

This Is My Name Forever

Genesis 48:19 - Exodus 4:18

Reading Questions

1. How long was Mosheh hid for by his mother?
2. Who was the woman in Exodus 2:4?
3. What was Mosheh thinking around the time period when he smote the Mitsrite (Egyptian) in Exodus 2:12?
4. Was Mosheh afraid when he fled?
5. What is the Name of our Creator?

Reading Answers

1. Three moons (Exodus 2:2). The word in the Hebrew for months is יָרַחִים (yerachiyim) which means moons. This and Deuteronomy 21:13 are two witnesses discussed in [the Biblical Calendar study](#) showing moons determine months.
2. This may have been Miryam, but we do not know 100% for certain. If it was, then we know Miryam was older than Mosheh.
3. One answer is in Acts 7:25. In addition to that answer, there is also considering Exodus 2:11 which shows Mosheh “looked on their burdens”, thus showing that Mosheh was thinking about the hard bondage his Hebrew brothers were enduring.
4. It says in Exodus 2:14, “Mosheh feared”, but later in Hebrews 11:27 it says was not fearing the wrath. Perhaps initially Mosheh was afraid of the harm that may come to him, but then after fleeing he was no longer afraid and knew that eventually deliverance would come from יְהוָה. As a side note, we can see, from Hebrews proper interpretation of the law, that Mosheh *did* have belief (faith).
5. At first he says “Ehyeh Asher Ehyeh” in Exodus 3:14. This means in English, “I AM AND WILL BE THAT WHICH I AM AND WILL BE”.

Ehyeh is the first-person form of the verb “HaYaH” (HYH). When you make it first person form of HYH (HaYaH), you put an Aleph א at the beginning of HYH and it becomes EHYeH. HaYaH is the verb which means “To Be”. The first person form, EHYeH used in Exodus 3:14 means “I AM AND WILL BE”.

This is the same verb as used in Genesis 1:29, commonly translated as “shall be” or “it is” at the end of that verse. The only difference is in Genesis 1:29 it is in the

third person form of the verb HaYaH (HYH). In the third person form of the verb HYH, a Yad (modern Hebrew Yud or Yod) ך instead of an Aleph is put at the beginning to make YHYH (YiHYeH). YHYH (YiHYeH) means “is and shall be”.

You may be asking, “Which is it? Is now? Or will be in the future?” In Hebrew, it's not like English. We have these tenses of time:

Past Tense: Was
Present Tense: Is
Future Tense: Will Be

In Hebrew, they just have two tenses:

Perfect: Was
Imperfect: Is And Will Be

The perfect tense is something already completed, while the imperfect tense means it could be still occurring or that will occur in the future. So Perfect Tense is like our past tense, and Imperfect Tense is like our present and future combined. I am no Hebrew expert, but you can view http://ancient-hebrew.org/37_lesson03.html for more examples of these two Hebrew tenses.

So to recap:

EHYeH = “I AM AND WILL BE” (1st Person form of HaYaH (HYH))
YiHYeH = “IS AND WILL BE” [e.g. He Is, – 3rd Person form of HaYaH (HYH)]

Then in Exodus 3:15, our Creator tells Mosheh to say:

“YHWH Elohiym of your fathers, the Elohiym of Avraham, the Elohiym of Yitschaq, and the Elohiym of Ya'aqov, has sent me to you. This is My Name forever, and this is My remembrance to all generations.”

YHWH is from the Hebrew יהוה which is the four letters Yad Heh Waw Heh (in Ancient Hebrew). Notice here there is a W, not a Y in the middle. EHYeH was from HYH (HaYaH), and YiHYeH was from HYH (HaYaH), but YHWH is the third person form of HaWaH (HWH), a more ancient verb similar to, but not exactly the same as HaYaH. HaYaH means “to be”, whereas HaWaH (from what I've studied) means “to exist”. Again, I am no Hebrew scholar or expert, but I'm sharing my current understanding based upon studies I've done. I do not claim perfection in my understanding, so study for yourself.

Just like the word YHYH (YiHYeH) in Genesis 1:29 is the third person form of HYH, and we took the Yad and put it in front of HYH to get the third person form YHYH, similarly, we take a Yad and put it in front of HWH to get the third person form of HWH which is YHWH. So YHWH means “He Does And Will Exist”.

Some people say the name of our creator is the third person causative form of the verb HYH (HaYaH), but I do not know Hebrew grammar enough to verify that is correct or not. I base what I am sharing off of what I remember learning from Jeff Benner from the Ancient Hebrew Research Center who I remember stating the Name of our Creator is the third person form of a more ancient verb, HWH, which is very similar to, but not exactly the same as HYH. Do your own research, I am not an expert by any means in Hebrew – far from it.

So in Exodus 3:14 it appears he was saying “EHYeH” (I AM AND WILL BE) was His name, but it seems that since they, as well as we, would be proclaiming not about our own self but about Him in the third person, that He clarified in Exodus 3:15 we should remember His Name as **יהוה** (YHWH) (HE DOES AND WILL EXIST). He clarified in verse 15 that **יהוה** is His Name that will be His remembrance.

We can see His Name in the Name of His Son, **יהושע** – which shares the same first three letters Yad Heh Waw. His Name is also found in many of His servants and prophets that He sent throughout the ages.

Some may come asking you, “How do you pronounce the Name or know the way you pronounce it is right?” I warn you now to not debate about it with them. Some people make how you “pronounce” the name to be a “salvational” issue, but it is not. How do I know it is not? It is simple. Answer this question: Can a person who is deaf or suffers with a speech impediment be saved? Of course they can! So out goes any doctrines which claim you must pronounce it 100% correct to be saved. These doctrines are divisive and you should avoid getting involved with them.

If someone who says the name wrong because they are deaf or have a speech impediment can be saved, then I can also be saved even if my understanding on how to say His name is incorrect. We are not saved by head-knowledge, we are saved by His mercy and grace, and the shed blood of **יהושע**.

The important thing is that we do not replace His Name with a substitute when reading or quoting Scriptures. His Name is not “Adonai”, “HaShem”, “GOD”, or “The LORD”; so where **יהוה** is in the Scriptures, we should do our best to read it.

Reading Notes

- We can see **יהוה** was displeased with Mosheh in Exodus 4:14. We want to remember what **יהושע** said about not hiding our talents in the sand in Matthew 25:13-30. Sometimes we just need to take a step forward with what **יהוה** has given us, if we believe He wants us to, and trust in Him to help us where we may feel our weak spots are. Even though we may be concerned about our abilities, we do not need to worry because what we lean upon is Him – and His abilities are endless! With Him, anything is possible and He can help us to bear much fruit!

Related Verses

Lawgiver, Scepter of Yehudah, & Gathering/Obedience of the Peoples: Genesis 29:35, Numbers 24:17, Deuteronomy 33:7, Joshua 15:1-63, Psalms 60:7, 72:8-11, 108:8, Isaiah 2:1-4, 9:6, 11:1-13, 42:1-4, 49:1-10, 55:3-5, 60:1-5, Jeremiah 23:5-6, 30:21, 33:19-26, Ezekiel 21:27, Haggai 2:7, Zechariah 2:11, 8:20-23, Matthew 1:21, 17:5, 21:9, 25:32, Luke 1:32-33, 2:30-32, John 9:7, 12:32, Romans 15:12, 2 Corinthians 5:10, Revelation 11:15

Re'uvan: Genesis 29:31-32, 35:22, 46:8, Numbers 34:14, Deuteronomy 29:7-8, 33:6, Joshua 13:8-12, 15-23, 18:7, 1 Chronicles 5:1

Shim'on & Lewi: Genesis 29:33-34, 34:25-31, Deuteronomy 10:8, 31:9, 33:8-11, Joshua 13:14, 19:1-9, 21:1-45, Jeremiah 33:19-26, Malachi 2:1-17

Zevulun: Genesis 30:19-20, Deuteronomy 33:18-19, Joshua 19:10-16

Yissaskhar: Genesis 30:14-18, Deuteronomy 33:18-19, Joshua 19:17-23

Dan: Genesis 30:1-6, Deuteronomy 33:22, Joshua 19:40-48

Gad: Genesis 30:9-11, Numbers 34:14, Deuteronomy 29:7-8, 33:20-21, Joshua 13:8-12, 24-28, 18:7

Asher: Genesis 30:12-13, Deuteronomy 33:24-25, Joshua 19:24-31

Naphtali: Genesis 30:7-8, Deuteronomy 33:23, Joshua 19:32-39

Yoseph (Stone & Shepherd), Ephrayim's Children, & Menashsheh's (Including Makhir's) Children: Genesis 30:22-24, Numbers 13:8, 27:16-23, 32:39, Deuteronomy 33:13-17, Joshua 16:1-17:18, 1 Chronicles 7:14-29, Ezekiel 47:13

Binyamin: Genesis 35:16-18, Deuteronomy 33:12, Joshua 18:10-28

Cave of The Field of Makhpelah: Genesis 23:7-20, 25:7-10, 35:28-29

His Covenant He Swore To Avraham, Yitschaq, & Ya'aqov: Genesis 12:7, 13:15-17, 15:7-18, 17:8, 26:3, 28:13, 35:12, Psalms 105:6-13, 42, 106:45, Luke 1:72-73

He Shall Visit You & Bring You Out (Not Empty Handed): Genesis 15:14, 46:4, Exodus 12:36, 13:19, Joshua 24:32, Hebrews 11:22

Sons of Yisra'el Who Came Into Mitsrayim: Genesis 46:8-26, Acts 7:14

Ya'aqov Died, Buried, & People Multiplied: Psalms 105:24, Acts 7:16-17

Sovereign Who Did Not Know Yoseph: Acts 7:18

They Were Afflicted: Genesis 15:13, Numbers 20:15, Deuteronomy 26:6, Psalms 105:25, Acts 7:19

Laws of Servitude: Leviticus 25:38-55, Isaiah 58:6

Because The Midwives Feared Elohiym: Psalms 41:1-2, 61:5, 85:9, 103:11, 111:5, 145:19, Isaiah 3:10, Matthew 10:42, 25:40, Luke 1:50, Hebrews 6:10

Moon For Months: Deuteronomy 21:13

Brother & Sister of Mosheh: Numbers 26:59

Mosheh Born, Raised & Smote The Mitsrite: Acts 7:20-28

Who Made You Head & Judge: Genesis 19:9, Numbers 16:3-13, Luke 19:27, Acts 7:27, 35

Foresee Evil & Hide: Proverbs 22:3, Matthew 10:23, Acts 7:29

Belief (Faith) of Ya'aqov, Yoseph, & Mosheh: Hebrews 11:21-27

Sons of Mosheh: 1 Chronicles 23:14-15

Elohiym Heard Their Groaning: Exodus 6:5, Judges 2:18, Psalms 22:5, 24, 79:11, 102:16-21, 138:3, Nehemiah 9:9, 27-28

Burning Bush Not Consumed: Daniel 3:27, Isaiah 33:10-17, Acts 7:30-35

Mosheh Was Sent: 1 Samuel 12:6-8, Psalms 77:20, 103:6-7, 105:26, Isaiah 63:11-12, Hosea 12:13, Micah 6:4

Who Am I: 1 Samuel 18:18, 2 Samuel 7:18

I Do Not Know How To Speak: Exodus 6:12, Jeremiah 1:6

He Shall Teach Us What To Say: Jeremiah 1:9, Matthew 10:19-20, Mark 13:11, Luke 12:11-12, 21:14-15, John 14:26

His Name Is His Remembrance: Psalms 102:12, 135:13, Hosea 12:5, Micah 4:5,

Serve Elohiym On This Mountain: Exodus 19:2

Land Flowing With Milk & Honey: Exodus 13:5, 33:1-3, Leviticus 20:24, Numbers 14:8, Deuteronomy 6:3, 11:8-9, 26:9, 15, 27:2-3, 31:20, Joshua 5:6, Jeremiah 11:3-5, 32:22, Ezekiel 20:6, 15