (קָוְהַיָּה, H6960) = to wait, to hope, to expect with confident expectation + Yah. The root of Yeshayahu 40:31.</p>	<p>Her name <i>is</i> the covenant promise of Yeshayahu 40:31: <i>"Those who wait upon Yahweh (qavei Yahweh) shall renew their strength; they shall mount up with wings as eagles."</i> This daughter was declared, at her birth, to be one who waits upon Yahweh — not passive waiting, but the active, confident expectation of the covenant.</p>
<p>Melayah</p>	<p>מְלֵאִיָּה H4390 + Yah</p>	<p>Yahweh fills / the fullness of Yahweh — from mala' (מָלֵא, H4390)</p>	<p>Together: Qawahyah Melayah = 'I wait upon Yahweh / Yahweh fills.' The</p>

		H4390) = to fill, to be full, to fulfill + Yah.	two names form a complete covenant sentence: the act of waiting upon Yahweh is answered by Yahweh's filling. Hope declared; fullness promised. Two covenant realities over one life.
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5. SHEMOWNEHYAH YOWM CHAG BERAKAH ARCEMONT — BORN ON THE EIGHTH DAY OF SUKKOT

Context: This daughter was born on the **eighth day of the Feast of Sukkot (Tabernacles)** — the day the Tanakh calls *Shemini Atzeret* (שְׁמִינִי עֲצֵרֶת): the Solemn Assembly of the Eighth Day, a day **Yahweh** designates as a Sabbath of complete rest and a holy convocation unto Himself (Vayikra 23:36; Bamidbar 29:35). The Elder did not reach for a pleasant-sounding name. He encoded the covenant calendar day itself in his daughter's name — in Hebrew.

NAME ELEMENT	HEBREW / STRONG'S	LEXICAL MEANING	COVENANT DECLARATION
Shemowneh-yah	שְׁמוֹנֶה־יָהּ H8083 + Yah	Eight-Yahweh — from shemowneh (שְׁמוֹנֶה, H8083) = eight + Yah. Eight is the number of covenant in the Tanakh: circumcision on the eighth day (Bereishit 17:12); Shemini Atzeret is the eighth day of Sukkot.	She was born on Shemini Atzeret — the <i>eighth day</i> . Her first name declares it: Eight / Yahweh. The covenant number of the day she arrived, combined with the covenant Name of Yahweh who appointed that day.
Yowm	יוֹם H3117	Day — the basic Hebrew word for a day, a period appointed by Yahweh. Used throughout the Tanakh for the appointed days (Yamim) of the covenant calendar.	Her name includes the word for <i>day</i> — because she was born on a specific, named, appointed Yahweh -designated day. The day is embedded in her identity.

Chag	חג H2282	Feast; appointed festival; pilgrimage festival — one of the three Shalosh Regalim that Yahweh commands Israel to observe: Pesach, Shavuot, and Sukkot (Devarim 16:16). Sukkot is the chag she was born during.	Sukkot is Yahweh's feast of ingathering — the final harvest feast, the great celebration of His provision and dwelling with His people. She arrived during the greatest feast of joy in the covenant calendar (Devarim 16:14 — <i>"You shall rejoice in your feast"</i>).
Berakah	בְּרָכָה H1293	Blessing — the covenant blessing, from the root barak (H1288) = to kneel, to bless, to invoke covenant favour. The word used throughout the Torah for Yahweh's covenant blessing upon His people.	The full name: <i>Eight-Yahweh / Day / Feast / Blessing</i> . This daughter's name <i>is</i> the day she was born on — Shemini Atzeret — written in covenant Hebrew. She is a walking declaration of Yahweh's appointed times.
FULL NAME MEANING	<i>Shemownehyah Yowm Chag Berakah</i>	<i>Eight-Yahweh: Day of the Feast — Blessing</i>	Born on Shemini Atzeret — the 8th Day Assembly, the most solemn and intimate day of the Sukkot season, which Yahweh reserves for Himself and His people alone. Her name is the covenant calendar. She was born on Yahweh's appointed day and He is declared in every syllable of her name.

6. BATHSHEBA MICHYLLE ARCEMONT — THE COVENANT ROYAL DAUGHTER

NAME ELEMENT	HEBREW / STRONG'S	LEXICAL MEANING	COVENANT DECLARATION
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<p>Bathsheba</p>	<p>בַּת-שֶׁבַע H1339</p>	<p>Daughter of seven / Daughter of the oath — from bat (H1323, daughter) + sheva (H7651, seven; or shevah H7621, oath/covenant pledge). The name of Dawid's queen and the mother of Shlomo HaMelech.</p>	<p>This daughter carries the name of the most significant queen in the Tanakh's covenant royal record — the woman from whose womb came Shlomo, the builder of the Beit HaMikdash. Bathsheba is the daughter of the covenant oath (shevah). The seven embedded in her name is the number of completion and covenant in the Tanakh.</p>
<p>Michylle</p>	<p>מִיכָאֵל-derived, H4317</p>	<p>Derived from the name of her mother, Karena, whose middle name is Michelle — itself from the Hebrew Micha'el (מִיכָאֵל, H4317) = 'Who is like El (Yahweh)?' — one of the great rhetorical covenant questions of the Tanakh (Shemot 15:11; Micha 7:18).</p>	<p>Even in honoring the mother's name, the covenant meaning is preserved. <i>Mi ka-El</i> — 'Who is like Yahweh?' — is a declaration that Yahweh is incomparable, unmatched, without rival. Karena's name is honored; the covenant root of that name is declared over the daughter. The Hebraized spelling (Michylle) marks the intentional covenant reclamation of the name's origin.</p>

7. CHAIYAH SHABBATYAH ARCEMONT — BORN ON THE SABBATH DAY

Context: This daughter was born on **the Sabbath day** — the seventh day that **Yahweh** blessed and sanctified at creation (Bereishit 2:3), commanded at Sinai (Shemot 20:8–11), and designated as the perpetual covenant sign between Himself and His people (Shemot 31:13 — *"for it is a sign between*

Me and you throughout your generations”). The Elder encoded the Shabbat itself in his daughter’s middle name.

NAME ELEMENT	HEBREW / STRONG'S	LEXICAL MEANING	COVENANT DECLARATION
Chaiyah	חַיָּה H2416	Living one; life — the feminine form of chai (H2416). Used in the Tanakh for living creatures (Bereishit 1:20); for the life that Yahweh gives (Bereishit 2:7 — nishmat chaiyim, the breath of life).	She is declared <i>chaiyah</i> — living one — a name that roots her in the life-breath that Yahweh alone gives. The feminine form carries covenant vitality: she is not merely born, she is <i>alive</i> in the covenant sense — life given by Yahweh's breath.
Shabbatyah	שַׁבְּתָיָהּ H7676 + Yah	Sabbath of Yahweh — from Shabbat (שַׁבָּת, H7676) = the seventh-day rest, the covenant sign between Yahweh and Israel + Yah. The Elder’s own construction, encoding the day of her birth in her name.	Born on Shabbat — the day Yahweh rested, blessed, and sanctified. Her middle name declares: she arrived on Yahweh's Sabbath, and that Sabbath is woven into her identity. The full name: <i>Living One / Sabbath of Yahweh</i> . She is the living declaration of the day that belongs to Yahweh alone.

8. NEKODA IBRIY ESH ARCEMONT — THE FIRST SON OF THE SECOND COVENANT: THE MARKED HEBREW FIRE

Context: Five daughters had come before this child. The covenant household had received five lives — five daughters — each named in the covenant spirit. When **Yahweh** gave a son, the household’s joy broke open. The name given to this long-awaited son carries the compressed weight of that waiting and that arrival: he is Marked, Hebrew, and Fire.

NAME ELEMENT	HEBREW / STRONG'S	LEXICAL MEANING	COVENANT DECLARATION
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<p>Nekoda</p>	<p>נקודא H5370</p>	<p>Marked; distinguished; speckled; set apart — appearing as a clan name in Ezra 2:48 and Nechemiah 7:50 among those who returned from Babylonian exile. From naqad (to mark, to distinguish).</p>	<p>The Elder’s wife found this name in the Tanakh and it resonated immediately. Nekoda — the marked one, the distinguished one — declares that this son is set apart. After five daughters, Yahweh marked his arrival by giving him a name that means <i>marked</i>. The Tanakh connection (returnees from Babylon) carries additional covenant weight: those who come back, who are gathered again, who are distinguished in the restoration.</p>
<p>Ibriy</p>	<p>עברי H5680</p>	<p>Hebrew — the covenant people’s self-designation. From abar (עבר, H5674) = to cross over, to pass through. The Hebrews are those who cross over — from the other side, from slavery to covenant, from the world to Yahweh.</p>	<p>This son is named Ibriy — <i>Hebrew</i> — which is itself a covenant identity declaration. He is not merely born into a covenant family. He is named for the crossing-over people: those who, like Avraham, cross from the old world into the covenant of Yahweh. The name declares his identity before he can choose it.</p>
<p>Esh</p>	<p>אש H784</p>	<p>Fire — the most elemental word for fire in Hebrew. The fire of Yahweh at Sinai (Shemot 19:18); the fire that Moshe saw in the burning bush (Shemot 3:2); the refiner’s fire of Malakhi 3:2; the pillar of fire that led the covenant people (Shemot 13:21).</p>	<p>After five daughters and a long covenant wait — this son arrived as fire. The father named him Esh because that is what he felt in the moment: Yahweh’s fire. Not destructive fire but covenant fire — the fire that burns without consuming (Shemot 3:2), the fire that leads, refines, and reveals. Full name: Nekoda Ibriy</p>

			<i>Esh</i> — The Marked Hebrew Fire.
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9. NOAH SHAI RUEBEN AMIR ARCEMONT — REST, GIFT, SEE-A-SON, ELOQUENT BRANCH

NAME ELEMENT	HEBREW / STRONG'S	LEXICAL MEANING	COVENANT DECLARATION
Noah	נֹחַ H5146	Rest; comfort; repose — the man who found grace (chen, H2580) in the eyes of Yahweh when the world around him had turned from the covenant (Bereishit 6:8).	This son is named for the man whose covenant faithfulness preserved life through judgment. <i>Noah</i> in the Tanakh is the archetype of the one who rests in Yahweh while the surrounding world is in chaos. The father declared rest over this child — the peace of covenant faithfulness.
Shai	שַׁי cf. Tehillim 68:30; Yeshayahu 18:7	Gift; tribute — the word appears in Tehillim 68:30 and Yeshayahu 18:7 as a gift or tribute brought before Yahweh. The simple declaration: this child is a gift.	Between Noah and Rueben, the father placed <i>Shai</i> — gift. This son is declared a gift of Yahweh in the middle of his name, sandwiched between covenant names. He is the rest of Noah; he is the gift; he is seen by Yahweh as Rueben.
Rueben	רְאוּבֵן H7205	See — a son! / Yahweh has seen my affliction — from ra'ah (H7200, to see) + ben (H1121, son). Leah's declaration at the birth of her firstborn: 'Yahweh has seen my affliction; surely now my husband will love me' (Bereishit 29:32).	Yahweh sees . That is the declaration embedded in Rueben — the Tanakh's own testimony that Yahweh sees the covenant household, sees the waiting, sees the one who is born. This son is named in the spirit of Leah's cry of covenant recognition.
Amir	אֲמִיר from H559	Treetop; highest branch; eloquent one; prince — from the root amar (אָמַר,	The fourth and final name of this son: <i>Amir</i> — the eloquent branch, the highest declaration, the one

		H559) = to say, to speak, to declare. The topmost branch of a tree; the one who speaks with authority from the highest place.	who speaks from the top. Four names that form a covenant arc: <i>Rest / Gift / Yahweh-sees-a-son / Eloquent-Branch</i> . This son was declared speaker and son and gift and rest — all before he spoke his first word.
FULL NAME ARC	<i>Noah Shai Rueben Amir</i>	<i>Rest / Gift / See-a-Son / Eloquent Branch</i>	Four covenant declarations over one life. The final son of the covenant household arrives with four names — each one a different facet of Yahweh's covenant reality. He is named to rest in Yahweh, received as a gift, seen by Yahweh, and declared an eloquent branch from the heights.

PART V — THE COVENANT HOUSEHOLD: COMPLETE SUMMARY TABLE

#	FULL NAME	MOTHER	COVENANT MEANING	SPECIAL CIRCUMSTANCE
—	Kepha Shaul Arcemont	<i>Elder Himself</i>	<i>Rock / Asked of Yahweh</i>	Name change upon covenant entry — Peter Paul → Kepha Shaul. Both Greek/Latin names replaced with Aramaic-Hebrew covenant names.
1	Kepha Shaul Arcemont	<i>Shandra (1st wife)</i>	<i>Rock / Asked of Yahweh</i>	Named for his father's covenant identity — the covenant name transmitted to the firstborn son.

2	Mattithyah Jeremyahu Arcemont	<i>Shandra (1st wife)</i>	<i>Gift of Yahweh / Yahweh will exalt</i>	Doubly theophoric — Yahweh's Name in both first and middle name.
3	Menorah Berayah Arcemont	<i>Karena (2nd covenant wife)</i>	<i>Lampstand of the Sanctuary / Created by Yahweh</i>	First daughter of Karena. Berayah is a newly constructed covenant name from bara + Yah.
4	Qawahyah Melayah Arcemont	<i>Karena (2nd covenant wife)</i>	<i>Yahweh is my hope / Yahweh fills</i>	Full name declares: I wait upon Yahweh — Yahweh fills. Complete covenant sentence.
5	Shemownehyah Yowm Chag Berakah Arcemont	<i>Karena (2nd covenant wife)</i>	<i>Eight-Yahweh / Day of the Feast / Blessing</i>	Born on Shemini Atzeret (8th day of Sukkot). Her name IS the covenant calendar day of her birth.
6	Bathsheba Michylle Arcemont	<i>Karena (2nd covenant wife)</i>	<i>Daughter of the Oath / Who is like El?</i>	Named for Dawid's queen. Middle name honors mother Karena while preserving its Hebrew covenant root (Micha'el).
7	Chaiyah Shabbatyah Arcemont	<i>Karena (2nd covenant wife)</i>	<i>Living One / Sabbath of Yahweh</i>	Born on the Sabbath day. Her name declares the day of her arrival: the Shabbat of Yahweh.
8	Nekoda Ibriy Esh Arcemont	<i>Karena (2nd covenant wife)</i>	<i>Marked / Hebrew / Fire</i>	First son of Karena, born after five daughters. The joy of the household declared in a name of fire.
9	Noah Shai Rueben Amir Arcemont	<i>Karena (2nd covenant wife)</i>	<i>Rest / Gift / Yahweh-sees-a-son / Eloquent Branch</i>	Four covenant names — the fullest declaration in the household.

CLOSING COVENANT STATEMENT

Nine names. Nine lives. Nine declarations of **Yahweh's** covenant reality were spoken over children before they could speak for themselves. This is not sentiment. This is not a cultural practice adopted from the surrounding world. This is the Tanakh's own naming tradition — the tradition of Leah naming Reuben from her covenant pain, of Rakhel naming Yosef from her covenant hope, of Moshe naming Yehoshua by embedding the divine Name in his commission — carried forward into a covenant household in Texas/Louisiana in the late twentieth and early twenty-first centuries.

When **Yahweh** changed Avram to Avraham, He declared the covenant over a man and his descendants simultaneously. Every child born into the covenant household of Elder Kepha Shaul Arcemont carries that same logic forward: the covenant name is the covenant declaration. The *shem* is the first sermon preached over a life — preached by a father, confirmed by **Yahweh**, and witnessed by the community every time the name is spoken.

One child was born on Shemini Atzeret. One was born on Shabbat. One was the first son after five daughters — the long-awaited fire. One carries four names that arc from rest to eloquence. One carries her birth-day in every syllable of her name. Each name is a two-or-three-witness testimony to what **Yahweh** was doing in the covenant household at the moment of arrival.

"Before I formed you in the womb I knew you, and before you were born I consecrated you." — Yirmeyahu (Jeremiah) 1:5

"Whatever the living creature was called — that was its name (shem)." — Bereishit (Genesis) 2:19

"Your name shall no longer be called Ya'akov, but Yisra'el — for you have striven with Elohim and with men, and have prevailed." — Bereishit (Genesis) 32:28

Miqdash Bethel Covenant Institution is NOT associated with the House of Yahweh out of Clyde/Abilene, Texas.

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