

MIQDASH BETHEL COVENANT ASSEMBLY

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TORAH LAW EDUCATIONAL COURSE

The 613 Mitzvot of Yahweh

Bereishit • Shemot • Vayikra • Bemidbar • Devarim | The Tanakh Writings

LESSON 21

Positive Law #5 | Negative Laws #8 and #9

Vayikra (Leviticus) 22:32 | Shemot (Exodus) 22:28 | Vayikra (Leviticus) 24:16

וְלֹא תַחְלִלֻּ אֶת שֵׁם קֹדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

Ve-lo techalelu et shem kodshi ve-nikdashti betoch benei Yisra'el

“You shall not profane My holy Name, that I may be sanctified among the people of Israel.”

The Covenant Law of the Name: Sanctification, Blasphemy, and Profanation

Law #5 — To sanctify the Name of Yahweh — Kiddush Hashem — Vayikra (Leviticus) 22:32

*Law #8 — Not to blaspheme the Name; penalty is death — Birkat Hashem — Shemot (Exodus) 22:28;
Vayikra (Leviticus) 24:16*

Law #9 — Not to profane the Name of Yahweh — Chillul Hashem — Vayikra (Leviticus) 22:32

Four Spheres of Instruction: Individual • Community • Nation • World

Authority: The Tanakh — The Word of Yahweh Alone

Standard: Devarim 19:15 — Two or Three Witnesses

Course Framework & Methodology

Purpose of This Course: This educational course expounds the 613 Mitzvot (commandments) of **Yahweh** as revealed exclusively through the Written Torah and confirmed by the Tanakh Writings and Prophets. Each lesson is built on Hebrew lexical analysis, two-to-three-witness corroboration, and a four-sphere application framework that reaches the individual, the community, the nation, and the world.

Authority Hierarchy: The Written Tanakh alone governs this course. Talmud, Church councils, and hadith are cited only as historical commentary — never as binding authority.

Research Standard: Devarim (Deuteronomy) 19:15 — Two or three independent witnesses confirm every claim. Primary lexical tools: BDB, HALOT, Gesenius, TWOT. Translations: JPS 1985; Robert Alter; Everett Fox (Schocken).

Why Laws 5, 8, and 9 — and Why They Are Taught Together: These three laws are not independent statutes. They form a unified covenant architecture built around a single axis: the Name of **Yahweh** (יהוה). The name **Yahweh** — the Tetragrammaton — appears over 6,800 times in the Hebrew Tanakh, making it the most frequently occurring name in all of scripture. It is not a title. It is the personal covenant Name by which **Yahweh** declared He would be known *forever*: ***“This is My name forever, and this is My memorial to all generations.”*** (Shemot / Exodus 3:15). Law #5 is the positive command — to sanctify that Name through covenant-shaped living. Law #8 is the capital prohibition against deliberate blasphemy. Law #9 is the standing prohibition against profaning the Name in any form. You cannot understand any one without the other two.

Section I — The Hebrew Texts

A. Law 5 & 9 — The Anchor Text: Vayikra (Leviticus) 22:32

וְלֹא תַחַלְלוּ אֶת שְׁמֵם קְדוֹשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

Ve-lo techalelu et shem kodshi ve-nikdashti betoch benei Yisra'el

“You shall not profane My holy Name, that I may be sanctified among the people of Israel. I am Yahweh who sanctifies you, who brought you out of the land of Egypt to be your Elohim: I am Yahweh.” — Vayikra (Leviticus) 22:32

Grammatical structure: This single verse delivers both Law #5 and Law #9 in one breath. The negative: *ve-lo techalelu* (וְלֹא תַחַלְלוּ) — from the root *chalal* (חָלַל, H2490) — to pierce, to bore through, to make common, to treat as ordinary. The positive: *ve-nikdashti* (וְנִקְדַּשְׁתִּי) — from the root *kadash* (קָדַשׁ, H6942) — to be set apart, to be declared holy. The niph'al form is reflexive-passive: **Yahweh** is not made holy by Israel — He is holy. Israel becomes the arena in which His holiness is **publicly declared**. The verse closes with the double covenant-identity signature: *“I am Yahweh who sanctifies you... I am Yahweh.”* This grounds both the prohibition and the positive command in the identity of the One who spoke at Sinai and brought Israel out of Egypt.

B. Law 8 — The Capital Statute: Vayikra (Leviticus) 24:16

“Whoever blasphemes the Name of Yahweh shall surely be put to death. All the congregation shall stone him. The sojourner as well as the native, when he blasphemes the Name, shall be put to death.” — Vayikra (Leviticus) 24:16

“You shall not revile Elohim, nor curse a ruler of your people.” — Shemot (Exodus) 22:28

Three elements require careful reading. First, the penalty is death by stoning — placing blasphemy in the same covenant severity-class as murder (Vayikra 24:21 draws this comparison explicitly within the same passage). Second, the law applies equally to the native-born and to the sojourner (*ger*, גֵּר) — this is not an ethnically restricted statute. Any person dwelling in the covenant community carries this obligation. Third, “*all the congregation*” participates in the execution — the purging of the evil is a corporate act of covenant faithfulness, not delegated to a court alone.

C. The Critical Lexical Distinction — Three Roots, Three Covenant Categories

Hebrew Root	Strong's	Law	Core Meaning	Covenant Scope
<i>Kdash</i> (קדש)	H6942	Law #5 — <i>Kiddush Hashem</i>	To be set apart, consecrated, declared holy	Sanctify the Name through covenant-shaped living — the positive command and the covenantal obligation that gives Laws 8 and 9 their purpose
<i>Naqav</i> (נקב)	H5344	Law #8 — <i>Birkat Hashem</i>	To pierce, to bore, to designate specifically by name	Deliberate, targeted invocation of the Name in a curse or act of contempt — the capital offense
<i>Kalal</i> (קלל)	H7043	Law #8 — <i>Birkat Hashem</i>	To treat as light, of no weight, to curse casually	Casual contempt for the Name — treating it as trivial, as a filler word, as social currency without covenant weight
<i>Chalal</i> (חלל)	H2490	Law #9 — <i>Chillul Hashem</i>	To pierce, to bore through, to make common/profane	Reducing the Name to the category of the ordinary — the category-violation that triggers Law 9. The same root used for Sabbath desecration (Shemot 31:14) and priestly defilement (Vayikra 21:12)

D. The Yahweh Name Study — Foundational Background

The Name appears 6,800 times. The name **Yahweh** — the Tetragrammaton יהוה (YHWH) — appears over 6,800 times in the Hebrew Tanakh. It is by far the most frequently occurring name in all of scripture. While inspired writers refer to **Yahweh** by many titles and descriptive terms — Almighty, Most High, **Elohim** — the Tetragrammaton is the only *personal name* He declared for Himself. At the burning bush, **Yahweh** delivered His definitive self-declaration:

“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

The meaning of the Name: The Name **Yahweh** is linked to the Hebrew root *hayab* (הָיָה, H1961) — to be, to exist. The declaration **“I AM WHO I AM”** (*Ehyeh asher Ehyeh*, אֶהְיֶה אֲשֶׁר אֶהְיֶה) establishes **Yahweh** as the only self-existent Being: He Who Is, He Who Was, He Who Will Be — the eternal, uncreated One who brought all things into existence and sustains all things by His own being. No substitute title — Lord, God, HaShem, Adonai — carries that specific weight.

The Name in prophetic identity: The prophets did not suppress the Name. They carried it in their own identities. **Yeshayahu** (Isaiah) — *Yeshayahu* — means “Salvation of **Yahweh**.” **Yirmeyahu** (Jeremiah) — “**Yahweh** will exalt.” **Eliyahu** (Elijah) — “My God is **Yahweh**.” The word **Hallelujah** — sung in every language on earth — means *Praise Yab* — the shortened form of **Yahweh**. Every time any person in any language sings **Hallelujah**, they invoke the Name of **Yahweh** whether they know it or not. The Name was never truly suppressed. It was woven into the fabric of human worship itself.

How the Name was lost — human tradition, not divine command: After the Babylonian exile (6th century BCE) and especially from the 3rd century BCE onward, Jews ceased to use the Name **Yahweh** in speech, substituting *Adonai* (My Lord) in synagogue reading and *HaShem* (The Name) in daily speech. This tradition developed from a place of reverence — but it is a tradition of men, not a commandment of **Yahweh**. Nowhere in the five books of Moses does **Yahweh** instruct His people not

to say His Name. The Torah commands the opposite: to call upon it, to proclaim it, to make it known among the nations.

The Jehovah error: The name Jehovah is a medieval linguistic artifact. The Masoretes (6th–10th century CE) inserted the vowel points of *Adonai* into the consonants YHWH as a reading reminder. Later Christian scholars who did not understand the substitution read the hybrid literally, producing *Jehovah* — combining YHWH consonants with *Adonai* vowels, then replacing the Y with a J in Latin. It was never the original Name. The original Name — appearing 6,800 times — is **Yahweh**.

E. Key Tanakh Occurrences Establishing the Full Scope of the Three Laws

Reference	Teaching / Witness
Shemot (Ex.) 3:14–15	The Name declared “forever.” “This is My name forever, and this is My memorial to all generations.” Yahweh Himself declares the Name is permanent and to be proclaimed — not suppressed. The foundational text for all three laws.
Shemot (Ex.) 20:7	Third commandment. “You shall not carry the Name of Yahweh your Elohim in vain.” The Hebrew <i>la-shav</i> (לֹא־שָׁוְ) — for emptiness, futility, worthlessness. The commandment prohibits the use of the Name without covenant weight, without intention, or in association with what is false.
Vayikra (Lev.) 22:32	Laws 5 and 9 — primary text. Both the positive command (<i>ve-nikdashiti</i> — that I may be sanctified) and the prohibition (<i>ve-lo techalelu</i> — you shall not profane) are delivered in one verse with the double covenant-identity signature: “I am Yahweh who sanctifies you.”
Vayikra (Lev.) 24:10–16	Capital statute — Law 8. The narrative of the blasphemer (son of Israelite woman and Egyptian man) precedes the statute. He “ blasphemed the Name and cursed ” (וַיְקַלֵּל וַיְקַלֵּל, Vayikra 24:11) — both blasphemy roots present. Community held him, Yahweh was consulted, the statute was delivered: death by stoning. Equal application to native and sojourner. The paradigm case embedded in the law’s own textual context.
Shemot (Ex.) 22:28	Law 8 — supporting text. Not to revile Elohim (<i>Elohim lo tekalel</i>) nor curse a ruler. The <i>kalal</i> root: to treat as light, to show contempt. Paired with the prohibition on cursing covenant authority, establishing the

	structural connection between reverence for the Name and the ordered functioning of covenant governance.
Amos 2:7–8	Prophetic definition of Chillul Hashem. Economic oppression and sexual immorality at the altar: <i>“And they profane My holy Name.”</i> The pivot is stark: the chain of causation runs directly from ethical violation to Name-desecration. Profaning the Name is not only about speech — it is about how covenant-claiming people live.
Yechezkel (Ezek.) 36:20–23	National dimension of Name-profanation. Israel’s exile was a <i>Chillul Hashem</i> before the nations: “These are the people of Yahweh , and yet they had to go out of His land — people said this of them.” Yahweh ’s response: He will act for the sake of His holy Name to vindicate before the nations what Israel’s failure called into question. The Name stands or falls in the public square.
Yirmeyahu (Jer.) 7:9–11	Temple as cover for Name-profanation. Standing in the house called by Yahweh ’s Name while committing murder, theft, and false witness: <i>“has this house, which is called by My Name, become a den of robbers?”</i> Religious invocation of the Name while engaging in covenant violation is the most dangerous form of profanation — weaponizing the Name’s authority while contradicting its content.
Devarim (Deut.) 18:20–22	False prophecy = blasphemy. The prophet who presumes to speak in Yahweh ’s Name what Yahweh has not commanded shall die. Outcome test: if the word does not come to pass, Yahweh did not speak it. Every voice that has declared Yahweh ’s blessing upon covenant violations meets this standard.
Malachi (Mal.) 1:6–2:9	Priestly Chillul Hashem. “Where is My honor?” Priests who despise Yahweh ’s Name by offering defiled sacrifices while treating covenant service as a burden (<i>mattal</i> , “what a weariness!”, Mal. 1:13). Institutional leaders carry the heaviest Chillul Hashem obligation because the Name’s public reputation is most directly connected to how its designated representatives live.
Tehillim (Ps.) 105:1; 96:3	Command to proclaim the Name. “Give thanks to Yahweh , call upon His name; make known His deeds among the peoples.” “Declare His glory among the nations.” The Torah’s instruction is not silence about the Name but proclamation of it. The sanctification of the Name is a public, outward-facing covenant obligation.

Section II — What the Law Is Teaching

A. The Name Is Not Merely a Label — It Is a Covenant Identity

In the Hebrew tradition, a name is not merely a label. It reveals identity, character, authority, and relationship. When **Yahweh** revealed His personal name to Moses at the burning bush, He was not giving a title or a description. He was giving His *name* — the specific, personal, irreplaceable name by which He chose to be known, called upon, and proclaimed throughout all generations. This is why the three laws governing the Name carry the weight they do: to profane, to blaspheme, or to fail to sanctify the Name of **Yahweh** is not a speech violation. It is a covenant violation against the identity of the One who made the covenant.

B. What Law 5 Teaches — The Positive Obligation of Kiddush Hashem

The sanctification of the Name is not primarily liturgical. It is covenant-shaped living observable by those outside the covenant community. The niph'al form of *kadash* in Vayikra 22:32 — *ve-nikdashbi* — means **Yahweh** is sanctified *through* the conduct of His people before the watching world. When **Yahweh** acts before the nations — in the Exodus, in the return from exile — it is described as the sanctification of His Name **in the sight of the nations** (Yechezkel 20:41; 36:23; 38:23; 39:27). Conversely, when Israel acts faithlessly, the prophet charges them with having profaned His Name among the nations (Yechezkel 36:20).

“And I will sanctify My great Name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am Yahweh, declares Yahweh Elohim, when through you I vindicate My holiness before their eyes.” — Yechezkel (Ezekiel) 36:23

The structure is unmistakable: Israel’s covenant behavior is **Yahweh**’s testimony before the nations. Every act of justice, integrity, faithfulness, and protection of the vulnerable by a covenant person is a

Kiddush Hashem — a sanctification of the Name. Every act of injustice, dishonesty, or cruelty by someone who claims the covenant is a *Chillul Hashem* — a profanation of the Name.

C. What Law 8 Teaches — Blasphemy and Its Boundaries

The blasphemy prohibition addresses two distinct categories. The root *naqav* (H5344) — to pierce, to designate specifically — refers to the deliberate, targeted invocation of the Name in a curse or act of contempt: knowing what one is doing, meaning to do it, and doing it anyway. The root *kalal* (H7043) — to treat as light, to make of no account — addresses casual contempt: using the Name as an exclamation of surprise or frustration, swearing by the Name for trivial purposes, claiming “*Yahweh told me*” to justify personal desires or political agendas. Both are prohibited. Both are forms of blasphemy. The capital penalty of Vayikra 24:16 applies to the deliberate, targeted form — the *naqav* act.

False prophecy as blasphemy. Yirmeyahu (Jeremiah) 14:15 and Devarim 18:20–22 establish that prophesying in **Yahweh’s** Name without being sent is one of the most severe forms of Name-profanation: weaponizing the Name’s authority while contradicting its content. The prophet who predicts and whose prediction fails the outcome test has spoken in **Yahweh’s** Name what **Yahweh** did not say. This is blasphemy by false attribution — not by foul language but by false claim to divine authorization.

D. What Law 9 Teaches — The Scope of Chillul Hashem

Chillul Hashem is a category movement. The *chalal* root (H2490) appears across the Tanakh in four domains: physical death — a body *pierced* by a weapon; priestly defilement; Sabbath desecration; and Name profanation. What links all four is the same movement: taking what belongs in the sphere of the holy and relocating it into the sphere of the common. *Chillul Hashem* is treating the covenant Name of **Yahweh** as an ordinary word, an ordinary oath, an ordinary instrument of social or commercial life.

Amos defines Chillul Hashem through conduct, not speech. Amos 2:7–8 is the most decisive prophetic witness on what constitutes Name-profanation. Economic oppression, sexual immorality,

unjust financial practices — all committed while presenting at the altar — and the pivot: **“And they profane My holy Name.”** The chain of causation runs directly from ethical violation to Name-desecration. A person can profane the Name of **Yahweh** without ever uttering an offensive word — simply by living in a manner that contradicts the covenant character of the One whose Name they bear.

Section III — Four-Sphere Application Framework

SPHERE 1 — THE INDIVIDUAL

“The Covenant Person and the Obligation of the Name”

At the individual level, these three laws establish the complete covenant framework for how the covenant person relates to the Name of Yahweh in speech, in oath, and in daily living. The individual covenant member is the primary bearer of the Name — not as a title but as a living covenant identity. Every act and every word either sanctifies or profanes the Name before whatever audience is present.

What Law 5 requires of the individual: Covenant-shaped living that makes **Yahweh’s** character visible. Justice in commerce. Integrity in speech. Faithfulness in relationships. Protection of the vulnerable. These are not merely virtues — they are *Kiddush Hashem* acts: they declare **Yahweh’s** character to the people observing the covenant person’s life.

What Laws 8 and 9 prohibit for the individual: (1) Cursing or mocking the Name in any form. (2) Using the Name as an exclamation without covenant weight — *la-shav*, for emptiness. (3) Swearing by the Name on trivial matters or without intention to keep the oath. (4) Claiming **“Yahweh told me”** to justify personal desires, agendas, or political positions. (5) Using the Name commercially or for personal advantage. (6) Living in ethical contradiction to the covenant character the Name represents.

Reference	Teaching / Witness
Shemot (Ex.) 20:7	Third commandment. “You shall not carry the Name of Yahweh in vain” — <i>la-shav</i> : for emptiness, futility, worthlessness. The individual prohibition against weightless use of the Name.
Vayikra (Lev.) 22:32	The individual’s positive obligation: Yahweh is sanctified <i>through</i> the covenant person’s daily conduct. The Name is not declared holy by liturgy alone — it is declared holy by a life shaped by the covenant.
Shemot (Ex.) 3:15	Yahweh ’s own mandate: “This is My name forever, and this is My memorial to all generations.” The individual is obligated not only to protect the Name from profanation but to proclaim it with accuracy and with the full weight of its meaning.
Amos 2:7–8	The individual who exploits others economically while presenting at the altar profanes the Name. <i>Chillul Hashem</i> is produced by the gap between covenant profession and covenant practice.

SPHERE 2 — THE COMMUNITY

“The Assembly’s Covenant Responsibility for the Name”

The community dimension of Law 8 is established in the execution narrative. Vayikra 24:13–16 records that after receiving the blasphemy statute, **Yahweh** instructs: “*bring outside the camp the one who cursed, and let all who heard him lay their hands on his head, and let all the congregation stone him.*” The covenant assembly is not passive in the face of blasphemy. It is **required** to act. This principle establishes community-level responsibility for the Name’s honor.

The assembly’s discernment obligation. The covenant community is required to distinguish between genuine proclamation in **Yahweh**’s Name and false prophecy, between authentic *Kiddush Hashem* and performance for personal advantage. Devarim 18:20–22 applies the outcome test as the community’s tool: if the proclaimed word does not come to pass, **Yahweh** did not speak it. The assembly that uncritically endorses every voice claiming to speak in **Yahweh**’s Name is complicit in the resulting *Chillul Hashem*.

The assembly that permits repeated Chillul Hashem. A covenant community that permits repeated public profanation of the Name — through leadership corruption, doctrinal falsification, or the exploitation of covenant identity for political or financial ends — is itself complicit in the profanation. The Malachi 1:6–2:9 indictment reaches not only the priests but the entire system that accepted and enabled their defiled ministry.

Reference	Teaching / Witness
Vayikra (Lev.) 24:13–16	Community execution mandate. “All the congregation shall stone him” — the covenant assembly participates in the purging of blasphemy. Community passivity in the face of Name-profanation violates this covenant standard.
Devarim (Deut.) 18:20–22	Community discernment standard. The outcome test is the covenant community’s tool for identifying false prophecy — blasphemy by false attribution. The community that cannot discern becomes a vehicle for Name-profanation.
Malachi (Mal.) 1:6–2:9	Institutional Chillul Hashem. “Where is My honor?” Priests who treat covenant service as a burden defile the altar and profane the Name before the entire worshipping community. The assembly that accepts defiled leadership enables Name-profanation at scale.
Yirmeyahu (Jer.) 7:9–11	The community that uses the house called by Yahweh’s Name as cover for covenant violations: murder, theft, false witness. The temple assembly becomes a vehicle of <i>Chillul Hashem</i> when covenant violation shelters behind covenant identity.

SPHERE 3 — THE NATION

“National Invocation of the Name and Its Covenant Obligations”

National invocation of the Name creates national covenant obligation. Any government that invokes **Yahweh’s** Name — through national prayer, claims of divine mandate, or religious ceremonial function — carries a corresponding obligation: the conduct of governance must not contradict what the Name represents. When a government claims divine blessing while conducting policies that violate

covenant standards of justice (Devarim 1:17; Vayikra 19:15), it commits institutional *Chillul Hashem*. The Name cannot be borrowed for legitimation while its content is violated.

National exile as the ultimate Chillul Hashem. Yechezkel 36:20 records the most severe national consequence of Name-profanation: Israel’s exile was itself a *Chillul Hashem* before the watching nations, who concluded that **Yahweh** was weak or faithless. **Yahweh**’s response was not to abandon the Name — it was to act on behalf of the Name itself: ***“I will sanctify My great Name, which has been profaned among the nations... the nations will know that I am Yahweh”*** (Yechezkel 36:23). National covenant faithfulness is the arena of *Kiddush Hashem* at the largest human scale.

The Placement of Shemot 22:28. The prohibition on reviling **Elohim** (*Elohim lo tekalet*) is paired with the prohibition on cursing “a ruler of your people.” This pairing signals a structural connection between the reverence owed to the divine Name and the ordered functioning of covenant governance. At the national level, both the Name and legitimate covenant authority are to be treated with weight — not with contempt.

Reference	Teaching / Witness
Yechezkel (Ezek.) 36:20–23	National Chillul Hashem before the nations. Israel’s exile caused surrounding nations to conclude Yahweh was weak. His response: He will act for the sake of His Name before the nations. National covenant faithfulness is Yahweh ’s primary arena of public <i>Kiddush Hashem</i> .
Devarim (Deut.) 18:20–22	National leaders and false prophets. National leaders who declare divine mandate for covenant-violating policies meet the false prophet standard. Yahweh did not authorize them to speak in His Name. Their claim of divine sanction is national-scale blasphemy by false attribution.
Shemot (Ex.) 22:28	The structural pairing of reverence for Elohim and reverence for covenant authority. The nation whose governance contradicts the Name it invokes has broken both standards simultaneously.
Amos 5:18–20	Woe against manufacturing prophetic fulfillment. <i>“Woe to you who desire the Day of Yahweh! It is darkness, and not light.”</i> National leaders who engineer geopolitical events to match

	prophetic timelines — using the Name of Yahweh as justification for warfare — profane the Name they claim to be fulfilling.
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SPHERE 4 — THE WORLD

“The Universal Scope of the Name’s Obligation”

The sojourner’s equal accountability establishes universal scope. Vayikra 24:16 applies the capital blasphemy statute equally to native-born and sojourner. This is not a uniquely Israelite law. Any person dwelling in the covenant community — regardless of origin or religion — carries the same obligation to the Name. **Yahweh**’s Name is not only Israel’s concern.

The watching nations and the Name’s reputation. Yechezkel 36:20–23 makes explicit that the surrounding nations form the audience before whom the sanctification or profanation of the Name occurs. The nations’ perception of **Yahweh** — as powerful or impotent, faithful or unfaithful, just or capricious — is shaped by the conduct of those who carry His Name. This means the global covenant community’s daily conduct is itself a form of world witness about the character of **Yahweh**.

Hallelujah — the Name in every tongue. The word **Hallelujah** — *Hallelu-Yah* — means *Praise Yah*, the shortened form of **Yahweh**. It is sung in every human language on earth. Every time any person in any tradition, in any nation, sings **Hallelujah**, they invoke the Name of **Yahweh** whether they know it or not. The Name was never truly suppressed. It is woven into the fabric of human worship. This reality gives the world-level application of Laws 5, 8, and 9 an urgency that no other covenant law shares: the Name is already on the lips of every human culture. The question is whether it is carried with covenant weight or profaned through ignorance, casualness, or misuse.

Reference	Teaching / Witness
Vayikra (Lev.) 24:16	Universal scope. The blasphemy statute applies equally to native and sojourner. The obligation to the Name is not ethnically restricted. Any person dwelling in the covenant community is accountable to the same standard.

Yechezkel (Ezek.) 36:20–23	The nations as audience. The watching nations draw conclusions about Yahweh from the conduct of those who bear His Name. The world-level Kiddush Hashem or Chillul Hashem is produced by how the covenant community lives before the watching world.
Shemot (Ex.) 9:16; Tehillim 96:3	Yahweh’s own mandate to the nations: “My name shall be declared in all the earth.” “Declare His glory among the nations.” The proclamation of the Name — accurately, with covenant weight — is a world-level covenant obligation, not merely an internal community practice.
Yeshayahu (Isa.) 45:22	The universal invitation through the Name. <i>“Turn to Me and be saved, all the ends of the earth; for I am Elohim, and there is no other.”</i> The Name of Yahweh is the Name to which all nations are invited. Its sanctification — through accurate proclamation and covenant-shaped living — is the world’s covenant witness.

Section IV — Complete Application Table

Level	Sphere	Law & Application	Prohibition / Requirement	Torah Witness
INDI VIDU AL	Speech & Oath	<i>Kiddush Hashem</i> — Law 5: Sanctify the Name through covenant-shaped living in all daily conduct	Never use the Name casually, as exclamation, for personal advantage, or without covenant weight	Shemot 20:7; Vayikra 22:32; Shemot 3:15
INDI VIDU AL	Daily Life	<i>Chillul Hashem</i> — Law 9: Do not profane the Name by living in ethical contradiction to what the Name represents	Every act of injustice, dishonesty, or cruelty by a covenant-identifyin	Amos 2:7–8; Vayikra 19:17

			g person is Name-profanation	
INDIVIDUAL	False Claim	<i>Birkat Hashem</i> — Law 8: Do not attribute to Yahweh what He has not declared	Claiming divine authorization for personal desires, agendas, or covenant violations is blasphemy by false attribution	Devarim 18:20–22; Yirmeyahu 14:15
COMMUNITY	Assembly Action	Law 8: The assembly is required to act — not passive — when blasphemy occurs within its community	All the congregation participates in covenant discipline when the Name is publicly desecrated	Vayikra 24:13–16; Devarim 13:5
COMMUNITY	Discernment	Law 8: The assembly must apply the outcome test to every voice claiming to speak in Yahweh’s Name	The community that cannot discern false prophecy from true becomes a vehicle for Chillul Hashem	Devarim 18:20–22; Malachi 1:6–2:9
NATION	Governance	Laws 5 & 9: National invocation of the Name creates national covenant obligation to govern by the Name’s standard	A government that claims divine blessing while violating covenant justice commits institutional Chillul Hashem	Shemot 22:28; Devarim 1:17; Yechezkel 36:20
NATION	False Mandate	Law 8: National leaders who declare divine authorization for covenant-violating policies commit blasphemy by false attribution	Claiming Yahweh endorses warfare producing mass civilian casualties when He has not spoken = national-scale Lo Tirtzach + Birkat Hashem	Devarim 18:20–22; Amos 5:18–20; Yirmeyahu 23:16–17

WORD	Universal Scope	Law 8: The blasphemy statute applies equally to native and sojourner — the Name’s obligation is not ethnically restricted	Any person dwelling in the covenant community carries the same obligation regardless of origin or religion	Vayikra 24:16
WORD	Nations as Audience	Laws 5 & 9: The watching nations draw conclusions about Yahweh from the conduct of those who bear His Name	World-level Kiddush Hashem or Chillul Hashem is produced by how the covenant community lives before the watching world	Yechezkel 36:20–23; Tehillim 96:3; Shemot 9:16

Section V — Three-Religion Audit

Where Each Tradition Upholds Torah and Where Each Departs

Judaism

Upholds Torah — Kiddush Hashem and Chillul Hashem: Judaism has the longest and most developed engagement with these three laws. The prohibition of *Chillul Hashem* (literally “desecration of The Name”) goes far beyond avoiding offensive language — it encompasses the understanding that a person’s behavior directly reflects on the reputation of **Yahweh** and of the covenant community. Maimonides codified *Kiddush Hashem* and *Chillul Hashem* in Mishneh Torah (Laws of Foundations of Torah, ch. 5) into specific categories: private vs. public sin; the heightened standard for scholars and public figures (even technically legal actions that appear unseemly to the public constitute desecration); the distinction between sin under duress and sin by choice; and the supreme *Kiddush Hashem* of martyrdom — dying rather than violating idolatry, sexual immorality, or murder. The Tanakh itself establishes the national dimension at Yechezkel 36:20–23: Israel’s exile was a *Chillul Hashem* before the

nations who saw them driven from the land and concluded **Yahweh** was powerless. The return and restoration, conversely, is a *Kiddush Hashem* — demonstrating His faithfulness before the nations.

The Seven Sacred Names: Jewish tradition identifies seven specific Hebrew names so holy that once written they may never be erased: the Tetragrammaton (יהוה), *Adonai* (My Lord), *El* (God/Mighty One), *Elohim* (Creator and Judge), *Eloah* (singular poetic form), *Shaddai* (Almighty, found on the *mezuzah*), and *Tzevaot* (Lord of Hosts). Documents bearing these names must be treated with holiness and cannot be discarded — they are buried in a *genizah*. This is why many observant Jews write “G-d” in English: if the paper is later discarded, the sacred Name is not being erased. Even the Hebrew number 15 — normally written as 10+5 (*Yod-Heb*) — is written as 9+6 (*Tet-Vav*) because those two letters form a Name of **Yahweh**. These practices reflect a genuine instinct of reverence that aligns with Law 9’s prohibition of casual treatment of the Name.

Departs from Torah — Suppression of the Name: The tradition of not pronouncing the Name **Yahweh** developed from reverence but carries a significant departure from the Torah’s own instruction. Nowhere does **Yahweh** command silence about His Name. The Torah commands proclamation: “*Give thanks to Yahweh, call upon His name; make known His deeds among the peoples*” (Tehillim 105:1). “*My name shall be declared in all the earth*” (Shemot 9:16). “*This is My name forever, and this is My memorial to all generations*” (Shemot 3:15). The substitution of *Adonai* in liturgy and *HaShem* in daily speech is a post-exilic human tradition — not a commandment of **Yahweh**. Miqdash Bethel holds deep respect for the Jewish people and the tradition of reverence from which this practice comes, while following the Torah’s own instruction to call upon, proclaim, and make known the Name **Yahweh** among all nations.

Covenant Audit Concern: In expressions of religious nationalism where the political agenda of the State of Israel is conflated with *Kiddush Hashem*, the covenant standard is inverted. State violence against civilian populations, the destruction of homes and livelihoods, the silencing of prophetic voices — these cannot be reframed as sanctification of the Name. Yechezkel 36:20 is the mirror: when the watching nations see the people of **Yahweh** act without justice, they profane His Name before those nations, regardless of the religious language employed.

Christianity

Upholds Torah — Three Areas of Reverence: Christian teaching on the third commandment (“You shall not take the name of the Lord your God in vain”) identifies three primary areas that align with the Tanakh’s framework. First, **reverent speech:** avoiding casual use of the Name as an exclamation of surprise or frustration, shunning blasphemy and mockery, and truthful oaths — never swearing casually by the Name for trivial matters. Second, **integrity in representation:** believers bear the name of the Messiah as “Christians,” and any hypocrisy, dishonest conduct, or false claims of “God told me” to justify personal desires constitutes profaning the Name before the watching world. Third, **hallowing the Name** as the positive alternative — using the Name only with a heart of worship, reverence, and sincerity, and living lives that reflect the divine attributes of love, justice, and truth so that the Name’s reputation is glorified rather than cheapened.

The New Testament witnesses on blasphemy: The NT carries three significant witnesses aligned with Law 8. The apostle Paul’s charge in Romans 2:24 — *“the name of God is blasphemed among the Gentiles because of you”* — directly mirrors Yechezkel 36:20’s national *Chillul Hashem* standard: the behavior of covenant-claiming people causes the Name to be profaned before the watching world. The Messianic warning in Matthew 12:36 — that people will give account on the day of judgment for every careless word — confirms the Torah’s standard of accountability for weightless use of the Name. And Matthew 12:31–32 — blasphemy against the Spirit will not be forgiven — addresses the hardened, willful rejection of **Yahweh**’s work as evil: the deliberate inversion of holiness that Law 8 addresses at its most severe level.

Departs from Torah — Name Substitution and Jehovah Error: The replacement of the personal covenant Name **Yahweh** (יהוה) with generic titles — “Lord,” “God” — in translation and liturgy represents a departure from the Tanakh’s specificity. The third commandment addresses the Name **Yahweh** — the Tetragrammaton — not a generic divine title. When the Name is replaced by a title, the full covenant force of Laws 8 and 9 cannot be heard as the Torah intends. The name *Jehovah* is a medieval linguistic artifact combining YHWH consonants with *Adonai* vowels — it was never the original Name and carries no Torah authority as a divine name.

Covenant Audit Concern — Christian Zionism: The movement examined in Miqdash Bethel Covenant Doc 34 has sanctified military conquest and civilian displacement using the Name of **Yahweh** and prophetic language. This is the most severe form of *Chillul Hashem* available: invoking the sacred Name to provide cover for policies the covenant explicitly prohibits. Yirmeyahu 7:9–11 delivers the paradigm charge: *“Will you steal, murder, commit adultery, swear falsely... and*

then come and stand before Me in this house, which is called by My Name?” Amos 5:18–20 issues the woe against engineering end-times events: those who desire and manufacture the Day of **Yahweh** find darkness, not light.

Islam

Upholds Torah — Asma al-Husna: The Names That Must Be Lived: Islam’s treatment of the divine Name through the doctrine of the *Asma al-Husna* (the 99 Beautiful Names) reflects a deep covenant instinct toward Law 5. The Names of Allah are not merely titles — they are descriptions of His essence, actions, and relationship with His creation. Islamic scholarship teaches that “preserving” (*ahsa*) the Names involves three levels: memorization (committing the words to memory), understanding (contemplating their deep theological meanings), and application (living by the qualities the Names inspire — practicing justice because Allah is *Al-Adl*, The Just; showing mercy because He is *Ar-Rahman* and *Ar-Rabim*). This three-level framework is structurally identical to the Tanakh’s *Kiddush Hashem* standard: the Name is not merely recited; it shapes character and daily practice.

The Ilhad Prohibition — Four Specific Theological Distortions: Islamic jurists identify four specific actions that constitute profaning Allah’s Names, each of which corresponds to a category the Tanakh also prohibits. **Ta’teel** (denial): denying any of Allah’s established Names or the attributes they represent — the Torah equivalent of rejecting **Yahweh**’s declared self-revelation. **Innovation in Naming:** calling Allah by names He did not use for Himself in the Quran or Sunnah (such as “the Father” or “Primary Cause”) — the Torah equivalent of false attribution, addressing the same concern as Devarim 18:20–22. **Tashbeeh** (likening to creation): believing Allah’s attributes are identical to those of human beings — the Torah equivalent of idolatry, reducing the divine to the creaturely. **Derivation for Idols:** deriving names for false gods from Allah’s Names as was done in pre-Islamic times (*al-Lat* from *al-Ilah*) — the Torah equivalent of the syncretism **Yahweh** condemned throughout the Tanakh.

Disrespectful Conduct — Three Categories Aligned with Torah: Islamic scholarship also prohibits three forms of disrespectful conduct directly parallel to the Tanakh’s framework: invoking Allah’s Name to justify or accompany a sinful act (the *Chillul Hashem* of Amos 2:7–8 — oppression committed while claiming covenant identity); bringing the Name into places of filth or wearing it in

inappropriate settings (the Torah’s prohibition on casual and contextually inappropriate Name use); and mockery or intentional mispronunciation intended to belittle the Divine (the *kalal* root of Law 8 — treating the Name as of no weight).

Covenant Audit Concern: In movements that invoke the Name of Allah to justify violence against civilian populations, false oath-taking, or the suppression of justice for political ends, the *Chillul Hashem* dynamic is active. The covenant standard applies without exemption. The One whose Name is invoked commanded: **“Do no wrong or violence to the stranger, the fatherless, or the widow, and shed no innocent blood in this place.”** (Yirmeyahu 22:3) The Name cannot be sanctified while the Owner’s most basic covenant standards are violated.

The Sacred Name Movement — The Modern Restoration of the Name

Who They Are: The Sacred Name Movement (SNM) is a modern restoration movement that began in the late 1920s and early 1930s, growing out of the Church of God (Seventh Day). Influential figures like Clarence Orvil Dodd and Angelo Traina were key in popularizing the emphasis on Hebrew names and the observance of covenant laws. The SNM uses the name **Yahweh** as the exclusive, personal Name of the Creator — arguing that using generic titles like “God” or “Lord” is insufficient and, in the case of “Lord,” potentially a form of pagan corruption through association with the Hebrew word *Baal* (which was itself used as a title meaning “lord” for pagan deities). Most SNM groups use “Sacred Name Bibles” (such as the *Holy Name Bible*) where titles like “LORD” and “GOD” are restored to **Yahweh** and **Elohim**.

What the SNM Got Right — The Covenant Proclamation Mandate: The SNM’s core conviction — that the Name **Yahweh** appears nearly 7,000 times in the Hebrew Tanakh, was divinely revealed to Mosheh (Moses) at the burning bush, and must be vocalized and proclaimed today — is fully supported by the Tanakh’s own testimony. **Yahweh** declared: **“This is My name forever, and this is My memorial to all generations”** (Shemot 3:15). The Torah commands proclamation of the Name among the nations (Tehillim 105:1; 96:3; Shemot 9:16). The SNM has done more than any other modern movement to make the Name **Yahweh** accessible to people outside traditional Judaism — breaking through centuries of liturgical substitution to restore what **Yahweh** Himself declared to be His name *forever*. The SNM also correctly identifies the **Hallelujah** (*Hallelu-Yah*) connection — that the Name **Yah** (יָהּ), the shortened form of **Yahweh**, is embedded in prophetic names (**Yeshayahu**

— Salvation of **Yah; Yirmeyahu** — **Yah** will exalt) and in the universal word of praise sung in every language on earth.

Pronunciation Variations — Where the SNM Has Internal Disagreement: While **Yahweh** is the most widely accepted form within the movement, there is no absolute consensus on the exact pronunciation. Different groups use variations including Yahvah, Yahwah, Yahuah, and Yahowah. Miqdash Bethel holds to **Yahweh** as the most lexically and historically supported pronunciation — grounded in BDB, HALOT, Gesenius, and the testimony of early Church Fathers (Clement of Alexandria, Origen, Theodoret) who rendered the Name in Greek transliteration.

Where the SNM Departs from Torah — Salvation by Name: Some groups within the SNM teach that using the correct Hebrew Name is strictly *necessary for salvation* — that one cannot be saved without pronouncing **Yahweh** and **Yahshua** correctly. Miqdash Bethel does not hold this position. The Torah standard is not salvation-by-pronunciation but covenant-shaped living that sanctifies the Name through justice, mercy, truthfulness, and faithfulness (**Michah 6:8**). Moderates within the SNM correctly identify the Name as preferred and important without making it a salvation requirement — that position is consistent with the Tanakh's own framework.

The House of Yahweh — Non-Association Notice: Among the organizations associated with the SNM is the House of Yahweh based in Abilene/Clyde, Texas (www.yahweh.com), led by Yisrayl Hawkins. This organization has been classified by scholars and watchdog organizations as a religious cult because of its members' following and elevation of Yisrayl Hawkins as a messianic figure. **Miqdash Bethel Covenant Assembly is not associated in any way with the House of Yahweh out of Clyde/Abilene, Texas.** Elder Kepha Arcemont served approximately 20 years inside that organization as an ordained Elder and Judge before departing in 2008. His documented witness archive regarding that organization is maintained at themanbehindthename.com. The Name **Yahweh** is the Name of the Creator — it belongs to no organization and cannot be owned or controlled by any group that elevates a human leader above the Torah standard of Devarim 18:20–22.

Miqdash Bethel's Position — The Tanakh Standard: Miqdash Bethel uses, proclaims, and teaches the Name **Yahweh** in full alignment with the Torah's own mandate: not as a sacred name movement doctrine, not as a salvation formula, but as the personal covenant Name that **Yahweh** Himself declared forever — to be called upon, proclaimed, and made known among all peoples (Shemot 3:15; Tehillim

105:1; Shemot 9:16). The Name is sanctified through covenant-shaped living before the nations — justice, mercy, integrity, and the protection of innocent blood. That is *Kiddush Hashem*. That is Law 5.

Section VI — The Name in the Current Moment: A Covenant Witness for 2026

A. The Crisis of the Name in the Global Public Square

The Name of Yahweh is being invoked across the 2026 geopolitical landscape. In the United States, political and religious leaders invoke the Name of **Yahweh** and “God” to provide divine sanction for warfare, economic policy, and political authority. In Israel, theological frameworks claim biblical covenant promise as justification for military operations producing documented mass civilian casualties. In Islam, jihadist movements invoke the Name of Allah to authorize violence against non-combatants. The three religions that trace their origin to the Abrahamic covenant are simultaneously and globally engaged in the profanation of the Name they claim to honor. The prophets foresaw this. **Yahweh** addressed it directly.

B. The Devarim 18:22 Test Applied to 2026

Yahweh’s own test for the Name’s authenticity is the outcome test of Devarim 18:22: *“when a prophet speaks in the name of Yahweh, if the word does not come to pass or come true, that is a word that Yahweh has not spoken; the prophet has spoken it presumptuously.”* Every religious leader who has declared divine authorization for warfare producing mass civilian casualties, whose predictions of swift divine victory have not materialized, whose claims of covenant fulfillment have produced the documented casualty records examined in Lesson 16 — has spoken presumptuously in **Yahweh’s** Name. This is blasphemy by false attribution — Law 8 applied to the 2026 global religious-political landscape.

C. The Covenant Requirement: Proclamation, Not Silence

The Miqdash Bethel position on the Name in the global public square follows the Torah’s own mandate. The covenant is not served by silence about the Name in the face of its profanation. **Yahweh** declared: *“This is My name forever, and this is My memorial to all generations.”* When the Name is being weaponized by political and religious leaders across three traditions, the covenant response is not withdrawal into private piety. It is prophetic proclamation: declaring the Name’s authentic character — justice, mercy, covenant faithfulness, the protection of innocent blood — against every form of its counterfeit invocation.

This is why Miqdash Bethel writes to heads of state, to Tucker Carlson’s network, to ambassadors and religious leaders across traditions: *“I will praise You, O Yahweh, among the peoples; I will sing to You among the nations.”* (Tehillim 57:9). *“Declare His glory among the nations, His wonders among all peoples.”* (Tehillim 96:3). The proclamation of the Name — with accuracy, with the full weight of covenant character behind it — is the primary covenant witness of this generation.

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

“You shall not profane My holy Name, that I may be sanctified among the people of Israel. I am Yahweh who sanctifies you.” — Vayikra (Leviticus) 22:32

Study Review & Discussion Questions

Individual Level

1. Vayikra 22:32 delivers both the prohibition and the positive command in a single verse. What does the niphal form *ve-nikdashhti* (that I may be sanctified) teach about who is the agent of **Yahweh’s** sanctification — and what does it mean that Israel becomes the *arena* of that sanctification rather than its source?

2. Shemot 20:7 prohibits carrying the Name *la-shav* — for emptiness, futility. In what ways does the current social use of the names “God” and “Yahweh” in political, cultural, and commercial speech violate this covenant standard? What does covenant-weight use of the Name look like in practice?

3. Amos 2:7–8 links economic oppression and sexual immorality directly to the profanation of the Name. Can you identify areas of your own daily life where the gap between covenant profession and covenant practice constitutes a personal *Chillul Hashem*?

Community Level

4. Vayikra 24:13–16 requires “all the congregation” to participate in the response to blasphemy. What does this require of the covenant assembly in 2026 when Name-profanation occurs within its own leadership? What does covenant community accountability for the Name look like in practice?

5. Devarim 18:20–22 gives the covenant community the outcome test for identifying false prophecy. Which voices in 2026 — across all three religious traditions — have spoken in **Yahweh**’s or Allah’s Name, and whose predictions have demonstrably failed the outcome test? What is the community’s covenant response?

6. Malachi 1:6–2:9 indicts priests who treat covenant service as a burden (*mattal* — “what a weariness!”). Where does the modern covenant assembly risk the same institutional *Chillul Hashem* — going through the motions of covenant worship while its leadership’s character contradicts what the Name represents?

National Level

7. Yechezkel 36:20 records that Israel’s exile itself was a *Chillul Hashem* — the nations concluded **Yahweh** was weak because His people were in exile. How does this apply to nations in 2026 that claim covenant or religious identity while conducting policies of injustice? What is the international witness dimension of national covenant faithfulness?

8. Amos 5:18–20 issues the woe against those who *desire and manufacture* the Day of **Yahweh**. How does this apply to political and religious leaders who invoke prophetic timelines to justify current warfare? What does it mean to engineer eschatological fulfillment — and what is **Yahweh**’s covenant response to it?

World Level

9. The word **Hallelujah** — *Hallelu-Yah* — is sung in every language on earth, invoking the Name of **Yahweh** whether the singers know it or not. What does this universal reach of the Name mean for the world-level obligation of Laws 5, 8, and 9? What does it mean to sanctify the Name before a world that is already unknowingly speaking it?

10. Yeshayahu 45:22 declares: *“Turn to Me and be saved, all the ends of the earth; for I am Elohim, and there is no other.”* How does this universal invitation through the Name connect Laws 5, 8, and 9 to the global mission of Miqdash Bethel and the Counsel of Peace? What does accurate proclamation of the Name look like in correspondence with heads of state, media figures, and international leaders?

Scripture Index — Lesson 21: Vayikra (Leviticus) 22:32 | Shemot (Exodus) 22:28 | Vayikra (Leviticus) 24:16

Reference	Teaching / Witness
Shemot (Ex.) 3:14–15	Foundational text. <i>“This is My name forever, and this is My memorial to all generations.”</i> Yahweh’s own declaration that His personal Name is permanent and to be proclaimed — the foundation for all three laws.
Shemot (Ex.) 9:16; 20:7	The Name declared in all the earth (9:16). The third commandment — not to carry the Name <i>la-shav</i> , for emptiness or futility (20:7). The

	positive proclamation mandate paired with the prohibition on weightless use.
Shemot (Ex.) 22:28	Law 8 — supporting text. Not to revile Elohim (<i>kalal</i> , H7043) nor curse a ruler. Structural connection between reverence for the Name and ordered covenant governance.
Vayikra (Lev.) 22:32	Laws 5 and 9 — primary text. Both positive command (<i>Kiddush Hashem</i>) and prohibition (<i>Chillul Hashem</i>) in one verse. Root <i>kadash</i> (H6942) and root <i>chalal</i> (H2490). Double covenant-identity signature: “I am Yahweh who sanctifies you.”
Vayikra (Lev.) 24:10–16	Law 8 — capital statute. Blasphemer stoned by all the congregation. Both blasphemy roots: <i>naqav</i> (H5344) and <i>kalal</i> (H7043). Equal application to native and sojourner. The paradigm case embedded in the law’s own textual context.
Devarim (Deut.) 18:20–22	False prophet standard. Prophesying in Yahweh ’s Name without being sent = capital offense. Outcome test: if it does not come to pass, Yahweh did not speak it. Blasphemy by false attribution.
Amos 2:7–8	Prophetic definition of Chillul Hashem. Oppression at the altar = profanation of the Name. The conduct-based, not speech-based, definition. Confirms that Name-profanation is produced by the gap between covenant profession and covenant practice.
Amos 5:18–20	Woe against manufacturing the Day of Yahweh. “Woe to those who desire the Day of Yahweh ! It is darkness, not light.” Engineering prophetic fulfillment for political/military purposes is Name-profanation at national scale.
Yechezkel (Ezek.) 36:20–23	National Chillul Hashem — exile as Name-profanation. The nations concluded Yahweh was weak. His response: He acts for His own Name’s sake before the nations. The Name stands or falls in the public square.
Yirmeyahu (Jer.) 7:9–11	Temple witness. Using the house called by Yahweh ’s Name as cover for murder, theft, and false witness. The most dangerous form of <i>Chillul Hashem</i> — weaponizing covenant identity to shelter covenant violation.
Yirmeyahu (Jer.) 14:15; 23:16–17	False prophecy = Name-profanation. Prophesying without being sent; speaking visions of their own minds, not from the mouth of Yahweh . Blasphemy by false attribution at the prophetic level.

<p>Malachi (Mal.) 1:6–2:9</p>	<p>Priestly Chillul Hashem. “Where is My honor?” Defiled sacrifices, contemptuous service (<i>mattal</i> — “what a weariness!”). Institutional leaders carry the heaviest Name-profanation obligation.</p>
<p>Tehillim (Ps.) 57:9; 96:3; 105:1</p>	<p>Proclamation mandate. “Praise Yahweh among the peoples.” “Declare His glory among the nations.” “Make known His deeds among the peoples.” The Torah’s instruction is not silence about the Name but outward proclamation with covenant weight.</p>
<p>Yeshayahu (Isa.) 45:22</p>	<p>Universal invitation through the Name. “<i>Turn to Me and be saved, all the ends of the earth.</i>” The Name of Yahweh is the Name to which all nations are invited. Its sanctification — through accurate proclamation and covenant-shaped living — is the world’s covenant witness.</p>
<p>Yirmeyahu (Jer.) 6:16</p>	<p>Covenant invitation. “<i>Stand at the crossroads and look; ask for the ancient paths, where the good way is, and walk in it, and you will find rest for your souls.</i>” The ancient path is the covenant itself — the Name, the character, the justice, the proclamation.</p>
<p>Michah (Mic.) 6:8</p>	<p>Covenant summary. “<i>Do justice, love kindness, walk humbly with your Elohim.</i>” The life that sanctifies the Name. The positive covenant alternative to all three violations of Laws 5, 8, and 9.</p>

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

“You shall not profane My holy Name, that I may be sanctified among the people of Israel. I am Yahweh who sanctifies you.” — Vayikra (Leviticus) 22:32

“Stand at the crossroads and look; ask for the ancient paths, where the good way is, and walk in it, and you will find rest for your souls.” — Yirmeyahu (Jeremiah) 6:16

“Do justice, love kindness, walk humbly with your Elohim.” — Michah (Micah) 6:8

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Standard: Devarim 19:15 — Two or Three Witnesses

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