

Evidence For The Name

Learning to find The Name of our Savior

יהוה

Yahuah

אזכרה

Shamuth/Ex 3:15 "...This is My Name forever, and this is My remembrance to all generations."

| | | | | | | | | | | | |
|-------|--------------|-----------|-------|--------------|---------|-------|--------------|---------|-------|--------------|---------|
| H5662 | AbadYahu | עבריהו | H2396 | ChazaqYah | חזקיה | H7485 | R'amYah | רעמיה | H3081 | Yahukal | יהוכל |
| H29 | AbYahu | אביהו | H2382 | ChazYah | חזיה | H7345 | RachabYahu | רחביהו | H3082 | Yahunadab | יהונרב |
| H274 | AchazYahu | אחזיהו | H1806 | DalYahu | דליהו | H7509 | RaphYah | רפיה | H3083 | Yahunathan | יהונתן |
| H281 | AchYahu | אחיהו | H1436 | GadalYahu | גדליהו | H7211 | R'aYah | ראיה | H3088 | Yahuram | יהורם |
| H138 | AdanYahu | אדניהו | H1587 | GamarYahu | גמריהו | H7645 | ShabanYahu | שבניהו | H3084 | Yahusaph | יהוסף |
| H5718 | AdYahu | עדיהו | H1940 | HudYah | הוריה | H7841 | ShacharYah | שחריה | H3091 | Yahusha | יהושע |
| H452 | AlYahu | אליהו | H1938 | HuduYah | הוריה | H8018 | ShalamYahu | שלמיהו | H3090 | Yahushabath | יהושבת |
| H454 | AlYahu' ayny | אליהועיני | H1955 | HushaYah | הושעיה | H8098 | Sham'aYahu | שמעיהו | H3092 | Yahushaphat | יהושפט |
| H568 | AmarYahu | אמריהו | H3663 | KananYahu | כנניהו | H8114 | ShamarYahu | שמריהו | H3077 | Yahuyada | יהוידע |
| H6007 | AmasYah | אמסיה | H3659 | KanYahu | כניהו | H8203 | ShaphatYahu | שפטיהו | H3087 | Yahutsadaq | יהוצדק |
| H558 | AmatsYahu | אמצייהו | H3562 | KunanYahu | כונניהו | H8187 | Sh'arYah | שעריה | H3078 | Yahuyakyn | יהויכין |
| H6070 | AnathuthYah | ענתותיה | H4573 | M'adYah | מעדיה | H8304 | SharYahu | שריהו | H3079 | Yahuyaqym | יהויקים |
| H6222 | AshYah | אשיה | H4321 | MakYahu | מכיהו | H2882 | TabalYahu | טבליהו | H3080 | Yahuyaryb | יהוירב |
| H6271 | AthalYahu | עתליהו | H4737 | MaqnYahu | מקניהו | H6667 | TsadakYahu | צדקיהו | H3075 | Yahuzabad | יהוזבד |
| H6265 | AthYah | עתיה | H4920 | MashalamYahu | משלמיהו | H6846 | TsaphanYah | צפניה | H3203 | YakalYahu | יכליהו |
| H683 | AtsalYahu | אצליהו | H4641 | M'ashYahu | מעשיהו | H6870 | TsaruYah | צרויה | H3204 | YakanYahu | יכניהו |
| H223 | AurYahu | אורייהו | H4983 | MathanYahu | מתניהו | H2900 | TubYahu | טוביהו | H3301 | YaphadYah | יפדיה |
| H245 | AzanYah | אזניה | H4993 | MathathYahu | מתתיהו | H2998 | YabanYah | יבניה | H3359 | YaqamYah | יקמיה |
| H5838 | AzarYahu | עזריהו | H4677 | MatsabYah | מצביה | H3000 | YabarakYahu | יברכיהו | H3414 | YaramYahu | יזמיהו |
| H5818 | AzYahu | עזיהו | H4590 | M'azYahu | מעזיהו | H3165 | YachadYahu | יחדיהו | H3298 | Y'arashYah | יערשיה |
| H5812 | AzazYahu | עזזיהו | H4153 | Mu'adYah | מועדיה | H3169 | YachazaqYahu | יחזקיהו | H3376 | Yar'ayYah | יראייה |
| H912 | BadYah | בדיה | H4179 | MurYah | מוריה | H3167 | YachazYah | יחזיה | H3404 | YarYahu | יריהו |
| H1183 | B'alYah | בעליה | H4322 | MykYahu | מיכיהו | H3174 | YachYah | יחיה | H3253 | YasamakYahu | יסמכיהו |
| H1141 | BanYahu | בניהו | H5166 | NachamYah | נחמיה | H3048 | Yad'aYah | ידעיה | H3460 | Yasham'aYahu | ישמעיהו |
| H1229 | BaqbaqYah | בקבקה | H5072 | NadabYah | נדביה | H3042 | YadYah | ידיה | H3470 | YashaYahu | ישעיהו |
| H1232 | BaqYahu | בקיהו | H5294 | N'arYah | נעריה | H3041 | YadydYah | ידידיה | H3439 | YashuchYah | ישוחיה |
| H1296 | BarakYahu | ברכיהו | H5374 | NarYahu | נריהו | H3012 | YagadalYahu | יגדליהו | H3449 | YashYah | ישיה |
| H1256 | Bar'aYah | בראיה | H5418 | NathanYahu | נתניהו | H3058 | Yahu'a | יהוא | H2977 | Y'ashYahu | יאשיהו |
| H1202 | B'ashYah | בעשיה | H5129 | Nu'adYah | נועדיה | H3097 | Yahu'ab | יהואב | H3153 | YazanYahu | יזניהו |
| H1152 | BasudYah | בסודיה | H6305 | PadYahu | פדיהו | H3059 | Yahu'achaz | יהואחז | H2970 | Y'azanYahu | יאזניהו |
| H2252 | ChabYah | חביה | H6421 | PalalYah | פלליה | H3085 | Yahu'adah | יהועדה | H3156 | YazarachYah | יזרחיה |
| H2293 | ChagYah | חגיה | H6410 | PalatYahu | פלטיהו | H3086 | Yahu'adan | יהועדן | H3150 | YazYah | יזיה |
| H2446 | ChakalYah | חכליה | H6411 | PalYah | פליה | H3068 | Yahuah | יהוה | H3269 | Y'azYahu | יעזיהו |
| H2518 | ChalaqYahu | חלקיהו | H6611 | PathachYah | פתחיה | H3100 | Yahu'al | יהואל | H3131 | YusaphYah | יוספיה |
| H2608 | ChananYahu | חנניהו | H6964 | QulYah | קוליה | H3060 | Yahu'ash | יהואש | H3143 | YushabYah | יושביה |
| H2736 | CharahYah | חרהיה | H6984 | QushYahu | קושיהו | H3076 | Yahuchanan | יהוחנן | H3145 | YushuYah | ישויה |
| H2619 | ChasadYah | חסדיה | H7480 | R'alYah | רעליה | H3063 | Yahudah | יהודה | H2069 | ZabadYahu | זבדיהו |
| H2813 | ChashabanYah | חשבניה | H7425 | RamalYahu | רמליהו | H3065 | Yahudy | יהודי | H2148 | ZakarYahu | זכריהו |
| H2811 | ChashabYahu | חשביהו | H7422 | RamYah | רמיה | H3067 | Yahudyth | יהודית | H2228 | ZarachYah | זרחיה |

Evidence For The Name: Learning how to find The Name of our Savior

Re-constructed Edition

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Born in California, new author and commentator Y‘anah Kathath, aka Shirley Jo Davis/JoeyD, has studied both in the United States and abroad. After four years of research on the trans-Atlantic Slave Trade, and the fate of the 12 tribes of Israel, Y‘anah Kathath has authored the controversial article “*A Slave Trade Commentary: Eyes White Open*” and the new and upcoming book, “*End Days Survival Kit: Hidden in The Day of Wrath* .”

Y‘anah Kathath has written several dozen studies on the Hebrew Scriptures for private use, as well as delving into the comprehensive study of The Name of Yahūah. She has been a student of the Modern Hebrew for more than eight years. And now, Y‘anah Kathath takes on the critics as well as the authors of old; and challenges in a new way, those who claim that the Name of our Creator cannot be known. Finally, new insight to this age old dilemma is revealed. With courage and conviction, she has come out with her most dramatic, and extensive work to date, “*Evidence for the Name*”.

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—*Yanah Kathath*

Mashalý/Prov 23:23 “*Buy the truth, and do not sell it; wisdom, discipline and understanding.*”

Mashalý/Prov 17:16 “*Of what use is money in the hand of a fool, since he has no intention of acquiring wisdom?*”

Tahalým/Ps 86:11 *Teach me Your way, Yahūah. Let me walk in Your truth. Unite my heart to fear Your Name.*






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SECTION 1:

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



BRIDGING THE GAP BETWEEN THE HEBREW AND ENGLISH LANGUAGES FOR THE NEW STUDENT

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




















UNVEILING THE DECEPTION

DISCOVERING THE REALITY AND TRICKERY OF VOWEL POINTING CREATED BY THE MESORITES SURROUNDING THE NAME







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

THE NAME IN SCRIPTURE*A LIST OF SOME OF THE MOST SIGNIFICANT SCRIPTURE VERSES REVEALING THE NAME*

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Think about it...

- Have you ever wondered, why translators use the English letter “J” to replace the Hebrew letter י (yad) at the beginning of a Hebrew name when transliterating? The *yad*/י has a “Y” sound. Not a “J” sound.
- Have you ever wondered, why *God* is used as a generic name/title for every religion in the earth?
- Have you ever wondered, why we are so comfortable studying the bible in the English language without verifying the translation in the original Hebrew text?
- Have you ever wondered, why *Jehovah*, *GOD*, *Yahweh*, *THE LORD*, and *Yehovee* are used as some of the names of The Most High when He refers to His Name as singular only?
- Have you ever wondered, if the attributes of a name can be confused for The Name itself?
- Have you ever wondered, what the 3rd commandment really means when it instructs us not to ruin The Name? We have to know what The Name is in order to fulfill this command.
- Have you ever wondered, why English translators omit “*Yahū*” from transliterated Hebrew names?
- Have you ever wondered, why there are vowel points all over the Masoretic text when there aren’t any to be found in the Dead Sea scrolls/Qumran scrolls?
- Have you ever wondered, if our Savior ever referred to Himself as *God*? Our Savior’s Name is a four letter name in Hebrew: יהוה. *God*, is a two letter name in Hebrew: יָד
- Have you ever wondered, why the name *Joshua* is transliterated from a Hebrew name with a “*shua*” suffix, and “*Jo*” prefix? The incorrect transliteration of this name *Joshua*, comes from a Hebrew name that has a “*sha*” suffix. The prefix *Jo* in *Joshua*, comes from *Yahu*, yet, cannot be seen in the English transliteration. What is wrong with this picture?
- Have you ever wondered, why people keep saying we cannot know the pronunciation of The Name of The Most High, when the foretelling’s of the latter days proclaim His Name will be known to the nations?
- Have you ever wondered, why we believe it’s ok to call The Most High, “*Lord*”, when one of the rebellious acts of *The 12 Tribes* was replacing His Name with *B’âl (LORD)*? (*YaramYahū/Jer 23:27*)
- Have you ever wondered, why the Jews have made it a law to refrain from speaking The Name of The Most High as it is written, and replace His Name with other names and titles using vowel points? This breaks the 3rd command.

If you haven’t wondered, you should start wondering



EVIDENCE FOR THE NAME

This book is written and compiled for everyone of all ages:

- The new student of the Hebrew
- The new student of the Bible
- Mothers who are just recognizing The Name
- Young ones who just don't know where to start

**I dedicate this work to my son: Matthew Scott Davis
"MaṭhaṭhYahū"**

מַתְּתָיָהוּ

Mashalý 16:7

Proverbs 16:7

When a man's ways please יהוה, He makes even his enemies to be at peace with him.

Diacritic Chart

This chart serves as a guide to help you better understand the pronunciation of words in this book

| |
|--|
| ◌ ^ˁ – <i>Dasia</i> = used for a glottal stop – B ^ˁ al (b – al) (when א or ע is not at the end of a word) |
| ◌ ^Å (å) – <i>Ring Above</i> = pronounced ‘a’ as in “What” – (Åbram) this Å represents the א |
| ◌ ^Â (â) – <i>Circumflex</i> = pronounced ‘a’ as in ‘Spa’ – (B ^ˁ âr-shabâ) this Â represents the ע |
| ◌ ^{Âū} – <i>Circumflex/Macron</i> = <u>together</u> has the ‘o’ sound as in ‘Oh’ – (Âūbad) this Âū represents the עו |
| ◌ ^{Åü} – <i>Ring/Breve</i> = <u>together</u> pronounced as ‘au’ as in Austin – (ÅürYah) this Åü represents the אַו |
| ◌ ^ç – <i>the underdot</i> = makes a guttural sound as in the German ‘Bach’ – (NachçamYah) this ç represents the ח |
| ◌ ^Ṭ (ṭ) – <i>diphthong</i> = makes a hard ‘t’ sound as in ‘Take’ (when ת <u>begins</u> a Hebrew word) – (Ṭahalým) this Ṭ represents the ת |
| ◌ ^{ṭh} – <i>diphthong</i> = makes a ‘dt’ sound as in ‘Schmidt’ (when ת in <u>not</u> at the beginning of a Hebrew word) – (MaṭhaṭhYahu) this ṭh represents the ת |
| ◌ ^Ū – <i>Macron</i> = makes the double ‘oo’ sound as in ‘Tool’ – (Yarūshalam) (Yahūdah) this ū represents the ו |
| ◌ ^Ý – <i>Accent Acute</i> = makes the double ‘ee’ sound as in ‘Bee’ (when י does <u>not</u> begin a Hebrew word) – (Mýk’ál) this ý represents the י. When this character is at the <u>beginning</u> of a Hebrew word, it carries the Y sound as in “York.” (Yarūshalam) |
| ◌ ^ʾ <i>Right Half Ring</i> = used only in the case of “aa”: Par ^ʾ âah/פּרַעַה - only in the case of <i>double ‘aa’</i> and helps the reader identify עַה or אַה in a name when reading it in the English transliterated form -This also suggests the ה is silent in this case- |

These marks are used at the discretion of the Author

When viewing the transliterated words from the Hebrew text in this book, you will discover some sounds these letters carry, are not found in the English language. Some rules of this language are similar to ours and others are not. I have created the above chart to help you *identify transliterated sounds* through the use of these marks. Most transliterated words from the Hebrew are quite easy to read without help because it is largely a language of consonants. But because we are not familiar with its few *unique* sounds, these marks are needed to point out which Hebrew characters are making these sounds, and when these sounds are accompanied by another character. The laws of letters and sounds we have been given in English, are chaotic. A perfect example of what I am implying is the letter “U” in the English language and how it is used.

In our language this letter can be used as a Y sound as in the case of *used*. Yet the Y is not present in the word *used*. The first letter in *used* is pronounced the same as the first letter in *yellow*. It can also be used as *au* as in the case of *caught* when accompanied by the *gh*. But in the case of the *o* in *shot*, the sound is the same (Caught/Shot). However, if we compare *caught* with *laugh* we cannot get the same sound from the *a* even

though the *u* has not moved from its vowel position. We have been raised to embrace an extremely confusing set of laws in this English language, which makes no reasonable sense at all. This will take work to undo when learning this Hebrew language.

As for the most difficult sounds in the Hebrew, I have tried my best to explain these sounds in writing. I do encourage you to embark on your own search, on the internet, for sound bites of these letters: ה - ע - צ - ק - כ. These characters can be tricky for some people (with the exception of the כ) depending on their ability to hear and speak new sounds. However, these characters will *not* create a problem when learning The Name of our Savior.

One particular sound, “Glottal stop” that is common in the Hebrew is also common in English. We just don’t know we use it—until someone tells us about it. You can hear it when you say the name, Y ‘âqb. Observe:

◌̥

= a small glottal stop. **Example:** Yashar ישראֵל/אֵל – B ‘âlah בעֵלָה/הָ (In a transliterated name I don’t use this symbol *if* the “a” originates from the âyn or âlaph *at the end* of the Hebrew name: **Âsâ/אֵסָא** and **Âlyashâ/אֵלִישָׁע**) -no glottal stop here-

Y ‘âqb is transliterated from these Hebrew characters: יעקב

This Hebrew language is read “backwards” as opposed to our English language. Consequently, that would make the first character in this name, Y ‘âqb, the (yad) י. A glottal stop is placed between the first two characters.

That is what this ◌̥ symbol tells you when reading Y ‘âqb in this book. It instructs you to pronounce the Y sound, then stop. Start again, and pronounce the ‘âqb. Phonetic: y-aqb. The symbol over the â is to let you know the ע (Âyn) was the character source in the English transliteration of that sound. This is necessary because the א (Âlaph) is similar in sound. After listening to the Arabic language for awhile it has given me a better understanding of these two characters and their differences. The ע requires the mouth to be opened a bit more with the tongue pulled back into the throat. It is like a guttural sound. This takes practice. The א has a softer “aw” sound as in “otter”. When this character’s sound is transliterated it is done with this symbol: â

As you can see, there is good reason for the use of these marks throughout this book. They are to help you identify which characters are the Hebrew *source letters* in the transliteration to English as you learn their sounds. The chart on page 11 will help you learn the remaining characters in the ancient and the modern form.

Glottal stop – “We often make this “stop” in English—it’s the sound we make when we say ‘uh-oh.’

Noun Phonetics.

- B.** A plosive consonant whose occlusion and release are accomplished chiefly at the glottis, as in the Scottish articulation of the t- sound of little, bottle, etc. (listening to the accent of the Scottish people will help)

<http://dictionary.reference.com/browse/glottal+stop?s=t>

- in phonetics, a momentary check on the airstream caused by closing the glottis (the space between the vocal cords) and thereby stopping the vibration of the vocal cords. Upon release, there is a slight choke, or cough like explosive sound. The glottal stop is not a separate phoneme (or distinctive sound) in English, though it is one of the allophones of the *t* phoneme in some dialects (as in Cockney or Brooklynese “bo’l” for “bottle”).

<http://www.britannica.com/EBchecked/topic/235680/glottal-stop>

The *Guttural* is a sound that comes from this character: ڠ (Çhat) not to be confused with the traditional “ch” sound.

It can be easily confused with this character: ڠ (*Ha*, traditionally called the *Hey*.)

Guttural – the sound you hear when someone is trying to violently push phlegm out of their throat.

Phonetics. Pertaining to or characterized by a sound articulated in the back of the mouth, as the non-English velar fricative sound. (<http://dictionary.reference.com/browse/gutturals>)

22 characters of the Hebrew Alaph Byth (alphabet)

evidenceforthename.wordpress.com

| | | | | | |
|--|---|---|--|---|---|
| Ancient form: | א | alaph | Ancient form: | ל | lamad |
| Modern form: H502-507: אלה | א | âlaph = ‘a’ as in ‘what’ | Modern form: H3925: למד | ל | lamad = ‘l’ as in ‘leg’ |
| Ancient form: | ב | byth | Ancient form: | מ | mym |
| Modern form: H1004-1006: בית | ב | býth = ‘b’ as in ‘boy’ | Modern form: H4325: מים | מ | mým = ‘m’ as in ‘man’ |
| | ג | gamal | | ם | final mým at the end of a word |
| Ancient form: | ג | gamal = ‘g’ as in ‘goat’ | Ancient form: | נ | nun |
| Modern form: H1580-1581: גמל | ג | | Modern form: H5125-5126: גן | נ | nūn = ‘n’ as in ‘neck’ |
| Ancient form: | ד | dalath | | ן | final nūn at end of a word |
| Modern form: H1817: דלת | ד | dalath = ‘d’ as in ‘dog’ | Ancient form: | ס | samak |
| Ancient form: | ה | ha | Modern form: H5564: סמך | ס | samak = ‘s’ as in ‘save’ |
| Modern form: H1887-1888: הא | ה | hâ = ‘h’ as in ‘hot’ | Ancient form: | ע | ayn (also called gayn) |
| Ancient form: | ו | ūū | Modern form: H5869-5871: עין | ע | âyn = ‘au’ with slight guttural |
| Modern form: H2053: וו | ו | ūū = ‘u’ as in ‘too’ | Ancient form: | פ | pah = ‘p’ sound at beginning of a word |
| Ancient form: | ז | zan | Modern form: H6310-6311: פה | פ | pah = ‘ph’ sound elsewhere in the word |
| Modern form: H2177-2178: זן | ז | zan = ‘z’ as in ‘zebra’ | Ancient form: | ף | final pah at end of a word |
| Ancient form: | ח | chath (English doesn’t have this sound) | Ancient form: | צ | tsad |
| Modern form: H2844: חת | ח | chath = ‘ch’ as in ‘loch’ | Modern form: H6654-6655: צב | צ | tsad = ‘ts’ as in ‘cats’ |
| Ancient form: | ט | tyt | | ץ | final tsad at end of a word |
| Modern form: H2916: טיט | ט | týt = ‘t’ as in ‘table’ | Ancient form: | ק | quph |
| Ancient form: | י | yad | Modern form: H6971: קוף | ק | qūph = ‘q’ as in ‘queen’ |
| Modern form: H3027-3028: יד | י | yad = ‘y’ as in ‘yell’ | Ancient form: | ר | rash |
| Ancient form: | כ | kaph | Modern form: H7217-7220: ראש | ר | r’âsh = ‘r’ as in ‘ran’ |
| -Modern form: H3709-3710: כף | כ | kaph = ‘k’ as in ‘kept’ | Ancient form: | ש | shan |
| | ך | final kaph at the end of a word | Modern form: H8127-8129: שן | ש | shan = ‘sh’ as in ‘shout’ |
| | | | Ancient form: | ת | thu “T” sound at the beginning of word |
| | | | Modern form: H8420, 8427: תו | ת | thū = hard ‘th’ as in ‘Schmidt’ elsewhere |

Introduction

The purpose of this project is to bring to the reader's attention the Name of our Creator and Savior; typically seen outside of the English translation as יהוה, from the Modern Hebrew (Aramaic mix) script and, יהוה from the ancient or Paleo script. This Name יהוה, and most, if not all of the controversies surrounding The Name are thoroughly investigated. The inhabitants of the earth have been sightless to the significance of This particular Name. During the course of my learning the pronunciation of יהוה, I have learned of many errors surrounding This Name. The online Wikipedia states:

*The term **Tetragrammaton** (from Greek τετραγράμματον, meaning "four letters") refers to the Hebrew (Hebrew: יהוה) transliterated to the Latin letters **YHWH**. It may be derived from the verb that means "to be", and is considered in Judaism to be the proper name of the God of Israel used in the Hebrew Bible.*

Scholars widely propose that the name YHWH is a verb form derived from the Biblical Hebrew triconsonantal root היה (h-y-h) "to be", which has הוה (h-w-h) as a variant form, with a third person masculine y- prefix. It is connected to the passage in Exodus 3:14 in which God gives his name as אֶהְיֶה אֲשֶׁר אֶהְיֶה (Ehyeh Asher Ehyeh), translated most basically as "I am that I am" (or "I Will Be What I Will Be", "I Will Be What I Am"). יהוה with the vocalization "Yahweh" could theoretically be a hif'il (causative) verb inflection of root HWH, with a meaning something like "he who causes to exist" or "who gives life" (the root idea of the word being "to breathe", and hence, "to live"). As a gal (basic stem) verb inflection, it could mean "he who is, who exists".

Vicar, A. (n.d.). Tetragrammaton. Retrieved from <https://www.scribd.com/document/343496338/Tetragrammaton-Wikipedia-pdf>

The evidence in this book will clearly show the hidden errors stated in the highlighted area above. This error among others, (היה (h-y-h) "to be") commonly associated with This Name יהוה, are printed in most of our study materials. As a result, this has become a deadly stumbling block to almost every student of the scriptures. When I first learned of this error, I was urged to take a second look at how this word (היה (h-y-h) "to be") was used throughout the Hebrew/Aramaic text. Then, I did the same for these characters: יהוה. When I did that simple task, it changed my understanding of Shamūth/Ex 3:14-15. One is used as a name in the Hebrew text, the other is not. Looking through these pages, I hope, will not only bring encouragement to study The Name of יהוה, but also give knowledge and understanding on *how* to study The Name.

I have collected 156 Hebrew names from the scriptures, and listed them as witnesses to The Name of our Savior. These names were ruined; or changed concealing the portion of His Name, which validates with unrelenting certainty the primary characteristic: Self-Existence. The testimony of these witnesses exposes a worldwide deception that has caused countless billions to stumble by calling on the name of another. We have all been led to believe that our Creator has a Law and a Name which is tolerant to change. A warning was given through the written commandment in the scriptures concerning this transgression:

Shamūth/Ex 20:7

"You shall not lift up (speak) את יהוה The Name of יהוה your Ālahým to ruin it, for את יהוה will not acquit (pardon) anyone who lifts up (speaks) את His Name to ruin it."

I have collected over 400 scripture verses referencing The Name, from B-r'áshyṯh/*Genesis* to Mal'aky/Malachi. This collection of verses, surrounding The Name of יהוה, are listed to expose the importance of This Name; which has been *replaced* with other names and titles in our English translation of the scriptures. This includes the Greek titles, “Theos” and “Kurios” used as replacements for The Name in “The Septuagint”. Furthermore, this study will reveal that the spelling, pronunciation, and authority of This Name; have *never* changed. The evidence surrounding The Name of our Savior יהוה, raises suspicions against leading translators tampering with the transliteration of The Name (for whatever reason) and has changed This Name into several different names through vowel pointing. These *ruined* forms of our Savior’s Name, have been “lifted up” (spoken) by billions of people; unknowingly ruining His Name.

Regardless of how many years I have been drilled by Christian leaders using scripture, to teach of *one name* to call on for salvation, I was also taught to *excuse* the authority of what was written; and accept many other names as well. It is a dangerous thing to change our Savior’s Name because I have learned that the *meaning* also changes.

This Name, with the meaning “Self-Existent”, is clearly evident in the 156 Hebrew names of the Nabý'áym (prophets); kings, and servants of our Savior, listed in section 4 of this project. Many of these names, carry the first 3 letters of our Savior’s Name. The acts of the Masorettes, and emendations inflicted on The Name of our Savior, are discussed in this book. We can learn how The Name יהוה is pronounced prior to Masoretic authority, by observing the corrected form of these Hebrew names, through the consistency of the Hebrew text, already established centuries ago—*as it is written*.

Consider these findings, and what has been brought to the surface. This project reveals; This Name יהוה to be so important, with witnesses; and evidence so compelling, that our salvation could depend on the outcome of our decision regarding the authority of This Name, the authority of the scriptures, and how we speak This Name. Let’s look at the evidence!

—*Yarah Kathati*

Yaram Yahū 10:25

Jeremiah 10:25

*Pour out Your wrath on the gentiles who do not know You, and on the tribes who do not call on Your Name.
For they have eaten up Y'âqb, devoured him and consumed him, and laid waste his home.*

Hear (to obey), Yashar`al: Yahuah our Alahym; Yahuah only!



DISCLAIMER: THE AUTHOR OF THIS BOOK DOES NOT INTEND TO FULLY TRANSLATE ANY OF THE HEBREW TEXT CONTAINED HEREIN, OR IN PART, FOR CREDIT NOR FOR SCRUTINY, WHEREAS, ALL HEBREW (ARAMAIC MIX) TEXT HAS BEEN GATHERED FROM VARIOUS SOURCES AND INSERTED WHILE PRESERVING THE MAJORITY OF THE PRE-TRANSLATED STATE IT WAS GIVEN IN THE ENGLISH LANGUAGE BY THE AUTHORITY OF ITS ORIGINAL SOURCE. ONLY THE HEBREW NAMES CONTAINED WITHIN THE SCRIPTURE ARE INTENDED FOR TRANSLITERATION AND EXAMINATION DURING THE CONSTRUCTION AND PUBLICATION OF THIS BOOK, "EVIDENCE FOR THE NAME."

THE AUTHORS OF ARTICLES AND RESEARCH DOCUMENTS FROM VARIOUS SOURCES, THAT HAVE BEEN INCLUDED IN THIS STUDY, MAY NOT AGREE WITH:

- **THE AUTHORS USE OF DIACRITICS**
- **THE AUTHORS VIEWS AND RESEARCH ASSESMENTS**
- **THE AUTHORS TRANSLITERATION PRACTICES**
- **ENGLISH SPELLING OF HEBREW NAMES FOUND IN THIS BOOK**

My computer software "TheWord" lists This Hebrew Name יהוה (Yahūah) 6,076 times in the TS98 version of the scriptures. The NRKJV reveals יהוה is listed more than 7,000 times in the HEBm of the scriptures. Sadly, This Name יהוה (Yahūah), never made it safely into our English translations. Until this generation.

Test what you believe—test everything!

Yaram Yahū/Jer 23:27 “....as their fathers have forgotten **יהוה** My Name for B ‘êl/בַּעַל” (LORD)

Modern Hebrew: יהוה

Paleo - a Greek word for “ancient”, the *original* Hebrew text: יהוה

- These two forms of script of our Saviors Name will be used throughout this book.
- The various colored asterisks (*) at the front of any word in this book is explained at the bottom of the page or at the end of each section.
- The authors narrative and comments will be seen in **BLUE**. The narrative is in **RED**, when the author wants to bring to the attention of the reader, “content significance”.
- When the narrative is in black, it tells the reader the content was not written by the author of this book, but originated from an online source, which will always have the online address available at the end of the narrative.
- Due to the duration of the gathering and assembling of information for this project, some website sources listed may not be available after the release of this book.

Preface

In 2010, after learning of our Savior’s Name, and how much evidence there was in the Hebrew text bearing witness to His Name and the pronunciation, I was compelled to create a graphic for a poster that listed as many Hebrew names I could find (**having a primary root connection to H3050 or H3068*). After the graphic was finished, I wanted to have it sent off to a print company for display in my living room as a conversation piece. But the graphic all by itself was incomplete, no matter how much I tried to ignore it. It was imperative to have an “accessory” poster listing the scriptures the Hebrew names were found in. Far be it from me not to have an adequate answer for anyone who asks, “Where are these names found? Did you see them for yourself, written in the scripture?” I wanted to be able to answer to the affirmative, on every name on the graphic. So, I began creating a word document with the information I needed on each name. I never imagined that my graphic design would eventually lead me into a work of this magnitude. I had no idea how ill-equipped I was for this endeavor. Because you see, the more information you dig up referencing The Name of Yahūah, the deeper The Name gets; it’s bottomless, eternal. The ideas from the information I was collecting began to grow exponentially. That’s how fast a poster can transform into a book when you’re not looking! Needless to say, only digging up addresses where those Hebrew names were found, was not going to be sufficient for this growing mountain of ideas. The graphic did make it to the front cover of this book by the way, but was only intended to be hung on my living room wall. Eventually, I would have to confess that I bit off more than I could chew. I hope someday, I can finally see that poster on my wall.

| Evidence For The Name | | | | | | | | | | | |
|--|--------------|----------|--------|--------------|------|--------|-------------|-------|--------|---------------|---------|
| יהוה | | Yahuah | | יהוה | | יהוה | | | | | |
| Shamuth/Ex 3:15 “...This is My Name forever, and this is My remembrance to all generations.” | | | | | | | | | | | |
| 193662 | AbadYahu | קבצו | 193296 | ChazaqYah | חזק | 197485 | R'arnYah | רמיה | 193881 | Yahukal | יהוכל |
| 19379 | AbYahu | אב | 193382 | ChazYah | חזק | 197545 | RachabYahu | רחביה | 193882 | Yahunadab | יהונדב |
| 19274 | AchazYahu | אחז | 193896 | DalYahu | דל | 197599 | RaphYah | רפיה | 193883 | Yahunathan | יהונתן |
| 19130 | AchYahu | אח | 191436 | GadalYahu | גדל | 197231 | R' aYah | ראיה | 193888 | Yahuram | יהורם |
| 19138 | AdanYahu | אדן | 191387 | GamarYahu | גמר | 197645 | ShabanYahu | שבניה | 193884 | Yahusaph | יהוסף |
| 193718 | AdYahu | אד | 191949 | HudYah | הוד | 197841 | ShacharYah | שחר | 193891 | Yahusha | יהושע |
| 19452 | AIYahu | איי | 191938 | HuduYah | הוד | 198018 | ShalamYahu | שלמה | 193899 | Yahushabath | יהושבת |
| 19454 | AIYahu' avny | איי אבני | 191935 | HushaYah | הוש | 198998 | Sham' aYahu | שמניה | 193892 | Yahushaphat | יהושפט |
| 19368 | AmarYahu | אמר | 193663 | KananYahu | קנן | 198114 | ShanurYahu | שמניה | 193897 | Yahuyada | יהויאד |
| 196097 | AmasYah | אמס | 193659 | KanYahu | קנ | 198303 | ShaphatYahu | שפניה | 193887 | Yahutsadaq | יהוטיב |
| 19358 | AmatsYahu | אמט | 193562 | KunanYahu | קנן | 198187 | Sh' arYah | שניה | 193878 | Yahuyakyn | יהויקין |
| 194070 | AnathuthYah | אנת | 194373 | M'adYah | מאד | 198304 | SharYahu | שר | 193879 | Yahuyaygm | יהויקם |
| 194222 | AshYah | אש | 194321 | MakYahu | מק | 192882 | TabalYahu | טב | 193888 | Yahuyaryb | יהויקב |
| 196271 | AtalYahu | אטל | 194737 | MaqnYahu | מקן | 196867 | TsadakYahu | טדיק | 193875 | Yahuzabad | יהוזבד |
| 196265 | AtihYah | אטי | 194929 | MathalamYahu | מטל | 196816 | TsaphanYah | טפניה | 193283 | YakalYahu | יהול |
| 19683 | AtsalYahu | אטל | 194641 | M'ashYahu | מאש | 196870 | TsarvYah | טר | 193304 | YakanYahu | יהקן |
| 19223 | AurYahu | אור | 194983 | MathanYahu | מתן | 192900 | TubYahu | טב | 193301 | YaphadYah | יהפד |
| 19245 | AzanYah | אזן | 194993 | MathathYahu | מתת | 192998 | YabanYah | יב | 193359 | YaqamYah | יהקם |
| 193838 | AzarYahu | אזר | 194677 | MatsabYah | מטב | 193000 | YabarakYahu | יב | 193414 | YaramYahu | יהרם |
| 193816 | AzYahu | אז | 194690 | M'azYahu | מאז | 193165 | YachadYahu | יחד | 193299 | Y'arashYah | יהרש |
| 193812 | AzazYahu | אזז | 194153 | Mir'adYah | מיר | 193169 | YachazqYahu | יחזק | 193376 | Yar' ayYah | יהר |
| 19392 | BadYah | בד | 194179 | MurYah | מור | 193167 | YachazYah | יחז | 193404 | YarYahu | יהר |
| 193884 | B' alYah | באל | 194302 | MykYahu | מיק | 193374 | YachYah | יח | 193583 | YasarnakYahu | יהסר |
| 193191 | BanYahu | בן | 193166 | NachamYah | נחם | 193888 | Yad' aYah | ידי | 193586 | Yasham' aYahu | יהשמ |
| 193229 | BaqbaqYah | בקב | 193972 | NadabYah | נדב | 193862 | YadYah | יד | 193678 | YashaYahu | יהשי |
| 19333 | BaqYahu | בק | 193894 | N' azYah | נאז | 193884 | YadylYah | ידי | 193418 | YashuchYah | יהשח |
| 191296 | BarakYahu | ברק | 193374 | NarYahu | נר | 193812 | YagadalYahu | יגדל | 193419 | YashYah | יהש |
| 191254 | Bar' aYah | ברא | 193418 | NathanYahu | נתן | 193858 | Yahit' a | יחא | 192977 | Y' ashYahu | יהש |
| 191382 | B'ashYah | בש | 193139 | Nu' adYah | נאד | 193897 | Yahu' ah | יחא | 193153 | YazanYahu | יהזן |
| 191152 | BasudYah | בסד | 193105 | PadYahu | פד | 193855 | Yahu' achaz | יחאז | 193570 | Y'azanYahu | יהזן |
| 192382 | ChabYah | כב | 194421 | PaalYah | פאל | 193883 | Yahu' adah | יחאד | 193136 | YazarachYah | יהרש |
| 192391 | ChagYah | כג | 194419 | PalatYahu | פלט | 193886 | Yahu' adan | יחאדן | 193168 | YazYah | יהז |
| 192406 | ChakalYah | ככל | 194411 | PalYah | פל | 193884 | Yahuah | יחא | 193309 | Y' azYahu | יהז |
| 192518 | ChalaqYahu | כלק | 194411 | PathachYahu | פתח | 193180 | Yahu' al | יחאל | 193131 | YusaphYah | יהוסף |
| 193508 | ChananYahu | כנן | 194864 | QulYah | קול | 193866 | Yahu' ash | יחאש | 193143 | YushubYah | יהושב |
| 192556 | CharahYah | כר | 194884 | QushYahu | קוש | 193876 | Yahuchanan | יחחנן | 193145 | YushYah | יהוש |
| 192619 | ChasadYah | כסד | 194880 | R' alYah | ראל | 193883 | Yahudah | יחוד | 192889 | ZabadYahu | יהזבד |
| 192861 | ChashabamYah | כשב | 194828 | RamaalYahu | רמאל | 193886 | Yahudy | יחודי | 193891 | ZakarYahu | יהזקר |
| 192811 | ChashabYahu | כשב | 194822 | RamYah | רם | 193887 | Yahudyth | יחודי | 193228 | ZarachYah | יהרש |

The world of Christianity taught me of a name associated with the phrase, “It is The Name above every name!” Through all my years of practicing Christianity, not one evangelist, pastor, teacher or fellow bible thumper asked me if I could find or prove The Name of our Creator in the Hebrew text. Now I know why I was never asked for proof; because *they* never knew The Name, or where to find it, or how to prove it themselves. Proving The Name was **never** a *concern* in the Christian circles I was in.

Some people believe that The Name of the Creator was written in Genesis 1:1 of the English translation. Others believe what the Jews teach on this (יהוה) Name. Never in my wildest dreams would it ever occur to me to study the Hebrew text; to make sure the English translation agreed with its source, until someone challenged me on it. It was then that I realized, I did not know *how* to study the Hebrew text; to verify what Christian leaders have been teaching me. The reality of my inability to prove or disprove what I believed uncovered a gnawing curiosity, buried deep within my intellect. Can the pronunciation of this four letter Name (יהוה) somehow be known after all these centuries?

There have been many documents written claiming there is no way to prove the pronunciation of This Name. I have read in various sources; the arguments and debates that say something like, *we can never know for certain, what the pronunciation of The Name really is. Too much time has gone by. Too much evidence has been lost or destroyed. The language barriers are too strong.* I found it intriguing to step into an investigation, regarding this debate, and its documented conclusions. Searching the internet for historical evidence; from artifacts, to the Dead Sea scrolls, to conflicting beliefs from the Jewish community; became the norm in my daily routine. Later, I learned how vowel points seemed to be a stumbling block for millions around the world. It became quite clear to me that using vowel points to change a name into another, and alter its meaning, was quite easy to accomplish without causing a stir.

Witnesses who testify to the pronunciation of The Name Yahūah (יהוה) such as, MaṭhaṭhYahū, YaramYahū, YashāYahū, ÂbadYahū, Yahūshâ, Yahūdah and Yahūçhanan are just a few of the names listed in this project, that have been hidden in plain sight. Names we *thought* were Matthew, Jeremiah, Isaiah, Obadiah, Joshua, Judah and John.

According to the list of scriptures referencing The Name, there are an alarming number of them indicating; that there has always been only *one* Name we can call on for salvation, and is clearly visible in the Hebrew text. (*Shamūṭh/Ex 3:15*)(*Yahū'âl/Joel 2:32*) (*YashāYahū/Isa 43:3,11, 45:17,21,22*)(*YaramYahū/Jer 31:7*) (*Tahalým/Ps 37:39–40, 106:21, 116:13*) (*Hūshâ/Hos 13:4*).

During the course of this study, I have found that there are many attributes to This One Name. These attributes, or characteristics rather, have been confused for the actual Name of our Savior in many Christian circles. I remember buying a book several years ago that was titled something like, “The Many Names of God”. This book listed characteristics such as, El Shaddai; Nissi; Tsidkenu; and Jireh. These are a few *attributes*, that many of us are familiar with referencing, **A Name**: The Name of Yahūah; who is Âlahým. This book I purchased, listed characteristics of *one name*. The author ignorantly tried to pawn them off as The Creator’s *many names*; while breaking the third commandment. This commandment states that His Name is *singular*, not plural in form. I am amazed at how many times I have read this commandment myself and yet; was completely blind to what it was saying. Someone once said, “Sin hides in ignorance.” It is evident that many are sleeping in this dark age of falsehood, not knowing where to find The Name to call on for salvation in the Hebrew scriptures; much less how to prove it.

Below is a list of words I use in this book that replaces commonly used words in many Bible translations. I have replaced them by *reason of their origin*, and within the comfort of my own discretion. Please be liberal in your own research on these words. The finer points of this subject can be found in the Glossary of this book.

Commonly Used Words:

- Altar – replaced with Slaughter Place - **H4196**: מזבֿח (Mzbḥ)
- Angel – replaced with Messenger or Mal'āk - **H4397**: מלאַךְ (Ml'āk)
- Bless – replaced with Barak - **H1288**: בָּרַךְ (Brk)
- Blessed – replaced with Barūk - **H1263**: בָּרוּךְ (Brūk)
- Blessing – replaced with Barakah - **H1293**: בְּרָכָה (Brkh)
- Egypt – replaced with Matsarým - **H4714**: מִצְרַיִם (Mtsrým)
- Glory – replaced with Esteem - **H3519**: כְּבוֹד (Kbūd)
- God – replaced with Ālahým - **H430**: אֱלֹהִים (Ālhým)
- Grace – replaced with Favor or Acceptance - **H2580**: חֵן (Chn)
- Holy – replaced with Set-Apart - **H6942**: קֹדֶשׁ (Qdsh)
- Hosts – replaced with Tsab'āũṯh - **H6635**: צְבָאוֹת (Tsb'āũṯh) (*army; resources; all of creation at His fingertips*)
- Israel – replaced with Yashar'āl - **H3479**: יִשְׂרָאֵל (Yshr'āl)
- Jerusalem – replaced with Yarūshalam - **H3390**: יְרוּשָׁלַם (Yrūshlm)
- Jew – replaced with Yahūdý - **H3065**: יְהוּדִי (Yhūdý)
- Judah – replaced with Yahūdah - **H3063**: יְהוּדָה (Yhūdh)
- Lord – replaced with Yahūah - **H3068**: יְהוָה (Yhūh) Lord is used in its contextual definition in this book.
- Pharaoh – replaced with Par'âah - **H6547**: פֶּרְעֹה (Pr'âah)
- Priest – replaced with Kahan - **H3548**: כֹּהֵן (khn)
- Prophesy – replaced with foretell - **H5012**: נָבֵא (Nbâ)
- Prophet – replaced with Nabýâ - **H5030**: נְבִיאַ (Nbýâ)
- Prophets – replaced with Nabý'âyím - **H5030**: נְבִיאִים (Nbý'âyím) *plural form for speakers; sayers; foretellers*
- Sabbath – replaced with Shabath - **H7676**: שַׁבָּת (Shbṯh)
- Spirit – replaced with Rūach - **H7307**: רוּחַ (Rūḥ)
- Temple – replaced with Hýkal - **H1964**: הַיְכָל (Hýkl)
- Wife – replaced with Āshah - **H802**: אִשָּׁה (Āshah)

*having a primary root connection to **H3050** or **H3068** (See Hebrew/Greek ref # in Glossary)

Aside from the efforts I express to prove The Name of our Creator in this book, I share corrected transliteration of names and titles found in the Hebrew Scriptures. This includes names of geographical locations referred to in the text, as well as the book titles. Many Bible translations of today, seem to fall short of correct transliteration of names and titles. Below is an example of *curious* errors I have found, in several Bible translations, of two names listed in section 4.

First Name in Hebrew:

הזקיהו – This name was transliterated as HEZEKIAH

Correct letter for letter transliteration:

Chzqyhū – CḥazaqYahū

Second Name in Hebrew:

יהזקיהו – This name was also transliterated as HEZEKIAH Ychzqyhū – YacḥazaqYahū

What I find curious about this error, is that both names carry the יהו/yhū portion of The Name of Yahūah, and one carries an extra letter. Those who are well educated in the Hebrew, and well educated in the controversial arguments of the *vowel points*, still to this day, violate a literal transliteration of these names; even in the most *recent* translation of the scriptures.

Throughout these pages, you will find that I have selected various authors who’s research on The Name of The Most High, reveal informative criteria. This criteria is essential to understanding the full spectrum of why I deemed it necessary to address every possible argument on This Name, Yahūah/יהוה.

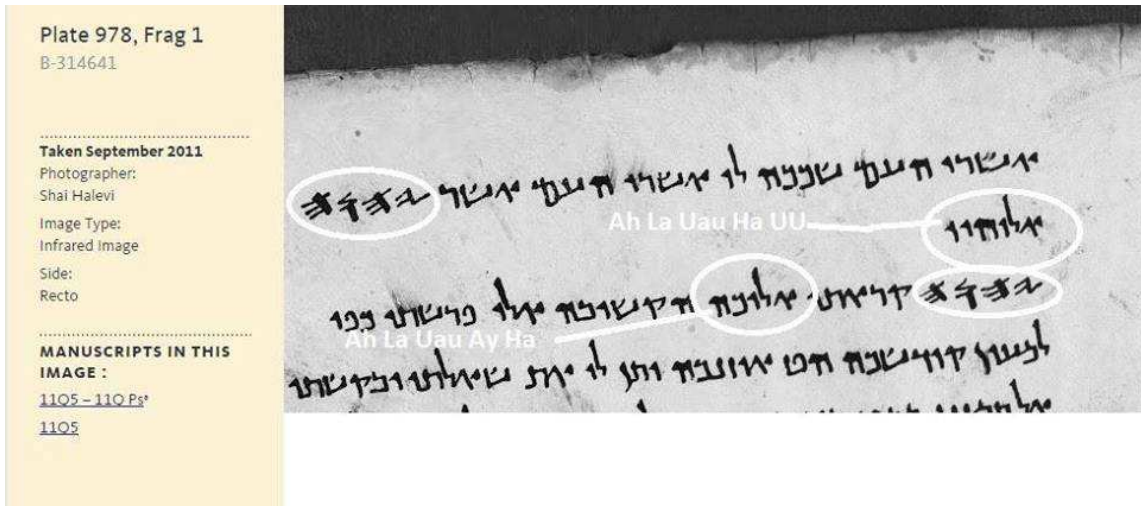
Please understand, that I don’t intend to impose on the student reading this book, that I have all the answers, or that I am immune from mistakes, or could not possibly overlook information that could tip the balance in any given subject matter. What I do intend to impose, is the importance of learning how to pull back an age old carpet of English translation; as old as the fifth century, and discover a hidden world with a heritage more valuable than our own.

While I type in the last few narratives of this book, I often ponder how I would have viewed this book 9 years ago, had I come across it; not knowing how to study the scriptures, or know where to find proof of The Name of my Savior. This is a troubling condition to find yourself in when it is brought to your attention. This *skill* of study that was handed down to me, is what I hope will be passed down to the next student; the next poor soul who just doesn’t know where to start. With this skill, treasure can be found in the Scriptures by those who hunger and thirst for Righteousness. To love my neighbor as myself, in this context, is to hand down to the newcomers, what I would have loved to discover while I was being shepherded out of paganism.

After learning The Name of our Savior, Yahūah, (יהוה) and its locations in the Hebrew text, I am learning how to love and fear This Name (*YashâYahū/Isa 59:19 Tahalým/Ps 5:11; 119:132*). I give thanks and esteem to The Name of Yahūah; The Name I defend and proclaim throughout this book.

—*Yanah Kathath*

But You Yahūah/יהוה, will abide forever; Your Memorial [Name] unto all generations.



Waiting for response on Shai Halevi for this foto

If the third commandment requires us to guard The Name, we most certainly would need to know which name to guard. This then should compel us to seek it out!

Tahalým 91:14

Psalms 91:14

Because he has set his love upon Me, therefore, will I deliver him: I will set him on high, because he has known My Name.



Tahalým 119:55

Psalms 119:55

I have remembered Your Name Yahūah, in the night, and kept Your Law

Acknowledgements

Many thanks to: יָיָיָיָיָ for favor, knowledge of The Name, access to a computer, computer software, and time to complete this project; for sending me an editor (RūṭhYahū) for the first edition and second reconstruction of this book; basic typing skills and a quiet place to dwell while finishing the project.

Thank you sissy for riding this thing all the way to the end.

This is the second release of EVIDENCE FOR THE NAME as the re-constructed edition. I humbly regret publishing the first edition, released in October of 2015, without knowledge of Dabarým/Deut 18:20.

Cover design, graphics and logo by Y`annah Kathath



SECTION 1:

BUILDING ELEMENTARY DEFENSES

BRIDGING THE GAP BETWEEN THE HEBREW AND ENGLISH LANGUAGES FOR THE NEW STUDENT

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SECTION 1: Chap. 1

Study Materials:

How do I use them?

Welcome truth seekers! Prepare to put your mind to work. It is time to get our study on. Learning how to study is key to uncovering deception in these latter days. This includes using study tools which are a requirement and a privilege. This consists of *necessary information* that you did not expect you would need, in order to dig for truth. There is good news and bad news. First, the bad news. There are two things that are required when learning how to study the scriptures:

1. Knowing how to use various dictionaries including lexicons with “Strong’s” numbers.
2. Familiarizing yourself with the Hebrew language: ת ש ק ר ז צ פ פ ח ס ע נ מ ל מ מ נ ס ע פ ח ז ק ר ש ת

You *absolutely* need to know how to identify these letters and what sounds these letters make. If you do not discipline yourself to get familiar with the letters of the Hebrew, you will never be equipped to prove anything in the scriptures. Period. Whether you like it or not, you have to bite down on that. Why? Because the message of salvation has been given to us in *that* language. We are forced to familiarize ourselves with that language because The Name of our Savior is *in* that language. This will demand discipline. The good news—I have prepared this book for you which is geared to simplify this overwhelming task. In this book, I will be focusing primarily on the Hebrew. Here is a small statement from Wikipedia on the texts we are about to step into:

*The texts were mainly **written** in Biblical Hebrew, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. Biblical Hebrew, sometimes called Classical Hebrew, is an *archaic form of the Hebrew language. The very first translation of the Hebrew **Bible** was translated into **Greek**.*
[wikipedia.org/wiki/Biblical_languages](https://www.wikipedia.org/wiki/Biblical_languages)

This Greek translation is known today as the Septuagint.

The **Septuagint** (from the Latin *septuaginta*, “seventy”) is a Koine Greek translation of a Hebraic textual tradition that included certain texts which were later included in the canonical Hebrew Bible and other related texts which were not. As the primary Greek translation of the Old Testament, it is also called the **Greek Old Testament**.

The title (Greek: Ἡ μετάφρασις τῶν ἑβδομήκοντα, lit. “The Translation of the Seventy”) and its Roman numeral **LXX** refer to the legendary seventy Jewish scholars who solely translated the Five Books of Moses into Koine Greek as early as the 3rd century BCE.^{[4][5]} Separated from the Hebrew canon of the Jewish Bible in Rabbinic Judaism, translations of the Torah into Koine Greek by early Jewish Rabbis have survived as rare fragments only. [wikipedia.org/wiki/Septuagint](https://www.wikipedia.org/wiki/Septuagint)

For those of you who are *not* new to Hebrew, please be patient, giving respect to the new students. Try not to get annoyed at the elementary sections of this book. It will all payoff in the end for everyone. Before I begin, I have inserted a brief history and explanation on the use of Strong’s numbers on the following page, which I feel is a required read for the new student. Strong’s numbers are a necessary tool when studying, using this book.

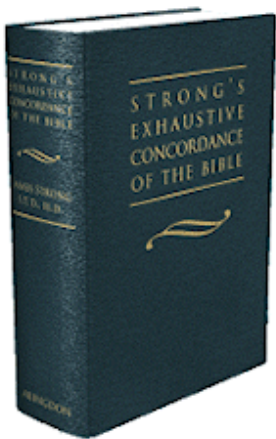
*archaic *See Glossary –p. 420*

SECTION 1: Chap. 1a

What are Strong's Numbers?

A Must Read for the New Student

Strong's Numbers are an index of every word in the original biblical texts. Each Strong's Number links the root meaning of the words of the Bible back to the original meanings in the Hebrew and Greek manuscripts from which they were translated.



Strong's Numbers come from a reference book known as “Strong's Exhaustive Concordance of the Bible”. A concordance is an alphabetical list of words and definitions just like a dictionary except they only apply to one book (in our case the King James Bible). Each word in the concordance is displayed within a single line of text taken from the verses in which they occur.

With a computer now in every home we can search the Bible with ease and with much more flexibility than any printed concordance. As a consequence it would seem that Strong's Numbers are not as important to our personal study of the Bible as they use to be. However, there is more to Strong's Concordance than just a list of words of the Bible.

The English language is complex in as much as a single word can have several different meanings. Strong's Concordance shows us which of those meanings is correct. This is why the use of Strong's Numbers is still important when referring to scholarly works and in theological discussions. The Strong's numbering system is used in works by many other writers as a theological standard.

In any study of the Bible Strong's Numbers help us to achieve the following:

- an understanding of the intended meaning of a word
- to easily find Bible words in their proper context
- compare different usages of the same word
- analyse keywords
- analyse word frequencies
- find and analyse phrases and idioms

A Short History of Strong's Numbers

Strong's Exhaustive Concordance was created by Dr. James Strong an American biblical scholar. He was also an educator and the Professor of Biblical Literature at Troy University (New York) in 1858-61 and Professor of Exegetical Theology at Drew Theological Seminary in 1868. The Strong's Exhaustive Concordance of the Bible was first published in 1890 and revised editions are still in print today.

Professor Strong had over a hundred people working on this project who diligently listed every occurrence of every word in the KJV. For over a hundred years now, when someone wanted to find a verse in the Bible, the fastest way to do it was with a Strong's Concordance. No printed Bible study library was ever considered complete without a Strong's listing.

The Intended Use of Strong's Numbers

Strong's Concordance is not a translation of the Bible nor is it intended as a translation tool. The use of Strong's numbers is not a substitute for professional translation of the Bible from Hebrew and Greek into English by those with formal training in ancient languages and the literature of the cultures in which the Bible was written.

Since Strong's Concordance identifies the original words in Hebrew and Greek, Strong's Numbers are sometimes misinterpreted by those without adequate training to change the Bible from its accurate meaning simply by taking the words out of cultural context. The use of Strong's numbers does not consider figures of speech, metaphors, idioms, common phrases, cultural references, references to historical events, or alternate meanings used by those of the time period to express their thoughts in their own language at the time. Professionals and amateurs alike must consult a number of contextual tools to reconstruct these cultural backgrounds.

Many scholarly Greek and Hebrew Lexicons (e.g., Brown-Driver-Briggs Hebrew Lexicon, Thayer's Greek Dictionary, and Vine's Bible Dictionary) also use Strong's numbers for cross-referencing, encouraging a consistent approach to study.

How to Use Strong's Concordance in Book Form

Strong's Concordance is split into three parts:

- A list of every word in the KJV with the corresponding Strong's Number
- A dictionary of the words on the Hebrew Bible in Strong's Number order
- A dictionary of the words in the Greek Testament in Strong's Number order

The process is accomplished in two steps:

Step 1. Find the word in the front of the Concordance and find the corresponding number. Old Testament words correspond to Hebrew words and start with **H**. New Testament words correspond to Greek words and start with **G**. If there is no number for the word the word may have been supplied by the translators to clarify the meaning (usually represented in italics in the KJV) or two or more words may be combined in the original language.

Step 2. Find the Strong's Number in the dictionary at the back of the concordance. The dictionary entry gives the meaning of the word. There are many different symbols used in the dictionary entries, these are discussed later in this article.

How to Use Strong's Concordance in the King's Bible

In the Bible text on the website you can click on the analysis icon (a small magnifying glass to the right of each Bible verse). This shows us the Strong's numbers available for all the words in the verse. If you then click on a Strong's number you will see the definition and word frequencies (occurrences throughout the bible) for that number.

As an example consider the following verse from Genesis 1:1...

| Bible word | Strongs no | Hebrew | Trans Literation | Pronunciation |
|------------|--------------|----------------------|--------------------|-------------------------------|
| in | | | | |
| the | | | | |
| beginning | H7225 | רֵאשִׁית | rê'shîyth | ray-sheeth' |
| God | H430 | אֱלֹהִים | 'êlôhîym | el-o-heem' |
| created | H1254 | בָּרָא | bârâ' | baw-raw' |
| the | | | | |
| heaven | H8064 | שָׁמַיִם שָׁמַיִם | shâmayim shâmeh | { shaw-mah'-yim' shaw-meh' |
| and | | | | |
| the | | | | |
| earth | H776 | אֶרֶץ | 'erets | eh'-rets |

If we take the word **earth** it has a Strong's number of **H776**. When we look up this Strong's Hebrew reference it says "From an unused root probably meaning to be firm; the earth".

If we take the Hebrew word '**erets** and cross-reference it to other words using the same Strong's number (and the same Hebrew root word) it can also help us understand the meaning of the word and its context.

Strong's Number Cross-Reference

| Bible Word | Occurrences |
|------------|-------------|
| countries | 48 |
| country | 71 |
| earth | 699 |
| field | 1 |
| ground | 94 |
| land | 1360 |
| lands | 32 |
| nations | 1 |
| way | 1 |
| wilderness | 1 |
| world | 4 |

Strong's Definition

From an unused root probably meaning to *be firm*; the earth (at {large} or partitively a *land*):-X {common} {country} {earth} {field} {ground} {land} X {nations} {way} + {wilderness} world

Definitions are taken from Strong's Exhaustive Concordance by James Strong (S.T.D.) (LL.D.) 1890

Layout of the Original Concordance

1. All the original words are treated in their alphabetical order, and are numbered consecutively from first to the last.
2. Immediately after each word is its equivalent in English letters (according to how the system of transliteration is laid down). This is adopted from the KJV itself.
3. Next follows the pronunciation, according to the usual English mode of sounding syllables. The most approved sounds are adopted and in such a way that any good linguist would recognize the word if pronounced.
4. Then follows the etymology, and applied significations of the word, justly analyzed and expressed, with any other important peculiarities.
5. In the case of proper names, the same method is followed, and at this point the regular mode of Anglicizing it, after the general style is given, a few words of explanation are added to identify it.
6. After the punctuation mark :— are given all the different renderings of the word in the Authorized Version, arranged in the alphabetical order of the leading terms, and conveniently condensed.

By searching out these various renderings in the Main Concordance and noting the passages to which the number corresponds, the reader, whether acquainted with the original language or not, will obtain a complete *Concordance*. This is an advantage which no other Concordance or Lexicon affords.

Symbols in the Definition

+ (*addition*) denotes a rendering in the A.V. of one or more words in connection with the one under consideration.

× (*multiplication*) denotes a rendering in the A.V. that results from an idiom peculiar to the original language.

() (*parenthesis*), in the renderings of the A.V., denotes a word or syllable sometimes given in connection with the principal word to which it is connected.

[] (*bracket*), in the rendering from the A.V., signifies the inclusion of an additional word in the original language.

Italics, at the end of a rendering from the A.V., signifies an explanation of the variations from the usual word form.

Summary:

Strong's numbers and the concordances are used to study the bible in the following ways:

- understand the intended meaning of a word
- finding a verse in context
- comparing different usages of the same word
- analyzing keywords
- analyzing word frequencies
- finding and analyzing phrases and idioms

Just as in English, words in Hebrew, Aramaic and Greek could have several different meanings or are used in slightly different ways. Strong's numbers are a great help for our understanding of these differences. This all helps us to appreciate just how difficult it is to translate words from Hebrew and Greek into English and how careful we must be. However, when used correctly this tool unlocks many doors.

What are Strong's Numbers? (n.d.). Retrieved from <http://thekingsbible.com/KjvStrong's.aspx>

As I take you through this brief study, I won't be giving you *all* the answers to questions regarding lexicon entries. You will learn how to find them on your own. This step by step guide is meant to take *the confusion and fear* out of using study tools; with Strong's reference numbers and their definitions *for first time users*. Learning to navigate through unnecessary information, whether online or using hard copies, while viewing the actual Hebrew text will become an invaluable skill. It will also help you spot spelling errors in the Hebrew, phonetic errors, misleading information and much more. This brief study will take you through the "Strong's Dictionary of Bible Words", the "Brown-Driver-Briggs Hebrew and English Lexicon" and the "Blue Letter Bible Online Lexicon" while focusing on a single "Strong's" reference number. The first number I am going to look up, is the **H3470** which is assigned to the name, *Isaiah*. Let's get busy!

The Strong's Dictionary of Bible Words lists the H3470 as:

H3470

ישעיה (39x) Y – sha – yah, yesh-ah-yaw. Or

ישעיהו yesh-ah-yaw-hoo from **H3467** and **H3050** *jah has saved; jeshajah*, the name of seven Isr:—Isaiah (32x), Jesaiah (2x), Jeshaiiah (5x). See BDB—447d

I want you to be aware of something right away. This name **יהוה** and this name **ישעיהו** have the same letter that *begins* each name. This letter is the *yad/י*. This letter is also found twice in the name of **ישעיהו**. As a matter of fact, the first three letters of this name **יהוה**, are the same three letters in the tail end of this name **ישעיהו**. I am going to map out for you the craziness of how these translators transliterate these Hebrew names with so much confusion and senselessness, that it causes the mind to fall into a trap of fatigue and complacency; easily willing to overlook what takes *work* to uncover. Even if one notices what *seems* to be incorrect, the mind doesn't go there *anyway*. Because it looks like *work*. This book will train your mind to work for truth. So, let the work begin.

1. **ישעיה** yesh-ah-yaw — Clearly, the *yad/י* is transliterated with the English "Y". Both times.
2. **ישעיהו** yesh-ah-yaw-hoo — Transliteration is the same with the *yad/י* both times here as well.
3. Isaiah, Jesaiah, Jeshaiiah — Now, the translators have decided to put an "I", and the letter "J" into the mix. So, here we have the confusion: Do we use the "I", or the "J", or the "Y"? Which one is correct? If the final transliteration was correct using the letter "I", then why was the "Y" used? If the "J" was the correct transliteration for the *yad/י*, then why was the "I" used? If the translators *know* the correct transliteration by transliterating the name *as it is written*, then why include all this confusion?

Some researchers might argue, "Well, clearly *Y`anah*, these letters were, in their time of birth into English, misunderstood because of their usage from German or French, and even the Latin. The Greek had no *Ya* sound, so the "I" was the closest usage of that sound. The *J* is used for the *Y* sound in many cases in the English, so its not the translators that are in error. It is the lack of knowledge of how the English has morphed from Greek to Latin to English."

These names are *not* making a pit stop into the Greek, Latin or any other language before making it into the English. Transliteration from Hebrew to English is a straight shot from Hebrew to English! There is no excuse for all this confusion except to *deliberately* cause it, in order to keep the name of our Savior hidden.

If they are this good and this clever, at creating this much confusion over the name of a *naby`a*, imagine how clever they have become over the centuries, creating confusion surrounding this name: **יהוה**.

This is what you are about to learn: how to weed through, and correct, unnecessary information and errors in our study materials. You are about to learn how to bypass all the extra incorrect names in English, and simply transliterate directly from the Hebrew—letter for letter.

Besides the mis-transliteration of these three names, *Isaiah*, *Jesaiah*, *Jeshaiah*, there are two Hebrew reference numbers: **H3467** and **H3050**. Also, there is a BDB reference of **447d** at the tail end of the entry. What students struggle with is *how* to use this information in their searches. What do these numbers mean and what advantage do they give the student in a name search or any word search? Since this book is all about The Name of our Creator, and how to find *His Name*, I will begin by showing you how to spot a portion of His Name within the name of His servants. This is where the rubber meets the road by knowing how to identify a name in the Hebrew and recognize it, based on its roots, while using study materials such as Lexicons, interlinears and Bible software. Let's start from scratch.

Here is a passage of scripture **without** Strong's reference numbers:

NET: from New English Translation of the Bible

Isa 1:1 *Here is the message about Judah and Jerusalem that was revealed to Isaiah son of Amoz during the time when Uzziah, Jotham, Ahaz, and Hezekiah reigned over Judah.*

Here is the same passage **with** Strong's reference numbers:

KJV: from King James Version of the Bible

Isa 1:1 *The vision^{H2377} of **Isaiah**^{H3470} the son^{H1121} of Amoz^{H531}, which he saw^{H2372} concerning Judah^{H3063} and Jerusalem^{H3389} in the days^{H3117} of Uzziah^{H5818}, Jotham^{H3147}, Ahaz^{H271}, and Hezekiah^{H3169}, kings^{H4428} of Judah^{H3063}.*

While viewing all of this at face value, ignorance holds the view of a blind eye without knowledge of what is behind the reference number **H3470**. After all, the “Strong's Dictionary of Bible Words” says that the Hebrew name, is transliterated as *Isaiah*—right? Well, remember the two reference numbers in the second line of the “Strong's Dictionary of Bible Words” entry on the previous page? **H3467** and **H3050**, are the two numbers we are going to look into. These numbers hold the meaning of this name. First, let's take a look at a complete layout of the name in question, on the following page, taken from section four of this book.

YashaYahu ישעיהו

Isaiah

● H3470 ישעיהו

(Ya-sha-ya-hoo)
Isaiah

Etymology:

From **H3467**; **H3050**

H3467 = ישע means to be saved, be delivered

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah has Saved**

KJV: Isaiah, Jeshajah (Yiddish form)

Correct form: YashāYahū

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Remember, Hebrew is read right to left or “backwards”

Now, I want to show you what the Hebrew text looks like when viewing this name *Isaiah* the nabyá, in the Blue Letter Bible online Interlinear:

1:1 חזון ישעיהו בן-אמוץ אשר חזה על-יהודה וירושלם
בימי עזיהו יותם אחז יחזקיהו מלכי יהודה:

Hebrew reference numbers, such as the **H3470**, have been overlooked by most who call themselves students of the scriptures. Why? Because we don't know how to read Hebrew. Who wants to wrestle with that? I can hear it now from those who are overwhelmed by their daily workloads, *“I don't have time to learn Hebrew!”* When I first began learning the letters of the Hebrew language, I was working a very heavy schedule delivering office products for “Staples Distrubtion Center” throughout the Houston area. I was out the door at six thirty in the morning, and rarely got back home before five thirty in the afternoon. More than not, I was home after dark. Just learning those letters was a tall order for me at the time. So I drew up a test for myself, and printed out a stack, making sure the test was a bit different on every fourth page. I reserved for myself ten minutes before I left for work to take as many tests as I could, squeezing into that ten minute block of time as many pages as I could fill out. I got those letters down inside of two weeks. I also put those letters to music and listened to it in my truck during deliveries throughout my day. So, its not impossible to do this when you are slaved out to a company that demands all your time in a day. Only those who are seriously hungry, will learn it—no matter what the obstacle is that stands in their way.

Most students of the scriptures expect thier teachers, to dig through all the hard stuff, and serve it to them on a silver platter, trusting him or her to deliver what the student needs to know. This way, the student can kick back, and graze on all the *easy*, without any thought about the trance they have fallen into. This is when we begin to train ourselves to think, *“I don't have to work at digging for origins of words. The teachers and translators can't be wrong, so there is no need to “check” them or the translation that was given to me.”* When that snare is set, we will feed on everything these teachers and translators tell us because we don't know *how to prove*

anything we have been taught. Put down the fear of finding out you may have been deceived all your life, and *check* the scribes, the teachers, the translation and *everything* you have been led to believe is the truth. Be prepared though; the truth is never comfortable. And it's *never* easy to find.

The name *Isaiah* has a number assigned to it, as do most words and names in the Hebrew texts. This number is the **H3470**. We will look at this entry one line at a time.

Isaiah-H3470

- **ישעיהו (39x)** – this identifies the Hebrew name, as it is written, in the Hebrew language and is recorded 39 times

Y – sha – yah, yesh-ah-yaw – this is the available transliteration of the same name from Hebrew to English. The “Strongs Dictionary” gives two possible phonetic choices due to vowel points.

- **ישעיהו** yesh-ah-yaw-hoo this identifies the Hebrew name, as it is written, in the Hebrew language and is given the phonetic yesh-ah-yaw-hoo
- from **H3467** and **H3050** means that the **H3470**, which is assigned to the name of Isaiah, is broken down into two roots. Each root is assigned a reference number. Hence, the **H3467** and the **H3050**
- *jah has saved* means that the two roots combined means “jah (root from 3050) has saved (root from 3467).” The “jah” is what is supposed to be a transliteration of YAH taken from the **H3050**. Let’s look at that full YashâYahū insert again from section four of this book.

YashaYahu ישעיהו

Isaiah

● **H3470** ישעיהו

(Ya-sha-ya-hoo)
Isaiah

Etymology:

From **H3467**; **H3050**

H3467 = שׁע means to be saved, be delivered

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah is Salvation/delivers**

KJV: Isaiah, Jeshajah (Yiddish form)

Correct form: YashâYahū

H3467-שׁע = Y\sh\à —pronounced, Yashâ.

H3050 - יה = Y\h —pronounced, Yah. This root goes even further. It comes from the **H3068**.

(39x) Y – sha – yah, yesh-ah-yaw. Or

ישעיהו yesh-ah-yaw-hoo *jeshajah*, the name of seven Isr:—recorded as *Isaiah* (**32x**), recorded as *Jesaiah* (**2x**), recorded as *Jeshaiiah* (**5x**). This name, **ישעיהו**, is transliterated three different ways! What???

H3050
יה (yāh)
- Yah, Set-Apart Name
Etymology: contraction for **H3068**, and meaning the same;
KJV: Yah, most vehement. Compare names in "-iah," "- yah."
H3068 - יהיה Self-Existent

See **BDB—447d**-means, look in the “Brown-Driver-Briggs Hebrew and English Lexicon” on page 447. On each page of this book, the reference number you are looking up, is located on the outside edge of the column. The *d* would indicate that the reference number would be located near the bottom right of the page. If the letter was an *a*, the reference number would be located at the top left of the page.

If you are using a digital book such as “TheWord” software which includes various lexicons, dictionaries, bible translations and Hebrew sources, the built in tutorials will help you along easily. You must understand that the “G” is representative of the Greek list of bible words in the New Testament (NT). The “H” is representative of the Hebrew list of bible words in the Old Testament (OT). When the number has an “H” in front of it, this would then require a lexicon that has a Hebrew list of words, which these numbers represent. The “Brown-Driver-Briggs Hebrew/English Lexicon” (with “Strong’s” numbers) is an excellent choice. The first book I used, was the “Strong’s Dictionary of Bible Words”. This book is fairly simple to use for beginners.

This fantastic starter tool; with built in English/Hebrew/Greek tabs on the edge of the pages, has an English word index at the beginning of the book, a Hebrew/Aramaic Dictionary in the middle, then, it gives you a Greek Dictionary at the end. The number I want to look at, is the **H3470**. Turn to the Hebrew section of the Book and simply look up the 3470 number. These numbers are in chronological order in the “Strong’s Dictionary of Bible Words.” Just make certain that you are in the Hebrew section.

Now, I want to give a letter for letter transliteration of this name **יְשַׁעְיָהוּ**. This is done without the use of the traditional vowel point rules. You will learn more about this as you continue reading this book.

Transliteration:

י-equivalent in English-**Y**

ש-equivalent in English-**Sh**

ע-equivalent in English-**A**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

YashaYahu known as Isaiah

I am now going to do a comparison of the name YashâYahū with this name: יהושע correctly transliterated as *Yahūshâ*, better known as *Joshua*. You will soon realize that *Yahūshâ* and *YashâYahū*, are derived from the same roots yet, are pronounced in reverse of each other with the exception of the *yad/י* in front of the shan (ש) found in the name of *YshâYhū/ישעיהו*. Their meanings are the same. “Yahūah Saves” or “Yahūah Delivers.” *ישעיהו* is a six letter name, and *יהושע* is a five letter name. The *שע* in *Yhūshâ*, is derived from the root *yshâ/שע* which means, *to save, deliver, be free or to be saved*. Both carry the first 3 letters of our Saviors Name: *יהו*, which means, *to be or exist*. The **H3050** is a contraction for **H3068**. The **H3068** is assigned to the full name of *יהוה*. The complete transliteration of this name will be explained later. Let us continue learning to use study manuals.

Here is a passage of scripture **without** Strong’s reference numbers:

NET: *from New English Translation of the Bible*

Dabarym/Deut 31:3 *As for the Lord your God, he is about to cross over before you; he will destroy these nations before you and dispossess them. As for Joshua, he is about to cross before you just as the Lord has said.*

Here is the same passage **with** Strong’s reference numbers:

KJV: *from King James Version of the Bible*

Deut 31:3 *†^{H3068} thy God^{H430}, he will go over^{H5674} before^{H6440} thee, and he will destroy^{H8045} these nations^{H1471} from before^{H6440} thee, and thou shalt possess^{H3423} them: and Joshua^{H3091}, he shall go over^{H5674} before^{H6440} thee, as the Lord^{H3068} hath said^{H1696}.*

The Strongs numbers reveal that Joshua is assigned the **H3091**. I want to insert the entry of this name listed in the “Strongs Dictionary of Bible Words.” There are four lines I have numbered for you in the entry on the following page. You might want to write down the roots and their reference numbers assigned to the name of *YashâYahū* as we go through a detailed tour of this name *יהושע*, poorly transliterated as *Joshua*.

Keep in mind while we compare notes on these two names, that *YashâYahū/ישעיהו* and *Yahūshâ/יהושע* have the same roots but **do not** mean self existence or *self being*. There is only one name found among all Hebrew names within the Hebrew text that carries such a meaning. Because of this, it is impossible to give our affection over to any other name for worship, as an *Ālahým*, which does not carry such a high seat of authority within the *meaning* of the name. Remember, each and every name carries its own meaning; some with two roots, some with only one, but can be found to originate from a further root. The only way a name can be above every name, is by its meaning; authority; might and significance to have always been, and always will be. A name that tries to sit in a seat of such high ranking; without having a full authority of its rank, (defined as, “self existent” built within the name itself) cannot sit in such a seat of self being. For it is thoroughly and, etymologically, historically, linguistically and scripturally impossible for any name to sit in the seat of Self- Existence—other than The Self-Existent One. This is why we cannot bow to any other name. Regardless if the name carries a portion of His Name or not. Names that carry a portion of His Name, had to be created; they had to be born; they were given a name, they did not pre-exist. The might of a self-existent name cannot be argued with or defeated. Make note of this warning in the scripture, because it will be referred to throughout this book.

Shamūth/Exod 34:14 “...for you do not bow yourselves to another mighty one, for *יהוה*, whose Name is jealous, is a jealous *Āl* –

There is no validity to any other name qualifying for self existence by its roots. Who gave *Yahūah* His Name?

This entry will read:
Don't panic! One line at a time.

- ¹יהושוע (218x) Y^e hōwshûw^a, yeh-ho-shoo[´] -ah; **or**
²יהושע Y^e hōwshû^a, yeh-ho-shoo[´] -ah; from 3068 and 3467; Jehovah-saved;
³Jehoshuä (i.e. Joshua), the Jewish leader: - Jeh – oshua or Jehoshuah or Joshua (218x).
⁴See: BDB – 221c, 448a. comp 1954, 3442

The various colored asterisks (*) at the front of any word in this book is explained at the bottom of the page or at the end of each section. Remember, Hebrew is read right to left or “backwards.”

¹יהושוע (218x) *Y^e hōwshûw^a, yeh-ho-shoo[´] -ah; **or** – this means; the Hebrew name given is found in the Hebrew text 218 times and is pronounced as the *phonetic shows. NOTE: This is a **six letter name** in Hebrew covered in dots or *vowel points*. Also, the dictionary is giving us two choices or two different ways to spell The this name in Hebrew. *Say what?* Vowel or stress points are discussed later in the book.

²יהושע *Y^e hōwshû^a, yeh-ho-shoo[´] -ah; from 3068 and 3467; Jehovah-saved; - this means; the same as the first line- only there are two more numbers attached to this name. Therefore, the name יהושע has two roots: one root comes from the **3068** and the other comes from the **3467**. Each of these *roots* represent the origin of that particular portion of the name. In other words, this name is broken down into two parts that become the foundation of its meaning. Roots of a name are the pillars, or strength of its meaning. Because we are in a Hebrew dictionary, common sense would tell us that an “**H**” would naturally appear in front of these numbers. The “Jehovah-saved” is representative of the two roots in question. One root number would represent the “*Jehovah*” and the other root number would represent the “saved”. This “*Jehovah-saved*” must be proven by the two roots and correct transliteration. NOTE: the Hebrew name here is a **five letter name** also covered in its own share of vowel points. But did you notice that the vowel points are different than the first Hebrew name?

³Jehoshuä (i.e. Joshua), the Jewish leader: - Jeh – oshua or Jehoshuah or Joshua (218x) – self-explanatory

⁴See: BDB – 221c, 448a. comp 1954, 3442 - this means; look in the “Brown-Driver-Briggs Hebrew lexicon”, abbreviated BDB, on p. **221c**. The “c” is the portion of the second column on page **221**, where you will find the reference number you are looking up. You will find these reference numbers on the outside edge of each column and the definition these numbers represent within the column in the BDB. **448a** is page **448** at the top of the first column. The little “a” represents the first portion of the first column. The “comp” in the entry is an abbreviation for “compare”. This means “compare” the previous number definitions with the **H1954** and the **H3442** in the BDB book. This comparing of reference numbers by the BDB, is simply suggested for further study of the name in this entry.

The BDB has a section dedicated to defining all abbreviations used in the front of the book. It is very important that you don't let the abbreviations scare you off, or frustrate you into ceasing from your labors of study. This could be very dangerous. The BDB and The “Gesenius Lexicon” are absolutely riddled with abbreviations. The authors and scholars of these necessary tools, in order to break into this Hebrew language with, do not communicate on the page in normal English; they speak their own language. I call it, ‘The language of abbreviations’. Why? Because they don't have to use as much effort in typing, and they wouldn't have to use up as much ink (I think). If you don't go crazy first, you will become very skilled in seeking out the etymology of bible words, equipped in identifying any name in Hebrew by its roots, including correcting errors in your own study manuals. Bottom line, it's an excellent skill to have in proving any matter according to scripture in

the Hebrew text. The BDB Hebrew reference numbers can also be accessed by turning to the Index at the back of the BDB book—really simple.

We just learned in the “Strong’s Dictionary of Bible Words” that this name יהושע is used more than 200 times and is transliterated as *Jehoshuah* or *Joshua*. The first Hebrew spelling suggested in the entry is a six letter name. But, as you can see, the spelling in the text itself tells us it is a 5 letter name. This changes the transliteration result!

31:3 יהוה אלהיך הוא עבר לפניך הוא-ישמיד את-הגוים
האלה מלפניך וירשתם יהושע הוא עבר לפניך כאשר דבר
יהוה:

יהושוע (218x) *Y^e hōwshûw‘a, yeh-ho-shoo‘-ah; or
יהושע *Y^e hōwshû‘a, yeh-ho-shoo‘-ah; from 3068 and 3467; Jehovah-saved;
Jehoshuä (i.e. Joshua), the Jewish leader: -Jeh – oshua or Jehoshuah or Joshua (218x).
See: BDB – 221c, 448a. comp 1954, 3442

The Name in the Hebrew text of Dabarým/Deut 31:3 is a **five letter name** (As the arrow shows above) not a six letter name. If we are to assume that the second name is the correct match in the text, where did this other name come from with six letters? Can vowel points be the cause? Everything has to be sought out and accounted for. We must over turn *every* stone detectible in this search.

When I go online to the “Blue Letter Bible” to conduct searches on this **H3091**, a list of scriptures will pop up with the “Strong’s” reference number over the name “Joshua.” To view these scriptures, I can scroll down—and this will give me access to *all* the “Joshua” scriptures under the lexicon listing for the **H3091**. The lexicon listing will always list this Hebrew name as the **six letter** Hebrew name- like this:

יהושע:

(The vowel points are easier to see here)

Uh-oh! This six letter Hebrew name we just learned was not a match according to the Hebrew text in Dabarým/Deut 31:3. To add to the confusion, the “Blue Letter Bible Lexicon” gives this information:

Variant spellings for this word: יהושוע (Strong’s and Gesenius) יהושע (Strong’s and Gesenius)

So...which name or spelling is correct, and how do you prove it?

You may be thinking, “*What is the Blue Letter Bible?*” This website, abbreviated, “BLB” is an online study tool. Here are the screenshots of the steps I took to look up this six letter Hebrew word.

(Fig. 1) This is the first thing you will see when visiting the website.



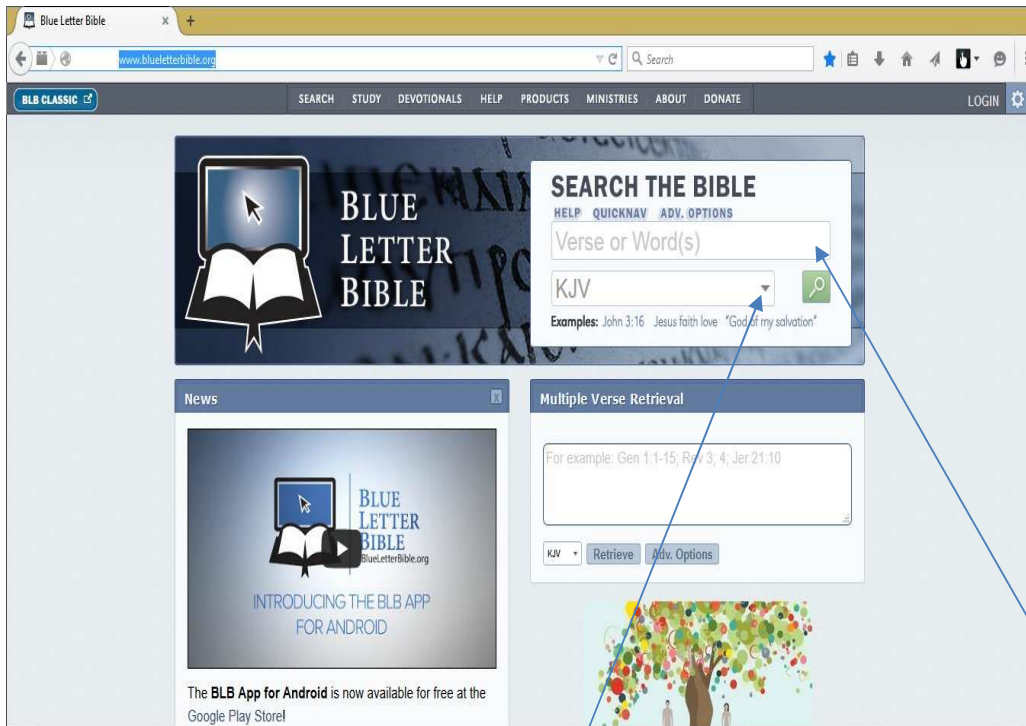
<http://www.blueletterbible.org/>

If you look to the top left hand corner of the screenshot above (fig. 1), just below the address bar, you will see a small blue bubble with white letters. It says, “BLB CLASSIC”. There is a small white box to the right of it. Clicking on this box gives you a different “view” option. The next screen shot is what you will see when you click on it for “classic view”.

(Fig. 2) *This is the “Classic” view.*



(Fig. 3)




I prefer the previous view (fig 3). If you want to return to the previous view, just simply click the *back* button. When visiting this site, the “classic” view *may* be the first view to appear. Choose what is comfortable for you.

When I wanted to look up the **H3091**, I entered the number in the search box under “SEARCH THE BIBLE” provided in my preferred view at left. (Fig. 3)

Notice, under the search bar, where I entered the number, is the option to choose your bible version. The little black arrow reveals a dropdown box with a list of bible versions. Click *enter* on your keyboard when you have entered the number, and clicked on the bible version of your choice.

(Fig. 4: part 1)

This is what will appear after you have clicked *enter*.



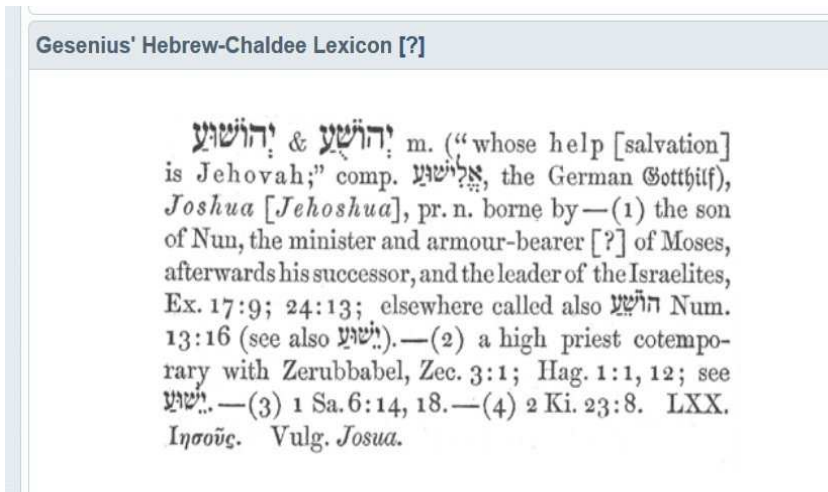
Lexicon :: Strong's H3091 - Yehowshuwa

יהושוע

| | |
|---|-----------------------------------|
| Transliteration | Pronunciation |
| Yehowshuwa | yeh·hō·shū'·ah (Key) |
| Part of Speech | Root Word (Etymology) |
| proper masculine noun | From יהוה (H3068) and ישע (H3467) |
| Variant Spellings | |
| Variant spellings for this word: יהושוע (Strongs and Gesenius) יהושע (Strongs and Gesenius) | |
| KJV Translation Count — Total: 218x | |
| The KJV translates Strong's H3091 in the following manner: Joshua (218x). | |

In Fig. 4 above, the six letter name has top billing in this BLB Lexicon. This **six letter name**, and its English transliterated spelling, is emphasized in *all lexicons everywhere*. Notice where the **five letter name** is in this screenshot? You will find it under “variant spellings” leading us to believe the six letter spelling is correct. Make note of the “Root Word (Etymology)” section. That is very important. Those two numbers (**H3068**) and (**H3467**) reveal the *meaning* of the name we are studying, and hints the correct spelling. The meaning and the transliteration must agree. Now, let’s scroll down and see what other info is available to us on this name.

(Fig. 5: part 2 of fig. 4)



Gesenius' Hebrew-Chaldee Lexicon [?]

יהושוע & יהושע m. (“whose help [salvation] is Jehovah;” comp. אֱלֹהֵי יִשְׂרָאֵל, the German Gott(h)ilf), *Joshua* [*Jehoshua*], pr. n. borne by —(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also יהושע Num. 13:16 (see also יהושע).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see יהושע.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. Ἰησοῦς. Vulg. *Josua*.

By scrolling down we are given access to a second lexicon entry; The “Gesenius Hebrew-Chaldee Lexicon” (fig.5). The same information on the spelling of this name is listed in the “Gesenius Lexicon” with the same vowel points as the BDB gave to us. The **five letter name** sits next to the **six letter name**. Both are shrouded in vowel points. The **five letter name** has a vowel point on it that forces it to be pronounced as the **six letter name**. Not as it is written. Also, many passages of scripture are included in the Gesenius entry. When you see information like this,

it’s important to note that you are responsible for verifying all information that is handed to you by these lexicon authors. I must say this: **YOU DO NOT HAVE TO BE A SCHOLAR TO SEARCH OUT TRUTH!** You don’t even have to go to law school, to learn how to dig up evidence, in order to compare false

information, with information that has been verified with witnesses already in the text. These lexicon entries can intimidate you *if you let them!* Moving on, let's scroll down a little more.

This screen shot in **fig. 6** below, now gives us the “Concordance results” below the Gesenius entry when scrolling down further on this number search. Let's look at that.

The screenshot shows a search interface with a header "Word / Phrase / Strong's Search". Below the header, there are navigation links: "« Previous Strong's H3090" on the left and "Next Strong's H3092 »" on the right. In the center, there is a search box containing "H3091", a dropdown menu set to "WLC", and a "Search" button. Below the search box is a section titled "Concordance Results Using WLC". The main text in this section reads: "Strong's Number **H3091** matches the Hebrew יהוֹשׁוּׁוּאָ (Yěhowshuwa`), which occurs 218 times in **199** verses in the Hebrew concordance of the KJV". Below this text is "Page 1 / 4 (Exo 17:9–Jos 5:2)". At the bottom of the section, there is a link: "Click here to view results using the NASB Hebrew concordance".

I have numbered each line in this entry for you.

One line at a time.

¹Strong's Number **H3091** matches the Hebrew יהוֹשׁוּׁוּאָ (Yěhowshuwa`),

²which occurs 218 times in **199** verses in the Hebrew concordance of the KJV

³Page 1 / 4 (Exo 17:9–Jos 5:2)

¹Strong's Number **H3091** matches the Hebrew יהוֹשׁוּׁוּאָ (Yěhowshuwa`), - *this means; the **six letter name** is emphasized and is telling the student that **H3091** represents Yehowshua. **This is not the case and must be proven!***

²which occurs 218 times in **199** verses in the Hebrew concordance of the KJV – *this means; the lexicon result is leading us to believe that the **six letter name** is found 218 times in the 199 verses within the BLB Lexicon. **This is not the case and must be proven!***

³Page 1 / 4 (Exo 17:9–Jos 5:2) – *this means; a list of scriptures are given, four pages of them, that this **H3091** is found by the BLB Lexicon.*

Can you see that there is no explanation for the variant spellings in **Fig 4 prt 1** on the previous page? Seems the student is right back to square one huh? A variant or alternative spelling for a name, carries with it, problems when the **H3068** is a root within the name. More on this later. What does the student do when falling prey to this Ping-Pong effect of information on two different spellings for a Hebrew name? If Process of elimination is used, which is a great place to begin, *you would think*, that by clicking on every single one of those numbers in the listed verses, (the **H3091** highlighted in red, as seen in the above screenshot **Fig. 6**), that you can make some progress. But, when using that search, you will encounter a problem. Every single one of the **H3091** will default back to the six letter name at the top of the lexicon, just like **fig. 4** shows. This will prove that THE LEXICON is pushing the **six letter name**. The search for the **five letter** and **six letter name** must be done by looking into the Hebrew script itself in each of these verses. The Hebrew text will tell you the correct spelling. *All lexicon*

authors are anchored to transliterate within the bounds of the vowel point system. When this oppressive rule is enforced on a name by *tradition*, the original spelling of the name found in the Hebrew text, will be violated by omitting a letter, or adding a letter during the transliteration process *due to the vowel points*. This can be seen over and over again throughout the English translation of the Scriptures.

If you have the Hebrew font installed on your computer, type in the **six letter** Hebrew spelling in the search box. When I did this in my computer software, “theWord”, I came up with two locations in the text: Dabarým/Deut 3:21 and Shaphatým/Judg 2:7.

(Fig. 7)



This search was done by switching from the English text to the *Westminster Leningrad Codex as seen in **fig. 7**. Common sense will tell us that you cannot type in a Hebrew word and expect results to come out of an English source. You have to pick a *Hebrew source text* to query your search. Click on the white arrow at the top of the tool bar on the BLB to open up a drop down box. This will contain a list of translations to choose from. At the bottom, the box has a few choices with a different colored background. Choose “WLC.” This will change the scripture verse list at the bottom from English to Hebrew as viewed in **fig. 8**.

Count how many times in **fig. 8** on the following page, the **six letter name** is found, in every single one of these verses listed in the BLB. I promise you- it will not be 218 times. Count also, how many times the **five letter name** is found. Four pages of these scriptures on the BLB site need to be proven. This lexicon result is saying that the **H3091 MATCHES** the **six letter name**. Do you remember clicking on the **H3091** in red in the screenshot (**fig. 6**) on the previous page? It defaulted to the **six letter name** in the lexicon- right? Looking at the actual Hebrew text in **fig. 8**, the red arrows show **the five letter name**. What is wrong with this picture? The default name is the **six letter name, Yahūshūâ**. The actual name in the text is the **five letter name, Yahūshâ**. So far, we have discovered that the **H3091** does **not** match the **six letter name, Yahūshūâ**. In fact, the **H3091** in these four verses listed in **fig. 8**, taken from the “Blue Letter Bible” site, is **proven to match** the **five letter** spelling **Yahūshâ**. I personally searched out all 199 verses listed in this lexicon. If you don’t want to miss anything, you must *check all of them*. Never neglect any root word numbers attached to any name search. The **H3091** carries two reference numbers: **H3068** and **H3467**. These two numbers need to be searched out. Remember, the meaning of the name is in those numbers!

(Fig. 8)

TOOLS Exo 17:9 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אַנְשִׁים וְצֵא הִלָּחֵם בְּעַמְלֵק מִחֹר אֲנֹכִי נֹצֵב עַל־רֹאשׁ הַגְּבֻעָה וּמִטָּה הָאֱלֹהִים בְּיָדִי:

TOOLS Exo 17:10 וַיַּעַשׂ יְהוֹשֻׁעַ כְּאֲשֶׁר אָמַר־לוֹ מֹשֶׁה לְהִלָּחֵם בְּעַמְלֵק וּמֹשֶׁה אֶהְרֹן וְחֹזֵר עָלוּ רֹאשׁ הַגְּבֻעָה:

TOOLS Exo 17:13 וַיַּחְלֹשׁ יְהוֹשֻׁעַ אֶת־עַמְלֵק וְאֶת־עַמּוֹ לַפִּי־חֶרֶב. פ

TOOLS Exo 17:14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב זֹאת זִכְרוֹן בְּסֵפֶר וְשִׂים בְּאָזְנֵי יְהוֹשֻׁעַ כִּי־מָחָה אֶמְחָה אֶת־זִכְרֵךְ עַמְלֵק מִתַּחַת הַשָּׁמַיִם:

We already clicked on every single one of the **H3091** (fig. 6 and fig. 10) that represents all the “Joshua’s” on this site, on all four pages of scriptures listed in the BLB Lexicon. Every single one defaulted to the **six letter name**. Yet we *proved* that the **five letter name** is in fact, the spelling found in the *actual text*. All these facts must be considered when searching out any name.

(Fig. 10)

eletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H3091&t=KJV

SEARCH STUDY DEVOTIONALS HELP PRODUCTS MINISTR

Blue Letter Bible HELP QUICKNAV ADV. OPTIONS YOU ARE CURRENTLY: KJV

Verse of Word(s) KJV COPY COPY OPTIONS STRONG'S RED-LETT

13:16 (see also יְהוֹשֻׁעַ).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see יְהוֹשֻׁעַ.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. Ἰησοῦς. Vulg. Josua.

Word / Phrase / Strong's Search

H3091 KJV Search

Concordance Results Using KJV

Strong's Number **H3091** matches the Hebrew יְהוֹשֻׁעַ (Yēhowshuwa´), which occurs 218 times in 199 verses in the Hebrew concordance of the KJV Page 1 / 4 (Exo 17:9—Jos 5:2)

TOOLS Exo 17:9 And Moses said unto Joshua, **H3091** Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

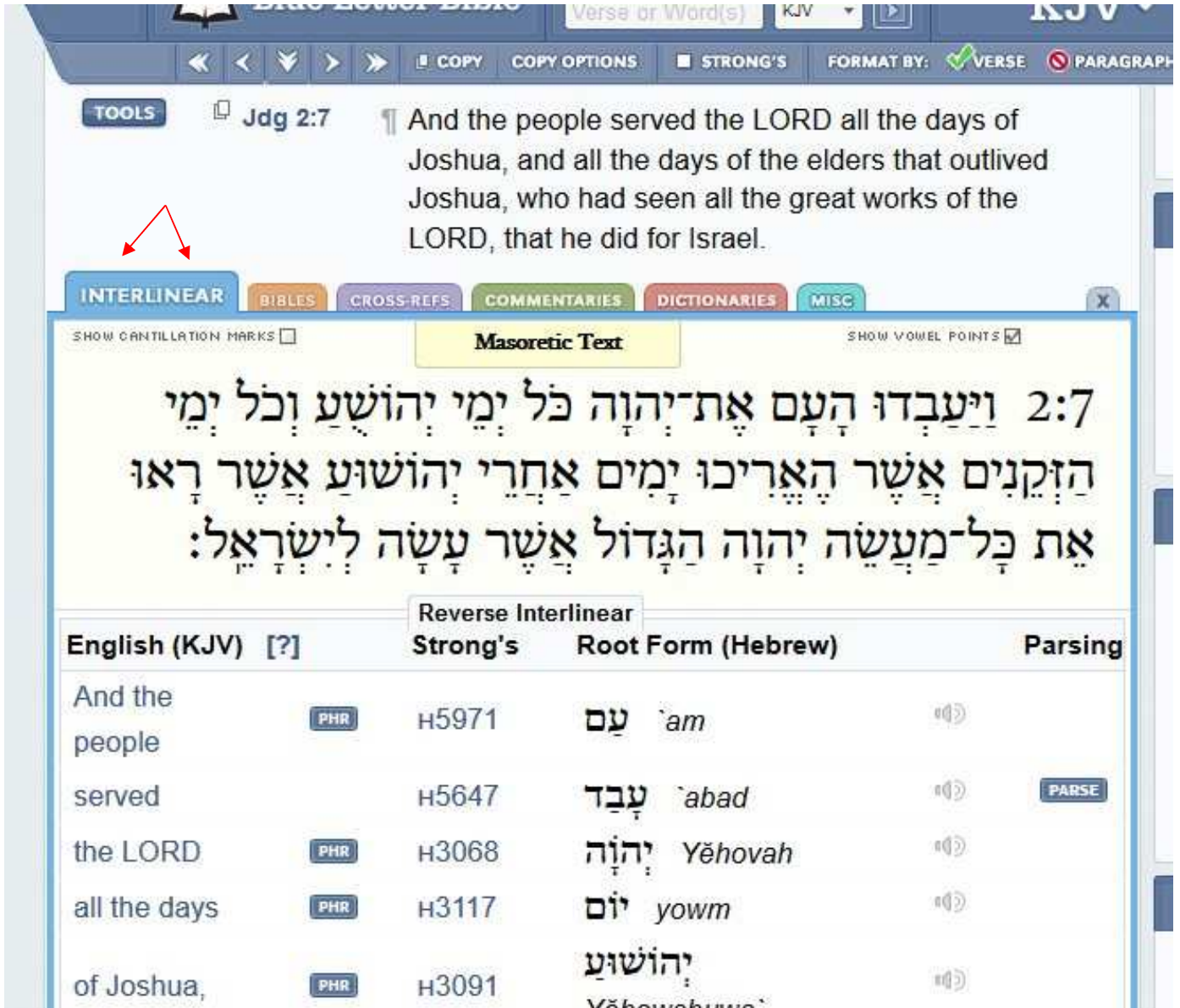
TOOLS Exo 17:10 So Joshua **H3091** did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

TOOLS Exo 17:13 And Joshua **H3091** discomfited Amalek and his people with the edge of the sword.

In the screen shot to the left, (fig. 10) I want you to notice the blue “tools” button, under the red arrow, that sits at the left of the scripture address. The scripture address I want to explore, is Shaphatým/Judg 2:7. Remember, this is the passage that carries both the **six letter spelling** *and* the **five letter spelling**. If you click on the tools button make sure that

it is associated with the Judges 2:7 address- it will automatically default to the interlinear. *Hovering* your cursor over the button will reveal a drop-down box of different books to explore as well.

(Fig. 11) Below is what you will see when you click on the tools button and select “interlinear.”



You are now looking into the “BLB Interlinear”. By now, you *should* be able to spot the **five letter name** and the **six letter name** in any Hebrew text. Before you get impatient and look on the following page for the answers, take your time and do your best finding these two names in **fig 11**: יהושע יהושע

-Read Hebrew in this direction-



If you can't spot them one line at a time, look for them one word at a time...or **one letter** at a time.

(Fig. 12)

Verse or Word(s) KJV

TOOLS Jdg 2:7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

INTERLINEAR BIBLES CROSS-REFS COMMENTARIES DICTIONARIES MISC

SHOW CANTILLATION MARKS Masoretic Text SHOW VOWEL POINTS

2:7 וַיַּעֲבְדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזְקֵנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה הַגְּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:

| English (KJV) [?] | Strong's | Root Form (Hebrew) | Parsing |
|-------------------|-----------|--------------------|---------|
| And the people | PHR H5971 | עָם `am | |
| served | H5647 | עָבַד `abad | PARSE |
| the LORD | PHR H3068 | יְהוָה Yēhovah | |
| all the days | PHR H3117 | יּוֹם yowm | |

In **fig. 12** (above) in the *English text*, above the interlinear Hebrew entry of Judges 2:7, we can clearly read two Joshua's (underlined in red) that were transliterated (poorly) from the Hebrew into English. This much is clear. We can also see that the Hebrew text has one *Yahūshâ* mentioned *first* in the Hebrew text, and one *Yahūshūâ* mentioned *second* in the Hebrew text.

Line 1. The **five letter name** is found first; Yahūshâ

Line 2. The **six letter name** is found second; Yahūshūâ

Let's look at the rest of the entry in the next screen shot (**fig. 13**) to view the "Root Form (Hebrew)" column.

(Fig. 13)

| | | | | | |
|---------------------|-----|-------|---------------------------|---|--------|
| of Joshua, | PHR | H3091 | יְהוֹשֻׁעַ Yəhowshuwa' | ← | first |
| and all the days | PHR | H3117 | יוֹם yowm | | |
| of the elders | PHR | H2205 | זָקֵן zaqen | | |
| that outlived | PHR | H748 | אָרָךְ 'arak | | PARSE |
| ↑ | | H3117 | יוֹם yowm | | |
| ↑ | | H310 | אָחַר 'achar | | |
| Joshua, | | H3091 | יְהוֹשֻׁעַ Yəhowshuwa' | ← | second |
| who had seen | PHR | H7200 | רָאָה ra'ah | | PARSE |
| all the great | PHR | H1419 | גָּדוֹל gadowl | | |
| works | | H4639 | מַעֲשֵׂה ma'aseh | | |
| of the LORD, | PHR | H3068 | יְהוָה Yəhovah | | |
| that he did | PHR | H6213 | עָשָׂה `asah | | PARSE |
| for Israel. | PHR | H3478 | יִשְׂרָאֵל Yisra'el | | |

The “English KJV” column agrees with the scripture that is above the interlinear in the previous screen shot (fig. 12). Both are exactly the same. But look what is *not* agreeable in the “Root Form (Hebrew)” column. Notice the interlinear is telling the student that the first “Joshua” found, is rendered from the **six letter name**, at the red arrow, in this screen shot. But wait...we can see in the Hebrew text that the first “Joshua” is rendered from a **five letter** Hebrew name. We know for a *fact* that both the six *and* five letter name exists in the Hebrew text within the *same* passage as seen in fig. 12. Both Hebrew names are transliterated in the English as “Joshua”. The second “Joshua” rendered is still the **six letter name** of Yahūshūā.

Can you also see that both names are said to be from the **H3091** in the “Strong’s” column? Why do you suppose the interlinear author changed the **five** letter name to a **six** letter name in this column?

Its getting weird now ain't it? The original text *tells us* what the spelling is but remember, it is shrouded in vowel points. On the following page, I have inserted my own personal assessment notes on this BLB **H3091** search.

Jdg 2:7

And the people served **I** all the days of Joshua, **H3091** and all the days of the elders that outlived Joshua, **H3091** who had seen all the great works of **I**, that he did for Israel.

Jdg 2:7 in Hebrew below:

וַיַּעֲבֹדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזְּקֵנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרָי
יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה הַגְּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:

Assessment of these results:

According to the BLB lexicon, **H3091** is listed 218 times in 199 passages.

Criteria for this lexicon entry claim:

1. The **six letter** Hebrew name is emphasized; six letter name is set as default for all **H3091** searches; consistent with all dictionaries and lexicons available - יהושוע
2. Lexicon lists three pages of scripture for **H3091** at 50 passages per page. Last page lists 49 passages. Total passages: **199**; total pages: **four**
3. “**The 218 times**” disregards spelling in the original Hebrew text. Actual number of times the *emphasized* six letter name is found is one time in the 199 passages that were listed in the BLB lexicon. This *one* time is located in Judg 2:7 and includes the five letter spelling in the same passage. Total number of times the *five* letter spelling was found in the same 199 passages in the Hebrew text of the BLB lexicon: 217 times.
4. The English rendering of the two names is Joshua and Jehoshua: Both Joshua and Jehoshua English renderings or transliteration, favors the six letter Hebrew name יהושוע/YAHUSHUA
5. ‘*Shūā*’ is favored from six letter spelling by vowel points blanketing all 199 passages when found only one time regardless of ‘*Shā*’ ending in five letter name in the original text at **217 times**.
6. **BLB does not disclose this information.**

Now, remember as I said previously in this study, I had searched out the six letter name in my computer software “TheWord”. I found *two* locations: Shaphatým/Jdg 2:7 and Dabarým/Deut 3:21. I typed in the six letter name on BLB, and the results only showed Shaphatým/Jdg 2:7. This location lists *both* spellings in the same verse as we have witnessed. All the study manuals and the online sources *favor* the six letter name and reiterate that it is found over 200 times. What does this mean? It means that we have spotted errors in the lexicon! It also means, that the tradition of vowel point rule is *training the reader* to omit and add letters to a name that cannot be seen in the original text. The six letter Hebrew name typed into the BLB search box is **not** listed 218 times. According to the Hebrew *text*, the *five letter name* is the one listed over 200 times.

Now that you got a big dose of how lexicons can be in error, let’s refresh our memory on the name of YashâYahū.

**YashâYahû/Isaiah
H3470**

ישעיה / ישעיהו

yesha'yâhû / yesha'yâh

BDB Definition:

Isaiah or Jesaiah or Jeshaiiah = “Jehovah has saved”

A Related Word by BDB/Strong's Number: from H3467 and H3050

YashâYahû comes from two roots: H3467 and H3050. Let's see what the BDB can tell us about these two roots.

H3467 – ישע yâsha' BDB Definition: to save, be saved, be delivered, to be liberated, be saved, be delivered, to be saved (in battle), be victorious, to save, deliver

H3050 – יה yâh BDB Definition: Jah (Jehovah in the shortened form), the proper name of the one true God, used in many compounds, names beginning with the letters 'Je', names ending with 'iah' or 'jah', Part of Speech: noun proper deity, A Related Word by BDB/Strong's Number: contraction for H3068, and meaning the same

H3068 – יהוה yehôvâh; BDB Definition: Jehovah = “the existing One”, the proper name of the one true God; unpronounced except with the vowel pointings of H136

H136 - אֲדֹנָי 'ādônây BDB Definition: my lord, lord; of men, of God; Lord — **title, spoken in place of Yahweh in Jewish display of reverence**

What can the student glean from these numbers besides the obvious? The H3467 means, to be saved; deliverer. That's not hard to understand. The H3050 is the short form of the H3068 of course. But what on earth is the H136 doing in there? The H136 has no root connection to YashâYahû whatsoever, with the exception of its use as a *replacement title* for the H3068—by the Ashkenazi Jews. Bible students who are not quick to see things like this in our study sources, will trip right over the stumbling block without batting an eye. It wont ring out as a possible issue to inquire about, regarding The Name of our Savior, because of one reason. We are not taught how to fear This Name: יהוה. It is the same reason why we don't know much about it. But that my friend, is about to change.

To continue, study well the insert of YashâYahû on the following page.

YashaYahu ישעיהו

Isaiah

● H3470 ישעיהו

(Ya-sha-ya-hoo)
Isaiah

Etymology:

From **H3467**; **H3050**

H3467 = ישע means to be saved, be delivered

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah is Salvation/Delivers**

KJV: Isaiah, Jeshajah (Yiddish form)

Correct form: YashâYahū

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Now, let's look at the name of Yahūshâ.

Yahūshâ/Joshua

H3091

יהושוע / יהושע

yehôshûa'

BDB Definition:

Joshua or Jehoshua = "Jehovah is salvation"

YashâYahū comes from two roots: **H3467** and **H3068** Yahūshâ also comes from the same roots. Let's see what the BDB can tell us about these two roots that represent this name, יהושע.

H3467 – ישע yâsha' BDB Definition: to save, be saved, be delivered, to be liberated, be saved, be delivered, to be saved (in battle), be victorious, to save, deliver

H3068 – יהוה yehôvâh; BDB Definition: Jehovah = "the existing One", the proper name of the one true God; unpronounced except with the vowel pointings of **H136**

H136 - יהוה 'ādônây Mstrong Definition: my lord, lord; of men, of God; Lord — title, spoken in place of Yahweh in Jewish display of reverence

Yahusha יהושע

Joshua

● H3091 יהושע

(ya-hoo-sha)

Joshua

Etymology:

From **H3467**; **H3068**

H3467 = ישע means to be saved, be delivered

H3068 = יהוה means to exist

Combined roots: **Yahūah is Salvation/delivers**

KJV: Joseph, Jehoseph (Yiddish form)

Yahowshua, Jehoshua, Yeshua, Joshua

Correct form: Yahūshâ

H3050

יה' (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Both names have the same roots: **3467** and a root to **3068**. Both names mean the same thing and are spelled the same only in reverse:

YashâYahū – ישעיהו **Yahu at the end/Sha at the beginning**

Yahūshâ – יהושע **Yahu at the beginning/Sha at the end**

Both of these names are tagged with the **H136**, only because of its use *to replace* the **3068** root found within these names. Don't you find that curious enough to seek that out?

Although these two names are back to back in meaning, because of the *lack of knowledge*, or denial in the roots they carry, the transliteration for both names, in various Bible translations, are hideous and do not agree with the Hebrew meaning of the name. The various transliterations vary in excess so grossly, that the first 3 letters of this name יהוה, that is clearly seen in both Yahūshâ/יהושע and YashâYahū/ישעיהו, are non-existent in the English transliteration of these names. Also, the shâ/ש suffix is non-existent in the transliteration of these names. When has any bible student seen the name YashâYahū in earlier bible translations growing up? *Isaiah* is the only way we have ever been taught this name is rendered. I do not see a yshâ/ש portion, nor do I see the yhū/יה portion in that rendering. That is more than enough information *omitted* from this name to begin an investigation on the yhū/יה root.

Joshua is the only way we have ever seen יהושע rendered in our bible translations. There is no yhū/יה present in the *Joshua* rendering, nor can I see the shâ/ש suffix.

I gathered some information from the BDB lexicon, and entered it into a table on the following page to get a better look at what is hidden in the English translation.

| <i>shâ/שע</i> | <i>yhū/יהו</i> |
|---|---|
| <p>H3470 ישעיה (39x) Y – sha – yah, yesh-ah-yaw. Or ישעיהו yesh-ah-yaw-hoo from H3467 and H3050 jah has saved; jeshajah, the name of seven Isr:—Isaiah (32x), Jesaiah (2x), (5x). See BDB—447d Jeshaiiah—This is the closest we can see a <i>shâ/שע</i> in this rendering</p> | <p>H3470 ישעיה (39x) Y – sha – yah, yesh-ah-yaw. Or ישעיהו yesh-ah-yaw-hoo from H3467 and H3050 jah has saved; jeshajah, the name of seven Isr:—Isaiah (32x), Jesaiah (2x), (5x). See BDB—447d Jeshaiiah— Yahū/יהו is not found here in any rendering</p> |
| <p>H3091 יהושע / יהושוע The <i>shūa/שוע</i> is dominate here and <i>sha/שע</i> is not seen in any rendering yehōshūa' BDB Definition: Joshua or Jehoshua = “Jehovah is salvation”</p> | <p>H3091 יהושע / יהושוע yehōshūa' BDB Definition: Joshua or Jehoshua = “Jehovah is salvation” Yahū/יהו is not found here in any rendering There is no <i>Jeho</i> root in Hebrew There is no <i>J</i> sound in Hebrew</p> |

There is evidence buried that proves the spelling and the pronunciation of the name of our Savior. Its just going to take some work to dig it up.

Granting it will take work. But, you will learn:

1. Where The Name of our Savior can be found in the Hebrew text
2. How to transliterate the Hebrew Name
3. How to prove the pronunciation of This Name
4. How to prove This Name by the root it carries
5. How vowel points can change a name
6. How to spot our Saviors Name in other names and verify its validity by its roots
7. How to finish out this study all by yourself.

That is a fact. However, make note that patience and tenacity is required in this task. In this brief study, you witnessed, that when digging for a name and disclosing what lexicons are teaching based on its own data, the confusion increased the deeper you dug. *You must understand* that the truth is *buried*. It's going to take work to uncover it. This book will help you learn how to uncover buried treasure. The explanation I just gave, while walking you through three different lexicons, and the BLB, is all you need to get started. That's how simple it is to use study materials. These study manuals are just a bunch of glorified dictionaries.

This section was meant to help you navigate your way through these lexicons, without being ignorant of the not-so-obvious errors. Certain things don't add up in our study manuals. It is up to you to find out which lexicon results *don't* agree with the original text. You will also learn, that root numbers attached to these names will serve as a *witness*, for or against what the lexicon is telling you. You don't have to be a scholar, to search for truth in the scriptures. *You are responsible for proving what you believe*—not the teachers. This *will* take effort. You can do this though. Don't panic baby, one line at a time. If you can't find it one line at a time, do it one word at a time.

*Westminster Leningrad Codex – (See Glossary) *phonetic- (See Glossary)

SECTION 1: Chap. 2

How To Transliterate:

Understanding Letter for Letter Transliteration

Transliteration is transferring the sound of a *letter* or character from a source language word to a target language; using an equivalent letter or character's sound in the target language, while preserving the original sound of the letter as closely as humanly possible.

Example: Transliterating a NAME: letter for letter- preserving the sound of the letter

| | |
|---|--------|
| (Source Language: Hebrew) | יכליהו |
| (read right to left) | |
| י Hebrew Yad- has sound equivalent to the English Y | |
| כ Hebrew Kaph- has sound equivalent to the English K | |
| ל Hebrew Lamad- has sound equivalent to the English L | |
| י Hebrew Yad- has sound equivalent to the English Y | |
| ה Hebrew Ha- has sound equivalent to the English H | |
| ו Hebrew Uau- has sound equivalent to the English U/oo as in "You <u>T</u> ube" | |
| YKLYHŪ = YakalYahū | |
| Transliteration complete! | |
| Target Language: English | |

Translation is the communication of the meaning of a source-language text by means of an equivalent target-language text. In other words, to translate or bridge the *meaning* of a word or phrase from one language into the next.

While researching the terms transcription as opposed to transliteration, to my disappointment, I learned that there is no standard rule of transliteration in any writing system today, that preserves the integrity of a name when it is transliterated from a source language into a target language. This rule of thumb that is not a guarded practice across the board, is now practiced and guarded within the pages of this book. I am certain many will disagree with this. But our Saviors Name demands that we respect and fear His Name. Using vowel points to change His Name is not a recommended practice to be a part of. I suggest you change your position on this matter, and consider what is written here.

Example: Translation of Hebrew source text:

– *Tahalým/Ps 2:11* –

עבדו את-יהוה ביראה וגילו ברעדה:

quivering in the you exult and fear in the Yahūah - aṭh you serve

“You, serve Yahūah-את in fear. You, rejoice in trembling/shaking.”

Names are not translated at all. However, the meanings of their roots are.

OR TRANSLATION/MEANING OF A NAME:

יכל H3201- Means to prevail; to overcome (ykl- Phonetics: y-kal)

H3068 – Means the one who exists; Self-Existent

יהוה (yhūa- Phonetics: y-hoo-ah)

I took a portion of an article from Wikipedia, “Romanization of Hebrew” I felt was an interesting read.

Hebrew uses the Hebrew alphabet with optional vowel points. The **romanization of Hebrew** is the use of the Latin alphabet to transliterate Hebrew words. For example, the Hebrew name spelled יִשְׂרָאֵל (“Israel”) in the Hebrew alphabet can be romanized as *Yisrael* or *Yiśrā’ēl* in the Latin alphabet. Romanization includes any use of the Latin alphabet to transliterate Hebrew words. Usually it is to identify a Hebrew word in a non-Hebrew language that uses the Latin alphabet, such as German, Spanish, Turkish, and so on. Transliteration uses an alphabet to represent the letters and sounds of a word spelled in another alphabet, whereas transcription uses an alphabet to represent the sounds only. wikipedia.org/wiki/Romanization_of_Hebrew

Notice that the traditional transliteration of יִשְׂרָאֵל (“Israel”), was done by leaving the vowel point laws found in the source language, intact during the transliteration process. Not only that, but they pull from the Latin during the transliteration process. The transliteration practices exercised in this book do not bend to vowel point rules found within the Hebrew text. This book boldly transliterates outside the box of tradition and vowel rules.

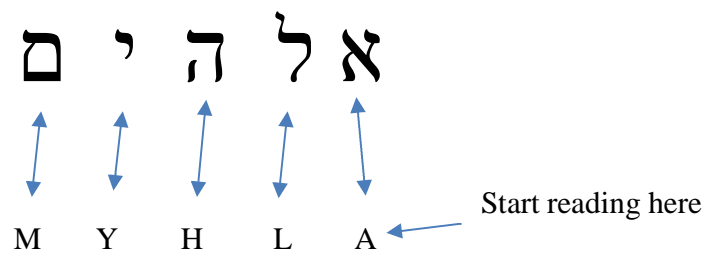
| | | | | | | | | | |
|--|---|----|---|----|---|---|---|----|---|
| ל | א | ר | ש | י | ל | א | ר | ש | י |
| l | e | ra | s | yi | L | A | R | SH | Y |
| Latin Alphabet usage with vowel point rules: <i>Yiśrā’ēl</i> | | | | | Letter for letter directly into English sound for sound: Yshr’āl (<i>phonetic: yashar’al</i>) | | | | |

All *names* and *titles* are transliterated *as they are written* only. The original sound of each letter is restored, without vowel point influence, when carried over directly into the English language.

Bad Habit?

I would like to explain a habit I have in transliterating Hebrew letters into the English. This habit is not a crucial concern, in my opinion, for any student to begin to pick up while reading this book. It seems, however, to stir a bit of controversy in my circle of friends. I use the letter 'a' between the consonants after transliterating a name from Hebrew to English. Below, is an example of this habit that will be noticed as you continue through each section of the book.

Álahým is transliterated from this Hebrew Word: אלהים Álahým



The A is from the א – *álah*

The L is from the ל – *lamad*

The 'a' is added from the *habit* I have

The H is from the ה – *Ha*

The Y is from the י – *yad*

The M is from the ם- *final mým*

If I was to transliterate *without* the small 'a', it would read like this:

ÁLHÝM

If one was to pronounce this word as it is written, in my opinion, it would sound the same, or reasonably close. The addition of the small 'a,' is so miniscule, I feel, its just not worthy of debating. I mentioned this just in case there would be a question in the mind of a student who can see that there are only five characters in אלהים. Yet there are six English letters in the transliteration. You will find the use of the 'a', in many other Hebrew words transliterated into English, throughout the pages of this book. I hope this explanation will *prevent* any confusion rather than cause it.

SECTION 1: Chap. 2a

Transliterating The Name of יהוה

It is commonly understood by scholars and linguists alike, that transliteration carries with it an unspoken law. A law that says, names, when transliterated from a source language into a target language, are transliterated preserving the sound of each letter so as to avoid changing or *ruining* the name during the transliteration process. Names are not translated, but transliterated.

When names are transliterated, **the original pronunciation is to be well-preserved during this process.** Just because this law is understood, does not mean that it is a guarded practice. By applying this law when transliterating the name יהוה, all the falsehood associated with the pronunciation is then stripped from the equation. This is done by reading the name as it is written, transferring *the sound of each letter* into an equivalent sound, or letter found within the target language. When this transliteration process is practiced consistently in this way to all names in the Hebrew text, we will begin to see names we never saw before. This includes names that carry The Name of our Savior. The following, is a letter for letter transliteration of our Saviors Name.

Transliteration Illustration:*Shamūth 3:15*

*And Ālahým said moreover unto Mashah, “Thus shalt thou say unto the children of Yashar’āl, **Yahūah** Ālahý of your fathers, the Ālahý of Ābraham, the Ālahý of Yatschaq, and the Ālahým of Y’âqb, hath sent me unto you: this is My Name for ever, and this is My memorial unto all generations.”*

Transliteration:

י-**equivalent in English-Y**

ה-**equivalent in English-H**

ו-**equivalent in English-U**

ה-**equivalent in English-H**

Shamūth/Exodus 3:15 is clear. He said, *“This is my name forever, and this is my memorial to all generations.”*

The name יהוה, is proclaimed to be His Name *forever*, spoken by Himself. The spelling is clear. Now, the same can be said for the pronunciation after looking at other names in the Hebrew text that carry the first 3 letters of His Name. But, you must remember, that His Name *cannot change* because of what He said about His Name in Shamūth/Exodus 3:15, regarding how He wants to be *remembered*. His Name remains the same **even if a portion of it is found in another name**. The Yahū/יהו portion would *not* be pronounced differently from one name to the next through vowel pointing. This practice adds extra letters and removes letters from the original spelling of The Name. First, let’s look at how the first two letters are used as a short form of His Name. Yh/יה, from these two letters, ה is pronounced as Yah. Looking at the transliteration illustration, we can learn how

reading a name with all consonants is not that difficult without the use of any vowels. It is very possible to hear the correct pronunciation in this name by simply reading it *as it is written*. *Yah*, is found in **Tahalým/Ps 68:4**, which states “*By His Name Yah!*” The “King James Version”, “Updated King James Version”, Bible in Basic English”, “Revised 1833 Webster”, and “Noah Webster”, translations renders, ‘YAH’ as ‘JAH’. What makes no good sense in this matter, is that there is no **J** sound in Hebrew. Before I go any further, I want to address the use of the letter **J** when transliterating a Hebrew name or title.

Jew

The term **Jew** passed into the English language from the Greek *Ioudaios* and Latin *Iudaeus*, from which the **Old French** *giu* was derived after dropping the letter “d”, and later after a variety of forms found in early English (from about the year 1000) such as: Iudea, Gyu, Giu, Iuu, Iuw, Iew developed into the English word “Jew.” It thus ultimately originates in the **Biblical Hebrew** word *Yehudi* meaning “from the **Tribe of Judah**”, “from the **Kingdom of Judah**”, or “**Jew**”. The **Jewish ethnonym** in **Hebrew** is יהודים, *Yehudim* (plural of יהודי, *Yehudi*). – *Wikipedia contributors. Jew (Word). Wikipedia, The Free Encyclopedia, 27 Mar. 2018, 17:56, en.wikipedia.org/wiki/Jew_(word).*

Notice, that the first letter in the Hebrew name *Yahūdī*/יהודי is the *yad*/י. This letter, has the **Y** sound. As I continue, you will see that the *yad*/י is almost always transliterated with the **J**, especially in the KJV, which in turn, hides the *sound* of the *yad*/י in our Saviors Name, as well as other names in the Hebrew script.

‘JAH’, is given the Strong’s reference number **H3050**. The **H3050** lists ‘JAH’ in Hebrew as *yad*/י, *ha*/ה, and renders a pronunciation of ‘YAH’. This shows, that the ‘JAH’ is incorrect, leaving us with the obvious: **Yah**. Also, when you say *Hallelujah*, the suffix “*jah*”, is *pronounced* as **Yah**. The following will illustrate how *yh*/יה, and *yhūh*/יהוה are found together in the *same verse* of the book of **Tahalým** commonly known as the book of **Psalms**. This passage is solid evidence telling us, that *Yh*/יה, is the short form of *Yhūh*/יהוה. Furthermore, we can see this occur in more than one passage.

Observe:

Tahalým/Ps 116:19

start reading here ←

בהצרות | בית יהוה בתוככי ירושלם הללו-יה:

Tahalým/Ps 116:19 In The Courts of **Yahūah**^{H3068} House, in the midst of you, Yarūshalam. Praise to **Yah**.
H3050

*You will find that the remaining passages on the following page, contain evidence of the full name of Yahūah and the partial name of Yah. The full and partial name are found **together** within the same passage.*

Remember, Hebrew is read right to left or “backwards”.

Ṭahalým/Ps 117:2

כי גבר עלינו | חסדו ואמת-יהוה לעולם הללו-יה:

Ṭahalým/Ps 117:2 For His merciful ^{H2617} kindness ^{H2617} is great ^{H1396} toward us: and the truth ^{H571} of **Yahūah** ^{H3068} endureth for ever. ^{H5769} Praise to ^{H1984} **Yah**. ^{H3050}

Ṭahalým/Ps 118:5

מִן־הַמִּצָּר קראתי יה ענני במרחב יה:

Ṭahalým/Ps 118:5 I called ^{H7121} upon **Yah** ^{H3050} in distress. ^{H4712} **Yah** ^{H3050} answered ^{H6030} me, and set me in a large place. ^{H4800}

Ṭahalým/Ps 104:35

יתמו חטאים | מן-הארץ ורשעים | עוד אינם ברכי נפשי את-
יהוה הללו-יה:

Ṭahalým/Ps 104:35 Let the sinners ^{H2400} be consumed ^{H8552} out of the earth, ^{H776} and let the wicked ^{H7563} be no more. Barak ^{H1288} **את- Yahūah**, ^{H3068} my soul. ^{H5315} Praise ^{H1984} **Yah**. ^{H3050}

Don't forget the Hebrew letter chart on page 11. You will never learn it if you don't start practicing.

Our Saviors name is recorded in the scriptures in two forms: יה' and יהוה'

יה' *YH* (pronounced as *yah*) (H3050) : **Strong's Dictionary**; contraction for H3068 and means the same; 'iah', 'jah'; **TWOT 484b**; a contracted form of H3068, rendered in KJV as Lord, except for **Thahalým/Psalms 68:4** – Jah. Also numerous Proper nouns with this shortened form of H3068. **Gesenius Lexicon**; a word abbreviated from H3068, whence by the loss of sound at the end of **Yahu**, then by the omission of the unaccented 'u'. Either of these forms is used promiscuously at the end of proper names-Yah is used in certain customary phrases; **Ernest Klein's Etymological Dictionary 255**; shortened form of H3068, rendered in Greek as 'ia' and 'ia' or 'io' in Latin; also used in New Hebrew to form nouns from other nouns, meaning 'a place for' or 'occupation of'.

יהוה' *YHUH* (pronounced as *yahūah*) (H3068): **Strong's Dictionary**; from H1961 – *hayah* (*may be an incorrect root*), self-existent, eternal; **BDB 217d**; proper name of Ālahým of Yashar'āl; **Gesenius Lexicon**; proper Name of Ālahým of the Hebrews – derives from H1933 – *huah*; **Ernest Klein's Etymological Dictionary 255**; proper Name of the Ālahým, probably deriving from H1933 – **huah*.

יָה (Yah) and יְהוָה (Yahuah)

There are few people in the earth today, who can say they have never heard, “*Hallelujah*.” Having a misconception or no knowledge at all about how Hebrew words and phrases are constructed, makes for foolish talk in the mouth of those speaking His Name. In addition, those who say “Hallelujah” in ignorance, speak it to their own destruction. Little do we know, we have been speaking in the Hebrew tongue! It is an entire proclamation *in Hebrew*. However, we don't know what we are saying when we do this. By saying “Halleluiah” while speaking the name of another such as, *Jesus, Yahūshā, Yeshua, Yehoshua* or any other mighty one that many would hold in esteem next to the name of Yahūah, will profane His Name. Remember, He said His remembrance or memorial is, יהוה'—not any one of these other names! Moreover, He said His Name is jealous! This means, He does not desire the company of another name. Our affection belongs to His Name *only*. Giving our affection over to another mighty one is where the jealousy comes in.

Shamūth/Ex 34:14 “...for you do not bow yourselves to another mighty one, for יהוה', *whose Name is jealous, is a jealous Āl* –

In this passage, and in Shamūth/Ex 20:5, it is understood that He Himself is jealous for His people, as seen in the following.

Shamūth/Ex 20:5 “...you do not bow down to them nor serve them. For I, יהוה' your Ālahým *am a jealous Āl, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me...*”

But verse 14 of chapter 34 says, “...*whose Name is jealous...*” makes for a whole different category of conversation! This means, His Name is a Stand-Alone-Name, and does not want to be affiliated with any other name. I will go into this subject a bit further in **SECTION 4: Chap. 5**. For now, I will continue with “Halleluiah” by breaking it down in the Hebrew.

Ṭahalým/Ps 105:45 *To observe* ^{H8104} *His Statutes,* ^{H2706} *and keep* ^{H5341} *His Laws.* ^{H8451} *Praise* ^{H1984} *to*
Yah. ^{H3050}

הלל is “praise”, ו is used for “to”, and יה is a portion of The Name, Yahūah/יהוה.

Ṭahalým/Ps 105:45

בעבור | ישמרו הקיו ותורתיו ינצרו הללו-יה:

הללו is a conjugated form of הלל/praise. הלל is pronounced, halal. The ו is representative of the “to” in “praise to YAH.”

| | | |
|---------------------------|---|--------------------------|
| הלל | הללו | יה |
| meaning: praise | Conjugated from of halal: “to” comes from ו | Short form of יהוה |
| phonetic: <i>halal</i> | phonetic: <i>oo</i> | phonetic: <i>yah</i> |
| HALAL | U | YAH! |

Halal ū Yah! Means: praise to Yah! For years, we thought it was a single word in English like this: **Halleluiah!**
 It is correctly written in the English like this:

הללו-יה
Halalū Yah!

This is a proclamation made up of a portion of the Name יהוה, which is YH/יה, and a conjugated word, halalu (praise/הלל to/ו), in Hebrew. Without this knowledge, the short form of His Name is hidden, resulting from a lack of knowledge of His Laws regarding His Name. Therefore, we defile or profane His Name without knowing it by shouting out of our mouths what has come to be as a catch phrase, “**Halleluiah**”, during unclean or abominable acts that The Mighty One behind This Name, does not approve of. Having This Name in your mouth, while committing transgression against His Laws such as, giving thanks by speaking in the Hebrew tongue saying, “**Halleluiah**”, while eating a pork meal, is a curse on your head waiting to happen. When we are ignorant of This Name and The Laws that surround it, our family heritage alone exposes just how foolish it is to be without knowledge of His Name.

*It’s amazing how ignorance can cause us to behave so...ignorantly.
 Have you learned your Hebrew characters yet?*

***huah** (See p. 81)



Paleo letter



יהוה

וַיַּוְכַח

SECTION 1: Chap. 2b

What Lies! Around The ו *Confusion Surrounding a Single Hebrew Character*

The first two letters of our Saviors Name have been established and clarified in the Hebrew text. Now, I can move on to the next letter in His Name. The *uu/ ו* (pronounced *oo* as in ‘you tube’), in Modern Hebrew, is referred to as *waw*, *vav* or *vaw*, and has been changed and or manipulated to make a *v* and a hard *w* sound, as in *wait*, *water*, *what*, or *witch*. This letter, along with the vowel point system implimented on the Hebrew text, has created so much confusion around our Saviors Name, that it has caused the entire population of the earth to forget what our Saviors name is much less how to pronounce it. Some really do believe His Name is *Yahweh*. Still, others believe His Name is *Jehovah*. Many believe His Name is *God*, but call Him *Lord*. There are many more who believe His Name doesn’t matter. This is why most could care less, one way or the other, how His Name is pronounced. According to the command, we are instructed to guard His Name by *not* bringing His Name to ruin. The only way to bring His name to ruin, is to speack it in ignorance, or speack it in deliberate rebellion. Our Savior is very adamant about this subject. Observe:

Shamūṯh/Ex 20:7

“You shall not lift up (speak) את The Name of יהוה your Ālahým to ruin it, for את יהוה will not acquit (pardon) anyone who lifts up (speaks) את His Name to ruin it.”

If you are on the road to becoming Tūrah observant, sitting on a throne of complacency regarding our Saviors name, is not the safest, nor the smartest seat in the house. If we, who are evil, go to great lengths trying to help those we introduce ourselves to, pronounce our *own* name correctly, so as to not offend us, then why on earth, would we throw caution to the wind when it comes to pronouncing a Name as important as our Saviors Name—*with a command and warning attached to it*? Seriously? How foolish are we intentionally trying to make ourselves out to be? Does He *really* have to pour out His wrath to get our attention?

The following, is a brief history lesson on the letter V, U, and W.

Our letter **U** was originally written as we now write “**V**”, which was a Latin version of the Greek letter UPSILON (written **Y**). **The Latin form of this letter dropped the stem, and it became written “V”**. The rounded form **U** began to gain in popularity in the late 1300’s, using the rounded shape within words, but using the V-shape at the beginning of words. The “**V**” shape originally had the sound of our modern letter **U**, but the labial sound of “**V**” (lower lip with upper teeth) is a rather new development; “*via*” was pronounced “*uia*”. Many sources still erroneously imagine the letter “**double-U**” (**W**) as they cite the sixth letter of the Hebrew alef-beth as “**WAW**”, when it should be more properly understood as the Hebrew letter “**UAU**”. The shape and sound of our modern “**W**” is not the same as the Hebrew letter, although **the Hebrew is the origin of the letter UPSILON – Y - deriving from the palaeo-Hebrew letter having the same shape and sound. The Hebrew letter UAU (Y) is the source of our modern sound “U”**. The letter “**W**” did not exist until it first appeared in certain words as a **UU** (double – U) during the 14th century. “*Witch*” was originally spelled “*vvitch*”. – fossilizedcustoms.com/w.html



Paleo letter ‘uu’

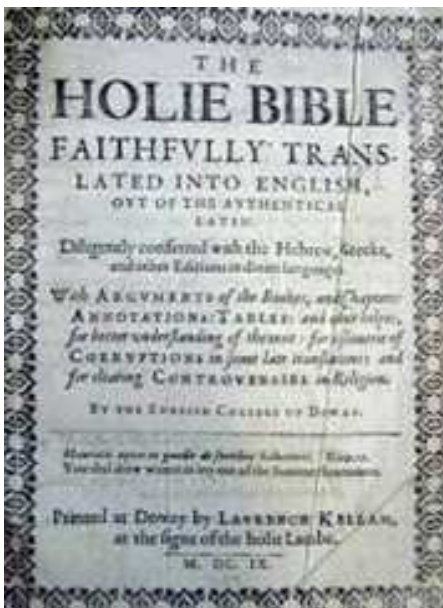


modern Hebrew letter ‘uu’

Most natives of the English language, are unaware of the original sound of the letter *W*. When saying the word, “*water*”, the *double U*, or *oo* sound is being pronounced as, “*oo-ater*”. Say the word slowly, and *hear* the original sound of the *W* for the first time. (*Oooooooooooooooooo-ater*.) When transitioning from the last *o* to the *a*, this is when the *W* becomes deceptive. Our mouth must open wider to form the *ah* sound while coming out of the *oo* sound. As our language morphed, the letter Double *UU/W* was assigned to the deceptive sound. This is why the *uu/ʌ* is often called the ‘*waw*’. The *uu-ah* sound is the correct pronunciation for the name of this letter—not the *waw*. It is because of the double ‘*u*’, that we pucker to pronounce the *uu/oo* sound. We have just been conditioned to pronounce it as a hard sound, as in *water*, without paying any attention to the *oo* that is embedded into the first letter of this word.

The letter V comes from the [Semitic](#) letter [Waw](#), as do the modern letters [F](#), [U](#), [W](#), and [Y](#).^[2] See [F](#) for details. In [Greek](#), the letter [upsilon](#) ‘Y’ was adapted from waw to represent, at first, the vowel [u] as in “moon”. This was later [fronted](#) to [y], the front rounded vowel spelled ‘ü’ in [German](#). In [Latin](#), a stemless variant shape of the [upsilon](#) was borrowed in early times as V—either directly from the [Western Greek alphabet](#) or from the [Etruscan alphabet](#) as an intermediary—to represent the same /u/ sound, as well as the consonantal /w/. Thus, ‘num’ — originally spelled ‘NVM’ — was pronounced /num/ and ‘via’ was pronounced [ˈwiɑ]. From the 1st century AD on, depending on [Vulgar Latin](#) dialect, consonantal /w/ developed into /β/ (kept in [Spanish](#)), then later to /v/.

fig. A



During the [Late Middle Ages](#), two forms of ‘v’ developed, which were both used for its ancestor /u/ and modern /v/. The pointed form ‘v’ was written at the beginning of a word, while a rounded form ‘u’ was used in the middle or end, regardless of sound. So whereas ‘valour’ and ‘excuse’ appeared as in modern printing, ‘have’ and ‘upon’ were printed as ‘haue’ and ‘vpon’. The first distinction between the letters ‘u’ and ‘v’ is recorded in a [Gothic script](#) from 1386, where ‘v’ preceded ‘u’. By the mid-16th century, the ‘v’ form was used to represent the consonant and ‘u’ the vowel sound, giving us the modern letter ‘u’. Capital ‘U’ was not accepted as a distinct letter until many years later.^[3] <https://en.wikipedia.org/wiki/V>

The 23rd letter of the English alphabet is a bit of a wonder. The humble “w” is the only letter of the alphabet with a three-syllable name. It is also the only letter with a name that does not indicate its [phonetic](#) use. The complications of “w” are doublefold because of its name, ‘double u’ and its shape, ‘double v’. What’s going on here?

fig. A By Lawrence Kellam - Bibliothèque de Douai, Public Domain,

<https://commons.wikimedia.org/w/index.php?curid=12110208>

<https://creativecommons.org/publicdomain/mark/1.0/deed.en>

In [fig. A](#) above, “THE HOLIE BIBLE FAITHFULLY TRANSLATED INTO ENGLISH OVT OF THE AVTHENTICAL LATIN,” used ‘V’ in place of the ‘U’ to create the *oo* sound. Dated 1609.

In English, /w/ typically reads as a voiced [labio-velar](#) approximate. In other words, “wa.” However, in other Germanic languages, /w/ reads like “v”. Think of the famous phrase by Swedish acting legend [Greta Garbo](#), “I vant to be let alone.” (If you enjoy this history, you’ll love to meet [two extinct letters of the alphabet](#), right [here](#).)

In Classical Latin, the /w/ sound was represented by the letter “v”. Through the years, the language shifted, the sound associated with the Latin “v” became a [voiced bilabial fricative](#) — like the “v” in “vampire.” Meanwhile, another sound was forming out of v, the /u/. At first glance “u” shouldn’t be part of our story, however its representation and relation to the sound /v/ in spelling give it an indirect and important role in shaping the letter “w”. To distinguish the sound of “w” from either “v” or the up and coming “u”, a double form of “u” was taken to represent the original [Classical Latin](#) “v”, written as ‘uu.’ Compound letters used to represent a phoneme are called a [digraph](#). The earliest writing with the digraph “uu” dates to 8th Century writers of Old High German. This is a standard that came with the [Normans](#) into England after the invasion of 1066. Fast forward to 1300. With the French-speaking Normans ruling England for a couple hundred years, the English language rapidly evolves from Old English or [Anglo-Saxon](#) into [Middle English](#). Runes are replaced in writing by Latin letters. The orthographic rules set down for Brythographic (Celtic) languages, however, differ on the island from developments taking place in continental Europe. There the pronunciation of “w” shifts to

/v/ in other Germanic languages. Even while letter forms become standardized across Europe thanks to the printing press, the pronunciation of the English “w” remains. – <http://www.dictionary.com/e/w/>
 The English alphabet derives from Latin, and the Latin V (taken from the Greek *Úpsilon* υ) represented the letter U. Notice the spelling for the Institute of Massachusetts below.

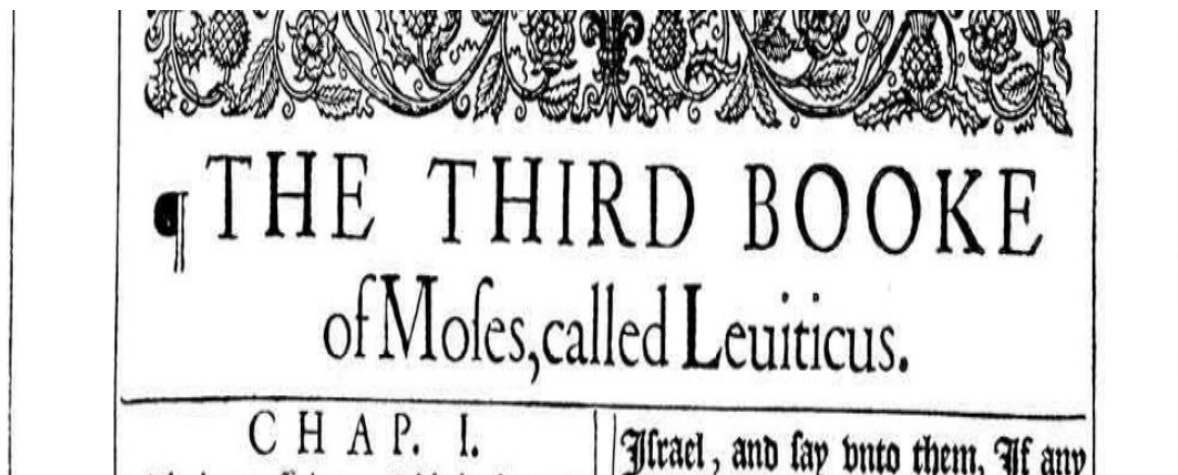
fig. B



fig. A. Institute of Massachusetts, John Phelan; MIT Building 10 and the Great Dome, Cambridge Massachusetts; https://commons.wikimedia.org/wiki/File:MIT_Building_10_and_the_Great_Dome,_Cambridge_MA.jpg; Wikipedia, The Free Encyclopedia; 18 June 2011; World Wide Web; August 12 2015. This image is licensed under the [Creative Commons Attribution 3.0 Unported](https://creativecommons.org/licenses/by/3.0/) license. The owner of the image does not necessarily endorse the author of this book or its contents.

English derived from Latin, Latin from Greek and Greek traces back to Aramaic, which leads further back to Hebrew. The *oo* sound can be heard in all of these languages.

The confusion with transliteration errors involving this letter, is a result of the amount of knowledge one has in the morphing of our English language that tracked out of Latin and Greek. Let’s look at the word, “Leviticus.”



These screen captures are from the 1611 KJV facsimile I downloaded years ago. Notice the spelling of Leviticus as, Leuiticus. King David was written as Daud.



King David's name is spelt like this in Hebrew: **דָּוִד** Sometimes, you can find his name in the Hebrew text without the *yad*׃ like this: **דָּוִד** The middle character/׃ carries the *oo* sound. This would give the transliteration of his name as **dūd**. This pronunciation is, *dood* when read without vowel points. Transliterating his name with the *yad*׃, would render it as, **Dūyd**. This pronunciation is, *doo-eed*. When transliterating letter for letter, you discover that reading the name as it is written, isn't all that complicated. As a matter of fact, reading King David's short name, reveals he was the original Dude!

DUYD/doo-eed:

ד – **d** (dalet)

ו – **u/oo** (uau)

י – **y/ee** (yad)

ד – **d** (dalet)

DŪD/dood

ד – **d** (dalet)

ו – **u/oo** (uau)

ד – **d** (dalet)

So many times, I find the *yad*׃ transliterated with the short **I** sound, as in **pin** or **David**. If the **V** was used to transliterate the *uu*/׃, and **I** was used to transliterate the *yad*׃, then the error is clear how the translators would pull David from **דָּוִד**. Observe:

ד – **d**

ו – **V** often used as a **V** sound yet often referred to as the **Waw**

י – **i**

ד – **d**

Notice this short quote on the history of printing and translating of the 1611 KJV BIBLE:

The original printing was made before English spelling was standardized, and when printers, as a matter of course, expanded and contracted the spelling of the same words in different places, so as to achieve an even column of text. They set “v” for initial “u” and “v”, and “u” for “u” and “v” everywhere else. They used long “f” for non-final “s”. The letter “j” occurs only after “I,” as in the final letter in a Roman numeral. Punctuation was relatively heavy, and differed from current practice. When space needed to be saved, the printers sometimes used ye for the, (replacing the Middle English thorn with the continental y), set ã for an, or am (in the style of scribe’s shorthand), and set “&” for “and.” W. (2018, March 27). King James Version. Retrieved March 29, 2018, from https://en.wikipedia.org/wiki/King_James_Version#Printing

Many believe the name “Yah~~w~~eh” is the correct pronunciation, and transliteration for יהוה. First, we must look at the position of the **W** in this transliterated form. It has obviously taken the position of the ך. The ך does not carry a hard “Wa” sound. I will illustrate this by examining other names that carry the *yhū/יהו* portion as well as, those names that have the *uu/ו* , yet do not carry the *yhū/יהו* portion.

The ך has a consistent usage and sound in names recorded in the Hebrew text.

Yahūdāh – יהודא Notice, in the name Yahūdāh, the *dalat* (ד) is the only difference when comparing it to this name: יהוה

The pronunciation in Yahūdāh/יהודא, duplicates the pronunciation in יהוה with the exception of the ‘D’ sound from the *dalat* (ד).

YHUDH

יהודה

Remove the *dalat* (ד)...

YHUH

יהוה

WHERE IS THE CONFUSION?

It is apparent, there is a deliberate attack on this name to hide it, change it or ruin it, and profane it.

To continue...

Rūth/רות, and Yarūshalam/ירושלם is included in this list of names, because the ך in Rūth and Yarūshalam, has a sound that is consistent with the sound of the ך in YHŪ/יהו.

Yahūdýth – יהודית

Yarūshalam – ירושלם

YaramYahū – ירמיהו

YashâYahū – ישעיהו

Rūth – רות

The **W** in “Yahweh” is deceptive. The *Yahū* has been removed from this rendering of The Name. Remember, This Name cannot change even if a portion of The Name is found in another name. This means, that a portion of The Name, such as, *yh/יה* or *yahū/יהו*, must remain the same in pronunciation in both the name the portion is found in, and The Name of יהוה itself.

The original **W**, as the history of our language reveals, is made up of two **V**'s that represented two **U**'s. This would naturally carry the *oo* sound.

The **YAH** in “Yahweh,” takes the position of the *yad/י* and the *ha/ה* (**יה**) in יהוה. If in fact, the **W** in “Yahweh” is the correct letter for transliterating the ך, then the *eh* in “Yahweh” would be a mistransliteration for the *ha/ה* as well as, causing a great mishap for the name ‘Yahūdah’. It would have to be changed from Yhūdh to Yhwdeh, and pronounced as, Yah-wa-day. The **Wa** and **ey** sound must stay consistent in all names with the *yhū/יהו* embedded in them. His name does not and cannot change (*Shamūth/Ex 3:15*). Therefore, it cannot change when it is found in other names! Although, the *u* is replaced with the **W** (*double U*), looking at this spelling closely, it would still be pronounced Ya-hw-dah (*ya-huu-dah*). If the hard **Wa** sound, in “Yahweh” is suggested, then the previous names, Yahūdýth, Yarūshalam, YaramYahū, YashâYahū, Yahūdah and Rūth would be replaced with, Yah**W**adýth, Yar**W**ashalam, YaramYah**W**a, YashâYah**W**a, Yah**W**adeh and R**w**ath. (The small **a** is representative of the hard W.)

*(If the **weh** suffix is in fact a suffix that bears validity, then these names would be transliterated with the **W** only, but, with the hard **W** sound as in **Wah**.)*

So, YashâYahū, would be transliterated as, YashâYah**w**, and would be pronounced as, *Yashâ—Yah**W**a*. This is a skewed, violated or incorrect transliteration. **If the sound of the letter is incorrect, the transliteration will follow that path of error.** If the **W** is used as the *oo* sound when transliterating the ך, then there would be no issue. But, because this letter is used in our language as a hard **Wa** sound as in *walk, what, wait and whisk*, as well as the *oo* sound as in *blew, brew, chew, dew, grew, knew and cashew*, it does more harm than good to use it for transliterating the ך. It only causes confusion.

It is also important to mention, how the translators transliterate יהודה as Judah, using the *J* to transliterate both the *yad/י* and *ha/ה* simultaneously. The *J* is fixed, which consequently skips, or omits the transliteration of the *ha/ה* separately, and conceals the *yhū/יהו* portion of the name, which should read, YHŪDH/יהודה. (*Yahūdah*)

יהודה

If you have paid attention so far, you can see how ridiculous it is to transliterate the **first two letters** of this name יהוה, with a single *J*. The letter *J*, which carries the G sound in English such as, *Ginger* and *Jack*, *challenge* and *joy*, *joke* and *danger*, *stranger*, *generous* and *jump*, *majestic* and *genuine*, is not present anywhere in the Hebrew Ālaph Býth. Review the letters of the Hebrew listed on the chart on page 11, and see if I am mistaken. I do believe you will find that I am accurate with this claim. As explained previously, I think this would be a good time to remind the reader how “hallelujah” is pronounced as *YAH* in the *JAH* suffix. Once again, this proves that the *yad (י)* at the beginning of a name, always carries the *Y* sound as in *yellow*, *yes*, *yard*, *yoke* and *yak*. The *J* has no place in a Hebrew name.

יהו

These three letters above, would naturally carry the *yhū/yahoo* sound—not, *YaHaWa* sound. The *Yahū* portion of this name, is found in numerous names whereas, all names that carry it, can be transliterated consistently, regardless of its position in the name. By using the rendering of *YahaWa*, it becomes clear that an inconsistency is revealed. Simply because these three letters יהו, are found back to back in numerous other names, and we have been conditioned to assume that the *W/uu* carries a hard *Wa* sound, which becomes a stumbling block in transliteration for this letter: ך. Furthermore, the *ha/ה*, commonly referred to as the *hey*, is pronounced with the exhale of your breath in *yhū/יהו*. Not HA, as in *YahHaWa*. Like this: Ya- (H exhale)-oo. YaHoo.

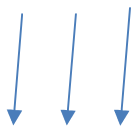
You must understand that the 12 tribes, used a portion of The Name of their mighty one, to name their children. This means that a portion of His Name would be embedded into the name they would give to their child at birth. This portion is the *yh/יה* and *yhū/יהו* found consistently throughout these names. Because of the **consistency** of the *yhū/יהו* portion found in these names, I can safely and confidently conclude, that the ך sound cannot change regardless of the *yh/יה* or *yhū/יהו* **position** in the name that it is embedded in. This is guarding The Name. If יהו is consistently found in the names, then we must question the **WEY** portion of “Yahweh”. The *yh/יה* is the **H3050**. Where does the **WEY** come from? If a **WEY** root cannot be found anywhere in Hebrew, then “Yahweh” is not any possibility of having validity in the pronunciation of יהוה. Furthermore, if “Yahweh” is correct, it would be the standard to all יהו portions found in all names. This clearly is not the case, simply because it is not a possible result in correct and *true* transliteration. The *w* in *weh*, carries the double uu sound. The *ey* sound ending in *Yahweh* is violating the natural root sound of the *ha/ה*. The only way to get a sound from the *ha/ה* such as *ay*, you would need a vowel point to force it in place, or you would need to train the readers to say it that way. I want to look at the name of Mashah/Moses to show you what I mean.

Mashah, better known as Moses, yet is pronounced as Mo–sheh with these vowel points:

מֹשֶׁה

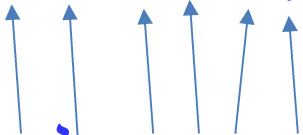
The מ, carries a dot that produces the *mo* in Mosheh. The shan/שׁ is covered in a conundrum of twisted commands that render this letter to the learned reader, as an unnecessary mess. First of all, the dot on the top right is telling the reader that it is a shin/שׁ that carries the *sh* sound, rather than a sin/שׁ, whereas the dot is now to the top left of the letter, which would carry a simple *s* sound. This letter *naturally* carries the *sh* sound

without *any help from a vowel point*. The dots underneath, called the Segol, שׁ tell the reader to pronounce the following letter with an *eh* sound as in *dead*. This is how they come up with the name Mosheh. Many pronounce it as Mo–shay. I want to remove the vowel points and transliterate the name letter for letter.

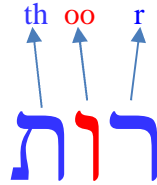
משה

 H Sh M

How would you pronounce M–sh–h naturally? When I read it, I see **Ma–shah**. I don't see Mosheh.

Moving on, how would Yarūshalam/Jerūsaleem be transliterated using the *W*? The ר has a very present *oo* sound in this name. Would you transliterate it as, Yr~~w~~shlm? It would still be pronounced, yrooshlm—not Yr~~W~~ashlm. The first three letters in Yarūshalam are obviously transliterated as YRŪ/יְרוּ (YaROO), just as the first three letters in YaHŪah, are transliterated as YHŪ/יְהוּ (YaHOO).

m l sh oo r y

 ירושלם

How about the three letter name Rūth? There is an ever so present *oo* sound in this name as well.



Would you render Rūth as, R^wth and pronounce it as R-^Wath? By looking closely at that rendering, I can see two *u*'s between the **R** and the *t*. It would still have a natural sound of Rūūth. The *Wa* sound, is mistakenly implemented by not recognizing the origin and use of the English *W*, as *two V's joined together that represented two U's*. The *Wa* supporters, who believe Yah-*weh* is correct, pronounce the *yad/ו* and *ha/ה* together as, *yh/וה*, which is the **H3050**. Then, they use *weh* for the last two letters, not realizing that *weh*, cannot be transliterated from *ŪH/וה* *uu/oo-ah* without the influence of vowel points forcing the *way/weh* sound.

The following, is an entry on the etymology of **H3050** found in “Mickelson’s Enhanced Strongs Dictionaries of the Greek and Hebrew Testaments.”

H3050 רֹוּת **Yahh** (*yaw*) *n/p*.

1. **Yah, the sacred name. short for YAHweh.**
2. (*also, anglicized*) **Jah.**
3. (*as a name suffix*) –**Yahu.**

Now, this is quite revealing as to how the authors of these lexicons and dicrionaries are so inconsistent with their phonectics and transliteration of The Name in question. Do you see what I see? I will map it out for you.

1. **Yah, the sacred name. short for YAHweh.**
3. (*as a name suffix*) –**Yahu.**

The *weh*, and *Yahu* are found in the same entry used in the suffix position! You cant have it both ways. His name does not change from the full name to the suffix, found in another name! The alledged transliteration result of *Yahweh*, is not a possible transliteration result when *yhū/והו* is clearly listed within the same entry!

Here is another inconsistency found in the same publication on another name that carries the *yhū/והו* portion of His Name.

H3058 יְהוּוָה **Yehuw'** (*yay-hoo'*) *n/p*.

1. **Yahweh** (is) **He.**
2. **Jehu, the name of five Israelites.**

[from **H3068** and **H1931**]

The *Yahū* is easily seen through all this deceptive data. By now, it is already understood that *Jehu*, cannot be a possible transliteration with the use of the English *J*. The *-hoo'* comes from the **והו**. The **H3068** tells us that the first three letters of this entry comes from our Creators Name. This proves that this dictionary is forcing the *wey*

suffix *with the knowledge that the yhū/יהו is evident*. To force the suffix of His Name to change, is to deliberately break the 3rd commandment.

The prime minister of Israel pronounces his own name, בנימין נתניהו as, Benjamin Netanyahu. The yhū/יהו portion of YHŪH/יהוה is well known by those who live in Israel today. I thought it might be helpful to the reader, if I included a short note from Dr. Lizorkin-Eyzenberg on, “The Meaning of Benjamin Netanyahu’s name.”

Today in order to honor the office of prime minister I would like to discuss the Hebrew meaning of the name – Benjamin Netanyahu.

Benjamin (בנימין) is grammatically speaking a compound word. That means that it consists of several words. Ben means “son” (בן) and yamin (ימין) means “right”. So the basic meaning of the name Benjamin is **a son of the right**.

Netanyahu (נתניהו) is also a compound word. Natan (נתן) means “he gave”. Yahu (יהו) is a shortened version of YHWH (instead of יהוה only יהו), the covenant name of the God of Israel. So the translation of the current prime minister’s last name means something like “**YHWH gave**”. In fact, of the cities in central Israel is called Natanya (it is connected to the same root word for giving). Eyzenberg, L. (2016, August 10). **The Meaning of Benjamin Netanyahu’s name**. Retrieved January 9, 2018, from <https://israelstudycenter.com/meaning-benjamin-netanyahus-name>

Now, let’s put our thinking caps on and engage that head light shall we? Notice, that the first three letters of our Saviors Name is pronounced by Dr. Lizorkin as yhū/יהו. He also used the **W** to spell out YHWH. Now, if the first three letters are pronounced Yahu (יהו), then the **W** in YHWH, would also carry that oo sound if it sits in the place of the third letter, which is the ך position. To remove the YaHOO pronunciation in Yahūah, and replace it with Yahweh, just because the English **W** sits in the position of the ך, makes about as much sense as a Marijuana smoker increasing his weed intake to manage his memory loss. What the crap! If the reader cannot see the error in the name Yahweh, it is because *their affection for that name is stronger than the truth*. The **W**, is a double U!

YH—UH
Yah—Weh

In addition, this would force the ha/ה, at the end of **all** names, those who carry a portion of His Name, to have an eh/ay sound in the transliteration. This would not be consistent in these names. The **W** is misunderstood. The hard Wa sound in Hebrew names, has absolutely no place.

YHUH / יהוה

The יהו is always y-hoo. The last letter of our Saviors name is the *ha/ה*, commonly called the ‘hey’. This letter *at the end of a name*, has the *ah* sound, and is transliterated with the English ‘H’. When you make the sound of this letter, you naturally say, “Ha.” The Name, or Title of the letter is not what is implemented in the letter in question to be transliterated. It is the sound of that letter we are after. It is the sound you make when you exhale. This *ah* sound is consistent throughout countless names in the Hebrew text. Here are a few of them. Observe The *ah* List:

Ahlyb^{ah}/אהליבה commonly transliterated as, Aholibah (H172: Yachazaq’âl/Ezek 23:4)

Ahlybm^{ah}/אהליבמה commonly transliterated as, Aholibamah (H173: B-r’âshýth/Gen 36:25)

AbY^{ah}/אביה commonly transliterated as, Abiah (H29: Shamū’âl Âlaph/1Sam 8:2)

Aks^{ah}/עכסה commonly transliterated as, Achsah (H5915: Yahūshâ/Josh 15:16)

Adad^{ah}/עדעדה commonly transliterated as, Adadah (H5915: Yahūshâ/Josh 15:22)

An^{ah}/ענה commonly transliterated as, Anah (H6034: B-r’âshýth/Gen 36:24)

Adm^{ah}/אדמה commonly transliterated as, Admah (H126: B-r’âshýth/Gen 10:19)

Ay^{ah}/איה commonly transliterated as, Ayah (H345: B-r’âshýth/Gen 36:24)

Yhud^{ah}/יהודה commonly transliterated as, Judah (H3063: B-r’âshýth/Gen 36:35)

Tur^{ah}/תורה commonly transliterated as, Torah (H8451: Shamūth/Ex 12:49)

Ad^{ah}/עדה commonly transliterated as, Adah (H5711: B-r’âshýth/Gen 36:16)

Adn^{ah}/עדנה commonly transliterated as, Adnah (H5734: Dabary Ha Yamým Âlaph/1Chr 12:20)

Bl^{ah}/בלהה commonly transliterated as, Bilhah (H1090: B-r’âshýth/Gen 29:29)

Mzah/מזה commonly transliterated as, Mizzah (H4199: B-r'âshýth/Gen 36:17)

Mshah/משח grossly mis-transliterated as, Moses (H4872: Shamūth/Ex 3:1)

I want to make a pit stop on this name for just a moment. The meaning of this name, *Mashah*, transliterated as *Moses*, is drawn. It further comes from this root, H4871 meaning to draw. If this name, *Moses*, was transliterated back into Hebrew from the incorrect English transliteration, it would be seen like this:

מסח = MSS/MoSeS

Let's see what this ruined form of Mashah/משח means.

“Brown, Driver, Briggs Hebrew Definitions with KJV”

מסח

H4549: mâsas

BDB Definition:

B) to dissolve, melt

1a) (Qal) to waste away

1b) (Niphal)

1b1) to melt, vanish, drop off, melt away

1b2) to faint, grow fearful (figuratively)

1b3) wasted, worthless (participle)

1c) (Hiphil) to cause to melt

“Micklelson’s Enhanced Strong’s Dictionary”

מסח

H4549: macac (maw-sas') v 1. To liquefy. 2. (figuratively) to waste (with disease).

Notice, the vowel point beneath the *mým/מ*, called the Qamets/ֿ, allows the natural root sound to remain. The vowel point beneath the *samak/ס*, called the Patach/ֿ, commands the same thing—not to mess with the natural root sound. This would render מסח as MaSaS. That is exactly how you would transliterate it naturally without vowel points. To ruin a name, is to change its meaning or integrity through its spelling. Where is the

ha/ה? Where is the *shan/ש*? Two *samaks/ס* have replaced the original spelling of his name. The *samak* (ס), is transliterated with the English S. The *shan* (ש), is transliterated with the English SH. The *mým* (מ), is transliterated with the English M. Where on earth, do they get two *s* sounds from *משה*? The answer to this, is they create it through the use of vowel points. This ruined name of Mashah/משח, now known as Moses/מֹשֶׁה, has now lost its true Hebrew spelling and *meaning*, simply because the name cannot be transliterated back to its original form—letter for letter. The sound of each letter in its original form, has now been compromised or *corrupted*. Transliteration of a name, must be consistent going *out* from the source language, as well as, returning back *from* the target language. This is how to test if a name is ruined, or if the target language is inadequate for any given letter and its sound in the source language. If the name cannot be transliterated back to its original form, letter for letter, sound for sound, then we have a problem. This is why I believe the vowel point system implemented on the Hebrew text is not all that innocent. I do *not* believe the intent of the vowel point system was to ruin *all* these Hebrew names. I believe it was implemented for several reasons. One of those reasons was to target and ruin The Name of יהוה. Since His Name is embedded within many other names, it is only inevitable that their name will not escape the assault, regardless of whether the *yh/יה* or *yhū/יהו* is evident. It is *His Name* the enemies of Yahūah are after. The vowel point system is suspect of being a blanket assault on *The Name of יהוה* which will in fact lead to ‘*casualties of war*’ if you will. Those names that do not carry a portion of His Name are going to feel the blast. If they, those who implemented the vowel point system, can twist it, change it, or destroy it, then how can the inhabitants of the earth speak it correctly? To wage war on a name, is to cause it to be *forgotten*, and or *mispronounced*. This can *only occur* if it is unspoken or changed when speaking it.

Yahū‘āl/Joel 2:32 “And it shall be that *everyone who calls on the Name of יהוה* shall be delivered. For on Mount Tsyūn and in Yarūshalam *there shall be an escape as יהוה has said*, and among the survivors whom יהוה calls.

YashāYahū/Isa 43:11 “I, *I am יהוה*, and *besides Me there is no savior*...”

Yahū‘āl/Joel 2:32 tells us that we must call on *This* Name in order to be delivered from His Wrath. These two passages are just a few of the jewels you will find when discovering the seriousness of *This* Name. Without knowledge of *This* Name, you are left to speak out of ignorance against *This* Name and subsequently, call on the name of another.

If in fact we can see this error within the name of Mashah/Moses, then why would we dare twist, or change The Name of יהוה through vowel pointing? This is a dangerous game those Jews are playing. The Name of Yahūah is not a name to take lightly. I will remind you what He said about His Name:

Shamūth/Ex 20:7

“You shall not lift up (speak) את The Name of יהוה your Ālahým to ruin it, for יהוה את will not acquit (pardon) anyone who lifts up (speaks) את His Name to ruin it.”

I want to bring to your attention, the last name on this list:

Shmah/שמח commonly transliterated as, Shammah (H8048: B-r'āshýṯh/Gen 36:13)

What is crazy, is that Shmah/שמח, has the same letters as Mashah/משח, with the exception of the *position* of the first two letters at the beginning of each name. They are just simply switched. Yet, the translators transliterate Shmah/שמח, with the English M twice! In this name, the *mým/מ* is only found *one* time in the source language. In Mashah/משח, they replace the sound of the *shan/ש* with the sound of the *samak/ס*. But they don't stop there. They also replace the *ha/ה*, with a *samak/ס* at the end of the name. By doing this, transliterating the name back into its source language that *should* result in its original spelling, is now impossible because the name has been ruined.

Below, is a bit of info I gleaned from an explanation given for double letters found in transliteration. This may be why we see the word, שבת transliterated as Sabbath, rather than Shabath. Please do more research on this.

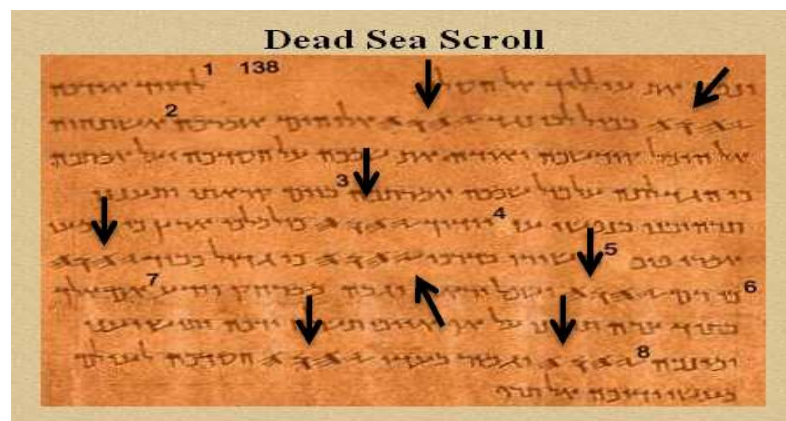
For the letters ה פ כ ג ד with *dagesh* in ISO 259 Classical Hebrew and by the Hebrew Academy standard, they are transcribed as single graphemes (b g d k p t) at the beginnings of words, after other consonants, and after *shewa* , or *hatafim* ֿ ֻ ֹ . In almost every other situation, they are transcribed as double letters (bb gg dd kk pp tt). This does not apply to common Israeli Hebrew transliteration, **where there are no double consonants**. — Wikipedia contributors. “Romanization of Hebrew.” *Wikipedia, The Free Encyclopedia.*, Wikipedia, The Free Encyclopedia., 2018, 17:47 UTC, https://en.wikipedia.org/w/index.php?title=Romanization_of_Hebrew&oldid=823662786.

With those points to ponder, and a sufficient supply of witnesses in this *ah* list, it is quite straightforward how the *ha/ה* easily carries the *ah* sound *at the end* of the name *yhūh/יהוה*. I encourage you to do your own research on names *that end* with the *ha/ה*. Later on, I will get into the vowel points that cause so much violence to This Name. But for now, I want the reader to take a gander at the paleo/ancient form of His Name in this scroll.

The Ancient spelling of Yahūah: יְהוָה

Where are the vowel points?

(I am told sternly by those from Israel, that it is impossible to read a Hebrew word without the points.)



YaramYahū/Jer 23:27 “....as their fathers have forgotten **את** My Name for B'āl/בעל”

SECTION 1: Chap. 3

The Meaning of Yahudah

Comparing Lexicon Data With Scripture

4 Hebrew letters of our Saviors Name in question: יהוה Pronunciation: Ya-hoo-ah



4 letters of our Saviors Name in Paleo (Ancient) Script: יהוה Pronunciation: Ya-hoo-ah

H3068 – (the) Self-Existent or Eternal: H3050 contracted form of H3068: to exist

יהוה

➤ **Yahūah -Name of our Savior-**

Hebrew: יהוה Ya-hoo-ah- Shamūth/Ex 3:15

Etymology: H3068 – (the) Self-Existent or Eternal: from H1933 יהוה

יהודה

➤ **Yahūdah carries The Name of Yahūah!**

Hebrew: יהודה –Ya-hoo-dah- B-r'āshýth/Gen 29:35

Etymology: H3063 – means *praised/celebrated*

Now, looking at the Yahūdah etymology section, the only root that is given from the lexicon authors for the name of *Yahūdah*, is the H3063. This traces even further to another root of H3034 (יהד), and further yet to the H3027 (יד). I believe The H3068 is a root that *should be included* in the H3063 entry of these lexicons. Furthermore, the meaning of this name, *Yahūdah*, should read, “*Yahūah is Praised*”! One could argue saying, “*Y anah, the H3068 root cannot be seen in the lexicon under the entry of this name Yahūdah/יהודה. Therefore, the yhū/יה portion of this name does not necessarily have anything to do with יהוה. They have degrees under their belts and you do not. These authors are scholars. How long have you been studying Hebrew? Their research can be trusted more than an argument or opinion that comes from you! Also, the etymology section of the entry in our lexicons show the very definition of this name: praised/celebrated. The name Yahūah is no where in this definition! That is why the H3068 is not included within the lexicon entry.*

Well, on the surface, that would be a great argument for those who have misplaced their shovel. Since I carry a shovel with me most of the time, but don't necessarily use it as often as I should, I have found that this argument is based on lexicon data *only*. First of all, our lexicon authors are not immune from errors. Even

though their work is a magnificent work indeed, and has been very helpful in my studies, they, the authors, are *still* human. For whatever reason these authors did not include the **H3068**, they most certainly did not do it without *knowledge of the origin* of the name of Yahūdah/יהודה in the scripture. Moreover, their research has been anchored and influenced by a tradition of vowel point rules that did not exist on the original scrolls of the text. As I said briefly in the first chapter of this book, you don't have to be a scholar to find truth in the Hebrew text. *We*, the students, are responsible for proving or disproving what we have been taught by all the information given to us.

I am going to lay out the *criteria needed* for my claim that this name Yahūdah/יהודה carries the name of our Savior by the root **H3068**.

- Proof that the **H3068** is a root in the name in question.
- Proof that the name carries the *meaning* of, “Praise יהוה,” and not just “*praised/celebrated*.” This name would carry both the **H3068**, and the **H3063** roots. This needed evidence must be located in the scripture at the time when the name was given.

I want to go back to the book of B-r'āshýṯh/Genesis.

From KJV

B-r'āshýṯh/Gen 29:35 And she (L'āh/לאה) conceived again and bore a son, and said, “*Now I praise יהוה*,” therefore, she called his name Yahūdah/יהודה/Judah. And she ceased bearing.

Below is the same passage in the Hebrew.

B-r'āshýṯh/Gen 29:35 ותהר עוד ותלד בן ותאמר הפעם אודה את־יהוה על־כן קראה שמו יהודה ותעמד מלדת:

And she said, “*Now I praise יהוה*,” therefore, *she called his name* יהודה.

The passage in B-r'āshýṯh/Gen 29:35, is not only hard evidence for my claim, but also shows an error in *all* lexicon authors publications. The mother of this child, Yahūdah, told us the meaning of his name. “*Now I praise יהוה*.” Then she said, “...*therefore*...” *Therefore* means, that a result is following what was previously stated in the passage by the one who is speaking. That result is the name being given to the child that was born. She, herself, *spoke out a portion of The Name of her mighty one while speaking the child's name*, as well as, the spelling of the child's name can be clearly seen in the text as yahūdah/יהודה.

Now, we can see there is something fishy going on with This Name Yahūah/יהוה, and what is clearly omitted or ignored by lexicon authors. This cannot be a simple mistake. I would love to hear the excuse given for this blunder. Let's take a look at what the lexicon authors have to offer in the Etymology section of their publications for the name Yahūdah/יהודה. We are looking for the root **H3068**, because this number is assigned to the yhū/יהו portion of *any name found in the Hebrew text carrying the yhū/יהו portion of This Name*, יהוה.

Brown-Driver-Briggs – H3063 יהודה yehûdâh **BDB Definition:** Judah = “praised” 1) son of Jacob by Leah – from H3034/H3027 Gen 29:35 (Notice, the *yhū/יהו* is emphasized here in the phonetic use. Also, notice that the B-r‘âshýth/Gen 29:35 address is included in the entry notes. *The author read this passage! WOW!*)

Micklelson’s Enhanced Strong’s Dictionary – H3063 יהודה Yhuwdah (yeh-hoo-daw’) 1. (meaning) celebrated. H3034/H3027 (Notice there is no H3068 listed, nor is the Gen 29:35 listed. Notice how the Micklelson’s uses the *W* in the phonetic usage of *yhū/יהו* in this entry: **W represents the oo sound**)

The New Strongs Expanded Dictionary of Bible Words

H3063 – יהודה Y^e hûwdâh (yeh-hoo-daw’) from H3034: celebrated, Jehudah or Judah. (Notice there is no H3068 listed, nor is the Gen 29:35 listed. Notice how Strong’s uses the *W* in the phonetic usage of *yhū/יהו* in this entry: **W represents the oo sound**)

Blue Letter Bible

Lexicon: Strong’s H3063 – *Yĕhuwdah* – יהודה – Transliteration – *Yĕhuwdah* Pronunciation – yeh·hü·dä’ Part of Speech proper masculine noun Root Word (Etymology) From יהו (H3034) Judah = “praised” Strong’s Definitions [?](Strong’s Definitions Legend) יהודה Y^ehûwdâh, yeh-hoo-daw’; from H3034; celebrated; Jehudah (or Judah), the name of five Israelites; also of the tribe descended from the first, and of its territory:—Judah. (Notice, the *yhū/יהו* is emphasized here in the phonetic use and there is no H3068 listed, nor is the Gen 29:35 listed.)

Now let’s look at “Gesenius’ Hebrew-Chaldee Lexicon.” Below, is a brief review of this lexicon.

About Gesenius’s Lexicon

This lexicon was originally written by Heinrich Friedrich Wilhelm Gesenius (1786-1842) in the German language. Gesenius’s influence as a master of Hebrew is widespread. The editors of the Brown-Driver-Briggs lexicon refer to him as the father of modern Hebrew Lexicography. Gesenius first published a work on Hebrew grammar in 1817 before turning his efforts on lexicography.

There have been various versions of Gesenius’s work in English. We have chosen to use the version translated by Samuel P. Tregelles (1813-1875). Tregelles is most famous for his version of the Greek New Testament, though he also wrote hymns and worked with Hebrew grammar in addition to textual criticism.

As mentioned in the section called [To the Student](#), Gesenius was a known rationalist, or neologian as Tregelles refers to him. Though some of these rationalistic expressions are found in the lexicon, Tregelles was faithful to make corrections, which are enclosed in brackets. blueletterbible.org/study/lexica/gesenius/

I took a screen capture of the entire entry. This lexicon is included at the bottom of each entry found online in the “Blue Letter Bible Lexicon.” To my amazement, I couldn’t find *anything* on the name of Yahūah by the **H3068** root, in reference to the name *Yahūdah*, even in the Gesenius! WOW!

Gesenius’ Hebrew-Chaldee Lexicon

יְהוּדָה (verbal from fut. Hoph. “praised,” comp. Gen. 49:6), pr.n. *Judah*, borne by—
 (1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (בְּנֵי יְהוּדָה), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. הַר יְהוּדָה the mountain district of Judah; see הַר p. ccxxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called יִשְׂרָאֵל or (especially in the prophets) אֲפְרַיִם. אֶרֶץ יְהוּדָה the land of Judah, the kingdom of Judah, Isa. 19:17. עִיר יְהוּדָה (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. עִיר דָּוִד 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14; 2:2. Where it signifies the land (Judæa) יְהוּדָה is fem., Psalm 114:2; where the people (the Jews [or tribe of Judah]) masc., Isa. 3:8; The same name was borne by—
 (2) other more obscure persons—(a) Neh. 11:9.—(b) Ezr. 3:9; Neh. 12:8.—(c) Neh. 12:34.—(d) ib. verse 36.

What is perplexing, is that this entry shows that the author *knows* where the origin of this name is found in the Hebrew scriptures. If he knows the address, and lists it in this entry, then he also knows the meaning!

I am now going for a last ditch effort by looking into Earnest Kleins, “A Comprehensive Etymological Dictionary Of The Hebrew Language.” For your convenience, I have decided to go the extra mile and type in the entire entry for those of you who cannot obtain this study source. First of all, the name *Yahūdah*/יהודה, is *not* found in this dictionary. I did find a *mention* of the name *Jūdah* in the definition of *Yahūdý*/יהודי.

Etymological Dictionary Of The Hebrew Language

יְהוּדָי m. n. & adj. **1.** Judean. **2.** Jew. **3.** PBH Jewish. [Formed from the proper name יְהוּדָה with gentilic suff. יָ. יְהוּדָי orig. meant ‘member of the tribe of Judah’, later also ‘member of the Kingdom of Judah’]. When after the conquest of the kingdom of Israel by the Assyrians in 722 B.C.E. only the Kingdom of Judah survived, יְהוּדָי came to denote ‘Jew’, resp. ‘Jewish’ cp. ‘Judaic’, ‘Jew’, ‘Chueta’ and ‘Yiddish’ in my CEDEL.]

Derivatives: יְהוּדָנִי (Aramaic) cp. יהדות יהד יְהוּדִית

The meaning is clear in B-r‘āshýth/Gen 29:35. The mother of that child *told* us what the meaning is. All of these lexicons should include in their entries regarding the name *Yahūdah*/יהודה, this information:

יהודה H3063 Y–hoo-dah (yah-hoo-dah) – “Praise Yahūah” from H3034 and H3068 (*Gen 29:35*)

There are only two lexicons out of all 6 of these sources that list the *address* of where the origin of this name can be found. Out of those two, there is no indication of the name of Yahūah included within the entry. This is troublesome coming from scholars.

Are there other passages proving the origin and meaning of a name? Let's dig around and find out!

1. **B-r'āshýṯh/Gen 29:34** *And she conceived again and bore a son, and said, “Now this time my husband is joined to me, because I have borne him three sons.” So his name was called Lūy/לוֹי.*
H3878 לוֹי Lūy means: *attached from H3867 (לוּהַ to unite)*

2. **B-r'āshýṯh/Gen 29:34** *And she conceived again and bore a son, and said, “Because יְהוּהָ has heard that I am hated, He gave me this son too.” And she called his name Shm'āun/שְׁמַעוֹן.*
H8095 שְׁמַעוֹן Shm'āun means: *hearing from H8085 (שָׁמַע to hear/obey)*

3. **B-r'āshýṯh/Gen 29:32** *And L'āah conceived and bore a son, and she called his name R'āūbn/רְאוּבֵן, for she said, “For יְהוּהָ has looked on my affliction, because now my husband is going to love me.”*
H7205 רְאוּבֵן R'āūbn means: *to see a son from H7200 (רָאָה to see) and H1121 (בֵּן a son)*

4. **B-r'āshýṯh/Gen 30:6** *And Raḥal said, “Ālahým has rightly judged my case, and has also heard my voice and given me a son.” So she called his name Dan.*
H1835 דָּן Dan means: *judge from H1777 (דָּן to rule)*

The difference from the case of Yahūdah's name, and these other cases in name giving from the parent, is that the *yhū/יהו* portion was given by L'āh/לֵאָה as part of the name she gave to her child. This was not the case for Lūy, Shm'āun, R'āūbn and Dan. If the *yh/יה* or *yhū/יהו* portion is spoken by the parent referencing Yahūah and is clearly seen within the spelling of the child's name when it was given, then that name declares The Name of Yahūah and carries the **H3068** root. However, there are many cases when the *yh/יה* or *yhū/יהו* portion is missing while the **H3068** or **H3050** reference number is still assigned to the name. These cases are explained in detail in **SECTION 2: chapter 5** suggesting these names were corrupted having the *yh/יה* or *yhū/יהו* portion successfully removed.

Test what you believe—test everything!

SECTION 1: Chap. 3a

The Roots of יהוה

Earlier, I mentioned briefly that *Yahweh* had a rootless suffix. Knowing how to find roots that identify The name of יהוה, is critical. Lexicon authors associate two other roots with the **H3068**. Those two roots are the **H1961** and the **H1933**. Keep in mind that while I tread through any number of lexicon authors research, vowel points will dominate most, if not all transliteration conclusions found in their publication.

There are some research articles I have come across in my studies that suggest the **H1933** is a more suitable root for the Name of Yahūah. Looking at the definitions, I tend to lean more towards this suggestion, because the hūh/הוה (*hoo-ah*) in the **H1933** gives more weight to the argument as opposed to the hýh/היה (*hee-ah*) in the **H1961**. Let's see what the lexicon authors have to say.

“Blue Letter Bible Online Lexicon.”

Lexicon :: יהוה

Strong's H3068 – Yěhovah

Root Word (Etymology) From יהוה (H1961)

Lexicon :: Strong's H1961 – hayah The KJV translates Strong's H1961 in the following manner: [was](#), [come to pass](#), [came](#), [has been](#), [were happened](#), [become](#), [pertained](#), [better for thee](#).

A primitive root [[compare היה \(H1933\)](#)]

Below, is a comparison of the “Micklelson’s Dictionary” and the “BDB” for **H1933**.

| <u>“Micklelson’s Enhanced Strong’s Dictionary”</u> | <u>“Brown, Driver, Briggs Hebrew Definitions with KJV”</u> |
|---|--|
| H1933 הָוָה hava' (haw-vaw') v. הָוָה havah (haw-vaw') 1. supposed to mean properly, to breathe. 2. to be (in the sense of existence). [a primitive root] KJV: be, X have. Compare: H183 , H1961 | H1933 הָוָה / הָוָה hâvâ' / hâvâh BDB Definition: B) Qal)1a) to fall 1b) to be, become, exist, happen Part of Speech: verb A Related Word by BDB/Strong's Number: a primitive root [compare H183, H1961] Same Word by TWOT Number: 484, 491 |

The following insert is the Gesenius entry for the root **H1933**: הוה/hūh phonetic: hoo-ah. Remember: His Name cannot change, whether it be the first three letters of His Name found in another name, or whether it be the last three letters of His Name used as a *root*. His Name does not, and cannot change. The pronunciation remains the same regardless of how many ways His Name is broken down. You cannot treat His Name like any other *common* name or word, without violating the command/warning He gave to Mashah. It is impossible to get *hava* or *hova* from the last three letters of His Name without forcing it through the use of vowel pointing.

The **H1961** היה; transliterated as *hýh*, and pronounced as, “*hee-aw*”, has been the traditional “Strong’s” number for the root of **H3068**; assigned to The Name of יהוה. I would like to suggest that you consider the **H1933** הוה; *hūh/hoo-aw* for a possible root to the **H3068** for יהוה. The “Gesenius” entry for this root הוה gives this information:

הוה prop. TO BREATHE (هو to blow, as the wind, هوا air, breeze), like the cognate roots הנה, הנה which see. This primary signification is applied —(1) to the breath of living creatures; hence, to live (see הנה, הנה), and in the use of the language, *to be*, i. q. the common word הנה. In Aramæan this form of the verb is the most in use for the verb substantive (הנה, הנה), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form הנה and itself primitive, may be seen, both from the Vav conversive (see ·!) derived from it, and also from this form being originally onomatopoeic; הנה therefore has its origin from הנה, like הנה from הנה, which latter indeed appears to be a primary word. Part. הנה Neh. 6:6; Ecc. 2:22. Imp. הנה, הנה Gen. 27:29; Isa. 16:4. Fut. apoc. יהנה Ecc. 11:3, for יהנה from יהנה.

(2) *to breathe* after anything, *to desire*, *to long*, i. q. הנה (Arabic هو to desire, to love, to will), whence הנה No. 1, desire. This signification, when more intensive, becomes—

(3) *to rush headlong* upon anything, *to fall headlong*, *to perish*, i. q. הנה Job 37:6, הנה “for he saith to the snow, fall down upon the earth,” Vulg. *ut descendat in terram* (LXX. according to signif. 1, γίνομαι ἐπὶ γῆς).

[The derivatives (except יהנה) follow.]

The root, **H1933** יהוה, phonetic: Hoo–ah, is older than the common form יהיה, phonetic: Hee–ah. As is written in this entry, “to breathe, this primary significance is applied to the breath of living creatures; hence, to live and in the use of the language, to be.”

Gesenius’ Hebrew-Chaldee Lexicon under the **H3068** entry has this to say:

The name יהוה, being derived from the verb יהוה to be, was considered to signify God as eternal and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos. 12:6, יהוה זכרו “Jehovah (i.e. the eternal, the immutable) is his name.”

יהוה זכרו is found in verse *five* rather than verse six as the author has in his entry.

Hūshâ/Hos 12:5 “...even יהוה *Ālahým Tsab ‘ăũth*, יהוה is His remembrance.”

It is also imperative, that the student studying these roots keep in mind that all these lexicon authors are anchored to the vowel point system throughout each definition of *every entry recorded* in their publication. It seems that the **H1933** is the more favorable root for “hu-ah” in Y-hūah. It is definitely worth considering that the BDB lexicon may be in error here.

Gesenius uses the term, *immutable*. This term is defined as, not mutable; unchangeable; changeless. I have listed a few synonyms for this term, *immutable*. These synonyms altogether, can describe how This Name cannot be modified into another name, nor can it be changed when found in the name of another.

| Yahuah/יהוה cannot change | | | |
|---------------------------|-------------|--------------|----------------|
| abiding | enduring | immovable | inflexible |
| unbreakable | sacrosanct | changeless | ageless |
| constant | inviolable | fixed | invariable |
| permanent | perpetual | motionless | stable |
| steadfast | unalterable | unmodifiable | uncompromising |

In other words, there is no variation of change in This Name! If we can allow this simple word definition–illustration to penetrate our calloused hearts, it may become a possibility for these passages of scripture to become a reality for us:

Ṭahalým/Ps 116:4 *Then I Qrâ/קרא (called) on The Name of Yahūah/יהוה. “Yahūah/יהוה, save me!”*

Save from what? A short life, sickness and disease, oppression from your enemies, and ultimately, His Wrath.

Yahū‘āl/Joel 2:32 *Everyone who calls out B-sham/בשם (in The Name) Yahūah/יהוה will be saved. On Mount Tsyūn and in Yarūshalam there will be deliverance as Yahūah/יהוה has said, among the survivors whom Yahūah/יהוה calls. (YashāYahū/Is 45:21)*

Dabarým/Deut 28:10 “All the people of earth will see that you are *Qrâ/קרא* (called) by The Name of *Yahūah/יהוה*, and they will fear you.

Dabarým/Deut 28:58-59 “If you will not observe to do *Āṭh/את* all the words of this *Ṭūrah* (instruction/law) that are written in this book, so as not to *Yarâ/רא* (fear/be afraid of) this honorably heavy and fearful *Āṭh/את* Name, *Āṭh/את* *Yahūah/יהוה* Your *Ālahým*, then *Yahūah/יהוה* shall bring upon you and your descendants extraordinary plagues, great and lasting plagues, and grievous and lasting sicknesses.”

As *Yahūah* stated in *Shamūṭh/Ex 3:15*,



Shamūṭh/Ex 3:15 And *Ālahým* said further to *Mashah*, “Thus you are to say to the children of *Yashar‘āi*, *יהוה* *Ālahým* of your fathers, the *Ālahým* of *Ābraham*, the *Ālahým* of *Yatsḥaq*, and the *Ālahým* of *Y‘aqb*, has sent me to you. This is My Name forever, and this is My remembrance to all generations.’

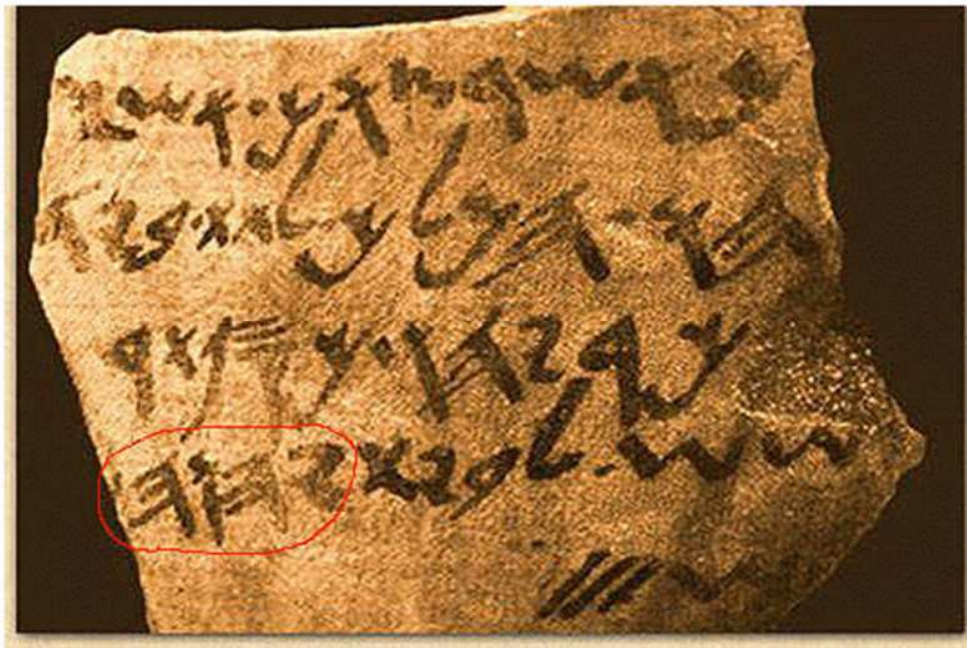
YaHŪaH/יהוה is His remembrance. Not any other name. Period.

Moabite Stone

http://www.bible-history.com/resource/ff_mesha.htm



YaramYahū/Jer 23:27 “....as their fathers have forgotten **את** My Name for B‘âl/בעל”



Possible Translation:

1st line - ?...made by fire

From 2nd line – He the king bring to give

From 3rd line – ZakarYahū money chest; silver/register

4th line – 6 for house of Yahūah

A final translation for this piece is still pending in my studies.

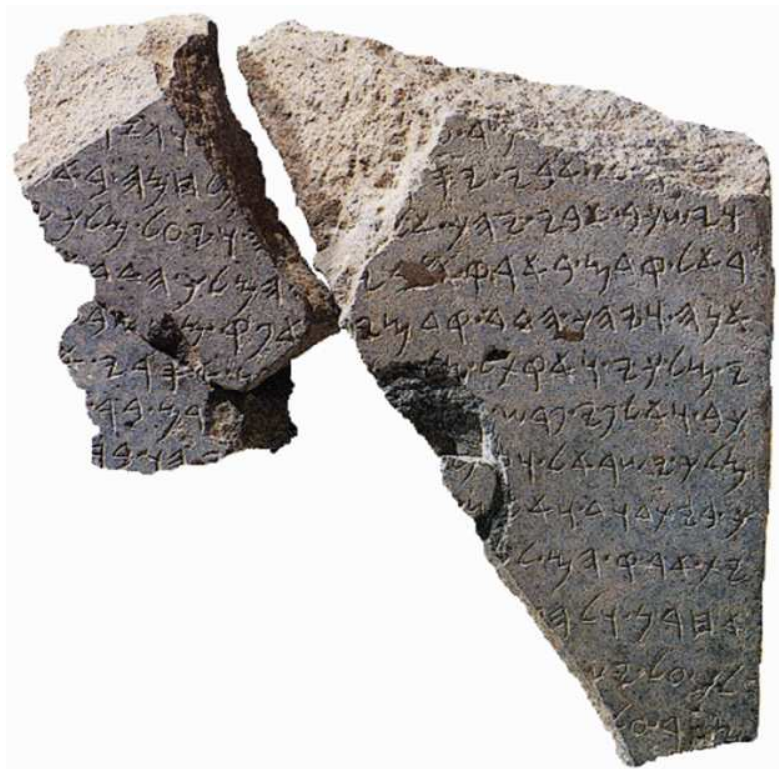
(http://www.yahweh.com/larger_yahweh_images.html)

Above: Ancient pottery with no vowel points (Last line reads in Paleo: For The House of כףכף)

Below: Tel-dan Stone with ancient Hebrew writing; no vowel points

(<http://teldan.wordpress.com/house-of-david-inscription>)

Tel-dan inscription



No vowel points on this YashâYahû/ישעיהו (Isaiah) scroll



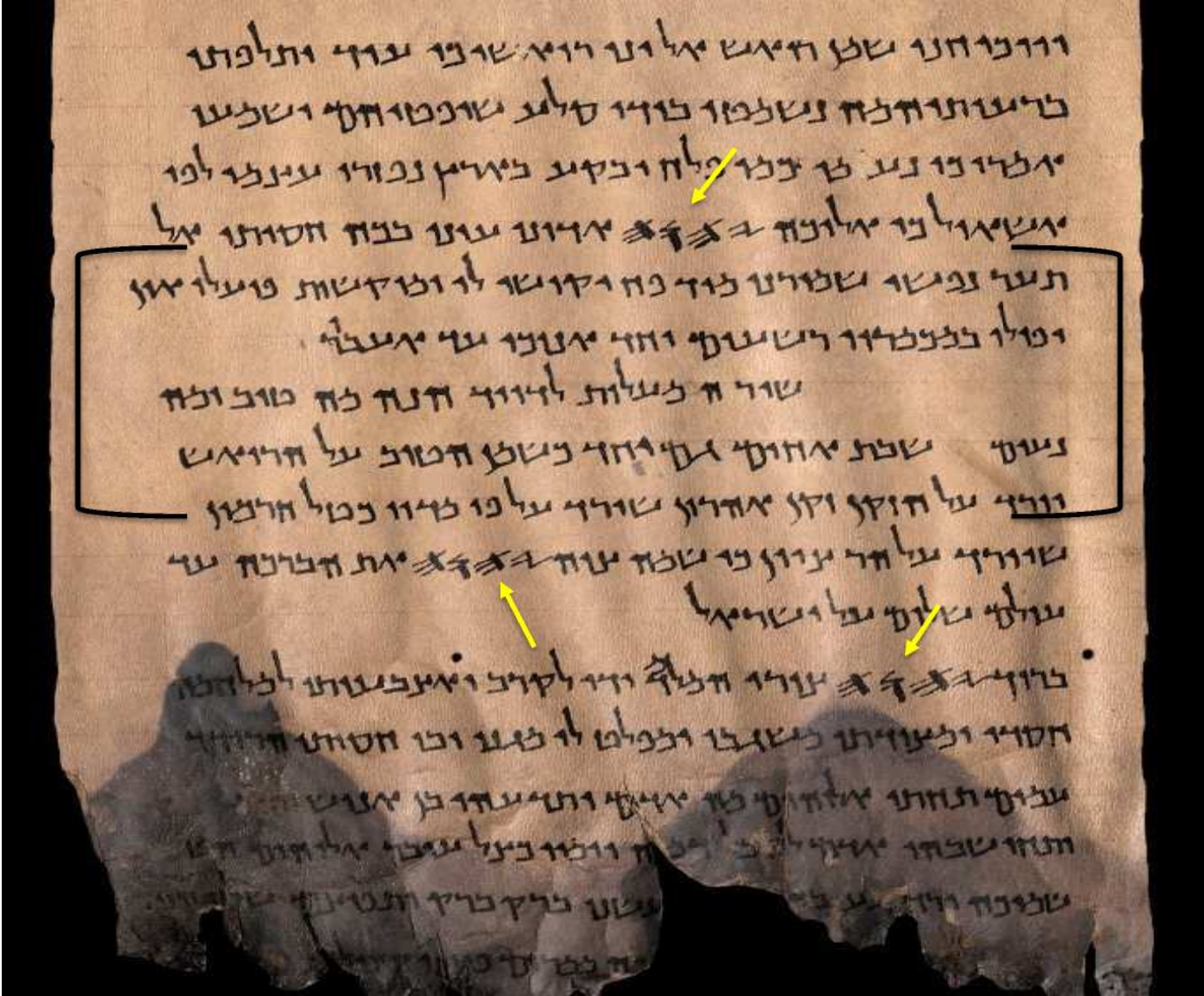
(http://www.usc.edu/dept/LAS/wsrp/educational_site/ancient_texts/ElKerak.shtml)

Paleo inscription
From Mu'ab/מואב



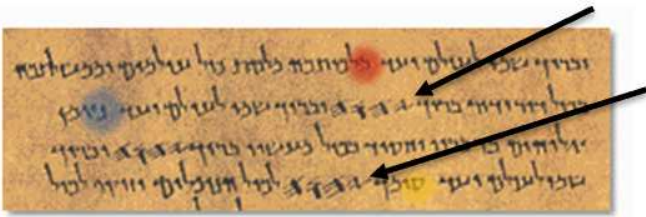
Tahalým/Psalm 133

(<http://www.deadseascrolls.org.il/featured-scrolls>)
NO VOWEL POINTS





Dead Sea Scroll No vowel points
(<http://www.deadseascrolls.org.il>)

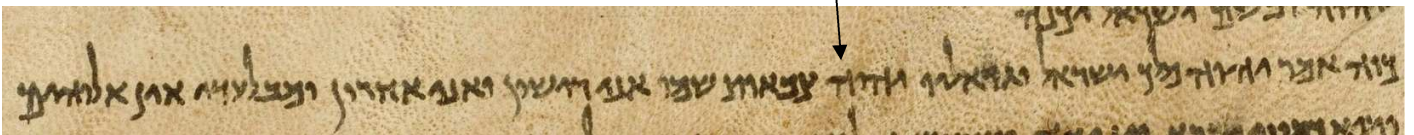


יְהוָה can be seen here
with no vowel points
portion of Psalm 145

Isaiah Scroll
YashâYahū/Isa 44:6
Vowel point comparison

Compare Hebrew script with vowel points to same verse in the scroll without the points:

כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגַאֲלוּ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְלָעָדֵי אֵין אֱלֹהִים:
(Vowel points changes Yahūah to Jehavah)



From Dead Sea Scrolls digital library







No Vowel Points



SECTION 2:

UNVEILING THE DECEPTION

DISCOVERING THE REALITY AND TRICKERY OF VOWEL POINTING CREATED BY THE MESORETES SURROUNDING THE NAME

| | |
|--|-----|
|  CHAPTER 1 MASORAH AND THE MASORETIC TEXT | 91 |
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|  CHAPTER 3 EMMENDATIONS OF THE SOPHERIM: MAKING CHANGES TO THE MESORETIC TEXT | 109 |
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SECTION 2: Chap. 1

Masorah and Masoretic Text

The Name of יהוה has been attacked for centuries. The debates surrounding the pronunciation of This Name, originate from a single source. This brief explanation of the Masorah is an excellent addition to this book. Without understanding the use of vowel points and how they *came to be* in a text that never had them in the first place, the student of the bible will continue to be ignorant of one of the most deceptive practices that has crept into every translation of the bible. As a result, this practice surrounding This Name, יהוה, has bled into every study source available to us today. The following, briefly explains why vowel points, *according to traditional teachings*, were added to the Hebrew text.

A peculiarity of the way in which the Hebrew language was (and, like Arabic, still is) normally written is that it is written without most vowels. For more than a thousand years, the consonants were written, but the vowels required for pronunciation had to be supplied by the reader. This is true of the Qumran manuscripts. This “consonantal” text of the Hebrew Bible has been regarded as fixed (not to be changed) since the first century A.D. and the Jewish people have ever since attached great importance to its precise transmission.

The problem remains that the consonantal text frequently allows for different possible pronunciations and thus potentially also different meanings. Knowledge of the correct pronunciation and meaning therefore had to be passed down from generation to generation together with the written text. Around A.D. 600, Jewish scholars, the so-called Masoretes (literally “conveyors of tradition”) finally developed a system of vowel and stress marks that also precisely fixed or established the pronunciation and thus the meaning of the Hebrew Bible text.

The Masoretes at the same time undertook textual research of the highest quality. In addition to establishing a fixed pronunciation and meaning, they also endeavored to secure the biblical text against mistakes in copying and, wherever possible, to correct existing errors. To this end, in the margin of their manuscripts they added detailed notes on writing (orthographic) variants, statistical information on the frequency of particular words, and even directions as to where they considered a reading different from the transmitted consonantal text to be necessary. This compendium of marginal notes is referred to as the Masorah Parva (“small Masorah”). Along with this lesser collection of notes, the Masoretes also compiled lists of entire passages from the biblical text distinguished, for example, by a characteristic orthographic variant, a particular sequence of words or other peculiarity. These lists, collectively referred to as the Masorah Magna (“large Masorah”), are included at the top and the foot of the pages of the Masoretic manuscripts.

The highly meticulous work of the Masoretes gave rise to the term for the carefully copied biblical text that they made, the “Masoretic Text.” Because of their careful work done between the 6th and 8th centuries, from that time onwards there has been a largely uniformly transmitted version of the Hebrew Bible with only minor textual variations. (<http://www.academic-bible.com/en/home/scholarly-editions/hebrew-bible/the-masorah/>)x

יהוה

This is what this tradition is meant to do to our Savior's Name:

As we have learned so far, The Name of Yahūah/יהוה, is assigned the “Strong’s” **H3068**. Unfortunately, vowel points has done so much violence to The Name of Yahūah/יהוה, that *another* “Strong’s” number is required on His Name. That number is the **H3069**. This number is where the name *Yehovee* is derived. The following is what you will see in the “Brown–Driver–Briggs” lexicon when looking up the **H3069**.

“Brown–Driver–Briggs” Hebrew and English Lexicon entry:

יהוה H3069

Equal to **H3068** but pointed with the vowels of **H430** (I)

יהוה Y^ehōvih, yeh-ho-vee'; a variation of **H3068** [used after אֲדֹנָי (H136), and pronounced by Jews as אֱלֹהִים (H430), in order to *prevent the repetition of the same sound*, since they elsewhere pronounce יהוה (H3068) as אֲדֹנָי (H136)]

Total KJV Occurrences: 304

The H3069 יהוה, is a different way of pronouncing the **H3068** יהוה under vowel point rule. This *invented* name **Y^ehōvih**, is spoken during a reading, *after* the **H136** is read and pronounced by Jews as “Elohim.” All this is done to prevent repeating or pronouncing The Name ‘*Yahūah*’ the same way every time, since the Jews also pronounce the **H3068**, יהוה, as **H136** (Adonai or אֲדֹנָי/אָדֹנָי). In other words, the Masorites surround This Name with different vowels to cause The Name to be read or pronounced in many *different* ways other than its actual pronunciation: *as it is written*. **This is a tradition that takes precedence over the third commandment. This breaks the 3rd commandment!!!**

The article that begins this chapter, makes a curious claim:

“...finally developed a system of vowel and stress marks that also **precisely fixed or established the pronunciation and thus the meaning** of the Hebrew Bible text...”

Now, if the author of this article really wants to stand on such a statement, then how on earth can anyone agree to vowel and stress marks establishing any pronunciation with *This* Name, יהוה? On the contrary, vowel and stress marks are used on This Name *not* to establish any pronunciation, but in fact, evidence shows these marks impose confusion and a deliberate changing of This Name—perpetually. If one was to argue in defense of the article and its claim by pointing out that maybe the vowel point creators make no claim of authority on the pronunciation on *This* Name, but rather, vowel points are used to better understand the text as a whole. Well, if that argument is used, then **why use vowel points on names at all?**

Wikipedia explains the theory of יהוה H3069: The vowel points of אֲדֹנָי (Adonai), which is the composite *hataf patah* ַ under the guttural *alef* א becomes a *sheva* ְ under the *yad* ך, the *holam* ֹ is placed over the first *ha* ה, and the *qamats* ָ is placed under the *uu* ו, giving יהוה (Jehovah). When the two names, יהוה and אֲדֹנָי, occur together, the former is pointed with a *hataf segol* ֿ under the *yad* ך and a *hiriq* ִ under the second *ha* ה, giving יהוהֿ, to indicate that it is to be read as (Elohim) in order to avoid Adonai being repeated.

The Name יהוה, is not to be pronounced as it is written. The vowels surrounding The Name, tell the reader *not* to speak The Name, but to just speak *Adonai* once.

יהוה: the name Yahūah vowel pointed with vowels of Adonai

אדני Adonai meaning ‘my master’

The vowels of *YHWH*, which were utilized in the Bible, were specifically used to represent that the *Tetragrammaton* was to be pronounced as either *Adonai* or *Elohim*. When *YHWH* stood alone, the vowels of *Adonai* were transposed upon the *Tetragrammaton*. When, however, the *Tetragrammaton* preceded or followed *Adonai*, the vowels of *Elohim* were transposed upon the *Tetragrammaton*. This is proven by the different vowels which are found upon the *Tetragrammaton*, as well as the usage of these vowels in relation to how near *YHWH* was to *Adonai*. In the Bible, the following vowels were used in connection with *YHWH*: יהוה (Y’howah) used a total of 29 times, יהוה (Yehwih) used a total of 304 times; יהוה (Yehowih) used only once in Judges 16:28; יהוה (Y’howih) used a total of 23 times, יהוה (Y’hwih) used a total of 207 times, and יהוה (Y’hwah) used a total of 6, 268 times — <http://www.beneimiqra.com/blogs/entry/1-the-pronunciation-of-the-tetragrammaton/>

The Name *as it is written* with no points: **Yahūah/יהוה**

Can you see what vowel points can do to a name? It confuses the entire population of the earth—which is the whole point! The third commandment *warns* us against doing this to **His** Name. The use of vowel points that surround The Name of our Savior, is found to be one of the most wicked practices in the earth today. The following screen capture, is an excerpt I pulled from the article, “Origins of *Adonai* in The Hebrew Scriptures” by Ren Manetti. I highly recommend downloading this article. It is an excellent read for those of you who are researching articles of study for any variation of attack on The Name of יהוה.

4 The Tetragrammaton is actually pointed with the vowels of Elohim in four different ways in L: once, as in Judges 16:28 (יהוה); twice, as in Genesis 15:2, 8 (יהוה); thirty-one times, as in I Kings 2:26 (יהוה) and 271 times, as in Ezekiel 24:24 (יהוה).

After studying the above insert, it might do us well to look at the 3rd commandment again...

Shamūth/Ex 20:7

“You shall not lift up (speak) את The Name of יהוה your Ālahým to ruin it, for את יהוה will not acquit (pardon) anyone who lifts up (speaks) את His Name to ruin it.”

It doesn’t look good for those who created the vowel point system and its rules according to this command.

| | | |
|--|-----------------|---|
| The following is a list of all the names I have found <i>so far</i> , This Name has changed into. | | These titles have been found in the English translation to <i>replace</i> His Name, rather than transliterate His Name. <i>Ha-shem</i> is used by the Ashkenazim and found within their writings. |
| Yahūah/יהוה | | Yahūah/יהוה |
| Jehovah/ Yehovah | Yahweh | God/גד |
| Yehwih | Yehovee/Jehavah | Lord/בעל |
| Y'hwih | Y'howih | Ālahým/אלהים (elohim) |
| Yehowih | Y'hwah | Adonai/אדני |
| Yehowah | Iehouah | ha-Shem/השם (“the name”) |

A few more highlights from Wikipedia on Jehovah:

The consensus among scholars is that the historical vocalization of the Tetragrammaton at the time of the [redaction](#) of the [Torah](#) (6th century BCE) is most likely [Yahweh](#). The historical vocalization was lost because in [Second Temple Judaism](#), during the 3rd to 2nd centuries BCE, the pronunciation of the Tetragrammaton came to be avoided, being substituted with [Adonai](#) (“my Lord”). The Hebrew vowel points of *Adonai* were added to the Tetragrammaton by the [Masoretes](#), and the resulting form was transliterated around the 12th century as *Yehowah*. The derived forms *Iehouah* and *Jehovah* first appeared in the 16th century.

Most scholars believe “Jehovah” (also transliterated as “Yehowah”) to be a hybrid form derived by combining the Latin letters *JHVH* with the vowels of *Adonai*.

Taking the spellings at face value may have been as a result of not knowing about the [Q're perpetuum](#), resulting in the transliteration *Yehowah* and derived variants. [Emil G. Hirsch](#) was among the modern scholars that recognized “Jehovah” to be “grammatically impossible”.



A 1552 Latin translation of the [Sefer Yetzirah](#), using the form **Iehouah** for the “magnum Nomen tetragrammatum”.

יהוה appears 6,518 times in the traditional [Masoretic Text](#), in addition to 305 instances of יהוה (Jehovih). The pronunciation *Jehovah* is believed to have arisen through the introduction of vowels of the *qere*—the marginal notation used by the Masoretes. In places where the consonants of the text to be read (the *kethib*) differed from the consonants of the written text (the *kethib*), they wrote the *qere* in the margin to indicate that the *kethib* was read using the vowels of the *qere*. For a few very frequent words the marginal note was omitted, referred to as *q're perpetuum*. One of these frequent cases was God’s name, which was not to be pronounced in fear of profaning the “ineffable name”. Instead, wherever יהוה (*YHWH*) appears in the *kethib* of the biblical and [liturgical books](#), it was to be read as אֲדֹנָי (*adonai*, “My Lord [plural of majesty]”), or as אֱלֹהִים (*elohim*, “God”) if *adonai* appears next to it. This combination produces יהוה (yehovah) and יהוה (yehovih) respectively. יהוה is also written ה', or even ד', and read *ha-Shem* (“the name”).

Scholars are not in total agreement as to why יהוה does not have precisely the same vowel points as *adonai*. The use of the composite *hataf segol* in cases where the name is to be read, “*elohim*”, has led to the opinion that the composite *hataf patah* ought to have been used to indicate the reading, “*adonai*”. It has been argued conversely that the disuse of the *patah* is consistent with the [Babylonian system](#), in which the composite is uncommon. — [wikipedia.org/wiki/Jehovah](https://www.wikipedia.org/wiki/Jehovah)

for euer and euer. For if we take him o-
 therwise, we make him a liew, who grai-
 teth power, immortallitie, and wisdom,
 in diuerse and sundry places, both to
 Christ our sauiour, and to the spirite the
 comforter. And these thinges do on-
 ly apperteyne and belong to them thre,
 neither are they attribute to any other.
 Wherupon it muste nedes folowe, that
 they be one God. Nothing proueth this
 moze plainly then the hebrue text, wher-
 soeuer the scripture cryeth vnto vs, that
 ther is but one god. Moses saith vnto þ
 Israelites, *Iehoua Elohenou, Iehoua Ecadh,* Deut. 6
 that is, the Lord our God, is one God of
 one Lord. This text can not be spoken of
 the father onely, for the hebrue word for
 God is *Elohim*, of the plurall namber, not
 of the singular, to teach vs that there be
 thre vncounfounded, which neuerthelesse
 are declared to be one God, and of one
 essence, maiestie and power, for so much
 as they are, *Iehoua Ecadh.* For *Iehoua*, is
 the peculiar, special, honorable, and most
 blessed name of God, for which the Je-
 wes dyd vse to reade *Adonai*, not that it
 could not be expressed in their language
 but for a moze reuerence to Gods name.
 Moses

The “peculiar, special, honorable and most blessed name of God” *Iehoua*, an older English form of Jehovah (Roger Hutchinson, *The image of God*, 1550) — [Wikipedia](#)

This name *God*, is used like sugar in a children’s dessert menu. Make note of it. This will be addressed later.

Spelling of Tetragrammaton and connected forms in the Masoretic Hebrew text (vowel points in red).

YHWH intended to be pronounced as Adonai:

יְהוָה

In the best Biblical manuscripts and scholarly editions:

יְהוָה

Adonai, with its slightly different vowel points:

אֲדֹנָי

Note that when the prefixed prepositions לְ and בְ are attached to יְהוָה the šewa vowel diacritic becomes pataḥ – , normal when preceding a consonant with ḥateph-pataḥ – (rather than becoming hireq . , normal when preceding a consonant with another šewa) – בְּיְהוָה

YHWH intended to be pronounced as Elohim:

יְהוָה

In the best Biblical manuscripts and scholarly editions:

יְהוָה

Elohim itself:

אֱלֹהִים

In *A Dictionary of the Bible* (1863), [William Robertson Smith](#) summarized these discourses, concluding that “whatever, therefore, be the true pronunciation of the word, there can be little doubt that it is not *Jehovah*”. Despite this, he consistently uses the name *Jehovah* throughout his dictionary and when translating Hebrew names. Some examples include *Isaiah* [*Jehovah’s help or salvation*], *Jehoshua* [*Jehovah a helper*], *Jehu* [*Jehovah is He*]. In the entry, *Jehovah*, Smith writes: “JEHOVAH (יהוה), usually with the vowel points of יהוה; but when the two occur together, the former is pointed יהוה, that is with the vowels of יהוה, as in Obad. i. 1, Hab. lli. 19:” This practice is also observed in many modern publications, such as the *New Compact Bible Dictionary* (Special Crusade Edition) of 1967 and *Peloubet’s Bible Dictionary* of 1947. — [Wikipedia](#)

The following insert, from the book, “Know your Religions,” explains briefly how the Jehovah Witness group asserts that, according to their research, *Jehovah* is most [likely](#), the most common pronunciation for This Name.

Thus, the dilemma as to how to pronounce, translate, or write the divine name lies in the fact that, since we do not know what vowels were originally used by Hebrew speaking Jews of the Pentateuchal era, we cannot say with certainty how the name should be pronounced.[182] The correct interpretation of the original Hebrew name could include, but cannot be limited to, Yahweh, Yehwah, Yehwih, Yehowah Yahuwa, Yahuah, Yehuah, Yahveh or Jehovah.[183] Witness publications note that, though Jehovah is likely the most common English pronunciation of the divine name, most Hebrew scholars prefer “Yahweh.”[184]

As noted above, most assume translators avoided rendering the Tetragrammaton (i.e., YHWH) as “Jehovah”—replacing it instead with “LORD” or “GOD”—for superstitious reasons.[185] Some hold that it was wrong for fallen man to ever pronounce God’s name. Thus, its correct pronunciation was intentionally lost in order to keep man from speaking it. Others claim that the correct translation and pronunciation of the name was hidden to keep non-Jews from having access to the name and, thereby, being able to misuse it. Some believe the pronunciation and spelling was protected so that pagan religions would not adopt the name, and use it in

Just as the name *Yahweh* was assessed or weighed previously, we can also do the same with the name *Jehovah*. The *Je*, in *Jehovah*, is already clearly noted from previous pages of this study, that the *J* is not suitable, nor a possible letter used in transliterating the *yad/י* in a Hebrew name. Furthermore, we know that *yh/יה* has the pronunciation of YAH—not YEH or JEH. The *hovah*, is forced through vowel pointing. Just as the *W* is deceptive when using it for *Yahweh*, the *v* in *hovah*, which sits in the same position as the *uu/ו*, is just as deceptive. The *v*, which represents the *uu/ו*, must be the same sound as the suffix in *YashâYahū*. Otherwise, this name *YashâYahū*, would be pronounced *YashâYehov*. As the history of our language tells us, the *V* was used as a *U* for the *oo* sound. If *Yahūdah* or *Judah*, carries the **H3068** root for *יהודה*, then the transliteration for *Judah* would be in direct conflict with the rendering of *Jehovah*. The *Jehov* rendering would make *Judah* to be *Jehovdah*. This is inconsistent with *The Name that does not change (Ex 3:15)*. Vowel points are deliberately changing This Name over, and over again.

יְהוָה

It is taught that the vowel point over the *ha/ה*, commonly known as the *hey/ה*, gives the *ha/ה* the ‘*ho*’ sound. This would leave the *V* all on its own as the transliterated character for the *uu/ו*. Again, the history of our language tells us that the *v* was used as a *u*. The *W was used for the double uu*. The pronunciation of *yhū/יהי* is clear throughout the text.

I have included these links for those of you who are interested in further research on the “**Masorah and Masoretic Text**”.

<http://www.jewishencyclopedia.com/articles/10465-masorah>

http://www.bibliahebraica.com/the_texts/masoretic_text.htm

<https://theorthodoxlife.wordpress.com/2012/03/12/masoretic-text-vs-original-hebrew/>

<https://www.jewishvirtuallibrary.org/jsourc/Judaism/Masoretic.html>

http://en.wikipedia.org/wiki/Masoretic_Text

<http://people.ucalgary.ca/~elsegal/TalmudMap/MG/MGMasorah.html>

The basic Hebrew text is called the Masoretic Text (MT), which is named after a group of scribes in the ninth century that preserved the text and added vowels and punctuation marks. The original Hebrew just had consonants, but a few consonants functioned as vowels. No one would know how to pronounce the Hebrew words unless vowel marks were added. This is a great help in understanding the text. (Hebrew Bible) There were three different tasks of copying the OT. The Sopherim wrote the consonantal text. The Nakdanim added the vowel points and accents. The Masoretes added the marginal notes. An example is the Kethib (what is written) and Qere (what should be read). There are over 1,300 of these. The vowels of the Qere were written in the text of the Kethib. There are three different systems of vowel pointing, the Babylonian, Palestinian and

Tiberian which the Masoretes created. The marginal notes called Masora were mainly written in Aramaic and were like a concordance.

Institute for Biblical & Scientific Studies-By Dr. Stephen Meyers www.bibleandscience.com

The following link reveals some interesting information on the use of the double W/u in a four minute video. — youtube.com/watch?time_continue=269&v=0zZs6rchs1Y

SECTION 2: Chap. 2

What's a Vowel point?

Noun: any of a group of auxiliary symbols, as small lines and dots, placed above or below consonant symbols to indicate vowels in a writing system, as that of Hebrew or Arabic, in which vowels are otherwise **not written**.

[Shva](#) · [Hiriq](#) · [Zeire](#) · [Segol](#) · [Patach](#) · [Kamatz](#) · [Holam](#) · [Dagesh](#) · [Mappiq](#) · [Shuruk](#) · [Kubutz](#) · [Rafe](#) · [Sin/Shin Dot](#)

וּ מְ בֵ אֵ י לְ מְ בֵ הֵ וּ קֵ פֵ שֵׁ



Without knowing what a vowel point is, you will remain ignorant of its usage on The Name of our Savior. Therefore, it becomes imperative to know the basics. This should get the student, at any level of their research a kick start on digging further into this system designed to reshape the sound of any given letter of a name, into the sound of a different letter. As a result, this system adds more letters to the existing letters in a name, as well as, removes them! This is designed to change the meaning of the name.

As I mentioned earlier, it is strongly asserted by many who are familiar with the Hebrew language and the text of the Dead Sea Scrolls, that *without* vowel points, this text is impossible to read, even a single word. This statement is utterly absurd. The Babylonian Talmud is written *without* vowel points. I have my own personal copy of the Bablonian Talmud in Hebrew. Below is a screen capture that shows there are no vowel points on the Hebrew, and exposes the madness of such a statement.

סדר זרעים

מסכת ברכות פרק א

דף ב,א **משנה** מאימתי קורין את שמע בערבין. משעה שהכהנים נכנסים לאכול בתרומתן עד סוף האשמורה הראשונה דברי ר' אליעזר. וחכמים אומרים עד חצות. רבן גמליאל אומר עד שיעלה עמוד השחר. מעשה ובאו בניו מבית המשתה אמרו לו לא קרינו את **שמע** אמר להם אם לא עלה עמוד השחר חייבין אתם לקרות ולא זו בלבד אמרו אלא כל מה שאמרו חכמים עד חצות מצותן עד שיעלה עמוד השחר הקטר חלבים ואברים מצותן עד שיעלה עמוד השחר וכל הנאכלים ליום אחד מצותן עד שיעלה עמוד השחר א"כ למה אמרו חכמים עד חצות כדי להרחיק אדם מן העבירה:

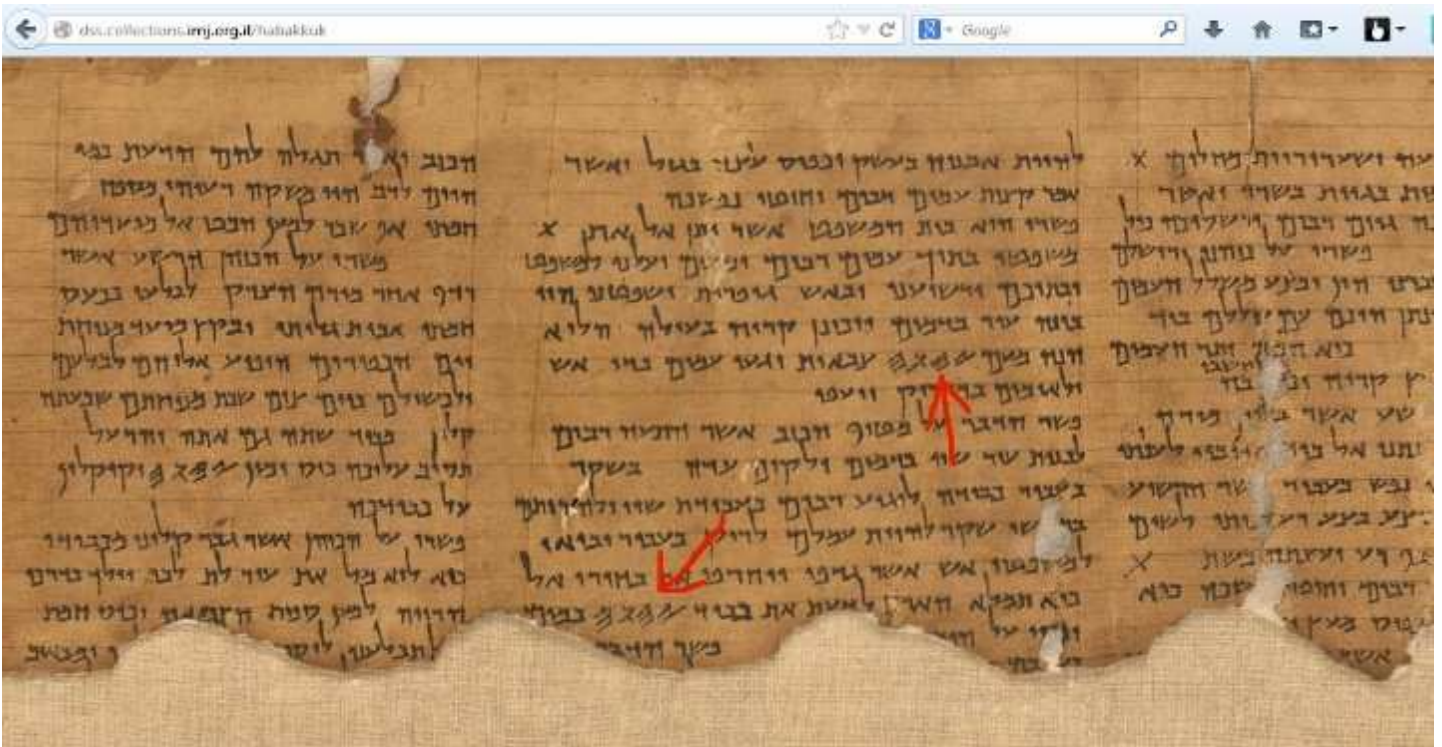
As I looked at this section of the Talmud, I was able to pick up on the word Mishnah/משנה. This word is naked without the vowel points, yet I, with little knowledge of the Hebrew language as a whole, can read this word! What is wrong with this picture? I was also able to pick up on the word seder/סדר and shamâ/שמע very quickly as my eyes scanned the paragraph. My study for the last 8 years has been in [Hebrew names that carry the yh/iʔ and Yhū/iʔ portion of The Name of יהוה](#). The more I study these names, the faster I can pick them up; along with other words I become familiar with, by a simple scan of the text. I can do this *easily* without vowel points.

I would also like to add, that the word Mishnah/משנה, has a transliteration that ends in *ah*. This noun, Mishnah/משנה, ends with the *ha/ה*. I had made a list of names that ended in *ah* earlier, and would like to mention, that this name as well, supports the *ah* sound for the *ha/ה* at the end of יהוה.

Ancient Hebrew is also written without vowel points. Consider the following document.



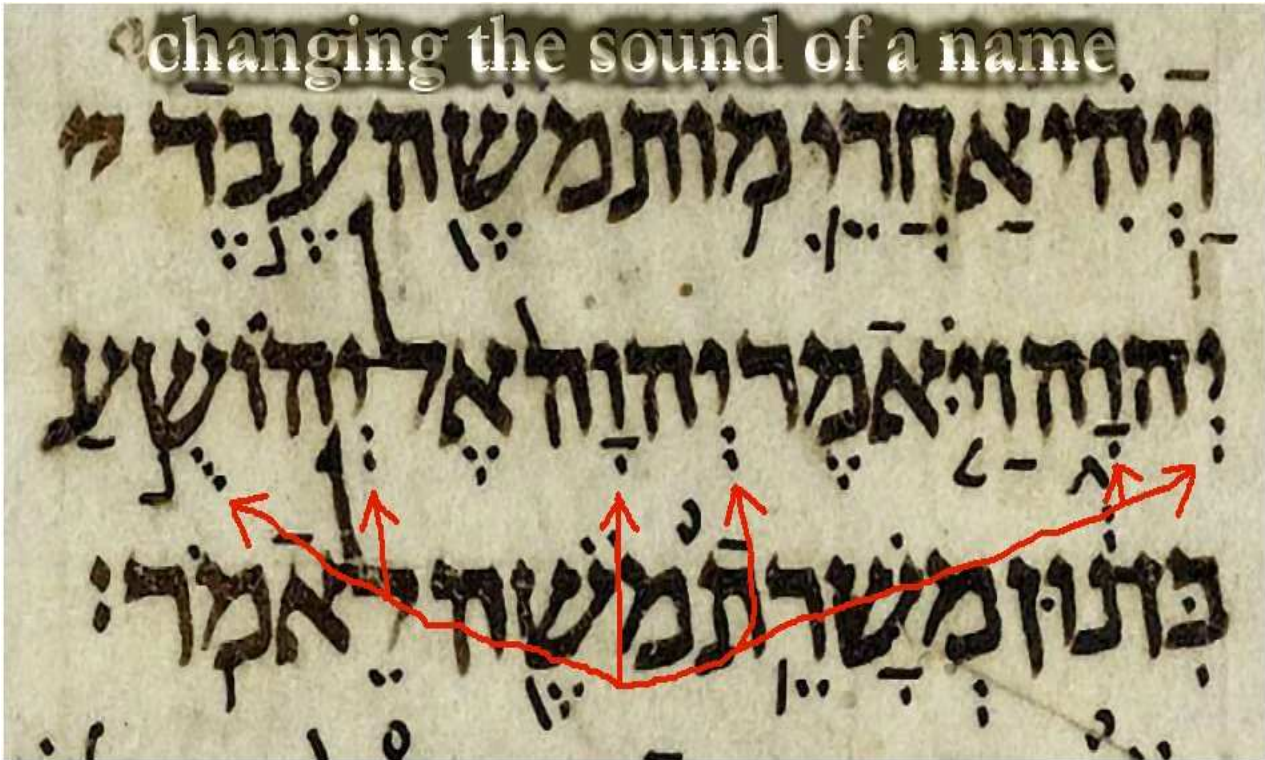
And this one:



(<http://dss.collections.imj.org.il/habakkuk>)
 Habakkuk commentary scroll

This name needs no vowel points, anymore than the word Mishnah/משנה does—for me to read it.

יהוה / יהוה



Now, we are going to take a look at how vowel points, (Niqqud), have been given the power to change names *and their meanings*.

Notice the 10th century script above? The spelling of Yahūah has two dots under the *yad/י* and a strange mark under the *uu/ו*. Also, the name Yahūshâ, which carries the same first three letters found in The Name of Yahūah, has three dots under the *shan/ש*. What does this mean? It means the Name has been manipulated to cause the reader to say the name one way, when really, it says another. You are about to see how these marks affect the sound of each of these letters they are assigned to.

I am not going to go into detail on every vowel point used in the Hebrew language. I am only going over a few to give the student a bit of a head start on researching the rest of the points I don't cover in this book.

יהוה

⋮ These two dots that stand one on top of the other, is called the *Sheva*. As we have learned earlier, This Name is covered with the points of אֲדֹנָי (adonai). The creators of the vowel point system are preventing the pronunciation of This Name as it is written. Thus, manipulation of the letters would be necessary to keep the pronunciation hidden.

The Sheva has many uses. But for the use on The Name of יהוה, it produces the *ye* sound on the *yad*/י. Since we have already learned that the use of the *J* in transliterating the *yad*/י is not a reasonable option, the only option would be the English *Y*. Using this Sheva vowel point is how the *Je* or *Ye* sound is created in the *Jehovah* or *Yehovah* rendering.

הַ This single dot over the *ha*/ה, is what the Jewish community calls the *Cholam*. This vowel point forces an *oh* sound when it is placed at the top left of a character. When used on the *ha*/ה in *this* Name, it produces a *ho* sound. So far, we have discovered how the Sheva and Cholam changes the *yahū* portion of *Yahūah*/יהוה, into the *Jeho* portion of *Jehovah*.

ךָ The Qamats is used to tell the reader to allow the natural *ah* sound in the root word to remain. Thus, giving the *ha*/ה its natural sound at the tail end of The Name יהוה. The *uu*/ו, in this rendering, is carrying the *v* sound. Now we know where the *vah* comes from in *hovah*. You must remember that these vowel points are the points of *Adonai*, expressly used to make the reader say Adonai, rather than The Name itself. Also, make note that the points on This Name are not all the points of *Adonai*. Not only that, but these specific points direct the pronunciation towards the *Jehovah* or *Yehovah* rendering. Furthermore, you must recall the confusion that surrounds the letter *uu*/ו. This letter is used as a *v* and an *oo* sound. The confusion is so crazy, it mirrors the stupidity of a “Meals on Wheels” truck adding a Gordon Ramsey restaurant to its route. We already know from the history of our language, that the *V* shape was used in place of the curved letter *U*. Thus, interests in this Hebrew letter, ו, should be bypassing all the Greek and Roman decrees to find its original sound.

Now, I want to look at the name *Yahūshâ*/יהושע to discover why the rendering is *Yehoshua*, rather than *Yahūshâ*.

יהושע

י We have already learned that this sheva produces a *Ye* or *Je* sound on the *yad/י*.

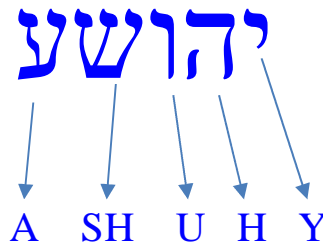
ה We have also learned that the Chōlam produces a *ho* sound when placed on the top left of the *ha/ה*. We now have *Yeho* given to us from the use of these vowel points for the first 3 letters of יהושע.

ש The shan has a dot at the top right of the letter which is telling the reader that it is a *shin/ש* that carries the *sh* sound. Let the reader note, that this letter already carries a natural *sh* sound without the use of a vowel point making that assertion. I might also add, that the *sin/ש* is used to make the *sh* sound change into the *s* sound. The *s* sound comes from the samak/ס. Therefore, there would be no need for the *sin/ש*.

י The 3 dots that run diagonally at the bottom of this character is called the Qabuts. This forces the reader to add an *oo* sound when pronouncing this letter. So, instead of saying simply *sh*, you would say, *shoo*. Now so far, we have *yehoshu* for the first 4 letters of the name יהושע. This *yehoshu*, if it were transliterated back into the Hebrew, would have a second *uu/ו*. This is in direct result of the *shoo/ו* dilemma. Shoo/shu is rendered like this in Hebrew: שו – shu. This gives us so far, *yehoshu/שו*.

ע This character, the *ayn/ע*, has a mark under it that resembles an underscore. This mark is called the Patach and tells the reader to make the *ah* sound. This is the natural root sound of this letter. We now have *Yehoshua* for יהושע. An extra *uu/ו* is clearly added to the suffix of this name, יהושע: *shua/שוע*

I want to do a letter for letter transliteration for the name יהושע.



So, how would you say, YHUSHA? Do you see **Yehoshua** in this transliteration? Are we being flim-flammed? Has the wool been pulled over the eyes of the sheeple by the Ashkenazi Jew? There is now a *shua* suffix in this name when using vowel points. The *yhū*/יהו is also ruined at the beginning (*Yeho*) and cannot be seen in the traditional English transliteration of this name. Remember, no portion of His Name can change regardless of its position in another name. I want to remind you what the original meaning of Yahūshâ/יהושע is.

Yahusha יהושע

Joshua

● H3091 יהושע

(ya-hoo-sha)
Joshua

Etymology:

From **H3467**; **H3068**

H3467 = ישע means to be saved, be delivered

H3068 = יהיה means to exist

Combined roots: **Yahūah is Salvation/delivers**

KJV: Joseph, Jehoseph (Yiddish form)

Yahowshua, Jehoshua, Yeshua, Joshua

Correct form: Yahūshâ

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהיה Self-Existent

Look at the roots in the Etymology section above. Both roots *combined* means “Yahūah Delivers” and has no *shua* root. The roots for Yahūshâ are as follows: *yshâ*/ישע (**H3467**), and *yhū*/יהו (**H3068**). Let’s find a *shūâ* root.

B r ‘āshýṯh/Gen 38:2 *And Yahūdah saw there a daughter of a certain Kan ‘āny whose name was Shūâ. And he took her and went in to her.*

Shûa/שׁוּא comes from the **H7770** and is defined in the following from the “Brown–Driver–Briggs” lexicon.

Shûa'

BDB Definition:

Shuah = “wealth”

B) father of Judah’s wife

Part of Speech: noun proper masculine

A Related Word by BDB/Strong’s Number: *the same as* **H7769**

Total KJV Occurrences: 3 **shuah**, 2 Gen 38:2, Gen 38:12 **shua**, 1 1Ch 2:3

Notice the lexicon includes in this entry the **H7769**. That reference number needs to be explored.

H7769

שׁוּעַ

shûa'

BDB Definition:

cry, cry for help, cry out

You should always be careful to look into every reference number associated with every root in a name. We have now discovered that Yahûshâ, which had an original meaning of “Yahûah Delivers” now has a meaning of “Yahûah *needs assistance or needs help; cries out for help, needs saving.*” The *yhû*/יהו portion has been removed altogether. *Yehoshua*, not only is an incorrect transliteration for יהושע, but also ruins The Name of Yahûah because His Name is embedded within *this* name. The *shâ*/שׁ portion is *not* a portion of The Name of Yahûah. However, the meaning of this root has been changed from *sha*/deliver, to *shua*/cry out for deliverance. Also, these vowel points, as I mentioned earlier, leaves suspicion for a blanket assault on The Name of Yahûah which inevitably affects *all the names* in the Hebrew text.

SECTION 2: Chap. 3

Emendations of The Sopharim: *Making Changes to the Mesoretic Text*

This subject matter has been echoed by quite a few researchers over the years, and includes various accusations against those entrusted to a sacred text; known to the world as the “Masoretic text”. What I intend to examine about the emendations in this section are: the changes that had been made, and possible ramifications this has led to; specifically, regarding The Name of our Savior. I will include links to further your study on this matter.

First, what is an ‘emendation’ and where can they be found? Who are the ‘Sopharim’ and what role do they play in relationship to the scriptures? I will answer these questions to lay a foundation, briefing you on the basics, then I will explain what I have found in *my* research on the changes to the text itself.

- Emendation – *to change*, with the *intent* to improve upon.
- Masorah – The *record* of changes, or list of emendations is where the term ‘Masorah’ comes from.
- Masorites – known as ‘keepers of the scriptures’ who followed after that of the Sopherim. It is from their title, we receive the term Masoretic text.
- Sopharim – **H5608: Sphr/ספר** – to take account of, scribe.

How do you get ‘Sopharim’ from **Sphr**? To make this word plural in Hebrew, or more than one scribe, add the *yad* and *final mým* to the end of the word. They would not be ‘Saphrs’ with an **s** at the end of the word like in English as in: cars, boats, or toys. Instead, the word is put together like this: Sapharým/ספרים. Sapharým is the plural of Saphar.

‘The *Sopherim* were the authorized revisers of the Sacred Text; and, their work being completed, the *Massorites* were the authorized custodians of it. Their work was to preserve it. The Masorah is called “A Fence to the Scriptures,” because **it locked all words and letters in their places**. It does not contain notes or comments as such, but facts and phenomena. It records the number of times that several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combinations of words, etc. All this, not from a perverted ingenuity, but for the set purpose of safeguarding the Sacred Text, and **preventing the loss or misplacement of a single letter or word**. T. (n.d.). THE MASSORAH Appendix 30 To The Companion Bible. Retrieved 2013, from <http://therain.org/appendixes/app30.html>

- ✓ The role these scribes play in relationship to the scriptures, is a seat of such sensitive responsibility, that it carries with it, dire consequences if taken lightly. The consequences are obvious and cuts both ways. To the reader: an incomplete delivery of the original message, and a skewing of the truth. To the scribe: severe judgement from our Savior; because the scribe took it upon himself to make changes that could effect the lives of thousands of generations after the fact. To put it simply, applying for a job like that, is rather serious.

NachamYah/Neh and Âzrâ/Ezr, were two scribes who have allegations against them in the matter of changing the text. It is said that they were given authority to make changes to an original manuscript. These allegations are derived from scribes who came *after them*. They believe that the text handed down to them was *flawed*. Subsequently, the errors found in their text, would have come from the previous scribes before them. Hence, the allegations against the two scribes or ‘Sapharým’. My question is, where on earth did any scribe of our near time era, dig up any evidence that *proves* NachamYah or Âzrâ made *any* errors to *any* text? Proof?

The Ashkenazi Jewish scribes who are entrusted with these manuscripts, dating back to the first century, have since made several *changes*. They felt it was their responsibility to emend errors, mistakes and portions of text that needed *clarifying* to the reader. As stated earlier, these changes have been tracked and noted by the scribes themselves, and are listed in what is known today as the “Masorah”. These scribes who were *changing* the text were those who were adding a vowel point system to the text somewhere between the 5th and 9th centuries. The house of Yashar‘âl had long since been exiled from that land *before* the creators of the vowel point system got their hands on the text! However, what *does* remain under suspicion, is that a disobedient nation (The 12 Tribes), did in fact abandon The Name of Yahūah and served other mighty ones. Are the original writers of the text the guilty party for using יְהוָה and אֱלֹהִים to replace The Name? There is no proof of this, but we can be in suspicion of it. What gives weight to suspect this, is *the record* of this nations behavior by the Nabýâ as they moved closer and closer to their exile. (*YaramYahū/Jer 23:25-27*) (*YashâYahū/Isa 65:11*)

Was The Name removed or is this conjecture? Where is the blame rightly placed if this actually occurred? Do we blame the Ashkenazim who admittedly made changes to the text, or do we blame the 12 Tribes who we know were hateful toward the commands and The Name of Yahūah? Maybe both parties are to blame. Without sufficient evidence telling us “*when*” it took place, and coming up with scrolls that are not copies of a copy, we sit only with suspicions and speculation.

Now, that you have been briefed, I want to immediately turn your attention to appendices taken from ‘E. W. Bullinger’s Companion Bible’, listed in the following. I am only going into one of the subjects of emendations (Appendix 32). The rest of them, I will leave for you to explore at your leisure.

Appendix 31: The Fifteen Extraordinary Points of the Sopherim.

Appendix 32: The 134 Passages Where The Sopherim altered “Jehovah” to “Adonai”.

Appendix 33: The “Eighteen Emendations” Of The Sopherim.

Appendix 34: The Readings Called Severin.

Below is a list of passages where the Masorah reveals, that the Name of our Savior was replaced. Admittedly, when the scribe was copying from the original document; instead of transferring The Name of Yahūah/יהוה when he saw it, he decided to write into his copy Ādaný/יְהוָה (Adonai). Why the scribe would deem it necessary to move on the text in such a radical way, is troublesome; even to the Orthodox Jew who stumbles upon these ‘Emendations of the Sopherim’.

I would also like to add for the student to consider, is that these vowel points that were imposed on The Name, as we have learned earlier, dictated to the reader to read *Elohim or Adonai*, which would naturally cause the scribe to write *Elohim or Adonai*, rather than The Name itself. So, its not a mystery how this may have occurred. Remember, these emendations took place *after* the vowel point system was already implemented on the text.

The list from “Bullinger’s Companion Bible”, is not accurate. There is also debate over the official list given from the “Ginsburg Edition” “Masorah” that follows as well.

This Is Appendix 32 From “The Companion Bible”.

“Out of extreme (but mistaken) reverence for the Ineffable Name “Jehovah”, the ancient custodians of the Sacred Text substituted in many places “Adonai” (see Appendix 4. Viii. 2). These, in the Authorized Version and Revised Version, are all printed “Lord”. In all these places we have printed it “LORD”, marking the word with an asterisk in addition to the note in the margin, to inform the reader of the fact.”

Gen 18:3, 27, 30, 32; 19:18, 20:4. Ex 4:10, 13, 5:22; 15:17, 34:9, Num 14:17, Joshua 7:8 Judg 6:15, 13:8. 1 Kings 3:10, 15; 22:6, 2Kgs 7:6, 19:23 Isa 3:17, 18, 4:4, 6:1, 8, 11, 7:14, 20, 8:7, 9:8, 17, 10:12, 11:11, 21:6, 8, 16, 28:2,

29:13, 30:20, 37:24, 38:14, 16, 49:14, Ezek 18:25, 29, 21:13, 33:17, 29, Amos 5:16, 7:7, 8, 9:1, Zech 9:4 Mic 1:2 Mal 1:12, 14 Ps 2:4, 16:2, 22:19, 30; 30:8, 35:3, 17, 22, 37:12, 38:9, 15, 22, 39:7, 40:17, 44:23, 51:15, 54:4, 55:9, 57:9, 59:11, 62:12 66:18, 68:11, 17, 19, 22, 26, 32, 73:20, 77:2, 7, 78:65, 79:12, 86:3, 4, 5, 8, 9, 12, 15, 89:49, 50, 90:1, 17, 110:5, 130:2, 3, 6. Dan 1:2, 9:3, 4, 7, 9, 15, 16, 17, 19, Lam 1:14, 15, 2:1, 2, 5, 7, 18, 19, 20, 3:31, 36, 37, 58, Ezr 10:3 Neh 1:11, 4:14, Job 28:28.

To these may be added the following, where “Elohim” was treated in the same way: 2 Sam 5:19-25, 6:9-17, where the Authorized Version has “LORD.” 1 Chr 13:12, 14:10, 11, 14, 16, 16:1, Psa 14:1, 2, 5, 53:1, 2, 4, 5, where in Authorized Version and Revised Version it still appears as “God”. It is printed “GOD” in the Companion Bible.

Below, is the *official list* given in the Masorah ‘Ginsburg’s Edition’ where Yahūah/יהוה was replaced with Ādaný/אָדָנָי.

Gen 18:3, 27, 30, 31, 32 19:18, 20:4•Ex 4:10, 13, 5:22, 15:17, 34:9, 9•Num 14:17•Jos 7:8•Jg 6:15, 13:8•1 Ki 3:10, 15, 22:6, 2 Ki 7:6, 19:23•Ezr 10:3•Ne 1:11, 4:14•Job 28:28•Ps 2:4, 16:2, 22:30, 30:8, 35:17, 22, 23, 37:13, 38:9, 15, 22, 39:7, 40:17, 44:23, 51:15, 54:4, 55:9, 57:9, 59:11, 62:12, 66:18, 68:11, 17, 19, 22, 26, 32, 73:20, 77:2, 7, 78:65, 79:12, 86:3, 4, 5, 8, 9, 12, 15, 89:49, 50, 90:1, 17, 110:5, 130:2, 3, 6•Isa 3:17, 18, 4:4, 6:1, 8, 11, 7:14, 20, 8:7, 9:8, 17, 10:12, 11:11, 21:6, 8, 16, 28:2, 29:13, 30:20, 37:24, 38:14, 16, 49:14•La 1:14, 15, 15, 2:1, 2, 5, 7, 18, 19, 20, 3:31, 36, 37, 58•Ezek 18:25, 29, 21:9, 33:17, 20•Dan 1:2, 9:3, 4, 7, 9, 15, 16, 17, 19, 19,•Am 5:16, 7:7, 8, 9:1•Mic 1:2•Zec 9:4•Mal 1:12, 14.

Where to find the Appendixes online:

<http://www.therain.org/appendixes/>

<http://www.biblestudysite.com/cbapend.htm>

http://www.heavendwellers.com/hd_appendixes_to_companion.htm

Links for further study:

<http://jesus-rlbible.com/?p=27>

<http://www.orthodoxchristianity.net/forum/index.php?topic=5581.5;wap2>

<http://www.biblicaltheology.com/Research/ManettiR01.pdf>

<http://www.faith-once-delivered.org/pages/5-134-emendations.php>

http://www.oocities.org/111alvat_roots/html/hr-2-1-02.html

<http://helpmewithbiblestudy.org/5Bible/TransWhatIsEmendation.aspx>

<https://lists.ibiblio.org/pipermail/b-hebrew/2005-May/023341.html>

What ramifications could this cause? My assessment of such emendations is this: It is stated over and over again, that the scribes were particularly meticulous in guarding *every word and letter* in the manuscript they were entrusted with. This was to ensure that **not a single letter would fall** from the text. The scribes are praised and noted for this badge of the highest honor in their field. With that said, I would like to ask the ‘Daddy’ of all questions, if I may. What on earth would possess the scribe, who has been entrusted with a sacred text, to *deliberately* remove four letters from the text, and replace those four letters with a different set of letters, 134 times? Remember the job description: “Ensure that not a single letter, or word, falls from the text.” Lock it in place! Also, recall the definition of “emendation” which is, “The intent to improve upon”. The answer to this conundrum is the vowel point system.

Now, I may not be the sharpest tool in the shed, but I promise you, I’m not the dullest knife in the kitchen drawer either. I know a smoking gun when I see one. And again, I ask another question, what makes us think

that these “scribes” haven’t done more changes than what they are revealing in the Masorah? The ramifications are colossal. Already, I can see through this *artificial* cloak; of honor and trust, that the world is *supposed* to rest in, without question. They admit to violating the primary objective in their job description. That alone, exposes the character of the scribe entrusted to a text as important as this one. Since this knowledge has been brought to my attention, I often wonder how deep this rabbit hole really goes. However, I cannot allow my heart to fall prey to doubt and fear because of what I *cannot* prove. We are faced with the most difficult challenges in these latter days. The information given to us is fragmented at best. With obstacles so monumental, we find ourselves scaling a landslide; leaving us in the most humbling of positions. The wisest choice left is to seek the face of Yahūah, by inquiring of His Laws, pressing in with all our heart. We can study and learn to prove matters in the Tūrah all day long, but when all is said and done, in the midst of all the missing pieces; only those who hunger and thirst for Righteousness, and *doing* His Commands will be given the secrets of His Reign. (Dabarým/Deut 6:25, 7:9-13, 8:3, 11:22, 13:3-4, 15:5, 16:20, 24:13, 28:15; Shamū’āl Býth/2Sam 8:15; Tāhalým/Ps 4:5, 44:21, 111:1-10; Yahū’āl/Joel 2:11; Daný’āl/Dan 2:47)

In order to *do* Righteousness, we first must find out what *Yahūah* declares *is* Righteousness. This is a study all in itself. Uncovering the truth about what *He said* about *His Name* is a good place to start. Yes, I am suspicious of these shenanigans regarding the removal of The Name. How many strokes of the pen does it take to remove The Name of יהוה from the ancient text? The world may never know.

*It is important to note, that Yahūah allowed this text to be placed in the hands of the Gentiles (Ashkenazim). This important text among others that were destroyed, used to be in the hands of the house of Yashar’āl and Yahūdah. They have been exiled from the land and were put on ships from the 15th through the 18th centuries; forced into slavery to serve their enemies with yokes of iron around their necks, branded with a hot iron, and sold on auction blocks as merchandise—to work for free for the rest of their lives. Why? Because they refused to serve Yahūah. This was their punishment for their treachery against the Right-Rulings of Yahūah as the book of Dabarým/Deut 28 warns. They were made to be slaves to the entire world. We, who are coming into this knowledge now understand, that this text has been removed from their possession because they were seen by Yahūah as untrustworthy to bear His Name or His Laws—more than the heathen. This text, contains the family accounts of those slaves, who were exiled, as well as the laws given to them by their mighty one. It is **their** heritage. They are still among us. They have yet to be gathered back to their land. They will remain in the lands of their enemies and serve their enemies as well as, learn of their enemies mighty ones and serve them, until they have turned their hearts back, completely, to all the words of the book of the Tūrah (Dabarým/Deut 30:1–10). As controversial as this statement is, and quite offensive I am sure, all the nations are now put under a frightening reality. Understanding of this text can only be obtained through the **leading of Yahūah and His instructions** that was given to this nation of people—by turning back to those instructions. Yahūah still hides His face from His people and refuses to listen to them in the land of their enemies, until they turn back to the Law He gave them. (Āmūs/Amos 8:11-12; YashāYahū/Isa 8:16-17) This forces the hand and heart of every single individual to seek Him directly. Not through a man, a voice behind a pulpit, or in the land of Yashar’āl (Israel). What did Yahūah already say? What is the **message** in the Tūrah that He desires us to hear that His own people refused? It is mandatory to know His Ways and do them. We cannot learn them, if we do not turn our hearts to do them. This requires us to seek Him with a whole heart. Without this “pressing in” that is necessary, we will remain ignorant and ensnared by our own deceptive hearts. Therefore, this will bring His Wrath against those who refuse to inquire of Him (TsaphanYah/Zeph 1:1-7).*

SECTION 2: Chap. 4

FYI***Making Laws Against The name***

The Jews claim that... *this Name is the “Un-Utterable Name.”*

One of the maladies of modern Judaism is the strict prohibition against uttering The Name of the Creator. The modern rabbinic law code “Mishnah Berurah” explains:

It is forbidden to read the glorious and terrible Name as it is written, as the Sages said, “He that pronounces The Name as it is written has no portion in the World to come”. Therefore it must be read **as if it were** written *Ádaný /אָדוֹנָי (Adonai)* (*Mishnah Berurah 5:2*) Gordon, N. (2011). *Ban on The Devine Name*. Retrieved from https://daiverson.files.wordpress.com/2016/05/yhwh_1.pdf

The Jews claim that... *“The Creator has many Names.”*

“I have often heard people refer to the Judeo-Christian God as “The Nameless God” to contrast our God with the ancient pagan gods. I always found this odd, because Judaism clearly recognizes the existence of a Name for God; in fact, we have many Names for God.” Some people render the four-letter Name as “Jehovah,” but this pronunciation is particularly unlikely. The word “Jehovah” comes from the fact that ancient Jewish texts used to put the vowels of The Name “Adonai” (the usual substitute for YHVH) under the consonants of YHVH to remind people not to pronounce YHVH as written. A sixteenth century German Christian scribe, while transliterating the Bible into Latin for the Pope, wrote The Name out as it appeared in his texts, with the consonants of YHVH and the vowels of Adonai, and came up with the word JeHoVaH (“J” is pronounced “Y” in German), and The Name stuck.”

Gordon, N. (2011). *Ban on The Devine Name*. Retrieved from https://daiverson.files.wordpress.com/2016/05/yhwh_1.pdf

The Jews claim that ...

Nothing in the *Torah* prohibits a person from pronouncing The Name of God. Indeed, it is evident from scripture that God’s Name was pronounced routinely. Many common Hebrew Names contain “Yah” or “Yahu,” part of God’s four-letter Name. The Name was pronounced as part of daily services in the Temple.

The *Mishnah* confirms that there was no prohibition against pronouncing The Name in ancient times. In fact, the *Mishnah* recommends using God’s Name as a routine greeting to a fellow Jew. Berakhot 9:5. However, by the time of the **Talmud** (Babylonian Talmud), it was a custom to use **substitute Names** for God. Some rabbis asserted that a person who pronounces YHVH according to its letters (instead of using a substitute) has no place in the World to Come, and should be put to death. Instead of pronouncing the four-letter Name, we usually substitute The Name “Adonai,” or simply say “Ha-Shem” (lit. The Name).

Rich, T. R. (2011). The Names of God. Retrieved 2011, from <http://www.jewfaq.org/name.htm>

If the Creator of all things makes a statement of any kind on any matter, especially concerning His Own Name, would it not be more trustworthy of a saying than any opinion, or tradition of man?

SECTION 2: Chap. 4a

The Jewish Tradition



Oral Torah: The Talmud

In addition to the Written Scriptures we have an “Oral Torah,” *a tradition* explaining what the scriptures mean and how to interpret them and apply the Laws. Orthodox Jews believe G-d taught the Oral Torah to Moses, and he taught it to others, down to the present day. *This tradition* was maintained only in oral form until about the second century C.E., when the oral law was compiled and written down in a document called the “Mishnah.”

Over the next few centuries, additional commentaries elaborating on the Mishnah were written down in Jerusalem and Babylon. These additional commentaries are known as the Gemara. The Gemara and the Mishnah together are known as the Talmud. This was completed in the 5th century C.E.

There are actually two Talmud’s: the Jerusalem Talmud and the Babylonian Talmud. The Babylonian Talmud is more comprehensive, and is the one most people mean if they just say “the Talmud” without specifying which one. The Talmud is not easy to read. It reminds me of someone else’s class notes for a college lecture you never attended. There are often gaps in the reasoning where it is assumed that you already know what they are talking about, and concepts are often expressed in a sort of shorthand. Biblical verses that support a teaching are often referenced by only two or three words. The Talmud preserves a variety of views on every issue, and does not always clearly identify which view is the accepted one.—Rich, T. R. (2011). *Oral Torah: The Talmud*. Retrieved 2011, from <http://www.jewfaq.org/torah.htm#Talmud>

In conclusion ...

GD (God) - גַּד

Ádaný - אַדנִי (Adonai)

Assuming these (names or titles) are a reasonable alternative, the Jews are under the belief that these titles reference the Creator without offence to Him, according to their written code (Mishnah Berurah 5:2). They believe they are sufficient to use in place of His actual Name, Yahūah/יהוה. They claim this practice will help avoid the risk of erasing or defacing His Name in spite of the 3rd commandment spoken of by Yahūah in the Ṭūrah. It is this tradition that should raise concern about the vowel point system.

Shamūṭh/Ex 20:7

“You shall not lift up (speak) **את** The Name of יהוה your Álahým to ruin it, for **את** יהוה will not acquit (pardon) anyone who lifts up (speaks) **את** His Name to ruin it.”

-The commandment below in Hebrew text-

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנְקֶה יְהוָה אֶת אֲשֶׁר־יִישָׂא אֶת־שְׁמוֹ לְשׁוֹא: פ*

**Ádaný - אַדנִי (Adonai) or *(God) – גַּד are nowhere to be found in the Hebrew text above*

**(God) (See pg. 198)*

**(Ádaný) (See p. 177-179)*

SECTION 2: Chap. 5

The Name **CORRUPTED**

The Missing Yah/Yahu

In this section, the corrupted forms of Hebrew names found in this book have been listed. These names at one time, included the *yh/יה* or *yhū/יהו* portion of The Name יהוה. The list begins with the name of Yashūâ or Yeshūâ. This section gives a closer look at letters that have been added and removed in Hebrew names to identify errors by the roots they carry.

Page Navigation:

The corrupted/Yiddish name found in the Hebrew text is listed in yellow to the far left of the page. Its corresponding reference number and corrected Hebrew spelling found in the “Brown Driver Briggs Hebrew/English Lexicon” follows to the right. An address is listed above each Yiddish name for your convenience. These names are found in various scriptures throughout this book. The page numbers where these names are found are also listed to the right of the scripture address. Since some of the information found in our study materials is misleading, I have made the necessary corrections for you to view and research on your own. Any name found with a line through it is the Yiddish/incorrect form. It is important to note the missing Hebrew characters, and additional Hebrew characters, that have been added to these names because of vowel points. Hence the term: corrupted. A transliteration table has been inserted into each corrupted name section.

What is important to note, are the roots these *corrupted* names carry. Pay close attention to the **H3068** reference number that is assigned to these names, as well as the *meaning* of these names. The Name of our Savior is declared within the meaning, yet the *yh/יה* or *yhū/יהו* portion cannot be seen in the Hebrew spelling of the name. This suggests the Hebrew name was tampered with removing the *yh/יה* or *yhū/יהו* portion altogether by adding, removing, or even switching letters within the name.

B-r'âshýth 4:26 נראשית

Genesis 4:26

And to Shaṭh, he also brought forth a son, and he called אַנּוּשׁ his name Anūsh. At that time, men [began to] corruptly call(ed) on The Name of אַנּוּשׁ.

(With further study, you will find how the word “corruptly” was overlooked in the translation. Look at the word “began” in Hebrew)

This corrupted name found in NachamYah/Neh 10:9 נחמיה 10 This passage is vs. 10 in WLC (pp. 246, 297, 305, 309)

ישוע — *Yeshuâ* H3442 – Origin: from Root of 3091: - Original: יהושע יהושוע

- Transliteration: *Yahūshâ*/יהושע

- Phonetic: yaw-hoo-shah

- Definition: *Jeshua* *Yahūshâ* = “Yahūah is salvation” (character ו added) (characters יה missing in text)

- Origin: from H3068 = *Yahūah* and H3467 = delivered/to save



“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; corrupted name *Yahūshūâ* crossed out)

- Notice the root 3091 and 3068. The spellings of this name *yeshūâ/yashūâ/jeshūâ* are in gross error because of these roots.

- Transliteration: *Yahūshâ* /יהושע

| | |
|-----------------------------|---|
| י equivalent to English – Y | ש equivalent to English – SH |
| ה equivalent to English – H | ע equivalent to English – A |
| ו equivalent to English – U | Root H3068 indicates “yhū” missing. H3467 indicates “sha” was changed to “shūa” |

The “Origin” or root of these names clearly indicates the removal of Yahū.

This corrupted name found in Malakým Býth/2Kings 14:1 מלכים ב (pp. 239, 355)

יואש — *Yū ‘āsh* – H3101 Origin: a form of H3060. – Original: יואש יואש

- Phonetic: yaw-hoo-awsh

- Definition: *Joash* *Yahū ‘āsh* = “fire of Yahūah” (Character ה missing in text)

- Origin: from H3068 = *Yahū/Yahūah* and H784 = fire



“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out)Root H3068 indicates “yhū” is missing in the name

- Transliteration: *Yahū ‘āsh*

| | |
|--------------------------------|-------------------------------------|
| י equivalent to English – Y | א equivalent to English – A |
| ה equivalent to English – H | ש equivalent to English – SH |
| ו equivalent to English – U/oo | Root H3068 indicates “yhū” missing. |

This corrupted name found in Malakým Býth/2Kings 14:1 מלכים ב (p. 239)

יֹאחָז — *Yū 'āçhaz* – H3099- Origin: a form of H3059. – Original: יֹאחָז יְהוָה

- Phonetic: yaw-hoo-a-khaz

- Definition: Joahaz Yahū 'āçhaz = “Yahūah takes possession” (Character ה missing in text)

- Origin: from H3068 = Yhū/Yahūah and H270 = to take possession/to grasp

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out) Root H3068 indicates “yhū” missing.

- Transliteration: *Yahū 'āçhaz*

| | |
|--------------------------------|--|
| י equivalent to English – Y | א equivalent to English – A |
| ה equivalent to English – H | ח no equivalent in English – Ch (sound from back of the throat) |
| ו equivalent to English – U/oo | ז equivalent to English – Z |

This corrupted name found in Dabarý Ha Yamým Ālaph/1Chr 4:36 דברי ה ימים א (pp. 241, 294, 301, 374)

אֱלִיֹּהֵינוּ — *Ālyū 'āýný* – H454 – Origin: from H413, H3068, H5869 אֱלִיֹּהֵינוּ

- Phonetic: al-ya-hoo-a-ee-nee

- Definition: Elihoenai Ālyahū 'āýný = “unto Yahūah are my eyes” (Character ה missing in text)

- Origin: from H3068 = Yhū/Yahūah and H413 = toward/unto and H5869 = the eye

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out) Root H3068 indicates “yhū” missing.

- Transliteration: *Ālyahū 'āýný*

| | |
|--------------------------------|-------------------------------------|
| א equivalent to English – A | ע equivalent to English – A |
| ל equivalent to English – L | י equivalent to English – Y |
| י equivalent to English – Y | נ equivalent to English – N |
| ה equivalent to English – H | י equivalent to English – Y |
| ו equivalent to English – U/oo | Root H3068 indicates “yhū” missing. |

This corrupted name found in Malakým Býth/2Kings 15:32 מלכים ב (pp. 248, 373)

יֹתָם — *Yūṭham* – H3147- Root(s): H3068, H8535 – Original: **יְהוֹתָם**

- Phonetic: ya-hoo-thawm

- Definition: ~~Jetham~~ Yahūtham = “Yahūah is perfect” (Character ה missing in text)

- Origin: from H3068 = Yhū/Yahūah and H8535 = perfect/complete

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out)Root H3068 indicates “yhū” missing.

- Transliteration: **Yahūṭham**

| | |
|--------------------------------|--|
| י equivalent to English – Y | ת equivalent to English - Ṭh (with hard D sound) |
| ה equivalent to English – H | מ equivalent to English – M |
| ו equivalent to English – U/oo | Root H3068 indicates “yhū” missing. |

This corrupted name found in Dabarý Ha Yamým Ālaph/1Chr 27:20 דברי ה ימים א (pp. 249, 298, 304, 342, 379, 383)

יֹאֵל — *Yū'āl* – H3100 – Origin: from H3068 and H410 – Original: **יְהוֹאֵל**

- Phonetic: yaw-hoo-al

- Definition: ~~Jael~~ Yahū'āl = “Yahūah is Mighty” (Character ה missing in text)

- Origin: from H3068 = Yhū/Yahūah and H410 = Mighty one

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out)Root H3068 indicates “yhū” missing.

- Transliteration: **Yahū'āl**

| | |
|--------------------------------|-------------------------------------|
| י equivalent to English – Y | א equivalent to English – A |
| ה equivalent to English – H | ל equivalent to English – L |
| ו equivalent to English – U/oo | Root H3068 indicates “yhū” missing. |

This corrupted name found in NachamYah/Neh 3:6 נחמייה (p. 258)

יידע ייהדע — **YūYadâ** – H3111 – Origin: a form of H3077 – Original: ייהדע יידע

- Phonetic: yaw-hoo-yaw-daw’
- Definition: Jehoiada Yahūyadâ= “Yahūah knows” (Character ה missing in text)
- Origin: from H3068 = Yhū/Yahūah and H3045 = to know

Brown Driver Briggs Hebrew and English Lexicon- (transliteration and phonetic corrected; Yiddish crossed out)Root H3068 indicates “yhū” missing.

- Transliteration: **YahūYadâ**

| | |
|--------------------------------|-----------------------------|
| י equivalent to English – Y | י equivalent to English – Y |
| ה equivalent to English – H | ד equivalent to English – D |
| ו equivalent to English – U/oo | א equivalent to English – A |

This corrupted name found in Malakým Býth/2Kings 18:18 מלכים ב (pp. 262, 362)

יאח יאה — **Yū‘âçh** - H3098 – Origin: from H3068 and H251- Original: יאה יאה

- Phonetic: yaw-hoo-awkh
- Definition: Jeah Yahū‘âçh= “Yahūah is brother” (Character ה missing in text)
- Origin: from H3068 = Yhū/Yahūah and H251 = brother

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out)Root H3068 indicates “yhū” missing.

- Transliteration: **Yahū‘âçh**

| | |
|--------------------------------|---|
| י equivalent to English – Y | א equivalent to English – A |
| ה equivalent to English – H | ח no equivalent in English – Ch (sound from back of the throat) |
| ו equivalent to English – U/oo | Root H3068 indicates “yhū” missing. |

Test what you believe—test everything!

This corrupted name found in NachamYah/Neh 11:5 נחמיה (p. 270)

ייריב — *YūYarýb* – H3114 – Origin: a form of H3080 – Original: יְהוֹרִיב

- Phonetic: yaw-hoo-yaw-reeb

- Definition: Jehoiarib YahūYarýb = “Yahūah contends” (Character ה missing in text)

- Origin: from H3068 = Yhū/Yahūah and H7378 = to contend/strive

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out)Root H3068 indicates “yhū” missing.

- Transliteration: **YahūYarýb**

| | |
|--------------------------------------|-----------------------------|
| י equivalent to English – Y | י equivalent to English – A |
| ה equivalent to English – H | ר equivalent to English – R |
| ו equivalent to English – U/oo | י equivalent to English – Y |
| Root H3068 indicates “yahū” missing. | ב equivalent to English – B |

This corrupted name found in Dabarý Ha Yamým Ālaph/1Chr 3:24 דברי ה ימים א (p. 301)

הודויה — *HūdYūhū* – H1939 – Origin: a form of H1938 – Original: הוֹדוּיָהּ

- Phonetic: hoo-doo-yaw

- Definition: Hodaviah HūdYahū = “splendor of Yah/Yahūah” (Characters ו י switched in text)

- Origin: from H3050 = Yh/Yahūah and H1935 =splendor/majesty

- Original: הודויה HudūYah from H3050: a contracted form of H3068

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out)Root H3050 indicates “yh” missing.

Variant spellings for this word: הודויהו (“Gesenius”) הודויה (“Strong’s”)

– “Blue Letter Bible online Lexicon”

- Transliteration: **HūdūYah**

| | |
|--------------------------------|-----------------------------|
| ה equivalent to English – Y | ו equivalent to English – A |
| ו equivalent to English – H | י equivalent to English – R |
| ד equivalent to English – U/oo | ה equivalent to English – Y |

This corrupted name found in *Dabará Ha Yamým Álaph/1Chr 3:24* דברי ה ימים א (pp. 301, 277, 378)

יֹחָנָן — *Yūḥanan* – H3110 – Origin: a form of H3076 - Original: יְהוֹחָנָן

- Phonetic: yaw-hoo-kha-nawn

- Definition: ~~Jehohanan~~ Yahūḥanan = “Yahūah has favored” (Character ה missing in text)

- Origin: from H3068 = Yhū/Yahūah and H2603 = be gracious/show favor

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out) Root H3068 indicates “yhū” missing.

- Transliteration: **Yahūḥanan**

| | |
|--------------------------------|--|
| י equivalent to English – Y | ח no equivalent in English – Ch (sound from back of the throat) |
| ה equivalent to English – H | נ equivalent to English – N |
| ן equivalent to English – U/oo | ן equivalent to English – N (final nūn) |

This corrupted name found in *Shamū ‘ál Álaph/1Sam 26:6* שמואל א (pp. 324, 337)

יֹאָב — *Yū‘āb* – H3097 – Origin: from H3068 and H1 – Original: יְהוֹאָב

- Phonetic: yaw-hoo-ab

- Definition: ~~Joab~~ Yahū‘āb = “Yahūah is father” (Character ה missing in text)

- Origin: from H3068 = Yhū/Yahūah and H1 = father

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out) Root H3068 indicates “yhū” missing.

- Transliteration: **Yahū‘āb**

| | |
|--------------------------------|-------------------------------------|
| י equivalent to English – Y | א equivalent to English – A |
| ה equivalent to English – H | ב equivalent to English – B |
| ן equivalent to English – U/oo | Root H3068 indicates “yhū” missing. |

This corrupted name found in *Āzrâ/Ezr 10:15 עזרא* (pp. 330, 377)

יֹונָתָן – *Yūnaṯhan* – H3129 – Origin: a form of H3083 – Original: **יְהוֹנָתָן**

- Phonetic: yaw-hoo-naw-thawn

- Definition: ~~Jonathan~~ Yahūnaṯhan = “Yahūah has given” (Character ה missing in text)

- Origin: from H3068 = Yhū/Yahūah and H5414 = to give

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out) Root H3068 indicates “yhū” missing.

- Transliteration: **Yahūnaṯhan**

| | |
|--------------------------------|--|
| י equivalent to English – Y | נ equivalent to English – N |
| ה equivalent to English – H | ת equivalent to English - Ṭh (with hard D sound) |
| ו equivalent to English – U/oo | ן equivalent to English – N (final nūn) |

This corrupted name found in *Dabarý Ha Yamým Ālaph/1Chr 15:24 גברי ה ימים א* (pp. 313, 331)

יֹושַפָּט – *Yūshaphat* – H3146 – Origin: a form of H3092 – Original: **יְהוֹשָפָט**

- Phonetic: yaw-hoo-sha-fawt

- Definition: ~~Jehoshaphat~~ Yahūshaphat = “Yahūah judges” (Character ה missing in text)

- Origin: from H3068 = Yhū/Yahūah and H8199 = to judge

“Brown Driver Briggs Hebrew and English Lexicon”- (transliteration and phonetic corrected; Yiddish crossed out) Root H3068 indicates “yhū” missing.

- Transliteration: **Yahūshaphat**

| | |
|--------------------------------|------------------------------|
| י equivalent to English – Y | ש equivalent to English – Sh |
| ה equivalent to English – H | פ equivalent to English – Ph |
| ו equivalent to English – U/oo | ט equivalent to English – T |

*Yahūah/יהוה - H3069 – *Name of Yahūah Corrupted in H3069: vowel pointed like this:*

יְהוֹה

to form a different name once again. Sounds like this: Yeh-ho-vee because of the vowel point changes.

H3069 (“Brown-Driver-Briggs” Hebrew Definitions)

- Original: יהוה

- Transliteration: **Y@hovih**

- Phonetic: **yeh-ho-vee'**

- **Definition: 1.** Jehovah – used primarily in the combination ‘Lord Jehovah’ a. equal to H3068 but pointed with the vowels of (H430 – Original: אלהים- Transliteration: ‘al-a-heem)

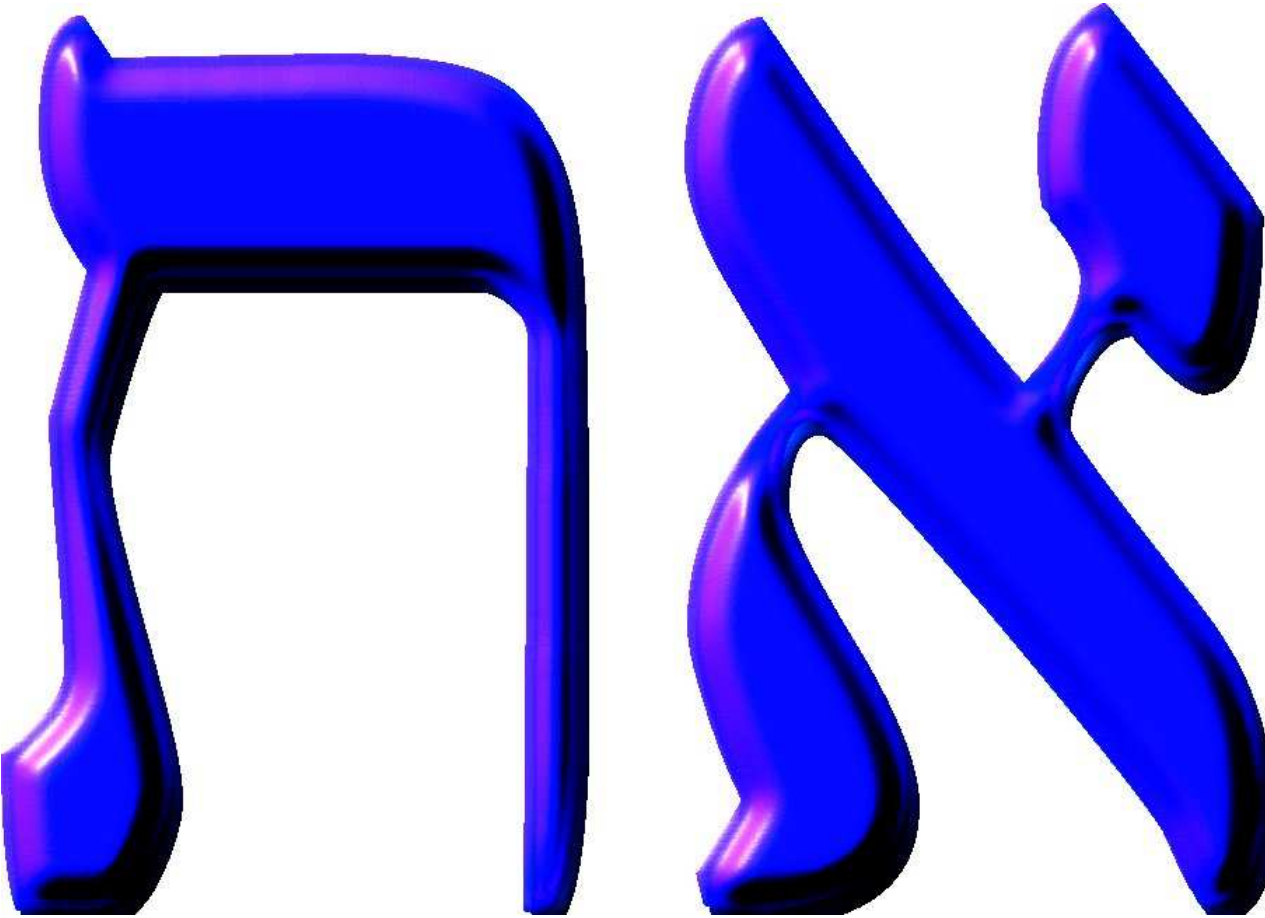
– **Origin: a variation** of H3068 (Yahūah/יהוה) used after H136 (אָדָנִי/Adány), and pronounced by Jews as H430 (אֱלֹהִים/Ālahým), in order to prevent the repetition of the same sound, since they elsewhere pronounce H3068/יהוה as H136 – Original: אָדָנִי- Transliteration: Adny – Phonetic: ‘**A-da-nee**

KJV Translation Count for Name of Yahūah Corrupted in H3069 — Total: 305 times

The KJV translates Strong’s H3069 in the following manner: [GOD](#) (304 times), [LORD](#) (1 time).

Online Source: (<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H3069&t=KJV>)

Fill their faces with shame that they may seek Your Name, Yahūah/יְיָ.



And אֱלֹהִים came down in the cloud and stood with him (Mashah) there, and proclaimed The Name of אֱלֹהִים.

SECTION 2: Chap. 6

The Name Revealed*Yahuah Written in English Found in תא Cepher*

The Name is being revealed among the Christian communities through the “תא Cepher”, most recently published in 2014. The “תא Cepher”, second edition; is a Bible translation that now transliterates our Saviors Name as “YAHUAH”. During the fifth year of writing the first release of “Evidence for The Name”, this new Bible translation was brought to my attention. The following paragraphs briefly explain how Stephen Pidgeon, founder of Cepher Publishing Group, came to discover that The Name of Yahūah/יהוה has been hidden with replacement titles.

“Stephen began to read not only the books designated as the Apocrypha, but also other books such as those found in the Dead Sea Scrolls. Early in 2002, he began to compile his own “Bible” for personal use, which also included the Book of Jubilees and the Book of Enoch. In 2006, Stephen and one of his Bible Study partners, Brad Huckins, were sharing information about various editions of the Bible and discussing the accuracy of these translations when they discovered a similar interest in uncovering the essential truth of the scriptures. Late in 2008, Stephen first suggested that the public domain copy of the King James Bible should be modified to minimize the archaic English. This resulted in the first digital file serving as a baseline for the scriptures in the book we now call the תא CEPHER.

There were notorious errors in the KJV, and we began to unravel some of these. First, we compared the KJV with the Tyndale Bible which preceded it, allowing us to compare and correct some of the conclusions made by the KJV editors. However, we corrected the New Testament by using the Stephanus Textus Receptus and comparing each term using Strong’s Greek Concordance and other Greek Lexicons, including several Greek Online Dictionaries and the Septuagint. Initially, we used the Hebrew Masoretic text for purposes of cyphering the underlying Hebrew, the Strong’s Hebrew Concordance and other Hebrew Lexicons; however, in the final analysis, we have made reference to over five databases for the Hebrew text (excluding the Dead Sea Scrolls). In addition, we have made comparisons across other English texts (most of which having glaring errors and omissions), and relied upon other Textus Receptus editions, the Latin Vulgate, the Codex Vaticanus, the Shem Tov Hebrew Gospel of Matthew, as well as other source material using state-of-the-art software systems for reference.

As you might imagine, we were simply stunned at what we found. First, the most important names in the Bible had not been translated, **or even transliterated. Instead, the names were substituted!** We found this alarming, particularly in light of scriptural references being expressed about publishing and declaring the name. This is when we elected to add the sacred name to the text, which was no easy task. **We were misled by the Masoretic text** and had to reach our own conclusion; however, after testing the sacred name in Israel over a period of two years, we came to conclude that the name is properly pronounced YAHUAH. **Once we reached this conclusion, we decided to correctly transliterate all of the other names in the text.** This resulted in 3800 name changes! Again, we were stunned at what we learned because all of the names have particular meaning; which reveals so much more!” Pidgeon J.D., PhD., S. (2014). **Our Story**. Retrieved 2014, from <http://www.cephernet/about.aspx>

I find it interesting that this team of investigators confessed that they were “misled” by the Masoretic text. In this project, we have been learning that aside from replacement titles, vowel points surrounding The Name of יהוה, has corrupted The Name in the Masoretic text. This includes other Hebrew names as well. Still, it is quite clear, that this publishing team, continues to use the vowel points in this translation of the “תא Cepher”. Nevertheless, The Name of Yahūah has finally broken free of them. On the following page, I have inserted a

few screen captures of the preface within the “תא Cepher”. These screen captures will give you a glimpse of why the “Cepher Publishing Group” decided to use The Name of Yahūah, in this new translation of the scriptures. Make no mistake, this publication of the scriptures is unprecedented.

Preface

This collection of the *Eth Ceper* (pronounced *et' seh-fare'*) (Divine Book) sets forth the Name of and makes references to our Creator as He identified Himself to us in His Holy Word, and restores the names of people and places found in the original Ivriyt (Hebrew) tongue which have been transliterated into English.

We make mention herein of the name YAHUAH (יהוה). The name יהוה is a name that went unmentioned for over two millennia. The construct of these four letters is one that is common in modern Hebrew, where the *yod* is pronounced with the vowel *ah*, creating YAH (יה). This name stands alone as *Yah* 45 times in the Tanakh, Ex 15:2; Ex 17:16; Ps 68:4; Ps 68:18; Ps 77:11; Ps 89:8; Ps 94:7; Ps 94:12; Ps 102:18; Ps 104:35; Ps 105:45; Ps 106:1; Ps 106:48; Ps 111:1; Ps 112:1; Ps 113:1; Ps 113:9; Ps 115:17; Ps 115:18; Ps 116:19; Ps 117:2; Ps 118:5; Ps 118:14; Ps 118:17; Ps 118:18; Ps 118:19; Ps 122:4; Ps 130:3; Ps 135:1; Ps 135:3; Ps 135:4; Ps 135:21; Ps 146:1; Ps 146:10; Ps 147:1; Ps 147:20; Ps 148:1; Ps 148:14; Ps 149:1; Ps 149:9; Ps 150:1; Ps 150:6; Isa 12:2; Isa 26:4; Isa 38:11.

In *Shemot* (Exodus) 3:14, ELOHIYM gives his name as אֶהְיֶה אֲשֶׁר אֶהְיֶה (Ehyah Asher Ehyah), translated most basically as “I am that I am” (or “I will be that I will be”). יהוה then establishes the vocalization YAHUAH where the *vav* is used in its vowel form as an “u” (oo), rather than declaring the vowel as a jot beside the consonant *heh*. So the *yod* is pronounced “yah” and the *heh* is pronounced with the *vav* as “hu” (hoo). This is easily recognized when you consider the transliterated name of many of the prophets, such as Yesha’yahu, Yirmeyahu and so on. The tetragrammaton concludes with a single *heh*, which carries the same jot as the *yod*, that is the mark *ah*. Therefore, the pronunciation is yah-hoo-ah, or, YAHUAH.

To ignore the *ha* at the end is a disservice (as in the pronunciation *Yahweh*), as the *ha* is the breath of the Father within His own name. This claim is supported with the following example concerning the change of the name of Avram to Avraham.

Neither shall your name any more be called Avram אַבְרָם, but your name shall be Avraham אַבְרָהָם; for a father of many nations have I made you.

Bere'shiyth (Genesis) 17:5

Here, the *ha* is breathed into Avram, and the covenant is expressed as an everlasting covenant. The breath of life was then poured into Avraham's wife Sarai שָׂרַי, who became Sarah שָׂרָה. Bere'shiyth (Genesis) 17:15. For this reason, pronunciations such as *Yahweh*, *Yahveh*, *Yahvoh*, or *Yahvah* are not widely disparate: *Yahueh* instead of *Yahuah*; *Yahveh* instead of *Yahueh*, however YAHUAH is the more accurate.

SECTION 2: Chap. 6a

Ahyah Exposed!
Gives His Name as אֱהְיֶה?

Preface

Cepher (pronounced *et' seh-fare'*) (Divine Book) is the Creator as He identified Himself to us in His Holy Scriptures in places found in the original Ivriyt (Hebrew) tongue in English.

herein of the name YAHUAH (יְהוָה). The name יְהוָה is over two millennia. The construct of these four letters is one where the *yod* is pronounced with the vowel *ah*, creating YAH (יָה) as seen in the Tanakh, Ex 15:2; Ex 17:16; Ps 68:4; Ps 68:18; Ps 77:11; Ps 104:35; Ps 105:45; Ps 106:1; Ps 106:48; Ps 111:1; Ps 112:1; Ps 116:19; Ps 117:2; Ps 118:5; Ps 118:14; Ps 118:17; Ps 118:25; Ps 135:1; Ps 135:3; Ps 135:4; Ps 135:21; Ps 146:1; Ps 146:10; Ps 149:1; Ps 149:9; Ps 150:1; Ps 150:6; Isa 12:2; Isa 26:4; Isa 38:1

Ex 3:14, ELOHIYM gives his name as אֱהְיֶה אֲשֶׁר אֶהְיֶה ('I will be that I will be'). יְהוָה where the *vav* is used in its vowel form as an "u" (oo), consonant *heh*. So the *yod* is pronounced "yah". This is easily recognized when you consider *Yehshua*, *Yeshua*, *Yehshu*, *Yirmeyahu* and so on. The *yod* is not as the *yod*, that is the mark

Did you notice that the writer of this Preface writes "gives his name as" in Shamūth/Ex 3:14? It should look familiar because we see this all over the internet, and in many study sources. Well, *did* He "give his name as" in Shamūth/Ex 3:14? Many actually believe that The Most High revealed His Name in Shamūth/Ex 3:14 as Āhýah/אֱהְיֶה. This teaching is widespread. This claim needs to be *proven*. The "Wikipedia" insert found in the Introduction of this book states, "*Scholars widely propose that the name YHWH is a verb form derived from the Biblical Hebrew triconsonantal root היה (h-y-h) "to be", which has הוה (h-w-h) as a variant form, with a third person masculine y-prefix. It is connected to the passage in Exodus 3:14 in which God gives his name as אֱהְיֶה אֲשֶׁר אֶהְיֶה (Ehyeh Asher Ehyeh), translated most basically as "I am that I am" (or "I Will Be What I Will Be", "I Will Be What I Am").*"

There it is students! We have a match. I cannot begin to tell you how many research documents I have searched out, that agree with this view. I don't think it would be necessary to include quotes from other writers or scholars on this subject. Instead, if any of you students are interested in searching out how far back this view goes, Google search: "Theological word study on Tetragrammaton". A plethora of information will come up and you will be reading documents from here to eternity. This claim goes back a long way. So, without getting caught up in all the hoopla, let's just keep it simple, shall we?

Verse 15 reveals His Name. Verse 14 does not. Pardon me, for being so blunt. Now, I *believe*, that what was said in verse 14, is a characteristic or accolade of His Name; a *description* of His power or being—to self-exist. His Name is given in vs. 15 with the **H3068** assigned to it. Āhýah in vs. 14, has the **H1961** assigned to it. One is a name, and the other is not. One was spoken as a name, and the other was not. But, what I believe is of no consequence to what is actually in the original script. My opinion proves nothing. So, how can I *prove* what I believe? If someone asks me about this issue, how can I answer their question accurately, with witnesses, in the Hebrew text? Well, you have to look at what *He said*, not what you assume He said, based on published literature you have been fed with over the years. How is Āhýah used in the scripture? Have you ever taken the time to look up every word the **H1961** is assigned to? If you haven't, you might want to do that right away if you are an Āhýah name advocate. You can follow along with me and learn how to prove or debunk the Āhýah argument. First, let's look at the first portion of the Hebrew text in verse 15. Remember, to read the Hebrew backwards. *Ehyeh Asher Ehyeh/אֱהְיֶה אֲשֶׁר אֶהְיֶה - this should read like this: Āhýah ashar Āhýah/אהיה אשר אהיה*

ויאמר עוד אלהים אל-משה כה-תאמר אל-בני
sons to speak thus Mashah to Ālahým moreover And said

Now, the second portion of the text.

(Ālahý is a form of Ālahým)

ישראל יהוה אלהי אבותיכם אלהי אברהם אלהי
 Ālahý Ābraham Ālahý your fathers Ālahý Yahūah Yashar‘āl

Here, is the third portion of the text.

יצחק ואלהי יעקב שלחני אליכם זה-שמי לעלם וזה
 And this forever my name – this to you has sent me Y‘âqb and Ālahý Yatsḥaq

Here, is the fourth portion of the text.

זכרי לדר דר:

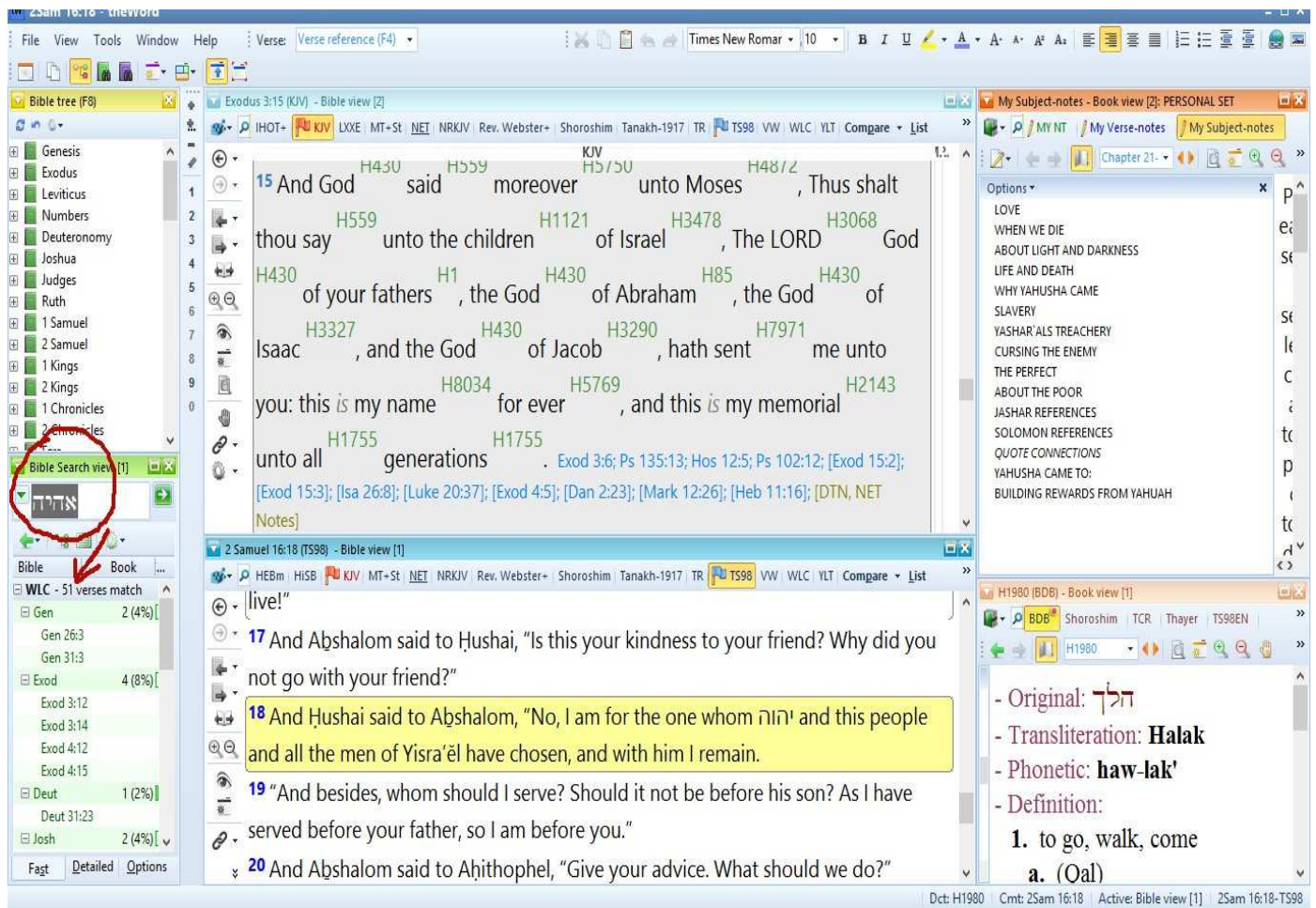
generations to all my remembrance

Just observing the highlighted text alone, can solve this riddle. But if someone wanted to get nasty about it, there are plenty of options for digging up witnesses on this issue, besides the obvious on this page. Without going any further, it is clear that a **name** is used in the text. One might argue, vs. 14 lists Āhýah as a **name** too. For the sake of argument, let’s disregard the *knowledge* that Āhýah is a verb form altogether. Let’s also disregard Yahūah as a noun, or definite article, in vs. 15. With the tools we have been given to work with, how can we reach *beyond persuasive* evidence? What steps can we take, that will help us attain **conclusive** evidence: that which renders the argument to completion; leaving thoughts of doubt as *miniscule*, to virtually nonexistent. Even though we can see that a **name** is clear in vs. 15, we can take this investigation further; beyond the English, and beyond one word. Now, let me tell you the steps I took to prove out this particular controversy to *myself*. I will show you how I attained **conclusive** evidence in the Āhýah –Yahūah controversy. I simply cannot be moved in my beliefs on this matter, and this is the reason why.

Step one: I went into The Word software on my computer and typed in this four letter Hebrew word: אהיה
 Before I go any further, I want to give a quick introduction to “The Word” software for new students. This software is a *must have* for studying the scriptures. It’s easy to use, relatively easy to learn navigation, and best of all, it is **free**. You can download it from “www.theword.net”.

To continue back to step one.

Fig 1



As you can see, I typed in the word אֲהִיָּה in Hebrew, in the Bible Search view. Notice, how the software picked up this word in 51 verses at the red arrow in **figure1**? I am going to copy-paste *all* 51 verses this software picked up in the following pages. *This is something you really need to see.* I would not have this knowledge, had I not done this. This is a good discipline to practice when searching the scriptures. Look in every passage the word is found in, to observe *how* it is being used in context. This does not mean some things will not escape your attention. It's just a good habit to have when learning to study.

Here, are the 51 passages my software picked up after typing in: אֲהִיָּה. I have highlighted the words where אֲהִיָּה, for H1961, is located in the English and Hebrew. “The Blue Letter Bible” only shows 32 passages for אֲהִיָּה.

B r' āshýṯh/Gen 26:3 “Sojourn in this land. **And I shall be** with you and favor you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to Abraham your father.”

גור בארץ הזאת ואהיה עמך ואברכך כילך ולזרעך אתן את-כל-הארצת האל והקמתי את-השבעה אשר נשבעתי לאברהם אביך:

B r'áshýth/Gen 31:3 And **Yahūah/יהוה** said to Y'âqb, "Return to the land of your fathers and to your relatives. **And I am** with you."

ויאמר **יהוה** אל-יעקב שוב אל-ארץ אבותיך ולמולדתך **ואהיה** עמך:

Shamūth/Ex 3:12 And He said, "Because **I am** with you. And this is to you the sign that I have sent you: When you have brought the people out of Matsarým, you are to serve Ālahým on this mountain."

ויאמר כִּי-**אהיה** עמך וזה-לך האות כי אנכי שלחתיך בהוציאך את-העם ממצרים תעבדון את-האלהים על ההר הזה:

Shamūth/Ex 3:14 And Ālahým said to Mashah, "**I am** that which **I am**." And He said, "Thus you shall say to the children of Yashar'âl, '**I am** has sent me to you.'"

ויאמר אלהים אל-משה **אהיה** אשר **אהיה** ויאמר כה תאמר לבני ישראל **אהיה** שלחני אליכם:

Shamūth/Ex 4:12 "And now, go, and **I shall be** with your mouth and teach you what to say."

ועתה לך ואנכי **אהיה** עם-פִּיךָ והוריתיך אשר תדבר:

Shamūth/Ex 4:15 "And you shall speak to him and put the words in his mouth. And **I am** with your mouth and with his mouth, and I shall teach you what to do.

ודברת אליו ושמת את-הדברים בפיו ואנכי **אהיה** עם-פִּיךָ ועם-פִּיהוּ והוריתי אתכם את אשר תעשון:

Dabarým/Deut 31:23 And He commanded Yahūshâ son of Nūn, and said, "Be strong and courageous, for you are to bring the children of Yashar'âl into the land of which I swore to them, **and I Myself am** with you."

ויצו את-יהושע בן-נון ויאמר חזק ואמץ כי אתה תביא את-בני ישראל אל-הארץ אשר-נשבעתי להם ואנכי **אהיה** עמך:

Yahūshâ/Josh 1:5 "No man is going to stand before you all the days of your life. As I was with Mashah, so **I am** with you. I do not fail you nor forsake you.

לא-אִיתִיבַּ אִישׁ לִפְנֵיךָ כֹּל יְמֵי חַיֶּיךָ כֹּאֲשֶׁר הִיִּיתִי עִם-מֹשֶׁה **אהיה** עמך ולא אעזבך:

Make note, that in the following three verses, The Name Yahūah and Āhýah can be seen in the [Hebrew](#) text together. As you continue to read through this list, you will come across the use of Āhýah in the same passage that The Name of Yahūah is found in—six more times! Āhýah is not used as a name in these passages.

Yahūshâ/Josh 3:7 And **Yahūah/יהוה** said to Yahūshâ, "This day I begin to make you great before the eyes of all Yashar'âl, so that they know that **I am** with you as I was with Mashah.

ויאמר **יהוה** אל-יהושע היום הזה אחל גדלך בעיני כלי-ישראל אשר ידעון כי כאשר הייתי עם-משה **אהיה** עמך:

Shaphatým/Judg 6:16 And **Yahūah/יהוה** said to him, "Because **I am** with you, you shall smite the Madýn as one man."

ויאמר אליו **יהוה** כי **אהיה** עמך והכית את-מדין כאיש אחד:

Shaphatým/Judg 11:9 *And Yaphṭhach said to the elders of Gal'ād, "If you take me back home to fight against the children of Āmūn, and Yahūah/יהוה gives them to me, am I to be your head?"*

ויאמר יפתח אל-זקני גלעד אם-משיבים אתם אותי להלחם בבני עמון ונתן יהוה אותם לפני אנכי אהיה לכם לראש:

In this passage of Rūṭh, the use of Āhýah is far from being used as a name. Āhýah, in several of the following passages, is used to describe future and present tense by the man or woman who is speaking in the passage.

Rūṭh 2:13 *And she said, "Let me find favour in your eyes, my master, because you have comforted me, and have spoken to the heart of your female servant, though I am not like one of your female servants."*

ותאמר אמצא-חן בעיניך אדני כי נחמתני וכי דברת על-לב שפחתך ואנכי לא אהיה כאחת שפחתך:

Shamū'āl Ālaph/1Sam 18:18 *And Dūd said to Sh'āül, "Who am I, and what is my life or my father's clan in Yashar'āl, that I am son-in-law to the sovereign?"*

ויאמר דוד אל-שאול מי אנכי ומי חיי משפחת אבי בישראל כי-אהיה חתן למלך:

Shamū'āl Ālaph/1Sam 23:17 *and said to him, "Do not fear, for the hand of Sh'āül my father is not going to find you, and you are to reign over Yashar'āl, and I am to be next to you. Even my father Sh'āül knows that."*

ויאמר אליו אל-תירא כי לא תמצאך יד שאול אבי ואתה תמלך על-ישראל ואנכי אהיה-לך למשנה וגם-שאול אבי ידע כן:

Shamū'āl Býṭh/2Sam 7:6 *"For I have not dwelt in a house since the time that I brought the children of Yashar'āl up from Matsarým, even to this day, and I am moving about in a Tent and in a Dwelling Place.*

כי לא ישבתי בבית למיום העלתי את-בני ישראל ממצרים ועד היום הזה ואהיה מתהלך באהל ובמשכן:

Shamū'āl Býṭh/2Sam 7:9 *"And I am with you wherever you walk, and cut off all your enemies from before you, and made you a great name, like the name of the great ones who are on the earth.*

ואהיה עמך בכל אשר הלכת ואכרתה את-כל-איביך מפניך ועשתי לך שם גדול כשם הגדלים אשר בארץ:

Shamū'āl Býṭh/2Sam 7:14 *"I am to be his Father, and he is My son. If he does perversely, I shall reprove him with the rod of men and with the blows of the sons of men.*

אני אהיה-לו לאב והוא יהיה-לי לבן אשר בהעותו והכחתיו בשבט אנשים ובנגעי בני אדם:

Shamū'āl Býṭh/2Sam 15:34 *but if you return to the city, and say to Ābshalūm, 'I am your servant, O sovereign – once servant of your father, but now I am your servant,' then you shall nullify the counsel of Āchýthaphal for me.*

ואם-העיר תשוב ואמרת לאבשלום עבדך אני המלך אהיה עבד אביך ואני מאז ועתה ואני עבדך והפרתה לי את עצת אחיתפל:

Shamū'āl Býṯh/2Sam 16:18 *And Chūshý said to Ábshalūm, “No, I am for the one whom **Yahūah/יהוה** and this people and all the men of Yashar'āl have chosen, and with him I remain.*

ויאמר חושי אל־אבשלם לא כי אשר בחר **יהוה** והעם הזה וכל־איש ישראל לא אהיה ואתו אשב:

Shamū'āl Býṯh/2Sam 16:19 *“And besides, whom should I serve? Should it not be before his son? As I have served before your father, so I am before you.”*

והשנית למי אני אעבד הלוא לפני בנו כאשר עבדתי לפני אביך כן אהיה לפניך: פ

Shamū'āl Býṯh/2Sam 22:24 *“And I am perfect before Him, and I guard myself from my crookedness.*

ואהיה תמים לו ואשתמרה מעוני:

Dabarý Ha Yamým Álaph/1Chr 17:5 *“For I have not dwelt in a house since the time that I brought up Yashar'āl, even to this day, and I am moving from tent to tent, and from one Dwelling Place to another.*

כי לא ישבתי בבית מן־היום אשר העליתי את־ישראל עד היום הזה ואהיה מאהל אל־אהל וממשכן:

Dabarý Ha Yamým Álaph/1Chr 17:8 *“And I am with you wherever you walk, and cut off all your enemies from before you, and made you a name like the name of the great men who are on the earth.*

ואהיה עמך בכל אשר הלכת ואכרית את־כל־אויביך מפניך ועשיתי לך שם כשם הגדולים אשר בארץ:

Dabarý Ha Yamým Álaph/1Chr 17:13 *“I am to be his Father, and he is to be My son. And My kindness I do not turn away from him, as I took it from him who was before you.*

אני אהיה־לו לאב והוא יהיה־לי לבן וחסדי לא־אסיר מעמו כאשר הסירותי מאשר היה לפניך:

Dabarý Ha Yamým Álaph/1Chr 28:6 *and said to me, ‘Shalamah, your son is the one to build My House and My Courtyards, for I have chosen him to be My son, and I Myself am a Father to him.*

ויאמר לי שלמה בנך הוא־יבנה ביתי וחצרותי כי־בחרתי בו לי לבן ואני אהיה־לו לאב:

Áyüb/Job 3:16 *or as a hidden untimely birth, not to be as an infant who never saw the light of day?*

או כנפל טמון לא אהיה כעללים לא־ראו אור:

Áyüb/Job 7:20 *Have I sinned? What have I done to You, Watcher of men? Why have You set me as Your target, so that I am a burden to You?*

חטאתי מה אפעל לך נצר האדם למה שמתני למפגע לך ואהיה עלי למשא:

Āyūb/Job 10:19 *I should have been as though I never was – brought from the womb to the grave.*

כאשר לא־הייתי אהיה מבטן לקבר אוכל:

Āyūb/Job 12:4 *I have become a laughing-stock to my friends – I am who calls on Ālūah and He answered him! A laughing-stock is the Righteous, the perfect one!*

שחק לרעהו אהיה קרא לאלוה ויענהו שחוק צדיק תמים:

Āyūb/Job 17:6 *But He has made me a byword of the people, whereas in former times I was as a drum.*

והצגני למשל עמים ותפת לפנים אהיה:

Ṭahalým/Ps 50:21 *“You have done this, and I kept silent; You have thought that I was altogether like you – I rebuke you, and set it in order before your eyes.*

אלה עשית והחרשתי דמית היות־אהיה כמוך אוכיחך ואערכה לעיניך:

Ṭahalým/Ps 102:7 *I have watched, and I am as a bird alone on the house-top.*

שקדתי ואהיה כצפור בודד על־גג:

Mashalý/Prov 8:30 *“Then I was beside Him, a Master Workman, and I was His delight, day by day rejoicing before Him all the time,*

ואהיה אצלו אמון ואהיה שעשעים יום יום משחקת לפניו בכל־עת:

Shýr Ha Shýrým/Song of Solomon 1:7 *Make known to me, O you whom my being loves; Where you feed your flock, where you make it rest at noon. For why should I be as one who is veiled Beside the flocks of your companions?*

הגידה לי שאהבה נפשי איכה תרעה איכה תרביץ בצהרים שלמה אהיה כעטיה על עדרי חבריך:

YashâYahū/Isa 3:7 *he shall swear in that day, saying, “I am-not a healer, for in my house is neither bread nor garment; do not make me a chief of the people.”*

ישא ביום ההוא לאמר לא־אהיה חבש ובביתי אין לחם ואין שמלה לא תשימני קצין עם:

YashâYahû/Isa 47:7 “And you said, ‘**I am** mistress forever,’ so that you did not take these matters to heart, and did not remember the latter end of them.

ותאמרי לעולם **אהיה** גברת עד לא-שמת אלה על-לבך לא זכרת אחריתה: ס

YaramYahû/Jer 11:4 which I commanded your fathers in the day when I brought them out of the land of Matsarým, from the iron furnace, saying, ‘Obey My Voice, and you shall do according to all that I Command you, and you shall be My people, and I shall **become** your Ālahým,’

אשר צויתי את-אבותיכם ביום הוציאיי-אותם מארץ-מצרים מכור הברזל לאמר שמעו בקולי ועשיתם אותם ככל אשר-אצוה אתכם והייתם לי לעם ואנכי **אהיה** לכם לאלהים:

YaramYahû/Jer 24:7 ‘And I shall give them a heart to know Me, that **I am Yahûah/יהוה**. And they shall be My people and I shall **become** their Ālahým, for they shall turn back to Me with all their heart.

ונתתי להם לב לדעת אתי כי **אני יהוה** והיו-לי לעם ואנכי **אהיה** להם לאלהים כיישבו אלי בכל-לבם: ס

YaramYahû/Jer 30:22 ‘And you shall be My people, and I shall **become** your Ālahým.’ ”

והייתם לי לעם ואנכי **אהיה** לכם לאלהים: ס

YaramYahû/Jer 31:1 “At that time,” declares **Yahûah/יהוה**, “I shall **become** the Ālahým of all the clans of Yashar‘âl, and they shall be My people.”

בעת ההיא נאם-**יהוה** **אהיה** לאלהים לכל משפחות ישראל והמה יהיו-לי לעם: ס

YaramYahû/Jer 32:38 ‘And they shall be My people, and I shall **become** their Ālahým’.

והיו לי לעם ואני **אהיה** להם לאלהים:

Yachazaq‘âl/Ezek 11:20 so that they walk in My Laws, and guard My Right-Rulings, and shall do them. And they shall be My people and I shall **become** their Ālahým.

למען בחקתי ילכו ואת-משפטי ישמרו ועשו אתם והיו-לי לעם ואני **אהיה** להם לאלהים:

Test what they have taught you against the Ṭūrah. The Law will always reveal your error.

Yachazaq 'âl/Ezek 14:11 *so that the house of Yashar 'âl no longer strays from Me, nor be made unclean any more with all their transgressions. And they shall be My people and I be their Ālahým," declares the Master Yahūah/יהוה.*”

למען לא־יתעו עוד בית־ישראל מאחרי ולא־יטמאו עוד בכל־פשעיהם והיו לי לעם ואני אהיה להם לאלהים נאם אדני יהוה: פ

Yachazaq 'âl/Ezek 34:24 *“And I, Yahūah/יהוה, shall be their Ālahým, and My servant Dūd a prince in their midst. I, Yahūah/יהוה, have spoken.*

ואני יהוה אהיה להם לאלהים ועבדי דוד נשיא בתוכם אני יהוה דברתי:

Yachazaq 'âl/Ezek 36:28 *“And you shall dwell in the land that I gave to your fathers. And you shall be My people, and I shall be your Ālahým.*

וישבתם בארץ אשר נתתי לאבותיכם והייתם לי לעם ואנכי אהיה לכם לאלהים:

Yachazaq 'âl/Ezek 37:23 *“And they shall no longer defile themselves with their idols, nor with their disgusting matters, nor with any of their transgressions. And I shall save them from all their dwelling places in which they have sinned, and I shall cleanse them. And they shall be My people, and I be their Ālahým.”*

ולא יטמאו עוד בגלוליהם ובשקוציהם ובכל פשעיהם והושעתי אתם מכל מושבתיהם אשר חטאו בהם וטהרתי אותם והיורלי לעם ואני אהיה להם לאלהים:

Hūshâ/Hos 1:9 *then He said, “Call his name La Āmý, for you are not My people, and I am-not for you.*

ויאמר קרא שמו לא עמי כי אתם לא עמי ואנכי לא־אהיה לכם: ס

Hūshâ/Hos 11:4 *“I drew them with ropes of man, with cords of love, and I was to them as those who take the yoke from their neck. And I bent down, fed them.”*

בחבלי אדם אמשכם בעבתות אהבה ואהיה להם כמרימי על על לחיהם ואט אליו אוכיל:

Hūshâ/Hos 14:5 *“I shall be like the dew to Yashar 'âl. He shall blossom like the lily, and cast out his roots like Labanūn.*

אהיה כטל לישראל יפרח כשושנה ויך שרשיו כלבנון:

ZakarYah/Zech 2:5 ‘For I Myself am to her,’ declares **Yahūah/יהוה**, ‘a wall of fire all around, and for esteem I am in her midst.’ ”

ואני אהיה־לה נאם־יהוה חומת אש סביב ולכבוד אהיה בתוכה: פ (shows passage in vs. 9 in WLC)

ZakarYah/Zech 8:8 ‘And I shall bring them back, and they shall dwell in the midst of Yarūshalam. And they shall be My people, and I shall be their Ālahým, in Truth and in Righteousness.’

והבאתי אתם ושכנו בתוך ירושלם והיו־לי לעם ואני אהיה להם לאלהים באמת ובצדקה: ס

This is such an interesting study. Already I can see how this word is used: “I was,” “I am,” “I shall be,” “I will become.” It’s like, the *description* of His Name is *foretelling* His character of existence. “I *exist to be* your Ālahým.” Gnaw on that for awhile. In addition to this, 10 of these passages that use the verb Āhýah/אהיה, also use The Hebrew Name Yahūah/יהוה within the same passage. I want to reiterate why I am doing this study: to prove or clarify, *whether or not the verb Āhýah is a name, or a characteristic of a name; and to find witnesses in the Hebrew text to support my findings.*

Now, put all this aside for a minute. Everything I just did in my software program, may be to some students, a bit overkill. But, it was worth the effort. I learned some things. I also learned that I don’t know much. This makes me hungry to learn more. I can however, be for certain that I missed *something* in this study. As long as I am alive, I can always go back into my notes and dig up more information. I understand why some of you would think this might be overkill. Because Shamūth/Ex 3:15 clearly reveals His Name, and clarified it with this phrase, “**This is My Name**” / זה־שמי. Sometimes, it takes a whole lot more than the obvious to use as witnesses to unravel a false implication. Just because the English translation says something that *seems* to support our argument, we still need to prove it by the *Hebrew* text.

Step 2:

Now, leaving the best part of this study for last, I know that *name* in Hebrew is Shm/שם. If I was to see in the Hebrew, the word שמו (shmū), I know it would say; *His Name*. שמי (shmý) is; *my name*. שמך (shmak) is; *your name*. These are conjugated forms of the word Shm/שם. Adding an additional character to this word changes the possession: *my name, his name, your name*. Did you notice the last letter in שם? It doesn’t seem to be found in any of the conjugated forms does it? The *mým* has two forms: מ-ם. Make sure you know the difference between these two forms. Otherwise, you will be typing in the wrong word for your word searches. One form is called the *final mým* and is *only* found at the end of a word in Hebrew. If you don’t do your homework, this can cause a serious amount of wasted effort, not to mention a serious headache. It is an easy mistake to make, so don’t be too hard on yourself if it happens too often.

So far, I have searched out Āhýah/אהיה in the Hebrew and found 51 passages that consistently support my claim that it is: an *accolade* or characteristic. This characteristic or verb is used as: *to be; I am* (with you); *I will be* (with you); *I shall be* (your Ālahým); *I will become* (your Ālahým). That is plenty of witnesses for that portion of the study. But, what if one was to have no knowledge of the word שם? How does a first time student prove the English translation portion of this passage that says, “This is My Name” without knowing how to read Hebrew? The Ālaph Býth chart is your first step. Learn those letters! Your second step, is to look into the English translation that includes “Strong’s” reference numbers. A “Hebrew and English Interlinear Bible” would be ideal. Downloading “The Word” software into your computer would be even better. Whatever you choose, the “Strong’s” numbers will give access to Hebrew words that you can *isolate* for study. Look these words up, learn them, so you will know them.

The **H8034** is assigned to שׁוּׁ. “Brown-Driver-Briggs” gives it this definition: *name; memorial; monument; reputation*. To dig up conjugated forms of שׁוּׁ, type in English, “my name”, “his name”, “your name”. Then, change your English translation passage, to a Hebrew text such as the “Hisb” (Hebrew Interpolated Study Bible) or “WLC” (Westminster Leningrad Codex). Shamūth/Ex 3:15 shown in the “Hisb” would look like this:

unto H4872 מֹשֶׁהׁ to H413 אֱלֹהֵי- And God H430 אֱלֹהֵיׁ moreover H5750 עוֹדׁ said H559 ׀ יִאמֶרׁ Exod 3:15
 unto the children H1121 בְּנֵיׁ to H413 אֱלֹהֵיׁ Thus shalt thou say H559 תֹּאמַרׁ Thus H3541 כֹּה־ Moses
 the God H430 אֱלֹהֵיׁ of your fathers H1 אֱבֹתַיׁ God H430 אֱלֹהֵיׁ The-LORD H3068 יְהוָהׁ of Israel H3478
 H3290 וְיַעֲקֹבׁ and the God H430 אֱלֹהֵיׁ of Isaac H3327 יִצְחָקׁ the God H430 אֱלֹהֵיׁ of Abraham H85 אַבְרָהָםׁ
 me unto you this [is] my H8034 שְׁמִיׁ This H2088 וְזֶה־ to H413 אֵלַיׁ hath sent H7971 נִשְׁלַחְתִּיׁ of Jacob
 unto H1755 לְךָׁ and this [is] my memorial H2143 זְכָרִיׁ and this H2088 וְזֶהׁ for ever H5769 לְעֹלָםׁ name
 generations H1755 לְךָׁ all

The helpful thing about using this Study Bible is that the conjugated counterpart is separated from the word by a dot.

What a great tool to have for the new student when on the hunt for conjugated words. Notice the highlighted word?

Zkr/זכר is the H2143: Rememberance. Add the *yad*/י, and it says, “*my* remembrance”. This handy tool tells you what the conjugated counterpart is by separating it from the word, זכר.

The same passage would look like this in WLC:

Exod 3:15 ׀ יִאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי
 אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְתִּי אֵלַיכֶם זֶה־שְׁמִי לְעֹלָם וְזֶה זְכָרִי לְדֹר דָּר׃

You can do this with the word “Ālahým” as well. You can do this with *any* word to find its conjugated counterpart. The more understanding you have about how conjugated words work in the Hebrew language, the more helpful this will be in your understanding of how the Hebrew language puts words and phrases together. הַשֵּׁם (hashm) is the conjugated form of שׁוּׁ which means “*the* name”. בַּשֵּׁם (bsham) is the conjugated form of שׁוּׁ which is translated, “*in the* name”.

Now, I need to find scripture witnesses for this conjugated word, Shmý/שְׁמִי. I am looking for consistent usage of the Hebrew word, שְׁמִי translated: “my name”, with **Yahūah/יהוה** speaking in the passage. The following is what I found.

YaramYahū/Jer 16:21 “Therefore see, I am causing them to know. This time I cause them to know *Āth/את* My Hand and *Āth/את* My Might. **And they shall know that *Shamý/שמי* (My Name) is *Yahūah/יהוה*!”**

לכן הנני מודיעם בפעם הזאת אודיעם את־ידי ואת־גבורתי וידעו כי - שמי יהוה: ם
yahūah my name(is) – that

As I review these notes, I can look at both passages in the English, then view them in the Hebrew.

Shamūth/Exod 3:14 And *Ālahým* said to Mashah, “**I am that which I am.**” And He said, “Thus you shall say to the children of Yashar ‘āl, ‘**I am** has sent me to you.’ ” (He never said this was **His Name**. His **Name** was given in the [next passage](#).)

ויאמר אלהים אל־משה אהיה אשר אהיה ויאמר כה תאמר לבני ישראל אהיה שלחני אליכם:

Shamūth/Exod 3:15 And *Ālahým* said further to Mashah, “Thus you are to say to the children of Yashar ‘āl, ‘**Yahūah/יהוה** *Ālahým* of your fathers, the *Ālahým* of *Ābraham*, the *Ālahým* of *Yatschaq*, and the *Ālahým* of *Y‘āqb*, has sent me to you. **This is *Shmý/שמי* (My Name) forever, and this is My remembrance** to all generations.’ (“**This is My Name**” means He revealed His Name in vs. 15.)

ויאמר עוד אלהים אל־משה כה־תאמר אל־בני ישראל יהוה אלהי אבותיכם אלהי אברהם
אלהי יצחק ואלהי יעקב שלחני אליכם זה - שמי לעלם וזה זכרי לדר דר:
my this and (is)my name – this
remembrance

H1961- היה to be, become, come to pass, exist, happen, fall out – (See p. 81)

H3068- יהוה the proper name of the one true God/Ālahým

-unpronounced except with the vowel pointing of H136 (Adonai)

Both definitions taken from “Brown-Driver-Briggs” Hebrew definitions in “The Word” software.

(Notice the ׀ is used frequently in Hebrew for the word **and**.)

I am almost finished with this study on *Āhýah/אהיה*. Do you remember how I typed in my search word in “The Word” software at the beginning of this study? I typed in the four letter spelling (*אהיה*) as it is found in the 14th vs. of Shamūth/Ex chapter 3. Now, I will do a search by typing in the three letter spelling without the *ā*laph/א (*היה*). The reason why I am doing this is because *hýh/היה*, has the H1961 assigned to it also.

This word is found 1,423 times in the WLC. **How can I be sure** how this 3 letter word (*היה*), with the Hebrew reference number H1961, is used contextually if I don’t look into all these passages? I can’t. *It is impossible* without completing the study all the way through. However, at this point, I am pretty comfortable with what I have. The information in verse 15 is mighty convincing. Still, I think it would be wise to check out what the rest of those passages are hiding. Here are the results.

Step 3.**-HYH Study Notes-**

H1961 present, past, and future tenses; Total passages observed: 1,423

היה used in these ways:

נהיה translated – will become

יהיה translated – shall be, yet become/yet to become, is, are, be, (have/own Ex 13:12; 18:16)

והיה translated – and became, and was, and shall be, will become, come to pass, came to be

שהיה translated – to being (this form is found in Qhalath/Ecc and Ṭahalým/Ps.)

היה translated – was, become, became, came to be, came/had come, had, had been, has been, been, (*did* from Shamū‘āl Ālaph/1Sam 2:11 – משרת את־יהוה והנער היה – translated “and the boy **did** minister before Yahūah-Āṯh.”

תהיה translated – It is, have, made, come into being, you shall be, shall belong, come to, (when the ה is used, the translation seems to be consistent with the possession of “unto you” or “to become yours” shall be to you”)

Example:

תהיה לך ליהוה: קדש - translated in Shamūṯh/Ex 30:37 “**it is** Set-Apart *unto you* for Yahūah.” Other passages use this form as “it shall be”.

Example:

תהיה: סלת כלולה בשמן מצה תהיה: – translated in Ū Yaqrā/Lev 2:5, “**it shall be** of fine flour, unleavened, mixed with oil.”

The Name of Yahūah and hyh side by side.

1.

YAHUAH IS! יהוה היה

Shamū‘āl Ālaph/1Sam 20:42 *And Yahūnaṯhan said to Dūd, “Go in peace, since we have both sworn in the Name of **Yahūah/יהוה**, saying, ‘**Yahūah/יהוה is** between you and me, and between your seed and my seed, forever.’ ” Then he arose and left, and Yahūnaṯhan went into the city.*

ויאמר יהונתן לדוד לך לשלום אשר נשבענו שנינו אנחנו בשם יהוה לאמר יהוה יהיה ביני ובינך ובין זרעי ובין זרעך עד־עולם: פ ויקם וילך ויהונתן בא העיר:

This passage can be translated, “Yahūah exists between you and me...”

2. YAHUAH SHALL BE! היה יהוה

Shamū‘āl Ālaph/1Sam 24:15 “*And **Yahūah/יהוה shall be** judge; and rightly rule between you and me. See and plead my case, and rightly rule me out of your hand.*”

והיה יהוה לדין ושפט ביני ובינך וירא וירב את־ריבי וישפטני מידך: פ
This passage can be translated, “Yahūah shall exist as judge; and rightly rule...”

3. THE WORD OF YAHUAH CAME! היה יהוה

Shamū'āl Býth/2Sam 24:11 *And Dūd rose up in the morning, and The Word of Yahūah/יהוה came to the naby'ā Gad, Dūd seer, saying,*

ויקם דוד בבקר פ **ודבר־יהוה היה** אל־גד הנביא חזה דוד לאמר

The red portion of this passage can also be translated, “and The Word of Yahūah arose” or arose to exist/to be. Also, notice that the King had a seer or naby'ā by the name of god/גד. Spelling it as, *Gad* in the English, doesn't make a difference in the Hebrew spelling. He called on Yahūah, yet his naby'ā was God. *Make note of this.*

YAHUAH WAS! היה היה

4.

Malakým Ālaph/1Kgs 1:37 “As **Yahūah/יהוה** *was* with my master the sovereign, so let Him be with Shalamah and make his throne greater than the throne of my master Sovereign Dūd.”

כאשר **היה יהוה** עם־אדני המלך כן יהי עם־שלמה ויגדל את־כסאו מכסא אדני המלך דוד:

This passage can be translated, “Yahūah existed with my master the sovereign...”

MY NAME EXISTS! יהיה־שמי

5.

Malakým Ālaph/1Kgs 8:29 “For Your eyes to be open toward this House night and day, toward the place of which You said, ‘**My Name is there,**’ to listen to the prayer which Your servant makes toward this place.

להיות עינך פתחות אל־הבית הזה לילה ויום אל־המקום אשר אמרת **יהיה שמי שם לשמע** אל־התפלה אשר יתפלל עבדך אל־המקום הזה:

This passage can be translated, “My Name exists there...”

MY NAME EXISTS! יהיה־שמי

6.

Dabarý Ha Yamým Býth/2Chr 33:4 *And he built Slaughter Places in the House of Yahūah/יהוה, of which Yahūah/יהוה had said, “In Yarūshalam is My Name, forever.”*

ובנה מזבחות בבית יהוה אשר אמר יהוה **בירושלם יהיה־שמי לעולם:**

This passage can be translated, “In Yarūshalam, My Name exists forever...”

Now, that I have thoroughly searched out all 51 passages for Āhýah/אהיה, and all 1,423 passages for Hýah/היה, I have come to a reasonable conclusion from my findings. I *believe* this is sufficient and *conclusive* evidence, to support my claim that was stated from the beginning of the study. **Step one revealed:** Āhýah is used as a characteristic; a description; accolade; to be, to exist. **Step two revealed:** looking at conjugated forms of the word Shm/שם, confirms what is written in the Hebrew text in vs. 15 when He said, “This is My Name”/זה שמי. **Step 3 revealed:** The Name of Yahūah and Hýah or Āhýah, can sit side by side within the same passage; and affects past, present, and future tense; within the context of the passage. Out of a total of 1,474 passages, *not one passage revealed* Hýah or Āhýah to be exclusively related to:

- ✓ ‘My Name Āhýah’, which would look like this in Hebrew: שמי אהיה **no passage found**
- ✓ ‘This is My Name Āhýah’, which would look like this in Hebrew: זה שמי אהיה **no passage found**
- ✓ ‘I am Āhýah. That is My Name’, which would look like this in Hebrew: אני אהיה הוא שמי **no passage found**
- ✓ ‘In The Name Āhýah’, which would look like this in Hebrew: בשם אהיה **no passage found**
- ✓ ‘The Name Āhýah’, which would look like this in Hebrew: השם אהיה **no passage found**
- ✓ Āný/אני Āhýah’ meaning, ‘**I am** Āhýah/אהיה’ **no passage found**
(It would look like this in the Hebrew: אני אהיה)
- ✓ Āný/אני Hýah meaning, ‘**I am** Hýah/היה’ **no passage found**
(It would look like this in the Hebrew: אני היה)

There are however, plenty of passages revealing:

- ✓ ‘My Name Yahūah’ in Hebrew: שמי יהוה Found: *Mal’āký/Mal 1:11 (See p.163)*
- ✓ ‘This is My Name Yahūah’ in Hebrew: זה שמי יהוה Found: *Shamūth/Ex 3:15*
- ✓ ‘I am Yahūah. That is My Name’ in Hebrew: אני יהוה הוא שמי Found: *YashāYahū/Isa 42:8*
- ✓ ‘In The Name Yahūah’ in Hebrew: בשם יהוה Found: *Shamūth/Ex 33:19 (See p. 156)*
- ✓ ‘The Name Yahūah’ in Hebrew: השם יהוה Found: *Dabarým/Deut 32:3 (See p. 172)*
- ✓ Āný/אני Yahūah’ meaning, ‘**I am** Yahūah: אני יהוה Found: *Shamūth/Ex 10:2 (See p. 146)*

The Most High did not give His *Name* in Shamūth/Ex 3:14. He just simply said, “to be” or who was, is and is to come, all wrapped up into one word: Āhýah. This statement He made, reveals some unexpected treasures, about His character. His character is attached to a Name. He claims to be The One who Was, Is and The One to Become; to Come; to Arrive; to Come on the scene. No matter how you slice it, Āhýah is not a name. This verb describes what His *Name* was, is and will *Become* to us; because The Name of Yahūah is full of salvation and deliverance! This Name Yahūah, is the only place you can find life, cover, knowledge, justice, healing, peace, righteousness, favor, mercy, love, greatness which is the seat of humility according to The Word of Yahūah. Now that sounds like A Name above every name!

The “אֵת Cepher” translation of the scriptures, revealing The Name of Yahūah in the English translation, reminds me of some foretelling’s about His Name in the end days. Here are a few of those passages of scripture referring to יהוה, and how His Name will be great among the Gentiles. The following passage gives more than enough evidence to support my claim for Shamūṯh/Ex 3:15.

(NET)

Mal’āký/Mal 1:11 *For from the east to the west My Name will be great among the nations. Incense and pure offerings will be offered in My Name everywhere, for My Name will be great among the nations,” says*

Yahūah/יהוה Tsab ‘ăṯh.

כי ממזרח-שמש ועד-מבואו גדול שמי בגוים ובכל-מקום מקטר מגש לשמי ומנחה טהורה כִּי-גדול שמי בגוים אמר יהוה צבאות:

Yachazaq ‘āl/Ezek 36:23 *I will magnify My Great Name that has been profaned among the nations that you have profaned among them. The nations will know that I am Yahūah/יהוה, declares Ādaný Yahūah/יהוה אדני, when I Magnify Myself among you in their sight.*

Dabarým/Deut 30:1-3 *“And it shall be, when all These Words come upon you, The Barakah and The Curse which I have set before you, and you shall bring them back to your heart among all the gentiles where Yahūah/יהוה your Ālahým drives you, ²and shall turn back to Yahūah/יהוה your Ālahým and obey His Voice, according to all that I Command you today, with all your heart and with all your being, you and your children, ³then Yahūah/יהוה your Ālahým shall turn back your captivity, and your compassion, and He shall turn back and gather you from all the peoples where Yahūah/יהוה your Ālahým has scattered you.*

Tell me something. Where is “Āhýah, your Ālahým” in the Hebrew text? It would look like this in the Hebrew below:

***אֵהיָה אֱלֹהֶיךָ** – translated as: Āhýah, your Ālahým

I challenge anyone to find this in any Hebrew/Aramaic script. Also, **When** is אֵהיָה/יהוה **not used as a verb**?

***אֱלֹהֶיךָ** (See p. 186)

SECTION 3:

THE NAME IN SCRIPTURE

A LIST OF SOME OF THE MOST SIGNIFICANT SCRIPTURE VERSES REFERENCING THE NAME

NOTE: THE CONJUGATED FORMS OF TARGET WORDS IN THIS SECTION THAT ARE FOUND IN THE HEBREW TEXT ARE NOT EMPHASIZED UNLESS OTHERWISE SPECIFIED. THE TARGET WORD ONLY WITHOUT ITS CONJUGATED COUNTERPART WILL BE SEEN IN BLUE.

| | |
|--|-----|
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SECTION 3: Chap. 1

The Name in Scripture: *A List of Some of the Most Significant Scripture Verses Referencing The Name*

**Characteristics of The Name*

SOURCE: MASORETIC TEXT-“theWord” software

Characteristics in English and in Hebrew, are in red. The Name of Yahūah in Hebrew, is in blue.

[B r'āshýth/Gen 2:4](#) These are the births of the heavens and the earth when they were created, in the day that **Yahūah/יהוה** **Ālahým** (mighty ones; see [B r'āshýth/Gen 1:26](#)) made earth and heavens. (יהוה אלהים)

[B r'āshýth/Gen 21:33](#) And he planted a tamarisk tree in B'ār Shabâ, and there called on the Name of **Yahūah/יהוה**, Everlasting Mighty One (יהוה אל עולם).

[B r'āshýth/Gen 22:14](#) And Ābraham called the name of the place, '**Yahūah/יהוה** Yrā'ah,' as it is said to this day, "On the mountain **Yahūah/יהוה** provides." (יהוה יראה)

[B r'āshýth/Gen 16:13](#) And she called the Name of **Yahūah/יהוה** who spoke to her, "You are the Āl who sees," for she said, "Even here have I seen after Him who sees me?" (יהוה ראי)

[B r'āshýth/Gen 17:1](#) And it came to be when Ābram was ninety-nine years old, that **Yahūah/יהוה** appeared to Ābram and said to him, "I am **Āl Shdý** – walk before Me and be perfect. (יהוה אל שדי)

[Shamūth/Ex 15:26](#) And He said, "If you diligently obey The Voice of **Yahūah/יהוה** your **Ālahým** and do what is right in His Eyes, and shall listen to His Commands and shall guard all His Laws, I shall bring on you none of the diseases I brought on the Matsarým, for I am **Yahūah/יהוה** your Healer." (אני יהוה רפאך)

[Shamūth/Ex 17:15, 16](#) And Mashah built a Slaughter Place and called its name, **Yahūah/יהוה** is my **Nasý** (banner).¹⁶For he said, "Because a hand is on the throne of **Yah, Yahūah/יהוה** is to fight against Āmalq, from generation to generation." (יהוה נסי)

[Shamūth/Ex 31:13](#) "And you, speak to the children of Yashar'āl, saying, 'My Shabaṭhs you are to guard, by all means, for it is a sign between Me and you throughout your generations, so you may know that it is I am, **Yahūah/יהוה**, **mqdashcm** (who sets you apart).'" (אני יהוה מקדשכם) Most translations render this verse as, "...who Sanctifies you."

[Dabarým/Deut 26:17](#) "You have today caused **Yahūah/יהוה** **Āūth** to proclaim to be your **Ālahým**, and to walk in His Ways and guard His Laws, and His Commands, and His Right-Rulings, and to obey His Voice. (יהוה את)

[Dabarý/Deut 30:20](#) "...to love **Yahūah/יהוה** your **Ālahým**, to obey His Voice, and to cling to Him – for He is your **Chý** (life) and the length of your days – to dwell in the land which **Yahūah/יהוה** swore to your fathers, to Ābraham, to Yatsḥaq, and to Y'âqb, to give them." (יהוה חי)

[Shaphatým/Judg 6:23, 24](#) And **Yahūah/יהוה** said to him, "Peace be with you! Do not fear, you do not die."²⁴And Gad'âūn built a Slaughter Place there to **Yahūah/יהוה**, and called it: **Yahūah/יהוה** **Shalūm**. To this day it is still in Āphrah of the Ābý H'âzry. (יהוה שלום)

[NachamYah/Neh 8:10](#) Then he said to them, "Go, eat the fat, drink the sweet, and send portions to those for whom none is prepared. For this day is set-apart to our Master. Do not be sad, for the joy of **Yahūah/יהוה** is **m'âzcm**." (your strength.) (יהוה מעוזכם)

[Tahalým/Ps 8:1](#) **Yahūah/יהוה**, **Ādanýnū** (our Master), how excellent is Your Name in all the earth; You who set Your splendour above the heavens! (יהוה אדנינו)

[Tahalým/Ps 23:1](#) **Yahūah/יהוה** is R'ây (my shepherd; see *Yahūḥanan/Jn 10:11*); I do not lack. (יהוה רעי)

[Mashalý/Prov 20:22](#) Do not say, "I repay evil." Wait for **Yahūah/יהוה**, and He **Yashâ (saves)** you. (יהוה ישע)

[YashâYahū/Isa 6:3](#) And one cried to another and said, "Set-Apart, Set-Apart, Set-Apart is **Yahūah/יהוה** **Tsab'ăŭṭh (army or resources/His Creation)** All the earth is filled with His esteem!" (יהוה צבאת)

[YashâYahū/Isa 49:26](#) "And I shall feed those who oppress you with their own flesh, and let them drink their own blood as sweet wine. All flesh shall know that I, **Yahūah/יהוה**, am your **Mūshýach (Savior)**, and your Redeemer, The Ālahým of Y'âqb." (יהוה מושיח)

[YaramYahū/Jer 23:6](#) "In His days Yahūdah shall be saved, and Yashar'âl dwell safely. And this is His Name whereby He shall be called: '**Yahūah/יהוה** our Righteousness.' (יהוה צדקנו)

[Yachazaq'âl/Ezek 34:24](#) "And I, **Yahūah/יהוה**, **Āhýah (shall be)** their Ālahým, and My servant Dūd a prince in their midst. I, **Yahūah/יהוה**, have spoken. (יהוה אהיה)

[Yachazaqal/Ezek 48:35](#) "All around: eighteen thousand cubits. And the name of the city from that day is: **Yahūah/יהוה** is there!" (יהוה שמה)

**Characteristics of The Name See p 433.*

SECTION 3: Chap. 2

I Am Yahuah or I, Yahuah

אני יהוה / אנכי יהוה

**SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H589**

- B-r'âshýth/Gen 15:7** And He said to him, “**Ány/אני** (I am) **Yahūah/יהוה**, who brought you out of Åŕ of the Kashadým, to give you the land to possess.”
- B-r'âshýth/Gen 28:13** And see, **Yahūah/יהוה** stood above it and said, “**Ány/אני** (I am) **Yahūah/יהוה**, Ålahým of Åbraham your father and the Ålahým of Yatsçaq. The land on which you are lying, I give it to you and your seed.”
- Shamūth/Ex 6:2** And Ålahým spoke to Mashah and said to him, “**Ány/אני** (I am) **Yahūah/יהוה**.”
- Shamūth/Ex 6:6** “Say to the children of Yashar’ål **Ány/אני** (I am) **Yahūah/יהוה** ...”
- Shamūth/Ex 6:7** “...and you shall know that **Ány/אני** (I am) **Yahūah/יהוה**, your Ålahým...”
- Shamūth/Ex 6:8** And I will bring you into the land, concerning which I swore to give it to Åbraham, to Yatsçaq, and to Y’âqb; and I will give it to you for a possession. **Ány/אני** (I am) **Yahūah/יהוה**.”
- Shamūth/Ex 6:29** **Yahūah/יהוה** spoke to Mashah, saying, “**Ány/אני** (I am) **Yahūah/יהוה**. Speak to Par’âah king of Matsarým all I say to you.”
- Shamūth/Ex 7:5** “Matsarým shall know that **Ány/אני** (I am) **Yahūah/יהוה** when I stretch forth **Åth/את** My hand on Matsarým and bring out the children of Yashar’ål from among them.”
- Shamūth/Ex 7:17** **Yahūah/יהוה** says, “In this you shall know that **Ány/אני** (I am) **Yahūah/יהוה**. Behold, I will smite with the rod that is in My hand upon the waters which are in the river, and they shall be turned to blood,”
- Shamūth/Ex 8:22** “And I will separate/sever in that day the land of Gashan, in which My people dwell, that no swarms of flies shall be there, to the final end you may know that **Ány/אני** (I am) **Yahūah/יהוה** in the midst of the earth.”
- Shamūth/Ex 10:2** “And that you may tell in the ears of your son, and of your son’s son, what things I have brought about in Matsarým, and My **Åth/את** signs which I have done among them. Then, you shall know that **Ány/אני** (I am) **Yahūah/יהוה**.”
- Shamūth/Ex 12:12** “For I will pass through the land of Matsarým this night, and will smite all the firstborn in the land of Matsarým, both man and beast. On all the mighty ones of Matsarým I will execute judgment. **Ány/אני** (I am) **Yahūah/יהוה**.”
- Shamūth/Ex 14:4** “And I will harden Par’âah heart, that he shall follow them. And I will be weightier in honor over Par’âah, and over his entire wealth, army and resources; that Matsarým may know that **Ány/אני** (I am) **Yahūah/יהוה**.” And they did so.
- Shamūth/Ex 14:18** “And Matsarým shall know that **Ány/אני** (I am) **Yahūah/יהוה** when I am esteemed through Par’âah, through his chariots, and through his horsemen.”
- Shamūth/Ex 15:26** And said, “If you will diligently listen to The Voice of **Yahūah/יהוה** your Ålahým, and will do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon you, which I have brought upon Matsarým. For **Ány/אני** (I am) **Yahūah/יהוה** that heals you.

- Shamūth/Ex 16:12** “I heard the complaining of the children of Yashar’âl. Say to them, “At evening you will eat meat; in the morning you’ll be satisfied with bread and know that **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Shamūth/Ex 20:2** “**Āny/אני** (I am) **Yahūah/יהוה** your Ālahým, who brought you out of the land of Matsarým, out of the house of bondage.”
- Shamūth/Ex 29:46** “And they shall know that **Āny/אני** (I am) **Yahūah/יהוה** their Ālahým, which brought them forth out of the land of Matsarým, that I may dwell among them. I am (**Āny/אני**) **Yahūah/יהוה** their Ālahým.”
- Shamūth/Ex 31:13** “Speak also to the children of Yashar’âl, saying, “Surely, **Āth/את** My Shabaṭh (rest) you shall keep. For it is an **Āṭh/אות** (mark) between Me and you throughout your generations that you may know that **Āny/אני** (I am) **Yahūah/יהוה** who sets you apart.”
- Ū Yaqrâ/Lev 11:44** “**Āny/אני** (I am) **Yahūah/יהוה** your Ālahým. Therefore, be Set-Apart. You shall be Set-Apart for I am Set-Apart. Neither shall you defile yourselves with any manner of creeping thing that creeps upon the earth.
- Ū Yaqrâ/Lev 11:45** “For **Āny/אני** (I am) **Yahūah/יהוה** that brought you up out of the land of Matsarým, to be your Ālahým. Therefore be Set-Apart, for I am Set-Apart.”
- Ū Yaqrâ/Lev 18:2** “Speak to the children of Yashar’âl, and say to them,” ‘**Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Ū Yaqrâ/Lev 18: 4** “You shall do **Āth/את** My judgments, and keep **Āth/את** My ordinances, to walk in them. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Ū Yaqrâ/Lev 18: 5** “You shall therefore keep **Āth/את** My statutes, and **Āth/את** My judgments: which if a man does, he shall live by them. **Āny/אני** (I am) **Yahūah/יהוה**.”
- Ū Yaqrâ/Lev 18:6** “None of you shall approach anyone near of kin to him, to uncover their nakedness. **Āny/אני** (I am) ***Yahūah/יהוה**.”
- Ū Yaqrâ/Lev 18:30** “Therefore, keep **Āth/את** My ordinance, that you commit not any one of these abominable customs, which were committed before you, and do not defile yourselves by them. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Ū Yaqrâ/Lev 19:3** “You shall fear every man his mother, and his father, and keep My Shabaṭh. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Ū Yaqrâ/Lev 19:4** “Do not turn to idols, nor make to yourselves molten mighty ones. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Ū Yaqrâ/Lev 19:10** “And you shall not glean your vineyard, neither shall you gather every grape of your vineyard. For the poor and the stranger you shall leave it. **Āth/את** **Āny/אני** (I am) ***Yahūah/יהוה** your Ālahým.”
- Ū Yaqrâ/Lev 19:16** “You shall not go up and down as a talebearer/slanderer among your people, neither shall you stand against the blood of your neighbor. **Āny/אני** (I am) **Yahūah/יהוה**.”
- Ū Yaqrâ/Lev 19:18** “You shall not avenge, nor bear any grudge against the **Āth/את** children of your people. You shall love your neighbor as yourself. **Āny/אני** (I am) **Yahūah/יהוה**.”
- Ū Yaqrâ/Lev 19:25** “And in the fifth year you shall eat its fruit, that it may yield its increase to you. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Ū Yaqrâ/Lev 19:28** “You shall not make any cuttings in your flesh for the dead, or print any marks upon you. **Āny/אני** (I am) **Yahūah/יהוה**.”

- 19:30 [Ū Yaqrâ/Lev 19:30](#) “**Āṭh/את** My Shabaṭh you shall guard and fear My Set-Apart place. **Āny/אני** (I am) **Yahūah/יהוה**.”
- 19:31 [Ū Yaqrâ/Lev 19:31](#) “Do not turn to those with familiar ruach, neither seek after wizards (those who conjure up the dead), to be defiled by them. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- 19:34 [Ū Yaqrâ/Lev 19:34](#) “But the stranger that dwells with you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Matsarým. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- 19:36 [Ū Yaqrâ/Lev 19:36](#) “Just balances, just weights, and a just āyphah, and a just hýn, you shall have. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým, which brought you out of the land of Matsarým.”
- 19:37 [Ū Yaqrâ/Lev 19:37](#) “Observe **Āṭh/את** all My statutes, **Āṭh/את** and all My judgments, and do them. **Āṭh/את** **Āny/אני** (I am) **Yahūah/יהוה**.”
- 20:7 [Ū Yaqrâ/Lev 20:7](#) “Therefore, set yourselves apart, and be Set-Apart, for **Āny/אני** (I am) ***Yahūah/יהוה** your Ālahým.”
- 20:8 [Ū Yaqrâ/Lev 20:8](#) “And you shall keep **Āṭh/את** My statutes, and do them. **Āṭh/את** **Āny/אני** (I am) **Yahūah/יהוה** who sets you apart.”
- 20:24 [Ū Yaqrâ/Lev 20:24](#) “But I have said to you, you shall inherit their land, and I will give it to you to possess it, a land filled with resources. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým, who has divided you from other people/nations.”
- 21:8 [Ū Yaqrâ/Lev 21:8](#) “Therefore, you shall set him apart; for he offers the bread of your Ālahým: he shall be Set-Apart to you: for I am Set-Apart. **Āny/אני** (I am) **Yahūah/יהוה** who sets you apart.”
- 21:12 [Ū Yaqrâ/Lev 21:12](#) “Neither shall he go out of the Set-Apart place, nor profane the Set-Apart place of his Ālahým. The crown of the anointing oil of his Ālahým is upon him. **Āny/אני** (I am) **Yahūah/יהוה**.”
- 21:15 [Ū Yaqrâ/Lev 21:15](#) “Neither shall he profane his seed among his people, for **Āny/אני** (I am) ***Yahūah/יהוה** who sets him apart.”
- 21:23 [Ū Yaqrâ/Lev 21:23](#) “He shall not go in to the veil nor come near to the slaughter place, because he has a blemish, so that he does not profane **Āṭh/את** My Set-Apart place. “**Āny/אני** (I am) **Yahūah/יהוה** who sets them apart.”
- 22:2 [Ū Yaqrâ/Lev 22:2](#) “Speak unto Āharan and to his sons, that they separate themselves from the Set-Apart things of the children of Yashar‘āl and that they do not profane My Set-Apart **Āṭh/את** Name which they Set-Apart unto Me. **Āny/אני** (I am) **Yahūah/יהוה**.”
- 22:3 [Ū Yaqrâ/Lev 22:3](#) Say to them, “If anyone of all your seed throughout your generations, approaches the Set-Apart things, which the children of Yashar‘āl Set-Apart to **Yahūah/יהוה** having his uncleanness upon him, that soul shall be cut off from My presence. **Āny/אני** (I am) **Yahūah/יהוה**.”
- 22:8 [Ū Yaqrâ/Lev 22:8](#) “That which dies of itself or is torn by beasts, you do not eat to defile yourself. **Āny/אני** (I am) **Yahūah/יהוה**.”
- 22:9 [Ū Yaqrâ/Lev 22:9](#) “Keep **Āṭh/את** My ordinance otherwise they will bear sin for it, and die if they profane it. **Āny/אני** (I am) **Yahūah/יהוה** who sets them apart.”
- 22:16 [Ū Yaqrâ/Lev 22:16](#) “...when they eat their Set-Apart things. **Āny/אני** (I am) **Yahūah/יהוה**, who sets them apart.”
- 22:30 [Ū Yaqrâ/Lev 22:30](#) “On the same day, it shall be eaten up. You shall leave none of it for the next day. **Āny/אני** (I am) **Yahūah/יהוה**.”
- 22:31 [Ū Yaqrâ/Lev 22:31](#) “You shall keep My commandments, and do them. **Āny/אני** (I am) **Yahūah/יהוה**.”
- 22:32 [Ū Yaqrâ/Lev 22:32](#) “You shall not profane My Set-Apart **Āṭh/את** Name. I will be Set-Apart among the children of Yashar‘āl. **Āny/אני** (I am) **Yahūah/יהוה** who sets you apart.”

- ☞ [Ū Yaqrâ/Lev 22:33](#) "...that brought you out of the land of Matsarým, to be your Ālahým. **Āný/אני** (I am) **Yahūah/יהוה**."
- ☞ [Ū Yaqrâ/Lev 23:22](#) "When you reap the harvest of your land, you shall not make the corners of your field clean; neither shall you gather any gleanings of your harvest. Leave them for the poor, and to the stranger. **Āný/אני** (I am) **Yahūah/יהוה** your Ālahým."
- ☞ [Ū Yaqrâ/Lev 23:43](#) "...that your generations may know that I made the children of Yashar'āl to dwell in sakah (temporary hut), when I brought them out of the land of Matsarým: **Āný/אני** (I am) **Yahūah/יהוה** your Ālahým."
- ☞ [Ū Yaqrâ/Lev 24:22](#) "You shall have one manner of law, for the stranger as for one of your own country. **Āný/אני** (I am) **Yahūah/יהוה** your Ālahým."
- ☞ [Ū Yaqrâ/Lev 25:38](#) '**Āný/אני** (I am) **Yahūah/יהוה** your Ālahým, who brought you out of the land of Matsarým, to give you the land of Kan'ân, to be your Ālahým.
- ☞ [Ū Yaqrâ/Lev 25:55](#) "To Me the children of Yashar'āl are servants; they are My servants whom I brought out of the land of Matsarým. **Āný/אני** (I am) **Yahūah/יהוה** your Ālahým."
- ☞ [Ū Yaqrâ/Lev 26:1](#) "You shall make no idols nor graven image, nor build up a standing image, or set up any image of stone in your land, to bow down to it. For **Āný/אני** (I am) **Yahūah/יהוה** your Ālahým."
- ☞ [Ū Yaqrâ/Lev 26:2](#) "Guard My Āṯh/את Shabaṯh, and fear My Set-Apart place. **Āný/אני** (I am) **Yahūah/יהוה**."
- ☞ [Ū Yaqrâ/Lev 26:13](#) "**Āný/אני** (I am) **Yahūah/יהוה** your Ālahým, who brought you out of the land of Matsarým, that you should not be their bondmen. I have broken the bands of your yoke, and made you walk upright."
- ☞ [Ū Yaqrâ/Lev 26:44](#) "And yet for all that, when they are in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly and break My covenant with them. **Āný/אני** (I am) **Yahūah/יהוה** their Ālahým."
- ☞ [Ū Yaqrâ/Lev 26:45](#) "...but I will for their sakes remember the covenant of their ancestors, whom I brought out of the land of Matsarým in the sight of the heathen, that I may be their Ālahým. **Āný/אני** (I am) **Yahūah/יהוה**."
- ☞ [B-madbar/Num 3:13](#) "...because all the firstborn are Mine. On the day that I smote all the firstborn in the land of Matsarým, I Set-Apart to Me all the firstborn in Yashar'āl, both man and beast. They are Mine. **Āný/אני** (I am) **Yahūah/יהוה**."
- ☞ [B-madbar/Num 3:41](#) "You shall take the Lūým for Me, **Āný/אני** (I am) **Yahūah/יהוה**, instead of all the firstborn among the children of Yashar'āl; the cattle of the Lūý instead of all the firstlings among the cattle of the children of Yashar'āl."
- ☞ [B-madbar/Num 3:45](#) "Take the Lūým instead of all the firstborn of the children of Yashar'āl and the cattle of the Lūým instead of their cattle and the Lūým shall be Mine. **Āný/אני** (I am) **Yahūah/יהוה**."
- ☞ [B-madbar/Num 10:10](#) "Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, you shall blow with the trumpets over your burnt offerings, and over the slaughtering of your peace offerings. They may be to you for a memorial before your Ālahým. **Āný/אני** (I am) **Yahūah/יהוה** your Ālahým."
- ☞ [B-madbar/Num 14:35](#) "**Āný/אני** (I am) **Yahūah/יהוה**, I have spoken, I will surely do it to this entire evil congregation that is gathered together against Me. In this wilderness they shall be consumed, and there they shall die."
- ☞ [B-madbar/Num 15:41](#) "**Āný/אני** (I am) **Yahūah/יהוה** your Ālahým, who brought you out of the land of Matsarým, to be your Ālahým. **Āný/אני** (I am) **Yahūah/יהוה** your Ālahým."

- B-madbar/Num 35:34** “Do not defile the land which you inhabit; in the midst of which I dwell. For **Āny/אני** (I am) **Yahūah/יהוה**, dwelling in the midst of the children of Yashar’āl.’ ”
- Dabarým/Deut 5:6** “**Ānký/אנכי** (I am or I) **Yahūah/יהוה** your Ālahým who brought you out of Matsarým, from the house of bondage.”
- Dabarým/Deut 5:9** “You shall not bow down to them, nor serve them. For **Ānký/אנכי** (I am or I) **Yahūah/יהוה** your Ālahým. A jealous Mighty One, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Me”
- Dabarým/Deut 29:6** “You ate no bread and drank no wine nor strong drink, so that you might know that **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.
- Shaphatým/Judg 6:10** “I said to you, ‘**Āny/אני** (I am) **Yahūah/יהוה** your Ālahým, do not fear the mighty ones of the Āmarý, in whose land you dwell. And you have not obeyed My Voice.’ ”
- Malakým Ālaph/1Kgs 20:28** “And there came near a man of Ālahým and spoke to the sovereign of Yashar’āl, and said, “Thus said **Yahūah/יהוה**, ‘Because the Āram have said, “**Yahūah/יהוה** is Ālahým of the hills, but He is not Ālahým of the valleys,’ therefore I shall give all this great company into your hand, and you shall know that **Āny/אני** (I am) **Yahūah/יהוה**.’ ”
- YashâYahū/Isa 41:4** “Who has performed and done it, calling the generations from the beginning? ‘**Āny/אני** (I am) **Yahūah/יהוה**, **Āth/את** am the first, and the last. **I am He.**’ ” (*YashâYahū/Isa 41:4, 44:6, 48:12*)
- YashâYahū/Isa 42:8** **Āny/אני** (I am) **Yahūah/יהוה**, **that is My Name**. My esteem I will not give to another nor My praise to graven images.
- YashâYahū/Isa 43:3** “For **Āny/אני** (I am) ***Yahūah/יהוה** your Ālahým. The Set-Apart One of Yashar’āl, your Savior. I gave Matsarým for your ransom, Kūsh and Sabâ in your place.
- YashâYahū/Isa 43:11** “I am, **Ānký/אנכי** (I am or I) **Yahūah/יהוה**, and besides Me there is no savior.”
- YashâYahū/Isa 43:15** “**Āny/אני** (I am) **Yahūah/יהוה**, your Set-Apart Creator of Yashar’āl, your King.”
- YashâYahū/Isa 44:24** Thus said **Yahūah/יהוה**, your Redeemer, and He who formed you from the womb, “**Ānký/אנכי** (I am or I) **Yahūah/יהוה**, doing all, stretching out the heavens all alone, spreading out the earth, with none beside Me.
- YashâYahū/Isa 45:5** “**Āny/אני** (I am) **Yahūah/יהוה**, and there is none else – there is no Ālahým besides Me. I hem you in, though you have not known Me.”
- YashâYahū/Isa 45:6, 7** “So that they know from the rising of the sun to its setting that there is none but Me. **Āny/אני** (I am) **Yahūah/יהוה**, and there is none else, **7** forming light and creating darkness, making peace and creating evil. I am **Yahūah/יהוה** who does all these.”
- YashâYahū/Isa 45:18** “Therefore, says **Yahūah/יהוה** that created the heavens, Ālahým Himself that formed the earth and made it: He has established it, He created it not in vain, He formed it to be inhabited. “**Āny/אני** (I am) **Yahūah/יהוה**, and there is no one else.”
- YashâYahū/Isa 45:19** “I have not spoken in secret, in a dark place of the earth. I have not said to the seed of Y’âqb, ‘Seek Me in vain.’ **Āny/אני** (I am) **Yahūah/יהוה**, speaking righteousness, declaring matters that are straight.”
- YashâYahū/Isa 48:17** Therefore, said **Yahūah/יהוה**, your Redeemer, the Set-Apart One of Yashar’āl, “**Āny/אני** (I am) **Yahūah/יהוה** your Ālahým, teaching you what is best, leading you by the way you should go.

- YashâYahû/Isa 49:23** “And Kings shall be your guardians, and their princesses your nursing mothers. They bow down to you with their faces to the earth, and lick up the dust of your feet. You shall know **Āny/אני** (I am) **Yahūah/יהוה**. Those who wait for Me shall not be ashamed.”
- YaramYahū/Jer 9:24** “Let him who boasts boast of this: that he understands and knows, that **Āny/אני** (I am) **Yahūah/יהוה** doing kindness, right-ruling, and righteousness in the earth. For in these I delight,” declares **Yahūah/יהוה**.
- YaramYahū/Jer 24:7** “And I shall give them a heart to know, that **Āny/אני** (I am) **Yahūah/יהוה**. They shall be My people and I shall be their Ālahým. For they shall turn back to Me with all their heart.
- YaramYahū/Jer 32:27** “See, **Āny/אני** (I am) **Yahūah/יהוה**, the Ālahým of all flesh. Is there any matter too hard for Me?”
- Yachazaq’âl/Ezek 6:7** “The slain shall fall in the midst of you and you shall know that **Āny/אני** (I am) **Yahūah/יהוה**.”
- Yachazaq’âl/Ezek 6:10** “I have not said that I would do this evil to them in vain. They shall know that **Āny/אני** (I am) **Yahūah/יהוה**.”
- Yachazaq’âl/Ezek 6:13** “Then shall all of you know that **Āny/אני** (I am) **Yahūah/יהוה**, when their slain men shall be among their idols round about their slaughter places: upon every high hill, in all the tops of the mountains, under every green tree, and under every thick oak. The place where they did offer sweet savor to all their idols.”
- Yachazaq’âl/Ezek 6:14** “I stretch out Āṭh/את My hand upon them and make Āṭh/את the land desolate, yes, more desolate than the wilderness toward Dabalaṭh in all their habitations. They shall know that **Āny/אני** (I am) **Yahūah/יהוה**.”
- Yachazaq’âl/Ezek 7:4** “My eye shall not spare you, neither will I have pity. I will recompense your ways upon you and your abominations shall be in the midst of you. You shall know that **Āny/אני** (I am) **Yahūah/יהוה**.”
- Yachazaq’âl/Ezek 7:9** “My eye will not spare, neither will I have pity. I will recompense you according to your ways and your abominations that are among you. You shall know that **Āny/אני** (I am) **Yahūah/יהוה** that strikes you.”
- Yachazaq’âl/Ezek 7:27** “The king shall mourn and the prince shall be clothed with horror. The hands of the people of the land will tremble. I will do to them according to their way and judge them according to their own right-rulings. They shall know that **Āny/אני** (I am) **Yahūah/יהוה**.”
- Yachazaq’âl/Ezek 11:10** “You shall fall by the sword. I will judge you in the border of Yashar’âl. You shall know that **Āny/אני** (I am) **Yahūah/יהוה**.”
- Yachazaq’âl/Ezek 11:12** “You shall know that **Āny/אני** (I am) **Yahūah/יהוה**. You have not walked in My statutes, neither executed My judgments, but have done after the manners of the heathen that are round about you.”
- Yachazaq’âl/Ezek 12:15** “They shall know that **Āny/אני** (I am) **Yahūah/יהוה**, when I shall scatter them among the nations and disperse them in the countries.”
- Yachazaq’âl/Ezek 12:16** “I will leave a few men of them from the sword, from the famine, and from the pestilence. That they may declare all their abominations among the heathen. They’ll know **Āny/אני** (I am) **Yahūah/יהוה**.”

- Yachazaq'âl/Ezek 12:20** “The cities that are inhabited shall be laid waste and the land shall be desolate. You shall know that **Āny'ânî** (I am) **Yahūah/יהוה**.”
- Yachazaq'âl/Ezek 12:25** “**Āny'ânî** (I am) **Yahūah/יהוה**. I will speak and the **Āṭh/את** word that I speak shall come to pass. It shall be no more prolonged. For in your days rebellious house, will I say the word and perform it, says **Ādaný Yahūah/יהוה** (Master Yahūah).”
- Yachazaq'âl/Ezek 13:14** “I break down the wall that you have smeared with unhardened mortar, and bring it down to the ground, so that the foundation thereof shall be discovered and it shall fall, and you shall be consumed in the midst thereof. You shall know that **Āny'ânî** (I am) **Yahūah/יהוה**.”
- Yachazaq'âl/Ezek 13:21** “Your veils also will I tear, and deliver My people out of your hand, and they shall be no more in your hand to be hunted. You shall know that **Āny'ânî** (I am) **Yahūah/יהוה**.”
- Yachazaq'âl/Ezek 13:23** “Therefore, you shall see no more vanity nor divine divinations. I will deliver My people out of your hand and you shall know that **Āny'ânî** (I am) **Yahūah/יהוה**.”
- Yachazaq'âl/Ezek 14:8** I will set My face against that man, and will make him a sign and a proverb. I will cut him off from the midst of My people and you shall know that **Āny'ânî** (I am) **Yahūah/יהוה**.”
- Yachazaq'âl/Ezek 15:7** “I will set **Āṭh/את** My face against them. They shall go out from one fire and another fire shall devour them. You shall know that **Āny'ânî** (I am) **Yahūah/יהוה**, when I set **Āṭh/את** My face against them.
- Yachazaq'âl/Ezek 16:62** “I will establish **Āṭh/את** My covenant with you and you will know **Āny'ânî** (I am) **Yahūah/יהוה**.”
- Yachazaq'âl/Ezek 20:7** “I said to them, ‘Each one of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Matsarým! **Āny'ânî** (I am) **Yahūah/יהוה** your **Ālahým**.’”
- Yachazaq'âl/Ezek 20:12** “Moreover, My Shabaṭhuṭh, I gave them to be a mark between Me and them so that they might know that **Āny'ânî** (I am) **Yahūah/יהוה** that sets them apart.”
- Yachazaq'âl/Ezek 20:19** “**Āny'ânî** (I am) **Yahūah/יהוה** your **Ālahým**. Walk in My statutes, keep My judgments, and do them.”
- Yachazaq'âl/Ezek 20:20** “And Set-Apart **Āṭh/את** My Shabaṭhuṭh. They shall be an **Āṭh/את** between Me and you, to know that **Āny'ânî** (I am) **Yahūah/יהוה** your **Ālahým**.”
- Yachazaq'âl/Ezek 20:26** “I polluted them in their own gifts in that they caused to pass through the fire all that opened the womb, that I may make them desolate to the end that they might know **Āny'ânî** (I am) **Yahūah/יהוה**.”
- Yachazaq'âl/Ezek 20:38** And I will purge out from among you the rebels, and them that transgress against Me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Yashar'âl. You shall know that **Āny'ânî** (I am) **Yahūah/יהוה**.”
- Yachazaq'âl/Ezek 20:42** “You shall know that **Āny'ânî** (I am) **Yahūah/יהוה**, when I shall bring you into the land of Yashar'âl, into the country for which I lifted up **Āṭh/את** My hand to give it to your fathers.
- Yachazaq'âl/Ezek 22:16** “You shall defile yourselves; the cursed inheritance for yourself in the sight of the heathen, and you shall know that **Āny'ânî** (I am) **Yahūah/יהוה**.”
- Yachazaq'âl/Ezek 24:27** “In that day shall your mouth be opened to him which is escaped, and you shall speak, and be no more dumb. You shall be a sign to them. They shall know that **Āny'ânî** (I am) **Yahūah/יהוה**.”
- Yachazaq'âl/Ezek 25:5** And I will make Rabah a stable for camels, and the sons of Āmūn a place to lie down for flocks. You shall know that **Āny'ânî** (I am) **Yahūah/יהוה**.”

- אֲנִי** [Yachazaq'âl/Ezek 25:7](#) Therefore, I will stretch אֶת/את My hand upon you and deliver you for a spoil to the heathen. I will cut you off from the people and I cause you to perish out of the countries. I will destroy you. You shall know that **אֲנִי** (I am) **יְהוָה**/יהוה.
- אֲנִי** [Yachazaq'âl/Ezek 25:11](#) I will execute judgments upon Mū'āb. They shall know that **אֲנִי** (I am) **יְהוָה**/יהוה.
- אֲנִי** [Yachazaq'âl/Ezek 25:17](#) "I will execute great vengeance upon them with furious rebukes. They shall know that **אֲנִי** (I am) **יְהוָה**/יהוה, when I shall lay אֶת/את My vengeance upon them."
- אֲנִי** [Yachazaq'âl/Ezek 26:6](#) "Her daughters who are in the field shall be slain by the sword. They shall know that **אֲנִי** (I am) **יְהוָה**/יהוה."
- אֲנִי** [Yachazaq'âl/Ezek 28:23](#) "I will send into her pestilence and blood into her streets. The wounded shall be judged in the midst of her by the sword upon her on every side. They shall know that **אֲנִי** (I am) **יְהוָה**/יהוה."
- אֲנִי** [Yachazaq'âl/Ezek 28:26](#) "They shall dwell safely and build houses, and plant vineyards. Yes, they shall dwell with confidence when I have executed judgments upon all those that despise them round about them. They shall know that **אֲנִי** (I am) **יְהוָה**/יהוה their אֱלֹהִים/אלהים."
- אֲנִי** [Yachazaq'âl/Ezek 29:6](#) "All the inhabitants of Matsarým shall know that **אֲנִי** (I am) **יְהוָה**/יהוה, because they have been a staff of reed to the house of Yashar'āl."
- אֲנִי** [Yachazaq'âl/Ezek 29:9](#) The land of Matsarým shall be desolate and waste. They shall know that **אֲנִי** (I am) **יְהוָה**/יהוה because he has said, "The river is mine, and I have made it."
- אֲנִי** [Yachazaq'âl/Ezek 29:21](#) In that day will I cause the horn of the house of Yashar'āl to bud forth. I will give you the opening of the mouth in the midst of them. They shall know that **אֲנִי** (I am) **יְהוָה**/יהוה.
- אֲנִי** [Yachazaq'âl/Ezek 30:8](#) They shall know that **אֲנִי** (I am) **יְהוָה**/יהוה, when I have set a fire in Matsarým, and when all her helpers are destroyed.
- אֲנִי** [Yachazaq'âl/Ezek 30:19](#) "I execute judgments in Matsarým. They shall know that **אֲנִי** (I am) **יְהוָה**/יהוה."
- אֲנִי** [Yachazaq'âl/Ezek 30:25](#) I will strengthen the arms of the king of Babal, and the arms of Par'âah shall fall down. They will know that **אֲנִי** (I am) **יְהוָה**/יהוה when I put My sword into the hand of the king of Babal and he stretches against the land of Matsarým.
- אֲנִי** [Yachazaq'âl/Ezek 30:26](#) "I will scatter the Matsarým among the nations and disperse them among the countries. They shall know that **אֲנִי** (I am) **יְהוָה**/יהוה."

***יְהוָה**/יהוה – The HiSB (Hebrew interpolated Study Bible) assigns the **H3069** to The Name in these passages. (See pp. 92, 123)

SECTION 3: Chap. 3

Yahuah is His Name

יהוה שמו

**SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H8034**

- Shamūṯh/Ex 15:3** “**Yahūah/יהוה** is a champion of war; **Yahūah/יהוה Shamū/שמו** (is His Name).”
- Shamūṯh/Ex 34:14** “For you shall worship no other Āl, for **Yahūah/יהוה** whose **Shamū/שמו** (Name is) Jealous, a jealous Āl .”
- YashâYahū/Isa 47:4** Our Redeemer, **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name), The Set-Apart One of Yashar’ăl.
- YashâYahū/Isa 48:2** For they call themselves of the Set-Apart city, and lean themselves upon the Ālahým of Yashar’ăl. **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name).
- YashâYahū/Isa 51:15** “I am **Yahūah/יהוה** your Ālahým, who split the sea, whose waves roar.” **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name).”
- YashâYahū/Isa 54:5** For your maker is your husband. **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name). And your Redeemer the Set-Apart One of Yashar’ăl. The Ālahým of the whole earth shall He be called.
- YaramYahū/Jer 10:16** The portion of Y’âqb is not like them, for He is the former of all things, and Yashar’ăl is the rod of His inheritance. **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name).
- YaramYahū/Jer 23:6** In his days Yahūdah shall be saved, and Yashar’ăl shall dwell safely. This **Shamū/שמו** (is His Name) whereby He shall be called: **Yahūah/יהוה** *Tsadaqnū/צדקנו: **OUR RIGHTEOUSNESS.**
- YaramYahū/Jer 31:35** Therefore, says **Yahūah/יהוה**, which gives the shamash (sun) for a light by day and the ordinances of the Yarach (moon) and of the kūkabým (stars) for a light by night, and disturbs the sea when the waves roar; **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name).
- YaramYahū/Jer 32:18** You show kindness to thousands, and return the iniquity of the fathers into the bosom of their children after them: The Great, The Mighty Āl, **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name).
- YaramYahū/Jer 33:2** Here says **Yahūah/יהוה** the maker thereof, **Yahūah/יהוה** that formed it, to establish it; **Yahūah/יהוה Shamū/שמו** (is His Name).
- YaramYahū/Jer 46:18** “As I live, says the King, **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name), surely as Ṭabūr is among the mountains, and as Karmal by the sea, so shall He come.”
- YaramYahū/Jer 48:15** “‘Mū’ăb is spoiled, and gone up out of her cities, and His chosen young men are gone down to the slaughter’, says the King. **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name).”
- YaramYahū/Jer 50:34** Their Redeemer is strong; **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name): He shall thoroughly plead Āṯh/את their cause, that He may bring rest to Āṯh/את the land, and trouble the inhabitants of Babal.
- YaramYahū/Jer 51:19** The portion of Y’âqb is not like them. For He is the former of all things and Yashar’ăl is the rod of His inheritance. **Yahūah/יהוה** Tsab’ăūṯh, **Shamū/שמו** (is His Name).

- ☞ [YaramYahū/Jer 51:57](#) “I will make drunk her princes, wise men, captains, rulers, and her mighty men. They shall sleep a perpetual sleep and not wake’, says the King. **Yahūah/יהוה** Tsab’ăŭṯh, **Shamū/שמו** (is His Name).”
- ☞ [Āmūs/Amos 4:13](#) He that forms mountains and creates wind, declares to man what is His thought. He makes the morning darkness and treads on the high places of the earth. **Yahūah/יהוה** Ālahým, Tsab’ăŭṯh, **Shamū/שמו** (is His Name).
- ☞ [Āmūs/Amos 5:8](#) He that makes the Kýmah and Kasýl, and brings on the shadow of death in the morning, and darkens the day into night; that calls for the waters of the sea and pours them out upon the face of the earth; **Yahūah/יהוה** **Shamū/שמו** (is His Name).
- ☞ [Āmūs/Amos 5:27](#) “Therefore I shall send you into exile beyond Damashaq,” said **Yahūah/יהוה** Ālahým, Tsab’ăŭṯh, **Shamū/שמו** (is His Name).
- ☞ [Āmūs/Amos 9:6](#) It is He that builds His upper chambers in the heaven, and has founded His vault on the earth. He that calls for the waters of the sea, and pours them out upon the face of the earth; **Yahūah/יהוה** **Shamū/שמו** (is His Name).

Tsadaqnū/נרצדק*: **OUR RIGHTEOUSNESS is a conjugated form of **צדק**

Tsadaq/קצד – righteousness. Add the **נר** (**nū**) and it becomes “our” righteousness.

SECTION 3: Chap. 4

In The Name Yahuah

בשם יהוה

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H8034

- B-r'āshýth/Gen 4:26** And to Shaṭh also brought forth a son, and he called his name Ānūsh. At that time men *corruptly [began] to call out B-sham/בשם* (in The Name) **Yahūah/יהוה**. (*corruptly ref H2490*)
- Shamūth/Ex 33:19** And He said, "I will pass all My tūb (good) before you, and proclaim B-sham/בשם (in The Name) **Yahūah/יהוה** before you. I will show favor Āṭh/את to whom I will show favor, and show compassion Āṭh/את on whom I will show compassion."
- Shamūth/Ex 34:5** And **Yahūah/יהוה** came down in the cloud and stood with him there, and called out B-sham/בשם (in The Name) **Yahūah/יהוה**.
- Dabarým/Deut 18:5** "For **Yahūah/יהוה** your Ālahým has chosen him out of all your tribes, to stand to serve B-sham/בשם (in The Name) **Yahūah/יהוה**, him and his sons forever."
- Dabarým/Deut 18:7** "Then he shall serve B-sham/בשם (in The Name) **Yahūah/יהוה** his Ālahým, as all his brothers the Lūým do, who stand there before **Yahūah/יהוה**."
- Dabarým/Deut 18:22** "When a nabýå speaks B-sham/בשם (in The Name) **Yahūah/יהוה**, if the thing does not follow, or come to pass, that is the thing which **Yahūah/יהוה** has not spoken. The nabýå has spoken it presumptuously. You shall not be afraid of him."
- Dabarým/Deut 21:5** "The Kahaným (priests), the sons of Lūý, shall come near, for **Yahūah/יהוה** your Ālahým has chosen to serve Him and show favor B-sham/בשם (in The Name) **Yahūah/יהוה**. At their word shall every word of the mouth and every stroke be tried."
- Shamū'āl Ālaph/1Sam 17:45** Dūd (dood) said to the Palashaṭhý, "You come against me with sword and spear and javelin, but I come against you B-sham/בשם (in The Name) **Yahūah/יהוה** Tsab'åṭh, the Ālahým of the armies of Yashar'ål, whom you have defied."
- Shamū'āl Ālaph/1Sam 20:42** Yahūnaṭhan said to Dūd, "Go in peace, for we have sworn friendship with each other B-sham/בשם (in The Name) **Yahūah/יהוה**, saying, '**Yahūah/יהוה** is witness between you and me, and between your descendants and my descendants forever.'" Then Dūd left, and Yahūnaṭhan went back to the town.
- Shamū'āl Býth/2Sam 6:18** After Dūd had finished slaughtering the burnt offerings and fellowship offerings, he bestowed good towards the people B-sham/בשם (in The Name) **Yahūah/יהוה** Tsab'åṭh.
- Malakým Ālaph/1Ki 22:16** And the sovereign said to him, "How many times have I made you swear that you do not speak to me, except the truth, B-sham/בשם (in The Name) **Yahūah/יהוה**?"
- Malakým Býth/2Ki 2:24** And he turned around and looked at them, and pronounced a curse on them B-sham/בשם (in The Name) **Yahūah/יהוה**. And two female bears came out of the forest and tore to pieces forty-two of the youths.
- Dabarý Ha Yamým Ālaph/1Chr 16:2** After Dūýd had finished slaughtering the burnt offerings and fellowship offerings, he bestowed good towards the people B-sham/בשם (in The Name) **Yahūah/יהוה**.
- Dabarý Ha Yamým Ālaph/1Chr 21:19** Dūýd obeyed the word that *Gd/גד had spoken B-sham/בשם (in The Name) **Yahūah/יהוה**.
- Dabarý Ha Yamým Býth/2Chr 18:15** And the sovereign said to him, "How many times have I made you swear that you do not speak to me, except the truth, B-sham/בשם (in The Name) **Yahūah/יהוה**?"

- Dabarý Ha Yamým Býth/2Chr 33:18** The other events of Manashah’s reign, including his prayer to his Ālahým and the words the seers spoke to him **B-sham/בשם** (in The Name) **Yahūah/יהוה**, the Ālahým of Yashar’āl, are written in the matters of the kings of Yashar’āl.
- Tahalým/Ps 20:7** Some trust in chariots and some in horses, but we trust **B-sham/בשם** (in The Name) **Yahūah/יהוה** our Ālahým.
- Tahalým/Ps 118:10** All the nations surrounded me, but **B-sham/בשם** (in The Name) **Yahūah/יהוה** I cut them off.
- Tahalým/Ps 118:11** They surrounded me on every side, but **B-sham/בשם** (in The Name) **Yahūah/יהוה** I cut them off.
- Tahalým/Ps 118:12** They swarmed around me like bees, but they died out as quickly as burning thorns. **B-sham/בשם** (in The Name) **Yahūah/יהוה** I cut them off.
- Tahalým/Ps 118:26** Favored is he who comes **B-sham/בשם** (in The Name) **Yahūah/יהוה**. From The House of **Yahūah/יהוה** we favor you.
- Tahalým/Ps 124:8** Our help is **B-sham/בשם** (in The Name) **Yahūah/יהוה**, Maker of heaven and earth.
- Tahalým/Ps 129:8** May those who pass by not say, “The favor of **Yahūah/יהוה** be upon you. We favor **B-sham/בשם** (in The Name) **Yahūah/יהוה**.”
- YashāYahū/Isa 48:1** Hear all of you this, house of Y’âqb, which are called by the name of Yashar’āl, and are come forth out of the waters of Yahūdah: which swear **B-sham/בשם** (in The Name) **Yahūah/יהוה**, and make mention of the Ālahým of Yashar’āl, but not in truth, nor in righteousness.
- YaramYahū/Jer 11:21** “Therefore thus said **Yahūah/יהוה** concerning the men of Ānaṭhūṭh who are seeking your life, saying, ‘Do not foretell **B-sham/בשם** (in The Name) **Yahūah/יהוה**, lest you die not by our hand – ’”
- YaramYahū/Jer 26: 16** Then the heads and all the people said to the Kahaným and the Nabý’âým, “No death sentence for this man. For he has spoken to us **B-sham/בשם** (in The Name) **Yahūah/יהוה** our Ālahým.”
- YaramYahū/Jer 26:20** And there was also a man that foretold **B-sham/בשם** (in The Name) **Yahūah/יהוה**, ĀŕYahū the son of ShamāYahū of Qrýṭh Y’ârým, who had foretold against this city and against this land according to all the words of YaramYahū.
- Yahū’āl/Joel 2:32** Everyone who calls out **B-sham/בשם** (in The Name) **Yahūah/יהוה** will be saved. On Mount Tsýŭn and in Yarūshalam there will be deliverance as **Yahūah/יהוה** has said, among the survivors whom **Yahūah/יהוה** calls. (*YashāYahū/Is 45:21*)
- MýkYah/Mic 4:5** All the nations may walk in the name of their mighty ones. But we will walk **B-sham/בשם** (in The Name) **Yahūah/יהוה** our Ālahým for ever and ever.
- TsaphanYah/Zeph 3:12** “I will leave within you an afflicted and weak people trusting (who flee for protection) **B-sham/בשם** (in The Name) **Yahūah/יהוה**.”
- ZakarYah/Zech 10:12** “I will strengthen them in **Yahūah/יהוה**, and they shall walk up and down **B-sham/בשם** (in The Name), says **Yahūah/יהוה**.”

***Gd/גד** H1410 BDB: a nabýâ during the time of Dūd; appears to have joined him when in the hold; reappears in connection with the punishment for taking a census; also assisted in the arrangements for the musical service of the “House of Yahūah.”

Yahūah has never referred to himself anywhere in the original text as “God/Gad/Gd” (See p. 198)

SECTION 3: Chap. 5

Call Out The Name; Proclaim the Name: Yahuah

שם יהוה קרא

**SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H7121**

- B-r'áshýth/Gen 12:8** From there he (Ábram) went on toward the hills east of Býth'âl and pitched his tent, with Býth'âl on the west and Áý on the east. There he built a slaughter place to **Yahūah/יהוה** and **Qrâ/קרא** (called) *out* in The Name of **Yahūah/יהוה**.
- B-r'áshýth/Gen 13:4** ...where he had first built a slaughter place. There Ábram **Qrâ/קרא** (called) *out* in The Name of **Yahūah/יהוה**.
- B-r'áshýth/Gen 16:13** And she **Qrâ/קרא** (called) The Name of **Yahūah/יהוה** who spoke to her, "You are the Ál who sees," for she said, "Even here have I seen after Him who sees me?"
- B-r'áshýth/Gen 21:33** And (Ábraham) planted a tamarisk tree in B'âr-shabâ, and there he **Qrâ/קרא** (called) *out* in The Name of **Yahūah/יהוה**, The Eternal Mighty One.
- B-r'áshýth/Gen 26:25** And he (Yatschaq) built a slaughter place there and **Qrâ/קרא** (called) on The Name of **Yahūah/יהוה**, and the servants of Yatschaq dug a well there.
- Shamūth/Ex 34:6** And **Yahūah/יהוה** passed by before him, and **Qrâ/קרא**, (proclaimed) **Yahūah/יהוה**, **Yahūah/יהוה** Ál, merciful and showing favor, longsuffering, and is abundant in goodness and truth..."
- Dabarým/Deut 28:10** "All the people of earth will see that you are **Qrâ/קרא** (called) by The Name of **Yahūah/יהוה**, and they will fear you.
- Dabarým/Deut 32:3** "I will **Qrâ/קרא** (proclaim) The Name of **Yahūah/יהוה**. Assign in writing the greatness of Álahýnū (our Álahým)."
- Shamū'âl Býth/2Sam 6:2** Dūd and all his men set out from B'ály Yahūdah, to bring up from there **Áth/את** the ark of Álahým, which is **Qrâ/קרא** (called) by The Name, The Name of **Yahūah/יהוה** Tsab'áűth, who is enthroned between the karúbým (Cherubim).
- Malakým Álaph/1Ki 18:24** "And you shall **Qrâ/קרא** (call) *out* in the name of your mighty one, and I, I will **Qrâ/קרא** (call) in The Name of **Yahūah/יהוה**. And the Álahým who answers by fire, He is Álahým." So all the people answered and said, "The word is good."
- Malakým Býth/2Ki 5:11** But N'áman was furious, and went away and said, "See, I said to myself, 'He would certainly come out to me, and stand and **Qrâ/קרא** (called) *out* in The Name of **Yahūah/יהוה** his Álahým, and wave his hand over the place, and cure the leprosy.'
- Dabarý Ha Yamým Álaph/1Chr 13:6** Dūýd, and all of Yashar'âl with him went to B'álah Qrýth Y'árým which belongs to Yahūdah, to bring up from there **Áth/את** the ark of Álahým, who's name is **Qrâ/קרא** (called) by The Name **Yahūah/יהוה** Tsab'áűth, that dwells between the karúbým (Cherubim).
- Dabarý Ha Yamým Býth/2Chr 7:14** If My people who are **Qrâ/קרא** (called) by My Name, shall humble themselves and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land.
- Tahalým/Ps 79:6** Pour out Your wrath on the nations that do not know You: the kingdoms that do not **Qrâ/קרא** (called) *out* in Your Name.
- Tahalým/Ps 80:18** So we will not turn from You; revive us and we will **Qrâ/קרא** (cry out) in Your Name.

- Tahalým/Ps 99:6** Mashah and Áharan were among His Kahaný. Shamū'ál was among them, **Qrâ/קרא** (called) on His Name. They **Qrâ/קרא** (called) on **Yahūah/יהוה**, and He answered them.
- Tahalým/Ps 105:1** Give thanks to **Yahūah/יהוה**, **Qrâ/קרא** (proclaim) His Name. Make known among the people His works.
- Tahalým/Ps 116:4** Then I **Qrâ/קרא** (called) on The Name of **Yahūah/יהוה**. “**Yahūah/יהוה**, save me!”
- Tahalým/Ps 116:13** I will lift up the cup of salvation and **Qrâ/קרא** (call out) in The Name of **Yahūah/יהוה**.
- Tahalým/Ps 116:17** I will slaughter an offering of thanksgiving to You and **Qrâ/קרא** (call out) in The Name of **Yahūah/יהוה**.
- Tahalým/Ps 145:18** **Yahūah/יהוה** is near to all those who **Qrâ/קרא** (call) on Him, to all who **Qrâ/קרא** (call) out to Him in truth.
- YashâYahū/Isa 12:4** And in that day you shall say, “Praise **Yahūah/יהוה**, **Qrâ/קרא** (call) out in His Name, declare His works among the people. Make mention that His Name is exalted.”
- YashâYahū/Isa 43:22** “But you have not **Qrâ/קרא** (called) out to Me, Y'âqb, for you have become weary of Me, Yashar'ál.
- YaramYahū/Jer 7:30** “For the children of Yahūdah have done what is evil in My eyes,” declares **Yahūah/יהוה**. They have set their abominations in The House which is **Qrâ/קרא** (called) by My Name, to defile it.”
- YaramYahū/Jer 15:16** Your words were found, and I did eat them. Your word to me was the joy and rejoicing of my heart. I am **Qrâ/קרא** (called) by Your Name, **Yahūah/יהוה** Tsab'ăŭṭh.
- YaramYahū/Jer 25:29** I begin to bring evil on the city which is **Qrâ/קרא** (called) by My Name. Should you be utterly unpunished? You shall not be unpunished. For I will call for a sword upon all the inhabitants of the earth says **Yahūah/יהוה** Tsab'ăŭṭh.
- Ăýkah/Lam 3:55** I **Qrâ/קרא** (called) on Your Name, **Yahūah/יהוה**, out of the lowest pit.
- Yahū'ál/Joel 2:32** Everyone who **Qrâ/קרא** (calls) out in The Name of **Yahūah/יהוה** will be saved. On Mount Tsýŭn and in Yarūshalam there will be deliverance as **Yahūah/יהוה** has said, among the survivors whom **Yahūah/יהוה** shall **Qrâ/קרא** (call). (*YashâYahū/Isa 45:21*)
- Ămūs/Amos 9:12** That they may possess the remnant of Ādūm and all the nations who are **Qrâ/קרא** (called) by My Name, says **Yahūah/יהוה** that does this.
- TsaphanYah/Zeph 3:9** “Then I will purify the lips of the people so that all of them may **Qrâ/קרא** (call) out in The Name of **Yahūah/יהוה** and serve him shoulder to shoulder.

SECTION 3: Chap. 6

Love The Name Yahuah

אהב

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear

H157

- Dabarým/Deut 5: 8-10** ‘You do not create or provide for yourself any image in the likeness of which is in the heavens above, or which is in the earth beneath, or which is in the waters or under the earth, ⁹you do not bow down to them nor serve them. For I, **Yahūah/יהוה** your Ālahým, am a jealous Al, visiting the crookedness of the fathers upon the children to the third and fourth generations of those who hate Me, ¹⁰but showing kindness to thousands of those who **Āhab/אהב** (love) Me and guard My commands.
- Dabarým/Deut 6:5** “And you shall **Āhab/אהב** (love) **Yahūah/יהוה** your Ālahým with all your heart, and with all your being, and with all your might.
- Dabarým/Deut 7:9, 10** “And you shall know that **Yahūah/יהוה** your Ālahým, He is Ālahým, the trustworthy Āl guarding covenant and kindness for a thousand generations with those who **Āhab/אהב** (love) Him, and those who guard His commands, ¹⁰but repaying those who hate Him to their face, to destroy them. He does not delay to do so with him who hates Him, He repays him to his face.
- Dabarým/Deut 10:12, 13** “And now, Yashar`al, what is **Yahūah/יהוה** your Ālahým asking of you, but to fear **Yahūah/יהוה** your Ālahým, to walk in all His Ways and to **Āhab/אהב** (love) Him, and to serve **Yahūah/יהוה** your Ālahým with all your heart and with all your being, ¹³to guard The Commands of **Yahūah/יהוה** and His Laws which I command you today for your good?
- Dabarým/Deut 11:1** “And you shall **Āhab/אהב** (love) **Yahūah/יהוה** your Ālahým and guard His Charge: even His Laws, and His Right-Rulings, and His Commands, always.
- Dabarým/Deut 11:13, 14** ‘And it shall be that if you diligently obey My Commands which I Command you today, to **Āhab/אהב** (love) **Yahūah/יהוה** your Ālahým and to serve Him with all your heart and with all your being, ¹⁴then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, and your new wine, and your oil.
- Dabarým/Deut 11:22, 23** ‘For if you diligently guard all these Commands which I Command you, to do it, to **Āhab/אהב** (love) **Yahūah/יהוה** your Ālahým, to walk in all His Ways, and to cling to Him, ²³then **Yahūah/יהוה** shall drive out all these nations before you, and you shall dispossess greater and stronger nations than you.
- Dabarým/Deut 13:3** Do not listen to the words of that Nabýā or that dreamer of dreams, for **Yahūah/יהוה** your Ālahým Āṯh/את is trying you to know whether you **Āhab/אהב** (love) Āṯh/את **Yahūah/יהוה** your Ālahým with all your heart and with all your being.
- Dabarým/Deut 19:9** “When you guard all this Command to do it, which I am commanding you today, to **Āhab/אהב** (love) **Yahūah/יהוה** your Ālahým and to walk in His Ways all your days – then you shall add three more cities for yourself besides these three,”
- Dabarým/Deut 30:1-20** “And it shall be, when all These Words come upon you, The Barakah and The Curse which I have set before you, and you shall bring them back to your heart among all the gentiles where **Yahūah/יהוה** your Ālahým drives you, ²and shall turn back to **Yahūah/יהוה** your Ālahým and obey His Voice, according to all that I command you today, with all your heart and with all your being, you and your children, ³then **Yahūah/יהוה** your Ālahým shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where **Yahūah/יהוה** your Ālahým has scattered you. ⁴ If any of you are driven out to the farthest parts under the heavens, from there

Yahūah/יהוה your **Ālahým** does gather you, and from there He does take you. ⁵ And **Yahūah/יהוה** your **Ālahým** shall bring you to the land which your fathers possessed, and you shall possess it. And He will be good towards you, and increase you more than your fathers. ⁶ And **Yahūah/יהוה** your **Ālahým** shall circumcise your heart and the heart of your seed, to **Āhab/אהב** (love) **Yahūah/יהוה** your **Ālahým** with all your heart and with all your being, so that you might live. ⁷ And **Yahūah/יהוה** your **Ālahým** shall put all These Curses on your enemies and on those who hate you, who persecuted you. ⁸ And you shall turn back and obey The Voice of **Yahūah/יהוה** and do all His Commands which I command you today. ⁹ And **Yahūah/יהוה** your **Ālahým** shall make you have excess in all the work of your hand, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground for good. For **Yahūah/יהוה** turns back to rejoice over you for good as He rejoiced over your fathers, ¹⁰ if you obey The Voice of **Yahūah/יהוה** your **Ālahým**, to guard His Commands and His Laws which are written in this Book of The Law, if you turn back to **Yahūah/יהוה** your **Ālahým** with all your heart and with all your being. ¹¹ For This Command which I am commanding you today, it is not too hard for you, nor is it far off. ¹² “It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’ ¹³ Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’ ¹⁴ For the Word is very near you, in your mouth and in your heart – to do it. ¹⁵ See, I have set before you today life and good, and death and evil, ¹⁶ in that I am commanding you today to **Āhab/אהב** (love) **Yahūah/יהוה** your **Ālahým**, to walk in His Ways, and to guard His Commands, and His Laws, and His Right-Rulings and you shall live and increase. And **Yahūah/יהוה** your **Ālahým** shall rejoice over you in the land which you go to possess. ¹⁷ But if your heart turns away, and you do not obey, and shall be drawn away, and shall bow down to other mighty ones and serve them, ¹⁸ I have declared to you today that you shall certainly perish, you shall not prolong your days in the land which you are passing over the Yardēn to enter and possess. ¹⁹ I have called the heavens and the earth as witnesses today against you: I have set before you life and death, The Barakah and the curse. Therefore you shall choose life, so that you live, both you and your seed, ²⁰ to **Āhab/אהב** (love) **Yahūah/יהוה** your **Ālahým**, to obey His Voice, and to cling to Him – for He is your life and the length of your days – to dwell in the land which **Yahūah/יהוה** swore to your fathers, to **Ābraham**, to **Yatshaq**, and to **Y’âqb**, to give them.”

Yahūshâ/Josh 22:5 “Only, diligently guard to do the Command and the Law which **Mashah** the servant of **Yahūah/יהוה** commanded you, to **Āhab/אהב** (love) **Yahūah/יהוה** your **Ālahým**, and to walk in all His Ways, and to guard His Commands, and to cling to Him, and to serve Him with all your heart and with all your being.”

Yahūshâ/Josh 23:11 “And you shall diligently guard yourselves, to **Āhab/אהב** (love) **Yahūah/יהוה** your **Ālahým**





NachamYah/Neh 1:5 “And I said, “I pray, **Yahūah/יהוה** **Ālahým** of the heavens, great and awesome **Āl**, guarding the Covenant and kindness with those who **Āhab/אהב** (love) You, and with those guarding Your commands...”

Tahalým/Ps 5:11 Let all those that take refuge in You rejoice. Let them ever shout for joy because You defend them. Let them also that **Āhab/אהב** (love) Your Name be joyful in You.

Tahalým/Ps 26:8 **Yahūah/יהוה**, I have **Āhab/אהב** (loved) the abode of Your House, and the place where Your Esteem dwells.

Tahalým/Ps 31:23 **Āhab/אהב** (love) **Yahūah/יהוה**, all you His Kind Ones! For **Yahūah/יהוה** guards the trustworthy ones, and exceedingly repays the doer of pride.

Tahalým/Ps 40:16 Let all those who seek You rejoice and be glad in You; let those who **Āhab/אהב** (love) Your Deliverance always say, “**Yahūah/יהוה** be exalted!”

-  [Tahalým/Ps 69: 35-36](#) For Ālahým shall save Tsýūn and build the cities of Yahūdah. And they shall dwell there and possess it. ³⁶The seed of His Servants shall inherit it. They that Āhab/אהב (love) His Name shall dwell in it.
-  [Tahalým/Ps 97:10](#) You who Āhab/אהב (love) **Yahūah/יהוה**, hate evil! He guards the lives of His kind Ones, He delivers them out of the hand of the wrong.
-  [Tahalým/Ps 119:132](#) Turn to me and show me favour, according to Your Right-Ruling, toward those who Āhab/אהב (love) Your Name.
-  [YashāYahū/Isa 56:6-7](#) “And foreigners who bind themselves to **Yahūah/יהוה** to serve Him, to Āhab/אהב (love) Āṭh/את The Name of **Yahūah/יהוה**, and to worship Him, all who keep the Shabaṭh without desecrating it and who hold fast to My Covenant: ⁷these I will bring to My Set-Apart Mountain and give them joy in My House Of Prayer. Their burnt offerings and slaughterings will be accepted on My Slaughter Place. For My House will be called a House Of Prayer for all nations.”

SECTION 3: Chap. 7

My Name, Yahuah!

שמי יהוה

**SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H8034**

- Shamūth/Ex 3:15** Furthermore, Ālahým (The Mighty Ones) said to Mashah, “Say to Yashar‘ál,” ‘**Yahūah/יהוה**, Ālahým (Mighty Ones) of your fathers, Ālahým of Ābraham, the Ālahým of Yatsçaq and Ālahým of Y‘âqb, has sent me to you.’ This is **Shamý/שמי** (My Name) forever; My remembrance, to all generations.”
- Shamūth/Ex 6:3** “And I appeared to Ābraham, to Yatsçaq, and to Y‘âqb, as Āl Shadý. And by **Shamý/שמי** (My Name) **Yahūah/יהוה**, was I not known to them?”
- Shamūth/Ex 9:16** “...and for this cause have I raised you up, to show in you My Power; to proclaim **Shamý/שמי** (My Name) throughout all the earth.”
- Shamūth/Ex 23:21** Guard and obey His Voice, don’t provoke Him, for He will not pardon your transgression. **Shamý/שמי** (My Name) is in Him.
- B-madbar/Num 6:27** “They shall put Āth/את **Shamý/שמי** (My Name) upon the children of Yashar‘ál, and I will favor them.”
- Tahalým/Ps 89:24** My Faithfulness and Loving Kindness shall be with him. In **Shamý/שמי** (My Name) shall his horn be raised up.
- YaramYahū/Jer 16:21** “Therefore see, I am causing them to know. This time I cause them to know Āth/את My Hand and Āth/את My Might. And they shall know that **Shamý/שמי** (My Name) is **Yahūah/יהוה**!”
- Mal‘âky/Mal 1:11** “From the rising of the sun even to the going down of the same, **Shamý/שמי** (My Name) shall be great among the Gentiles. Every place where incense is offered in **Shamý/שמי** (My Name), a pure offering, **Shamý/שמי** (My Name) shall be great among the heathen, says **Yahūah/יהוה** Tsab‘ăũth.”

SECTION 3: Chap. 8

Know I Am Yahuah

אני יהוה ידע

**SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H3045**

- Malakým Ālaph/1Ki 8:43** "...hear in heaven in Your Dwelling Place, and do according to all that the foreigner asks You for, that all the people of the earth may **Yadâ/ידע** (know) **Āṯh/את** Your Name, to fear **Āṯh/את** You, as do Your People Yashar'âl. Therefore, they may **Yadâ/ידע** (know) that This House which I have built is called by Your Name."
- Tahalým/Ps 9:10** And they that **Yadâ/ידע** (know) Your Name will put their trust in You. For You, **Yahūah/יהוה**, have not forsaken them that seek You.
- Tahalým/Ps 76:1** In Yahūdah is Ālahým **Yadâ/ידע** (known). His Name is great in Yashar'âl.
- Tahalým/Ps 83:18** That they'll **Yadâ/ידע** (know) You alone, whose Name is **Yahūah/יהוה**, are Most High over all the earth.
- Tahalým/Ps 91:14** Because he has set his love upon Me, therefore, will I deliver him. I will set him on high because he has **Yadâ/ידע** (known) My Name.
- Mashalý/Prov 30:4** Who has ascended up into heaven, and descended? Who has gathered the wind in His Fists? Who has bound the waters in His Garment? Who has established all the ends of the earth? What is His Name, and what is His Son's Name, if you **Yadâ/ידע** (know) it?
- YashâYahū/Isa 49:26** "And I shall feed your oppressors with their own flesh, and let them drink their own blood as sweet wine. All flesh shall **Yadâ/ידע** (know) that I am **Yahūah/יהוה**, your Savior, and your Redeemer, The Strong one of Y'âqb."
- YashâYahū/Isa 52:6** "My People shall **Yadâ/ידע** (know) My Name, in that day, for I am The One who is speaking. See, it is I."
- YashâYahū/Isa 64:2** As when the melting fire burns, the fire causes the waters to boil, to make Your Name **Yadâ/ידע** (known)...
- YaramYahū/Jer 16:21** Therefore, behold, I will this once cause them to **Yadâ/ידע** (know), I will cause them to **Yadâ/ידע** (know) My **Āṯh/את** Hand and My **Āṯh/את** Might. They shall **Yadâ/ידע** (know) My Name is **Yahūah/יהוה**.
- Yachazaq'âl/Ezek 39:7** "I make My Set-Apart **Āṯh/את** Name **Yadâ/ידע** (known) in the midst of My People Yashar'âl. I will not let them profane My Set-Apart **Āṯh/את** Name any more. The heathen shall **Yadâ/ידע** (know) I am **Yahūah/יהוה**, The Set-Apart One in Yashar'âl."

SECTION 3: Chap. 9

Fear The Name!**ירא/מורא**

**SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H4172/H3372/H6206**

- וַיֹּאמֶר** [Ū Yaqrâ/Lev 19:14](#) “You shall not curse the deaf, nor put a stumbling block before the blind, but shall **ירא/מורא** (fear/be afraid of) your Ālahým. I am **Yahūah/יהוה**.”
- וַיֹּאמֶר** [Ū Yaqrâ/Lev 19:32](#) “You shall rise up before the gray headed, and favor the face of the old and **ירא/מורא** (fear/be afraid of) your Ālahým. I am **Yahūah/יהוה**.”
- וַיֹּאמֶר** [Ū Yaqrâ/Lev 25:17](#) “You shall not oppress one another, but **ירא/מורא** (fear/be afraid of) your Ālahým. I am **Yahūah/יהוה** your Ālahým.”
- וַיֹּאמֶר** [Dabarým/Deut 6:13](#) “You shall **ירא/מורא** (fear/be afraid of) **Yahūah-Āṭh/את יהוה** your Ālahým and serve Him, and shall swear by His Name.”
- וַיֹּאמֶר** [Dabarým/Deut 10:20](#) “**Āṭh/את יהוה** **Yahūah/יהוה** Ālahýk (your Mighty Ones) you shall **ירא/מורא** (fear/be afraid of). Serve Him, and cling to Him, and make oaths in His Name.
- וַיֹּאמֶר** [Dabarým/Deut 14:23](#) “And you shall eat before **Yahūah/יהוה** your Ālahým, in the place where He chooses to make His Name dwell, the tithe of your grain and your new wine and your oil, and of the firstlings of your herds and your sheep, so that you learn to **ירא/מורא** (fear/be afraid of) **Āṭh/את יהוה** **Yahūah/יהוה** your Ālahým always.
- וַיֹּאמֶר** [Dabarým/Deut 28:58-59](#) “If you will not observe to do **Āṭh/את** all the words of this Tūrah (instruction/law) that are written in this book, so as not to **ירא/מורא** (fear/be afraid of) this honorably heavy and fearful **Āṭh/את** Name, **Āṭh/את יהוה** **Yahūah/יהוה** Your Ālahým, then **Yahūah/יהוה** shall bring upon you and your descendants extraordinary plagues, great and lasting plagues, and grievous and lasting sicknesses.”
- וַיֹּאמֶר** [Yahūshâ/Josh 24:14](#) “And now, **ירא/מורא** (fear/be afraid of) **Āṭh/את יהוה** **Yahūah/יהוה**, serving him by completing (confirming) the commands and continuing in them. Put away the mighty ones which your fathers served beyond the river and in Matsarým and serve **Āṭh/את יהוה** **Yahūah/יהוה**!”
- וַיֹּאמֶר** [Malakým Býth/2Kgs 17:25](#) And it came to be, at the beginning of their dwelling there, that they did not **ירא/מורא** (fear/be afraid of) **Āṭh/את יהוה** **Yahūah/יהוה**. Therefore **Yahūah/יהוה** sent lions among them which kept on slaying among them.
- וַיֹּאמֶר** [Malakým Býth/2Kgs 17:28](#) And one of the Kahaným whom they had exiled from Shamarūn came and dwelt in Býth-Āl, and taught them how to **ירא/מורא** (fear/be afraid of) **Āṭh/את יהוה** **Yahūah/יהוה**.
- וַיֹּאמֶר** [Malakým Býth/2Kgs 17:34](#) To this day they are doing according to the former customs: they do not **ירא/מורא** (fear/be afraid of) **Āṭh/את יהוה** **Yahūah/יהוה**, nor do they follow their laws or their right-rulings, or the Tūrah (teaching/law) and command which **Yahūah/יהוה** **Āṭh/את** had commanded the children of Y’âqb, whose name He made Yashar’âl.
- וַיֹּאמֶר** [Malakým Býth/2Kgs 17:36](#) But **Āṭh/את יהוה** **Yahūah/יהוה**, who brought you up from the land of Matsarým with great power and with an outstretched arm, Him you shall **ירא/מורא** (fear/be afraid of), and to Him you shall bow yourselves, and to Him you shall slaughter.
- וַיֹּאמֶר** [Malakým Býth/2Kgs 17:39](#) “But **ירא/מורא** (fear/be afraid of) **Yahūah/יהוה** your Ālahým, so that He delivers you from the hand of all your enemies.”
- וַיֹּאמֶר** [Tahalým/Ps 61:5](#) For You, Ālahým, You have heard my vows. You have given me the heritage of those that **ירא/מורא** (fear/be afraid of) Your Name.

- Tahalým/Ps 86:11** Teach me Your Way **Yahūah/יהוה**. I will walk in Your Truth. Unite my heart to **Yarâ/ירא** (fear/be afraid of) Your Name.
- Tahalým/Ps 102:15** The nations will **Yarâ/ירא** (fear/be afraid of) The **Āṯh/את** Name of **Yahūah/יהוה**. All the kings of the earth will revere Your Esteem.
- Tahalým/Ps 111:10** The **Yarâ/ירא** (fear/be afraid of) of **Yahūah/יהוה** is the beginning of wisdom. Good understandings have they that do His Commandments. His Praise endures forever.
- Mashly/Prov 2:5** Then you would understand the **Yarâ/ירא** (fear/be afraid of) of **Yahūah/יהוה**, and find the Knowledge of **Ālahým**.
- Qhalath/Ecc 12:13** Let us hear the conclusion of the whole matter: **Yarâ/ירא** (dread) **Āṯh/את** **Ālahým** and keep His **Āṯh/את** Commandments, for this is for all mankind.
- YashâYahū/Isa 8:13** “**Yahūah/יהוה** Tsab’ăṯṯh, Him you shall Set–Apart. Let Him be your **Murâ/מורא** (fear), and let Him be your **Ārats/ערץ** (dread).
- YashâYahū/Isa 29:23** But when he sees his children, the work of My Hands, in the midst of him, they shall Set–Apart My Name. Set–Apart the Qdūsh of Y’âqb, and **Ārats/ערץ** (dread) the **Āṯṯh/אות** **Ālahým** of Yashar’âl.
- YashâYahū/Isa 50:10** Who among you **Yarâ/ירא** (fear/be afraid of) **Yahūah/יהוה** and obeys the word of His Servant? Let him who walks in the dark, who has no light, trust in The Name of **Yahūah/יהוה** and rely on his **Ālahým**.
- YashâYahū/Isa 59:19** From the west, men will **Yarâ/ירא** (fear/be afraid of) The **Āṯh/את** Name of **Yahūah/יהוה**, and from the rising of the sun, they will revere His **Āṯh/את** esteem. For He will come like a pent-up flood that the breath of **Yahūah/יהוה** drives along.
- Mal’ăky/Mal 2:5** “My Covenant was with him of life and peace, and I gave them to him, and of terror, and he **Yarâ/ירא** (feared/be afraid of) Me, and was broken before My Name.”
- Mal’ăky/Mal 3:16** They that **Yarâ/ירא** (fear/be afraid of) **Yahūah/יהוה** spoke with one another and **Yahūah/יהוה** listened, and heard. And a book of remembrance was written before Him, for them that **Yarâ/ירא** (fear/be afraid of) **Yahūah/יהוה**, and thought upon His Name.
- Mal’ăky/Mal 4:2** “But to you who **Yarâ/ירא** (fear/be afraid of) My Name shall the Sun of Righteousness arise with healing in His Wings, and you shall go forth and spring about as calves of the stall.

SECTION 3: Chap. 10

For Your/My Name's Sake

למען שמך

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H4616, H8034

- Malakým Ālaph/1Ki 8:41 “Moreover, concerning the foreigner, which is not of your people Yashar’āl, when he shall come out of a far country Lam’ân shamak/למען שמך (for Your Name’s Sake).”
- Tahalým/Ps 23:3 He restores my being. He leads me in the paths of Righteousness Lam’ân shamak/למען שמך (for Your Name’s Sake).
- Tahalým/Ps 25:11 Lam’ân shamak/למען שמך (for Your Name’s Sake) Yahūah/יהוה, pardon my iniquity, for it is great.
- Tahalým/Ps 31:3 For You are my rock and my fortress. Therefore, Lam’ân shamak/למען שמך (for Your Name’s Sake), lead me and guide me.
- Tahalým/Ps 79:9 Help us Ālahým of our salvation, for the esteem of Your Name. Deliver us and forgive our sins, Lam`an shamak/למען שמך (for Your Name’s Sake).
- Tahalým/Ps 106:8 Nevertheless, He saved them Lam`an shamak/למען שמך (for Your Name’s Sake), that He might make His Mighty Āṭh/את Power known.
- YashâYahū/Isa 48:9 Lam’ân shamý/למען שמי (for My Name’s Sake) will I delay My Wrath. For My Praise will I refrain that I not cut you off.
- YaramYahū/Jer 14:7 Yahūah/יהוה, though our iniquities testify against us, do it Lam’ân shamak/למען שמך (for Your Name’s Sake), for our backslidings are numerous. We have sinned against You.
- YaramYahū/Jer 14:21 Do not detest us Lam’ân shamak/למען שמך (for Your Name’s Sake). Do not disgrace The Throne of Your Esteem. Remember, don’t break Your Covenant with us.
- Yachazaq’âl/Ezek 20:9 But I wrought Lam’ân shamý/למען שמי (for My Name’s Sake) that it should not be profaned before the heathen, among whom they were, in whose sight I made Myself known to them, in bringing them forth from the land of Matsarým.
- Yachazaq’âl/Ezek 20:22 Nevertheless, I withdrew Āṭh/את My Hand Lam’ân shamý/למען שמי (for My Name’s Sake), that My Name should not be profaned in the sight of the heathen, in whose sight I brought them forth.

SECTION 3: Chap. 11

I, Yahuah, Am Set-Apart

קדש – קדוש אני יהוה

*SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H6918*

- 11:1** [Ū Yaqrâ/Lev 19:2](#) “Speak to all the congregation of the children of Yashar’âl, and say to them, “You shall be Qdash/קדש (Set-Apart) for I, **Yahūah/יהוה** your Ālahým am Qdush/קדוש (Set-Apart).
- 11:2** [Ū Yaqrâ/Lev 20:3](#) “And I will set Āṯh/את My face against that man, and will cut him off from his people. He has given of his seed to Malak, to defile Āṯh/את My Qdash/קדש place, and to profane Āṯh/את My Qdash/קדש (Set-Apart) Name.”
- 11:3** [Ū Yaqrâ/Lev 20:26](#) “You shall be Qdush/קדוש (Set-Apart) to Me: for I **Yahūah/יהוה** am Qdush/קדוש (Set-Apart), and have severed you from other people, that you should be Mine.”
- 11:4** [Dabarý Ha Yamým Ālaph/1Chr 16:35](#) Say, “Save us, Ālahým of our salvation, and gather us together and deliver us from the nations, to give thanks to Your Qdash/קדש (Set-Apart) Name, and to triumph in Your Praise.”
- 11:5** [Tahalým/Ps 33:21](#) For our heart shall rejoice in Him, because we have trusted in His Qdash/קדש (Set-Apart) **Name.**
- 11:6** [Tahalým/Ps 99:3](#) Let them praise Your great and terrifying Name. You are Qdush/קדוש (Set-Apart).
- 11:7** [Tahalým/Ps 103:1](#) Adore Āṯh/את **Yahūah/יהוה** my being, and all that is within me. Kneel to His Qdash/קדש (Set-Apart) Āṯh/את Name.
- 11:8** [Tahalým/Ps 105:3](#) Boast in His Qdash/קדש (Set-Apart) Name. Let the heart of them rejoice that seek **Yahūah/יהוה.**
- 11:9** [Tahalým/Ps 106:47](#) Save us **Yahūah/יהוה** our Ālahým, and gather us from among the nations to give thanks to Your Qdash/קדש (Set-Apart) Name, and to triumph in Your Praise.
- 11:10** [Tahalým/Ps 111:9](#) He has sent Redemption to His People. He has Commanded His Covenant forever. Qdush/קדוש (Set-Apart) and awful (full of awe) is His Name.
- 11:11** [Tahalým/Ps 145:21](#) My mouth shall speak the praise of Yahūah/יהוה. Let all flesh kneel to His Qdash/קדש (Set-Apart) Name for ever and ever.
- 11:12** [YashâYahū/Isa 29:23](#) But when he sees his children, the work of My Hands, in the midst of him, they shall set My Name Apart, and sanctify the Āṯh/את Qdash/קדש (Set-Apart) One of Y’âqb, and shall fear the Āṯh/את Ālahým of Yashar’âl.
- 11:13** [YashâYahū/Isa 57:15](#) “... whose Name is Qdush/קדוש (Set-Apart); “I dwell in the high and Āṯh/את Qdush/קדוש (Set-Apart) Place, with him also that is of a Contrite and Humble Rūach, to revive the rūach of the Humble, and to revive the heart of the Contrite Ones.”

SECTION 3: Chap. 12

***Boast, Raise, Honor, Play a Song,
Bow to, Magnify The Name: Yahuah***

הלל / זמר / גדל / שחה / כבד / רום / ברך

**SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H1984/H1431/H7812/H2167/H3519/H7311/H1288**

- 12:10** [Dabarý Ha Yamým Álaph/1Chr 16:10](#) Halal/הלל (make boast in) His Set-Apart Name; let the heart of them rejoice that seek **Yahūah/יהוה**.
- 12:29** [Dabarý Ha Yamým Álaph/1Chr 16:29](#) Give to **Yahūah/יהוה** the riches due His Name; bring an offering, and come before Him; *shachah/שחה* (bow down to) **Yahūah/יהוה** in Set-Apart Beauty.
- 12:24** [Dabarý Ha Yamým Álaph/1Chr 17:24](#) "Let Your Name be established and *gadal/גדל* (magnified) forever saying, '**Yahūah/יהוה** *Tsab'ăūṯh*, is *Álahým* of *Yashar'ál*; even a Mighty One to *Yashar'ál*. The house of *Dūd* Your Servant is established before You."
- 9:5** [NachamYah/Neh 9:5](#) Then the *Lūy*, with *Yahūshâ*, and *Qdamý'ál*, *Baný*, *ÇashabanYah*, *SharabYah*, *HūdYah*, *ShabanYahū*, and *PaṯhachYah* said, "Stand up and *barak/ברך* (bend the knee [to]) *Āṯh/את* **Yahūah/יהוה** your *Álahým* from everlasting to everlasting. Bestow goodness to Your Most Honorable Name, which is *rūm/רום* (raised up) above all prosperity and praise."
- 9:2** [Tahalým/Ps 9:2](#) I will be glad and exult in You. I will *zamar/זמר* (play/sing a song) to Your Name, **Yahūah/יהוה**, The Most High!
- 18:49** [Tahalým/Ps 18:49](#) Therefore, I will give thanks to You, **Yahūah/יהוה**, before the eyes of all the heathen and will *zamar/זמר* (play/sing a song) to Your Name.
- 22:22** [Tahalým/Ps 22:22](#) I will declare Your Name to my brethren. In the midst of the assembly I will *halal/הלל* (make boast in) You.
- 29:2** [Tahalým/Ps 29:2](#) Give to **Yahūah/יהוה** the *kabad/כבד* (rich/weighty honor) due His Name. *Shachah/שחה* (bow down to) **Yahūah/יהוה** in the beauty of Set-Apartness.
- 34:3** [Tahalým/Ps 34:3](#) Magnify **Yahūah/יהוה** with me and let us *rūm/רום* (raise up) His Name together.
- 61:8** [Tahalým/Ps 61:8](#) So will I *zamar/זמר* (play/sing a song) to Your Name forever that I may daily perform my vows.
- 63:4** [Tahalým/Ps 63:4](#) So will I *barak/ברך* (bend the knee [to]) you while I live. I will lift up my hands **in Your Name**.
- 66:2** [Tahalým/Ps 66:2](#) Sing forth the *kabad/כבד* (rich/weighty honor) of **His Name**. Appoint His Praise in the Highest Esteem.
- 66:4** [Tahalým/Ps 66:4](#) All the earth shall worship You and shall sing to You. They shall *zamar/זמר* (play/sing a song) to Your Name.
- 68:4** [Tahalým/Ps 68:4](#) Sing to *Álahým*. *Zamar/זמר* (play/sing a song) to His Name. Lift up a song for Him who rides through the deserts. His Name is ***Yah/יה**. Rejoice in His face.
- 72:19** [Tahalým/Ps 72:19](#) *barak/ברך* (bend the knee [to]) to His *kabad/כבד* (rich/weighty honored) Name forever. Let the whole earth be filled with His *Āṯh/את* esteem. *Āmn* and *Āmn*.

- תהלים** [Tahalým/Ps 74:21](#) Let not the oppressed return ashamed. Let the poor and needy **halal/הלל** (make boast in) Your Name.
- תהלים** [Tahalým/Ps 92:1](#) A song for the Shabaṭh day. It is a good thing to give thanks to **Yahūah/יהוה**, and to **zamar/זמר** (play/sing a song) to Your Name, Most High.
- תהלים** [Tahalým/Ps 96:2](#) Sing to **Yahūah/יהוה**, **barak/ברך** (bend the knee [to]) His Name. Show forth His Salvation from day to day.
- תהלים** [Tahalým/Ps 96:8](#) Put in writing to **Yahūah/יהוה** the **kabad/כבוד** (rich/weighty honor) due His Name. Bring an offering and come into His Courts.
- תהלים** [Tahalým/Ps 100:4](#) Enter into His Gates with thanksgiving, and into His Courts with praise. Give thanks to Him and **barak/ברך** (bend the knee [to]) His Name.
- תהלים** [Tahalým/Ps 113:1](#) **Halal/הלל** (make boast in) ***Yah/יה**! Praise you servants of **Yahūah/יהוה**! **Halal/הלל** (make boast in) **Āṭh/את** The Name of **Yahūah/יהוה**!
- תהלים** [Tahalým/Ps 115:1](#) Not to us **Yahūah/יהוה**, not to us, but to Your Name give **kabad/כבוד** (rich/weighty honor), for Your Loving Kindness, and for Your Firm Standing Sake.
- תהלים** [Tahalým/Ps 135:3](#) **Halal/הלל** (make boast in) ***Yah/יה**, for **Yahūah/יהוה** is good. **Zamar/זמר** (play/sing a song) to His Name, for that is pleasant.
- תהלים** [Tahalým/Ps 145:1](#) A Psalm of praise (of Dūd). I will exult You my **Ālahým**, The King. I will **barak/ברך** (bend the knee to) Your Name for ever and ever.
- תהלים** [Tahalým/Ps 145:2](#) Everyday will I **barak/ברך** (bend the knee to) You. I will praise **Your Name** for ever and ever.
- תהלים** [Tahalým/Ps 149:3](#) Let them **halal/הלל** (make boast in) His Name in the dance! Let them **Zamar/זמר** (play/sing a song) to Him with tambourine and harp!

SECTION 3: Chap. 13

Praise and Pray in The Name: Yahuah

פלל / נא / זעק

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H6419/H4994/H2199/H3034/H7121

- Malakým Býth/2Kgs 4:33 "...and he went in, and shut the door behind the two of them, and palal/פלל (prayed) to Yahūah/יהוה.
- Malakým Býth/2Kgs 6:17, 18 And Ālyashâ palal/פלל (prayed), and said, "Yahūah/יהוה, na/נא (I pray), open his eyes and let him see." And Yahūah/יהוה opened the eyes of the young man, and he looked and saw the mountain covered with horses and chariots of fire all around Ālyashâ. And when they came down to him, Ālyashâ palal/פלל (prayed) to Yahūah/יהוה, and said, "Strike this nation with blindness, I pray." And He struck them with blindness according to the word of Ālyashâ.
- Malakým Býth/2Kgs 19:15 And ÇhazaqYahū palal/פלל (prayed) before Yahūah/יהוה, and said, "Yahūah/יהוה Ālahým of Yashar'âl, the One who dwells between the karabym, You, The Ālahým, You alone, of all the reigns of the earth. You have made the heavens and earth.
- Malakým Býth/2Kgs 19:19 "And now, Yahūah/יהוה our Ālahým, na/נא (I pray), save us from his hand, so that all the reigns of the earth know that You are Yahūah/יהוה Ālahým, You alone."
- Malakým Býth/2Kgs 20:3 "In my mourning, Yahūah/יהוה, remember na/נא (I pray), how I have walked before You in truth and with a perfect heart, and have done what was good in Your Eyes." And ÇhazaqYahū wept bitterly.
- Dabarý Ha Yamým Býth/2Chr 14:11 Āsâ qra/קרא (cried; summoned) to Yahūah/יהוה his Ālahým and said "Yahūah/יהוה, there is none besides You to help between the mighty and him that has no strength. Help us Yahūah/יהוה, our Ālahým, for we rely on You. In Your Name we come against this multitude. Yahūah/יהוה, You are our Ālahým. Let not man prevail against You."
- Dabarý Ha Yamým Býth/2Chr 20:9 If evil comes upon us: the sword, judgment, or pestilence, or famine, we will stand before This House, and before You; for Your Name is in This House, and z'aq/זעק (cry out for help) to You in our affliction, and You will hear and save.
- Tahalým/Ps 45:17 I will make Your Name to be remembered in all generations. Therefore, the people shall Yadah/ידה (praise) You forever and ever.
- Tahalým/Ps 52:9 I will give Yadah/ידה (praise) to You forever because You have done it. I will hope in Your Name, for it is good in the presence of Your Kind Ones.
- Tahalým/Ps 54:6 With a freewill offering I slaughter to You and Yadah/ידה (praise) Your Name Yahūah/יהוה, for it is good.
- Tahalým/Ps 142:7 Bring my being out of prison that I may Yadah/ידה (praise) Āth/את Your Name. The righteous shall encompass me about; for You will deal bountifully with me.

SECTION 3: Chap. 14

The Name Yahuah

שם יהוה

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H8034

- Dabarým/Deut 5:11** “You shall not lift up **Āṯh/את Sham/שם** (Name) **Yahūah/יהוה** your **Ālahým** in ruin, for **Yahūah/יהוה** **Āṯh/את** will not leave unpunished who lifts up **Āṯh/את** His Name to ruin.
- Dabarým/Deut 32:3** “For I proclaim **Sham/שם** (Name) of **Yahūah/יהוה**. Ascribe greatness to our **Ālahým**.”
- Yahūshâ/Josh 9:9** So they said to him, “From a land very far off your servants have come, because of the **Sham/שם**(Name) of **Yahūah/יהוה** your **Ālahým**. For we have heard the report **Āṯh/את** and all that He did in Matsarým.”
- Malakým Ālaph/1Ki 3:2** The people, however, were still slaughtering at the high places, because a House had not yet been built for **Sham/שם** (Name) of **Yahūah/יהוה**.
- Malakým Ālaph/1Ki 5:3** “You know that because of the wars waged against my father **Dūd/דוד** from all sides, he could not build a House for **Sham/שם** (Name) of **Yahūah/יהוה** his **Ālahým**, until **Yahūah/יהוה** **Āṯh/את** put his enemies under his feet.”
- Malakým Ālaph/1Ki 5:5** “I intend, therefore, to build a House for **Sham/שם** (Name) of **Yahūah/יהוה** my **Ālahým**, as **Yahūah/יהוה** told my father **Dūd**, when He said, ‘Your son, I will put on the throne in your place and build a House for My Name.’”
- Malakým Ālaph/1Ki 8:17** And it came to be within the heart of my father **Dūd** to build a House for **Sham/שם** (Name) of **Yahūah/יהוה**, **Ālahým** of **Yashar’ál**.
- Malakým Ālaph/1Ki 8:20** ” **Yahūah/יהוה** has performed His **Āṯh/את**-word: I have succeeded **Dūd** my father and now I sit on the throne of **Yashar’ál**, as **Yahūah/יהוה** promised, and have built a House for **Sham/שם** (Name) of **Yahūah/יהוה**, my **Ālahým** of **Yashar’ál** ...”
- Malakým Ālaph/1Ki 10:1** When the queen of **Shabâ** heard about the **Āṯh/את**-report of **Shalamah/שלמה** and his relation to **Sham/שם** (Name) of **Yahūah/יהוה**, she came to test him with hard questions.
- Dabarý Ha Yamým Ālaph/1Chr 22:7** **Dūd** said to **Shalamah**, “My son, I had it in my heart to build a House for **Sham/שם** (Name) of **Yahūah/יהוה** my **Ālahým**.”
- Dabarý Ha Yamým Ālaph/1Chr 22:19** “Now, devote your heart and being to seek **Yahūah/יהוה** your **Ālahým**. Begin to build **Āṯh/את**- the Set-Apart place of **Yahūah/יהוה** **Ālahým**, so that you may bring **Āṯh/את**-The Ark of the Covenant of **Yahūah/יהוה** and the Set-Apart Articles belonging to **Ālahým** into The House that will be built for **Sham/שם** (Name) of **Yahūah/יהוה**.”
- Dabarý Ha Yamým Býth/2Chr 2:1** **Shalamah** ordered a House be built for **Sham/שם** (Name) of **Yahūah/יהוה** and a royal palace.
- Dabarý Ha Yamým Býth/2Chr 6:7** “And it came to be within the heart of **Dūyd** my father, to build a House for **Sham/שם** (Name) of **Yahūah/יהוה**, the **Ālahým** of **Yashar’ál**.”
- Dabarý Ha Yamým Býth/2Chr 6:10** Now **Yahūah/יהוה** has established **Āṯh/את**-His Word which He spoke, and I have been raised up instead of my father **Dūyd/דויד**, and sit on the throne of **Yashar’ál**, as **Yahūah/יהוה** Promised. And I have built The House for **Sham/שם** (Name) of **Yahūah/יהוה** **Ālahým** of **Yashar’ál**.

- ☞ [Áyūb/Job 1:21](#) “...And said, “Naked I came from my mother’s womb, and naked I will depart. **Yahūah/יהוה** gave and **Yahūah/יהוה** has become one to take away. **Sham/שם** (The Name) of **Yahūah/יהוה** be barak/בָּרַךְ!” (bowed to)
- ☞ [Tahalým/Ps 7:17](#) I will give thanks to **Yahūah/יהוה** because of His Righteousness, and sing praise to **Sham/שם** (Name) of **Yahūah/יהוה** Most High.
- ☞ [Tahalým/Ps 102:21](#) **Sham/שם** (Name) of **Yahūah/יהוה** will be declared in Tsýūn and His Praise in Yarūshalam.
- ☞ [Tahalým/Ps 113:2](#) Let **Sham/שם** (Name) of **Yahūah/יהוה** be bowed to, now and forever more.
- ☞ [Tahalým/Ps 113:3](#) From the rising of the sun to its setting, **Sham/שם** (Name) of **Yahūah/יהוה** is to be praised.
- ☞ [Tahalým/Ps 122:4](#) “...where the tribes go up, the Tribes of ***Yah/יה**, according to the testimony of Yashar’ál; to give thanks to **Sham/שם** (Name) of **Yahūah/יהוה**.
- ☞ [Tahalým/Ps 135:1](#) Praise ***Yah/יה**. Praise **Āṯh/את**- **Sham/שם** (Name) of **Yahūah/יהוה**. Praise Him, you servants of **Yahūah/יהוה** ...
- ☞ [Tahalým/Ps 148:5](#) Let them praise **Āṯh/את**- **Sham/שם** (Name) of **Yahūah/יהוה**, for He Commanded, and they were created.
- ☞ [Tahalým/Ps 148:13](#) Let them praise **Āṯh/את**- **Sham/שם** (Name) of **Yahūah/יהוה**, for **His Name** alone is exalted. His Splendor is above the earth and the heavens.
- ☞ [Mashalý/Prov 18:10](#) **Sham/שם** (Name) of **Yahūah/יהוה** is a Strong Tower. The righteous run to it and are safe.
- ☞ [YashâYahū/Isa 18:7](#) At that time gifts will be brought to ***Yahūah/יהוה** Tsab’ăŭṯh, from a people tall and smooth-skinned: from a people feared far and wide, an aggressive nation of strange speech, whose land is divided by rivers. Gifts will be brought to Mount Tsýūn, the place of **Sham/שם** (Name) **Yahūah/יהוה** Tsab’ăŭṯh.
- ☞ [YashâYahū/Isa 24:15](#) Therefore, in the east give esteem to **Yahūah/יהוה**. Exalt **Sham/שם** (Name) **Yahūah/יהוה**, the Ālahým of Yashar’ál, in the islands of the sea.
- ☞ [YashâYahū/Isa 30:27](#) See, **Sham/שם** (Name) **Yahūah/יהוה** comes from afar with burning anger and dense clouds of smoke. His lips are full of wrath and His tongue is a consuming fire.
- ☞ [YaramYahū/Jer 3:17](#) At that time they will call Yarūshalam “The Throne of **Yahūah/יהוה**”, and all nations will gather in Yarūshalam to honor **Sham/שם** (Name) **Yahūah/יהוה**. No longer will they follow the stubbornness of their evil hearts.
- ☞ [Yahū’ál/Joel 2:26](#) “You will eat in plenty. You’ll be satisfied and praise **Āṯh/את**- **Sham/שם** (Name) **Yahūah/יהוה** your Ālahým who dealt wondrously with you. My People will never be ashamed.”
- ☞ [MýkYah/Mic 5:4](#) He will stand and shepherd his flock in the strength of **Yahūah/יהוה**, in the majesty of **Sham/שם** (Name) of **Yahūah/יהוה** his Ālahým. And they will live securely. Then His Greatness will reach to the ends of the earth.

***Yahūah/יהוה** - H3069 – **Corrupted form from vowel points:** (See pp. 92, 123)

***Yah/יה** H3050 BDB – contraction for H3068: **יהוה** meaning the same – (See pp. 56–60)

SECTION 3: Chap. 15

***The Name of Yahuah:
Profaned, Blasphemed, Rejected, Forgotten, and to Speak Falsely in***

חלל נקב נאץ שכח נבא שקר

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear

H2490/H5344/H5006/H7911/H5012/H8267

- חלל/חלל/חלל** [Ü Yaqrâ/Lev 18:21](#) “And do not give any of your offspring to pass through to Malak. And do not **chālal/חלל** (profane/defile/pollute) The **Āṯh/את** Name of your **Ālahým**. I am **Yahūah/יהוה**.”
- חלל/חלל/חלל** [Ü Yaqrâ/Lev 24:11](#) The Yashar’ályṯh woman’s son **naqb/נקב** (blaspheme/pierced) **Āṯh/את** the Name **Yahūah/יהוה** and cursed. They brought him to **Āṯh/את** Mashah. His mother’s name was Shalūmýṯh, the daughter of Dabarý, of the tribe of Dan.
- חלל/חלל/חלל** [Ü Yaqrâ/Lev 24:16](#) “And he who **naqb/נקב** (blaspheme/pierced) the Name **Yahūah/יהוה** shall certainly be put to death, and all the congregation shall certainly stone him, the stranger as well as the native. When he **naqb/נקב** (blaspheme/pierced) the Name, he is put to death.”
- חלל/חלל/חלל** [Tahalým/Ps 74:10](#) How long **Ālahým**, shall the adversary reproach? How long shall the enemy **n’āts/נאץ** (rejected with contempt) Your Name forever?
- חלל/חלל/חלל** [Tahalým/Ps 74:18](#) Remember this: the enemy has criticized **Yahūah/יהוה**, and a foolish people have **n’āts/נאץ** (rejected with contempt) Your Name.
- חלל/חלל/חלל** [YashâYahū/Isa 52:5](#) “What have I here,” says **Yahūah/יהוה**, “that My people are taken away for nothing? They that rule over them make them to wail,” says **Yahūah/יהוה**, “and My Name every day is **n’āts/נאץ** (rejected with contempt/trampled under foot).”
- חלל/חלל/חלל** [YaramYahū/Jer 23:27](#) “...which think to cause **Āṯh/את** My people to **shakach/שכח** (forget/to ignore) My Name by their dreams, telling every man to his neighbor, as their fathers **shakach/שכח** (forget/to ignore) **Āṯh/את** My Name for **B’âl/בעל** (or Lord).
- חלל/חלל/חלל** [YaramYahū/Jer 27:15](#) For I have not sent them says **Yahūah/יהוה**. Yet they **shaqr/שקר** (foretell a lie) in My Name that I might drive **Āṯh/את** you out and that you might perish, you, and the **nabýâ/נביא** that speak to you.
- חלל/חלל/חלל** [YaramYahū/Jer 29:9](#) For they foretell **shaqr/שקר** (a lie) in My Name to you. I have not sent them says **Yahūah/יהוה**.
- חלל/חלל/חלל** [YaramYahū/Jer 29:21](#) **Yahūah/יהוה** Tsab’ăūṯh, the **Ālahým** of Yashar’âl says, “of **Āḥab** the son of QūlYah, and of TsadaqYahū the son of M’âshYahū, which **b-shamý shakr/בשמי שקר** (tell a lie in My Name) to you. Behold, I will deliver them into **Āṯh/את** the hand of Nabūkadn’ātsar king of Babal and he shall slay them before your eyes.”
- חלל/חלל/חלל** [YaramYahū/Jer 29:23](#) “Because they have committed villainy in Yashar’âl, and have committed adultery with their neighbors’ **āshah/אשה** (wife) and have **dabar b-shamý shaqr/דבר בשמי שקר** (foretell/lying words in My Name), which I have not commanded them; even I know, and am a witness, says **Yahūah/יהוה**.”
- חלל/חלל/חלל** [YaramYahū/Jer 34:16-17](#) But all of you turned and **chālal/חלל** (profane/defile/polluted) My **Āṯh/את** Name. You caused every man his **Āṯh/את** servant, and every man his **Āṯh/את** handmaid, whom he had set at

liberty at their pleasure to return, and brought **Āṭh/את** them into subjection to be to you for servants and for handmaids. Thus says **Yahūah/יהוה**, “All you have not hearkened to Me in proclaiming liberty to his brother, and to his neighbor. I proclaim a liberty for you says **Yahūah/יהוה**, to the sword, to the pestilence, and to the famine. I will make **Āṭh/את** you to be removed into all the kingdoms of the earth.”

יחזקאל [Yachazaq'āl/Ezek 20:39](#) As for you house of Yashar'āl, says Adany/אדני ***Yahūah/יהוה**, go serve everyone his idols and hereafter also, if you will not hearken to Me. But **ḥalal/חלל** (profane/defile/pollute) My Set-Apart **Āṭh/את** Name no more; with your gifts and with your idols.

יחזקאל [Yachazaq'āl/Ezek 36:20](#) “They **ḥalal/חלל** (profane/defile/pollute) My Set-Apart **Āṭh/את** Name when they entered among the heathen and said to them, ‘these are The People of **Yahūah/יהוה**, and are gone forth out of His Land.’”

יחזקאל [Yachazaq'āl/Ezek 36:21](#) “I had pity for My Set-Apart Name; which the house of Yashar'āl had **ḥalal/חלל** (profane/defile/polluted) among the heathen wherever they went.”

אָמוֹס [Āmūs/Amos 2:7](#) “...that pant after the dust of the earth on the head of the poor, and turn aside the way of the humble; and a man and his father go to the same girl, to **ḥalal/חלל** (profane/defile/pollute) My Set-Apart **Āṭh/את** Name.”

זכר [ZakarYah/Zech 13:3](#) “And it shall be, when one foretells again, then his father and mother who brought him forth shall say to him, ‘You shall not live, because you have **dabar shaqr/דבר שקר** (foretell/lying words) in The Name **Yahūah/יהוה**.’ And his father and mother who brought him forth shall pierce him through when he foretells.”

SECTION 3: Chap. 16

A Place or Dwelling Place for His Name

משכן שום שכן מקום

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H4725/H7760/H7931

- Dabarým/Deut 12:5** "...but to the **maqūm/מקום** (the place) which **Yahūah/יהוה** your Ālahým shall choose out of all your tribes, to put His Āṭh/את Name there, to His Habitation shall you seek, and there you shall come..."
- Dabarým/Deut 12:11** "Then shall there be a **maqūm/מקום** (the place) which **Yahūah/יהוה** your Ālahým shall choose to cause His Name to **shakan/שכן** (to place). There, you shall bring Āṭh/את all that I command you: Āṭh/את your burnt offerings and your slaughterings, your tithes, and the heave offering of your hand and all your choice vows which you vow to **Yahūah/יהוה**."
- Dabarým/Deut 12:21** "If **maqūm/מקום** (the place) which **Yahūah/יהוה** your Ālahým has chosen **shūm/שום** (to set) His Name is too far from you, then you shall kill of your herd and of your flock, which **Yahūah/יהוה** has given you, as I have commanded you, and you shall eat in your gates whatever your soul desires."
- Dabarým/Deut 14:23** "You shall eat before ***Yahūah/יהוה** your Ālahým, in **maqūm/מקום** (the place) which He shall choose **shakan/שכן** (to place) His Name; the tithe of your grain, of your wine, and of your oil, and the firstlings of your herds and of your flocks, that you may learn to fear ***Yahūah/יהוה** Āṭh/את your Ālahým always."
- Dabarým/Deut 14:24** "And if the distance is too long for you; so that you are not able to carry it, or if **maqūm/מקום** (the place) be too far from you, which **Yahūah/יהוה** your Ālahým shall choose **shūm/שום** (to set) His Name there, when **Yahūah/יהוה** your Ālahým favors you..."
- Dabarým/Deut 16:6** "...but **maqūm/מקום** (the place) which **Yahūah/יהוה** your Ālahým shall choose **shakan/שכן** (to place) His Name, you shall slaughter Āṭh/את the Pasach at evening, at the setting of the sun, at the time of your departure from Matsarým."
- Dabarým/Deut 16:11** "You shall rejoice before **Yahūah/יהוה** your Ālahým, you, your son, your daughter, your manservant, your maidservant, the Lūý that is within your gates, the stranger, the fatherless, and the widow, that are among you **maqūm/מקום** (in the place) which **Yahūah/יהוה** your Ālahým has chosen **shakan/שכן** (to place) His Name there."
- Dabarým/Deut 26:2** "You shall take of the first of all the fruit of the earth, which you shall bring of your land that **Yahūah/יהוה** your Ālahým gives you, and shall put it in a basket, and shall go **maqūm/מקום** (unto the place) which **Yahūah/יהוה** your Ālahým shall choose **shakan/שכן** (to place) His Name there."
- NachamYah/Neh 1:9** If you return to Me and keep My Commandments to do them, Āṭh/את though your outcasts were in the uttermost part of the heavens, I will gather them from there and bring them to the **maqūm/מקום** (place) that I have chosen to cause My Āṭh/את Name to **shakan/שכן** (dwell) there.
- Tahalým/Ps 74:7** They have set Your Set-Apart Place on fire. They have profaned the dwelling **mashkan/משכן** (place) of Your Name by casting it to the ground.

***Yahūah/יהוה** – The HiSB (Hebrew interpolated Study Bible) assigns the H3069 to The Name.

***Yahūah/יהוה** - H3069 – Corrupted form from vowel points: (See pp. 92, 123)

SECTION 3: Chap. 17

Master Yahuah: Adany (Adonai)

אֲדָנִי יְהוָה (my Master/our Master)

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H136/113

-Conjugated forms of Adan/אֲדָן are seen here-

- [Shaphatým/Judg 16:28](#) And Shamshūn called to **Yahūah/יהוה**, saying, “**Ādaný/אֲדָנִי** (my Master) ***Yahūah/יהוה**, remember me, I pray! Strengthen me I pray, only this time, Ālahým, and let me avenge myself on the Philistines with vengeance for my two eyes!”
- [NachamYah/Neh 1:11](#) **Ādaný/אֲדָנִי**, (my Master) I cry out to You! Let Your ear be attentive to the prayer of Your Servant, and to the prayer of Your Servants who delight to fear **Āth/את** Your Name. Prosper I pray, Your Servant this day and grant him compassion in the sight of this man. Now I was cupbearer to the king.
- [Tahalým/Ps 8:1](#) **Yahūah/יהוה** **Ādanýnū/אֲדָנִינוּ** (our Master), how excellent is Your Name in all the earth who has set Your Esteem upon the heavens!
- [Tahalým/Ps 8:9](#) **Yahūah/יהוה** **Ādanýnū/אֲדָנִינוּ** (our Master), how excellent is Your Name in all the earth!
- [Tahalým/Ps 86:9](#) All nations whom You have made shall come and worship before **Ādaný/אֲדָנִי**, (my Master). They shall esteem Your Name.
- [Tahalým/Ps 86:12](#) I will give **Ādaný/אֲדָנִי**, (my Master) my Ālahým my heart. I will esteem Your Name for evermore.
- [Tahalým/Ps 109:21](#) But deal with me ***Yahūah/יהוה** **Ādaný/אֲדָנִי**, (my Master) for Your Name’s sake because Your Loving Kindness is good. Deliver me.
- [Tahalým/Ps 136:3](#) Give thanks to **Ādaný/אֲדָנִי**, (My Master) of **Ādaným** (My Master of Masters)! For His Kindness is everlasting.
- [YaramYahū/Jer 44:26](#) Therefore hear all of you The Word of **Yahūah/יהוה**, all Yahūdah that dwell in the land of Matsarým. Behold, I have sworn by My Great Name says **Yahūah/יהוה**, that My Name shall no more be named in the mouth of any man of Yahūdah in all the land of Matsarým saying, “As **Ādaný/אֲדָנִי**, (my Master) ***Yahūah/יהוה** lives.”
- [Yachazaq’ál/Ezek 13:9](#) “My hand shall be against the Nabý’áým who see falsehood and who divine lies. They shall not be in the council of My People, nor be written in the record of the house of Yashar’ál, and they shall not enter into the land of Yashar’ál. And you shall know that I am **Ādaný/אֲדָנִי**, (Master)***Yahūah/יהוה**.”
- [Yachazaq’ál/Ezek 20:5](#) “And you shall say to them, ‘Thus said **Ādaný/אֲדָנִי**, (Master)***Yahūah/יהוה**: on the day when I chose Yashar`al and lifted My Hand in an oath to the seed of the house of Y`âqb, and made Myself known to them in the land of Matsarým, I lifted My hand in an oath to them, saying, ‘I am **Yahūah/יהוה** your Ālahým.’”
- [Yachazaq’ál/Ezek 20:44](#) “You shall know that I am **Yahūah/יהוה**, when I have wrought with you for **Āth/את** My Name’s sake, not according to your wicked ways, nor according to your corrupt doings, house of Yashar’ál, says **Ādaný/אֲדָנִי**, ***Yahūah/יהוה** (Master Yahūah).”

- ☞ [Yachazaq'ál/Ezek 23:49](#) “They shall recompense your lewdness upon you, and you shall bear the sins of your idols; and you shall know that I am **Ádaný/אדני**, ***Yahūah/יהוה** (Master Yahūah).”
- ☞ [Yachazaq'ál/Ezek 24:24](#) “Therefore, Yachazaq'ál is unto you a sign. According to all that he has done you shall do. When this comes, you shall know that I am **Ádaný/אדני**, ***Yahūah/יהוה** (Master Yahūah).”
- ☞ [Yachazaq'ál/Ezek 28:22](#) Say, “Thus says **Ádaný/אדני**, ***Yahūah/יהוה** (Master Yahūah) behold, I am against you Tsýdan. I will be Esteemed in the midst of you. They shall know that I am **Yahūah/יהוה** when I have executed judgments in her and be Set-Apart in her.”
- ☞ [Yachazaq'ál/Ezek 28:24](#) “There shall be no more a pricking brier unto the house of Yashar'ál nor any grieving thorn of all that are round about them that despised them. They shall know that I am **Ádaný/אדני**, ***Yahūah/יהוה** (Master Yahūah).”
- ☞ [Yachazaq'ál/Ezek 29:16](#) “It shall be no more the confidence of the house of Yashar'ál that brings their iniquity to remembrance when they shall look after them. But they shall know that I am **Ádaný/אדני**, ***Yahūah/יהוה** (Master Yahūah).”
- ☞ [Yachazaq'ál/Ezek 36:22](#) “Therefore, say to the house of Yashar'ál, thus says **Ádaný/אדני**, ***Yahūah/יהוה** (Master Yahūah); ‘I don't do this for your sakes, house of Yashar'ál, but for My Set-Apart Name's Sake which you have profaned among the heathen wherever you went.’”
- ☞ [Daný'ál/Dan 9:4](#) I prayed to **Yahūah/יהוה** my Álahým, and made confession and said, “**Ádaný/אדני**, (Master), the Great and Awful Ál, who keeps Covenant and Loving Kindness with them that love You and keep Your Commandments...”

SECTION 3: Chap. 17a

Conjugated Forms of Adan

אָדָן

*Below is a list of various forms of words for the use of the Hebrew word **Adan**, translated Master in the English. Note how extra characters are added to the three letter word to form a specific usage of possession.*

אָדָן - Ādan *master* – H113

אָדָנִי - Ādaný *my master*

אָדָנִיו - Ādanýū *his master*

אָדָנֵינוּ - Ādanýnū *our master*

אָדוֹנָם - Ādunam *their master*

אָדָנֵיהֶם - Ādanýhm *their masters*

אָדוֹן - Ādūn translated as *your master* also אָדוֹן כָּל-הָאָרֶץ *master of the whole earth*

יְהוָה אָדָן הַאֵלֶּה H'âdan Yahūah – *The Master Yahūah*

-Adonai.

Adonai is the plural of Adon, meaning “Lord, Master, or owner” (the word Adon derives from a Ugaritic word meaning “lord” or “father”). In the Tanakh, the word Adon can refer to men and angels as well as to the Lord God of Israel (e.g., Exodus 34: 23). God is called the “Lord of lords” (Deut 10:17) and Ps. 8:1 mentions God as “YHVH our Lord.”

*The Plural form Adonai, like the plural form Elohim, is regularly used with singular verbs and modifiers, so it is best to construe the Name as an “emphatic plural” or “plural of majesty.” When the plural is formed using a singular possessive ending (“my Lords”), it always refers to God, and occurs over 300 times in the *Tanakh in this form. The Masoretes ensured that the sacred Name of the Lord YHVH would not be taken in vain by putting the vowel marks for Adonai under the letters ה-ו-ה-ו in the running text. They did this to remind the reader to pronounce Adonai regardless of the consonants in the text. However, Adon and Adonai also appear as Names of God in the Hebrew Masoretic text.*

Parsons, J. J. (2007). Hebrew Name for God - Adonai constructs given in the Tanakh. Retrieved 2014, from http://hebrew4christians.com/Names_of_G-d/Adonai/adonai.html

Shamūth/Ex 20:7

“You shall not lift up (speak) אַתְּ The Name of יְהוָה your Ālahým to ruin it, for יְהוָה אַתְּ will not acquit (pardon) anyone who lifts up (speaks) אַתְּ His Name to ruin it.

*Here is an excerpt I had inserted to elaborate a bit more on the hidden truths of Adonai. This information was taken from the PDF document written by Ren Manetti. I highly recommend this reading. It can be downloaded at this address: Manetti, R. (2011). *The Origins of Adonai in the Hebrew Scriptures* (25th ed., Vol. 12). Retrieved 2013, from <http://biblicaltheology.com/Research/ManettiR01.pdf>*

The Etymological Origin of Adonai

The problem of the root meaning of *Adonai* is very challenging because, when the first person singular affix is added, the Hebrew spellings for “my lords” (אֲדֹנָי –Genesis 19:2), for “my lord” (אֲדֹנָי –Genesis 23:6), and for “Adonai” (אֲדֹנָי –Genesis 18:31) are identical as to the Hebrew consonants. Only the vowel points added by the Masorites distinguish each of these Hebrew word forms.

| | | |
|---------------|---------|------------|
| Genesis 19:2 | אֲדֹנָי | “my lords” |
| Genesis 18:31 | אֲדֹנָי | “Adonai” |
| Genesis 23:6 | אֲדֹנָי | “my lord” |

Additionally, once the first person singular suffix is affixed to *adonim*, the vowel points for the plural form of *my lords* results in the same pronunciation as *Adonai*. In other words, in Hebrew *my lords* and *Adonai* are homonyms; they are spelled differently but they sound exactly alike. The spelling difference in *Adonai* is the “t” shaped *qamets* that appears under the third letter (the *nun* or *N*). This difference results only in a different Hebrew diphthong with the *yod* (the last letter). However, both Hebrew diphthongs, *qamets-yod* and *patach-yod* are pronounced in the exact same way. In English a similar phenomenon occurs with the words “weigh” and “way.” Hence, it is most probable that this title for God is related, not to “my lord” but to “my supreme lord.” However, as one looks for scriptural confirmation of this notion of the derivation of *Adonai* from the Hebrew of “my supreme lord” such cannot be found. This is because every use of *Adonai* is tied, not to scripture, but to a scribal tradition. Virtually every occurrence of *Adonai* in the Old Testament originates from the Sopherim, the ancient Hebrew scribes, and not from the Author of the Hebrew Scriptures.

**Tanakh* (See *Glossary* p. 419)

SECTION 3: Chap. 17b

To Proclaim or Not To Proclaim

For years I have read passages about praising, exulting and proclaiming The Name of my Creator. While working on this project, I was slowly led to look deeper into the word, “proclaim” (to call out;) because my research revealed a teaching or doctrine, coming from the Jews, that I never really payed much attention to. This doctrine leads the world into a falsehood that Yahūah never taught His people. In fact the opposite is true. I have collected some notes on this topic and felt it would be a subject of reasonable interest for the new student.

Observe:

Dabarým/Deut 32:3 “For I **proclaim** (*call out) The Name of **Yahūah/יהוה**, ascribe (put in writing) greatness to our Ālahým. – This passage is spoken by (Mashah/Moses) in a song, which later on, Yahūah instructs him to **teach** to the children of Yashar‘āl. Here are some definitions and their sources I dug up for this word, **PROCLAIM**.

Proclaim from: (BDB) H7121 קרא = to call, call out, recite, read, cry out, *and proclaim*; to utter a loud sound

British Dictionary Definition: to announce publicly; publish

Word Origin and History for proclaim: late 14c., proclamen, from Latin proclamare “cry or call out,” from pro- “forth” (see pro-) + clamare “to cry out” (see claim (v.)). Spelling altered by influence of claim. Related: Proclaimed; proclaiming; proclaimer. **Online Source:** <http://dictionary.reference.com/browse/proclaim?s=t>

Now, as I said previously, I would stumble onto teachings from the Jews unexpectedly during the course of this project. One of these teachings in question came up on the online etymology dictionary when I typed in “Masorettes.” Instead of the program retrieving what **I expected** to be the origin for the word I typed in, this came up:

Jehovah

1530, Tyndale’s erroneous transliteration of Hebrew Tetragramaton YHWH using vowel points of Adonai “my lord” (see Yahweh). Used for YHWH (**the full name being too sacred for utterance**) in four places in the Old Testament in the KJV where the usual translation lord would have been inconvenient; taken as the principal and personal name of God. The vowel substitution was originally made by the Masorettes as a direction to substitute Adonai for “**the ineffable name**.” European students of Hebrew took this literally, which yielded Latin JeHoVa (first attested in writings of Galatinus, confessor to Leo X, 1516). Jehovah’s Witnesses “member of Watchtower Bible and Tract Society” first attested 1933; the organization founded c.1879 by Charles Taze Russell (1852-1916); the name from Isa. Xliii:10. Harper, D. (2001). ONLINE ETYMOLOGY DICTIONARY Jehovah. Retrieved 2015, from <https://www.etymonline.com/search?q=Jehovah>

Here is a definition for “ineffable”:

Ineffable – not to be uttered: taboo <the ineffable name of Jehovah>

<http://www.merriam-webster.com/dictionary/ineffable>

late 14c., from Old French ineffable (14c.) or directly from Latin ineffabilis “unutterable,” from in- “not, opposite of” (see in- (1)) + effabilis “speakeable,” from effari “utter,” from ex- “out” (see ex-) + fari “speak” (see fame (n.)). Plural noun ineffables was, for a time, a jocular euphemism for “trousers” (1823). Related: Ineffably.

Harper, D. (2001). ONLINE ETYMOLOGY DICTIONARY ineffable. Retrieved 2015, from <https://www.etymonline.com/search?q=ineffable>

*call out *See p.158*

Speaking This Name is not a sin! Using This Name to speak against, or commit an act against Yahūah and His Word is a sin. The 3rd commandment instructs us to guard against *ruining* His Name. We were never instructed to cease from speaking His Name. This doctrine comes only from the Jewish community based on their Mishnah. This teaching cannot be found anywhere in Tūrah, the books of the Nabý‘áyim, or other writings. Here is a passage where Yahūah has something to say about His Own Name...

Shamūth/Ex 34:6 *And Yahūah/יהוה passed before him (Mashah/Moses) and proclaimed, “, Yahūah/יהוה, Yahūah/יהוה, an Āl compassionate and showing favour, patient, and great in kindness and truth...”*

This was overlooked apparently. Furthermore, here is a foretelling about His Name for the end days:

YaramYahū/Jer 33:16 *‘In those days Yahūdah shall be saved, and Yarūshalam dwell in safety. And this is that which shall be proclaimed to her: ‘Yahūah/יהוה our Righteousness.’ –Proclaim His Name! Anything else, is deceptive.*

SECTION 3: Chap. 18

Yahuah Alahym

יהוה אלהים

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H430

- B-r'ashýth/Gen 1:1** In the beginning, **Álahým/אלהים** (Mighty Ones) **Áth/את** created the heavens and **Áth/את** the earth.
- B-r'ashýth/Gen 5:22** And after he brought forth **Áth/את** Maṭhūshalach, Çhanūk walked with **Álahým/אלהים** (Mighty one) three hundred years, and brought forth sons and daughters.
- Shamūth/Ex 3:4** And **Yahūah/יהוה** saw that he turned aside to see, and **Álahým/אלהים** (Mighty one) called to him from the midst of the bush and said, "Mashah! Mashah!" And he said, "Here I am."
- Shamūth/Ex 3:6** And He said, "I am the **Álahým/אלהים** (Mighty one) of your father, the **Álahým/אלהים** (Mighty one) of Ábraham, the **Álahým/אלהים** (Mighty one) of Yatsçaq, and the **Álahým/אלהים** (Mighty one) of Y'âqb," And Mashah hid his face, for he was afraid to look at **Álahým/אלהים** (Mighty one) (The Mighty one).
- Shamūth/Ex 4:27** And **Yahūah/יהוה** said to Áharan, "Go to meet Mashah in the wilderness." And he went and met him on the mountain of **Álahým/אלהים** (Mighty one), and kissed him.
- Shamūth/Ex 6:2, 3** And **Álahým/אלהים** (Mighty one) spoke to Mashah and said to him, "I am **Yahūah/יהוה**.³ I appeared to Ábraham, to Yatsçaq, and to Y'âqb as ***Ál Shady'/אל שדי** (The Mighty Powerful One). By My Name, **Yahūah/יהוה**, was I not known to *them*?"
- Shamūth/Ex 9:28** "Pray to **Yahūah/יהוה**, for there has been enough of the thunder and hail of **Álahým/אלהים** (Mighty one). And I am letting you go, so that you stay **Áth/את** no longer."
- Shamūth/Ex 9:30** "But as for you and your servants, I know that you do not yet fear before **Yahūah/יהוה** **Álahým/אלהים** (Mighty one)."
- Shamūth/Ex 20:5** "...you shall not bow yourself down to them, nor serve them. I, **Yahūah/יהוה** **Álahýk/אלהיך** (your **Álahým**), am a jealous **Ál/אל** (Mighty One), visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Me."
- Dabarým/Deut 4:7** "For what great nation is there which has **Álahým/אלהים** (Mighty one) so near to it, as **Yahūah/יהוה** **Álahýnū/אלהינו** (our **Álahým**) is to us, whenever we call on Him?"
- Dabarým/Deut 4:24** "For **Yahūah/יהוה**, **Álahýk/אלהיך** (your **Álahým**), is a Consuming Fire, even a jealous **Ál/אל** (Mighty One)."
- Dabarým/Deut 5:24** "...and said, 'See, **Yahūah/יהוה** **Álahýk/אלהיך** (your **Álahým**) has shown us His Esteem and His Greatness, and we have heard His Voice from the midst of the fire. Today we have seen that **Álahým/אלהים** (Mighty one) speaks with man and he lives.'"
- Dabarým/Deut 6:4** "Hear, Yashar'âl: **Yahūah/יהוה** **Álahýnū/אלהינו** (our **Álahým**), **Yahūah/יהוה** only!
- Dabarým/Deut 9:7** "Remember, do not forget **Áth/את** how you provoked **Áth/את** **Yahūah/יהוה** **Álahýk/אלהיך** (your **Álahým**) in the wilderness. From the day that you came out of the land of Matsarým until you came to this place, you have been rebellious against **Yahūah/יהוה**.

- Dabarym/Deut 21:23** “Let his body not remain overnight on the tree, for you shall certainly bury him the same day. For he who is hanged is accursed of **Ālahým/אלהים** (Mighty one), so that you do not defile **Āṯh/את** the land which **Yahūah/יהוה** **Ālahýk/אלהיך** (your **Ālahým**) is giving you as an inheritance.
- Dabarym/Deut 32:39** ‘See now that I, I am He, and there is no **Ālahým/אלהים** (Mighty one) besides Me. I put to death and I make alive. I have wounded, and I heal. And from My hand no one delivers!’
- Yahūshâ/Josh 22:22** “**Āl/אל** **Ālahým/אלהים** (Mighty, Mighty One) **Yahūah/יהוה**, **Āl/אל** **Ālahým/אלהים** (Mighty one) **Yahūah/יהוה**, He knows, and let Yasharal know. If this has been in rebellion or unfaithful in **Yahūah/יהוה**, do not save us this day.”
- Yahūshâ/Josh 22:34** And the children of R’āūban and the children of Gad called the slaughter place, “A witness between us that **Yahūah/יהוה** is **Ālahým/אלהים** (Mighty One).”
- Yahūshâ/Josh 24:1** And Yahūshâ gathered all the tribes of Yashar’āl to Shakam and called for the elders of Yashar’āl and for their heads, their judges, and their officers. And they presented themselves before **Ālahým/אלהים** (The Mighty one).
- Yahūshâ/Josh 24:26** Then Yahūshâ **Āṯh/את** wrote these words in the book of the **Ṭūrath** of **Ālahým/אלהים** (Mighty one). And he took a large stone, and set it up there under the oak that was by The Set-Apart place of **Yahūah/יהוה**.
- Malakým Ālaph/1Kgs 13:6** And the sovereign answered and said to the man of the **Ālahým/אלהים** (The Mighty one), “Please appease **Āṯh/את** the face of **Yahūah/יהוה** **Ālahýk/אלהיך** (your **Ālahým**) and pray for me, that my hand might be restored to me.” And the man of the **Ālahým/אלהים** (The Mighty one) appeased the face of **Yahūah/יהוה**, and the sovereign’s hand was restored to him as it was before.
- NachamYah/Neh 9:7** “You, **Yahūah/יהוה**, are **Ālahým/אלהים** (Mighty one) who chose **Ābram**, and brought him forth out of **Āūr** of the **Kashadým**, and gave him the name of **Ābraham**.”
- Tahalým/Ps 20:5** We will shout for joy when You are victorious, and will lift up our banners in The Name of **Ālahýnū/אלהינו** (our **Ālahým**). May **Yahūah/יהוה** grant all your requests.
- Tahalým/Ps 44:8** In **Ālahým/אלהים** (Mighty one) we have made our boast all day long, and we will give thanks to **Shamak** (Your Name) forever.
- Tahalým/Ps 48:10** Just like Your Name, **Ālahým/אלהים** (Mighty one), so is Your praise unto the ends of the earth. Your right hand is full of righteousness.
- Tahalým/Ps 54:1** “...**Ālahým/אלהים** (Mighty one), Save me in Your Name, and vindicate me in Your Might.”
- Tahalým/Ps 69:30** I will praise The Name of **Ālahým/אלהים** with a song. I will magnify Him with thanksgiving.
- Tahalým/Ps 75:1** We give thanks to You **Ālahým/אלהים**. We give thanks for Your Name is near. Men tell of Your Wondrous Works.
- YashâYahū/Isa 25:1** **Yahūah/יהוה**, You are my **Ālahým/אלהים**. I will exalt You, I will praise **Your Name**, for You have done wonderful things. Your Counsels of old are Faithfulness and Truth.
- YashâYahū/Isa 26:13** **Yahūah/יהוה**, **Ālahýnū/אלהינו** (our **Ālahým**), other **ādaným** (masters) have had dominion over us. But by You only, will we make mention of Your Name.
- YashâYahū/Isa 37:16** “**Yahūah/יהוה** **Tsab’āūṯh**, **Ālahým/אלהים** of **Yashar’āl**, the one who dwells between the **karbým**, you are the **Ālahým/אלהים** (The Mighty one), You alone, of all the reigns of the earth. You have made **Āṯh/את** the heavens and **Āṯh/את** earth.
- YashâYahū/Isa 44:6** “Therefore, says **Yahūah/יהוה** the King of **Yashar’āl**, and his Redeemer **Yahūah/יהוה** **Tsab’āūṯh**; I Am The First and I Am The Last, beside Me there are no **Ālahým/אלהים** (Mighty one).”

[YashâYahû/Isa 45:21, 22,23](#) “Listen and bring them near. Let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, **Yahûah/יהוה**? There are no **Ālahým/אלהים** (Mighty one) beside Me: a just **Āl/אל** (Mighty One) and a Righteous Savior. There is none beside Me. ²² “Look to Me and hūshâ (be saved), all the ends of the earth. For I am **Āl/אל** (The Mighty One), there is none else. ²³ I have sworn by Myself; The Word is gone out of My Mouth in Righteousness and shall not return, that unto Me every knee shall bow, every tongue shall make an oath.” (*Yahû’âl/Joel 2:32*)

***Āl Shadý/אל שדיר** : (See p. 434)

SECTION 3: Chap. 18a

Conjugated Forms of Alahym

Below is a list of various forms of the Hebrew word “Ālahým” which cannot be found in any other language. Note how a new character can stand in the place of another, in the word, to form a specific usage in Hebrew. Many of these conjugated forms have been confirmed in my studies. However, some have not. Don’t be lazy in your studies. Regardless of the source you collect your information from, make certain you can prove it over and over again in the Hebrew text.

אלהים = H430 Ālahým (*Mighty one*)

אלהיך = Ālhýk – *your Ālahým*

אלהיהם = Ālhýhm – *their Ālahým*

אלהי = Ālhý – *my Ālahým*

אלהינו = Ālhýnū – *our Ālahým*

אלהיו = Ālhýū – *his Ālahým*

ה אלהים = Ha Ālahým (*the Mighty one*)

אלהיכם = Ālhýkm (Used when Yahūah is speaking to a group of people in reference to Himself.)

Elohim

Main article: I

A common name of *God in the Hebrew Bible is Elohim (Hebrew: About this sound אֱלֹהִים (help·info)).

Despite the *–im* ending common to many plural nouns in Hebrew, **the word Elohim when referring to *God is grammatically singular**, and takes a singular verb in the Hebrew Bible. The word is identical to the usual plural of *el* meaning gods or magistrates, and is cognate to the *‘lhm* found in Ugaritic, where it is used for the pantheon of Canaanite gods, the children of *El* and conventionally vocalized as “Elohim” although the original Ugaritic vowels are unknown. When the Hebrew Bible uses *elohim* not in reference to God, it is plural (for example, Exodus 20:3). There are a few other such uses in Hebrew, for example Behemoth. In Modern Hebrew, the singular word *ba’alim* (“owner”, “lord”, or “husband”) looks plural, but likewise takes a singular verb.

W. (2018, March). Names of God in Judaism Elohim 1.4. Retrieved March 28, 2018, from https://en.wikipedia.org/wiki/Names_of_God_in_Judaism#Eloah

*God (See p. 198)

SECTION 3: Chap. 19

Yahuah Tsab'out: Yahuah of Hosts**יהוה צבאות**

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear

H6635

All of creation is the army of Yahūah. This includes everything above the earth; below it, and everything in it!

- ☞ [Shamū'āl Ālaph/1Sam 1:11](#) And she made a vow and said, “**Yahūah/יהוה Tsab'ăŭṭh/צבאות**, (army of resources”) You would indeed look on the affliction of your female servant and remember me, and not forget your female servant, but shall give your female servant a male child, then I shall give him to **Yahūah/יהוה** all the days of his life, and let no razor come upon his head.”
- ☞ [Shamū'āl Ālaph/1Sam 4:4](#) And the people sent to Shalah, and they brought from there the ark of the covenant of **Yahūah/יהוה Tsab'ăŭṭh/צבאות** (army of resources), dwelling between the karabým. And the two sons of Ālŷ, Çhaphaný and Pýnachas, were there with the ark of the covenant of Ālahým.
- ☞ [Shamū'āl Ālaph/1Sam 15:2](#) “Thus said **Yahūah/יהוה Tsab'ăŭṭh/צבאות** (army of resources), ‘I shall punish Āmalaq for what he did to Yashar`āl, how he set himself against him on the way when he came up from Matsarým.
- ☞ [Shamū'āl Ālaph/1Sam 17:45](#) But Dūd said to the Palashaṭhý, “You come to me with a sword, and with a spear, and with a javelin. But I come to you in The Name of **Yahūah/יהוה Tsab'ăŭṭh/צבאות** (army of resources), the Ālahým of the armies of Yashar`āl, whom you have reproached.
- ☞ [Shamū'āl Ālaph/2Sam 6:2](#) And Dūd rose up and went with all the people who were with him from B`ālŷ Yahūdah, to bring up from there the ark of Ālahým, that is called by The Name, The Name **Yahūah/יהוה Tsab'ăŭṭh/צבאות** (army of resources), who dwells between the karabým.
- ☞ [Mal`āký/Mal 1:14](#) But cursed be the deceiver, which hath in his flock a male, and vowed, and sacrificed to Ādaný (My Master) a corrupt thing: for I am a great King, saith **Yahūah/יהוה Tsab'ăŭṭh/צבאות** (army of resources). My Name is dreadful among the heathen.
- ☞ [Tahalým/Ps 46:7](#) **Yahūah/יהוה Tsab'ăŭṭh/צבאות** (army of resources) is with us; The Ālahým of Y`âqb is our refuge. Salah. (In the “Aleppo” and the “Westminster Leningrad Codex” this passage is numbered as verse 8)
- ☞ [Tahalým/Ps 48:8](#) As we have heard, so we have seen In the city of **Yahūah/יהוה Tsab'ăŭṭh/צבאות** (army of resources), In the city of *Ālahýnū/אלהינו (our Ālahým), Ālahým establishes her forever. Selah. (In the “Aleppo” and the “Westminster Leningrad Codex” this passage is numbered as verse 9)
- ☞ [YaramYahū/Jer 8:3](#) “And death shall be preferred to life by all the rest of those who remain of this evil people, who remain in all the places where I have driven them,” declares **Yahūah/יהוה Tsab'ăŭṭh/צבאות** (army of resources).
- ☞ [Āmūs/Amos 3:13](#) “Hear and witness against the house of Y`âqb,” declares the Master ***Yahūah/יהוה**, the Ālahým of **Tsab'ăŭṭh/צבאות** (army of resources).

*Ālahýnū/אלהינו (our Ālahým) – is an example of a **conjugated** form of Ālahým/אלהים – (see p. 186) Their, our, my, his, are used to translate the **standard** used which is **Ālahým**: his Ālahým, our Ālahým etc. I rarely use the conjugated forms in section 3.

***Yahūah/יהוה** - H3069 – **Corrupted form** (See pp. 92, 123)

SECTION 3: Chap. 20

Yahuah Ath: The Mark of His Name***יהוה את שמי 'Ath My Name'******יהוה את***

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H852/H226

- יהוה** [Ū Yaqrâ/Lev 22:2](#) “Speak unto Åharan and to his sons, that they separate themselves from The Set-Apart things of the children of Yashar’ål and that they do not profane My Set-Apart **Åth/את sham/שם** (a Sign/Mark-Name) which they Set-Apart unto Me. **Any/אני** (I am) **Yahūah/יהוה**.”
- יהוה** [Ū Yaqrâ/Lev 22:32](#) “You shall not profane My Set-Apart **Åth/את sham/שם** (a Sign/Mark-Name). I will be Set-Apart among the children of Yashar’ål. **Any/אני** (I am) **Yahūah/יהוה** who sets you apart.”
- יהוה** [B-madbar/Num 6:27](#) “They shall put **Åth/את Shamý/שמי** (My Sign/Mark-Name) upon the children of Yashar’ål, and I will favor them.”
- יהוה** [Dabarým/Deut 26:17](#) “You have today caused **Åth/את Yahūah/יהוה** (a Sign/Mark-Yahūah) to proclaim to be your Ålahým, and to walk in His Ways and guard His Laws, and His Commands, and His Right-Rulings, and to obey His Voice.”
- יהוה** [Yachazaq’ål/Ezek 36:23](#) “I will show the esteem of **Åth/את shamý/שמי** (My Sign/Mark-Name) which has been profaned among the nations; The Name you have profaned among them. Then the nations will know that I am **Yahūah/יהוה**, declares **Ådaný/אדני**, ***Yahūah/יהוה** (Master Yahūah) when I show Myself Set-Apart through you before their eyes.”
- יהוה** [YashâYahū/Isa 56:6-7](#) “And foreigners who bind themselves to **Yahūah/יהוה** to serve Him, to **Åhab/אהב** (love) **Åth/את sham/שם** (a Sign/Mark-Name) of **Yahūah/יהוה**, and to worship Him, all who keep The Shabaṭh without desecrating it and who hold fast to My Covenant: ⁷these I will bring to My Set-Apart Mountain and give them joy in My House Of Prayer. Their burnt offerings and slaughterings will be accepted on My Slaughter Place. For My House will be called a House Of Prayer for all nations.”

A challenge to readers with a hard copy of this book:

Fill up the remaining portion of this page and the following page with passages revealing, “Åth Yahūah”.

The **Åth/את** is the **H853; contracted form of H226 (אות)**. This **Åth** “signature”, is all over the **Tūrah**. Keep in mind its definition when you find it surrounding The Name. (Mark; Sign)

יהוה

יהוה

יהוה

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*Yahūah/יהוה - H3069 – Corrupted form (See pp. 92, 123)

SECTION 3: Chap. 21

His Name Revealed In The End Days

- אֵלֹהִים** [Yachazaq'âl/Ezek 39:7](#) "I make My Set-Apart אֵלֹהִים Name known in the midst of My People Yashar'âl. I will not let them profane My Set-Apart אֵלֹהִים Name any more. *The heathen shall know I am **Yahūah/יהוה**, the Set-Apart one in Yashar'âl.*"
- אֵלֹהִים** [TsaphanYah/Zeph 3:8, 9](#) "Therefore wait for Me," declares **Yahūah/יהוה**, "until the day I rise up for plunder. For My Judgment is to gather nations, to assemble reigns, to pour out on them My rage, all My Burning Wrath. For by the fire of My Jealousy all the earth shall be consumed. ⁹For *then* I shall turn unto the peoples a clean lip, so that they all call on the Name of **Yahūah/יהוה**, to serve Him with one shoulder.
- אֵלֹהִים** [YashaYahū/Isa 52:8](#) The voice of your watchmen! They shall lift up their voices, together they shout for joy, because eye to eye *they see the return of **Yahūah/יהוה** to Tsýūn.*
- אֵלֹהִים** [YashaYahū/Isa 52:6](#) "Therefore My people shall know My Name *in that day*, for I am The One who is speaking. See, it is I."
- אֵלֹהִים** [YaramYahū/Jer 23:6](#) "In His days Yahūdah shall be saved, and Yashar'âl dwell safely. And this is His Name whereby He shall be called: '**Yahūah/יהוה** our Righteousness.'
- אֵלֹהִים** [YaramYahū/Jer 31:33, 34](#) "But I will make a new covenant with the whole nation of Yashar'âl after I plant them back in the land," says **Yahūah/יהוה**. I shall put My Tūrah in their inward parts, and write it on their hearts. And I shall be their Ālahým, and they shall be My people. ³⁴And no longer shall they teach, each one his neighbor, and each one his brother, saying, 'Know **Yahūah/יהוה**,' for they shall all know Me, from the least of them to the greatest of them," declares **Yahūah/יהוה**. "For I will forgive their sin and will no longer call to mind the wrong they have done."
- אֵלֹהִים** [YashāYahū/Isa 19:21](#) And **Yahūah/יהוה** shall be known to Matsarým, and Matsarým shall know **Yahūah/יהוה** *in that day*, and make slaughtering and meal offering, and shall make a vow to **Yahūah/יהוה** and pay it.

Test everything they taught you. Did Yahūah say it? Can you find it in Tūrah?

SECTION 4:

TITLES FOUND IN THE COVER-UP

COMMON TITLES WE HAVE ALWAYS USED TO UNKNOWINGLY REPLACE HIS NAME WITH

| | |
|---|-----|
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SECTION 4: Chap. 1

Who Is B`âl?

This section lists the many ways B`âl/בעל is used in the scriptures. It is transliterated as “B`âl”, and means possessor or “LORD.” The name of B`âl/בעל has been, and still is used to this day as a *replacement* for The Name of our Savior, Yahūah/יהוה. I have collected all of the uses of this name or title of B`âl/בעל, (from **H1167–H1193**) with “Strong’s” numbers and their definitions. On page 53, it is explained that names are transliterated preserving the sound of the letters as they are written. This fundamental rule has been grossly violated, and has since become common practice by the scribes between the fifth and ninth century. This same practice has been followed by a plethora of scholars, it has been embedded into all our study materials, and now the layperson of every belief system in the earth today has been misled to follow suit. Needless to say, this list should give anyone a fair supply of ammunition to tell the difference between the four letter Name of Yahūah/יהוה and the three letter name of B`âl/בעל.

Key:

All definitions in this list are taken from the “Brown-Driver-Briggs Hebrew and English Lexicon” in “The Word” Software. I put a line ~~through~~ any word taken from the “BDB” transliterated incorrectly with the correct spelling following it. Example: Baa/B`âl

“The “KJV” translates “Strong’s” H--- in the following manner” is taken from “blueletterbible.com” throughout this entire list.

(Total –x) is how many times the word in question is used in the scriptures.

Refer to “Diacritic Chart” on page 8 for pronunciation assistance of transliterated Hebrew words.

Yahūah/יהוה has something to say about the Lord:

YaramYahū/Jer 23:25-27 ²⁵ “I have heard what the naby`âym said, that fortell lies in My Name, saying, I have dreamed, I have dreamed. ²⁶ How long shall [this] be in the heart of the naby`â that fortell lies? Yes, [they are] naby`â of the deceit of their own heart; ²⁷ Which think to cause My people to forget My Name by their dreams which they tell every man to his neighbor, as their fathers have forgotten **אֵל** My Name for B`âl/בעל.

I want you to look at something very carefully. This translation is what we have been indoctrinated with.

YashâYahū/Isa 42:8 I am the LORD ^{H3068}: that is my name ^{H8034}: and my glory ^{H3519} will I not give ^{H5414} to another ^{H312}, neither my praise ^{H8416} to graven images ^{H6456}.

The following translation is what we *should have seen* in our bibles.

YashâYahū/Isa 42:8 I am יהוה, that is My Name. My esteem I will not give to another nor My praise to graven images.

It is because of our deep seated training, that makes it difficult to come out of this deception easily. Now we know why most folks *thought* His Name was LORD.

1. **H1166** — בעל — Definition: Baa/B`âl — to marry, rule over, (possess), own – Origin: a primitive root The KJV translates “Strong’s” H1166 in the following manner: marry (8x), husband (3x), dominion (2x), wife (1x), married wife (1x), Beulah (1x). (Total 16x)

2. H1167-בעל- Definition: Baal/B'âl — owner, husband, **lord (possessor)** – Origin: from H1166
 The KJV translates “Strong’s” H1167 in the following manner: [man](#) (25x), [owner](#) (14x), [husband](#) (11x),
[have](#) (7x), [master](#) (5x), [man given](#) (2x), [adversary](#) (1x), [archers](#) (1x), [babbler \(with H3956\)](#) (1x),
[bird \(with H3671\)](#) (1x), [captain](#) (1x), [confederate \(with H1285\)](#) (1x), *misc* (12x). (Total 82x)

Ṭahalým/Ps 24:1 *The earth belongs to יהוה, and all that fills it – The world and those who dwell in it.*

The psalmist does not replace **His Name** with B'âl, nor should we. His Name is clearly seen in the Hebrew. Replacing His Name with another or replacing His Name with a **title**, is not how we were instructed to guard His Name. This means He is a lord (possessor). He possesses the earth and all that is in it. He also is possessor of The 12 Tribes—a people who belong to Him only. But, His Name is Yahūah, not Lord.

YaramYahū/Jer 23:26, 27 “Till when shall it be in the heart of the Naby'â? – the Naby'âym of falsehood and Naby'âym of the deceit of their own heart ²⁷who try to make My people forget My Name by their dreams which everyone relates to his neighbor, as their fathers forgot My Name for B'âl.” (Lord)

3. H1168-בעל-Definition: Baal/B'âl = “**lord**” (possessor) n pr m – supreme male divinity of the
 Phoenicians/Tsadaný or Canaanites/Kan'aný – Origin: the same as H1167
 The KJV translates “Strong’s” H1168 in the following manner: [Baal](#) (62x), [Baalim](#) (18x). (Total 80x)

4. H1169-בעל- Definition: B@`el/B'âl — owner, lord (possessor) – Origin: corresponding to H1167
 The KJV translates “Strong’s” H1169 in the following manner: [chancellor \(with H2942\)](#) (Total 3x)

5. H1170-בעל ברית-Definition: Baal-berith/B'âl Barýth = “**lord (possessor) of the covenant**” – a god
 of the Philistines/Palashaṭhý – Origin: from H1168 and H1285 meaning **covenant, alliance, pledge**
 The KJV translates “Strong’s” H1170 in the following manner: [Baalberith](#) (Total 2x)

6. H1171-בעל גד-Definition: Baal-gad/B'âl Gd = “**lord (possessor) of fortune**” – a city noted for B'âl-
 worship, located at the most northern or northwestern point to which Joshua's/Yahūshâ's victories
 extended – Origin: from H1168 meaning “**possessor/lord**” and H1409 meaning **fortune; good
 fortune**
 The KJV translates “Strong’s” H1171 in the following manner: [Baalgad](#) (Total 3x)

7. H1172-בעלה- Definition: Ba`alah/B'âlah — mistress, female owner (possessor); sorceress,
 necromancer
 – Origin: from H1167
 The KJV translates “Strong’s” H1172 in the following manner: [mistress](#) (2x), [hath \(a familiar spirit\)](#) (2x).
 (Total 4x)

8. **H1173-בעלה**-Definition: **Baalah/B'âlah** = “mistress” – **1.** Another name for ~~Kirjath-jearim~~/Qrýth-Ârým or ~~Kirjath-baal~~/Qrýth-B'âl; modern Kuriet el Enab **2.** A town in the south of Judah/Yahūdah, also called Balah and ~~Bilhab~~/Balhah – Origin: the same as **H1172** meaning “possessor/owner”

The KJV translates “Strong’s” H1173 in the following manner: [Baalah](#) (Total 5x)

9. **H1174-בעל המון**-Definition: **Baal-hamon/B'âl Hamūn** = “lord (possessor) of abundance” – **1.** The site of ~~Solomon's~~/Shalah's vineyard – Origin: from **H1167** meaning “possessor/lord” and **H1995** meaning murmur, roar, crowd, abundance, tumult, sound

The KJV translates “Strong’s” H1174 in the following manner: [Baalhamon](#) (Total 1x)

10. **H1175-בעלות**-Definition: **Bealoth/B'âlūth** = “mistresses” – **1.** A town in south Judah/Yahūdah – Origin: plural of **H1172**

The KJV translates “Strong’s” H1175 in the following manner: [Aloth](#) (1x), [Bealoth](#) (1x). (Total 2x)

11. **H1176-בעל זבוב**-Definition: **Baal-zebub/B'âl Zabūb** = “lord (possessor) of the fly” **1.** A Philistine deity worshipped at ~~Ekrōn~~/Âqrūn – Origin: from **H1168** meaning “possessor/lord” and **H2070** meaning “fly”

The KJV translates “Strong’s” H1176 in the following manner: [Baalzebub](#) (Total 4x)

12. **H1177-בעל חנן**-Definition: **Baal-hanan/B'âl Çhanan** = “B'âl/lord (possessor) is gracious” – **1.** An early king of Edom/Âdūm **2.** One of David's/Dūyd's officers, a Gederite/Gadrý, who had the superintendence of his olive and sycamore plantations – Origin: from **H1167** meaning “possessor/lord” and **H2603** meaning to be gracious; show favor or pity

The KJV translates “Strong’s” H1177 in the following manner: [Baalhanan](#) (Total 5x)

13. **H1178-בעל חצור**-Definition: **Baal-hazor/B'âl Çhatsūr** = “lord (possessor) of the village” **1.** A town on the border between Ephraim/Âpharým and Benjamin/Banýmýn, apparent location of a sheep farm of Absalom/Âbshalūm and location of Amnon's/Âmýnūn's murder – Origin: from **H1167** meaning “possessor/lord” and a modification of **H2691** meaning court, enclosure

The KJV translates “Strong’s” H1178 in the following manner: [Baalhazor](#) (Total 1x)

14. **H1179-בעל הרמון**-Definition: **Baal-hermon/B'âl Çharmūn** = “lord (possessor) of destruction” **1.** A city near or on Mount Hermon/Çharmūn, named as a seat of Baal/B'âl worship – Origin: from **H1167** meaning “possessor/lord” and **H2768** meaning Hermon/Çharmūn = “a sanctuary” **1.** A mountain

on the northeastern border of **Palastine/Palashaṯh** and **Lebanon/Labnūn** and overlooking the border city of **Dan**

The KJV translates “Strong’s” H1179 in the following manner: [Baalhermon](#) (Total 2x)

15. H1180-בעלי-Definition: **Baali/B’âly** = “**my lord (possessor)**” 1. A deity in the northern kingdom, variation of the name **Baal/B’âl** – Origin: from H1167 meaning “**possessor/lord**” with pron. Suff.

The KJV translates “Strong’s” H1180 in the following manner: [Baali](#) (Total 1x)

16. H1181-בעלי במות-Definition: **Baale bamoth/B’âly Bamūṯh** = “**the lords (possessors) of the high places**” 1. The people of **Ammon/Ārnūn**, east of **Jordan/Yardan** – Origin: from the plural of H1168 meaning “**possessor/lord**” and the plural of H1116 meaning 1. **High place, ridge, height**

The KJV translates “Strong’s” H1181 in the following manner: [lords of the high places](#) (Total 1x)

17. H1182-בעלידע-Definition: **Beeliada/B’âlYada** = “**the lord (possessor) knows**” 1. A son of **David/Dūyd**, born in **Jerusalem/Yarūshalam**, elsewhere named **‘Eliada’/ĀlYadâ** – Origin: from H1168 meaning “**possessor/lord**” and *H3045 meaning “**to know**”

The KJV translates “Strong’s” H1182 in the following manner: [Beeliada](#) (Total 1x)

18. H1183-בעלייה-Definition: **Bealiah/B’âlYah** = “**Jehovah/Yah is master/possessor**” 1. a Benjamite/BanYamýny who went over to **David/Dūyd** at **Ziklag/Tsaqlag** and was one of **David’s/Dūyd’s** mighty warriors – Origin: from H1167 meaning “**possessor/lord**” and *H3050 meaning ***Yah/יה**: a shortened/contracted form of H3068 = **Yahūah/יהוה**

The KJV translates “Strong’s” H1183 in the following manner: [Bealiah](#) (Total 1x)

19. H1184-בעלי יהודה-Definition: **Baale Judah/B’âly Yahūdah** = “**the lords (possessors) of Judah/Yahūdah**” 1. A place in **Judah/Yahūdah** named for the **Baalim/B’âlym**, also known as **Kirjath-jearim/Qrýṯh-Ārym**, **Kirjath-baal/Qrýṯh-B’âl**; modern **Kuriet el Enab** – Origin: from the plural of H1167 meaning “**possessor/lord**” and H3063 meaning **Yahūdah**

The KJV translates “Strong’s” H1184 in the following manner: [Baale of Judah](#) (Total 1x)

20. H1185-בעליס-Definition: **Baalīs/B’âlys** = “**lord (possessor) of the banner: in causing the joy**” 1. King of the **Ammonites/Āmūny** at the time of the destruction of **Jerusalem/Yarūshalam** by **Nebuchadnezzar/Nabūkadn’âstar**- Origin: probably from a derivative of H5965 meaning **to rejoice**

The KJV translates “Strong’s” H1185 in the following manner: [Baalīs](#) (Total 1x)

21. H1186-בעל מעון-Definition: **Baal meon/B’âl-M’âun** = “**lord (possessor) of the habitation**” 1. A town in **Reuben/R’āuban**, mentioned in connection with **Nebø/Nabū**, and in the time of

Ezekiel/Yachazaq'âl, Moabite/Mū'âbý – Origin: from H1168 meaning “possessor/lord” and H4583 meaning dwelling, habitation, refuge

The KJV translates “Strong’s” H1186 in the following manner: [Baalmeon](#) (Total 3x)

22. H1187-בעל פֶּעוֹר-Definition: *Baal-peor*/B'âl-P'âūr = “lord (possessor) of the gap” 1. The deity worshipped at *Peor*/P'âūr with probable licentious rites – Origin: from H1168 meaning “possessor/lord” and H6465 meaning “cleft”, mountain peak; a false god worshipped in *Moab*/Mū'âb; corresponds to *Baal*/B'âl

The KJV translates “Strong’s” H1187 in the following manner: [Baalpeor](#) (Total 6x)

23. H1188-בעל פרָצִים-Definition: *Baal-perazim*/B'âl-Paratsým = “lord (possessor) of the breaks” 1. The site of a victory of *David*/Dūyd over the *Philistines*/Palashaṭhý, and of a great destruction of their images; also called ‘Mount *Perazim*/Paratsým’ – Origin: from H1167 meaning “possessor/lord” and the plural of H6556 meaning breach, gap or break; bursting forth, broken wall; outburst

The KJV translates “Strong’s” H1188 in the following manner: [Baalperazim](#) (Total 4x)

24. H1189-בעל צִפּוֹן-Definition: *Baal-zephon*/B'âl Tsaphūn = “lord (possessor) of the north” 1. A place in *Matsarým* near the Red Sea where *Pharaoh*/Par'âah and his army were destroyed during the Exodus – Origin: from H1168 meaning “possessor/lord” and H6828 meaning northward

The KJV translates “Strong’s” H1189 in the following manner: [Baalzephon](#) (Total 3x)

25. H1190-בעל שלִשָּׁה-Definition: *Baal-shalisha*/B'âl Shalashah = “threefold lord (possessor)” 1. A place in *Ephraim*/Āpharým near *Gilgal*/Galgal – Origin: from H1168 meaning “possessor/lord” and H8031 meaning threefold

The KJV translates “Strong’s” H1190 in the following manner: [Baalshalisha](#) (Total 1x)

26. H1191-בעלת-Definition: *Baalath*/B'âlath = “mistress” 1. A town in *Dan* – Origin: a modification of H1172 meaning “possessor/owner/lord”

The KJV translates “Strong’s” H1191 in the following manner: [Baalath](#) (Total 3x)

27. H1192-בעלת באר-Definition: *Baalath-beer*/B'âlath B'âr = “mistress of the well” 1. A town in the south part of *Judah*/Yahūdah, given to *Simeon*/Sham'âun, which also bore the name of *Ramath-nagab* – Origin: from H1172 meaning “possessor/owner/lord” and H875 meaning well, pit, spring

The KJV translates “Strong’s” H1192 in the following manner: [Baalathbeer](#) (Total 1x)

28. H1193-בעל תִּמְרֵי-Definition: *Baal-tamar*/B'âl Tamar = “lord (possessor) of the palms”- Origin: from H1172 meaning “possessor/owner/lord” and H8558 meaning palm tree; date palm

The KJV translates “Strong’s” H1193 in the following manner: [Baaltamar](#) (Total 1x)

Yaram Yahū/Jer 12:16, 17

Jeremiah 12:16, 17

*“And it shall be, if they (any nation) learn well the ways of My people, to swear by My Name, “As **Yahūah**/יהוה lives,” as they taught My people to swear by B’âl, then they shall be established in the midst of My people. “But if they do not obey, I shall pluck up, pluck up and destroy that nation,” declares **Yahūah**/יהוה.”*

The Law of Yahūah, The Tūrah, teaches the message of salvation. Any other message, does not come from Yahūah.

SECTION 4: Chap. 2

Who Is God?

As stated in the previous chapter, the fundamental rule of transliterating our Creators Name from Hebrew to English has been grossly violated. *Lord*, is not the only ploy used to cover or replace His Name. *God* is another name, or title, that has been thrown into the mix of replacements for The Name of Yahūah/יהוה. With only four different Hebrew reference numbers, making my job less laborious, and identified by two Hebrew characters, I have copied and pasted this information for the new student, who may not have access to study materials. Reading over this list, I don't imagine, would be too agonizing to tell the difference between The Name of Yahūah/יהוה and God/Gad/G-D/גל.

Key:

All definitions in this list are taken from the “Brown-Driver-Briggs Hebrew and English Lexicon” in The Word Software. I put a line through any word taken from the BDB transliterated incorrectly with the correct spelling following it. Example: Jæœb/Y`âqb

“The KJV translates “Strong’s” H--- in the following manner” is taken from “blueletterbible.com” throughout this entire list

(Total –x) is how many times the word is used in the scriptures.

Refer to “Diacritic Chart” on p. 8 for pronunciation assistance of transliterated Hebrew words.

Yahūah/יהוה has something to say about God:

YashâYahū/Isa 65:11 *“But you are those who forsake יהוה, who forget My Set-Apart Mountain, who prepare a table for ^{H1409}God/גל, and who fill a drink offering for Mný.”*

H1407 – גל coriander: a plant; the seed of which resembles manna – **The KJV translates “Strong’s” H1407 in the following manner: [coriander](#) (2x).**

H1408 – גל god of fortune; Babylonian deity; (variation of H1409) **The KJV translates “Strong’s” H1408 in the following manner: [non translated variant](#) (1x).**

H1409 – גל originates from the (**H1464** fortune; good fortune) **The KJV translates “Strong’s” H1409 in the following manner: [troop](#) (2x).**

H1410 – גל originates from the (**H1464** fortune; good fortune) **The KJV translates “Strong’s” H1410 in the following manner: [Gad](#) (70x).**

Looking further into the reference numbers:

H1407-גל -Definition: (gd) **1.** Coriander – a plant the seed of which resembles manna – Origin: from H1413 (in the sense of cutting)

H1413: גלל (ga – dawd) **1.** To penetrate, cut, attack, invade – Origin: a primitive root [compare **H1464**]

H1464: גלל (gūd) – Definition: **1.** To invade, attack – Origin: a primitive root [akin to H1413]

H1408-גל -Definition: God = “god of fortune” **1.** A Babylonian deity – Origin: a variation of H1409

H1409-גל -**Definition:** 1. Fortune, good fortune – **Origin:** from **H1464** (in the sense of distributing)

H1464: 1. To invade, attack - **Origin:** a primitive root [akin to **H1413**]

H1410-גל -**Definition:** Gad = “troop” 1. Seventh son of Jacob/Y‘âqb by Zilpah/zalphah, Leah’s/Lâ‘ah handmaid, and full brother of Asher/Âshr.

2. the tribe descended from Gad 3. A prophet during the time of David/Dūyd; appears to have joined David/Dūyd when in the hold; reappears in connection with the punishment for taking a census; also assisted in the arrangements for the musical service of the “House of God/Alahým” – **Origin:** from **H1464** **H1464: 1.** To invade, attack - **Origin:** a primitive root [akin to **H1413**]

Here’s a shocker! God is not יהוה and יהוה is not God! Nowhere in the Hebrew text, will you find any passage of scripture, suggesting that This Name, Yahūah/יהוה, is affiliated with this name, gd/גל. To call Him *God*, or to refer to Him as a *God*, is foolish. Our indepth training as pagans and Lawless Christians, has taught us to defile ourselves to the degree of mixing abominations in our speech in reference to our Creator without knowing it. This name *God*, has an entirely different meaning than The Name of Yahūah/יהוה. I want you to take a look at the differences of these two names by their definitions and the Hebrew reference numbers assigned to them.

| The <i>many ways</i> the name God/גל is used in the scriptures with its designated reference numbers. These numbers define the use of this name. | | | | How The Name of Yahūah/יהוה is used in the scriptures with its designated reference numbers. These numbers define the use of This Name. | | | |
|--|--------------------------------------|--|-------------------------------|---|---|--|---|
| H1407 <i>god/גל</i> | H1408 <i>god/גל</i> | H1409 <i>god/גל</i> | H1410 <i>gad/גל</i> | H3068 יהוה | H3050 יה | H1961 Traditional root <i>hýh/יהי</i> | H1933 Suggested root <i>hūh/יהוה</i> |
| coriander: a plant; the seed of which resembles manna | “god of fortune” Babylonian deity | fortune, good fortune – Origin: from H1464 (in the sense of distributing) | “troop” seventh son of Y‘âqb | “The existing One” | (Yahūah in the short form) contraction for H3068 , meaning the same | to be, become, come to pass, exist | to be, become, exist |
| The definition of this name <i>changes</i> with its use. The definition or <i>meaning</i> of Yahūah/יהוה cannot be found in this name. | | | | The definition of This Name <i>never changes</i> . The definition or <i>meaning</i> of <i>god/גל</i> cannot be found in This Name. | | | |

YashâYahū/Isa 65:11 “But you are those who forsake יהוה, who forget My Set-Apart Mountain, who prepare a table for **H1409**God/גל, and who fill a drink offering for Mný.”

The **H1409** is used by the nabyâ in that passage. What is he talking about? The hearts of the people were obviously set to persue riches—not the Ṭūrah. Yahūah was not pleased with this because they will now consider the *power of profit* their Ālahým, rather than Yahūah and His instructions. גל and fortune, in this usage, go hand in hand. We have learned to say this two letter name גל, as *God*. Question: Are we really profaning The Name of יהוה if we call Him *God*? Our opinion, and the way we feel about it is irrelevant. What Yahūah says and warns us concerning His Name *is* relevant. I think it would serve us well to know what profaning His Name is. So, let’s do some digging. “The Brown–Driver–Briggs Hebrew Definitions with KJV” defines “Profane” as:

Profane

H2490

חָלַל

chalal

BDB Definition:

to profane, defile, pollute, desecrate, to profane oneself, defile oneself, pollute oneself ritually, sexually, to be polluted, be defiled, to profane, make common, defile, pollute, to violate the honour of, dishonour, to violate (a covenant), to treat as common, to profane (name of God) to let be profaned

You are about to learn, that when we defile ourselves, simply by rejecting His commands and Right–Rulings, we profane The Name of Yahūah/יהוה, if in fact He is who we declair to be our Ālahým.

Ū Yaqrâ/Lev 19:11, 12 ‘Do not steal, do not lie, do not deceive one another ¹²and do not swear falsely by My Name and so profane the Name of your Ālahým. I am יהוה’.

We can profane His Name by telling a lie in His Name. **For example:** “As Yahūah lives, I never touched your wallet”—when you really did take ten bucks out of it. So now, you are not only a thief in the eyes of Yahūah, but you are also a liar, *and* you swore by His Name that you did not steal. That is digging a hole for yourself that will not end good.

Ū Yaqrâ/Lev 18:21 ‘And do not give any of your offspring to pass through to Malak/מלך. And do not profane the Name of your Ālahým. I am יהוה’.

Ū Yaqrâ/Lev 20:3–5 ‘...And I, I shall set My face against that man, and shall cut him off from the midst of his people, because he has given of his offspring to Malak/מלך, so as to defile My Set-Apart place and to profane My Set-Apart Name. ⁴‘And if the people of the land at all hide their eyes from the man, as he gives any of his offspring to Malak/מלך, and they do not kill him, ⁵then I shall set My face against that man and against his clan, and shall cut him off – and all who go whoring after him, even go whoring after Malak/מלך – from the midst of their people..’.

So far, swearing falsely by His Name and giving our children over to another mighty one as a burnt sacrifice, profanes The Name of Yahūah/יהוה.

Ū Yaqrâ/Lev 21:6 ‘They are Set-Apart to their Ālahým and do not profane the Name of their Ālahým, for they bring the offerings of יהוה’ made by fire, and the bread of their Ālahým, and shall be Set-Apart.

As we tread further into this chapter of the book of **Ū Yaqrâ/Lev 21**, the chief leaders, or Kahan, are given specific instructions on how to avoid defiling themselves. By defiling themselves, they profane The Name of their Ālahým. The entire chapter in fact, tells us how the Kahan can profane The Name of their Ālahým in several ways. If they themselves are defiled through disobedience, they profane The Name of Yahūah/יהוה. The following passages, are a witness to this claim.

Ū Yaqrâ/Lev 21:23 “...only, he does not go near the veil or approach the mazbach/מזבח, because he has a defect, lest he profanes My Set-Apart places. For I am יהוה, *who sets them apart.*”

Ū Yaqrâ/Lev 22:2 “Speak to Āharūn and his sons, that they separate themselves from the Set-Apart offerings of the children of Yashar’āl, so they do not profane My Set-Apart Name in what they set apart to Me. I am יהוה.”

Ū Yaqrâ/Lev 22:8, 9 ‘He does not eat that which dies or is torn by beasts, becoming unclean by it. I am יהוה.
⁹And they shall guard My Charge, lest they bear sin for it and die thereby, when they profane it. I יהוה set them apart.

“...when they profane...” what? Notice it says, “and they shall guard My Charge, lest they bear sin for it and die thereby...” It is saying, “lest they bear sin for it and die thereby, when they profane **My Charge**.” It is the command they are profaning, it is the Set–Apart things inside the Set–Apart place they are profaning because they profane themselves by breaking the command. As a result, they profane His Name. He told them, “I, יהוה, set them apart.” This is why His Name is profaned when they are defiled. Because He set them apart!

By not paying attention to the instructions given by Yahūah/יהוה, these Kahan will inevitably profane The Name of their Mighty One. Reading these chapters in context, the message is, straying away from these instructions causes them to be defiled. (*Ū Yaqrâ/Lev 22:28–33*)

It is established in the Tūrah, that when we defile ourselves, we profane what is set–apart because it is we who are Set–Apart to Yahūah, who sets us apart—as He is Set–Apart. (*NachamYah/Neh 13:16–18*)

We know that the Shabath is a Set–Apart day to Yahūah, and we are commanded to set that day apart; to guard it, keeping the instructions Yahūah gave to us regarding that day. Now, when we refuse to keep those instructions, we profane what is Set–Apart. Anytime we defile what is set–apart to Yahūah, this includes any command, instruction or law, we defile His Name. He gets angry when His people will not humble themselves under His rule of punishment. He is actively drawing the rebellion and complacency out of them, so that they will not stray. If they refuse the discipline, then He must set them apart for destruction. (*YaramYahū/Jer 23:11,12*)

Disobedience is how we profane His Name! Review the following passages: (*Yachzaq’āl/Ezek 22:23–31*), (*Yachzaq’āl/Ezek 23:38*), (*Āmūs/Amos 2:7*), (*Yachzaq’āl/Ezek 36:18–20*), (*Mal’āký/Mal 1:10–14*), (*Mal’āký/Mal 2:11*)

It is clear, that to defile yourself through disobedience, if in fact you are Set–Apart to Yahūah/יהוה, which includes His Name, is equivalent to defiling or profaning His Name because He is Set Apart. Many do this deliberately, and many do this in ignorance.

In YaramYahū/Jer 34:16-17, the nabyâ tells his people that they profaned The Name of their Ālahým when they brought back into subjection slaves they were supposed to release in the seventh year without recapturing them. These were warnings to remind his people what the instructions were in the Tūrah, that the Nabyâ tried to draw his people back to. The nabyâ knew they were in trouble when they defiled themselves. Serious wrath was right around the corner.

All the previous passages we looked into tells us that when we don't listen to Him or *disobey* His commands, we do in fact, profane His Set-Apart Name. So, I ask again the question, are we really profaning The Name of יהוה if we call Him *God*?

A challenge for the student: find one Hebrew passage of scripture where יהוה refers to Himself as גַּד. It would look like this in the Hebrew: אֲנִי גַד or שְׁמִי גַד – meaning: “I am god” or “My name, god.”

I want to address something that is so blatant and deliberate found within our lexicons about this “*god*” thing:

| The <i>many ways</i> the name God/גַּד is used in the scriptures with its designated reference numbers. These numbers define the use of this name. | | | | How The title of Alahým/אלהים is used in the scriptures with its designated reference numbers. These numbers define the use of This title. | | | |
|---|--|---|------------------------------------|--|--|---|--|
| H1407 <i>god/גַּד</i> | H1408 <i>god/גַּד</i> | H1409 <i>god/גַּד</i> | H1410 <i>gad/גַּד</i> | H430 Ālahým/ אלהים | H433 ālūah/ אלוה | H410 āl/אל | H352/193 āyl/איל āul/אול |
| coriander: a plant; the seed of which resembles manna | “god of fortune” Babylonian deity | fortune, good fortune – Origin: from H1464 (in the sense of distributing) | “troop” seventh son of Y’âqb | plural;rulers gods (plural intensive– singular meaning) god | 1) God 2) false god probably prolonged (emphatical ly) from H410 | god, god- like one, mighty one God, the one true God, Jehovah | strong man, leader, chief mighty tree, terebinth |
| The definition of this name <i>does not have any relation to any root associated with Ālahým</i> . The definition or <i>meaning</i> of Ālahým/אלהים cannot be found in this name. | | | | The lexicon author <i>uses the name “god” to define this title</i> . The definition or <i>meaning</i> of <i>god/גַּד</i> cannot be found in this title, or its ref. numbers. | | | |

I cannot find anyone, anywhere, whether in the media, on the internet or in any book that has addressed this. Let me bring to your attention what is, or has been ignored and accepted in our conversation and in our studies for centuries!

If you use *God* to define Ālahým in reference to Yahūah, then you can only be referring to the **H1408**. If you are using the term or name of *God* to reference a ‘Mighty One’, then you can only use the **H1408**. *God*, in reference to a mighty one can only refer to the Babylonian Ālahým. Can you see the dilemma here? Our lexicon authors consistently use the word *god/גַּד* to define Ālahým/אלהים. The reason they do this, I imagine, is for lack of a better word, *and* they forget what Yahūah *said about Himself*. Another reason is because this word *god/גַּד* has *come to be* a generic term for *any* mighty one. Our Greek ancestors handed this understanding down to us. The word *god/גַּד* was never used by Yahūah to describe Himself. The reason why we don't think anything is amiss when hearing or learning this word from Rabbis, teachers, authors or scholars, is because we don't know

how to set Him apart. We are uneducated, unclean, rebellious and well trained by our pagan teachers to guard the sick and twisted heart we carry—thinking, Yahūah is alright with it.

On page 183, I give a list of passages that are so telling, it *should* pull up this *god* thinking out of our hearts for good. But I may be hoping for the best a bit too soon. The following is what Yahūah *calls* these other mighty ones we have learned from. Make note, that *god/גל* is *never* used to describe or define the word Ālahým:

Dabarým/Deut 32:17 “They slaughtered to demons – not Ālūah – **Mighty ones** they did not know; new ones who came lately, which your fathers did not fear.

יזבחו לשדים לא אלה אלהים לא ידעום חדשים מקרב באו לא שערום אבתיכם:

Dabarým/Deut 10:17 “For **יהוה** your Ālahým, is Ālahým of Ālahým, and Master of masters, **the great Āl, strong** and awesome, who shows no partiality nor takes a bribe.

כי יהוה אלהיכם הוא אלהי האלהים ואדני האדנים האל הגדל הגבר והנורא אשר לא־ישא פנים ולא יקח שחד:

I have yet to see *god/גל* in any of these passages. Our understanding of אלהים is skewed. Some may think I am making an issue out of nothing. Stay with me, because I am about to blow the lid off this thing regardless of how long we have used this *god/גל* name to address *any mighty one* taught by our pagan teachers. Check this out: (Only verse 10 is included in Hebrew)

YashāYahū/Isa 43:10, 11 “You are My witnesses,” declares יהוה, “And My servant whom I have chosen, so that you know and believe Me, and understand that I am He. **Before Me there was no Āl formed, nor after Me there is none.**”¹¹ “I, I am יהוה, and besides Me there is no savior.

אתם עדי נאם־יהוה ועבדי אשר בחרתי למען תדעו ותאמינו לי ותבינו כי־אני הוא לפני לא־נוצר אל ואחרי לא יהיה: ס

Notice that Āl/אל, a form of Ālahým meaning mighty one, is **not** written as *god/גל*. Yahūah said, “**Before Me there was no Āl formed, nor after Me there is none.**” Can you see what this means? Any mighty one outside of Yahūah being Ālahým **only**, is fake; made up from our own hearts. This is how we fall prey to our own hearts becoming our *teachers*. Look at what the nabýâ said below to his own people:

YaramYahū/Jer 2:19 “**Your own evil instructs you,** and your backslidings reprove you. Know therefore and see that it is evil and bitter that you have forsaken יהוה your Ālahým, and that My fear is not in you,” declares the Master יהוה Tsab ‘ăÿth.

The only way this form of *god/גל* could be used to describe, define or reference Yahūah, is for our own sick heart to instruct us how to use it, rather than *hearing* what was said by the **only** Ālahým who exists. This means what our hearts teach us, will be the punishment that befalls us. Evil begets evil. All **other** Ālahým, are made up from **us** or our ancestors. *God* is not Ālahým, and Ālahým is not *God*. This is based on what He said in reference to Himself: “**There is no Ālahým before me or after me.**” This means, **Ālahým** has a different *meaning* from the name of *god/גל*, and never is meant to be referred to as a *god/גל*. Why? Because *god/גל* in reference to a mighty one to bow down to or to worship, is a figment of someones imagination. Using this word at all to reference Yahūah is out of order! The Ālahým, who’s name is *god/גל*, (a Babylonian mighty one), **is not real**

according to Yahūah! Furthermore, This Ālahým, of Yashar‘âl, has a Might, a Terror, a Greatness and an authority we have yet to see. The definition of Ālahým, in reference to Yahūah, which we have learned from our lexicon authors is far from adequate. To bastardize His Name or the title He uses for Himself, with this Babylonian lie, exposes how unclean our hearts really are, and how far we are willing to stoop to profane His Name—even in ignorance. Until we can look ourselves in the mirror and admit wholeheartedly, that we do not know how to set Him apart, nor His Name, then we will never have the humility to park ourselves inside the boundaries of the Ṭūrah, and deliberately set our heart to *become* students of the Ṭūrah; with Yahūah Himself as our teacher.

Get inside the Ṭūrah and stay there. Learn to be Set–Apart to Yahūah *as He is Set–Apart*, or be Set–Apart by Yahūah for destruction. The choice is yours.

You either hear Yahūah only, or you whore—hearing the instruction of another.

SECTION 4: Chap. 2a

Learning To Recognize English Impostors

Let's play a game!

Use the Hebrew name or title to expose the English impostor

Round 1*Target language*

B-r'āshýth/Gen 1:1 In the beginning ^{H7225} God ^{H430} created ^{H1254} ^{H853} the heaven ^{H8064} and ^{H853} the earth ^{H776}.

The above passage is well known, and even children in Christian circles know of it. The English translation of the above passage is called the **target language**. It says that **God** is the creator of heaven and the earth. Below, I have inserted the same passage in Hebrew. This is the **source language**. I have included the reference numbers to assist you.

Source language

^{H776}: הארץ: ^{H853} ואת ^{H8064} השמים ^{H853} את ^{H430} אלהים ^{H1254} ברא ^{H7225} בראשית

Try to find *God/גד* in the source language above.**Round 2***Target language*

Ṭahalým/Ps 23:1 A Psalm ^{H4210} of David ^{H1732}. The Lord ^{H3068} is my shepherd ^{H7462}; I shall not want ^{H2637}.

Source language

^{H2637}: אחסר: ^{H3808} לא ^{H7462} רעי ^{H3068} יהוה ^{H1732} לדוד ^{H4210} מזמור

Try to find *LORD/בעל* in the source language above.

Round 3

Target language

Shamūṯh/Exod 3:15 And God ^{*H430} said ^{H559} moreover ^{H5750} unto Moses ^{H4872}, Thus shalt thou say ^{H559} unto the children ^{H1121} of Israel ^{H3478}, the Lord ^{H3068} God ^{*H430} of your fathers ^{H1}, the God ^{*H430} of Abraham ^{H85}, the God ^{*H430} of Isaac ^{H3327}, and the God ^{*H430} of Jacob ^{H3290}, hath sent ^{H7971} me unto you: this is my name ^{H8034} for ever ^{H5769}, and this is my memorial ^{H2143} unto all ^{H1755} generations ^{H1755}.

Source language

ויאמר ^{H559} עוד ^{H5750} אלהים ^{*H430} אל ^{H413} משה ^{H4872} כה ^{H3541} תאמר ^{H559} אל ^{H413} בני ישראל ^{H1121} יהוה ^{H3478} אלהי ^{H3068} אבותיכם ^{H1} אלהי ^{*H430} אברהם ^{H85} אלהי ^{*H430} יצחק ^{H3327} ואלהי ^{H430} יעקב ^{H3290} שלחני ^{H7971} אליכם ^{H413} זה ^{H2088} שמי ^{H8034} לעלם ^{H1755} וזה ^{H5769} זכרי ^{H2143} לדור ^{H1755} דר: ^{H1755}

Try to find *God/גד* and *LORD/בעל* in the source language above.

Round 4

Target language

Ṭahalým/Ps 103:2 Bless ^{H1288} the Lord ^{H3068}, O my soul ^{H5315}, and forget ^{H7911} not all his benefits ^{H1576}:

Source language

ברכי ^{H1288} נפשי ^{H5315} את ^{H853} יהוה ^{H3068} ואל ^{H408} תשכחי ^{H7911} כל ^{H3605} גמוליו: ^{H1576}

Try to find Lord/בעל in the source language above.

The only way to win this game is to *not* find any matches, at all. If *God* and *LORD* cannot be found where we were led to believe they were; in the source language, then why are they present in the target language to begin with? The Name of יהוה is proven to be covered up in these passages. This is a deliberate deception implemented over and over again, from B-r'āshýṯh/Gen to Mal'āký/Mal.

SECTION 4: Chap. 3

Theos and Kurios? God and Lord?

The online “Wikipedia” states: in theism God is sometimes called Theos. The online Etymology Dictionary says that theo is a word-forming element meaning “god, gods, God,” of Greek theos “god.” God is used in the New Testament that is translated from the Greek word “Theos”, for the Hebrew word “Ālahým/אלהים.”

You must remember, that since Yahūah does not consider any Ālahým as *existing*, or ‘being’, ‘to be’, ‘to exist’, but *Himself only*, then we cannot use the term *God* to refer to Him in any sense of the word. All *Gods*, according to Yahūah, are non existant or *do not exist*. They are a figment of someones imagination. He is the only one there is, because no one is beside Him.

Theos (θεός) Greek for “God” is the G2316 and occurs 1,343 times

The KJV translates “Strong’s” G2316 in the following manner: [God](#) (1,320x), [god](#) (13x), [godly](#) (3x), [Godward \(with G4214\)](#) (2x), *misc* (5x).

Kurios (κύριος) is a Greek word translating to “lord, master”; the Biblical Hebrew title “my lord” given to יהוה. Kurios (κύριος) Greek for “Lord” is the G2962 and occurs 748 times

The KJV translates “Strong’s” G2962 in the following manner: [Lord](#) (667x), [lord](#) (54x), [master](#) (11x), [sir](#) (6x), [Sir](#) (6x), *misc* (4x).

Whenever the OT (Old Testament) is quoted, the Greek “Kurios” for Lord is used in place of Yahūah/יהוה.

There are many scholars who contend with one another’s research regarding the authenticity of The Name יהוה in Greek NT manuscripts; whether preserved in Paleo, found in Greek writings, or in the Hebrew/Aramaic script. One researcher will put out a journal of a persuasive argument showing a clear indication that The Name in question, was replaced with surrogates in Greek NT manuscripts. Then, immediately following his research, one of his peers will publish a research paper stating that The Name יהוה wasn’t replaced in the Greek manuscripts. Because it was not there at all after the second century. So any NT Greek manuscript, with The Name יהוה, after that time period lacks authenticity, because it would prove to be a **copy** of the original. Which then, leaves for strong speculation that The Name could have been written in by the scribes, and not the original writers of the text.

In all my research on this one subject alone, I have found that every scholar’s journal, research paper, and online forum blog I have personally read myself: from pastors, to teachers and laypersons, can all agree; that Kurios was written in by **the scribes** as a substitute for This Name, יהוה. This is a fact. No one argues this point. It makes no difference whether NT Greek manuscripts are copies or not. It makes no difference if there is any authentic documentation left in the earth at all that proves The Name יהוה can be seen in a Greek NT manuscript in Paleo, or in the Hebrew script, or what specific century the authenticity of the text ceased to be an original. If the NT writers are quoting His Name *from OT passages*, then there is no need for a surrogate argument, nor is there a need for the original document. A copy will do just fine, thank you. All that is necessary, is to look into the OT original text and see for yourself if The Name of יהוה is replaced within the quoted text. It doesn’t take a scholar to figure this out.

It is evident that The Name of Yahūah has been removed or replaced in the English translation of the Old Testament. Evidence also shows The Name has been removed and or changed/corrupted in the New Testament as well. Consider the research of scholar George Howard, and what he learned about replacement titles such as, **God/theos** and **Lord/kurios** used as substitutes for the 4 letter Name of Yahūah/יהוה.

George Howard, an American Hebraist, noted for his theories of Hebrew-language origins to the New Testament – including the possible use of the Tetragrammaton (יהוה) (יהוה) in the New Testament, and possible Hebrew origins of Matthew – formerly Associate Professor of Religion and Hebrew at the University of Georgia.

Although I was not able to gain access to Howard’s entire book online, I was able to take screen shots of a few pages I thought were significant in his findings on “Kurios” (κύριος) and “Theos” (θεός). Enjoy the following screen captures.

Howard, G. (1977). Journal of Biblical Literature. *The Tetragram and the New Testament*, 96(1), 63-83. Retrieved October, 2014, from http://www.jstor.org/stable/3265328?seq=1#page_scan_tab_contents

*The traditional abbreviations are **MS** for manuscript and **MSS** for manuscripts. The second s is not simply the plural; by an old convention, it doubles the last letter of the abbreviation to express the plural, just as pp. means “pages”. **MT** for Masoretic text and **LXX** for *Septuagint.*

Waddell published a fragment of this MS covering Deut 31:28–32:7.⁵ In 1950 photographs of 12 fragments of the MS appeared in print, though in a poor reproduction.⁶ In 1966 a transcription of the entire MS was produced by Françoise Dunand in *Etudes de Papyrologie* 9; but for some reason it was never actually published, in spite of the fact that a few copies were circulated among libraries and scholars. That same year, however, Dunand published a lengthy discussion of the papyrus.⁷ The MS is significant in that, instead of using κύριος which in the Christian codices of LXX stands for the divine name, יהוה, it writes the Tetragram in Aramaic letters within the Greek text itself.

In 1952 fragments of a scroll of the Twelve Prophets in Greek were found in a cave in Nahal Hever in the Judean Desert. The first announcement, along with a brief analysis of the fragments, came from D. Barthélemy in 1953.⁸ Ten years later he published most of the fragments with a full analysis of the text and the place that it holds in the transmission history of the LXX⁹. According to him the text belongs to a *Kaige*, recension portions of which appear elsewhere in the Greek Bible.¹⁰ Barthélemy dated the scroll toward the end of the first century A.D.¹¹ But C. H. Roberts has preferred an earlier date, ascribing it to the century 50 B.C.-A.D. 50.¹² Sometime around the beginning of the first Christian century is probably correct.¹³ The MS is distinguished for its closeness to MT against the Christian MSS of the LXX and for its preservation of the Tetragram where the Christian codices employ the word κύριος. It differs from P. Fuad 266 in that it writes the Tetragram not in Aramaic letters, but in paleo-Hebrew letters.

⁵ "The Tetragrammaton in the LXX," *JTS* 45 (1944) 158-61.

⁶ *New World Translation of the Christian Greek Scriptures* (Brooklyn: Watchtower Bible and Tract Society, 1950) 13-14. A transcription of nine of these fragments may now be found in G. Howard, "The Oldest Greek Text of Deuteronomy," *HUCA* 42 (1971) 125-31.

In 1962 B. Lifshitz published nine fragments of a Greek scroll which he believed to belong to Barthélemy's MS.¹⁴ According to Lifshitz's reconstructions they include: (1) Hos 2:8; (2) Amos 1:5; (3) Joel 1:14; (4) Jonah 3:2-5; (5) Nah 1:9; (6) Nah 2:8-9; (7) Zech 3:1-2; (8) Zech 4:8-9; (9) Zech 8:21. Barthélemy accepted the fragments as belonging to his scroll but he did not agree with all of Lifshitz's identifications.¹⁵ In our judgment Lifshitz's identifications fit quite well with our LXX MSS with only few alterations in the direction of MT. If Lifshitz is correct, some of these fragments must not come from Barthélemy's scroll, but from another MS of the Twelve Prophets in Greek, since Lifshitz's fragments overlap twice with the fragments published by Barthélemy: viz., Nah 2:8 and Zech 8:21. Furthermore, if Lifshitz's restorations are correct, the text represented by his fragments differs in character from Barthélemy's in that the word *θεός* appears at least once (Zech 4:9) and possibly twice (Joel 1:14), where the MT has the Tetragram. In Jonah 3:3, on the other hand, it preserves the Tetragram in a similar fashion to Barthélemy's scroll. The one (or two) place(s) where *θεός* appears instead of יהוה possibly represents a textual variation to the MT. If this is the case, *θεός* must not be considered a substitute for the Tetragram. However, it is possible that this MS represents a later transitional period in which the Tetragram was being replaced by *θεός*. The date of these fragments, therefore, may need reevaluating in the light of this.

From the Qumran caves we now have at least five fragments of the Greek Bible. In 1957 P. W. Skehan discussed and partially published three Greek fragments from cave 4:¹⁶ (1) 4QLXXNum (= Num 3:30-4:14); (2) 4QLXXLev^a (= Lev 26:2-16); and (3) 4QLXXLev^b (= fragments of chaps. 2-5). Skehan dates 4QLXXNum and 4QLXXLev^b to the first century B.C. and 4QLXXLev^a to the first century A.D. Only in 4QLXXLev^b does the divine name appear, and this twice in the form of ΙΑΩ not κύριος. Skehan says that "this new evidence strongly suggests that the usage in question goes back for some books at least to the beginnings of the Septuagint rendering, and antedates such devices as that in the Fuad papyrus or the special scripts in the more recent Hebrew manuscripts of Qumran and in later Greek witnesses."¹⁷

Two other fragments of the Greek Bible come from Qumran cave 7.¹⁸ They include parts of Exod 28:4-7 and the Letter of Jeremiah 43-44. Both date ca. 100 B.C. The divine name appears in neither.

From these findings we can now say with almost absolute certainty that the divine name, יהוה, was not rendered by κύριος in the pre-Christian Greek Bible, as so often has been thought. Usually the Tetragram was written out in Aramaic or in paleo-Hebrew letters or was transliterated into Greek letters.¹⁹

¹⁴ "The Greek Documents from the Cave of Horror," *IEJ* 12 (1962) 201-7.

¹⁵ *Devanciers d'Aquila*, 168 n. 9.

¹⁶ "The Qumran Manuscripts and Textual Criticism," *Volume du Congrès, Strasbourg 1956*

At a later time, about which we will have more to say soon, surrogates replaced the Tetragram. The first surrogates, as we will see, were *θεός* and *κύριος*.

(2) *Hebrew and Aramaic Documents from the Judean Desert*. In the Qumran Scrolls the divine name, יהוה, is written either in Aramaic characters as it appears, for example, in the great Isaiah scroll (1QIsa^a), or in paleo-Hebrew script, as it appears, for example, in the Habakkuk Commentary (1QpHab).²⁰ The word for God, אלה, also appears occasionally in paleo-Hebrew script in the scrolls²¹ as well as occasionally צבאות, אדוני, and אלהים.²² This must signify a special sanctity for these words as well in the minds of various Qumran scribes.²³

The normal procedure for the Qumran scribe was to write the Tetragram freely while copying biblical MSS. But in biblical commentaries such as 1QpHab, 1QpZeph, etc., where there is a biblical quotation or *lemma* followed by a commentary, the scribe wrote the Tetragram in the quotation only,²⁴ but in the commentary he would write the word אלה. Two examples from the Habakkuk Commentary will illustrate this significant point.

1QpHab 10:6-7 (= Hab 2:13)

Quotation:

Behold, it is not from YHWH
of hosts the people have
labored for fire.

הלא הנה מעם יהוה
צבאות יגעו עמים
בדי אש

(3) *Philo*. When we come to Philo, the use of *κύριος* for the Tetragram is frequent. This is true both in regard to the biblical quotations, where most MSS of Philo follow a basic Septuagintal text, and in the exposition, where the word *κύριος* is regularly used in reference to God. There are also many examples where Philo uses the word *θεός*.

However, some qualification is necessary at this point since Philo has been preserved only by Christians. It is quite possible that the Philonic MSS

(1) In pre-Christian Greek MSS of the OT, the divine name normally appears not in the form of *κύριος*, as it does in the great Christian codices of the LXX known today, but either in the form of the Hebrew Tetragram (written in Aramaic or paleo-Hebrew letters) or in the transliterated form of *IAΩ.

Tetragrammaton in Codex Marchalianus

In Book of Isaiah 45:18 where the Greek translator of Septuaginta used *εγω εμι* to render “I am YHWH”, it was corrected by a later hand to “I am Lord”.

The manuscript is used in discussion about the Tetragrammaton. Codex Marchalianus uses the Greek transliteration **IAO** for the Divine Name, or the tetragrammaton in some books in the inner margins in Greek letters (IIIII). — wikipedia.org/wiki/Codex_Marchalianus

*Septuagint – (See Glossary) * IAΩ- (See Glossary)

The last few screen shots collected on this subject is taken from a pdf I stumbled onto titled, “Jehovah’s Witnesses Defended” by Greg Stafford. The evidence found in these last screenshots, also supports the claim that The Name of Yahūah/יהוה has been replaced with surrogates during translation. We have already learned that vowel pointing, the title *Ālahým*, and *Adonai* have been used to cover up or replace the reading of The Name by the Jewish authority of today, because they forbid the reading of The Name *as it is written*. **Theos/θεός** and **Kurios/κύριος** are *also* found to be used in the mix of this “Great–Latter–Days Cover Up” —as I call it.

The divine name in the Septuagint (LXX) and in the Greek OT manuscript tradition. The writers of the letters, accounts, and apocalyptic (Revelation) material in the NT had many holy writings available to them in Hebrew, in Aramaic, and in Greek texts of the OT. Historically, the first Greek version of the OT is believed to have consisted only of the first five books of the Bible, the Pentateuch, and it was likely “completed under Ptolemy II, in the closing days of 281 BCE.”¹¹⁰ When NT writers quoted the OT they quoted either one or more of the Greek versions circulating during the first century CE, or they quoted from the Hebrew or Aramaic texts available to them. They could also have translated the Hebrew or Aramaic OT texts into Greek themselves.

All of the available manuscript evidence shows that when an NT writer quoted an OT Hebrew text that contained the divine name, then the NT writer had before him a text with a form of the

¹¹⁰ See Nina Collins, “281 BCE: The Year of the Translation of the Pentateuch into Greek under Ptolemy II,” in *Septuagint, Scrolls and Cognate Writings. Papers Presented to the International Symposium on the Septuagint and its Relations to the Dead Sea Scrolls and Other Writings* (SBLSCS 33; Atlanta, Georgia: Scholars Press, 1992), pages 403-477 (the quote is from page 477).

divine name in it. There is no clear manuscript evidence for OT texts available during the first century CE that supports any other conclusion. The alternative, then, is to say that the NT writers adopted a tradition invalidating the Hebrew OT text’s use of the divine name by using a Hebrew or an Aramaic surrogate, or by translating the OT Hebrew text into Greek using a Greek surrogate, such as “Lord” (Greek: *kyrios*) or “God” (Greek: *theos*). Again, in support of this belief is little to no manuscript evidence available from this time.

By contrast, there are fragments of the LXX and related Greek versions dated to the time before or during the first century CE and they all contain some form of the divine name. Consider, for examples, the following four Greek OT fragments: 1) P. Fouad 266^b (Göttingen 848), which has been dated from the third to the first centuries BCE.¹¹¹ This papyrus contains the divine name in an ancient Hebrew/Aramaic script, 𐤀𐤍𐤏𐤍. 2) The Scroll of the Minor Prophets (8HevXIIgr [Göttingen 943]), which is dated to between 50 BC and 50 CE,¹¹² contains the divine name written in two ancient (paleo-) Hebrew forms, 𐤀𐤍𐤏𐤍 (hand A) and 𐤀𐤍𐤏𐤍 (hand B). 3) As noted in our discussion above concerning the Greek forms of the divine name, there is a fragment of Leviticus from Qumran cave 4 (4QLXXLev^b [Göttingen 802]) that is dated to around the first century BCE.¹¹³ It contains the form Ιαω where the

¹¹¹ W.G. Waddell, "The Tetragrammaton in the LXX," *JTS* 45 (1944), pages 159-161, dates it from the second or first century BCE. See also Howard, "The Oldest Greek Text of Deuteronomy," *HUCA* 42 (1971), pages 125-131. Paul Kahle, "The Greek Bible and the Gospels," *Studia Evangelica* (1959), page 614, dates it to about 100 BCE, as does Bruce Metzger, *Manuscripts of the Greek Bible* (New York; Oxford: Oxford University Press, 1981), pages 33-34. See an image of this text online here: <http://ccat.sas.upenn.edu/rs/rak/lxxjewpap/PFou848.jpg>.

¹¹² See Emanuel Tov, *The Greek Minor Prophets Scroll From Nahal Hever (8HevXIIgr)* (DJD 8; Oxford: Oxford University Press, rep. 1995), pages 22-26, for a discussion of the dating of this scroll. Tov himself tentatively opts for a date in the later first century BCE. See Howard, "The Tetragram and the New Testament," page 64, for other references to the dating of this scroll. See the image of "hand A" online here: <http://ccat.sas.upenn.edu/rs/rak/lxxjewpap/MPrsA.jpg>, and "hand B" here: <http://ccat.sas.upenn.edu/rs/rak/lxxjewpap/MPrsB.jpg>.

¹¹³ P.W. Skehan, "The Qumran Manuscripts and Textual Criticism," *Volume du Congrès, Strasbourg 1956* (VTSup 4; Leiden: Brill, 1957), page 157. See the image of this text online here: <http://ccat.sas.upenn.edu/rs/rak/lxxjewpap/4QLevB.jpg>.

Hebrew text uses the four-letter tetragrammaton. 4) The final Greek OT fragment that falls within our timeline and that preserves a divine-name-containing text is P. Oxy 3522, which is dated to the early part of the first century CE.¹¹⁴ It contains Job 42:11-12 and it also uses an archaic Hebrew form of the divine name in the midst of a Greek text.¹¹⁵

In view of these four fragments of the Greek OT, it is no surprise to find that scholars such as George Howard have concluded: “We can now say with almost absolute certainty that the divine name, יהוה, was not rendered by κύριος [‘Lord’] in the pre-Christian Greek Bible, as so often has been thought. Usually the Tetragram was written out in Aramaic or in paleo-Hebrew letters or was transliterated into Greek letters.”¹¹⁶

Stafford, G. (2009). *Jehovah's Witnesses Defended* (Third ed.). Retrieved January, 2018, from http://www.elihubooks.com/data/topical_index/000/000/271/JWD3_Chap_1_sec_LXX_Pietersma_divine_name.pdf

In my copy of the Septuagint, I can see for myself how The Name of יהוה is replaced with **Kurios**/κύριος.

Here is Yahū‘āl 2:32 in the Hebrew:

והיה כל אשר יקרא בשם יהוה ימלט כי בהר ציון ובירושלם תהיה פליטה כאשר אמר יהוה
ובשרידים אשר יהוה קרא:

Here is Yahū‘āl 2:32 found in the Greek Septuagint:

και εσται πας ος αν επικαλεσηται το ονομα **κυριου** σωθησεται οτι εν τω ορει σιων και εν ιερουσαλημ εσται ανασωζομενος καθοτι ειπεν **κυριος** και ευαγγελιζομενοι ουσ **κυριος** προσκεκληται

Here is the Latin translation of Yahū‘āl 2:32:

*et erit omnis qui invocaverit nomen **Domini** salvus erit quia in monte Sion et in Hierusalem erit salvatio sicut dixit **Dominus** et in residuis quos **Dominus** vocaverit*

Let's take a better look at the difference This Name is viewed, or replaced rather, in the Latin, Greek and the English when reading Yahū‘āl 2:32.

The translation of the Septuagint itself began in the 3rd century BCE and was completed by 132 BCE, initially in Alexandria, but in time elsewhere as well. The Septuagint is the basis for the Old Latin, Slavonic, Syriac, Old Armenian, Old Georgian and Coptic versions of the Old Testament.— Brenton, L. C. (2016). *Delphi Septuagint*

Note: The Greek Septuagint covers The Name יהוה with κυριος. It was only inevitable for the Latin Vulgate to continue with this *Kurios* or *LORD* rendering of יהוה because again, The Name יהוה, cannot be seen in the translation. This *Dominus*, or *Master*, which is derived from *Kurios*, is all the Latin Vulgate readers can see. *Lord, Master, or God* was already interchangeable in the minds of the Gentile as it was. This is what they understood from their own teachings that was derived from their own *Ālahým* they worshiped. This understanding was a result of their lack of knowledge of Yahūah and His Laws.

| Greek Septuagint | Latin Vulgate |
|---|---|
| και εσται πας ος αν επικαλεσηται το ονομα κυριου σωθησεται οτι εν τω ορει σιων και εν ιερουσαλημ εσται ανασωζομενος καθοτι ειπεν κυριος και ευαγγελιζομενοι ους κυριος προσκεκληται | et erit omnis qui invocaverit nomen Domini salvus erit quia in monte Sion et in Hierusalem erit salvatio sicut dixit Dominus et in residuis quos Dominus vocaverit |

The Vulgate is usually credited as being the first translation of the Old Testament into Latin directly from the Hebrew Tanakh rather than from the Greek Septuagint.— Geisler, N. L., & Nix, W. E. (2012). *From God To Us*

| Douay-Rheims | Latin Vulgate |
|--|---|
| And it shall come to pass, that every one that shall call upon the name of the Lord , shall be saved: for in Mount Sion, and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call. | et erit omnis qui invocaverit nomen Domini salvus erit quia in monte Sion et in Hierusalem erit salvatio sicut dixit Dominus et in residuis quos Dominus vocaverit |

Note: Regardless of the translation, without knowledge of The Name יהוה from the Tūrah, *Kurios* or *Dominus* is all the translators have to go on when creating a new translation based on their understanding of those two terms. However, when the translators can see The Name יהוה in the Hebrew as they are in process of the translation, and use a surrogate without preserving This Name, then a chain reaction begins. The uneducated can only assume the translators have not omitted anything the reader needs to know about, because it only stands to reason, in their mind, the translators are educated *enough* to bear that responsibility thoroughly; with honesty and dignity. The understanding that the translators have of *Dominus*, and *Kurios*, will then be handed down to the reader. This is inevitable when there is a lack of knowledge and fear for This Name: יהוה.

The King James Version (KJV), also known as the King James Bible (KJB) or simply the Authorized Version (AV), is an English translation of the Christian Bible for the Church of England begun in 1604 and completed in 1611. Note: The King James was translated from the Latin Vulgate, which The Name of יהוה was not visible by the reader. As far as the unlearned reader was concerned, “the Lord”, was the name of their Creator. That was all they could see in the translation, with the exception of any “Jehovah” renderings. As a result, that was the name they grew up with and defended.

| King James | Latin Vulgate |
|---|---|
| And it shall come to pass, <i>that</i> whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. | et erit omnis qui invocaverit nomen Domini salvus erit quia in monte Sion et in Hierusalem erit salvatio sicut dixit Dominus et in residuis quos Dominus vocaverit |

Here is what we should have seen: such as this verse in the Ts98 version without letter for letter transliteration of This Name in Yahū‘āl 2:32:

Yahū‘al/Joel 2:32 “And it shall be that everyone who calls on the Name of יהוה shall be delivered. For on Mount Tsyūn and in Yrūshlm there shall be an escape as יהוה has said, and among the survivors whom יהוה calls.

It doesn’t take a scholar to see what has happened during translation from the Hebrew to Greek to Latin and finally, into English. If the translators would have preserved This Name in its entirety, even without letter for letter transliteration, the readers of all these different versions of the bible, over the centuries, would have been on a journey of seeking out This Name much sooner, I think, than what our heritage allowed. Also, there is something else I want you to see that the Christian world is either ignorant of, or deliberately refuses to address—for fear that it may cause their religion to begin to crumble.

The writer of the book of Romans writes this:

Rom 10:13 For^{G3956 G1063} whosoever^{G3739 G302} shall call upon^{G1941} the name^{G3686} of the Lord^{G2962} shall be saved^{G4982}.

This passage in **Romans 10:13**, is a quote. It originates from Yahū‘āl 2:32:

Yahū‘al/Joel 2:32 “And it shall be that everyone who calls on the Name of יהוה shall be delivered. For on Mount Tsyūn and in Yrūshlm there shall be an escape as יהוה has said, and among the survivors whom יהוה calls.

If you have been paying attention to the information given so far in this book, the method of our indoctrination and programming can be seen by how blantly This Name יהוה is covered up with *Kurios*, replaced with *Ālahým* and *Ādonai*, and changed into different names through vowel pointing. However, the New Testament goes a bit further. We have been taught to excuse the fact that “*The Lord*” is not a name! We have also been taught that *God* is an acceptable name and title to use when calling on our Creator. Our lexicons prove that. Some of you readers may think that I am trying to make these lexicon authors look bad. That is not what I am trying to do. I am merely exposing what is commonly overlooked, or in retrospect of my own studies, bringing to the students attention what I did not know is an issue. This includes the *God* thing which has been the norm in everything we have researched and studied regarding The Name of our Savior. When you don’t know you are eating your meal on a dung hill, wouldn’t it be great if someone just happened to come by your way to let you know about it? Would you be offended hearing that or would you be grateful and get off the crap as soon as possible? Maybe you would want to know *how* this informant came across the information, and would take better observation of your table before discarding the message. Look at it. Would you just look at it?

This is what you will see when viewing the Brown–Driver–Briggs **H3068** entry:

יהוה

yehôvâh

BDB Definition:

Jehovah = “the existing One”

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of **H136**

Total KJV Occurrences: 6528 in the King James Version

The Name **יהוה**, is rendered as lord 6412 times in the KJV, in these following passages:

lord, 6412

[Gen 2:4-5](#) (2), [Gen 2:7-9](#) (3), [Gen 2:15-16](#) (2), [Gen 2:18-19](#) (2), [Gen 2:21-22](#) (2), [Gen 3:1](#), [Gen 3:8-9](#) (3), [Gen 3:13-14](#) (2), [Gen 3:21-23](#) (3), [Gen 4:1](#), [Gen 4:3-4](#) (2), [Gen 4:6](#), [Gen 4:9](#), [Gen 4:13](#), [Gen 4:15-16](#) (3), [Gen 4:26](#), [Gen 5:29](#), [Gen 6:3](#), [Gen 6:6-8](#) (3), [Gen 7:1](#), [Gen 7:5](#), [Gen 7:16](#), [Gen 8:20-21](#) (3), [Gen 9:26](#), [Gen 10:9](#) (2), [Gen 11:5-6](#) (2), [Gen 11:8-9](#) (3), [Gen 12:1](#), [Gen 12:4](#), [Gen 12:7-8](#) (4), [Gen 12:17](#), [Gen 13:4](#), [Gen 13:10](#) (2), [Gen 13:13-14](#) (2), [Gen 13:18](#), [Gen 14:22](#), [Gen 15:1](#), [Gen 15:4](#), [Gen 15:6-7](#) (2), [Gen 15:18](#), [Gen 16:2](#), [Gen 16:5](#), [Gen 16:7](#), [Gen 16:9-11](#) (4), [Gen 16:13](#), [Gen 18:1](#) (2), [Gen 18:13-14](#) (2), [Gen 18:17](#), [Gen 18:19-20](#) (3), [Gen 18:22](#), [Gen 18:26](#), [Gen 18:33](#), [Gen 19:13-14](#) (3), [Gen 19:16](#), [Gen 19:24](#) (2), [Gen 19:27](#), [Gen 20:18](#), [Gen 21:1](#) (2), [Gen 21:33](#), [Gen 22:11](#), [Gen 22:14-16](#) (3), [Gen 25:23](#) (4), [Gen 26:2](#), [Gen 26:12](#), [Gen 26:22](#), [Gen 26:24-25](#) (2), [Gen 26:28-29](#) (2), [Gen 27:7](#), [Gen 27:20](#), [Gen 27:27](#), [Gen 28:13](#) (2), [Gen 28:16](#), [Gen 28:21](#), [Gen 29:31-33](#) (3), [Gen 29:35](#), [Gen 30:24](#), [Gen 30:27](#), [Gen 30:30](#), [Gen 31:3](#), [Gen 31:49](#), [Gen 32:9](#), [Gen 38:7](#) (2), [Gen 38:10](#), [Gen 39:2-3](#) (3), [Gen 39:5](#) (2), [Gen 39:21](#), [Gen 39:23](#) (2), [Gen 49:18](#), [Exo 3:2](#), [Exo 3:4](#), [Exo 3:7](#), [Exo 3:15-16](#) (2), [Exo 3:18](#), [Ex 4](#) (17), (2), [Exo 5:3](#) (4), [Exo 5:17](#), [Exo 5:21-22](#) (2), [Exo 6:1-2](#) (2), [Exo 6:6-8](#) (3), [Exo 6:10](#), [Exo 6:12-13](#) (2), [Exo 6:26](#), [Exo 6:28-30](#) (4), [Exo 11:1](#), [Exo 11:3-4](#) (2), [Exo 11:7](#), [Exo 11:9-10](#) (2), [Exo 13:1](#), [Exo 13:3](#), [Exo 13:5-6](#) (2), [Exo 13:8-9](#) (2), [Exo 13:11-12](#) (2), [Exo 13:14-16](#) (4), [Exo 13:21](#), [Ex 14](#) (17), [Exo 17:2](#) (2), [Exo 17:4-5](#) (2), [Exo 17:7](#) (2), [Exo 17:14](#), [Exo 17:16](#) (2), [Exo 18:1](#), [Exo 18:8-11](#) (5), [Exo 20:2](#), [Exo 20:5](#), [Exo 20:7](#) (2), [Exo 20:10-12](#) (4), [Exo 20:22](#), [Exo 22:11](#), [Exo 22:20](#), [Exo 23:17](#), [Exo 23:19](#), [Exo 23:25](#), [Exo 24:1-5](#) (6), [Exo 24:7-8](#) (2), [Exo 24:12](#), [Exo 24:16-17](#) (2), [Exo 25:1](#), [Exo 27:21](#), [Exo 28:12](#), [Exo 28:29-30](#) (3), [Exo 28:35-36](#) (2), [Exo 28:38](#), [Exo 29:11](#), [Exo 29:18](#) (2), [Exo 29:23-26](#) (5), [Exo 29:28](#), [Exo 29:41-42](#) (2), [Exo 29:46](#) (2), [Exo 30:8](#), [Exo 30:10-17](#) (8), [Exo 30:20](#), [Exo 30:22](#), [Exo 30:34](#), [Exo 30:37](#), [Exo 31:1](#), [Exo 31:12-13](#) (2), [Exo 31:15](#), [Exo 31:17](#), [Exo 32:5](#), [Exo 32:7](#), [Exo 32:9](#), [Exo 32:11](#) (2), [Exo 32:14](#), [Exo 32:27](#), [Exo 32:29-31](#) (3), [Exo 32:33](#), [Exo 32:35](#), [Exo 33:1](#), [Exo 33:5](#), [Exo 33:7](#), [Exo 33:11-12](#) (2), [Exo 33:17](#), [Exo 33:19](#), [Exo 33:21](#), [Ex 34](#) (16), [Exo 35:2](#) (2), [Exo 35:4-5](#) (3), [Exo 35:10](#), [Exo 35:22](#), [Exo 35:29-30](#) (3), [Exo 36:1-2](#) (3), [Exo 36:5](#), [Exo 38:22](#), [Exo 39:1](#), [Exo 39:5](#), [Exo 39:7](#), [Exo 39:21](#), [Exo 39:26](#), [Exo 39:29-32](#) (4), [Exo 39:42-43](#) (2), [Lev 1:3](#) (3), [Lev 1:5](#), [Lev 1:9](#), [Lev 1:11](#), [Lev 1:13-14](#) (2), [Lev 1:17](#), [Lev 2:1-3](#) (3), [Lev 2:8-12](#) (6), [Lev 2:14](#), [Lev 2:16](#), [Lev 3:1](#), [Lev 3:3](#), [Lev 3:5-7](#) (3), [Lev 3:9](#), [Lev 3:11-12](#) (2), [Lev 3:14](#), [Lev 4](#) (17), [Lev 5:7](#) (2), [Lev 5:12](#), [Lev 5:14-15](#) (3), [Lev 5:17](#), [Lev 5:19](#), [Lev 6](#) (14), [Lev 9:2](#), [Lev 9:4-7](#) (6), [Lev 9:10](#), [Lev 9:21](#), [Lev 9:23-24](#) (2), [Lev 11:1](#), [Lev 11:44-45](#) (2), [Lev 12:1](#), [Lev 12:7](#), [Lev 14:1](#) (2), [Lev 14:11-12](#) (2), [Lev 14:16](#), 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[53:10](#) (2), [Isa 54:1](#), [Isa 54:5-6](#) (2), [Isa 54:8](#), [Isa 54:10](#), [Isa 54:13](#), [Isa 54:17](#) (2), [Isa 55:5-8](#) (4), [Isa 55:13](#), [Isa 56:1](#), [Isa 56:3-4](#) (3), [Isa 56:6](#) (2), [Isa 57:19](#), [Isa 58:5](#), [Isa 58:8-9](#) (2), [Isa 58:11](#), [Isa 58:13-14](#) (3), [Isa 59:13](#), [Isa 59:15](#), [Isa 59:19-21](#) (5), [Isa 60:1-2](#) (2), [Isa 60:6](#), [Isa 60:9](#), [Isa 60:14](#), [Isa 60:16](#), [Isa 60:19-20](#) (2), [Isa 60:22](#), [Isa 61:1-3](#) (3), [Isa 61:6](#), [Isa 61:8-10](#) (3), [Isa 62:2-4](#) (3), [Isa 62:6](#), [Isa 62:8-9](#) (2), [Isa 62:11-12](#) (2), [Isa 63:7](#) (3), [Isa 63:14](#), [Isa 63:16-17](#) (2), [Isa 64:8-9](#) (2), [Isa 64:12](#), [Isa 65:7-8](#) (2), [Isa 65:11](#), [Isa 65:23](#), [Isa 65:25](#), [Isa 66](#) (18), [Jer 1:2](#), [Jer 1:4](#), [Jer 1:7-9](#) (4), [Jer 1:11-15](#) (5), [Jer 1:19](#), [Jer 2](#) (15), [Jer 4:4](#) (4), [Jer 4:8-9](#) (2), [Jer 4:17](#), [Jer 4:26-27](#) (2), [Jer 6:6](#), [Jer 6:9-12](#) (4), [Jer 6:15-16](#) (2), [Jer 6:21-22](#) (2), [Jer 6:30](#), [Jer 7](#) (15), [Jer 8:1](#), [Jer 8:3-4](#) (2), [Jer 8:7-9](#) (3), [Jer 8:12-14](#) (4), [Jer 8:17](#), [Jer 8:19](#), [Jer 9](#) (14), [Jer 10:2](#) (2), [Jer 10:6](#), [Jer 10:10](#), [Jer 10:16](#), [Jer 10:18](#), [Jer 10:21](#), [Jer 10:23-24](#) (2), [Jer 11:1](#), [Jer 11:3](#), [Jer 11:5-6](#) (2), [Jer 11:9](#), [Jer 11:11](#), [Jer 11:16-18](#) (3), [Jer 11:20-22](#) (4), [Jer 12:1](#), [Jer 12:3](#), [Jer 12:12-14](#) (3), [Jer 12:16-17](#) (2), [Jer 14:1](#), [Jer 14:7](#), [Jer 14:9-11](#) (4), [Jer 14:14-15](#) (2), [Jer 14:20](#), [Jer 14:22](#), [Jer 15:1-3](#) (3), [Jer 15:6](#), [Jer 15:9](#), [Jer 15:11](#), [Jer 15:15-16](#) (2), [Jer 15:19-20](#) (2), [Jer 18:1](#), [Jer 18:5-6](#) (2), [Jer 18:11](#), [Jer 18:13](#), [Jer 18:19](#), [Jer 18:23](#), [Jer 19:1](#), [Jer 19:3](#) (2), [Jer 19:6](#), [Jer 19:11-12](#) (2), [Jer 19:14-15](#) (2), [Jer 20:1-4](#) (4), [Jer 20:7-8](#) (2), [Jer 20:11-13](#) (4), [Jer 20:16](#), [Jer 21:1-2](#) (3), [Jer 21:4](#), [Jer 21:7-8](#) (2), [Jer 21:10-14](#) (5), [Jer 22:1-3](#) (3), [Jer 22:5-6](#) (2), [Jer 22:8-9](#) (2), [Jer 22:11](#), [Jer 22:16](#), [Jer 22:18](#), [Jer 22:24](#), [Jer 22:29-30](#) (2), [Jer 24:1](#) (2), [Jer 24:3-5](#) (3), [Jer 24:7-8](#) (2), [Jer 34:2](#) (3), [Jer 34:4-5](#) (3), [Jer 34:8](#), [Jer 34:12-13](#) (3), [Jer 34:17](#) (2), [Jer 34:22](#), [Jer 35:1-2](#) (2), [Jer 35:4](#), [Jer 35:12-13](#) (3), [Jer 35:17-19](#) (3), [Jer 37:3](#) (2), [Jer 37:6-7](#) (2), [Jer 37:9](#), [Jer 37:17](#), [Jer 38:2-3](#) (2), [Jer 38:14](#), [Jer 38:16-17](#) (2), [Jer 38:20-21](#) (2), [Jer 39:15-18](#) (4), [Jer 40:1-3](#) (4), [Jer 41:5](#), [Jer 42](#) (20), [Jer 43:2](#) (3), [Jer 43:4](#), [Jer 43:7-8](#) (2), [Jer 43:10](#), [Jer 44](#) (14), [Jer 45:5](#) (4), [Jer 46:1](#), [Jer 46:5](#), [Jer 46:13](#), [Jer 46:15](#), [Jer 46:18](#), [Jer 46:23](#), [Jer 46:25-26](#) (2), [Jer 46:28](#), [Jer 47:1-2](#) (2), [Jer 47:4](#), [Jer 47:6-7](#) (2), [Jer 52:3](#) (2), [Jer 52:13](#), [Jer 52:17](#) (2), [Jer 52:20](#), [Lam 1:5](#), [Lam 1:9](#), [Lam 1:11-12](#) (2), [Lam 1:17-18](#) (2), [Lam 1:20](#), [Lam 2:6-9](#) (4), [Lam 2:17](#), [Lam 2:20](#), [Lam 3:18](#), [Lam 3:24-26](#) (3), [Lam 3:40](#), [Lam 3:50](#), [Lam 3:55](#), [Lam 3:59](#), [Lam 3:61](#), [Lam 3:64](#), [Lam 3:66](#), [Lam 4:11](#), [Lam 4:16](#), [Lam 4:20](#), [Lam 5:1](#), [Lam 5:19](#), [Lam 5:21](#), [Eze 1:3](#) (2), [Eze 1:28](#), [Eze 3:12](#), [Eze 3:14](#), [Eze 3:16](#), [Eze 3:22-23](#) (2), [Eze 5:13](#) (2), [Eze 5:15](#), [Eze 5:17](#), [Eze 6:1](#), [Eze 6:7](#), [Eze 6:10](#), [Eze 6:13-14](#) (2), [Eze 7:1](#), [Eze 7:4](#), [Eze 7:9](#), [Eze 7:19](#), [Eze 7:27](#), [Eze 8:12](#) (2), [Eze 8:16](#) (2), [Eze 9:4](#), [Eze 9:9](#) (2), [Eze 10:4](#), [Eze 10:18](#), [Eze 11:5](#) (2), [Eze 11:10](#), [Eze 11:12](#), [Eze 11:14-15](#) (2), [Eze 11:23](#), [Eze 11:25](#), [Eze 12:1](#), [Eze 12:8](#), [Eze 12:15-17](#) (3), [Eze 12:20-21](#) (2), [Eze 12:25-26](#) (2), [Eze 13:1-2](#) (2), [Eze 13:5-7](#) (4), [Eze 13:14](#), [Eze 13:21](#), [Eze 13:23](#), [Eze 14:2](#), [Eze 14:4](#), [Eze 14:7-9](#) (3), [Eze 14:12](#), [Eze 15:1](#), [Eze 15:7](#), [Eze 16:1](#), [Eze 16:35](#), [Eze 16:58](#), [Eze 16:62](#), [Eze 17:1](#), [Eze 17:11](#), [Eze 17:21](#), [Eze 17:24](#) (2), [Eze 18:1](#), [Ezek 20](#) (14), [Eze 21:1](#), [Eze 21:3](#), [Eze 21:5](#), [Eze 21:8-9](#) (2), [Eze 21:17-18](#) (2), [Eze 21:32](#), [Eze 22:1](#), [Eze 22:14](#), [Eze 22:16-17](#) (2), [Eze 22:22-23](#) (2), [Eze 22:28](#), [Eze 23:1](#), [Eze 23:36](#), [Eze 24:1](#), [Eze 24:14-15](#) (2), [Eze 24:20](#), [Eze 24:27](#), [Eze 25:1](#), [Eze 25:5](#), [Eze 25:7](#), [Eze 25:11](#), [Eze 25:17](#), [Eze 26:1](#), [Eze 26:6](#), [Eze 26:14](#), [Eze 28:1](#) (2), [Eze 28:11](#), [Eze 28:20](#), [Eze 28:22-23](#) (2), [Eze 28:26](#), [Eze 29:1](#), [Eze 29:6](#), [Eze 29:9](#), [Eze 29:17](#), [Eze 29:21](#), [Eze 30:1](#), [Eze 30:3](#), [Eze 30:6](#), [Eze 30:8](#), [Eze 30:12](#), [Eze 30:19-20](#) (2), [Eze 30:25-26](#) (2), [Eze 32:1](#) (2), [Eze 32:15](#), [Eze 32:17](#), [Eze 33:1](#), [Eze 33:22-23](#) (2), [Eze 33:29-30](#) (2), [Eze 34:1](#), [Eze 34:7](#), [Eze 34:9](#), [Eze 34:24](#) (2), [Eze 34:27](#), [Eze 34:30](#), [Eze 35:1](#), [Eze 35:4](#), [Eze 35:9-10](#) (2), [Eze 35:12](#), [Eze 35:15](#), [Eze 36:1](#), [Eze 36:11](#), [Eze 36:16](#), [Eze 36:20](#), [Eze 36:23](#), [Eze 36:36](#) (2), [Eze 36:38](#), [Eze 37:1](#) (2), [Eze 37:4](#), [Eze 37:6](#), [Eze 37:13-15](#) (3), [Eze 37:28](#), [Eze 38:1](#), [Eze 38:23](#), [Eze 39:6-7](#) (2), [Eze 39:22](#), [Eze 39:28](#), [Eze 40:1](#), [Eze 40:46](#), [Eze 41:22](#), [Eze 42:13](#), [Eze 43:4-5](#) (2), [Eze 43:24](#) (2), [Eze 44:2-5](#) (7), [Eze 45:1](#), [Eze 45:4](#), [Eze 45:23](#), [Eze 46:3-4](#) (2), [Eze 46:9](#), [Eze 46:12-14](#) (3), [Eze 48:9-10](#) (2), [Eze 48:14](#), [Eze 48:35](#), [Dan 9:2](#), [Dan 9:4](#), [Dan 9:10](#), [Dan 9:13-14](#) (3), [Dan 9:20](#), [Hos 1:1-2](#) (4), [Hos 1:4](#), [Hos 1:7](#), [Hos 2:13](#), [Hos 2:16](#), [Hos 2:20-21](#) (2), [Hos 3:1](#) (2), [Hos 3:5](#) (2), [Hos 4:1](#) (2), [Hos 4:10](#), [Hos 4:15-16](#) (2), [Hos 5:4](#), [Hos 5:6-7](#) (2), [Hos 6:1](#), [Hos 6:3](#), [Hos 7:10](#), [Hos 8:1](#), [Hos 8:13](#), [Hos 9:4-5](#) (3), [Hos 9:14](#), [Hos 10:3](#), [Hos 10:12](#), [Hos 11:10-11](#) (2), [Hos 12:2](#), [Hos 12:5](#) (2), [Hos 12:9](#), [Hos 12:13](#), [Hos 13:4](#), [Hos 13:15](#), [Hos 14:1-2](#) (2), [Hos 14:9](#), [Joe 1:1](#), [Joe 1:9](#), [Joe 1:14-15](#) (3), [Joe 1:19](#), [Joel 2](#) (18), [Joe 3:8](#), [Joe 3:11](#), [Joe 3:14](#), [Joe 3:16-18](#) (4), [Joe 3:21](#), [Amo 1:2-3](#) (2), [Amo 1:5-6](#) (2), [Amo 1:9](#), [Amo 1:11](#), [Amo 1:13](#), [Amo 1:15](#), [Amo 2:1](#), [Amo 2:3-4](#) (3), [Amo 2:6](#), [Amo 2:11](#), [Amo 2:16](#), [Amo 3:1](#), [Amo 3:6](#), [Amo 3:10](#), [Amo 3:12](#), [Amo 3:15](#), [Amo 4:3](#), [Amo 4:6](#), [Amo 4:8-11](#) (4), [Amo 4:13](#), [Amo 5:4](#), [Amo 5:6](#), [Amo 5:8](#), [Amo 5:14-18](#) (6), [Amo 5:20](#), [Amo 5:27](#), [Amo 6:8](#), [Amo 6:10-11](#) (2), [Amo 6:14](#), [Amo 7:3](#) (2), [Amo 7:6](#), [Amo 7:8](#), [Amo 7:15-17](#) (4), [Amo 8:2](#), [Amo 8:7](#), [Amo 8:11-12](#) (2), [Amo 9:6-8](#) (3), [Amo 9:12-13](#) (2), [Amo 9:15](#), [Oba 1:1](#), [Oba 1:4](#), [Oba 1:8](#), [Oba 1:15](#), [Oba 1:18](#), [Jon 1:1](#), [Jon 1:3-4](#) (3), [Jon 1:9-10](#) (2), [Jon 1:14](#) (3), [Jon 1:16-17](#) (3), [Jon 2:1-2](#) (2), [Jon 2:6-7](#) (2), [Jon 2:9-10](#) (2), [Jon 3:1](#), [Jon 3:3](#), [Jon 4:2-4](#) (4), [Jon 4:6](#), [Jon 4:10](#), [Mic 1:1](#), [Mic 1:3](#), [Mic 1:12](#), [Mic 2:3](#), [Mic 2:5](#), [Mic 2:7](#), [Mic 2:13](#), [Mic 3:4-5](#) (2), [Mic 3:8](#),

[Mic 3:11](#) (2), [Mic 4:1-2](#) (3), [Mic 4:4-7](#) (4), [Mic 4:10](#), [Mic 4:12-13](#) (2), [Mic 5:4](#) (2), [Mic 5:7](#), [Mic 5:10](#), [Mic 6:1-2](#) (2), [Mic 6:5-8](#) (4), [Mic 7:7-10](#) (4), [Mic 7:17](#), [Nah 1:2-3](#) (5), [Nah 1:7](#), [Nah 1:9](#), [Nah 1:11-12](#) (2), [Nah 1:14](#), [Nah 2:2](#), [Nah 2:13](#), [Nah 3:5](#), [Hab 1:2](#), [Hab 1:12](#) (2), [Hab 2:2](#), [Hab 2:13-14](#) (2), [Hab 2:20](#), [Hab 3:2](#) (2), [Hab 3:8](#), [Hab 3:18-19](#) (2), [Zep 1:1-3](#) (3), [Zep 1:5-7](#) (5), [Zep 1:10](#), [Zep 1:12](#), [Zep 1:14](#) (2), [Zep 1:17](#), [Zep 2:2-3](#) (2), [Zep 2:5](#), [Zep 2:7](#), [Zep 2:9-11](#) (3), [Zep 3:2](#), [Zep 3:5](#), [Zep 3:8-9](#) (2), [Zep 3:12](#), [Zep 3:15](#) (2), [Zep 3:17](#), [Zep 3:20](#), [Hag 1:1-3](#) (3), [Hag 1:5](#), [Hag 1:7-9](#) (3), [Hag 1:12-14](#) (6), [Zec 2:6](#) (3), [Zec 2:8-13](#) (7), [Zec 3:1-2](#) (4), [Zec 3:5-7](#) (3), [Zec 3:9-10](#) (2), [Zec 4:6](#) (2), [Zec 4:8-10](#) (3), [Zec 5:4](#), [Zec 6:9](#), [Zec 6:12-15](#) (7), [Zec 7:1-4](#) (4), [Zec 7:7-9](#) (3), [Zec 7:12-13](#) (3), [Zec 9:1](#) (2), [Zec 9:14-16](#) (3), [Zec 10:1](#) (2), [Zec 10:3](#), [Zec 10:5-7](#) (3), [Zec 10:12](#) (2), [Zec 11:4-6](#) (3), [Zec 11:11](#), [Zec 11:13](#) (2), [Zec 11:15](#), [Zec 12:1](#) (2), [Zec 12:4-5](#) (2), [Zec 12:7-8](#) (3), [Zec 13:2-3](#) (2), [Zec 13:7-9](#) (3), [Mal 2:2](#), [Mal 2:4](#), [Mal 2:7-8](#) (2), [Mal 2:11-14](#) (5), [Mal 2:16-17](#) (4), [Mal 4:5](#)

The Name יהוה, is rendered as *lord's* 108 times in the KJV, in these following passages:

lord's, 108

[Exo 9:29](#), [Exo 12:11](#), [Exo 12:27](#), [Exo 13:9](#), [Exo 13:12](#), [Exo 32:26](#), [Exo 35:21](#), [Exo 35:24](#), [Lev 3:16](#), [Lev 16:9](#), [Lev 23:5](#), [Lev 27:26](#) (2), [Lev 27:30](#), [Num 11:23](#), [Num 11:29](#), [Num 18:28](#), [Num 31:37-41](#) (5), [Num 32:10](#), [Deu 10:13-14](#) (2), [Deu 11:17](#), [Deu 15:2](#), [Deu 32:9](#), [Jos 5:15](#) (2), [Jos 22:19](#), [Jdg 11:31](#), [1Sa 2:8](#), [1Sa 2:24](#), [1Sa 14:3](#), [1Sa 16:6](#), [1Sa 17:47](#), [1Sa 18:17](#), [1Sa 22:21](#), [1Sa 24:6](#), [1Sa 24:10](#), [1Sa 26:9](#), [1Sa 26:11](#), [1Sa 26:16](#), [1Sa 26:23](#), [2Sa 1:14](#), [2Sa 1:16](#), [2Sa 19:21](#), [2Sa 21:7](#), [1Ki 18:13](#), [2Ki 13:17](#) (2), [2Ch 7:2](#), [2Ch 23:16](#), [Psa 11:4](#), [Psa 22:28](#), [Psa 24:1](#), [Psa 113:3](#), [Psa 115:16](#), [Psa 116:19](#), [Psa 118:23](#), [Psa 137:4](#), [Pro 16:11](#), [Isa 2:2](#), [Isa 34:8](#), [Isa 40:2](#), [Isa 42:19](#), [Isa 44:5](#), [Isa 59:1](#), [Jer 5:10](#), [Jer 7:2](#), [Jer 13:17](#), [Jer 19:14](#), [Jer 25:17](#), [Jer 26:2](#) (2), [Jer 26:10](#), [Jer 27:16](#), [Jer 28:3](#), [Jer 36:6](#) (2), [Jer 36:8](#), [Jer 36:10](#), [Jer 51:6-7](#) (2), [Jer 51:51](#), [Lam 3:22](#) (2), [Eze 8:14](#), [Eze 8:16](#), [Eze 10:4](#), [Eze 10:19](#), [Eze 11:1](#), [Hos 9:3](#), [Joe 1:9](#), [Oba 1:21](#), [Mic 6:2](#), [Mic 6:9](#), [Hab 2:16](#), [Zep 1:8](#), [Zep 1:18](#), [Zep 2:2-3](#) (2), [Hag 1:2](#), [Hag 1:13](#) (2), [Hag 2:18](#), [Zec 14:20](#)

The Name יהוה, is rendered as *god* 4 times in the KJV, in these following passages:

God, 4

[Gen 6:5](#), [Exo 23:17](#), [Exo 34:23](#), [2Sa 12:22](#)

The Name יהוה, is rendered as *jehovah* 4 times in the KJV, in these following passages:

Jehovah, 4

[Exo 6:3](#), [Psa 83:18](#), [Isa 12:2](#), [Isa 26:4](#)

Did you *really* look at it?

Test what you believe—test everything!

This is what you will see when viewing the Mickelson's Enhanced Strong's Dictionaries of the Greek and Hebrew Testaments **H3068** entry:

יהוה

Yhvah (yeh-vaw') *n/p.*

יהוה **Yhovah** (yeh-ho-vaw')

יהו **Yhow** (yeh-ho') [as a prefix]

1. (meaning) **the self-Existent or Eternal, the I AM.**

2. (person) **Yahweh** (Yehvah), **Jewish national name of God.**

3. (anglicized) **Jehovah.**

4. (as a name prefix) **Yeho-.**

5. (As expressed in Hebraic Koine Greek) **ἐγὼ εἰμί, I AM** (literally: I myself, I am).

[from H1961]

KJV: Jehovah, **the Lord.**

Root(s): H1961

Compare: H3050, H3069; See also: G1510

The writer in the book of Acts, also gleans from Yahū 'al/Joel 2:32.

Acts 2:39 For ^{G1063} the promise ^{G1860} is ^{G2076} unto you ^{G5213}, and ^{G2532} to your ^{G5216} children ^{G5043}, and ^{G2532} to all ^{G3956} that are afar off ^{G1519} ^{G3112}, even **as many as ^{G3745} the Lord ^{G2962} our ^{G2257} God ^{G2316} shall call ^{G302} ^{G4341}.**

We have been well trained to read these passages without a single flinch when *God* or *Lord* is used. To bring home the reality of the title *Ālahým*, when used in reference to Yahūah, take a look at this passage from the book, of Ṭahalým.

Ṭahalým/Ps 42:2 My being thirsts for Ālahým, for **the living Āl**. When shall I enter in to appear before Ālahým?

Living

H2416

חי – chy

BDB Definition:

living, alive

It only makes sense to read this passage with the understanding that there is only *one living* Mighty One. There is no other Ālahým that is alive. Remember that—when you continue to read the remainder of this book.

Dabarým/Deut 5:26 'For who is there of all flesh who has heard the voice of **the living Ālahým** speaking from the midst of the fire, as we have, and does live?'

The Voice that was heard by The 12 Tribes, has yet to be heard again. This Voice will be a terrifying sound.

YaramYahū/Jer 10:10 But יהוה is truly Ālahým. He is **the living Ālahým** and the everlasting Sovereign. At His wrath the earth shakes, and nations are unable to stand His displeasure.

Hūshâ/Hos 1:10 “Yet the number of the children of Yashar‘âl shall be as the sand of the sea, which is not measured nor counted. And it shall be in the place where it was said to them, ‘You are not My people,’ they shall be called, ‘You are the sons of **the living Āl.**’

You cannot address any *Ālahým* you serve at this point, that clearly teaches differently or against the *Ṭūrah*, which came from the **living Mighty One**, *and think correctly*, that you are addressing the *only* *Ālahým* who lives. This is where you create your own *Ālahým* from your sick heart to satiate the need to live as you please without any accountability to the warnings that were given in the *Ṭūrah*. Chiefly, to be held accountable to the *The Living Ālahým* who gave the *Ṭūrah*. Ever wonder where all the different religions all over the world came from before and after the Law was given? Now you know. We give credence to mighty ones who are *not* mighty ones, simply because we don’t know who The *Living Ālahým* is. The only way to know Him, is by turning our hearts toward the Words of His Laws. When you don’t serve *The Living Ālahým*, you are not considered His people, and He will not hear your cries for help.

Mashalý/Prov 28:9 *The one who turns away his ear from hearing the Law, even his prayer is an abomination.* Rejecting The *Ṭūrah*, His Words, His Laws, His Right–Rulings, His Justice System, is exactly what is required in order to *reject* The Living *Ālahým*. The Living *Ālahým*, and His Laws cannot be separated. This idea of discarding the Law, and making up your own mighty one, or, hearing someone else’s idea of a mighty one without the Law, gives you plenty of room to create your own mighty one that gives you any way of life you are comfortable with. So, when you hear many *teachers* who say that *God* gives permission to a man to live as a homosexual, know this: That is a correct statement, because *God* is not *The Living Ālahým*. *God* has different instructions; different laws that come directly from the heart of man. These laws of *God* are a substitute to the original Laws that were given by *Yahūah*. According to *Yahūah*, we are to cling to His Laws or else we will be Set-Apart for destruction. According to *God*, we can change whatever Law is offensive to us, so that our lifestyle remains pleasurable and comfortable. *We* are the ones changing the Laws given by *Yahūah*. This makes *God* a mighty one who is *not* a mighty one. *God* really is dead. This *God* *only* lives in the hearts and *deeds* of those who hate *Yahūah* and His Laws.

A quick review:

I can see clearly now...

Yahūah/יהוה is a four (4) letter Name and is referred to as The *Living Ālahým*, or *only* Mighty One who exists.

B`âl/בעל is a three (3) letter name

God/דג is a two (2) letter name

Theos/θεός is cognate with God

Kurios/κύριος is where LORD is derived

LORD is cognate with **B`âl/בעל**

Notice how B`âl, God, Theos, and Kurios are all family in origin? The Name Yahūah/יהוה, stands out all alone.

According to **Yahū`âl/Joel 2:32**, the Name to call on for Salvation, is **Yahūah/יהוה**. There is no other.

Whatever you are being taught in the New Testament, you might want to *check it* against the words already spoken in The *Ṭūrah*. We are commanded and warned to *fear* no other name but this one: *Yahūah/יהוה*.

Check out the following warning that Yahūah gave to The Twelve Tribes before they had the gull to spit at His Name.

Dabarým/Deut 28:58-59 “If you will not observe to do **Áth/תא** all the words of this Tūrah (instruction/law) that are written in this book, **so as not to Yarâ/תא** (fear/be afraid of) this honorably heavy and fearful **Áth/תא** Name, **Áth/תא Yahūah/יהוה** Your Álahým, then **Yahūah/יהוה** shall bring upon you and your descendants extraordinary plagues, great and lasting plagues, and grievous and lasting sicknesses.”

The only affiliation This Name יהוה has with the common use of *Lord* or *God*, is by the transgression of His people.

YaramYahū/Jer 23:25–27 “I have heard what the naby’áyim have said who foretell falsehood in My Name, saying, ‘I have dreamed, I have dreamed!’ ²⁶“Till when shall it be in the heart of the naby’áyim? – the naby’áyim of falsehood and naby’áyim of the deceit of their own heart, ²⁷ who try to make My people forget My Name by their dreams which everyone relates to his neighbor, as their fathers forgot My Name for B’ál.

YashaYahū/Isa 65:11 “But you are those who forsake יהוה, who forget My Set-Apart mountain, who prepare a table for Gd/גל, and who fill a drink offering for Mný/מנא.

He never referred to Himself as *God/גל*. You are not going to find this anywhere in the Hebrew text. Álahým does not mean *God* or vice versa. He is a Lord, or owner/husband (**H1166**) of the earth and The 12 Tribes; a term used by The Tribes to describe His authority over them. However, *LORD* is not His Name, nor are we to replace His Name with “THE LORD.” (*YashāYahū 54:5, YaramYahū 12:16–17*).

We have been taught that these terms are interchangeable when referring to Yahūah. Our understanding of *Lord, God or Álahým, in reference to Yahūah*, has become a stumbling block to us because we don’t know how to fear The Name of This Mighty One: יהוה. We have only learned from our many Álahým or mighty ones, who do not direct us to The Laws of Mashah. One of those Álahým is *God*. This name, which means fortune, as an Álahým of profit, came from the ancient Babylonians. The crazy part about this, is that *God* does not exist,



but in reality, does in the heart of man. This Álahým is derived from the heart that does not know *The Living Álahým* by His Laws; giving himself permission and favor to seek out his own fortune in the name of God outside of any instruction given by Yahūah. (*Shamūth 20:3, 23, YaramYahū 16:20–21*). Those who have fallen prey to this Álahým of profit, known today as *God*, will seek riches to their death. This is where the “American Dream” comes from. The “American Dream” will never seduce anyone to seek the Laws of Yahūah. That is because this *God* is a teaching that draws many away from righteousness. There is only one Álahým that is real. There is no other but Yahūah. All *God*’s are invented by the heart that lives in darkness. To be outside of Tūrah is to live in darkness.

The 12 Tribes learned of the name of *God*, and began serving this fake Álahým during one of their disobedient fits. They **learned** of *God* as an Álahým to bow down to by the Babylonians and they **learned** to call on the names of the B’áls long before their exile. **They did not get this from Yahūah.** His instruction prohibits even

mentioning the name of another mighty one out of their mouth (*Shamūth 23:13, YashāYahū 26:13*). They learned it from the other nations. We know *B'āl* today, as *LORD*. Subsequently, we believe Yahūah is a Mighty One we can throw into the mixture of mighty ones we learned from, and add His instructions by picking and choosing what we deem acceptable, with what we already grew up with. But, here is what most don't understand. The only way to serve Yahūah, or *to be Set–Apart as He is Set–Apart*, is to cut off all other mighty ones, their names, *and their instructions*, so that you can hear/שמע Yahūah *only* (*Dabarým 6:4*). Any mighty one who has a *different* set of instructions other than the Tūrah, is a mighty one, or Ālahým that Yahūah did not send. Your own heart made it up, or someone else did and it was handed down to you.

Our whordom, or *lack of knowledge*, infects everything we do. The only way to fix this, is to learn to *fear* This Name: יהוה. This is done by allowing His laws to teach our heart to *cling* to what He instructed His people to do. *Obedience* is proof that we *fear* Him. He will teach you. Remember *Dabarým/Deut 28:58-59*? This passage tells you how to fear His Name. Disobedience exposes the *lack of fear* you have for His Name.

Dabarým/Deut 28:58-59 “If you will not observe to do *Āth/תא* all the words of this Tūrah (instruction/law) that are written in this book, *so as not to Yarā'תא* (fear/be afraid of) this honorably heavy and fearful *Āth/תא* Name, *Āth/תא Yahūah/יהוה* Your Ālahým, then *Yahūah/יהוה* shall bring upon you and your descendants extraordinary plagues, great and lasting plagues, and grievous and lasting sicknesses.”

The *act* of fearing His Name, is *doing* what He said. Learning to be Set–Apart is a painful process. Learning to trust Him is a painful process. Learning to *believe* what He said in the midst of New Testament doctrine seducing you *away* from what He said, is a painful process. What would be more agonizing than that, is to be Set–Apart for destruction by Him. Take your pick.

Mashalý/Prov 28:9 *The one who turns away his ear from hearing the Law, even his prayer is an abomination.*

Did they teach you Tūrah, or did they teach you a different message?

SECTION 4: Chap. 5

Evidence for the Name יהוה

The Witnesses

The following is a list of witnesses (*Dabarym/Deut 19:15, YashâYahû/Isa 43:10*) who testify to The Name of Yahūah (יהוה). The names of these witnesses contain a portion of our Saviors Name, that aids us in pronouncing the first 3 letters of His Name when read in the Hebrew text (*Shamūth/Ex 3:15*). These Hebrew names have been misspelled through a poor Yiddish transliteration. As a result, our Creators Name and the pronunciation, have been concealed when looking at the Yiddish forms of these names in the English. With this evidence exposed we can see beyond all reasonable doubt what has been hidden from us for centuries. Truth about The Name now, has become so obvious, so redundantly clear, that the only thing preventing us from knowing our Saviors Name, with the correct pronunciation; will be our own arrogance and rebellion.

Page Navigation:

The Top left of the page will list the corrected form of the Hebrew name in English. Next to its right side will be the same name in the Hebrew/Aramaic script. To the far right, will be the same name in its incorrect form, as we have been taught to view it: the ruined form – Yiddish. Each of these names who testify reveals the hidden “Yah” and “Yahū” portions of our Saviors Name which better aid us in transliteration and pronunciation. These “portions” will be underlined. **Example:** עשיה – יהוה

Underneath the name, will be its Hebrew reference number, where you can easily see its definition. This will include the ref# of **H3050**. Notice that this particular number **H3050** (from H3068), carries the *eternal* characteristic of the Father, and shows up in every one of these names. The Exception: when the root is not listed, yet the Yahu is clearly visible in the name such as: Yahūdah, Yahūdý and Yahūdýth. There will be other reference numbers in its definition. Studying these roots, is an important part of searching out The Name.

While Looking up these “Strong’s” reference numbers, I want to bring to your attention the changes I have made in the listed definitions. The “Strong’s” will frequently replace the Y in “Yah” with the letter **J**; even though it is apparent in the first pronunciation, to the far right of the number, that the letter **J** and the **J** sound is misleading. I corrected this error, along with any “*Jehovah*” transliterations, which referenced The Name of Yahūah. The blue box, found in the top right hand corner of each page, will have “*jah*” replaced with “*Yah*”. The remaining **J**’s are left intentionally for observation. A review of the “Hebrew Ālaph Býth” insert at the beginning of this book is recommended to better understand the individual sounds the Hebrew letters carry.

The blue box also emphasizes the **H3050** for obvious reasons: it is a portion of the full name from this reference number **H3068** meaning, **Self-Existence** (to exist; primary characteristic of *Yahūah*). The **H3068** has the **H1961** assigned to it. It is suggested in this book, that this may be incorrect. The root **H1933** is recommended for further study. The address location of the name on the left, will have the corrected name of the book where the name is found in scripture. The *incorrect* name of the book will be found on the far right.

Below that, will be the “Hebrew” text with the witnesses’ names in blue, for easy viewing. The Creators Name, Yahūah, will always be in the color red. The English translation will be below the Hebrew text, with the corresponding colors for each name referenced. I have included a transliteration of the name on each page. If you notice names in the English translation which you have never seen before, it’s because all the Hebrew names in the text have been restored to their correct pronunciation/spellings. Yiddish or *incorrect* transliteration of names will be seen with a line ~~through~~ them. To review transliteration of a name, revisit section one of this book.

-All Hebrew text has been inserted without vowel points-

YashâYahū/Isa 43:12

Isaiah 43:12

“I, I have declared and saved, and made known, and there was no foreign mighty one among you. You are My witnesses,” declares אֲנִי, “that I am אֵל (“Mighty).”

AbadYahu עבדיהו

Obadiah

● H5662 עבדיהו

(a-bad-ya-hoo)

Obadiah

Etymology:

From H5647 and H3050

H5647 = עבד means to serve/to work

H3050 = יה from H3068: to exist

Combined roots: **To Serve Yahūah**

KJV: Obadiah (Yiddish form)

Correct form: *ĀbadYahū*

Address location:

Malakým Ālaph 18:3 מלכים א

1Kings 18:3

ויקרא אחאב אל-עבדיהו אשר על-הבית ועבדיהו היה ירא את-יהוה מאד

“And Aḥab called Obadiah, (ĀbadYahū) which was the governor of his house. Now Obadiah (ĀbadYahū) feared אה Yahūah greatly...”

Transliteration:

ע-equivalent to English-A

ב-equivalent to English-B

ד-equivalent to English-D

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U/oo/w

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name *ĀbadYahū* can also be found in:

(Malakým Ālaph/1Kgs 18:4) (Dabarý Ha Yamým Ālaph/1Chr 27:19)

(Dabarý Ha Yamým Býth/2Chr 34:12)(Āzrá/Ezr 8:9)(Nacham Yah/Neh 10:5)

(ĀbadYahū/Oba 1:1)

The KJV translates “Strong’s” H5662 in the following manner: [Obadiah](#) (20x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

AbYahu אביהו

Abijah

● H29 אביהו

(ab-ya-hoo)

Abijah

Etymology:

From **H1** and **H3050**

H1 = אב means father

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Father**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Abiah, Abijah (Yiddish form)

Correct form: *AbYahū*

Address location:

Dabary Ha Yamym Býth 13:20 דברי הימים בית

2Chr 13:20

ולא־עצר כח־ירבעם עוד בימי אביהו ויגפהו יהוה וימת: פ

Jeroboam Yarab'ām did not regain power during the reign of Abijah (AbYahū). The LORD Yahūah struck him down and he died.

Transliteration:

א-equivalent to English-A

ב-equivalent to English-B

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name *AbYahū* can also be found in:

(Shamū'āl Ālaph/ISam 8:2)(Malakým Ālaph/IKgs 14:1)

(Dabary Ha Yamym Ālaph/1Chr 2:24)(Nacham Yah/Neh 10:7)

The KJV translates "Strong's" H29 in the following manner: [Abijah](#) (20x), [Abiah](#) (4x), [Abia](#) (1x).

● H274 אחזיהו

(akh-az-ya-hoo)

Achaziah

Etymology:

From H270 and H3050

H270 = אָחַז means to grasp/take possession

H3050 = יָהּ from H3068: to exist

Combined roots: **Yahūah takes Possession**KJV: **Ahaziah** (Yiddish form)**Correct form: *ĀchazYahū*****Address location:***Malakým Býth 1:18 מלכים ב**2Kings 1:18*

ויתר דברי אחזיהו אשר עשה הלוואהמה כתובים על־ספר דברי הימים
למלכי ישראל: פ

*Now the rest of the acts of **Ahaziah** (*ĀchazYahū*) which he did, are they not written in the
book of the Chronicles of the kings of Yashar 'âl?*

Transliteration:ⱥ-equivalent to English-**A**ⱦ-no equivalent to English-**Ch** (sound from back of the throat)Ⱨ-equivalent to English-**Z**ⱨ-equivalent to English-**Y**Ⱪ-equivalent to English-**H**ⱪ-equivalent to English-**U**This name *ĀchazYahū* can also be found in:*(Malakým Ālaph/1Kgs 22:40)(Dabarý Ha Yamým Ālaph/1Chr 3:11)**(Dabarý Ha Yamým Býth/2Chr 20:37)*The KJV translates "Strong's" H274 in the following manner: [Ahaziah](#) (37x).**H3050**

יָהּ (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יְהוָה Self-Existent

● H281 אחיהו

(akh-ya-hoo)

Aehijah

Etymology:

From H251 and H3050

H251 = אח means brother

H3050 = יה from H3068: to exist

Combined roots: **Yahūah Brother**KJV: ~~Ahiah, Ahijah~~ (Yiddish form)**Correct form: *ĀḥYahū*****Address location:***Malakým Ālaph 14:18 מלכים א**1Kings 14:18*

אחיהו ויקברו אתו ויספדו לו כל ישראל כדבר יהוה אשר דבר ביד עבדו
הנביא

*And they buried him; and all Yashar'āl mourned for him, according to the word of **Yahūah**, which he spoke by the hand of his servant **Ahijah** (*ĀḥYahū*) the Nabýå.*

Transliteration:**א**-equivalent to English-**A****ח**-no equivalent to English-**Ch** (sound from back of the throat)**י**-equivalent to English-**Y****ה**-equivalent to English-**H****ו**-equivalent to English-**U****Note:** The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name *ĀḥYahū* can also be found in:*(Shamū'āl Ālaph/1Sam 14:3) (Dabarý Ha Yamým Ālaph/1Chr 2:25)**(Dabarý Ha Yamým Býth/2Chr 10:15)(NachamYah/Neh 10:26)*The KJV translates "Strong's" H281 in the following manner: [Ahijah](#) (20x), [Ahiah](#) (4x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

● H138 אדניהו

(adan-ya-hoo)

Adonijah

Etymology:

From H113 and H3050

H113 = אד means master

H3050 = יה from H3068: to exist

Combined roots: Yahūah Master

KJV: Adonijah (Yiddish form)

Correct form: AdanYahū**Address location:***Malakým Ālaph 1:9 מלכים א**1Kings 1:9*

ויזבח אדניהו צאן ובקר ומריא עם אבן הזחלת אשר-אצל עין רגל ויקרא
את-כל-אחיו בני המלך ולכל-אנשי יהודה עבדי המלך

And Adonijah (AdanYahū) slew sheep and oxen and fat cattle by the stone of Zəḥalath, which [is] by Āyn Ragal. And he called all את –his brethren the king's sons, and all the men of Yahūdah the king's servants.

Transliteration:

א-equivalent to English-A

ב-equivalent to English-B

ג-equivalent to English-G

ד-equivalent to English-D

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name *AdanYahū* can also be found in:*(Shamū 'āl Býth/2Sam 3:4)(Dabarý Ha Yamým Ālaph 3:2)**(Dabarý Ha Yamým Býth 17:8)(NaḥamYah/Neh 10:16)*The KJV translates "Strong's" H138 in the following manner: [Adonijah](#) (26x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

🔴 **H5718** עדיהו

(ad-ya-hoo)
Adaiah

Etymology:

From **H5710** and **H3050**

H5710 = עָ means to put on/adorn

H3050 = הָ from **H3068**: to exist

Combined roots: **Yahūah Adorned**

KJV: Adaiah (Yiddish form)

Correct form: *ĀdYahū*

Address location:

Dabary Ha Yamym Byth 23:1 דברי ה ימים ב 23:1

2Chronicles 23:1

ובשנה השבעית התחזק יהוידע ויקח את־שרי המאות לעזריהו בן־ירחם
ולישמעאל בן־יהוחנן ולעזריהו בן־עובד ואת־מעשיהו בן־עדיהו ואת־
אלישפט בן־זכרי עמו בברית

And in the seventh year YahūYada strengthened himself, and took the אֵת captains of hundreds: ĀzarYahū the son of Yaracham, and Yasham'âl the son of Yahūchanan, and ĀzarYahū the son of Āūbad, and אֵת M'âshYahū the son of Adaiah, (ĀdYahū) and אֵת Ālyashaphat the son of Zakary, into covenant with him.

Transliteration:

ע-equivalent to English-A

ד-equivalent to English-D

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name *ĀdYahū* can also be found in:

(Malakym Byth/2Ki 22:1)(Dabary Ha Yamym Ālaph/1Chr 8:21)

(Āzrâ/Ezr 10:29)(NachamYah/Neh 11:5)

The KJV translates "Strong's" H5718 in the following manner: [Adaiah](#) (9x).

H3050

הָ (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

● H452 אליהו

(al-ya-hoo)
Elijah

Etymology:

From H410 and H3050

H410 = אל means mighty one

H3050 = יה from H3068: to exist

Combined roots: **Yahūah Mighty One**

KJV: ~~Elijah, Eliah~~ (Yiddish form)

Correct form: *AlYahū*

Address location:

Malakým Ālaph 17:1 מלכים א

1Kings 17:1

ויאמר אליהו התשבי מתשבי גלעד אל אחאב חי יהוה אלהי ישראל אשר
עמדתי לפניו אם יהיה השנים האלה טל ומטר כי אם לפי דברי

*And ~~Elijah~~ (*AlYahū*) the *Ṭhashbý*, who was of the inhabitants of *Gal'ād*, said unto *Āchab*,
“As *Yahūah* of *Yashar'āl* lives, before whom I stand, there shall not be dew nor rain these
years, but according to my word.”*

Transliteration:

א-equivalent to English-A

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name *AlYahū* can also be found in:

(Malakým Býth/2Kgs 1:10) (Dabarý Ha Yamým Ālaph/1Chr 8:27)

(Dabarý Ha Yamým Býth/2Chr 21:12)(Āzrâ/Ezr 10:21)(Malaký/Mal 4:5)

The KJV translates “Strong’s” H452 in the following manner: [Elijah](#) (69x), [Eliah](#) (2x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

AlYahuayny אליהועיני

Elioenai

● H454 אליהועיני

(al-ya-hoo-ah-ee-nee)
Eljehoenai or Elijoenai

Etymology:

From **H413**; **H5869**; **H3068**

H413 = אל means toward

H5869 = עין means eye

H3068 = יהוה means to exist

Combined roots: Eye toward Yahūah

KJV: ~~Elioenai~~, ~~Eliah~~ (Yiddish form)

Correct form: *AlYahū'âyný*

Address location:

Dabarý Ha Yamým Álaph 26:3 דברי ה ימים א

1Chronicles 26:3

עילם החמישי יהוחנן הששי אליהועיני השביעי

Áylam the fifth, Yahūchanan the sixth, and Elioenai (AlYahū'âyný) the seventh.

Transliteration:

א-equivalent to English-A

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

ע-equivalent to English-A

י-equivalent to English-Y

נ-equivalent to English-N

י-equivalent to English-Y

This name *AlYahū'âyný* can also be found in:

(Ázrâ/Ezr 10:22) (NachamYah/Neh 12:41)

The KJV translates "Strong's" H454 in the following manner: [Elioenai](#) (8x), [Elihoenai](#) (1x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

● **H568** אמריהו

(am-ar-ya-hoo)

Amariah

Etymology:

From **H559** and **H3050**

H559 = אמר means to speak/to utter

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Said**

KJV: Amariah (Yiddish form)

Correct form: AmarYahū

Address location:

Dabarý Ha Yamým Álaph 24:23 דברי ה ימים א

1Chronicles 24:23

ובני יריהו אמריהו השני יחזיאל השלישי יקמעם הרביעי

And the sons YarYahū, [the first], Amariah-(AmarYahū) the second, Yachazý'ál the third, and Yaqm'âm the fourth.

Transliteration:

א-equivalent to English-A

מ-equivalent to English-M

ר-equivalent to English-R

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name *AmarYahū* can also be found in:

(Dabarý Ha Yamým Býth/2Chr 19:11)(Ázrá/Ezr 7:3)

(NachamYah/Neh 10:3)(TsaphanYah/Zeph 1:1)

The KJV translates "Strong's" H568 in the following manner: [Amariah](#) (16x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

● **H6007** עמסיה

(am-as-yah)
Amasiah

Etymology:

From **H6006** and **H3050**

H6006 = עמס means carry/lay a load on

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah** Carries

KJV: Amasiah (Yiddish form)

Correct form: ÂmasYah

Address location:

Dabary Ha Yamym Byth 17:16 דברי ה ימים ב

2Chronicles 17:16

ועל ידו עמסיה בן זכרי המתנדב ליהוה ועמו מאתים אלף גבור חיל

And next from him was Amasiah (ÂmasYah) the son of Zakary, who willingly offered himself unto Yahūah, and with him two hundred thousand mighty men of valor.

Transliteration:

ע-equivalent to English **A**

מ-equivalent to English-**M**

ס-equivalent to English-**S**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H6007 in the following manner: [Amasiah](#) (1x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

AmatsYahu אמציהו

Amaziah

● H558 אמציהו

(am-ats-ya-hoo)
Amaziah

Etymology:

From **H553** and **H3050**

H553 = צמץ means be brave; strong, alert, make firm

H3050 = יה from **H3068**: to exist

Combined roots: **Strength of Yahūah**

KJV: Amaziah (Yiddish form)

Correct form: AmatsYahū

Address location:

Malakým Býth 14:1 מלכים ב 14:1

2Kings 14:1

בשנת שתים ליואש *בן-יואחז* מלך ישראל מלך אמציהו בן-יואש * מלך
יהודה

*In the second year of *Yū'āsh son of *Yū'āchaz king of Yashar 'āl reigned Amaziah
(AmatsYahū) the son of *Yū'āsh king of Yahūdah.*

Transliteration:

א-equivalent to English-A

מ-equivalent to English-M

צ-equivalent to English letters-Ts

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name *AmatsYahū* can also be found in:

(Dabarý Ha Yamým Álaph/1Chr 3:12)(Dabarý Ha Yamým Býth/2Chr 24:27)

(Amūs/Amos 7:10)

The KJV translates "Strong's" H558 in the following manner: [Amaziah](#) (40x).

*Corrupted form see pp. 116, 117

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

AnathathYah ענתתיה

Antothijah

● H6070 ענתתיה

(an-a-tdatd-ya)

Anthothijah

Etymology:

From **H6068** and **H3050**

H6068 = ענתות means answers; answers to prayer

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Answers**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: **Antothijah**-(Yiddish form)

Correct form: *ĀnaṯaṯhYah*

Address location:

Dabarý Ha Yamým Ālaph 8:24 דברי ה ימים א

1Chronicles 8:24

וְחַנַּנְיָהּ וְעֵילָם וְעִנְתַּתְיָהּ

And ČhananYah, and Āylam, and Antothijah, (ĀnaṯaṯhYah)

Transliteration:

ע-equivalent to English-A

נ-equivalent to English-N

ת-equivalent to English-T h

ה-equivalent to English-T h

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H6070 in the following manner: [Antothijah](#) (1x).

AshYah עשיה

Asaiah

● H6222 עשיה

(ash-ya)
Asaiah

Etymology:

From **H6213** and **H3050**

H6213 = עשה means to make; fashion, work, produce

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Made**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Asaiah (Yiddish form)

Correct form: ÂshYah

Address location:

Dabary Ha Yamym Alaph 4:36 דברי ה ימים א

1Chronicles 4:36

ואליועניני * ויעקבה וישוחיה ועשיה ועדיאל וישימאל ובניה

*And *Âlyū'âyný, and Y'âqbah, and YashūchYah, and Asaiah, (ÂshYah) and Âdy'âl, and Yashým'âl, and BanYah,*

Transliteration:

ע-equivalent to English-**A**

ש-equivalent to English letters-**Sh**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

This name **ÂshYah** can also be found in:

(Malakým Býth/2Kgs 22:12)(Dabary Ha Yamym Býth/2Chr 34:20)

The KJV translates "Strong's" H6222 in the following manner: [Asaiah](#) (8x).

*Corrupted form see p. 117

● H6271 עתליהו

(a-td-al-ya-hoo)
Athaliah

Etymology:

From H6270 and H3050

H6270 = עתלו means compressed; afflicted

H3050 = יה from H3068: to exist

Combined roots: Yahūah Afflicts

KJV: Athaliah (Yiddish form)

Correct form: *ĀthalYahū*

Address location:

Malakým Býth 8:26 מלכים ב

2Kings 8:26

בן-עשרים ושתים שנה אחזיהו במלכו ושנה אחת מלך בירושלם ושם
אמו עתליהו בת-עמרי מלך ישראל

Two and twenty years old was ĀḥazYahū when he began to reign; and he reigned one year in Yarūshalam. And his mother's Name was Athaliah, (ĀthalYahū) the daughter of Āmarý king of Yashar 'al.

Transliteration:

ע-equivalent to English-A

ה-equivalent to English-Th

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in the Hebrew.

This name *ĀthalYahū* can also be found in:

(Malakým Býth/2Kgs 11:2) (Dabarý Ha Yamým Býth/2Chr 22:2)

(Azra/Ezr 8:7)

The KJV translates "Strong's" H6271 in the following manner: [Athaliah](#) (17x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

● H6265 עתיה

(atd-ya)
Athaiah

Etymology:

From H5790 and H3050

H5790 = עוֹת means to hasten; to help

H3050 = יה from H3068: to exist

Combined roots: **Yahūah Helps**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Athaiah (Yiddish form)

Correct form: *ĀthYah*

Address location:

NachamYah 11:4 נחמיה

Nehemiah 11:4

ובירושלם ישבו מבני יהודה ומבני בנימן מבני יהודה עתיה בן-עזיה בן-
זכריה בן-אמריה בן-שפטיה בן-מהללאל מבני-פרץ

And at Yarūshalam dwelt [certain] of the children of Yahūdah, and of the children of Banyman. Of the children of Yahūdah; Athaiah (ĀthYah) the son of Āzyah, the son of ZakarYah, the son of AmarYah, the son of ShaphatYah, the son of Mahalal'āl, of the children of Paraz;

Transliteration:

ע-equivalent to English-A

ת-equivalent to English letters-Th

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H6265 in the following manner: [Athaiah](#) (1x).

● **H683** אצליהו

(a-tsal-ya-hoo)
Azaliah

Etymology:

From **H680** and **H3050**

H680 = אצל means lay aside; withdrawl, reserve, Set-Apart

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Reserves**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Azaliah (Yiddish form)

Correct form: ĀtsalYahū

Address location:

Malakým Býth 22:3 מלכים ב 22:3

2Kings 22:3

ויהי בשמנה עשרה שנה למלך יאשיהו שלח המלך את-שפן בן-אצליהו
בן-משלם הספר בית יהוה לאמר

*And it came to pass in the eighteenth year of king Y'āshYahū, that the king sent את –
Shaphan the son of Azaliah, (ĀtsalYahū) the son of Mashalam, the scribe, to The House of
Yahūah saying,*

Transliteration:

א-equivalent to English-A

צ-equivalent to English letters-TS

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

This name *ĀtsalYahū* can also be found in:

(Dabarý Ha Yamým Býth/2Chr 34:8)

The KJV translates "Strong's" H683 in the following manner: [Azaliah](#) (2x).

● H223 אוריהו

(ar-ya-hoo)

Urijah

Etymology:

From **H217** and **H3050**

H217 = אור means flame; light of fire, shine

H3050 = יה from **H3068**: to exist

Combined roots: **Fire of Yahūah**

KJV: Uriah, Urijah (Yiddish form)

Correct form: *ĀūrYahū*

Address location:

YaramYahū 26:20 ירמיהו

Jeremiah 26:20

וגם־איש היה מתנבא בשם יהוה אוריהו בן־שמעיהו מקרית היערים וינבא
על־העיר הזאת ועל־הארץ הזאת ככל דברי ירמיהו

*And there was also a man that foretold in The Name of **Yahūah**, **Urijah** (*ĀūrYahū*) the son of Sham 'āYahū of Qrýth–Ha Y'ârým, who foretold against this city and against this land according to all the words of YaramYahū:*

Transliteration:

א-equivalent to English-A

ו-equivalent to English-U

ר-equivalent to English-R

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*ĀūrYahū*) can also be found in:

(Shamū 'āl Býth/2Sam 11:3)(Malakým Ālaph/1Kgs 15:5)

(Malakým Býth/2Kgs 16:11)(Dabarý Ha Yamým Ālaph/1Chr 11:41)

(Āzrā/Ezr 8:33)(NachamYah/Neh 3:4)(YashāYahū/Isa 8:2)

The KJV translates "Strong's" H223 in the following manner: [Uriah](#) (28x), [Urijah](#) (11x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

AzanYah אֲזַנְיָהּ

Azaniah

● H245 אֲזַנְיָהּ

(a-zan-ya)
Azaniah

Etymology:

From **H238** and **H3050**

H238 = אָזַן means to hear; listen

H3050 = הָיָה from **H3068**: to exist

Combined roots: **Yahūah Hears**

H3050

הָיָה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יְהוָה Self-Existent

KJV: ~~Azaniah~~ (Yiddish form)

Correct form: *ĀzanYah*

Address location:

NachamYah 10:9 נחמיה

Nehemiah 10:9

והלויים וישוע* בן־אֲזַנְיָהּ בנוי מבני חנדד קדמיאל

*And the Lūým: both *Yashūâ the son of Azaniah, (ĀzanYah) Banūý of the sons of Çhanadad, Qdamý'âl;*

Transliteration:

א-equivalent to English-A

ז-equivalent to English-Z

נ-equivalent to English-N

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H245 in the following manner: [Azaniah](#) (1x).

*Corrupted form see p. 116

AzarYahu עזריהו

Azariah

● H5838 עזריהו

(a-zar-ya-hoo)
Azariah

Etymology:

From H5826 and H3050

H5826 = עזר means to help; support

H3050 = יה from H3068: to exist

Combined roots: **Yahūah Helps**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Azariah (Yiddish form)

Correct form: *ĀzarYahū*

Address location:

Malakým Býth 15:6 מלכים ב

2Kings 15:6

ויתר דברי עזריהו וכל־אשר עשה הלא־הם כתובים על־ספר דברי הימים
למלכי יהודה

*And the rest of the acts of Azariah, (*ĀzarYahū*) and all that he did are they not written in the book of the Chronicles of the kings of Yahūdah?*

Transliteration:

ע-equivalent to English-A

ז-equivalent to English-Z

ר-equivalent to English-R

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name *ĀzarYahū* can also be found in:

(Malakým Ālaph/1Kgs 4:2)(Dabarý Ha Yamým Býth/2Chr 26:17)

(Dabarý Ha Yamým Ālaph/1Chr 2:8)(Azra/Eara 7:1)(NachamYah/Neh 3:23)

(YaramYahū/Jer 43:2)(Daný 'ul/Dan 1:6)

The KJV translates "Strong's" H5838 in the following manner: [Azariah](#) (48x).

● H5818 עזיהו

(az-ya-hoo)

Uzziah

Etymology:

From H5797 and H3050

H5797 = עז means to be strong; might; strength

H3050 = יה from H3068: to exist

Combined roots: **Yahūah is Strong**KJV: **Uzziah** (Yiddish form)**Correct form: *ĀzYahū*****Address location:***Malakým Býth 15:32* מלכים ב 15:32*2Kings 15:32*

בשנת שנים לפקה בן־רמליהו מלך ישראל מלך **יותם** * בן־עזיהו מלך
יהודה

*In the second year of Paqçh the son of RamalYahū king of Yashar`āl began ***Yūṭham** the son of Uzziah (**ĀzYahū**) king of Yahūdah to reign.*

Transliteration:

ע-equivalent to English-A

ז-equivalent to English-Z

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name *ĀzYahū* can also be found in:*(Dabarý Ha Yamým Ālaph/1Chr 27:25) (Dabarý Ha Yamým Býth/2Chr 26:1)**(Āzrá/Ezr 10:21)(NachamYah/Neh 11:4)(Hūshû/Hos 1:1)(Āmūs/Amos 1:1)**(YashâYahū/Isa 1:1)(ZakarYah/Zech 14:5)*The KJV translates "Strong's" H5818 in the following manner: Uzziah (27x).***Corrupted form** see p. 118

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

AzazYahu עזזיהו

Azaziah

● H5812 עזזיהו

(a-zaz-ya-hoo)
Azaziah

Etymology:

From **H5810** and **H3050**

H5810 = עזז means to be strong; prevail; strengthen

H3050 = יהי from **H3068**: to exist

Combined roots: **Yahūah Strengthens**

H3050

יהי (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Azaziah~~ (Yiddish form)

Correct form: *ĀzazYahū*

Address location:

Dabary Ha Yamým Ālaph 27:20 דברי ה ימים א

1Chronicles 27:20

לבני אפרים הושע בן-עזזיהו לחצי שבט מנשה יואל* בן-פדיהו: ס

*Of the children of Āpharým, Hūshâ the son of Azaziah (ĀzazYahū) of the half tribe of Manashah, *Yū'āl the son of PadYahū:*

Transliteration:

ע-equivalent to English-A

ז-equivalent to English-Z

ז-equivalent to English-Z

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

This name *ĀzazYahū* can also be found in:

(Dabary Ha Yamým Býth/2Chr 31:13)

The KJV translates "Strong's" H5812 in the following manner: [Azaziah](#) (3x).

*Corrupted form see p. 118

BadYah בדיה**Bedeiah**● **H912** בדיה

(bad-ya)
Bedeiah

Etymology:

Shortened form of **H5662**

H5662 is עבדיהו

Etymology is from **H5647** and **H3050**

H5647 = עבד means to work; serve

H3050 = יה from **H3068**: to exist

Combined roots: **Servant of Yahūah**

KJV Bedeiah (Yiddish form)

Correct form: *BadYah*

Address location:

Āzarā 10:35 עזרא

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Ezra 10:35

בניה בדיה כלוהי

BanYah, Bedeiah, (BadYah) Kalūhý,

Transliteration:

ב-equivalent to English-**B**

ד-equivalent to English-**D**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H912 in the following manner: [Bedeiah](#) (1x).

BalYah בעליה

Bealiah

● H1183 בעליה

(b-al-ya)

Bealah

Etymology:

From **H1167** and **H3050**

H1167 = בעל means owner; husband, lord, possessor

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Possesses**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Bealiah-(Yiddish form)

Correct form: B'âlYah

Address location:

Dabary Ha Yamým Ālaph 12:5 דברי ה ימים א

1Chronicles 12:5

אלעוזי וירימות ובעליה ושמריהו ושפטיהו החרפי

Āl'âūzý, and Yarýmūth, and Bealiah (B'âlYah), and ShamarYahū, and ShaphatYahū the Hacharyphý,

Transliteration:

ב-equivalent to English-**B**

ע-equivalent to English-**A**

ל-equivalent to English-**L**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H1183 in the following manner: [Bealiah](#) (1x).

BanYahu בניהו

Benaiah

H1141 בניהו

(ban-ya-hoo)

Benaiah

Etymology:

From **H1129** and **H3050**

H1129 = בנה means to build; rebuild; establish

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Builds**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Benaiah (Yiddish form)

Correct form: BanYahū

Address location:

Shamū 'āl Býth 23:22 שמואל ב

2Samuel 23:22

אלה עשה בניהו בן יהודע ולו שם בשלשה הגברים:

These [things] did Benaiah (BanYahū) the son of YahūYadâ, and had The Name among three mighty men.

Transliteration:

ב-equivalent to English-B

נ-equivalent to English-N

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*BanYahū*) can also be found in:

(Malakým Ālaph/IKgs 1:36)(Dabarý Ha Yamým Ālaph/1Chr 11:24)

(Āzrâ/Ezr 10:25)(Yachazaq'âl /Ezek 11:1)

The KJV translates "Strong's" H1141 in the following manner: [Benaiah](#) (42x).

Variant spellings for this word: בניה ("Strong's" and Gesenius) בניהו ("Strong's" and Gesenius)

BaqbaqYah בקבקה

Bakbukiah

● H1229 בקבקה

(bak-bak-ya)

~~Bakbukiah~~

Etymology:

From **H1228** and **H3050**

H1228 = בקבקה means flask; bottle –from H1238 means to empty

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Empties**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Bakbukiah~~ (Yiddish form)

Correct form: *BaqbaqYah*

Address location:

NachamYah 11:17 נחמיה

Nehemiah 11:17

ומתניה בן-מיכה בן-זבדי בן-אסף ראש התחלה יהודה לתפלה ובקבקה
משנה מאחיו ועבדא בן-שמוע בן-גלל בן-ידיתון

And MaṭhanYah the son of Mýkah, the son of Zabadý, the son of Ásaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah (BaqbaqYah) the second among his brethren, and Ábadâ the son of Shamūâ, the son of Galal, the son of Yadýṭhūn.

Transliteration:

ב-equivalent to English-B

ק-equivalent to English-Q

ב-equivalent to English-B

ק-equivalent to English-Q

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H1229 in the following manner: [Bakbukiah](#) (3x).

BaqYahu בקיהו

Bukkiah

🔴 H1232 בקיהו

(bak-ya-hoo)

~~Bukkiah~~

Etymology:

From **H1238** and **H3050**

H1238 = בקק means to empty out; devastate

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Lays Waste**

KJV: ~~Bukkiah~~, (Yiddish form)

Correct form: *BaqYahū*

Address location:

Dabarý Ha Yamým Ālaph 25:13 דברי ה ימים א

1Chronicles 25:13

הששי בקיהו בניו ואחיו שנים עשר

*The sixth to **Bukkiah** (**BaqYahū**), he, his sons, and his brethren, were twelve:*

Transliteration:

ב-equivalent to English-**B**

ק-equivalent to English-**Q**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

The KJV translates "Strong's" H1232 in the following manner: [Bukkiah](#) (2x).

Variant spellings for this word: בקיה ("Strong's") בקיהו (Gesenius)

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

BarakYahu ברכיהו

Berachiah

H1296 ברכיהו

(ba-rak-ya-hoo)

Berechiah

Etymology:

From **H1290** and **H3050**

H1290 = ברך means to be weak from fear; cause to kneel

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Causes to Kneel**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Berachiah, Berechiah~~ (Yiddish form)

Correct form: BarakYahū

Address location:

Dabarý Ha Yamým Ālaph 6:39 דברי ה ימים א

1Chronicles 6:39

ואחיו אסף העמד על-ימינו אסף בן-ברכיהו בן-שמעא

*And his brother Āsaph, who stood on his right hand, even Āsaph the son of Berachiah,
(BarakYahū) the son of Shamā'a,*

Transliteration:

ב-equivalent to English-B

ר-equivalent to English-R

כ-equivalent to English-K

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*BarakYahū*) can also be found in:

(Dabarý Ha Yamým Býth/2Chr 28:12)(NachamYah/Neh 3:4)

(ZakarYah/Zech 1:7)

The KJV translates "Strong's" H1296 in the following manner: [Berechiah](#) (10x), [Berachiah](#) (1x).

BaraYah בראיָה

Beraiah

🔴 H1256 בראיָה

(bara-ya)

Beraiah

Etymology:

From **H1254** and **H3050**

H1254 = ברא means to create; shape; form

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Creator**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Beraiah (Yiddish form)

Correct form: Bar 'āYah

Address location:

Dabarý Ha Yamým Ālaph 8:21 דברי הַ ימים א

1Chronicles 8:21

ועדיה ובראיָה ושמרת בני שמעי

And ĀdYah, and Beraiah, (Bar 'āYah) and Shamarath, the sons of Sham'ây;

Transliteration:

ב-equivalent to English-**B**

ר-equivalent to English-**R**

א-equivalent to English-**A**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H1256 in the following manner: [Beraiah](#) (1x).

BashYah בעשיה**Baaseiah**● **H1202** בעשיה

(b-ash-ya)

Baaseiah

Etymology:

From **H6213** and **H3050****H6213** = עשה means to fashion; make; prepare**H3050** = יה from **H3068**: to existCombined roots: **Yahūah Prepares****KJV- Baaseiah** (Yiddish form)**Correct form: B'âshYah****Address location:***Dabarý Ha Yamým Ālaph 6:40* דברי ה ימים א*1Chronicles 6:40*

בן־מיכאל בן־בעשיה בן־מלכיה

*The son of Mýk'âl, the son of Baaseiah, (B'âshYah) the son of MalakYah***Transliteration:****ב**-equivalent to English-**B****ע**-equivalent to English-**A****ש**-equivalent to English-**Sh****י**-equivalent to English-**Y****ה**-equivalent to English-**H**The KJV translates "Strong's" H1202 in the following manner: [Baaseiah](#) (1x).**H3050**

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

BasudYah בסודיה

Besodeiah

● H1152 בסודיה

(ba-sood-ya)

Besodeiah

Etymology:

From **H5475** and **H3050**

H5475 = עשה means counsel; assembly; intimacy

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Counsels**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV- Besodeiah (Yiddish form)

Correct form: BasūdYah

Address location:

NachamYah 3:6 נחמיה

Nehemiah 3:6

ואת שער הישנה החזיקו **יוידע*** בן־פסח ומשלם בן־בסודיה המה קרוהו
ויעמידו דלתתיו ומנעליו ובריחיו: ס

Moreover **את** the old gate was repaired by ***YūYadû** the son of Pasach, and Mashlam the son of **Besodeiah** (**BasūdYah**) they laid the beams, and set up the doors, the locks, and the bars.

Transliteration:

ב-equivalent to English-B

ס-equivalent to English-S

ו-equivalent to English-U

ד-equivalent to English-D

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H1152 in the following manner: [Besodeiah](#) (1x).

*Corrupted form see p. 119

ChabYah חביה

Habaiah

● H2252 חביה

(khab-ya)
Chabaiah

Etymology:

From **H2247** and **H3050**

H2247 = חבה means to hide oneself; to withdraw

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Hides**

KJV: Habaiah (Yiddish form)

Correct form: ChabYah

Address location:

NachamYah 7:63 נחמיה

Nehemiah 7:63

ומן־הכהנים בני חביה בני הקוץ בני ברזלי אשר לקח מבנות ברזלי
הגלעדי אשה ויקרא על־שםם

And of the Kahaným: the children of Habaiah, (ChabYah) the children of Qūts, the children of Barazalý, which took [one] of the daughters of Barazalý the Gal'âdý to wife, and was called after their Name.

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

ב-equivalent to English-**B**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

This name (**ChabYah**) can also be found:

(*Āzrâ /Ezr 2:61*)

The KJV translates "Strong's" H2252 in the following manner: [Habaiah](#) (2x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

ChagYah חגיה

Haggiah

● H2293 חגיה

(khag-ya)
Haggiah

Etymology:

From **H2282** and **H3050**

H2282 = חג means festival feast

H3050 = יה from **H3068**: to exist

Combined roots: Festival of Yahūah

KJV: Haggiah (Yiddish form)

Correct form: ChagYah

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

Dabary Ha Yamým Ālaph 6:30 דברי ה ימים א

1Chronicles 6:30

שמעא בנו חגיה בנו עשיה בנו : פ

Shamâ'â his son, Haggiah (ChagYah) his son, ĀshYah his son.

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

ג-equivalent to English-**G**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H2293 in the following manner: [Haggiah](#) (1x).

ChakalYah חכליה

Hachaliah

● H2446 חכליה

(khak-al-ya)
Hachaliah

Etymology:

From **H2447** and **H3050**

H2447 = חכליל means dark; dull

H3050 = יה from **H3068**: to exist

Combined roots: **Darkness of Yahūah**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Hachaliah (Yiddish form)

Correct form: ChakalYah

Address location:

NachamYah 1:1 נחמיה

Nehemiah1:1

דברי נחמיה בן חכליה ויהי בחדש כסלו שנת עשרים ואני הייתי בשושן
הבירה

The words of NachamYah the son of Hachaliah (ChakalYah). And it came to pass in the month Kaslū, in the twentieth year, as I was in Shūshan the palace

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

כ-equivalent to English-**K**

ל-equivalent to English-**L**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H2446 in the following manner: [Hachaliah](#) (2x).

ChalaqYahu חלקיהו

Hilkiah

● H2518 חלקיהו

(khal-aq-ya-hoo)

Hilkiah

Etymology:

From H2506 and H3050

H2506 = חלק means portion, share, part

H3050 = יה from H3068: to exist

Combined roots: Yahūah is my Portion

KJV: Hilkiah (Yiddish form)

Correct form: ChalaqYahū

Address location:

Malakým Býth 18:18 מלכים ב

2Kings18:18

ויקראו אל־המלך ויצא אלהם אליקים בן־חלקיהו אשר על־הבית ושבנה
הספר ויואח * בן־אסף המזכיר

*And when they had called to the king, there came out to them ĀYaqým the son of Hilkiah, (ChalaqYahū) which [was] over the household, and Shabnah the scribe, and *Yū'âch the son of Āsaph the recorder.*

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

ל-equivalent to English-**L**

ק-equivalent to English-**Q**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (ChalaqYahū) can also be found:

(Dabarý Ha Yamým Ālaph/1Chr 26:11) (Dabarý Ha Yamým Býth /2Chr 34:9)

(Āzrá/Ezr 7:1)(NachamYah/Neh 8:4)(YashâYahū /Isa22:20)

(YaramYahū /Jer1:1)

The KJV translates "Strong's" H2518 in the following manner: [Hilkiah](#) (34x).

*Corrupted form see p. 119

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Chananyahu חנניהו

Hananiah

● H2608 חנניהו

(kha-nan-ya-hoo)

~~Hananiah~~

Etymology:

From **H2603** and **H3050**

H2603 = חנן means to be gracious, show favor, pity

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah** shows Favor

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Hananiah~~ (Yiddish form)

Correct form: *Chananyahū*

Address location:

Dabarý Ha Yamým Býth 26:11 דברי ה' ימים ב

2Chronicles 26:11

ויהי לעזיהו חיל עשה מלחמה יוצאי צבא לגדוד במספר פקדתם ביד
יעואל הסופר ומעשיהו השוטר על יד־חנניהו משרי המלך:

Moreover ÁzYahū had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Y'âū'âl the scribe and M'âshYahū the ruler, under the hand of Hananiah, (Chananyahū) [one] of the king's captains.

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

נ-equivalent to English-**N**

נ-equivalent to English-**N**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*Chananyahū*) can also be found:

(Dabarý Ha Yamým Ālaph/1Ch 3:19)(Āzrā/Ezr 10:28)

(NachamYah/Neh 3:8)(YaramYahū /Jer 28:1)(Daný'âl/Dan 1:6)

The KJV translates "Strong's" H2608 in the following manner: [Hananiah](#) (29x).

CharahYah חרהיה

Harhaiah

● H2736 חרהיה

(khar-ha-ya)

~~Harhaiah~~

Etymology:

From **H2734** and **H3050**

H2734 = חרה means to burn with anger

H3050 = יה from **H3068**: to exist

Combined roots: **Wrath of Yahūah**

KJV: ~~Harhaiah~~ (Yiddish form)

Correct form: *CharahYah*

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

NachamYah 3:8 נחמיה

Nehemiah 3:8

על ידו החזיק עזיאל בן חרהיה צורפים ועל ידו החזיק חנניה בן הרקחים
ויעזבו ירושלם עד החומה הרחבה:ס

Next to him repaired Âzy'âl the son of Harhaiah, (CharahYah) of the goldsmiths. Next to him also repaired ChananYah the son of one of the Raqçým, and they fortified Yarūshalam to the broad wall.

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

ך-equivalent to English-**R**

ה-equivalent to English-**H**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H2736 in the following manner: [Harhaiah](#) (1x).

ChasadYah חסדיה

Hasadiah

● H2619 חסדיה

(kha-sad-ya)

Hasadiah

Etymology:

From **H2617** and **H3050**

H2617 = חסד means to be good, kind

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah is Kind**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Hasadiah~~ (Yiddish form)

Correct form: *ChasadYah*

Address location:

Dabary Ha Yamym Alaph 3:20 דברי ה ימים א

1Chronicles 3:20

וחשבה ואהל וברכיה וחסדיה יושב חסד חמש

And Chashabah, and Ahal, and BarakYah, and Hasadiah, (ChasadYah) Yūshab–Chasad, five.

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

ס-equivalent to English-**S**

ד-equivalent to English-**D**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H2619 in the following manner: [Hasadiah](#) (1x).

ChashabanYah חשבניה

Hashabniah

● H2813 חשבניה

(kha-sha-ban-ya)

Hashabniah

Etymology:

From **H2808** and **H3050**

H2808 = חשבון means to think upon, reasoning, be mindful of

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah is Mindful**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Hashabniah (Yiddish form)

Correct form: ChashabanYah

Address location:

NachamYah 3:10 נחמיה

Nehemiah 3:10

ועל ידם החזיק ידיה בן חרומף ונגד ביתו ס ועל ידו החזיק חטוש בן
חשבניה

And next to them, YadYah the son of Chārūmaph made repairs across from his house. And next to him, Chatūsh the son of Hashabniah (ChashabanYah) made repairs.

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

ש-equivalent to English-**Sh**

ב-equivalent to English-**B**

נ-equivalent to English-**N**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H2813 in the following manner: [Hashabniah](#) (2x).

ChashabYahu חשבִיהוּ

Hashabiah

● H2811 חשבִיהוּ

(kha-shab-ya-hoo)

Hashabiah

Etymology:

From **H2803** and **H3050**

H2803 = חשב means to think, devise a plan, make a judgement

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Considers**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Hashabiah (Yiddish form)

Correct form: *ChashabYahū*

Address location:

Dabary Ha Yamym Alaph 25:3 דברי ה ימים א

1Chronicles 25:3

לידותון בני ידותון גדליהו וצרי וישעיהו חשבִיהוּ ומתתיהו ששה על ידי
אביהם ידותון בכנור הנבא על הדות והלל ליהוה: ס

Of Yadūṯhūn: the sons of Yadūṯhūn; Gadalyahū, and Tsary, and YashāYahū, Hashabiah, (ChashabYahū) and MathathYahū, six, under the hands of their father Yadūṯhūn, who foretold with a harp, to give thanks and to praise Yahūah.

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

ש-equivalent to English-**Sh**

ב-equivalent to English-**B**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*ChashabYahū*) can also be found:

(Dabary Ha Yamym Byth/2Ch 35:9)(Azra/Ezr 8:19)(NachamYah /Neh3:17)

The KJV translates "Strong's" H2811 in the following manner: [Hashabiah](#) (15x).



*It is thoroughly etymologically, historically, linguistically and scripturally impossible for
any name to sit in the seat of Self- Existence:
-Other Than The Self-Existent One-*

—Y'arah Kathath

ChazaqYahu חזקיהו

Hezekiah

● H2396 חזקיהו

(kha-zaq-ya-hoo)

Hezekiah

Etymology:

From **H2388** and **H3050**

H2388 = חזק means to be firm, secure, be courageous

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Strengthens**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Hezekiah, Hizkiah, Hizkijah~~ (Yiddish form)

Correct form: *ChazaqYahū*

Compare **H3169**

Address location:

Malakým Býth 16:20 מלכים ב

2Kings 16:20

וישכב אחז עם־אבתיו ויקבר עם־אבתיו בעיר דוד וימלך חזקיהו בנו
תחתיו : פ

And Achaz slept with his fathers, and was buried with his fathers in the city of Dūd: and Hezekiah (ChazaqYahū) his son reigned in his stead.

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

ז-equivalent to English-**Z**

ק-equivalent to English-**Q**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*ChazaqYahū*) can also be found:

(YashāYahū /Isa 36:1) (YaramYahū /Jer 26:18)

(Dabarý Ha Yamým Ālaph/1Ch 3:13)(Dabarý Ha Yamým Býth/2Ch 29:18)

(NachamYah/Neh 10:17)(Mashalý/Prov 25:1)(TsaphanYah/Zeph 1:1)

The KJV translates "Strong's" H2396 in the following manner: [Hezekiah](#) (85x), [Hizkiah](#) (1x), [Hizkijah](#) (1x).

ChazYah חזיה

Hazaiah

● H2382 חזיה

(khaz-ya)
Hazaiah

Etymology:

From **H2372** and **H3050**

H2372 = חזה means to see, look, behold, fortell

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Sees**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Hazaiah (Yiddish form)

Correct form: ChazYah

Address location:

NachamYah 11:5 נחמיה

Nehemiah 11:5

ומעשיה בן-ברוך בן-כלחזה בן-חזיה בן-עדיה בן-יוריב * בן-זכריה בן-
השלני

*And M'āshYah the son of Barūk, the son of Kal-Chazah, the son of Hazaiah, (ChazYah) the son of ĀdYah, the son of *YūYaryb, the son of ZakarYah, the son of Shalaný.*

Transliteration:

ח-no equivalent to English-**Ch** (sound from back of the throat)

ז-equivalent to English-**Z**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H2382 in the following manner: [Hazaiah](#) (1x).

*Corrupted form see p. 120

DalYahu דליהו

Delaiah

● H1806 דליהו

(dal-ya-hoo)

Ḍelaiah

Etymology:

From **H1802** and **H3050**

H1802 = דלה means to draw, dangle, hang down

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah** has drawn

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Dalaiah, Delaiah~~ (Yiddish form)

Correct form: *DalYahū*

Address location:

Dabary Ha Yamým Ālaph 24:18 דברי ה ימים א

1Chronicles 24:18

לדליהו שלשה ועשרים למעזיהו ארבעה ועשרים: פ

The three and twentieth to Delaiah, (DalYahū) the four and twentieth to M'âzYahū.

Transliteration:

ד-equivalent to English-D

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*DalYahū*) can also be found:

(YaramYahū/Jer 36:12)(Āzrâ/Ezr 2:60)(NachamYah/Neh 6:10)

The KJV translates "Strong's" H1806 in the following manner: [Delaiah](#) (6x), [Dalaiah](#) (1x).

GadalYahu גדליהו

Gedaliah

● H1436 גדליהו

(gad-al-ya-hoo)

Gedaliah

Etymology:

From **H1431** and **H3050**

H1431 = גדל means to grow, magnify, make powerful

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah** is Magnified

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Gedaliah~~, ~~Gedaljah~~ (Yiddish form)

Correct form: *GadalYahū*

Address location:

Malakým Býth 25:22 מלכים ב

2Kings 25:22

והעם הנשאר בארץ יהודה אשר השאיר נבוכדנאצר מלך בבל ויפקד עליהם את גדליהו בן-אחיקם בן-שפן : פ

And [as for] the people that remained in the land of Yahūdah, whom Nabūkadn'ātsar king of Babal had left, even over them he made אה – Gedaliah- (GadalYahū) the son of Āchýqm, the son of Shaphan, ruler.

Transliteration:

ג-equivalent to English-G

ד-equivalent to English-D

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*GadalYahū*) can also be found:

(Dabarý Ha Yamým Ālaph /1Chr 25:9)(Āzrā/Ezr 10:18)

(YaramYahū /Jer 39:14)(TsaphanYah/Zeph 1:1)

The KJV translates "Strong's" H1436 in the following manner: [Gedaliah](#) (32x).

GamarYahu גמריהו

Gemariah

● H1587 גמריהו

(ga-mar-ya-hoo)

Gemariah

Etymology:

From **H1584** and **H3050**

H1584 = גמר means to come to an end, cease

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Completes**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Gemariah, Gemarjah (Yiddish form)

Correct form: GamarYahū

Address location:

YaramYahū 36:10 ירמיהו

Jeremiah 36:10

ויקרא ברוך בספר את־דברי ירמיהו בית יהוה בלשכת גמריהו בן־שפן
הספר בחצר העליון פתח שער בית־יהוה החדש באזני כל־העם:

*Then read Barūk in the book the א words of YaramYahū in The House of **Yahūah**, in the chamber of **Gemariah (GamarYahū)** the son of Shaphan the scribe, in the higher court, at the entry of The New Gate of **Yahūah's** House, in the ears of all the people.*

Transliteration:

ג-equivalent to English-G

מ-equivalent to English-M

ר-equivalent to English-R

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

The KJV translates "Strong's" H1587 in the following manner: [Gemariah](#) (5x).

HudYah הודיה

Hodiah

● H1940 הודיה

(hood-ya)

Ḥodiah

Etymology:

From: **H3064**; **H3050**

H3064 = הודי means a Yahudy; one from the tribe of Yahudah and H3034 for praise or to give thanks.

The H1935 defines the root הוד as splendor or majesty. The BDB does not include H1935 for this name.

H3050 = יה from **H3068**: to exist

Combined roots: **Praise of Yahūah**

KJV: Ḥodiah (Yiddish form)

Correct form: HūdYah

Address location:

Dabarý Ha Yamým Ālaph 4:19 דברי ה ימים א

1Chronicles 4:19

ובני אשת הודיה אחות נחם אבי קעילה הגרמי ואשתמע המעכתי

And the sons of his Āshaṭh Ḥodiah (HūdYah) the sister of Nacham, the father of Q'âylah the Garamý, and Āshaṭhamâ the M'âkathý.

Transliteration:

ה-equivalent to English-**H**

ו-equivalent to English-**U**

ד-equivalent to English-**D**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H1940 in the following manner: [Hodiah](#) (1x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

HuduYah הודויה

Hodaviah

● H1938 הודויה

(hoo-doo-yah)

Ḥodavah

Etymology:

From **H1935** and **H3050**

H1935 = הוד means splendor, majesty, vigor

H3050 = יה from **H3068**: to exist

Combined roots: **Splendor of Yahūah**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Ḥodaviah, Ḥodavjah (Yiddish form)

Correct form: *HūdūYah*

Address location:

Dabary Ha Yamým Ālaph 9:7 דברי ה ימים א

1Chronicles 9:7

ומן־בני בנימן סלוא בן־משלם בן־הודויה בן־הסנאה

*And of the sons of Banyman; Salūā the son of Mashalam, the son of Ḥodaviah, (HūdūYah)
the son of Hasan'ah*

Transliteration:

ה-equivalent to English-**H**

ו-equivalent to English-**U**

ד-equivalent to English-**D**

ו-equivalent to English-**U**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

This name (*HūdūYah*) can also be found:

(*Āzarā /Ezr 2:40*)

The KJV translates "Strong's" H1938 in the following manner: [Hodaviah](#) (3x).

HushaYah הושעיה

Hoshaiah

● H1955 הושעיה

(hoo-sha-yah)

Hoshaiah

Etymology:

From **H3467** and **H3050**

H3467 = ישע means to save, be delivered, to be liberated

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Delivers**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: **Hoshaiah** (Yiddish form)

Correct form: *HūshâYah*

Address location:

NachamYah 12:32 נחמיה

Nehemiah 12:32

וילך אחריהם הושעיה וחצי שרי יהודה

And after them went Hoshaiah, (HūshâYah) and half of the princes of Yahūdah,

Transliteration:

ה-equivalent to English-**H**

ו-equivalent to English-**U**

ש-equivalent to English-**Sh**

ע-equivalent to English-**A**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

This name (*HūshâYah*) can also be found:

(*YaramYahū/Jer 42:1*)

The KJV translates "Strong's" H1955 in the following manner: [Hoshaiah](#) (3x).

● **H3663** כנניהו

(ka-nan-ya-hoo)

~~Chenaniah~~

Etymology:

From **H3661** and **H3050**

H3661 = כנן means root, support, shoot, stock

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Establishes**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Chenaniah~~ (Yiddish form)

Correct form: *KananYahū*

Address location:

Dabary Ha Yamým Ālaph 26:29 דברי ה ימים א

1Chronicles 26:29

ליצהרי כנניהו ובניו למלאכה החיצונה על ישראל לשטרים ולשפטים:

Of the Yatsary, Chenaniah (KananYahū) and his sons were for the outward business over Yashar'āl, for officers and judges.

Transliteration:

כ-equivalent to English-K

נ-equivalent to English-N

נ-equivalent to English-N

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

The KJV translates "Strong's" H3663 in the following manner: [Chenaniah](#) (3x).

KanYahu כניהו

Coniah

● H3659 כניהו

(kan-ya-hoo)

Coniah

Etymology:

From **H3204**/ **H3050**

H3204 = is from H3559 - כון means firm, to be established, make stable

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah will Establish**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Coniah (Yiddish form)

Correct form: *KanYahū*

Address location:

YaramYahū 22:24 ירמיהו

Jeremiah 22:24

חִי־אֲנִי נֹאֵם יְהוָה כִּי אִם־יְהִיָּה כְנִיָּהוּ בֶן־יְהוֹיָקִים מֶלֶךְ יְהוּדָה חוֹתֵם עַל־יָדִי
יְמִינִי כִּי מִשֵּׁם אֶתְקַנֶּךָ

*As I live, says **Yahūah**, though **Coniah (KanYahū)** the son of YahūYaqým king of Yahūdah were the signet upon My Right Hand, I would still pull you off from there;*

Transliteration:

כ-equivalent to English-**K**

נ-equivalent to English-**N**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

The KJV translates "Strong's" H3659 in the following manner: [Coniah](#) (3x).

● **H3562** כונניהו

(koo-nan-ya-hoo)

Cononiah

Etymology:

From **H3559** and **H3050**

H3559 = כון means firm, to be established, make stable

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah will Establish**

KJV: ~~Cononiah~~ (Yiddish form)

Correct form: *KūnanYahū*

Address location:

Dabary Ha Yamým Býth 31:12 דברי ה ימים ב

2Chronicles 31:12

ויביאו את-התרומה והמעשר והקדשים באמונה ועליהם נגיד **כונניהו**
הלוי ושמעי אחיהו משנה

*And brought in the **את** offerings and the tithes and the dedicated things faithfully: over which ~~Cononiah~~ (KūnanYahū) the Lūy was ruler, and Sham'ây his brother was the next.*

Transliteration:

כ-equivalent to English-K

ן-equivalent to English-U

נ-equivalent to English-N

נ-equivalent to English-N

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

The KJV translates "Strong's" H3562 in the following manner: [Cononiah](#) (2x), [Conaniah](#) (1x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

MadYah מעדיה

Maadiah

● H4573 מעדיה

(m-ad-yah)

~~Maadiah~~

Etymology:

From **H5710** and **H3050**

H5710 = עָדָה means go on, pass by, advance

H3050 = יָהּ from **H3068**: to exist

Combined roots: **Yahūah Advances**

H3050

יָהּ (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יְהוָה Self-Existent

KJV: **Maadiah**, **Maadjah** (Yiddish form)

Correct form: **M'âdYah**

Compare: **H4153** on p. 289

Address location:

NachamYah 12:5 נחמיה

Nehemiah 12:5

מימין מעדיה בלגה

Mýmýn, Maadiah, (M'âdYah) Balgah

Transliteration:

מ-equivalent to English-**M**

ע-equivalent to English-**A**

ד-equivalent to English-**D**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H4573 in the following manner: [Maadiah](#) (1x).

MakYahu מִכִּיָּהוּ

Michaiah

● H4321 מִכִּיָּהוּ

(mak-yahu)
Michaiah

Etymology:

From **H4320**; **H4322**; **H3050**

H4320: from **H3588** and **H4310**

H4310 = מי means who, who's, whom

H4310 has a root of H4100 - מה meaning
"the likes of what?"

H3588 = כִּי means, therefore, then, that, then

H4322 = from **H4320**

H3050 = יה from **H3068**: to exist

Combined roots: **Therefore, who's like Yahūah?**

KJV: ~~Micah, Micaiah, Michaiah Mikajah~~ (Yiddish form)

Correct form: *MakYahū*

Address location:

YaramYahū 36:11 ירמיהו

Jeremiah 36:11

וישמע מִכִּיָּהוּ בן־גמריהוּ בן־שפן אֶת־כָּל־דְּבָרֵי יְהוָה מֵעַל הַסֵּפֶר

When Michaiah (MakYahū) the son of GamarYahū, the son of Shaphan, had heard out of the book all the אֶת- words of Yahūah

Transliteration:

מ-equivalent to English-M

כ-equivalent to English-K

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

The KJV translates "Strong's" H4321 in the following manner: [Micaiah](#) (16x), [Michah](#) (2x), [Michaiah](#) (2x).

MaqnYahu מקניהו

Mikneiah

● H4737 מקניהו

(ma-qn-ya-hoo)

Mikneiah

Etymology:

From **H4735** and **H3050**

H4735 = מקנה means livestock from H7069 – קנה meaning to acquire; to get

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Acquires**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Mikneiah, Miknejah (Yiddish form)

Correct form: MaqnYahū

Address location:

Dabarý Ha Yamým Ālaph 15:18 דברי ה ימים א

1Chronicles 15:18

ועמהם אחיהם המשנים זכריהו בן ויעזיאל ושמירמות ויחיאל ועני אליאב
ובניהו ומעשיהו ומתתיהו ואליפלהו ומקניהו ועבד אדם ויעיאל השערים

And with them their brethren of the second [degree], ZakarYahū, Ban, and Y'âzý'âl, and Shamýramūṯh, and Yachý'âl, and Āny, Āly'âb, and BanYahū, and M'âshYahū, and MaṯaṯhYahū, and Ālyaphalhū, and Mikneiah, (MaqnYahū) and Ābad, and Y'âý'âl, the porters.

Transliteration:

מ-equivalent to English-M

ק-equivalent to English-Q

נ-equivalent to English-N

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

The KJV translates "Strong's" H4737 in the following manner: [Mikneiah](#) (2x).

MashalamYahu משלמיהו

Meshelemiah

● H4920 משלמיהו

(mash-a-lam-ya-hoo)

~~Meshelemiah~~

Etymology:

From **H7999** and **H3050**

H7999 = שלם means cause to be at peace;

be complete, make compensation

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Repays**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Meshelemiah, Meshelemjah~~ (Yiddish form)

Correct form: *MashalamYahū*

Address location:

Dabarý Ha Yamým Ālaph 26:1 דברי ה ימים א

1Chronicles 26:1

למחלקות לשערים לקרחים משלמיהו בן קרא מן בני אסף

Concerning the divisions of the porters: of the Qrachým [was] Meshelemiah (MashalamYahū) the son of Qrā, of the sons of Āsaph.

Transliteration:

מ-equivalent to English-M

ש-equivalent to English-Sh

ל-equivalent to English-L

מ-equivalent to English-M

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

The KJV translates "Strong's" H4920 in the following manner: [Meshelemiah](#) (4x).

● H4641 מעשיהו

(m-ash-ya-hoo)

Maaseiah

Etymology:

From H4639 and H3050

H4639 = מעשה means deed, work, labor

H3050 = יה from H3068: to exist

Combined roots: **Work of Yahūah**

KJV: Maaseiah, Maasejah (Yiddish form)

Correct form: M'âshYahū

Address location:

Dabarý Ha Yamým Álaph 15:18 דברי ה ימים א

1Chronicles 15:18

ועמהם אחיהם המשנים זכריהו בן ויעזיאל ושמירמות ויחיאל ועני
אליאב ובניהו ומעשיהו ומתתיהו ואליפלהו ומקניהו ועבד אדם ויעיאל
השערים:

And with them their brethren of the second [degree], ZakarYahū, Ban, and Y'âzý'âl, and Shamýramūth, and Yachý'âl, and Âný, Ály'âb, and BanYahū, and Maaseiah, (M'âshYahū) and MaḥaḥYahū, and Ályaphalhū, and MaqnYahū, and Ábad-Ádam, and Y'âý'âl, the porters.

Transliteration:

מ-equivalent to English-M

א-equivalent to English-A

ש-equivalent to English-Sh

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*M'âshYahū*) can also be found:

(Dabarý Ha Yamým Býth/2Chr 23:1)(Ázrá/Ezr 10:18)

(Nacham Yah/Neh 8:4)(Yaram Yahū/Jer 21:1)

The KJV translates "Strong's" H4641 in the following manner: [Maaseiah](#) (23x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

MathanYahu מתניהו

Mattaniah

● H4983 מתניהו

(ma-tdan-ya-hoo)

~~Mattaniah~~

Etymology:

From **H4976** and **H3050**

H4976 = מתן means gifts, offerings from

H5414 – נתן to give, grant, permit

H3050 = יה from **H3068**: to exist

Combined roots: **Gift of Yahūah**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Mattaniah~~, ~~Mattanjah~~ (Yiddish form)

Correct form: *MaṯhanYahū*

Address location:

Dabary Ha Yamým Ālaph 25:4 דברי ה ימים א

1Chronicles 25:4

להימן בני הימן בקיהו מתניהו עזיאל שבואל וירימות חנניה חנני
אליאתה גדלתי ורממתי עזר ישבקשה מלותי הותיר מחזיאות

Of Hýman: the sons of Hýman; BaqYahū, Mattaniah, (MaṯhanYahū) Āzý'âl, Shabū'âl, and Yarýmūṯh, ÇananYah, Çananý, Āly'âṯhah, Gadalathý, and Ramamathý-Āzar, Yashabqshah, Malūṯhý, Hūṯhýr, [and] Machazý'âṯh:

Transliteration:

מ-equivalent to English-M

ה-equivalent to English-Th

נ-equivalent to English-N

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*MaṯhanYahū*) can also be found:

(Malakým Býṯh/2Kgs 24:17)(Dabary Ha Yamým Býṯh/2Ch 20:14)

(Āzrá /Ezr 10:26)(NachamYah/Neh 11:17)

The KJV translates "Strong's" H4983 in the following manner: [Mattaniah](#) (16x).

MathathYahu מתתיהו

Mattithiah

● H4993 מתתיהו

(Ma-tdtd-ya-hoo)

~~Mattithiah~~

Etymology:

From **H4991** and **H3050**

H4991 = מתן means gift, reward from

H4976 – מתן means gifts, offerings

H3050 = יה from **H3068**: to exist

Combined roots: **Gift of Yahūah**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Mattithiah, Mattithjah, Matthew~~ (Yiddish form)

Correct form: *MaṯaṯhYahū*

Address location:

Dabarý Ha Yamým Ālaph 25:21 דברי ה ימים א

1Chronicles 25:21

לארבעה עשר **מתתיהו** בניו ואחיו שנים עשר

The fourteenth to ~~Mattithiah~~, (MaṯaṯhYahū) [he], his sons, and his brethren, [were] twelve:

Transliteration:

מ-equivalent to English-M

ת-equivalent to English-Th

ת-equivalent to English-Th

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*MaṯaṯhYahū*) can also be found:

(*Āzrâ /Ezr 10:43*)(*NachamYah/Neh 8:4*)

The KJV translates "Strong's" H4993 in the following manner: [Mattithiah](#) (8x).

MatsabYah מצביה

Mesobaite

● H4677 מצביה

(ma-tsab-ya)

Mesobaite

Etymology:

From **H4672** and **H3050**

H4672 = מצא means to find, look for

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Finds**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Mesobaite~~, ~~Metsobajah~~ (Yiddish form)

Correct form: *MatsabYah*

Address location:

Dabary Ha Yamým Ālaph 11:47 דברי ה ימים א

1Chronicles 11:47

אליאל ועובד ויעשיאל המצביה : פ

Āly'āl, and Āūbad, and Yashý'āl the Mesobaite. (MatsabYah)

Transliteration:

מ-equivalent to English-**M**

צ-equivalent to English-**Ts**

ב-equivalent to English-**B**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H4677 in the following manner: [Mesobaite](#) (1x).

MazYahu מעזיהו

Maaziah

● H4590 מעזיהו

(m-az-ya-hoo)

~~Maaziah~~

Etymology:

From **H5756**; **H3050**

H5756 = עוֹז means to take refuge, bring to refuge, seek refuge

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah my Refuge**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Maaziah~~, ~~Maazjah~~ (Yiddish form)

Correct form: *M'âzYahū*

Address location:

Dabarý Ha Yamým Ālaph 24:18 דברי ה ימים א

1Chronicles 24:18

לדליהו שלשה ועשרים למעזיהו ארבעה ועשרים: פ

The three and twentieth to DalYahū, the four and twentieth to Maaziah. (M'âzYahū)

Transliteration:

מ-equivalent to English-M

ע-equivalent to English-A

ז-equivalent to English-Z

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in the Hebrew.

This name (*M'âzYahū*) can also be found:

(NachamYah /Neh 10:8)

The KJV translates "Strong's" H4590 in the following manner: [Maaziah](#) (2x).

MuadYah מועדיה

Moadiah

● H4153 מועדיה

(moo-ad-ya)

~~Moadiah~~

Etymology:

From **H4151** and **H3050**

H4151 = מועד means appointed place
from H3259 – יעד to assign, designate

H3050 = יה from **H3068**: to exist

Combined roots: **Time of Yahūah**

Compare: **H4573** on p. 280

KJV: ~~Moadiah, Moadjah~~ (Yiddish form)

Correct form: *Mū'âdYah*

Address location:

NachamYah 12:17 נחמיה

Nehemiah 12:17

לאביה זכרי למנימין למועדיה פלטי:

Of AbYah, Zakarý; of Manýmýn, of Moadiah, (Mū'âdYah) Palatý;

Transliteration:

מ-equivalent to English-**M**

ו-equivalent to English-**U**

ע-equivalent to English-**A**

ד-equivalent to English-**D**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H4153 in the following manner: [Moadiah](#) (1x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

MurYah מוריה

Moriah

● H4179 מוריה

(moor-yah)

~~Moriah~~

Etymology:

From **H7200** and **H3050**

H7200 = ראה means to see, look, inspect, observe

H3050 = יה from **H3068**: to exist

Combined roots: **Seen of Yahūah**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Moriah~~, ~~Morijah~~ (Yiddish form)

Correct form: *MūrYah*

Address location:

Dabarý Ha Yamým Býth 3:1 דברי ה ימים ב

2Chronicles 3:1

ויחל שלמה לבנות את-בית-יהוה בירושלם בהר ה מוריה אשר נראה לדויד
אביהו אשר הכין במקום דויד בגרן ארנן היבוסי

Then Shalamah began to build the א House of Yahūah at Yarūshalam in mount ~~Moriah~~ (MūrYah), where he appeared unto Dūýd his father, in the place that Dūýd had prepared in the threshing floor of Ārnan the Yabūsý.

Transliteration:

מ-equivalent to English-**M**

ו-equivalent to English-**U**

ר-equivalent to English-**R**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

This name (*MūrYah*) can also be found:

(B-r 'ashýth/Gen 22:2)

The KJV translates "Strong's" H4179 in the following manner: [Moriah](#) (2x).

Variant spellings for this word: מוריה ("Strong's" and "Gesenius") מריה ("Strong's" and "Gesenius")

MykYahu מיכיהו

Micah

● H4322 מיכיהו

(meek-ya-hoo)

Micah

Etymology:

For H4320/ H4310/ H3050

H4320 = מיכיהו from H4310 and H3588

H4310 = מי means who, who's, whom

from H4100 – מה means like what?

H3588 = כי means then, therefore

H3050 = יה from H3068: to exist

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Combined roots: Therefore, who is like Yahūah

KJV: Micah Michaiah (Yiddish form)

Correct form: MykYahū

Address location:

Shūphatým 17:4 שופטים

Judges 17:4

וישב אֶת־הכסף לאמו ותקח אמו מאתים כסף ותתנהו לצורף ויעשהו פסל ומסכה ויהי בבית מיכיהו

Yet he אֶת restored the silver to his mother; and his mother took two hundred [shekels] of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. (MykYahū)

Transliteration:

מ-equivalent to English-M

י-equivalent to English-Y

כ-equivalent to English-K

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

This name (MykYahū) can also be found:

(Malakým Ālaph /IKgs 22:8) (Dabarý Ha Yamým Býth /2 Chr13:2)

The KJV translates "Strong's" H4322 in the following manner: [Michaiah](#) (2x).

NachamYah נחמיה

Nehemiah

● H5166 נחמיה

(na-kham-ya)

Nehemiah

Etymology:

From **H5162** and **H3050**

H5162 = נחם means to be sorry, regret, suffer grief

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Comforts**

H3050

יָהּ (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Nehemiah~~, ~~Nehemiah~~ (Yiddish form)

Correct form: *NachamYah*

Address location:

NachamYah 1:1 נחמיה

Nehemiah 1:1

דברי נחמיה בן חכליה ויהי בחדש כסלו שנת עשרים ואני הייתי בשושן
הבירה:

The words of Nehemiah (NachamYah) the son of ChakalYah. And it came to pass in the month Kaslū, in the twentieth year, as I was in Shūshan the palace,

Transliteration:

נ-equivalent to English-N

ח-no equivalent to English-Ch (sound from back of the throat)

מ-equivalent to English-M

י-equivalent to English-Y

ה-equivalent to English-H

This name (*NachamYah*) can also be found:

(*Āzrā /Ezr 2:2*)

The KJV translates "Strong's" H5166 in the following manner: [Nehemiah](#) (8x).

NadabYah נדביה

Nedabiah

● H5072 נדביה

(na-dab-ya)

Nedabiah

Etymology:

From **H5068** and **H3050**

H5068 = נדב means to incite, compel, make willing

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Drives**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Nedabiah~~, ~~Nedabjah~~ (Yiddish form)

Correct form: *NadabYah*

Address location:

Dabarý Ha Yamým Álaph 3:18 דברי ה ימים א

1Chronicles 3:18

ומלכירם ופדיה ושנאצר יקמיה הושמע ונדביה

MalakYaram also, and PadYah, and Shanatsar, YaqmYah, Hūshamâ, and Nedabiah (NadabYah).

Transliteration:

נ-equivalent to English-N

ד-equivalent to English-D

ב-equivalent to English-B

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H5072 in the following manner: [Nedabiah](#) (1x).

NarYah נעריה

Neariah

● H5294 נעריה

(n-ar-ya)

Neariah

Etymology:

From **H5288** and **H3050**

H5288 = נער means servant, boy, retainer

H3050 = יה from **H3068**: to exist

Combined roots: **Servant of Yahūah**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Neariah~~, ~~Nearjah~~ (Yiddish form)

Correct form: *N'ârYah*

Address location:

Dabary Ha Yamým Ālaph 3:23 דברי ה ימים א

1Chronicles 3:23

ובן נעריה אליועיני* וחזקיה ועזריקם שלשה:

*And the sons of Neariah; (N'ârYah) *Ālyū'âyný, and ÇhazaqYah, and ĀzarYaqm, three.*

Transliteration:

נ-equivalent to English-**N**

ע-equivalent to English-**A**

ר-equivalent to English-**R**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H5294 in the following manner: [Neariah](#) (3x).

**Corrupted form* see p. 117

NarYahu נריהו

Neriah

● H5374 נריהו

(nar-ya-hoo)

~~Neriah~~

Etymology:

From **H5216** and **H3050**

H5216 = נר means lamp

H3050 = יה from **H3068**: to exist

Combined roots: **Light of Yahūah**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Neriah, Nerijah (Yiddish form)

Correct form: NarYahū

Address location:

YaramYahū 36:14 ירמיהו

Jeremiah 36:14

וישלחו כל־השרים אל־ברוך את־יהודי בן־נתניהו בן־שלמיהו בן־כושי
לאמר המגלה אשר קראת בה באזני העם קחנה בידך ולך ויקח ברוך בן־
נריהו את־המגלה בידו ויבא אליהם:

Therefore all the princes sent את –Yahūdý the son of NathanYahū, the son of ShalamYahū, the son of Kūshý, unto Barūk, saying, take in your hand the roll that you have read in the ears of the people, and come. So Barūk the son of Neriah (NarYahū) took את –the roll in his hand, and came to them.

Transliteration:

נ-equivalent to English-N

ר-equivalent to English-R

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

The KJV translates "Strong's" H5374 in the following manner: [Neriah](#) (10x).

NathanYahu נתניהו

Nethaniah

● H5418 נתניהו

(na-ṭhan-ya-hoo)

Nethaniah

Etymology:

From **H5414** and **H3050**

H5414 = נתן means to give, put, set, grant, bestow

H3050 = יהי from **H3068**: to exist

Combined roots: **Given of Yahūah**

H3050

יהי (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Nethaniah~~, ~~Nethanjah~~ (Yiddish form)

Correct form: *NaṭhanYahū*

Address location:

Dabarý Ha Yamým Ālaph 25:12 דבדי ה ימים א

1Chronicles 25:12

החמישי נתניהו בניו ואחיו שנים עשר:

The fifth to Nethaniah, (NaṭhanYahū) [he], his sons, and his brethren, [were] twelve:

Transliteration:

נ-equivalent to English-N

ה-equivalent to English-Th

נ-equivalent to English-N

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*NaṭhanYahū*) can also be found:

(YaramYahū/Jer 36:14)(Malakým Býḥ/2Kgs 25:23)(Dabarý Ha Yamým/2Chr 17:8)

The KJV translates "Strong's" H5418 in the following manner: [Nethaniah](#) (20x).

NuadYah נועדיה

Noadiah

● H5129 נועדיה

(noo-ad-ya)

~~Noadiah~~

Etymology:

From **H3259** and **H3050**

H3259 = יעד means to appoint, meet, set, assemble

H3050 = יה from **H3068**: to exist

Combined roots: **To meet with Yahūah**

KJV: ~~Noadiah~~, ~~Noadjah~~ (Yiddish form)

Correct form: *Nū'ādYah*

Address location:

Āzrā 8:33 עזרא

Ezra 8:33

וביום הרביעי נשקל הכסף והזהב והכלים בבית אלהינו על יד־מרמות בן־אוריה הכהן ועמו אלעזר בן־פינחס ועמהם יוזבד בן־ישוע* ונועדיה בן־בנוי הלויים:

*Now on the fourth day was the silver and the gold and the vessels weighed in the house of Ālahýnū by the hand of Maramūṯh the son of ĀūrYah the Kahan; and with him was Āl'āzar the son of Phýnachas; and with them [was] Yūzabad the son of *Yashūâ, and Noadiah (Nū'ādYah) the son of Banūý, Lūým;*

Transliteration:

נ-equivalent to English-N

ו-equivalent to English-U

ע-equivalent to English-A

ד-equivalent to English-D

י-equivalent to English-Y

ה-equivalent to English-H

This name (*Nū'ādYah*) can also be found:

(*Nacham Yah /Neh 6:14*)

The KJV translates "Strong's" H5129 in the following manner: [Noadiah](#) (2x).

*Corrupted form see p. 116

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

PadYahu פדיהו

Pedaiah

● H6305 פדיהו

(pad-ya-hoo)

~~Pedaiah~~

Etymology:

From **H6299** and **H3050**

H6299 = פדה means to ransom, redeem, rescue

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Redeems**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Pedaiah, Pedajah (Yiddish form)

Correct form: PadYahū

Address location:

Dabarý Ha Yamým Ālaph 27:20 דברי ה ימים א

1Chronicles 27:20

לבני אפרים הושע בן-עזזיהו לחצי שבט מנשה יואל* בן-פדיהו: ס

*Of the children of Āpharým, Hūshû the son of ĀzazYahū: of the half tribe of Manashah, *Yū'āl the son of Pedaiah (PadYahū):*

Transliteration:

פ-equivalent to English-P

ך-equivalent to English-D

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*PadYahū*) can also be found:

(Malakým Byth/2Kgs 23:36) (NachamYah/Neh 3:25)

The KJV translates "Strong's" H6305 in the following manner: [Pedaiah](#) (8x).

*Corrupted form see p. 118

PalalYah פלליה

Pelaliah

● H6421 פלליה

(pa-lal-ya)

~~Pelaliah~~

Etymology:

From **H6419** and **H3050**

H6419 = פלל means to intercede, intervene, pray

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Intercedes**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Pelaliah, Pelaljah (Yiddish form)

Correct form: PalalYah

Address location:

NachamYah11:12 נחמיה

Nehemiah 11:12

ואחיהם עשי המלאכה לבית שמנה מאות עשרים ושנים ועדיה בן־ירחם
בן־פלליה בן־אמצי בן־זכריה בן־פֿשחור בן־מלכיה

*And their brethren that did the work of the house were eight hundred twenty and two: and
ÂdYah the son of Yaracham, the son of Pelaliah, (PalalYah) the son of Âmatsý, the son of
ZakarYah, the son of Pashachūr, the son of MalakYah,*

Transliteration:

פ-equivalent to English-P

ל-equivalent to English-L

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H6421 in the following manner: [Pelaliah](#) (1x).

PalatYahu פלטיהו

Pelatiah

● H6410 פלטיהו

(pa-lat-ya-hoo)

Pelatiah

Etymology:

From **H6403** and **H3050**

H6403 = פלט means to escape, slip away

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Delivers**

KJV: Pelatiah, Pelatjah (Yiddish form)

Correct form: PalatYahū

Address location:

Yachazaq'âl 11:1 יחזקאל

Ezekiel 11:1

ותשא אתי רוח ותבא אתי אל־שער בית־יהוה הקדמוני הפונה קדימה
והנה בפתח השער עשרים וחמשה איש ואראה בתוכם את־יאזניה בן־עזר
ואת־פלטיהו בן־בניהו שרי העם : פ

Moreover the rūach lifted me up, and brought me unto The East Gate of Yahūah's House, which faces eastward: and behold at the door of the gate five and twenty men; among whom I saw אה –YazanYah the son of Âzar, and את –Pelatiah (PalatYahū) the son of BanYahū, princes of the people.

Transliteration:

פ-equivalent to English-P

ל-equivalent to English-L

ט-equivalent to English-T

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*PalatYahū*) can also be found:

(NachamYah/Neh 10:22)(Dabarý Ha Yamým Átaph/1Ch 3:21)

The KJV translates "Strong's" H6410 in the following manner: [Pelatiah](#) (5x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

PalYah פליה

Pelaiah

● H6411 פליה

(pal-ya)
Pelaiah

Etymology:

From **H6381** and **H3050**

H6381 = פלא means marvelous, wonderful, extraordinary

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah is Wonderful**

KJV: ~~Pelaiah~~, ~~Pelajah~~ (Yiddish form)

Correct form: *PalYah*

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

Dabary Ha Yamým Ālaph 3:24 דברי ה ימים א

1Chronicles 3:24

ובני אליועיני * הודיוהו * ואלישיב ופליה ועקוב ויוחנן * ודליה וענני

שבעה : ס

*And the sons of ĀLYū'āyaný were, *HūdYūhū, and ĀLYashýb, and Pelaiah, (PalYah) and Āqūb, and *Yūchanan, and DalYah, and Ānaný, seven.*

Transliteration:

פ-equivalent to English-P

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

This name (*PalYah*) can also be found:

(*Nacham Yah /Neh 8:7*)

The KJV translates "Strong's" H6411 in the following manner: [Pelaiah](#) (3x).

*Corrupted form see pp. 117, 120, 121

PathachYah פתחיה

Pethahiah

● H6611 פתחיה

(pa-thakh-ya)

Pethahiah

Etymology:

From **H6605** and **H3050**

H6605 = פתח means to open

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Opens**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Pethahiah, Pethachjah (Yiddish form)

Correct form: PaṭhachYah

Address location:

Dabary Ha Yamym Ālaph 24:16 דברי ה ימים א

1Chronicles 24:16

לפתחיה תשעה עשר ליחזקאל העשרים

The nineteenth to Pethahiah, (PaṭhachYah) the twentieth to Yachazaq'āl,

Transliteration:

פ-equivalent to English-P

ת-equivalent to English-Th

ח-no equivalent to English-Ch (sound from back of the throat)

י-equivalent to English-Y

ה-equivalent to English-H

This name (**PaṭhachYah**) can also be found:

(*Āzra /Ezr 10:23*) (*NachamYah /Neh 9:5*)

The KJV translates "Strong's" H6611 in the following manner: [Pethahiah](#) (4x).

QulYah קוליה

Kolaiah

● H6964 קוליה

(kool-ya)

~~Kolaiah~~

Etymology:

From **H6963** and **H3050**

H6963 = קול means voice, sound, noise

H3050 = יה from **H3068**: to exist

Combined roots: **Voice of Yahūah**

KJV: ~~Kolaiah~~, ~~Kolajah~~ (Yiddish form)

Correct form: *QūYah*

Address location:

NachamYah 11:7 נחמיה

Nehemiah 11:7

ואלה בני בנימן סלא בן-משלם בן-יועד בן-פדיה בן-קוליה בן-מעשיה בן-
איתאל בן-ישעיה

And these [are] the sons of Banýman; Salâ the son of Mashalam, the son of Yū'âd, the son of PadYah, the son of ~~Kolaiah~~, (QūYah) the son of M'âshYah, the son of Áyṭhý'âl, the son of Yash'âYah.

Transliteration:

ק-equivalent to English-Q

י-equivalent to English-U

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

This name (*QūYah*) can also be found:

(*YaramYahū /Jer 29:21*)

The KJV translates "Strong's" H6964 in the following manner: [Kolaiah](#) (2x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

QushYahu קושיהו

Kushaiah

● H6984 קושיהו

(qoosh-ya-hoo)

~~Kushaiah~~

Etymology:

From **H6983**; **H3050**

H6983 = קוּשׁ means lay a trap, ensnare

H3050 = יָהּ from **H3068**: to exist

Combined roots: **Entrapped of Yahūah**

H3050

יָהּ (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יְהוָה Self-Existent

KJV: ~~kushaiah~~, ~~Kushajah~~ (Yiddish form)

Correct form: *QūshYahū*

Address location:

Dabarý Ha Yamým Ālaph 15:17 דברי ה ימים א

1Chronicles 15:17

ויעמידו הלויים את הימן בן-יואל* ומן-אחיו אסף בן-ברכיהו ס ומן-בני
מררי אחיהם איתן בן-קושיהו

So the Lūým appointed אַת –Hýman the son of Yū'āl; and of his brethren, Āsaph the son of BarakYahū; and of the sons of Mararý their brethren, Áyṯhan the son of ~~Kushaiah~~ (QūshYahū);*

Transliteration:

ק-equivalent to English-Q

ו-equivalent to English-U

ש-equivalent to English-Sh

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H6984 in the following manner: [Kushaiah](#) (1x).

*Corrupted form see p. 118

RaYah רעליה

Reelaiah

● H7480 רעליה

(r-al-ya)
Reelaiah

Etymology:

From **H7477** and **H3050**

H7477 = רעל means to quiver, shake, reel

H3050 = יה from **H3068**: to exist

Combined roots: **Fear of Yahūah**

KJV: Reelaiah, Reelajah (Yiddish form)

Correct form: R'âlYah

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

Āzrā 2:2 עזרא

Ezra 2:2

אשר-באו עם-זר-בבל ישוע* נחמיה שריה רעליה מרדכי בלשן מספר בגוי
רחום בענה מספר אנשי עם ישראל: ס

*Which came with Zarūbabal: *Yashūâ, NachamYah, SharYah, Reelaiah, (R'âlYah) Maradaký, Balashan, Masphar, Bagūý, Raḥūm, and B'ânah. The number of the men of the people of Yashar 'âl:*

Transliteration:

ר-equivalent to English-R

ע-equivalent to English-A

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H7480 in the following manner: [Reelaiah](#) (1x).

*Corrupted form see p. 116

RamalYahu רמליהו

Remaliah

● H7425 רמליהו

(ram-al-ya-hoo)

~~Remaliah~~

Etymology:

From an unused root - ?

H3050

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Protects**

Gesenius entry: **Yahūah** has adorned

KJV: ~~Remaliah, Remaljah~~ (Yiddish form)

Correct form: RamalYahū

Address location:

Malakým Býth 15:27 מלכים ב

2Kings 15:27

בשנת חמשים ושתים שנה לעזריה מלך יהודה מלך פקח בן רמליהו על-
 ישראל בשמרון עשרים שנה:

In the two and fiftieth year of ÁzarYah king of Yahūdah Paqçh the son of Remaliah (RamalYahū) began to reign over Yashar'âl in Shamarūn, [and reigned] twenty years.

Transliteration:

ר-equivalent to English-R

מ-equivalent to English-M

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

This name (*RamalYahū*) can also be found:

(Dabarý Ha Yamým Býth/2Chr 28:6) (YashâYahū/Is 7:1)

The KJV translates "Strong's" H7425 in the following manner: [Remaliah](#) (13x).

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

RamYah רמיה

Ramiah

● H7422 רמיה

(ram-yah)

~~Ramiah~~

Etymology:

From **H7311** and **H3050**

H7311 = רום means to rise, be lofty, be set on high

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah has Raised**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהיה Self-Existent

KJV: ~~Ramiah, Ramjah~~ (Yiddish form)

Correct form: *RamYah*

Address location:

Āzrā 10:25 עזרא

Ezra 10:25

ומישראל מבני פרעש רמיה ויזיה ומלכיה ומימן ואלעזר ומלכיה ובניה:

ס

Moreover of Yashar 'āl: of the sons of Par'āsh; ~~Ramiah~~, (RamYah) and YazYah, and MalakYah, and Mýman, and Āl'āzar, and MalakYah, and BanYah.

Transliteration:

ר-equivalent to English-**R**

מ-equivalent to English-**M**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H7422 in the following manner: [Ramiah](#) (1x).

Your Name Yahuah, endures forever,



*Your memorial Name Yahuah,
throughout all generations.*

Tahalym 135:13

RamYah רעמיה

Raamiah

● H7485 רעמיה

(r-am-yah)

~~Raamiah~~

Etymology:

From **H7481** and **H3050**

H7481 = רעם means to rage, to thunder, cause to tremble

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah** has Shaken

KJV: Raamiah, Raamjah (Yiddish form)

Correct form: R'âmYah

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

NachamYah 7:7 נחמיה

Nehemiah 7:7

הבאים עם־זרובבל ישוע* נחמיה עזריה רעמיה נחמני מרדכי בלשן מספרת
בגוי נחום בענה מספר אנשי עם ישראל: ס

*Who came with Zarūbabal, *Yashūâ, NachamYah, ÂzarYah, Raamiah, (R'âmYah)
Nachamaný, Maradaký, Balashan, Masapharaṯh, Bagūý, Nachūm, B'ânah. The number, [I
say], of the men of the people of Yashar'âl [was this];*

Transliteration:

ר-equivalent to English-R

ע-equivalent to English-A

מ-equivalent to English-M

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H7485 in the following manner: [Raamiah](#) (1x).

*Corrupted form see p. 116

RachabYahu רחביהו

Rehabiah

● H7345 רחביהו

(ra-khab-ya-hoo)

Rehabiah

Etymology:

From **H7337** and **H3050**

H7337 = רחב means to grow wide, roomy

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Enlarges**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Rehabiah, Raehabjah (Yiddish form)

Correct form: RachabYahū

Address location:

Dabary Ha Yamym Alaph 24:21 דברי ה ימים א

1Chronicles 24:21

לרחביהו לבני רחביהו הראש ישיה:

Concerning Rehabiah: of the sons of Rehabiah, (RachabYahū) the first was YashYah.

Transliteration:

ר-equivalent to English-**R**

ח-no equivalent to English-**Ch** (sound from back of the throat)

ב-equivalent to English-**B**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

The KJV translates "Strong's" H7345 in the following manner: [Rehabiah](#) (5x).

RaphYah רפיה

Rephaiah

● H7509 רפיה

(raf-ya)
Rephaiah

Etymology:

From **H7495** and **H3050**

H7495 = רפה means to heal, make healthful

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Heals**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Rephaiah, Rephajah (Yiddish form)

Correct form: RaphYah

Address location:

NachamYah 3:9 נחמיה

Nehemiah 3:9

ועל־ידם החזיק רפיה בן־חור שר חצי פלך ירושלם: ס

And next unto them repaired Rephaiah (RaphYah) the son of Chūr, the ruler of the half part of Yarūshalam.

Transliteration:

ר-equivalent to English-**R**

פ-equivalent to English-**Ph**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

This name (*RaphYah*) can also be found:

(Dabarý Ha Yamým Ālaph/1Chr 3:21)

The KJV translates "Strong's" H7509 in the following manner: [Rephaiah](#) (5x).

RaYah ראיה

Reaiah

● H7211 ראיה

(r-a-yah)
Reaiah

Etymology:

From **H7200** and **H3050**

H7200 = ראה means to see, look at, inspect

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Sees**

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Reaiah, Reajah (Yiddish form)

Correct form: R'āYah

Address location:

Dabará Ha Yamým Ālaph 4:2 דברי ה ימים א

1Chronicles 4:2

וראיה בן־שובל הוליד את־יחת ויחת הליד את־אחומי ואת־להד אלה
משפחות הצרעתי: ס

And Reaiah (R'āYah) the son of Shūbal begat את־Yachath; and Yachath begat את־Āchūmy, and את־Lahad. These [are] the families of the Tsar'āthy.

Transliteration:

ר-equivalent to English-R

א-equivalent to English-A

י-equivalent to English-Y

ה-equivalent to English-H

This name (*R'āYah*) can also be found:

(*Āzrá/Ezr 2:47*)(*NachamYah/Neh 7:50*)

The KJV translates "Strong's" H7211 in the following manner: [Reaiah](#) (3x), [Reaia](#) (1x).

ShabanYahu שבניהו

Shebaniah

● H7645 שבניהו

(sha-ban-ya-hoo)

Shebaniah

Etymology:

From the same as H7644 and H3050

H7944 = שבנה means vigour

H3050 = יה from H3068: to exist

Combined roots: Yahūah Prospers

KJV: Shebaniah, Shebanjah (Yiddish form)

Correct form: ShabanYahū

Address location:

Dabary Ha Yamym Alaph 15:24 דברי ה ימים א

1Chronicles 15:24

ושבניהו ויושפט* ונתנאל ועמשי וזכריהו ובניהו ואליעזר הכהנים
מחצרים בחצרות לפני ארון האלהים ועבד אדם ויחיה שערים לארון

And Shebaniah, (ShabanYahū) and Yahūshaphat, and Naṯhan'āl, and Âmashý, and ZakarYahū, and BanYahū, and ÂLY'âzar, the kahaným, did blow with the trumpets before the ark of Âlahým: and Âbad-Âdam and YachYah were doorkeepers for the ark.

Transliteration:

ש-equivalent to English-Sh

ב-equivalent to English-B

נ-equivalent to English-N

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in this location.

But, one letter is missing from יהו in the Hebrew.

This name (*ShabanYahū*) can also be found: (*NachamYah/Neh 9:4*)

The KJV translates "Strong's" H7645 in the following manner: [Shebaniah](#) (7x).

*Corrupted form see p. 122

H3050

יה (yāh)

- Yah, set-apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

ShacharYah שחריה

Shehariah

● H7841 שחריה

(sha-khar-ya)

Shehariah

Etymology:

From **H7836** and **H3050**

H7836 = שחר means to seek earnestly, seek diligently

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Seeks**

KJV: Shehariah, Shecharjah (Yiddish form)

Correct form: ShacharYah

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

Dabarý Ha Yamým Álaph 8:26 דברי ה ימים א

1Chronicles 8:26

ושמשרי ושחריה ועתליה

And Shamasharý, and Shehariah, (ShacharYah) and ÁthalYah,

Transliteration:

ש-equivalent to English-**Sh**

ח-no equivalent in English-**Ch** (sound from back of the throat)

ך-equivalent to English-**R**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H7841 in the following manner: [Shehariah](#) (1x).

ShalamYahu שלמיהו

Shelemiah

● H8018 שלמיהו

(sha-lam-ya-hoo)

Shelemiah

Etymology:

From **H8002** and **H3050**

H8002 = שלם means peace offering, requital, to make peace

H3050 = יה from **H3068**: to exist

Combined roots: **Peace of Yahūah**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Shelemiah, Shelemjah (Yiddish form)

Correct form: ShalamYahū

Address location:

Dabary Ha Yamým Ālaph 26:14 דברי הימים א'

1Chronicles 26:14

ויפל הגורל מזרחה לשלמיהו וזכריהו בנו יועץ בשכל הפילו גורלות ויצא

גורלו צפונה : ס

And the lot eastward fell to Shelemiah (ShalamYahū). Then for ZakarYahū his son, a wise counselor, they cast lots; and his lot came out northward.

Transliteration:

ש-equivalent to English-**Sh**

ל-equivalent to English-**L**

מ-equivalent to English-**M**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

Note: The ref# is the same in these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*ShalamYahū*) can also be found:

(*Āzrā/Ezr 10:39*)(*NachamYah/Neh 3:30*)(*YaramYahū/Jer 36:14*)

The KJV translates "Strong's" H8018 in the following manner: [Shelemiah](#) (10x).

H8098 שמעיהו

(sham-a-ya-hoo)

Shemaiah

Etymology:

From **H8085** and **H3050**

H8085 = שמע means to hear, listen

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Hears**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Shemaiah, Shemajah (Yiddish form)

Correct form: Sham 'āYahū

Address location:

Dabarý Ha Yamým Býth 11:2 דברי ה ימים ב

2Chronicles 11:2

ויהי דבר יהוה אל שמעיהו איש ה אלהים לאמר

But the word of Yahūah came to Shemaiah (Sham 'āYahū) the man of Ālahým, saying,

Transliteration:

ש-equivalent to English-**Sh**

מ-equivalent to English-**M**

א-equivalent to English-**A**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

Note: The ref# is the same in all these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*Sham 'āYahū*) can also be found:

(Malakým Ālaph/1Kgs 12:22) (YaramYahū/Jer 26:20)

(Dabarý Ha Yamým Ālaph/1Ch 3:22)(Āzrā/Ezr 8:13)

(NachamYah/Neh 3:29)

The KJV translates "Strong's" H8098 in the following manner: [Shemaiah](#) (41x).

ShamarYahu שמריהו

Shemariah

● H8114 שמריהו

(sha-mar-ya-hoo)

Shemariah

Etymology:

From **H8104** and **H3050**

H8104 = שמר means to keep, guard, observe

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Guards**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Shemariah, Shemarjah (Yiddish form)

Correct form: ShamarYahū

Address location:

Dabary Ha Yamym Alaph 12:5 דברי ה ימים א

1Chronicles 12:5

אלעוזי וירימות ובעליה ושמריהו ושפטיהו החריפי

Āl'āūzý, and Yarymūth, and B'ālyah, and Shemariah, (ShamarYahū) and ShaphatYahū the Charyphý,

Transliteration:

ש-equivalent to English-**Sh**

מ-equivalent to English-**M**

ר-equivalent to English-**R**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

Note: The ref# is the same in both of these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*ShamarYahū*) can also be found:

(Dabary Ha Yamym Byth/2Ch 11:19)(Āzrâ/Ezr 10:32)

The KJV translates "Strong's" H8114 in the following manner: [Shemariah](#) (3x), [Shamariah](#) (1x).

ShaphatYahu שפטיהו

Shephatiah

● H8203 שפטיהו

(sha-fat-ya-hoo)

Shephatiah

Etymology:

From **H8199** and **H3050**

H8199 = שפּט means to Judge, govern, vindicate, punish

H3050 = יהי from **H3068**: to exist

Combined roots: **Yahūah Judges**

H3050

יהי (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Shephatiah, Shephatjah (Yiddish form)

Correct form: ShaphatYahū

Address location:

Dabarý Ha Yamým Ālaph 12:5 דברי ה ימים א

1Chronicles 12:5

אלעוזי וירימות ובעליה ושמריהו ושפטיהו החרפי

Āl'āūzý, and Yarýmūṯh, and B'âlYah, and ShamarYahū, and Shephatiah (ShaphatYahū) the Charyphý,

Transliteration:

ש-equivalent to English-Sh

פ-equivalent to English-Ph

ט-equivalent to English-T

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

Note: The ref# is the same in all these locations.

But, one letter is missing from יהי in some passages of the Hebrew.

This name (*ShaphatYahū*) can also be found:

(Shamū'āl Býṯh/2Sam 3:4) (YaramYahū/Jer 38:1)

(Dabarý Ha Yamým Býṯh/2Ch 21:2)(Āzrâ/Ezr 2:4)(NachamYah/Neh 7:9)

The KJV translates "Strong's" H8203 in the following manner: [Shephatiah](#) (13x).

SharYah שעריה

Sheariah

● H8187 שעריה

(sh-ar-yah)

Sheariah

Etymology:

From **H8176** and **H3050**

H8176 = שער means to split open, reason out, calculate

H3050 = יה from **H3068**: to exist

Combined roots: Yahūah has Weighed

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהיה Self-Existent

KJV: Sheariah, Shearjah (Yiddish form)

Correct form: *Sh'ârYah*

Address location:

Dabary Ha Yamým Ālaph 8:38 דברי ה ימים א

1Chronicles 8:38

ולאצל ששה בנים ואלה שמותם עזריקם בכרו וישמעאל ושעריה ועבדיה
וחנן כל-אלה בני אצל

And Ātsal had six sons, whose names are these, Āzarýqm, Bakarū, and Yashamâ'âl, and Sheariah, (Sh'ârYah) and ĀbadYah, and Çhanan. All these were the sons of Ātsal.

Transliteration:

ש-equivalent to English-**Sh**

ע-equivalent to English-**A**

ר-equivalent to English-**R**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H8187 in the following manner: [Sheariah](#) (2x).

● H8304 שריהו

(shar-ya-hoo)

Seraiah

Etymology:

From **H8280**; **H3050****H8280** = שרה means to persist, persevere**H3050** = יה from **H3068**: to existCombined roots: **Yahūah** ContendsKJV: ~~Seraiah~~, ~~Serajah~~ (Yiddish form)**Correct form: SharYahū**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

YaramYahū 36:26 ירמיהו

Jeremiah 36:26

ויצוה המלך את־ירחמאל בן־המלך ואת־שריהו בן־עזריאל ואת־שלמיהו
בן־עבדאל לקחת את־ברוך הספר ואת ירמיהו הנביא ויסתרם יהוה : ס

But the king commanded את־Yaracham 'al the son of Hamalak, and את־Seraiah (SharYahū) the son of 'Azary' al, and ShalamYahū the son of 'Abad'al, to take את־Barūk the scribe and YaramYahū the Nabyā: but Yahūah hid them.

Transliteration:

ש-equivalent to English-Sh

ר-equivalent to English-R

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

This name (*SharYahū*) can also be found:*(Shamū 'al Býth/2Sam 8:17) (Malakým Býth/2Kgs 25:18)**(Dabary Ha Yamým 'Alaph/1Ch 4:13)('Azrā/Ezr 2:2)(NachamYah/Neh 10:2)*The KJV translates "Strong's" H8304 in the following manner: [Seraiah](#) (20x).

TabalYahu טבליהו

Tebaliah

● H2882 טבליהו

(ta-bal-ya-hoo)

Tebaliah

Etymology:

From **H2881** and **H3050**

H2881 = טבל means to dip into, plunge; immerse

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Immerses**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Tebaliah, Tebaljah (Yiddish form)

Correct form: TabalYahū

Address location:

Dabarý Ha Yamým Ālaph 26:11 דברי ה ימים א

1Chronicles 26:11

חלקיהו השני טבליהו השלשי זכריהו הרבעי כל-בנים ואחים לחסה
שלשה עשר

HalaqYahū the second, Tebaliah (TabalYahū) the third, ZakarYahū the fourth: all the sons and brethren of Çasah were thirteen.

Transliteration:

ט-equivalent to English-T

ב-equivalent to English-B

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

The KJV translates "Strong's" H2882 in the following manner: [Tebaliah](#) (1x).

TsadaqYahu צדקיהו

Zedekiah

● H6667 צדקיהו

(tsa-daq-ya-hoo)

Zedekiah

Etymology:

From **H6664** and **H3050**

H6664 = צדק means to justice, rightness, what is right

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah is Righteous**

KJV: Zedekiah Zidkijah, Tsidkijah (Yiddish form)

Correct form: TsadaqYahū

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

Malakým Ālaph 22:24 מלכים א

1Kings 22:24

ויגש צדקיהו בן-כנענה ויכה את-מיכיהו על-הלחי ויאמר איזה עבר רוח-
יהוה מאתי לדבר אותך

But Zedekiah (TsadaqYahū) the son of Kan'ānah went near and smote את –MýkYahū on the cheek and said, "Which way went the rūach of Yahūah from me to speak to you?"

Transliteration:

צ-equivalent to English-Ts

ך-equivalent to English-D

ק-equivalent to English-Q

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

This name (*TsadaqYahū*) can also be found:

(YaramYahū/Jer 1:3)(Dabarý Ha Yamým Býth/2Ch 18:10)

(Dabarý Ha Yamým Ālaph/1Ch 3:15)(Malakým Býth/2Kgs 24:17)

The KJV translates "Strong's" H6667 in the following manner: [Zedekiah](#) (62x), [Zidkijah](#) (1x).

TsaphanYahu צפניהו

Zephaniah

● H6846 צפניהו

(Tsa-fan-ya-hoo)

Zephaniah

Etymology:

From **H6845**; **H3050**

H6845 = צָפַן means to store up, to treasure up, to hide

H3050 = יָהּ from **H3068**: to exist

Combined roots: **Yahūah Stores up**

H3050

יָהּ (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יְהוָה Self-Existent

KJV: ~~Zephaniah~~, ~~Tsephanjah~~ (Yiddish form)

Correct form: *TsaphanYahū*

Address location:

Malakým Býth 25:18 מלכים א

2Kings 25:18

ויקח רב־טבחים אֶת־שריה כהן הראש ואת־צפניהו כהן משנה ואת־שלשת שמרי הסף

And the captain of the guard took אֶת - SharYah the chief Kahan, and אֶת - Zephaniah (TsaphanYahū) the second Kahan, and the אֶת - three keepers of the door:

Transliteration:

צ-equivalent to English-Ts

פ-equivalent to English-Ph

נ-equivalent to English-N

י-equivalent to English-Y

ה-equivalent to English-H

ו-equivalent to English-U

This name (*TsaphanYahū*) can also be found:

(YaramYahū/Jer 21:1)(TsaphanYah/Zeph 1:1)

(Dabarý Ha Yamým Ālaph/1Ch 6:36)(ZakarYah/Zech 6:10)

The KJV translates "Strong's" H6846 in the following manner: [Zephaniah](#) (10x).

TsarūYah צרויה

Zeruiah

● H6870 צרויה

(tsar-oo-ya)

Zeruiah

Etymology: **H6875; H3050**

Feminine passive participle **H6875**

(Conjugated form- H6875 צרי tsaree)

(צריה TsarYah; Shamū'āl Býṯh/2 Sam 16:10)

H6875 = צרי means a balm, salve

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Soothes**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Zeruiah, Tserujah (Yiddish form)

Correct form: TsarūYah

Address location:

Shamū'āl Ālaph 26:6 שמואל א

1Samuel 26:6

ויען דוד ויאמר אל־אחימלך החתי ואל־אבישי בן־צרויה אחי יואב * לאמר
מיירד אתי אל־שאול אל־המחנה ויאמר אבישי אני ארד עמך

*Then answered Dūd and said to Āchýmālak the Hachathý, and to ĀbYashý the son of Zeruiah (TsarūYah), brother to *Yū'āb saying, "Who will go down with me to Shāul to the camp?" And ĀbYashý said, "I will go down with you."*

Transliteration:

צ-equivalent to English-Ts

ך-equivalent to English-R

ו-equivalent to English-U

י-equivalent to English-Y

ה-equivalent to English-H

This name (*TsarūYah*) can also be found:

(Shamū'āl Býṯh/2Sam 2:13)(Malakým Ālaph/1Kgs 1:7)

(Dabary Ha Yamým Ālaph/1Ch 2:16)

The KJV translates "Strong's" H6870 in the following manner: [Zeruiah](#) (26x).

*Corrupted form see p. 121

TubYahu טוביהו

Tobijah

● H2900 טוביהו

(toob-ya-hoo)

Təbijah

Etymology:

From H2896 and H3050

H2896 = טוב means good, pleasant, agreeable

H3050 = יה from H3068: to exist

Combined roots: Yahūah is Good or Pleasing to Yahūah

KJV: Təbijah (Yiddish form)

Correct form: TūbYahū

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

Dabary Ha Yamym Byth 17:8 דברי ה ימים ב

2Chronicles 17:8

ועמהם הלויים שמעיהו ונתניהו וזבדיהו ועשהאל ושמרימות ויהונתן
ואדניהו וטוביהו וטוב אדוניה הלויים ועמהם אלישמע ויהורם הכהנים

And with them he sent Lūym, even ShamāYahū, and NaṯhanYahū, and ZabadYahū, and Āshah'āl, and Shamaryāmūth, and Yahūnaṯhan, and ĀdanYahū, and Təbijah (TūbYahū), and Tūb-ĀdūnYah, Lūym; and with them ĀYashma and Yahūram the Kahanym.

Transliteration:

ט-equivalent to English-T

י-equivalent to English-U

ב-equivalent to English-B

י-equivalent to English-Y

ה-equivalent to English-H

י-equivalent to English-U

This name (*TūbYahū*) can also be found:

(*Āzrā/Ezr 2:60*)(*NachamYah/Neh 2:10*)(*ZakarYah/Zec 6:10*)

The KJV translates "Strong's" H2900 in the following manner: [Tobiah](#) (15x), [Tobijah](#) (3x).

YabanYah יבניה

Ibnijah

● H2998 יבניה

(ya-ban-ya)

Ibnijah

Etymology:

From **H1129** and **H3050**

H1129 = בנה means to build, rebuild, cause to continue

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Builds**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Ibnijah, Jibnijah (Yiddish form)

Correct form: YabanYah

Address location:

Dabary Ha Yamym Alaph 9:8 דברי ה ימים א

1Chronicles 9:8

ויבניה בן־ירחם ואלה בן־עזי בן־מכרי ומשלם בן־שפטיה בן־רעואל בן־
יבניה

And YabanYah the son of Yaracham the son of Azý, the son of Makary, and Mashalam the son of ShaphatYah, the son of R'âū'âl, the son of Ibnijah (YabanYah);

Transliteration:

י-equivalent to English-**Y**

ב-equivalent to English-**B**

נ-equivalent to English-**N**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H2998 in the following manner: [Ibnijah](#) (1x).

YabarakYahu יברכיהו

Jeberechiah

● H3000 יברכיהו

(ya-ba-rak-ya-hoo)

Jeberechiah

Etymology:

From **H1288** and **H3050**

H1288 = בָּרַךְ means be adorned, praise, kneel

H3050 = יָהּ from **H3068**: to exist

Combined roots: **Favored of Yahūah**

KJV: Jeberechiah, Jeberekjah (Yiddish form)

Correct form: YabarakYahū

Address location:

YashāYahū 8:2 ישעיהו

Isaiah 8:2

ואעידה לי עדים נאמנים את אוריה הכהן ואת זכריהו בן יברכיהו

And I took unto me faithful witnesses to record, את ĀūrYah the Kahan, and את ZakarYahū the son of Jeberechiah (YabarakYahū).

Transliteration:

י-equivalent to English-**Y**

ב-equivalent to English-**B**

ר-equivalent to English-**R**

כ-equivalent to English-**K**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

The KJV translates "Strong's" H3000 in the following manner: [Jeberechiah](#) (1x).

H3050

יָהּ (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יְהוָה Self-Existent

● H3165 יחדיהו

(ya-khad-ya-hoo)

Jehdeiah

Etymology:

From **H3162** and **H3050**

H3162 = יחד means be united, together

H3050 = יהי from **H3068**: to exist

Combined roots: Union of Yahūah

H3050

יהי (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Jehdeiah~~, ~~Jehdijah~~ (Yiddish form)

Correct form: *YachadYahū*

Address location:

Dabary Ha Yamým Ālaph 24:20 דברי ה ימים א

1Chronicles 24:20

ולבני לוי הנותרים לבני עמרם שובאל לבני שובאל יחדיהו

And the rest of the sons of Lūy were these: Of the sons of Āmram; Shūb'āl: of the sons of Shūb'āl; Jehdeiah (YachadYahū).

Transliteration:

י-equivalent to English-**Y**

ך-no equivalent in English-**Ch** (sound from back of the throat)

ד-equivalent to English-**D**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

The KJV translates "Strong's" H3165 in the following manner: [Jehdeiah](#) (2x).

YachazaqYahu יחזקיהו

Hezekiah

● H3169 יחזקיהו

(ya-khaz-aq-ya-hoo)

Hezekiah

Etymology:

From **H3388** and **H3050**

H3388 = ירושה this is the wrong root
I believe-BDB error in "TheWord"

H2388 = חזק means be strengthened;
make strong-correct root in the "BDB" book

H3050 = יה from **H3068**: to exist

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Combined roots: **Yahūah Strengthens**

KJV: Hezekiah, Jechizkijah (Yiddish form)

Correct form: YachazaqYahū

Address location:

Malakým Býth 20:10 מלכים ב

2Kings 20:10

ויאמר יחזקיהו נקל לצל לנטות עשר מעלות לא כי ישוב הצל אחרנית
עשר מעלות

And Hezekiah (YachazaqYahū) answered, "It is a light thing for the shadow to go down ten degrees: let the shadow return backward ten degrees."

Transliteration:

י-equivalent to English-**Y**

ח-no equivalent in English-**Ch** (sound from back of the throat)

ז-equivalent to English-**Z**

ק-equivalent to English-**Q**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

ו-equivalent to English-**U**

Note: The ref# is the same in all these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*YachazaqYahū*) can also be found:

(Dabarý Ha Yamým Álaph/1Ch 4:41)(Dabarý Ha Yamým Býth/2Ch 28:12)

(Ázrâ/Ezr 2:16)(YashâYahū/Isa 1:1)(YaramYahū/Jer 15:4)(Hūshâ/Hos 1:1)

(MýkYah/Mic 1:1)

The KJV translates "Strong's" H3169 in the following manner: [Hezekiah](#) (43x), [Jehizkiah](#) (1x).

YachazYah יחזיה

Jahaziah

● H3167 יחזיה

(ya-khaz-ya)

Jahaziah

Etymology:

From **H2372** and **H3050**

H2372 = חזו means to see, look, behold

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Sees**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Jahaziah~~, ~~Jachzejah~~ (Yiddish form)

Correct form: *YachazYah*

Address location:

Āzrā 10:15 עזרא

Ezra 10:15

אך יונתן* בן-עשהאל ויחזיה בן-תקוה עמדו על-זאת ומשלם ושבתי הלוי
עזרם

*Only *Yūnathan the son of Āshah'āl and Jahaziah (YachazYah) the son of Ṭhaqūah were employed about this matter: and Mashalam and Shabaṭhý the Lūy helped them.*

Transliteration:

י-equivalent to English-**Y**

ח-no equivalent in English-**Ch** (sound from back of the throat)

ז-equivalent to English-**Z**

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H3167 in the following manner: [Jahaziah](#) (1x).

*Corrupted form see p. 122

YachYah יחיה

Jehiah

● H3174 יחיה

(yakh-ya)

Jehiah

Etymology:

From **H2421** and **H3050**

H2421 = יחיה means to live, have life

H3050 = יהי from **H3068**: to exist

Combined roots: **Yahūah is Life**

KJV: Jehiah, Jechiah (Yiddish form)

Correct form: YachYah

Address location:

Dabary Ha Yamym Alaph 15:24 גברי ה ימים א

1Chronicles 15:24

ושבניהו ויושפט* ונתנאל ועמשי וזכריהו ובניהו ואליעזר הכהנים
מחצרים בחצרות לפני ארון האלהים ועבד אדם ויחיה שערים לארון

*And ShabanYahū, and *Yūshaphat, and Naṯhan'āl, and Âmashý, and ZakarYahū, and BanYahū, and Âly'âzar, the Kahaným, did blow with the trumpets before the ark of Âlahým: and Âbad-Âdam and Jehiah (YachYah) were doorkeepers for the ark.*

Transliteration:

י-equivalent to English-**Y**

ח-no equivalent in English-**Ch** (sound from back of the throat)

י-equivalent to English-**Y**

ה-equivalent to English-**H**

The KJV translates "Strong's" H3174 in the following manner: [Jehiah](#) (1x).

*Corrupted form see p. 122

H3050

יהי (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

YadaYah ידעיה

Jedaiah

● H3048 ידעיה

(yad-a-ya)

Jedaiah

Etymology:

From **H3045** and **H3050**

H3045 = ידע means to know

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Knows**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Jedaiah, Jedajah (Yiddish form)

Correct form: *YadāYah*

Address location:

Dabarý Ha Yamým Ālaph 9:10 דברי ה ימים א

1Chronicles 9:10

ומן־הכהנים ידעיה ויהויריב וכין

And of the Kahaným; Jedaiah (YadāYah), and YahūYarýb, and Yakýn,

Transliteration:

י-equivalent in English-**Y**

7-equivalent in English-**D**

ע-equivalent in English-**A**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

This name (*YadāYah*) can also be found:

(*Āzrā/Ezr 2:36*) (*NachamYah/Neh 7:39*) (*ZakarYah/Zec 6:10*)

The following spelling is supported by "Strong's" and Gesenius: ידעיה.

The KJV translates "Strong's" H3048 in the following manner: [Jedaiah](#) (11x).

YadYah ידיה

Jedaiah

● H3042 ידיה

(yad-yah)
Jedaiah

Etymology:

From **H3034** and **H3050**

H3034 = ידה means to give thank, give praise

H3050 = יה from **H3068**: to exist

Combined roots: **Praise of Yahūah**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Jedaiah~~, ~~Jedajah~~ (Yiddish form)

Correct form: *YadYah*

Address location:

NachamYah 3:10 נחמיה

Nehemiah 3:10

ועל־ידם החזיק ידיה בן־חרומף ונגד ביתו ם ועל־ידו החזיק חטוש בן־
חשבניה

And next to them repaired Jedaiah (YadYah) the son of Çharūmaph, even over against his house. And next to him repaired Çhatūsh the son of ÇhashabanYah.

Transliteration:

י-equivalent in English-**Y**

ך-equivalent in English-**D**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

This name (*YadYah*) can also be found:

(*Dabarý Ha Yamým Ālaph/1Ch 4:37*)

The KJV translates "Strong's" H3042 in the following manner: [Jedaiah](#) (2x).

● **H3041** ידידיה

(ya-deed-ya)

Jedidiah

Etymology:

From **H3039** and **H3050**

H3039 = יָדִיָּהּ means loved, beloved

H3050 = יָהּ from **H3068**: to exist

Combined roots: Loved of Yahūah

H3050

יָהּ (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יְהוָה Self-Existent

KJV: Jedidiah, Jedidejah (Yiddish form)

Correct form: YadydYah

Address location:

Shamū 'āl Býṯh 12:25 שמואל ב 12:25

2Samuel 12:25

וישלח ביד נתן הנביא ויקרא את־שמו ידידיה בעבור יהוה

And he sent by the hand of Nathan the nabýā; and he called his את־name Jedidiah (YadydYah), because of Yahūah.

Transliteration:

י-equivalent in English-**Y**

ד-equivalent in English-**D**

י-equivalent in English-**Y**

ד-equivalent in English-**D**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3041 in the following manner: [Jedidiah](#) (1x).

YagadalYahu יגדליהו

Jigdaliah

● H3012 יגדליהו

(ya-gad-al-ya-hoo)

Jigdaliah

Etymology:

From **H1431** and **H3050**

H1431 = גדל means to grow, great, become important

H3050 = יה from **H3068**: to exist

Combined roots: **Magnified of Yahūah**

KJV: Igdaliah, Jigdajah (Yiddish form)

Correct form: YagadalYahū

Address location:

YaramYahū 35:4 ירמיהו

Jeremiah 35:4

ואבא אתם בית יהוה אל-לשכת בני חנן בן-יגדליהו איש האלהים אשר-
אצל לשכת השרים אשר ממעל ללשכת מעשיהו בן-שלם שמר הסף

And I brought them into The House of Yahūah, into the chamber of the sons of Chanan, the son of Igdaliah (YagadalYahū), a man of Ālahým, which was by the chamber of the princes, which was above the chamber of M'ashYahū the son of Shalam, the keeper of the door:

Transliteration:

י-equivalent in English-**Y**

ג-equivalent in English-**G**

ד-equivalent in English-**D**

ל-equivalent in English-**L**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H3012 in the following manner: [Igdaliah](#) (1x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Yahua יהוא

Jehu

● H3058 יהוא

(ya-hoo-a)

Jehu

Etymology:

From **H1931**; **H3068**

H1931 = יהי means he, she, it

H3068 = יהוה means to exist

Combined roots: **He is Yahūah**

KJV: Jehu (Yiddish form)

Correct form: Yahūā

Address location:

Malakým Ālaph 16:1 מלכים א

1Kings 16:1

ויהי דבר יהוה אל־יהוא בן־חנני על־בעשא לאמר

Then the word of Yahūah came to Jehu (Yahūā) the son of Çhananý against B'âshâ, saying,

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

א-equivalent in English-**A**

This name (*Yahūā*) can also be found:

(Malakým Býth/2Kgs 9:5)(Dabarý Ha Yamým Ālaph/1Ch 2:38)

(Dabarý Ha Yamým Býth/2Ch 19:2)(Hūshâ/Hos 1:4)

The KJV translates "Strong's" H3058 in the following manner: [Jehu](#) (58x).

H3050

יהי (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Yahuab יהואב

Joab

● H3097 יהואב

(ya-hoo-ab)

Joab

Etymology:

From **H1** and **H3068**

H1 = אב means father

H3068 = יהוה means to exist

Combined roots: **Yahūah Fathered**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Joab-(Yiddish form)

Correct form: Yahū'āb

Address location:

Dabarý Ha Yamým Ālaph 11:39 דברי ה ימים א

1Chronicles 11:39

צלק העמוני נחרי הברתי נשא כלי יואב * בן-צרויה : ס

*Tsalaq the Āmūny, Nachary the Barūthy, the armor bearer of Joab (*Yahū'āb) the son of TsarūYah,*

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

א-equivalent in English-**A**

ב-equivalent in English-**B**

Note: The ref# is the same in all these locations.

But, one letter is missing from יהו in some passages of the Hebrew.

This name (*Yahū'āb*) can also be found:

(*Shamū'āl Ālaph/1Sam 26:6*) (*Shamū'āl Býth/2Sam 2:13*)(*Malakým Ālaph/1Kgs 1:7*)

(*Dabarý Ha Yamým Ālaph/1Ch 2:16*)(*Āzrā/Ezr 2:6*)(*NachamYah/Neh 7:11*)

(*Tahalým/Ps 60:1*)

The KJV translates "Strong's" H3097 in the following manner: [Joab](#) (145x).

*Corrupted form see p. 121

Yahuachaz יהואחז

Jehoahaz

● H3059 יהואחז

(ya-hoo-akhaz)

Jehoahaz

Etymology:

From **H270**; **H3068**

H270 = אָחַז means to take hold. Seize, possession

H3068 = יְהוּה means to exist

Combined roots: **Yahūah Seized**

H3050

יָה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יְהוּה Self-Existent

KJV: Jehoahaz, Jehoachaz (Yiddish form)

Correct form: *Yahū'āçaz*

Address location:

Malakým Býth 10:35 מלכים ב

2Kings 10:35

וישכב יהוא עם-אבתיו ויקברו אתו בשמרון וימלך יהואחז בנו תחתיו

And Yahūā slept with his fathers: and they buried him in Shamarūn. And Jehoahaz (Yahū'āçaz) his son reigned in his stead.

Transliteration:

י-equivalent in English-**Y**

יָ-equivalent in English-**H**

יּ-equivalent in English-**U**

יָ-equivalent in English-**A**

יָ-no equivalent in English-**Ch** (sound from back of the throat)

יּ-equivalent in English-**Z**

This name (*Yahū'āçaz*) can also be found:

(Dabary' Ha Yamým Býth/2Ch 21:17)

The KJV translates "Strong's" H3059 in the following manner: [Jehoahaz](#) (20x).

Yahuadah יהועדה

Jehoadah

● H3085 יהועדה

(ya-hoo-a-dah)

Jehoadah

Etymology:

From **H5710**; **H3068**

H5710 = עדה means to pass by, go on, remove, pass on

H3068 = יהוה means to exist

Combined roots: **Yahūah Passes over**

KJV: Jehoadah, Jehoaddah (Yiddish form)

Correct form: Yahū'adah

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

Dabary Ha Yamym Alaph 8:36 דברי ה ימים ב

1Chronicles 8:36

ואחז הוליד את־יהועדה ויהועדה הוליד את־עלמת ואת־עזמות ואת־זמרי
וזמרי הוליד את־מוצא

*And Aḥaz begat את –Jehoadah (Yahū'adah); and Jehoadah (Yahū'adah) begat את –
Ālamath, and את –Āzamūth, and Zamarý; and Zamarý begat את –Mütsá,*

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ע-equivalent in English-**A**

ד-equivalent in English-**D**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3085 in the following manner: [Jehoadah](#) (2x).

Yahuadan יהועדן

Jehoaddan

● H3086 יהועדן

(ya-hoo-a-dan)

~~Jehoaddan~~

Etymology:

From **H5727**; **H3068**

H5727 = עדן means to delight oneself

H3068 = יהוה means to exist

Combined roots: **Yahūah Delights**

H3050

יהי (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Jehoaddan, Jehoaddin (Yiddish form)

Correct form: Yahū'âdan

Address location:

Dabary' Ha Yamym B'yth 25:1 דברי ה ימים ב

2Chronicles 25:1

בן-עשרים וחמש שנה מלך אמציהו ועשרים ותשע שנה מלך בירושלם
ושם אמו יהועדן מירושלים

AmatsYahū was twenty and five years old when he began to reign, and he reigned twenty and nine years in Yarūshalam. And his mother's name was Jehoaddan (Yahū'âdan) of Yarūshalam.

Transliteration:

י-equivalent in English-**Y**

יה-equivalent in English-**H**

יח-equivalent in English-**U**

יע-equivalent in English-**A**

יד-equivalent in English-**D**

ינ-equivalent in English-**N**

This name (*Yahū'âdan*) can also be found:

(*Malakym B'yth/2Kgs 14:2*)

The KJV translates "Strong's" H3086 in the following manner: [Jehoaddan](#) (2x).

● H3068 יהוה

(ya-hoo-ah)
Jehovah

Etymology:

From H1961 (*may be incorrect root*) (See p. 81)

H1961 = יהיה means to exist, to be; happen

H1933 = יהוה means to be; become; exist; happen

H3050 = יה from H3068: to exist

Combined roots: **Yahūah Exists; Self Existent One**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Ruined forms and common title replacements:

~~Jehovah, Yahweh, Yehovee, Adonai, Lord, God~~

Correct form: *Yahūah*

Address location:

Shamūth 3:15 שמות

Exodus 3:15

ויאמר עוד אלהים אל־משה כה־תאמר אל־בני ישראל יהוה אלהי אבותיכם
אלהי אברהם אלהי יצחק ואלהי יעקב שלחני אליכם זה־שמי לעלם וזה
זכרי לדר דר

*And Ālahým said moreover unto Mashah, "Thus shalt thou say unto the children of Yashar'āl, **Yahūah** Ālahý of your fathers, the Ālahý of Ābraham, the Ālahý of Yatsçaq, and the Ālahým of Y'âqb, hath sent me unto you: this is My Name for ever, and this is My memorial unto all generations."*

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3068 in the following manner:

[LORD](#) (6,510x), [GOD](#) (4x), [JEHOVAH](#) (4x), [variant](#) (1x).

Yahual יהואל

Joel

● H3100 יהואל

(ya-hoo-al)

Joel

Etymology:

From **H410**; **H3068**

H410 = אַל means mighty one

H3068 = יהוה means to exist

Combined roots: **Yahūah is Mighty**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Joel (Yiddish form)

Correct form: *Yahū'āl*

Address location:

Shamū'āl Ālaph 8:2 שמואל א

1Samuel 8:2

ויהי שם־בנו הבכור **יואל*** ושם משנהו אביה שפטים בבאר שבע

*Now the name of his firstborn was Joel (*Yahū'āl); and the name of his second, ĀbYah: they were judges in Babār-shabâ.*

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

א-equivalent in English-**A**

ל-equivalent in English-**L**

This name (*Yahū'āl*) can also be found:

(Dabarý Ha Yamým Ālaph/1Chr 4:35)(Dabarý Ha Yamým Býth/2Chr 29:12)

(Āzrâ/Ezr 10:43)(NachamYah/Neh 11:9)(Yahū'āl/Joel 1:1)

The KJV translates "Strong's" H3100 in the following manner: [Joel](#) (19x).

**Corrupted form see p. 118*

Yahuash יהואש

Jehoash

● H3060 יהואש

(ya-hoo-ash)

Jehoash

Etymology:

From **H784**; **H3068**

H784 = שׂ means fire, flames

H3068 = יהוה means to exist

Combined roots: **Fire of Yahūah**

KJV: Jehoash (Yiddish form)

Correct form: Yahū'āsh

Address location:

Malakým Býth 11:21 מלכים ב

2Kings 11:21

בן-שבע שנים יהואש במלכו: פ

Seven years old was Jehoash (Yahū'āsh) when he began to reign.

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

א-equivalent in English-**A**

ש-equivalent in English-**Sh**

The KJV translates "Strong's" H3060 in the following manner: [Jehoash](#) (17x).

H3050

יהי (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Yahuchanan יהוחנן

Jehohanan

● H3076 יהוחנן

(Ya-hoo-kha-nan)

Jehohanan

Etymology:

From **H2603**; **H3068**

H2603 = חָנַן means to show favor, pity

H3068 = יָהוּה means to exist

Combined roots: **Yahūah** shows Favor

H3050

יָה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יָהוּה Self-Existent

KJV: Jehohanan, Jehochanan, John (Yiddish form)

Correct form: Yahūchanan

Address location:

Dabary Ha Yamym Alaph 26:3 דברי ה ימים א

1Chronicles 26:3

עילם החמישי יהוחנן הששי אליהו עיני השביעי

Āylam the fifth, Jehohanan (Yahūchanan) the sixth, ĀlYahū`āyný the seventh.

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ח-equivalent in English-**Ch** (sound from back of the throat)

נ-equivalent in English-**N**

ן-equivalent in English-**N** (final nūn)

This name (*Yahūchanan*) can also be found:

((Dabary Ha Yamym Býth/2Chr 17:15)(Āzrā/Ezr 10:6)(Nacham Yah/Neh 6:18)

The KJV translates "Strong's" H3076 in the following manner: [Jehohanan](#) (6x), [Johanan](#) (3x).

Yahudah יהודה

Judah

● H3063 יהודה

(ya-hoo-dah)

Judah

Etymology:

From **H3034**; **H3050**

H3034 = יהי' means to give thanks, praise

(BDB shows no root of H3068)

H3050 = יהוה' means to exist

(“Yhu” is in this name. Origin: Gen 29:35 see p.76)

Combined roots: **Praised of Yahūah**

H3050

יה' (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה' Self-Existent

KJV: Judah, Jehudah (Yiddish form)

Correct form: Yahūdah

Address location:

B-r 'āshýth 29:35 בראשית

Genesis 29:35

ותהר עוד ותלד בן ותאמר הפעם אודה את־יהוה על־כן קראה שמו יהודה
ותעמד מלדת

And she conceived again, and gave birth to a son: and she said, “Now will I praise את – Yahūah”; therefore she called his name Judah (Yahūdah); and left bearing.

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ד-equivalent in English-**D**

ה-equivalent in English-**H**

In the remaining pages of this section, how many times can you find these names in the Hebrew text? The KJV translates “Strong’s” H3063 in the following manner: [Judah](#) (808x), [Bethlehemjudah \(with H1035\)](#) (10x).

Yahudy יהודי

Jehudi

● H3065 יהודי

(ya-hoo-dee)

Jehudi

Etymology:

From **H3064**; **H3068**

H3064 is from **H3063** is from **H3034** = יה' means to give thanks, praise

H3068 = יהוה' means to exist

(BDB shows no root of H3068)

(Where is the root for the "Yahu". See p. 76–79)

Combined roots: Celebrated of Yahūah

H3050

יה' (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה' Self-Existent

KJV: Jehudi (Yiddish form)

Correct form: Yahūdý

Address location:

YaramYahū 36:14 ירמיהו

Jeremiah 36:14

וישלחו כל־השרים אל־ברוך את־יהודי בן־נתניהו בן־שלמיהו בן־כושי
לאמר המגלה אשר קראת בה באזני העם קחנה בידך ולך ויקח ברוך בן־
נריהו את־המגלה בידו ויבא אליהם

*Therefore all the princes sent **את** Jehudi (Yahūdý) the son of NathanYahū, the son of ShalamYahū, the son of Kūshý, unto Barūk, saying, "Take in your hand the roll that you have read in the ears of the people, and come". So Barūk the son of NarYahū took the **את** roll in his hand, and came to them.*

Transliteration:

י'-equivalent in English-**Y**

ה'-equivalent in English-**H**

ו'-equivalent in English-**U**

ד'-equivalent in English-**D**

י'-equivalent in English-**Y**

The KJV translates "Strong's" H3065 in the following manner: [Jehudi](#) (4x).

● H3067 יהודית

(ya-hoo-deeth)

Judith

Etymology:

From H3066; H3068

H3066 is from H3064 is from H3063 is from H3034

H3034 = יהי means to give thanks, praise

H3068 = יהוה to exist

(No root of H3068 in BDB for “Yahu”. See p. 76–79)

Combined roots: Praised of Yahūah

H3050

יהי (yāh)

- Yah, Set-Apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Judith, Jehudith (Yiddish form)

Correct form: Yahūdýth

Address location:

B-r ‘āshýth 26:34 בראשית

Genesis 26:34

ויהי עשו בן־ארבעים שנה ויקח אשה את־יהודית בת־בארי החתי ואת־
בשמת בת־אילן החתי

And Āshū was forty years old when he took to Āshah את –Judith (Yahūdýth) the daughter of Bārý the Hachāthý, and את Bashamath the daughter of Āylan the Hachāthý:

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ד-equivalent in English-**D**

י-equivalent in English-**Y**

ה-equivalent in English-**Th**

The KJV translates “Strong’s” H3067 in the following manner: [Judith](#) (1x).

Yasha Yahu/Isa 57:13

“...But he who takes refuge
in Me shall inherit the land,
and possess My
Set-Apart Mountain...”

3937

יהוכלל Yahukal

Jehukal

יהוכלל H3081

(ya-hoo-kal)

Jehukal

Etymology:

From **H3201**; **H3068**

H3201 = יכל means to prevail, overcome
(BDB shows no root of H3068)

H3068 = יהוה means to exist

Combined roots: **Yahūah is Able**

Compare **H3116**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Jehukal-(Yiddish form)

Correct form: Yahūkal

Address location:

YaramYahū 37:3 ירמיהו

Jeremiah 37:3

וישלח המלך צדקיהו את-יהוכלל בן-שלמיה ואת-צפניהו בן-מעשיה הכהן
אל-ירמיהו הנביא לאמר התפלל-נא בעדנו אל-יהוה אלהינו

*And TsadaqYahū the king sent את- Jehueal (Yahūkal) the son of ShalamYah and את –
TsaphanYahū the son of M'āshYah the Kahan to the Nabyā YaramYahū, saying,
“Pray now to **Yahūah** our Ālahým for us”.*

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

כ-equivalent in English-**K**

ל-equivalent in English-**L**

The KJV translates “Strong’s” H3081 in the following manner: [Jehucal](#) (1x).

Yahunadab יהונדב

Jonadab

● H3082 יהונדב

(ya-hoo-na-dab)

Jehonadab

Etymology:

From **H5068**; **H3068**

H5068 = נָדַב means to make willing, to incite, to volunteer

H3068 = יָהוּה means to exist

Combined roots: **Yahūah is Willing**

KJV: J̄onadab-(Yiddish form)

Correct form: Yahūnadab

Address location:

YaramYahū 35:16 ירמיהו

Jeremiah 35:16

כי הקימו בני יהונדב בן־רכב את־מצוה אביהם אשר צום והעם הזה לא
שמעו אלי: ס

*Because the sons of J̄onadab (Yahūnadab) the son of Rakab have performed the אַת –
commandment of their father, which he commanded them; but this people have not
listened to me:*

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

נ-equivalent in English-**N**

ד-equivalent in English-**D**

ב-equivalent in English-**B**

The KJV translates “Strong’s” H3082 in the following manner: [Jehonadab](#) (8x).

H3050

יָה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יָהוּה Self-Existent

Yahunathan יהונתן

Jonathan

● H3083 יהונתן

(ya-hoo-na-ṭhan)

Jonathan

Etymology:

From **H5414**; **H3068**

H5414 = נתן means to give

H3068 = יהוה means to exist

Combined roots: **Yahūah has Given**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Jonathan, Jehonathan (Yiddish form)

Correct form: Yahūnaṭhan

Address location:

Shaphatým 18:30 שפטים

Judges 18:30

ויקימו להם בני־דן את־הפסל ויהונתן בן־גרשם בן־מנשה הוא ובניו היו
כהנים לשבט הדני עד־יום גלות הארץ

And the children of Dan set up the אַת –graven image: and Jonathan (Yahūnaṭhan), the son of Garasham, the son of Manashah, he and his sons were Kahaným to the tribe of Daný until the day of the captivity of the land.

Transliteration:

י-equivalent in English-Y

ה-equivalent in English-H

ו-equivalent in English-U

נ-equivalent in English-N

ת-equivalent in English-Th

נ-equivalent in English-N

The KJV translates "Strong's" H3083 in the following manner: [Jonathan](#) (76x), [Jehonathan](#) (6x).

Yahoram יהורם

Jehoram

● H3088 יהורם

(ya-hoo-ram)

Jehoram

Etymology:

From **H7311**; **H3068**

H7311 = רוּם means to exalt, rise up, to be lifted

H3068 = יהוה means to exist

Combined roots: **Yahūah has Raised**

KJV: Jehoram (Yiddish form)

Correct form: Yahūram

Address location:

Dabary Ha Yamym Byth 21:1 דברי ה ימים ב 21:1

2Chronicles 21:1

וישכב יהושפט עם־אבתיו ויקבר עם־אבתיו בעיר דויד וימלך יהורם בנו
תחתיו

Now Yahūshaphat slept with his fathers, and was buried with his fathers in the city of Dūyd. And Jehoram (Yahūram) his son reigned in his stead.

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ר-equivalent in English-**R**

ם-equivalent in English-**M** (Final Mem)

The KJV translates "Strong's" H3088 in the following manner: [Jehoram](#) (23x), [Joram](#) (6x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Yahusaph יהוסף

Joseph

● H3084 יהוסף

(Ya-hoo-saph)

Joseph

Etymology:

From **H3130**; **H3068**

H3130 is from **H3254** = יסף means to add, increase, do again

H3068 = יהוה means to exist

Combined roots: **Yahūah Increases**

H3050

יהי (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Joseph, Jehoseph (Yiddish form)

Correct form: Yahūsaph

Address location:

Ṭahalým 81:5 תהלים

Psalms 81:5

עדות ביהוסף שמו בצאתו על-ארץ מצרום שפת לא-ידעתי אשמע

This he ordained in Joseph (Yahūsaph) for a testimony, when he went out through the land of Mastarým: where I heard a language that I understood not.

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ס-equivalent in English-**S**

ף-equivalent in English-**Ph**(Final Pah)

The KJV translates "Strong's" H3084 in the following manner: [Joseph](#) (1x).

Yahusha יהושע

Joshua

● H3091 יהושע

(ya-hoo-sha)

Joshua

Etymology:

From **H3467**; **H3068**

H3467 = יָשַׁע means to be saved, be delivered

H3068 = יָהוּה means to exist

Combined roots: **Yahūah is Salvation/delivers**

KJV: Joseph, Jehoseph (Yiddish form)

Yahowshua, Jehoshua, Yeshua, Joshua

Correct form: *Yahūshâ*

Address location:

ZakarYah 6:11 זכריה

Zechariah 6:11

ולקחת כסף־זזהב ועשית עטרות ושמת בראש יהושע בן־יהוצדק הכהן
הגדול

*Then take silver and gold, and make crowns, and set them upon the head of **Yahūshâ**
the son of **Yahūtsadaq**, the high kahan;*

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ש-equivalent in English-**Sh**

ע-equivalent in English-**A**

The KJV translates "Strong's" H3091 in the following manner: [Joshua](#) (218x).

H3050

יָהּ (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יָהוּה Self-Existent

Yahushabath יהושבעת

Jehoshabeath

● H3090 יהושבעת

(ya-hoo-sha-bat)

Jehoshabeath

Etymology:

From **H3089**; **H3068**

H3089 is from **H7650** = שבע means to swear, take an oath

H3068 = יהוה means to exist

Combined roots: **Oath of Yahūah**

KJV: Jehoshabeath, Jehoshabath (Yiddish form)

Correct form: Yahūshab 'âth

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

Dabary Ha Yamým Býth 22:11 דברי ה ימים ב

2Chronicles 22:11

ותקח יהושבעת בת־המלך את־יואש* בן־אחזיהו ותגנב אתו מתוך בני־המלך המומתים ותתן אתו ואת־מינקתו בחדר המטות ותסתירהו יהושבעת בת־המלך יהורם אשת יהוידע הכהן כי היא היתה אחות אחזיהו מפני עתליהו ולא המיתתהו

*But Jehoshabeath (Yahūshab 'âth), the daughter of the king, took את - *Yū'āsh the son of AḥazYahū, and stole him from among the king's sons that were slain, and put him and את - his nurse in a bedchamber. So Jehoshabeath (Yahūshab 'âth), the daughter of king Yahūram, the wife of YahūYadâ the kahan, (for she was the sister of AḥazYahū,) hid him from AḥalYahū, so that she slew him not.*

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ש-equivalent in English-**Sh**

ב-equivalent in English-**B**

ע-equivalent in English-**A**

ת-equivalent in English-**Th**

The KJV translates "Strong's" H3090 in the following manner: [Jehoshabeath](#) (2x).

*Corrupted form see p. 116

Yahushaphat יהושפט

Jehoshaphat

● H3092 יהושפט

(ya-hoo-sha-phet)

Jehoshaphat

Etymology:

From **H8199**; **H3068**

H8199 = שפט means to judge, govern, vindicate

H3068 = יהוה means to exist

Combined roots: **Yahūah Judges**

KJV: Jehoshaphat-(Yiddish form)

Correct form: Yahūshaphat

H3050

יהי (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

Malakým Ālaph 4:17 מלכים א

1Kings 4:17

יהושפט בן־פרוח ביששכר: ס

Jehoshaphat (Yahūshaphat) the son of Parūch, in Yashashakar:

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ש-equivalent in English-**Sh**

פ-equivalent in English-**Ph**

ת-equivalent in English-**Th**

The KJV translates "Strong's" H3092 in the following manner: [Jehoshaphat](#) (84x).

Yahuyada יהויגדע

Jehoiada

● H3077 יהוידע

(ya-hoo-ya-da)

Jehoiada

Etymology:

From **H3045**; **H3068**

H3045 = ידע means to know

H3068 = יהוה means to exist

Combined roots: **Yahūah has Known**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Jehoiada, Jehojada (Yiddish form)

Correct form: *Yahūyadâ*

Address location:

Shamū 'āl Býth 8:18 שמואל ב 8:18

2Samuel 8:18

ובניהו בן־יהוידע והכרתי והפלתי ובני דוד כהנים היו : פ

And BanYahū the son of Jehoiada (Yahūyadâ) was over both the Hakarathý and the Palathý; and the sons of Dūd were chief rulers.

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

י-equivalent in English-**Y**

ד-equivalent in English-**D**

ע-equivalent in English-**A**

The KJV translates "Strong's" H3077 in the following manner: [Jehoiada](#) (51x).

Yahutsadaq יהוצדק

Josedech

● H3087 יהוצדק

(Ya-hoo-tsa-daq)

Josedech

Etymology:

From **H6663**; **H3068**

H6663 = צדק means to be just, to be righteous

H3068 = יהוה means to exist

Combined roots: **Yahūah is Righteous**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Jehozadek Josedech, Jehotsadak (Yiddish form)

Correct form: *Yahūtsadaq*

Address location:

ZakarYah 6:11 זכריה

Zechariah 6:11

ולקחת כסף־זזהב ועשית עטרות ושמת בראש יהושע בן־יהוצדק הכהן
הגדול

*Then take silver and gold, and make crowns, and set them upon the head of Yahūshâ
the son of Josedech (Yahūtsadaq), the high kahan;*

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

צ-equivalent in English-**Ts**

י-equivalent in English-**D**

ק-equivalent in English-**Q**

The KJV translates "Strong's" H3087 in the following manner: [Josedech](#) (6x), [Jehozadak](#) (2x).

Yahuyakyn יהויכין

Jehoiachin

● H3078 יהויכין

(ya-hoo-ya-keen)

Jehoiachin

Etymology:

From **H3559**; **H3068**

H3559 = כון means to be firm, stable, be established

H3068 = יהוה means to exist

Combined roots: **Yahūah** will Establish

KJV: Jehoiachin, Jehojakin (Yiddish form)

Correct form: *YahūYakýn*

Address location:

Dabary Ha Yamým Býth 36:9 דברי ה ימים ב

2Chronicles 36:9

בן-שמונה שנים יהויכין במלכו ושלשה חדשים ועשרת ימים מלך
בירושלם ויעש הרע בעיני יהוה

Jehoiachin (YahūYakýn) was eight years old when he began to reign, and he reigned three months and ten days in Yarūshalam: and he did that which was evil in the sight of Yahūah.

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

י-equivalent in English-**Y**

כ-equivalent in English-**K**

י-equivalent in English-**Y**

ן-equivalent in English-**N** (Final nūn)

The KJV translates "Strong's" H3078 in the following manner: [Jehoiachin](#) (10x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Yahuyaqym יהויקים

Jehoiakim

● H3079 יהויקים

(ya-hoo-ya-keem)

Jehoiakim

Etymology:

From **H6965**; **H3068**

H6965 = קום means to rise, stand, rise up

H3068 = יהוה means to exist

Combined roots: **Yahūah will Rise**

KJV: Jehoiakim, Jehojakim (Yiddish form)

Correct form: *YahūYaqým*

Address location:

Dabarý Ha Yamým Áalph 3:16 דברי ה ימים א

1Chronicles 3:16

ובני יהויקים יכניה בנו צדקיה בנו

And the sons of Jehoiakim (YahūYaqým): YakanYah his son, TsadaqYah his son.

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

י-equivalent in English-**Y**

ק-equivalent in English-**Q**

י-equivalent in English-**Y**

ם-equivalent in English-**M** (Final mem)

The KJV translates "Strong's" H3079 in the following manner: [Jehoiakim](#) (37x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Yahuyaryb יהויריב

Jehoiarib

● H3080 יהויריב

(ya-hoo-ya-reeb)

Jehoiarib

Etymology:

From **H7378**; **H3068**

H7378 = ריב means to strive, contend

H3068 = יהוה means to exist

Combined roots: **Yahūah Contends**

KJV: Jehoiarib, Jehojarib (Yiddish form)

Correct form: *YahūYaryb*

Address location:

Dabarým Ha Yamým Ālaph 9:10 דברי ה ימים א

1Chronicles 9:10

ומן־הכהנים ידעיה ויהויריב וכיין

And of the Kahaným; Yad'âYah, and Jehoiarib (YahūYaryb), and Yakýn,

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

י-equivalent in English-**Y**

ר-equivalent in English-**R**

י-equivalent in English-**Y**

ב-equivalent in English-**B**

The KJV translates "Strong's" H3080 in the following manner: [Jehoiarib](#) (2x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Yahuzabad יהוזבד

Jehozabad

● H3075 יהוזבד

(ya-hoo-za-bad)

Jehozabad

Etymology:

From **H2064**; **H3068**

H2064 = זבד means to endow, bestow, betow upon

H3068 = יהוה means to exist

Combined roots: **Yahūah has Endowed**

KJV: Jehozabad (Yiddish form)

Correct form: Yahūzabad

Address location:

Dabarý Ha Yamým Álaph 26:4 דברי ה ימים א

1Chronicles 26:4

ולעבד אדם בנים שמעיה הבכור יהוזבד השני יואח * השלשי ושכר
הרביעי ונתנאל החמישי

*Moreover the sons of Ábad-‘adam were, Sham‘âYah the firstborn, Jehozabad (Yahūzabad) the second, *Yū‘âçh the third, and Shakar the fourth, and Naṯhan‘âl the fifth,*

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ז-equivalent in English-**Z**

ב-equivalent in English-**B**

ד-equivalent in English-**D**

The KJV translates “Strong’s” H3075 in the following manner: [Jehozabad](#) (4x).

*Corrupted form see p. 119

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

YakalYahu יכליהו

Jecholiah

● H3203 יכליהו

(ya-kal-ya-hoo)

Jecholiah

Etymology:

From **H3201** and **H3050**

H3201 = יכל means to prevail, overcome, endure

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah will Enable**

KJV: Jecholiah, Jekoljah (Yiddish form)

Correct form: YakalYahū

Address location:

Malakým Býth 15:2 ירמיהו

2Kings 15:2

בן־שש עשרה שנה היה במלכו וחמשים ושתים שנה מלך בירושלם ושם
אמו יכליהו מירושלם

Sixteen years old was he when he began to reign, and he reigned two and fifty years in Yarūshalam. And his mother's name was Jecholiah (YakalYahū) of Yarūshalam.

Transliteration:

י-equivalent in English-**Y**

כ-equivalent in English-**K**

ל-equivalent in English-**L**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H3203 in the following manner: [Jecoliah](#) (1x), [Jecholiah](#) (1x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

● **H3204** יכניהו

(ya-kan-ya-hoo)

Jeconiah

Etymology:

From **H3559**; **H3050**

H3559 = כון means to be firm, stable, be established

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah will Establish**

KJV: Jeconiah, Jekonjah (Yiddish form)

Correct form: YakanYahū

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

YaramYahū 24:1 ירמיהו

Jeremiah 24:1

הראני יהוה והנה שני דודאי תאנים מועדים לפני היכל יהוה אחרי הגלות
נבוכדראצר מלך-בבל את-יכניהו בן-יהויקים מלך-יהודה ואת-שרי יהודה
ואת-החרש ואת-המסגר מירושלם ויבאם בבל

*Yahūah showed me, and, behold, two baskets of figs were set before The Hýkal of
Yahūah, after that Nabūkadratsar king of Babal had carried away captive אה –
Jeconiah (YakanYahū) the son of YahūYaqým king of Yahūdah, and the אה –princes
of Yahūdah, with the אה –carpenters and אה –smiths, from Yarūshalam, and had
brought them to Babal.*

Transliteration:

י-equivalent in English-**Y**

כ-equivalent in English-**K**

ל-equivalent in English-**N**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H3204 in the following manner: [Jeconiah](#) (7x).

YaphadYah יפדיה

Iphedeiah

● H3301 יפדיה

(ya-fad-yah)

~~I~~phedeiah

Etymology:

From **H6299** and **H3050**

H6299 = פדה means to rescue, redeem, ransom, deliver

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah will Liberate**

KJV: Iphedeiah, Jiphdejah (Yiddish form)

Correct form: YaphadYah

Address location:

Dabary Ha Yamym Alaph 8:25 דברי ה ימים א

1Chronicles 1:25

יפדיה ופניאל בני ששק

And Iphedeiah, (YaphadYah) and Paný'âl, the sons of Shashaq;

Transliteration:

י-equivalent in English-**Y**

פ-equivalent in English-**Ph**

ד-equivalent in English-**D**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3301 in the following manner: [Iphedeiah](#) (1x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "- yah."

H3068 - יהוה Self-Existent

YaqmYah יקמיה

Jekamiah

● H3359 יקמיה

(ya-qm-ya)

Jekamiah

Etymology:

From **H6965**; **H3050**

H6965 = קום means to stand up, rise, arise to become powerful

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Rises**

Compare **H3079**

KJV: Jekamiah, Jekamjah (Yiddish form)

Correct form: YaqmYah

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

Address location:

Dabarý Ha Yamým Ālaph 2:41 דברי ה ימים א

1Chronicles 2:41

ושלום הוליד את-יקמיה ויקמיה הליד את-אלישמע

And Shalūm begat את –Jekamiah, (YaqmYah) and Jekamiah (YaqmYah) begat ĀYashamā.

Transliteration:

י-equivalent in English-**Y**

ק-equivalent in English-**Q**

מ-equivalent in English-**M**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3359 in the following manner: [Jekamiah](#) (2x), [Jecamiah](#) (1x).

YaramYahu ירמיהו

Jeremiah

● H3414 ירמיהו

(Ya-ram-ya-hoo)

Jeremiah

Etymology:

From **H7311** and **H3050**

H7311 = רוּם means to be exalted, be high, to rise up

H3050 = יה from **H3068**: to exist

Combined roots: **Whom Yahūah has Appointed**

KJV: Jeremiah, Jirmejah (Yiddish form)

Correct form: YaramYahū

Address location:

YaramYahū 1:1 ירמיהו

Jeremiah 1:1

ברי ירמיהו בן-חלקיהו מן-הכהנים אשר בענתות בארץ בנימן

The words of Jeremiah (YaramYahū) the son of ChalaqYahū, of the kahan that were in Anathūth in the land of Banyman:

Transliteration:

י-equivalent in English-**Y**

ר-equivalent in English-**R**

מ-equivalent in English-**M**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H3414 in the following manner: [Jeremiah](#) (147x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

YarashYah יערשיה

Jaresiah

● H3298 יערשיה

(y-a-rash-yah)

Jaresiah

Etymology:

From an unused root; **H3050**

Unused Root = ערש means to fatten
from "Gesenius' Hebrew-Chaldee Lexicon"

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah** Nourishes

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Jaresiah, Jareshjah (Yiddish form)

Correct form: Y'ârashYah

Address location:

Dabarý Ha Yamým Ālaph 8:27 דברי ה ימים א

1Chronicles 8:27

ויערשיה ואליה וזכרי בני ירחם

And Jaresiah, (Y'ârashYah) and ĀlYah, and Zakarý, the sons of Yaracham.

Transliteration:

י-equivalent in English-**Y**

ע-equivalent in English-**A**

ר-equivalent in English-**R**

ש-equivalent in English-**Sh**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3298 in the following manner: [Jaresiah](#) (1x).

● **H3376** יראייה

(yar-a-ee-yah)

Irījah

Etymology:

From **H3373** and **H3050**

H3373 = ירא means fearing, reverent, afraid

H3050 = יה from **H3068**: to exist

Combined roots: **Dread of Yahūah**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Irījah, Jerījah (Yiddish form)

Correct form: Yar'āyYah

Address location:

YaramYahū 37:13 ירמיהו

Jeremiah 37:13

ויהי־הוא בשער בנימן ושם בעל פקדת ושמׁו יראייה בן־שלמיה בן־חנניה
ויתפשׁ את־ירמיהו הנביא לאמר אלה־כשדים אתה נפל

And when he was in the gate of Banyman, a captain of the ward was there, whose name was Irījah, (Yar'āyYah) the son of ShalamYah, the son of ÇhananYah; and he took את –YaramYahū the nabyā, saying, “You fall away to the Kashdým.”

Transliteration:

י-equivalent in English-**Y**

ך-equivalent in English-**R**

א-equivalent in English-**A**

י-equivalent in English-**Y**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates “Strong’s” H3376 in the following manner: [Irijah](#) (2x).

YarYahu יריהו

Jeriah

● H3404 יריהו

(yar-ya-hoo)

Jeriah

Etymology:

From **H3384**; **H3050**

H3384 = ירה means to shoot, cast arrows, to direct, teach, instruct

H3050 = יה from **H3068**: to exist

Combined roots: **Taught of Yahūah**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Jeriah Jerijah (Yiddish form)

Correct form: YarYahū

Address location:

Dabarý Ha Yamým Ālaph 23:19 דברי ה ימים א

1Chronicles 23:19

בני חברון יריהו הראש אמריה השני יחזיאל השלישי ויקמעם הרביעי

Of the sons of Chabrūn; Jeriah (YarYahū) the first, AmarYah the second, Yachazy'āl the third, and Yaqm'âm the fourth.

Transliteration:

י-equivalent in English-**Y**

ך-equivalent in English-**R**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H3404 in the following manner: [Jerijah](#) (2x), [Jeriah](#) (1x).

● **H3253** יסמכיהו

(ya-sa-mak-ya-hoo)

Ismachiah

Etymology:

From **H5564**; **H3050**

H5564 = סמך means to lean on, lay, rest, support

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah will Sustain**

KJV: Ismachiah, Jismakjah (Yiddish form)

Correct form: YasamakYahū

Address location:

Dabarý Ha Yamým Býth 31:13 דברי ה ימים א

2Chronicles 31:13

ויחיאַל ועזזיהו ונחת ועשהאל וירימות ויוזבד ואליאַל ויסמכיהו ומחת
ובניהו פקידים מיד כונניהו ושמעי אחיו במפקד יחזקיהו המלך ועזריהו
נגיד ביתהאלהים

*And Yachý'âl, and ÁzazYahū, and Nachaṯh, and Áshah'âl, and Yarýmūṯh, and
Yūzabad, and Ály'âl, and Ismachiah, (YasamakYahū) and Machaṯh, and BanYahū,
were overseers under the hand of KūnanYahū and Sham'ây his brother, at the
commandment of ÇhazaqYahū the king, and ÁzarYahū the ruler of The House of
Álahým.*

Transliteration:

י-equivalent in English-**Y**

ס-equivalent in English-**S**

מ-equivalent in English-**M**

כ-equivalent in English-**K**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H3253 in the following manner: [Ismachiah](#) (1x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

YashamaYahu ישמעיהו

Ishmaiah

● H3460 ישמעיהו

(ya-sha-ma-ya-hoo)

Ishmaiah

Etymology:

From **H8085**; **H3050**

H8085 = שמע means to hear, harken, obey

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah will Hear**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Ishmaiah, Jishmajah(Yiddish form)

Correct form: YashamâYahū

Address location:

Dabary Ha Yamým Ālaph 27:19 דברי ה ימים א

1Chronicles 27:19

לזבולן ישמעיהו בן-עבדיהו לנפתלי ירימות בן-עזריאל: ס

Of Zabūlan, Ishmaiah (YashamâYahū) the son of ĀbadYahū: of Naphathaly, Yarýmūth the son of Āzary'āl:

Transliteration:

י-equivalent in English-**Y**

ש-equivalent in English-**Sh**

מ-equivalent in English-**M**

ע-equivalent in English-**A**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H3460 in the following manner: [Ismaiah](#) (1x), [Ishmaiah](#) (1x).

● **H3470** ישעיהו

(Ya-sha-ya-hoo)

Isaiah

Etymology:

From **H3467**; **H3050**

H3467 = ישע means to be saved, be delivered

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah** is Salvation/Delivers

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Isaiah~~, ~~Jeshajah~~ (Yiddish form)

Correct form: *YashâYahū*

Address location:

YashâYahū 1:1 ישעיהו

Isaiah 1:1

חזון ישעיהו בן-אמוץ אשר חזה על-יהודה וירושלם בימי עזיהו יותם*
אחז יחזקיהו מלכי יהודה

*The vision of Isaiah (YashâYahū) the son of Amūts, which he saw concerning Yahūdah and Yarūshalam in the days of ÂzYahū, *Yūṯham, Aḥaz, and YachazaqYahū, kings of Yahūdah.*

Transliteration:

י-equivalent in English-**Y**

ש-equivalent in English-**Sh**

ע-equivalent in English-**A**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H3470 in the following manner: [Isaiah](#) (32x), [Jeshajah](#) (5x), [Jesaiah](#) (2x).

**Corrupted form see p. 118*

YashuchYah יְשׁוּחַיָּהּ

Jeshoaiiah

● H3439 יְשׁוּחַיָּהּ

(ya-shookh-ya)

Jeshoaiiah

Etymology:

From **H3445**; **H3050**

H3445 = יָשָׁח means sinking feeling, emptiness

H3050 = יָהּ from **H3068**: to exist

Combined roots: **Yahūah** Humbles/Empties

KJV: Jeshoaiiah, Jeshochajah (Yiddish form)

Correct form: YashūchYah

Address location:

Dabary Ha Yamym Alaph 4:36 דַּבְּרֵי הַיָּמִים א

1Chronicles 4:36

וְאֵלֵינוּ * וַיַּעֲקֹבָהּ וַיְשׁוּחַיָּהּ וַעֲשִׂיהָ וַעֲדִיאל וַיְשִׁימָאֵל וּבְנֵיהָ

*And *Ālyū'āyny, and Y'āqbah, and Jeshōhaiiah (YashūchYah), and ĀshYah, and Ādy'āl, and Yashým'āl, and BanYah,*

Transliteration:

י-equivalent in English-**Y**

ש-equivalent in English-**Sh**

י-equivalent in English-**U**

ח-no equivalent in English-**Ch** (sound from back of the throat)

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3439 in the following manner: [Jeshoaiiah](#) (1x).

*Corrupted form see p. 117

H3050

יָהּ (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יְהוָה Self-Existent

YashYah ישיה

Ishijah

● H3449 ישיה

(ya-sh-yah)

Ishijah

Etymology:

From **H5383**; **H3050**

H5383 = נשׂה means to lend, be a creditor

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah will Lend**

KJV: Ishiah, Jishshijah (Yiddish form)

Correct form: YashYah

Address location:

Āzrā 10:31 עזרא

Ezra 10:31

ובני חרם אליעזר ישיה מלכיה שמעיה שמעון

*And of the sons of Charam; Āly'azar, Ishijah, (YashYah) MalakYah, Sham'âYah,
Sham'âūn,*

Transliteration:

י-equivalent in English-**Y**

ש-equivalent in English-**Sh**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3449 in the following manner: [Isshiah](#) (3x), [Jesiah](#) (2x), [Ishiah](#) (1x), [Ishijah](#) (1x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

● H2977 יאשיהו

(y-ash-ya-hoo)

Josiah

Etymology:

From **H803**; **H3050**

H803 = אשוי/אשיה means *buttress, support (Passive participle from an unused root meaning to found; **foundation**) The “Combined roots” should read,

Yahūah Supports.

The Gesenius Lexicon tells us this name is from the root אשה which means “to heal”. I cannot find this root. [This entry](#) may be in error.

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Heals**

KJV: Josiah, Jeshijah(Yiddish form)

Correct form: Y`ashYahū

Address location:

Dabary` Ha Yamym` Alaph 3:14 דברי ה ימים א

1Chronicles 3:14

אמון בנו יאשיהו בנו

Amūn his son, Josiah (Y`ashYahū) his son.

Transliteration:

י-equivalent in English-**Y**

א-equivalent in English-**A**

ש-equivalent in English-**Sh**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates “Strong’s” H2977 in the following manner: [Josiah](#) (53x).

*buttress – see Glossary

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

YazanYahu יזניהו

Jezeaniah

● H3153 יזניהו

(ya-zan-ya-hoo)

Jezeaniah

Etymology:

From H2970; H3050

H2970 is from H238 = אָזַן means to hear, harken, listen

H3050 = יָהּ from H3068: to exist

Combined roots: Yahūah has Listened

H3050

יָהּ (yāh)

- Yah, Set-Apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "- yah."

H3068 - יְהוָה Self-Existent

KJV: Jezeaniah, Jezeaniah (Yiddish form)

Correct form: YazanYahū

Address location:

YaramYahū 40:8 ירמיהו

Jeremiah 40:8

ויבאו אל־גדליה המצפתה וישמעאל בן־נתניהו ויוחנן* ויונתן* בני־קרח ושריה בן־תנחמת ובני עופי הנטפתי ויזניהו בן־המעכתי המה ואנשיהם:

*Then they came to Gadalyah to Matsphathah, even Yashamâ'âl the son of NathanYahū, and *Yūchanan and Yūnathan the sons of Qrach, and SharYah the son of Tanachmath, and the sons of Âūphý the Nataphathý, and Jezeaniah (YazanYahū) the son of a M'âkathý, they and their men.*

Transliteration:

י-equivalent in English-Y

י-equivalent in English-Z

י-equivalent in English-N

י-equivalent in English-Y

י-equivalent in English-H

י-equivalent in English-U

The KJV translates "Strong's" H3153 in the following manner: [Jezeaniah](#) (2x).

*Corrupted form see pp. 121, 122

YazanYahu יֵאָזַנְיָהוּ

Jaazaniah

● H2970 יֵאָזַנְיָהוּ

(y-a-zan-ya-hoo)

Jaazaniah

Etymology:

From **H238**; **H3050**

H238 = אָזַן means to hear, harken, listen

H3050 = יָהּ from **H3068**: to exist

Combined roots: **Yahūah Hears**

KJV: Jaazaniah, Jaazanjah (Yiddish form)

Correct form: Y'āzanYahū

Address location:

Malakým Býth 25:23 מלכים ב

2Kings 25:23

וישמעו כל־שרי החילים המה והאנשים כִּי־הפקיד מלך־בבל אֶת־גדליהו
ויבאו אל־גדליהו המצפה וישמעאל בן־נתניה ויוחנן* בן־קרח ושריה בן־
תנחמת הנטפתי ויאזניהו בן־המעכתי המה ואנשיהם

*And when all the captains of the armies, they and their men, heard that the king of Babal had made אֶת –GadalYahū governor, there came to GadalYahū to Matspah, even Yashmâ'âl the son of NaṯhanYah, and * Yūchanan the son of Qrach, and SharYah the son of Tanachamaṯh the Nataphaṯhý, and Jaazaniah (Y'āzanYahū) the son of a M'ākathý, they and their men.*

Transliteration:

י-equivalent in English-**Y**

א-equivalent in English-**A**

ז-equivalent in English-**Z**

נ-equivalent in English-**N**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H2970 in the following manner: [Jaazaniah](#) (4x).

*Corrupted form see p. 121

YazarachYah יזרחיה

Izrahiah

● H3156 יזרחיה

(ya-za-rakh-ya)

~~Izrahiah~~

Etymology:

From **H2224**; **H3050**

H2224 = זרח means to rise, come forth, break out, appear

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Appears**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: ~~Izrahiah Jezrahiah, Jizrachjah~~ (Yiddish form)

Correct form: *YazarachYah*

Address location:

Dabary Ha Yamym Alaph 7:3 דברי ה ימים א

1Chronicles 7:3

ובני עזי יזרחיה ובני יזרחיה מיכאל ועבדיה ויואל* ישיה חמשה ראשים
כלם

*And the sons of Âzy; Izrahiah (YazarachYah): and the sons of Izrahiah (YazarachYah); Mýk'âl, and ÂbadYah, and *Yû'âl, YashYah, five: all of them chief men.*

Transliteration:

י-equivalent in English-**Y**

ז-equivalent in English-**Z**

ר-equivalent in English-**R**

ח-no equivalent in English-**Ch** (sound from back of the throat)

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3156 in the following manner: [Izrahiah](#) (2x), [Jezrahiah](#) (1x).

**Corrupted form see p. 118*

YazYah יזיה

Jeziyah

● H3150 יזיה

(yaz-ya)

Jeziyah

Etymology:

From **H3149**; **H3050**

H3149 is from an unused root נזה meaning to sprinkle (From Gesenius Lexicon)

and From **H410** = אל means mighty one

H3050 = יה from **H3068**: to exist

Combined roots: **Sprinkled of Yahūah**

KJV: Jeziyah, Jezzijah (Yiddish form)

Correct form: YazYah

Address location:

Āzra 10:25 אזרא

Ezra 10:25

ומישראל מבני פרעש רמיה ויזיה ומלכיה ומימן ואלעזר ומלכיה ובניה:

ס

Moreover of Yashar 'al: of the sons of Par'ash; RamYah, and Jeziyah (YazYah), and MalakYah, and Myman, and Al'azar, and MalakYah, and BanYah.

Transliteration:

י-equivalent in English-**Y**

ז-equivalent in English-**Z**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3150 in the following manner: [Jeziyah](#) (1x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

● H3269 יעזיהו

(y-az-ya-hoo)

Jaaziah

Etymology:

From H3267; H3050

H3267 = יעז means to be strong, be fierce

H3050 = יה from H3068: to exist

Combined roots: Yahūah Makes Bold

KJV: Jaaziah, Jaazijah (Yiddish form)

Correct form: Y'âzYahū**Address location:***Dabarý Ha Yamým Ālaph 24:26 דברי ה ימים א**1Chronicles 24:26*

בני מררי מחלי ומושי בני יעזיהו בנו

*The sons of Mararý were Machalý and Mūshý: the sons of Jaaziah (Y'âzYahū); Banū.***Transliteration:**י-equivalent in English-**Y**ע-equivalent in English-**A**ז-equivalent in English-**Z**י-equivalent in English-**Y**ה-equivalent in English-**H**ו-equivalent in English-**U**The KJV translates "Strong's" H3269 in the following manner: [Jaaziah](#) (2x).**H3050**

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "- yah."

H3068 - יהוה Self-Existent

YusaphYah יוספיה

Josphiah

● H3131 יוספיה

(yoo-saph-ya)

Josphiah

Etymology:

From **H3254**; **H3050**

H3254 = יסף means to add, increase

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Increases**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Josphiah, Josphjah (Yiddish form)

Correct form: YūsaphYah

Address location:

Āzrā 8:10 עזרא

Ezra 8:10

ומבני שלומית בן-יוספיה ועמו מאה וששים הזכרים : ס

And of the sons of Shalūmýth; the son of Josphiah (YūsaphYah), and with him an hundred and threescore males.

Transliteration:

י-equivalent in English-**Y**

ו-equivalent in English-**U**

ס-equivalent in English-**S**

פ-equivalent in English-**Ph**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3131 in the following manner: [Josphiah](#) (1x).

YushabYah יושביה

Josibiah

● H3143 יושביה

(yoo-shab-ya)

Josibiah

Etymology:

From H3427; H3050

H3427 = ישב means to dwell, remain, sit

H3050 = יה from H3068: to exist

Combined roots: Yahūah Abides

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Josibiah, Josibjah (Yiddish form)

Correct form: YūshabYah

Address location:

Dabary Ha Yamym Alaph 4:35 דברי ה ימים א

1Chronicles 4:35

ויואל* ויהוא בן־יושביה בן־שריה בן־עשיאל

*And *Yū'āl, and Yahūā the son of Josibiah (YūshabYah), the son of SharYah, the son of Âshý'āl,*

Transliteration:

י-equivalent in English-**Y**

י-equivalent in English-**U**

ש-equivalent in English-**Sh**

ב-equivalent in English-**B**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3143 in the following manner: [Josibiah](#) (1x).

*Corrupted form see p. 118

YushuYah יושויה

Joshaviah

● H3145 יושויה

(yoo-shoo-yah)

Joshaviah

Etymology:

From **H7737**; **H3068**

H7737 = שוה means to be like, equivalent, be equal

H3068 = יהוה means to exist

Combined roots: **Yahūah makes Equal**

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

KJV: Joshaviah, Joshavjah (Yiddish form)

Correct form: YūshūYah

Address location:

Dabary Ha Yamym Alaph 11:46 דברי ה ימים א

1Chronicles 11:46

אליאל המחויים ויריבי ויושויה בני אלנעם ויתמה המואבי

Āly'āl the Machūym, and Yaryby, and Joshaviah (YūshūYah), the sons of Ālan'ām, and Yaṭhamah the Mū'āby,

Transliteration:

י-equivalent in English-**Y**

ו-equivalent in English-**U**

ש-equivalent in English-**Sh**

ו-equivalent in English-**U**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

The KJV translates "Strong's" H3145 in the following manner: [Joshaviah](#) (1x).

ZabadYahu זבדיהו

Zebadiah

● H2069 זבדיהו

(Za-bad-ya-hoo)

Zebadjah

Etymology:

From **H2064**; **H3050**

H2064 = זבד means to bestow, endow with, enstow upon

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah has Given**

KJV: Zebadiah, Zebadjah (Yiddish form)

Correct form: ZabadYahū

Address location:

Dabary Ha Yamym Alaph 26:2 דברי ה ימים א

1Chronicles 26:2

ולמשלמיהו בנים זכריהו הבכור ידיעאל השני זבדיהו השלישי יתניאל
הרביעי

*And the sons of MashalamYahū were, ZakarYahū the firstborn, Yady'â'âl the second,
Zebadiah (ZabadYahū) the third, Yathany'âl the fourth,*

Transliteration:

ז-equivalent in English-**Z**

ב-equivalent in English-**B**

ד-equivalent in English-**D**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H2069 in the following manner: [Zebadiah](#) (9x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

ZakarYahu זכריהו

Zachariah

● H2148 זכריהו

(Za-kar-ya-hoo)

Zachariah

Etymology:

From **H2142**; **H3050**

H2142 = זכר means to remember, recall, call to mind

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Remembers**

KJV: Zechariah, Zecarjah (Yiddish form)

Correct form: ZakarYahū

Address location:

Malakým Býth 15:8 מלכים ב

2Kings 15:8

בשנת שלשים ושמנה שנה לעזריהו מלך יהודה מלך זכריהו בן־ירבעם
על־ישראל בשמרון ששה חדשים

*In the thirty and eighth year of ĀzarYahū king of Yahūdah did Zæchariah
(ZakarYahū) the son of Yarab'âm reign over Yashar'al in Shamarūn six months.*

Transliteration:

ז-equivalent in English-**Z**

כ-equivalent in English-**K**

ר-equivalent in English-**R**

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

The KJV translates "Strong's" H2148 in the following manner: [Zechariah](#) (43x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for **H3068**, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

ZarachYah זרחיה

Zerahiah

● H2228 זרחיה

(za-rakh-ya)

Zerahiah

Etymology:

From H2225; H3050

H2225 = זרח means dawning, shining

H3050 = יה from H3068: to exist

Combined roots: Yahūah Shines

KJV: Zerahiah, Zerachjah (Yiddish form)

Correct form: ZarachYah

Address location:

Dabarý Ha Yamým Álaph 6:6 דברי ה ימים א

1Chronicles 6:6

ועזי הוליד את זרחיה וזרחיה הוליד את מריות

*And Ázý begat את Zerahiah (ZarachYah), and Zerahiah (ZarachYah) begat את –
Maryūth,*

Transliteration:

ז-equivalent in English-Z

ר-equivalent in English-R

ח-no equivalent in English-Ch (sound from back of the throat)

י-equivalent in English-Y

ה-equivalent in English-H

ו-equivalent in English-U

The KJV translates "Strong's" H2228 in the following manner: [Zerahiah](#) (5x).

H3050

יה (yāh)

- Yah, Set-Apart Name

Etymology: contraction for H3068, and meaning the same;

KJV: Yah, most vehement. Compare names in "-iah," "-yah."

H3068 - יהוה Self-Existent

*Yachazaq 'âl 39:7**Ezekiel 39:7*

*“I make My Set-Apart **יה** Name known in the midst of My People Yashar 'âl. I will not let them profane My Set-Apart **יה** Name any more. The heathen shall know I am **Yahūah/יהוה**, the Set-Apart one in Yashar 'âl.”*

יהוה יהוה

*YashâYahū 19:21**Isaiah 19:21*

*And **Yahūah/יהוה** shall be known to Matsarým, and Matsarým shall know **Yahūah/יהוה** in that day, and make slaughtering and meal offering, and shall make a vow to **Yahūah/יהוה** and pay it.*

SECTION 4: Chap. 5

No Other Name, No Other Savior

Just to recap briefly, weaved throughout each section of this book, I compared lexicon data with the Hebrew text itself. Some of this data does not agree with what is written in the Hebrew text—which is what these lexicons are used for to decipher. These lexicon authors wrote their published works, while under the belief that vowel points can be trusted and are a necessary addition to the Masoretic text. So, to stir up a can of worms *against* the vowel point system surrounding names at all, would be unheard of in the midst of the Jewish community and ludicrous in the eyes of any Rabbi to say the least. I don't think that anyone who has laid down such a work as a Hebrew lexicon, has even entertained the thought that vowel points surrounding The Name of יהוה, may be the stumbling block that hinders the entire population of the earth from learning His Name.

Earlier, I brought up a controversial subject about our Saviors Name being a Stand-Alone-Name. Not only are most of the inhabitants of the earth ignorant of His Name, but they are also ignorant about *what He said about His Name*. He gives His Name in Shamūth 3:15, and makes a statement that locks The Name that was given, in a state of perpetual remembrance as is, never to move, be modified, or changed in any sense of the word. He continues about His Name in chapter 20 and verse seven, and tells His people not to ruin His Name:

Shamūth/Ex 20:7 “You shall not lift up (speak) אַתְּ The Name of יהוה your Ālahým to ruin it, for יהוה אַתְּ will not acquit (pardon) anyone who lifts up (speaks) אַתְּ His Name to ruin it.”

He continues in chapter 34 and verse 14, revealing He has a *jealous* Name, as He warns His people to avoid giving their affection over to another name. This warning is so serious, that He reiterates it in Dabarým 18 and verse 20:

Dabarým/Deut 18:20 ‘But the nabyá who presumes to speak a word in My Name, which I have not commanded him to speak, or who speaks *in the name of other mighty ones* (Jesus, Yahūshâ, Yeshua, Yehoshua, God, etc...), even that nabyá shall die.’

His people were even warned to *fear* This *Jealous* Name:

Dabarým/Deut 28:58-59 “If you will not observe to do אַתְּ all the words of this Tūrah (instruction/law) that are written in this book, *so as not to Yarâ/אָרַךְ (fear/be afraid of) this honorably heavy and fearful אַתְּ Name, אַתְּ Yahūah/יהוה Your Ālahým, then Yahūah/יהוה shall bring upon you and your descendants extraordinary plagues, great and lasting plagues, and grievous and lasting sicknesses.*”

When you are convinced that The Law is no longer relevant, you will never learn to fear His Name. Our conditioning since our youth is so complete, that if we look at what our Creator said about Himself, His Name, His Laws and The Twelve Tribes, we will *still* default back to what we were taught from that mighty one of the New Testament—the Messiah. Truth, has now become the enemy.

The first time I released this book in 2015, it was riddled with New Testament information. The teachings of this Messiah was weaved throughout its pages from cover to cover. I even had a chapter dedicated to the “Two Mighty Ones” I was learning to give my heart over to: Yahūah The Father, and Yahūshâ The Son.

Being raised in a Baptist Church, I was pummeled incessantly with the NT doctrine *without knowledge* of Yahūah and His Law, as was every practicing Christian. When it was brought to my attention, approximately 10

years ago, that His Laws are *still* relevant, I began to include them in my studies. The more I learned of them, the more I could see the lies I was indoctrinated with from the NT teachings. These NT teachings required the “cutting off” of the Law given to Mashah. It also required calling on another name, as well as speaking in another name and believing that this second mighty one, sat next to The Most High in the heavens. Hence, the “Two Mighty Ones”. Therefore, learning the instructions Yahūah gave to Mashah, while holding fast to the Messiah of my church, was my *default* behavior having dominion over what was instructed by Yahūah.

The publishing of this book with the teaching of two mighty ones embedded within its pages, was quite a shock to my emotional well being when I learned of Dabarým/Deut 18 and verse 20, as well as, several more bundles of passages shedding light on what I couldn’t see, as I wrote the first publication of “EVIDENCE FOR THE NAME.” After finally realizing what my book was actually teaching, I pulled it down from every online platform it was advertised on, and prepared myself to rewrite what took me almost six years to complete. The overhaul and gutting of idolatry in the rewrite didn’t take as long as I thought it would. But I must say, it certainly was a challenging work of corrections.

My anger, embarrassment, and humility in realizing the deception I had fallen prey to in my youth was such, that I wanted to put a final stamp on the undoing of all the idolatry and whoredom I was raised in. So, I have decided to close the final pages of this book, with what should have been in the first release: two articles entitled, “Dabarým 18:20”, and an understanding of Yahūah as the only Mighty One in existence, “Yahūah is alone!” I expound much further in these articles within their content, here in the book, than when they were first released.

These two articles, written shortly after learning the truth, are based on what is said by Yahūah found in the Tūrah, that exposes gross discrepancies in the New Testament doctrine. These two articles are for those who are determined to prove what they believe, rather than sit on what they have been told to believe—without any anchor to truth. You cannot weigh the NT doctrine against NT teachings and expect to find truth.

Many believe that The New Testament is the foundation or origin of truth, when in fact, the Laws given to Mashah are the foundation of truth. If the New Testament doctrine or any teaching, saying, or quote, that is found on its pages, disagrees with any word spoken by Yahūah or His servant Mashah, then we need to discard what does not submit to, or originate from Tūrah. ***This*** is how we are saved! The Tūrah is a **light**. Outside of Tūrah is darkness.

Tahalým/Ps 43:3 *Send forth Your **Light** and Your Truth! Let them lead me. Let them bring me to Your Set-Apart Mountain and to Your Dwelling Places.*

Mashalý/Prov 6:23 *“...For the command is a lamp, and the Tūrah a **light**; and reproofs of discipline a way of life...”*

The following passage here, describes the result of a nation that has no instruction. The Kahan, leaders and judges of their land, had completely strayed from Yahūahs Laws. They were the shepherds of the nation, and were instructed by Yahūah to give justice to the people when they needed it. But because the Kahan were charging for the truth and twisting it, the people had no justice to speak of. The thief was not punished because bribes ruled the judges. Murderers ran free and the widow lost her home and her land. Evil had run rampant because there was no fear of punishment. The land was completely defiled, just as Yahūah warned them. When there is no Law, there is only darkness. When the nabýâ talks of right-ruling or justice, he is obviously referring to the Tūrah.

YashâYahū/Isa 59:8-10 *The way of peace they have not known, and there is **no right-ruling** in their ways. They have made crooked paths for themselves, whoever treads in them shall not know peace. Therefore right-ruling has been far from us, and righteousness does not reach us. We look for **light**, but **there is darkness**; for*

brightness, but we walk in thick darkness! We feel for the wall like the blind, and we feel as without eyes. At noon we stumble as at twilight, in deserted places, like the dead.

Unmistakably, we are told through the nabýá, Yahūah sets His Laws as a light to the people. Without them, we are truly in the dark.

YashāYahū/Isa 51:4 “Listen to Me, My people, and give ear to Me, O My nation, for the Tūrah goes forth from Me, and My right-ruling I set as a **light** to peoples.

King Dūýd, who looked into the Law daily, knows what light this Law can produce in the dark or crooked places of our hearts.

Shamū ‘ál býṭh/2Sam 22:29 “For You are my lamp, לָלוֹחַ, and לָלוֹחַ makes my darkness **light**.

Ṭahalým/Ps 19:8 The orders of לָלוֹחַ are straight, rejoicing the heart; the command of לָלוֹחַ is clear, **enlightening** the eyes;

Ṭahalým/Ps 27:1 לָלוֹחַ is my **light** and my deliverance. Whom should I fear? לָלוֹחַ is the refuge of my life. Whom should I dread?

Ṭahalým/Ps 36:9 For with You is the fountain of life; in Your **light** we see **light**.

Ṭahalým/Ps 37:6 And He shall bring forth your righteousness as the **light**, and your right-ruling as midday.

Ṭahalým/Ps 112:4 **Light** has risen in the darkness to the straight ones, those showing favor; the compassionate, and the righteous.

Ṭahalým/Ps 119:105 Your word is a **lamp** to my feet and a light to my path.

Shamū ‘ál býṭh/2Sam 23:3-4 The Ālahým of Yashar ‘ál said, the Rock of Yashar ‘ál spoke to me, ‘One who rules over man righteously, who rules in the fear of Ālahým, is like the **light** of the morning when the sun rises; a morning without clouds, tender grass from the earth from sunshine; from rain.’

YashāYahū/Isa 8:20 To the Tūrah and to the witness! If they do not speak according to this Word, it is because they have no **daybreak**. (H7837-דָּוַח dawn, light)

The following passage here reveals why Yahūah chose the seed of Ābraham to rule the earth with the right-ruling Yahūah instructed them with.

YashāYahū/Isa 42:6 “I, לָלוֹחַ, have called You (Yashar ‘ál), in righteousness, and I take hold of Your hand and guard You, and give You for a covenant **to a people; for a light to the gentiles...**”

YashāYahū/Isa 49:6 and He says, “Shall it be a small matter for You to be My Servant **to raise up the tribes of Yāqub**, and to **bring back the preserved ones of Yashar ‘ál**? I shall give You as a **light** to the gentiles, **to be My deliverance to the ends of the earth!**”

Deliverance is found in the hearing of the Tūrah through Yashar ‘ál! The real Yashar ‘ál, are those who hear Yahūah only and guard His instructions! The gentiles who are begging to be saved from this current oppressive

world order, will finally get it from the Tribes of Yashar‘âl who finally comes back to every word of the book of the Tūrah. This is the nation we are waiting for to rule the world in righteousness. However, Yahūah will not allow this to take place until their hearts are fully turned back to the Tūrah. In the meantime, we wait, as we watch many continue to walk in darkness, as they fight against the Law given to Mashah.

Mashly/Prov 2:13 “...those who leave the paths of straightness to walk in the ways of darkness...”

Hear Yahuah only!



For those of you who have come this far in the book and are still hangin on to see how this is going to end, The Turah of Yahuah is a place you can go to get many of your questions answered regarding the books of the nabýâ, and those so-called foretellings of the Messiah. When we learn to make The Turah our study, those “Messiah foretellings” in the books of the nabý‘âým, when read in context, begin to fall apart and our foolishness begins to show. It is so important to get out of the NT and start on a journey of learning the Laws of our *real Savior* we were taught to flee from.

We need to pitch our tent in the books of Mashah to learn what the NT agenda was keeping us from. Yahūah said many things in reference to those He said are His people we have no clue about. It is time to catch a clue. Without knowledge of His Law, we will have no understanding of those books that Rome *used* to control the masses. This includes the books of the Nabý‘âým. His Law exposes all the lies, because His Law is Truth.

Tahalým/Ps 119:142: “Your Tūrah is truth.”

NachamYah/Neh 9:13 “And You came down on Mount Sýný, and spoke with them from the heavens, and gave them straight right-rulings and **Tūrah of truth**, good laws and commands.

Tahalým 72:17

Psalms 72:17

His Name shall endure forever. His Name shall be continued as long as the sun. Men shall kneel to Him. All nations shall kneel to Him.

An entire nation saw the hand of destruction from our Creator for refusing to submit to The Laws and warnings given to Mashah. What makes us think we will not escape the same Hand of destruction for refusing to learn of it today?

I am about to introduce you to one of those laws from the book of Dabarým.

Dabarý Ha Yamým Álaph 16:11

1Chronicles 16:11

Seek Yahūah/יהוה and His strength, seek His face continually.

SECTION 4: Chap. 5a

Dabarym 18:20

Yahūah/יהוה commands us, *with a warning of severe punishment*, not to call on the name of another mighty one. Because He is a *jealous* Ālahým (*Shamūth 20:5, Shamūth 34:14, Dabarym 4:24, 5:8-9, 6:15*). He does not share His esteem with another and He hates it when we give our affection over to another name—or mighty one (*Shamūth 23:13, YashāYahū 42:8, 48:11*). Here is one of many passages where he warns us about giving a message in the name of another mighty one other than Himself.

Dabarym/Deut 18:20 *‘But the nabyā who presumes to speak a word in My Name, which I have not commanded him to speak, **or who speaks in the name of other mighty ones**, even that nabyā shall die.’*

If anyone claims that any of the nabyā in the Old Testament said, or pointed anyone towards another mighty one to worship and esteem that mighty ones name, other than **Yahūah/יהוה**, then that guy is sentenced to death by **Yahūah/יהוה**! The New Testament is utterly peppered with suggestions, and even *commands* its readers, to call on, believe on, hear the teachings of, and trust in another mighty one—with a different name. That mighty one is known today as THE MESSIAH. No nabyā takes precedence over what **Yahūah/יהוה** says in His Law. There is no nabyā that can put **Yahūah/יהוה** in a back seat so that *another* can lead His people. You might want to study this out and see what **Yahūah/יהוה** really says about the names of other mighty ones (*Exod 23:13*). We have been indoctrinated since our youth. Don’t be a fool. Inquire of Him about this.

The following, is a list of passages I collected that clearly teaches us to speak of another name and to call on another name, *other* than **Yahūah/יהוה**. Teachers of the New Testament claim that **Yahūah/יהוה** told this guy (the Messiah), to speak those words that were written on those pages; to teach his followers that The Most High sent him—to tell us to call on *his* name so that **Yahūah/יהוה** would be *esteemed* in this. If my memory serves me correctly, **Yahūah/יהוה** does *not* give His esteem to another mighty one (*YashāYahū/Isa 42:8*). **Yahūah/יהוה** is not esteemed when we worship, or lift up another mighty one, by speaking another mighty ones name in respect of that mighty one! On the contrary, we in fact *profane* His Name when we add into the mix of affection for Him, the affection of another. That is what *whoring* is. When a married woman shares her affection with another man, or *speaks his name, with affection, in the presence of her husband*, her husband experiences a furious rage building within him. That is what *jealousy* is. **Yahūah/יהוה** laid His cards on the table from the git-go. He warned His people He was a *Jealous* Mighty One, who’s *Name* is *Jealous* (*Shamūth/Ex 34:14*). Setting another name next to His, is only going to make Him furious. He will *not* hear our prayers, if we do not learn of His ways.

Mashaly/Prov 28:9 *The one who turns away his ear from hearing the Law, even his prayer is an abomination. (Mashaly15:8, 29, 21:27; Tahalyim 66:18; YashāYahū 59:2)*

Dabarým/Deut 18:20 teaches something entirely different from what we have been taught by NT doctrine. In fact, this command and warning has the capacity and authority to crush the New Testament doctrine completely. Compare this warning in Dabarým/Deut 18:20 with each of the following passages.

Acts 9:29 and speaking boldly in the Name of the Master עֲשֵׂהוּ and disputed with the Hellenists, but they undertook to kill him.

Acts 21:13 And Sh'aul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Yarushalam for the Name of the Master עֲשֵׂהוּ."

Acts 19:5 And when they heard this, they were immersed in the Name of the Master עֲשֵׂהוּ.

Acts 16:18 And she was doing this for many days. But Sh'aul, greatly annoyed, turned and said to the spirit, "I command you in the Name of עֲשֵׂהוּ Messiah to come out of her." And it came out that same hour.

Acts 15:26 men who have given up their lives for the Name of our Master עֲשֵׂהוּ Messiah.

Acts 10:48 And he commanded them to be immersed in the Name of עֲשֵׂהוּ Messiah. Then they asked him to remain a few days.

Acts 10:43 "To this One all the prophets bear witness, that through His Name, everyone believing in Him does receive forgiveness of sins."

Acts 9:27 But Barnabāh took him and brought him to the emissaries, and told them how he had seen the Master on the way, and that He had spoken to him, and how he was speaking boldly at Damascus in the Name of עֲשֵׂהוּ.

Acts 9:21 And all who heard were amazed, and said, "Is this not he who destroyed those calling on this Name in Yarushalam, and has come here for this, to take them bound to the chief kahan?"

Acts 9:14–16 "...and here he (Sha'ul) has authority from the chief kahan to bind all those calling on Your Name."¹⁵ But the Master said to him, Go, for he is a chosen vessel of Mine to bear My Name before nations, sovereigns, and the children of Yashar'āl.¹⁶ For I shall show him how much he has to suffer for My Name."

Acts 8:16 for He had not yet fallen on any of them, but they had only been immersed in the Name of the Master עֲשֵׂהוּ.

Acts 8:12 And when they believed Philip as he brought the Good News about the reign of Ālahým and the Name of עֲשֵׂהוּ Messiah, both men and women were immersed.

Acts 5:40 And they heeded his advice, and having called for the emissaries, beating them, they commanded that they should not speak in the Name of עֲשֵׂהוּ, and let them go.

Acts 5:41 Then indeed they went rejoicing from the presence of the council, because they were counted worthy to suffer shame for His Name.

Acts 4:30 by stretching out Your hand for healing, and signs, and wonders to take place through the Name of Your set-apart Servant יהוה.”

Acts 2:38 And Kaph said to them, “Repent, and let each one of you be immersed in the Name of יהוה Messiah for the forgiveness of sins. And you shall receive the gift of the Set-apart Spirit.

John 16:26 “In that day you shall ask in My Name, and I do not say to you that I shall pray the Father on your behalf,

John 16:23 “And in that day you shall ask Me none at all. Truly, truly, I say to you, whatever you ask the Father in My Name He shall give you.

John 15:16 “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you.

Remember what the warning said!

Dabarým/Deut 18:20 ‘But the nabyá who presumes to speak a word in My Name, which I have **not** commanded him to speak, **OR** who speaks in the name of other mighty ones, even that nabyá shall die.’

Here are the instructions. If any of the naby‘áým tries to persuade any of his people, in the OT, to serve another name, even in a foretelling, then this would fit the criteria of this warning. This means, the passages in the Old Testament we have been trained to believe are Messiah **foretellings**, would most certainly be a death sentence on any one of those naby‘áým giving the foretelling. Any Messiah foretelling would go against what **Yahūah/יהוה** warned His people about over, and over again in The Tūrah—now wouldn’t it? They were not so much as to have the name of another mighty one in their mouth!

Shamūṯh/Exod 23:13 “And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.

To continue...

John 15:21 “But all this they shall do to you because of My Name, because they do not know Him who sent Me.

John 14:26 “But the Helper, the Set-apart Spirit, whom the Father shall send in My Name, He shall teach you all, and remind you of all that I said to you.

John 14:14 “If you ask whatever in My Name, I shall do it.

Clearly, this mighty one who carries a different name, is teaching his followers to ask The Father whatever, in another name! In John 14:13, we begin to see how the only way for the Father to be esteemed or lifted up, is through the worship of another mighty one! This is clearly whoring! Only those who know The Law can see this.

This discredits what **Yahūah/יהוה** says about sharing His Esteem with another in YashāYahū/Isa 42:8.

John 14:13 “And whatever you ask in My Name, that I shall do, in order that the Father might be esteemed in the Son.

Now let’s see what **Yahūah/יהוה** has to say about this...

YashāYahū/Isa 42:8 “I am Yahūah/יהוה, that is My Name, and My esteem I do not give to another, nor My praise to idols.

He is not just talking about idols and lifesize sculptures. This includes another name. Remember, He is a *Jealous* Mighty One. When He has the attention and affection of His people, three is a crowd! Another lover is not allowed!

A curious statement is made here in the following passage.

YashāYahū/Isa 43:10, 11 “You are My witnesses,” declares יהוה, “And My servant whom I have chosen, so that you know and believe Me, and understand that I am He. Before Me there was no mighty one formed, nor after Me there is none. ¹¹“I, I am יהוה, and besides Me there is no savior.

If there was no mighty one formed after the OT, then the *forming* of the Messiah in the womb of so called “Mother Mary” is a lie. This Messiah is not the savior— **Yahūah/יהוה** is.

This Messiah really is another mighty one! Check it out...

John 20:28 And T’oma answered and said to Him, “My Master and my ALAHYM/MIGHTY ONE!”

To say that this Jesus, or Yahūshā is Yahūah Himself, is no different than what was done in the wilderness by The Tribes when they moulded a golden calf and said, “*This is our mighty one who brought us out of Matsarým! (Shamuth/Ex 32:4,8)*” We are doing the same thing convincing ourselves that Messiah is Yahūah! Yahūah said there was none formed after Him or before Him. No other mighty one brought them out of Matsarým (*Hūshā 13:4*). It was Yahūah and Yahūah only. This removes the foundation of the New Testament doctrine.

The following passage discredits what **Yahūah/יהוה** said in Dabarým/Deut 30:20 about what name life comes from. It teaches us that having life in The Name of Yahūah has now changed—to life in the name of Yahūshā!

John 20:31 but these have been written so that you believe that ישוע is the Messiah, the Son of Ālahým, and that, believing, you might possess life in His Name.—But, Yahūah never said this!

So, what is the real name to call on that we may possess life? Let’s look at what **Yahūah/יהוה** said.

Dabarým/Deut 30:20 to love **Yahūah/יהוה** your Ālahým, to obey His voice, and to cling to Him – for He is your life and the length of your days – to dwell in the land which יהוה swore to your fathers, to Ābraham, to

Yatschaq, and to Y'âqb, to give them.” (Dabarým/Deut 32:47) Nowhere does this Word imply that we have life in a name other than Yahūah, or that we will have life in another name—sometime in the future.

These next 3 verses give top billing to Messiahs name—discrediting what Yahū'al/Joel 2:32 says.

Acts 4:10-12 let it be known to all of you, and to all the people of Yashar'âl, that in the Name of יהושע' Messiah of Natsareth, whom you impaled, whom Ālahým raised from the dead, by Him this one stands before you, healthy. ¹¹“This is ‘the stone which was rejected by you builders, which has become the chief cornerstone.’” ¹²“And there is no deliverance in anyone else, for there is no other Name under the heaven given among men by which we need to be saved.” Really? No other name?

What does the nabýâ, Yahū'al/Joel 2:32 say?

Yahū'al/Joel 2:32 “And it shall be that everyone who calls on the Name of **Yahūah/יהוה** shall be delivered. For on Mount Tsyūn and in Yarūshalam there shall be an escape as **Yahūah/יהוה** has said, and among the survivors whom **Yahūah/יהוה** calls. Wow! We are either the most retarded creatures in the earth, or we are the most rebellious. No matter how you slice this, we need the Law to give us direction. We are most certainly walking in the dark! **Section 4** of this book explains, in detail, how The Name of Yahūah has been hidden in the English translation of the OT. The hiding of This Name goes much further than we know. What He said about His Name has been rejected for centuries. When giving our affection over to the name of this Messiah of our time, we cannot believe what Yahūah says about His Name. We then, are entrenched to believe this other guy. What is most disturbing about this, is that these two mighty ones do not agree! This leaves us with only one conclusion: one of them is lying and is giving a false message. Take yer pick.

These passages discredit what **Yahūah/יהוה** says in Dabarým/Deut 32:39, suggesting that healing and life comes from a different name or another mighty one.

Acts 4:10 let it be known to all of you, and to all the people of Yashar'âl, that in the Name of יהושע' Messiah of Natsareth, whom you impaled, whom Ālahým raised from the dead, by Him this one stands before you, healthy.

Acts 3:6 But Kaph said, “I do not have silver and gold, but what I do possess, this I give you: In the Name of יהושע' Messiah of Natsareth, rise up and walk.”

Acts 3:16 “And by the belief in His Name, this one whom you see and know, His Name made strong, and the belief which comes through Him has given him this perfect healing before all of you.

The deception we have fallen prey to, has taught us to reject every word that Yahūah spoke in the Tūrah that would so much as suggest that He is the only Mighty One, and spoke words we are to believe. Take note, that Mashah and Āharūn were punished by Yahūah because they did not believe what He said.

B-madbar/Num 20:8-12 “Take the rod and assemble the congregation, you and your brother Āharūn. And you shall speak to the rock before their eyes, and it shall give its water. And you shall bring water for them out of the rock and give drink to the congregation and their livestock.” ⁹And Mashah took the rod from before יהוה as He commanded him. ¹⁰And Mashah and Āharūn assembled the assembly before the rock. And he said to them, “Hear now, you rebels, shall we bring water for you out of this rock?” ¹¹Then Mashah lifted his hand and struck the rock twice with his rod. And much water came out, and the congregation and their livestock drank. ¹²But יהוה spoke to Mashah and to Āharūn, “Because you did not believe Me, to set Me apart in the eyes of the children of Yisra'âl, therefore you do not bring this assembly into the land which I have given them.”

Wow!

Do a study on the word believe, **H539**. It is the Hebrew word *aman*/אמן. We use this word at the end of our prayers. It means to be faithful, trust or confirm. This study should rattle your cage.

Yahūah/יהוה says this...

Dabarym/Deut 32:39 ‘See now that I, I am He, and there is no Ālahým besides Me. *I put to death and I make alive. I have wounded, and I heal. And from My hand no one delivers!*

The Messiah, who carries a different name, is not our healer, nor our deliverer. Yahūah is. Who do you *believe*?

Pick one.

Ṭahalým/Ps 3:8 Salvation belongs to יהוה. *Your favor is on Your people. Selah.*

We cannot find any passage of scripture that tells us to turn to another name for salvation. You will not find it. If The Ṭūrah is not your foundation, you will never escape the idolatry of the world. This is why the world teaches us to discard the Laws of Mashah, and never go back to turn your heart to them. Otherwise, you will fall from Grace—according to the NT doctrine. For cryin in the night! This is a trick of the enemy; a test to see if we love Yahūah. Behold! The following warning states,

Dabarým/Deut 13:1–4 “When there arises among you a *nabýå* or a dreamer of dreams, and he shall give you a sign or a wonder, ²and the sign or the wonder shall come true, of which he has spoken to you, saying, ‘Let us go after other mighty ones – which you have not known – and serve them,’ ³do not listen to the words of that *nabýå* or that dreamer of dreams, for יהוה your Ālahým is testing you to know whether you love יהוה your Ālahým with all your heart and with all your being. ⁴Walk after יהוה your Ālahým and fear **Him**, and guard His commands and obey His voice, and serve Him and cling to Him.

Yahūah always says, “Turn Back!”

(Dabarým 30:1-10) (Yahūshå 24:19-22) (Shaphatým 2:18, 19) (Malakým Ālaph 8:33, 47-48, 9:6-7) (Malakým Býth 17:13, 23:25-27) (Āzrå 9:13-14) (NachamYah 1:8-9, 9:28-29) (Yahū`ål 2:12-13) (Dabary` Ha Yamým Býth 30:9, 33:8)

Have you ever experienced a healing, or miraculous event that you could not explain, convinced that it was the name of the Messiah that had everything to do with whatever favor you were witnessing? These are signs or wonders that are used to test you—to see if you love Yahūah, or if you will stumble and hear the voice of another name with different instructions. The laws or way of life you cling to, and the name you give your affection over to, will always prove, through the laws you keep, who your mighty one really is.

I have heard so many stories and accounts of those who swear to this Messiah appearing to them in a dream, near their hospital bed, in a vision, in a song, a cloud, a tree trunk, portions of food, you name it! Some of these accounts are actual healings, restoration from depression, reconciliation of marriages to the healing of a broken relationship between a parent and their child. Yet they have no knowledge of Yahūah and His Law because they trust in Jesus and his teachings. Look at the warning again:

“...²and the sign or the wonder **shall come true**, of which he has spoken to you...”³ **do not listen to the words of that nabýâ** or that dreamer of dreams, for יהוה your Ālahým is testing you ...”

So, if a man comes to you and says something will happen in the next few years, **which amazingly it does**, who calls on the name of Jesus or Yahūshâ or the name of another, and teaches from something other than The Law that was given to Mashah, then you are to run from that guy! These signs, these wonders, these healings, these miraculous events that cannot be explained; these apparitions of a mighty one **with a different name** healing you at your bedside, are **tests** according to this Word from Yahūah. If you are following after the teaching of anyone present when Yahūah had mercy on you, healing you, **the instruction is to not listen** or follow after any teaching that is affiliated with the sign or the wonder that occurred, that would seduce you into a different set of instructions. The only word that you are to **hear or obey** is what is found in Ṭūrah or what agrees with Ṭūrah. These signs or wonders are designed to pull you away from Yahūah and His instruction. Signs and wonders are a dangerous and deceptive tool when you have *no knowledge of the Law, and when names of other mighty ones are involved*. Yahūah tells us to cling to **His** instructions (*Dabarým 10:20, 11:22, 13:4, 30:20*). He told us what our sign was. Here's yer sign:

Dabarým/Deut 11:18 “...And you shall lay up **these Words of Mine** in your heart and in your being, and shall bind them as a **sign** on your hand, **and they** shall be as frontlets between your eyes...”

The Ṭūrah, The Law—is a Mark to determine who His people are.

Are you among those who look for signs and wonders without any instruction (*Mark 16:17-19*)? Don't get tricked. You will be tested. Pick one: YAHUAH OR MESSIAH. According to Yahūah, you cant have both. It is because of Dabarým/Deut 18:20, that mixing the name of Messiah with **Yahūah/יהוה** is not according to His Word. His Word are the commands and warnings written in the Ṭūrah. Consider this word here...

Hūshâ/Hos 13:4 “But I am יהוה your Ālahým since the land of Matsarým, and an Ālahým besides Me **you shall not know**, for there is no Savior besides Me.

Dabarým/Deut 6:4 “**Hear**, O Yashar 'âl: יהוה our Ālahým, יהוה **only!**”

Reading this passage in Dabarým 6:4, if you keep it within the context of the entire chapter, Yahūah is reiterating over, and over again, for His people to **hear**, *שמע/שמעו* Him only, and discard the instruction of another. **H8085** means to hear, listen, obey. It is not suggesting the isolated act of hearing the word spoken with the ear only. But contextually, it is suggesting the use of the word in the doing as a result of the hearing, throughout the chapter. This is about clinging to **Him only**. This reveals a mistranslation in the word, *achad/אחד*.

From the BDB

אֶחָד echâd

BDB Definition:

- 1) one (number)
- 1a) one (number)
- 1b) each, every
- 1c) a certain
- 1d) an (indefinite article)
- 1e) **only**, once, once for all

I can see clearly now, the idolatry is gone.

Yahūah has told His people so many times, that there is no other Ālahým beside Him. Yahūah is alone. Let's take a closer look at how alone Yahūah really is and how Dabarým 18:20 is weaved into what Yahūah instructs His people to do when false teaching knocks on their door. These commands guard us from destruction when we guard them with our whole heart. A false message of salvation would seduce us to ignore or bypass what Yahūah instructed Mashah—to hear/shmâ/שמע the voice of another. This is the message of salvation from the Tūrah.

Mal'āký/Mal 2:1-2

Malachi 2:1-2

“And now, Kahan, this command is for you. ²“If you do not hear, and if you do not take it to heart, to give esteem to My Name,” said יהוה Tsab'ăŷŷh, “I shall send a curse upon you, and I shall curse your blessings. And indeed, I have cursed them, because you do not take it to heart.

SECTION 4: Chap. 5b

YAHUAH IS ALONE!

Here is something quite disturbing. I think it would be incumbent upon all of you to take a good look at these comparisons here. There are apparent problems with what the Messiah says in the New Testament, compared to what **Yahūah/יהוה** says in the Ṭūrah. Also, there are problems with what **Yahūah/יהוה** says by the nabyā, in comparison to what is stated in the New Testament. This is in reference to:

- **Yahūah/יהוה** claiming to be by Himself without anyone by His side in the Old Testament
- Messiah claiming to be with Ālahým before Ābraham
- Observing the criteria of **Dabarým/Deut 18:20**
 - a) A Nabyā telling others to go to a mighty one other than **Yahūah/יהוה**
 - b) Mighty one must carry his own name
 - c) Presumes to be sent to speak in the Name of **Yahūah/יהוה**

Here is what Messiah says...

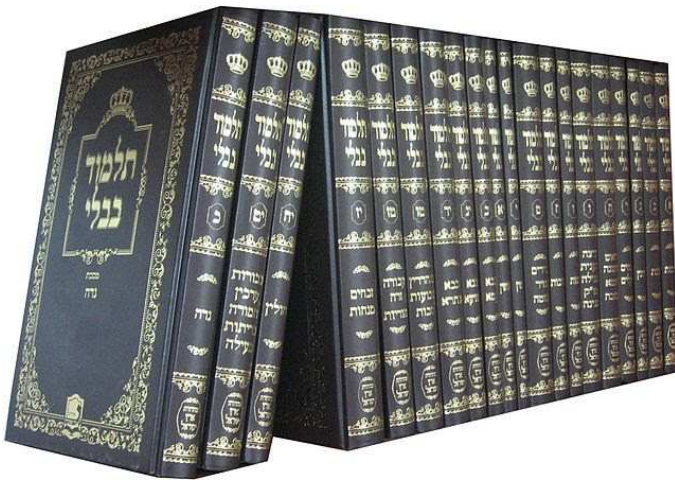
John 8:58 יְהוֹשֻׁעַ said to them, “Truly, truly, I say to you, before Abraham came to be, I am.”

Since we were babies, we have been drilled with this doctrine, while learning to reject the Law of **Yahūah/יהוה**. To not even look into it—to see if what we were being taught was based on truth. Even those who are atheists, know of famous quotes of the New Testament. The American culture is saturated; flooded with what came out of the Roman Catholic regime. This Christian doctrine in its many different complacent laws of living, has even infected the Muslim world.

What I am about to share will rattle many cages. If you never come back to this website after reading this, I promise you, I will not miss you. I am only interested in seeking truth and living it—even if I am the only one talking about it and doing it. In order to realize a lie, we must be jolted with the truth. The truth is never easy to swallow, because we have been living in a cesspool of lies since our birth. We have been trained all our life to hate truth. To hate something is to reject it; discard it; scoff at it, and to refuse to seek it out.

What I have been suggesting or persuading the reader, throughout this book, is to reconsider the Laws of Mashah that we have been taught are “passed away”; to learn of them, study them, and incorporate them in our daily routine—to make it our lifestyle.

Aside from our Christian teachers, the Ashkenazim are also those who would persuade us to lean on a different set of instructions rather than Ṭūrah and Ṭūrah alone. Just recently, there has been a move on declaring a specific law of the land from Benjamin Netanyahu. This would clearly expose the Israelis for who they really are. Adding to the Ṭūrah is transgression. You cannot mix Ṭūrah with another law written by man, and expect Yahūah to be pleased.



Netanyahu: Talmud Will be the Basis of Israeli Law

May 9, 2014 9:00 AM [IMEMC Agencies Israel](#), [Israeli Politics](#), [News Report](#)

Israeli PM Benjamin Netanyahu intends to further define Israel's uniquely Jewish identity with a clause stating that it will be based on Jewish traditional law.

08 May 2014 | [Alternative Information Center \(AIC\)](#) | [Beit Sahour](#)

Right-wing news site Arutz 7 reports that Israeli Prime Minister Benjamin Netanyahu spoke, on Wednesday evening, with the head of the haredi (Jewish ultra-orthodox) division of the Likud, Yaakov Vider, saying that the law he intends to submit, defining Israel as the nation state of the Jewish people, will include a clause stating that Israeli law will be based on the Torah **and Jewish tradition**.

'In the law, **we will define the Talmud as the basis for the Israeli legal system**,' Netanyahu told Vider, adding that the law "is a very important one that will affect how Israel looks in the future."

The legal system or *Justice System* of Yahūah known as His *Right-Rulings*, cannot be replaced without consequences. Just so you know, The Tūrah is not guarded by any government known to man in all the earth today. Not one nation today can learn how to rule in righteousness from the Israelis. When Yahūah gathers His people back into the land, they will be a light to the nations, because they will be living and guarding the Tūrah with all their hearts. This is the government the world is hungry for. This is a rulership that is without religion. This Tūrah is a justice system unlike any other. *You can read more about this article at the following links:*

<http://imemc.org/article/67751/>

<http://www.israelnationalnews.com/News/News.aspx/180440>

John 8:58 יְהוֹשֻׁעַ said to them, "Truly, truly, I say to you, *before Abraham came to be, I am.*"

Essentially, this guy claims to be with Yahūah/יהוה from the beginning. This is the doctrine we grew up with. Some believe today, that this guy, (Messiah) is Yahūah/יהוה Himself. That is bogus, because in the garden, it is recorded that this guy was *inquiring* of his father in heaven before his death. That would be two guys in the equation. One knew the answer, and the other did not. Furthermore, they teach that the father *only*, knows of the day of this Messiahs return to the earth. Which means, this Messiah has no idea when his return is—according to the teaching. Regardless of how or what you believe, you cannot deny, that as it is recorded in the New Testament, this Messiah inquires of Ālahým just like we do. I intend to address this teaching of Messiah sitting with Ālahým or existing with Ālahým. I will test this doctrine against the Law of Yahūah, known today as the Tūrah, that was given to Mashah while the children of Yashar'āl were in the wilderness. First, we need to be reminded what *truth* is, and where it can be found. (*Tahalým/Psa 119:142, 160*)

Dabarým/Deut 32:4 “The Rock! His work is perfect, For all His ways are right-ruling, An Ā/Mighty One **of truth** and without unrighteousness, Righteous and **straight is He...**”

Daný‘âl/Dan 9:13 “As it is written in the Ṭūrah of Mashah, all this evil has come upon us, and we have not entreated the face of **Yahūah/יהוה** our Ālahým, to turn back from our crookedness, and **to study Your truth.**”

Hūshâ/Hos 4:1-2 Hear the word of **Yahūah/יהוה**, you children of Yashar ‘âl, for **Yahūah/יהוה** has a case against the inhabitants of the land: “For there is **no truth** or kindness or knowledge of Ālahým in the land. “Swearing, and lying, and murdering, and stealing, and committing adultery have increased. And bloodshed follows bloodshed.

Notice it says, “For there is **no truth** or kindness or knowledge of Ālahým in the land...” This is in reference to the instruction of **Yahūah/יהוה** given to Mashah. To know Ālahým, is to do what He said. The 12 Tribes were turning away from the Law or **truth**. The nabýâ was calling them back to it.

Shamūṭh/Ex 34:6: “...abundant in goodness and **truth...**”

Dabarým/Deut 32:4: “...A Mighty One of **truth**; without unrighteousness...”

Nacham Yah/Neh 9:13: “...and gave them straight right-rulings and **Ṭūrah of truth....**”

Nacham Yah/Neh 9:33: “...you have done **truth**, but we have done wrong.”

Ṭahalým/Ps 25:5: “...lead me in your **truth...**”

Ṭahalým/Ps 33:4-5: “...all His works are in **truth...**”

Ṭahalým/Ps 25:10: “...all the ways of Yahūah are kindness and **truth...**”

Ṭahalým/Ps 43:3: “Send forth Your Light and Your **truth.**”

Ṭahalým/Ps 57:10: For Your kindness is great up to the heavens, and Your **truth** unto the clouds.

Without knowing what **Yahūah/יהוה** said about any given subject matter, we can and will be persuaded to follow anything outside of His Law. Even attaching another mighty ones name to the Name of **Yahūah/יהוה** and believing that **Yahūah/יהוה** is ok with it, regardless of what He says in **Dabarým/Deut 18:20**.

‘But the nabýâ who presumes to speak a word in My Name, which I have **not** commanded him to speak, or who speaks in the name of other mighty ones, even that nabýâ shall die.’

Do you speak in the name of the Messiah of today?

This means, that if any Nabýâ thinks that **Yahūah/יהוה** gave him a word when He really didn’t, that leads you to **believe** something that **Yahūah/יהוה** did not say In His Law, then it would fit the criteria of **Dabarým 18**. If the Messiah of the New Testament is telling you to call on his **own name**, or if someone tells you to call on this mighty ones name, OR if your neighbor says, “Yahūshâ Ha Mashýach said...” then, you begin to cry out to the name of Yahūshâ or pray in his name, or teach in his name, this would fit the criteria of this warning in **Dabarým 18**. This would include anyone telling anybody to call on a name other than **Yahūah/יהוה**. Nowhere in Ṭūrah are

we instructed to call on another mighty one. Nowhere in Ṭūrah does **Yahūah/יהוה** so much as hints or whispers any notion that another name would be sitting right beside His Name, leading us to call on that name for salvation. We would see this in the Ṭūrah if it were there. There would be no question. We can only find the truth of this inside the boundaries of the Law given to Mashah. Truth cannot be found anywhere else. The New Testament is not the source for Truth of **Yahūah/יהוה**! The words of **Ṭūrah** will reveal your error.

King Dūyd said:

Ṭahalým/Ps 86:15 *But You, Yahūah/יהוה, are a compassionate Ā/mighty one, and showing favor; patient and great in kindness and truth. This proclamation came from the passage below:*

Yahūah/יהוה said:

Shamūṭh/Exod 34:6 *And Yahūah/יהוה passed before him and proclaimed, “Yahūah/יהוה, Yahūah/יהוה, an Ā/Mighty One, compassionate and showing favor, patient, and great in kindness and truth...”*

Ṭahalým/Ps 86:11: *“Teach me Your Way Yahūah/יהוה; let me walk in your truth...”*

Ṭahalým/Ps 111:7; 119:30: *“The works of His hands are truth and right-ruling...”*

Ṭahalým/Ps 119:160; Yachazaq ʿāl/Eze 18:9; Mal ʿāky/Mal 2:6-8: *“...and Your Ṭūrah is truth.”*

Ṭahalým/Ps 119:160 *The sum of Your word is truth, and all Your righteous right-rulings are forever.*

Ṭahalým/Ps 119:151 *You are near, Yahūah/יהוה, and all Your commands are truth.*

Clearly, whatever is said in Ṭūrah, will always supersede what is taught in the New Testament. So, if all His commands are truth, then why do we believe that the crucifixion was a sin offering that fulfilled the Pasach slaughtering of the Old Testament? The Pasach is *not* a sin offering (*Shamūṭh 12:1-14*). Do we believe the Messiah that has a different name, or do we believe Yahūah who gave the Pasach law as a festival to be celebrated?

Yahūah said that an acceptable *sin offering* must not have any blemish, cuts, defects of any kind (*U Yaqrā 22:24*). The Messiah was beat to shreds to the point where he was unrecognizable. This is not an acceptable sin offering according to Yahūahs instruction. Furthermore, he was human. Yahūah opposes human sacrifice. Do we believe what The Ṭūrah says, or do we believe what Messiah says? Where can we find truth and trust it against any other teaching on earth?

Ṭahalým/Ps 119:142: *“Your Ṭūrah is truth.”*

The only place where Truth is found, is the Ṭūrah, commonly known as the books of *Moses*. There is no other source on earth where we can compare what we have been *taught*, to see if it agrees with what we *know* is Truth. The Word came from above. It did not originate from man. The New Testament originated from man. Additionally, man has compiled suggestions and interpretations from his own heart, what he believes is written in the books of the nabyā. This teaching of man, that we have been fed with over the years, is not based on what is said in the Book of Truth. We have been taught to defend the New Testament teachings with the New

Testament *writings*. The Law of **Yahūah/יהוה** does not defend the New Testament, let alone direct us towards the New Testament. The Law of **Yahūah/יהוה** has been discarded and moved to the back seat if you will, because there is a new kid on the block. That kid is the new mighty one known today as, The Messiah: Jesus, Yahūshâ, Yehoshua or whatever.

I want to look at a list of statements from the New Testament that need to be addressed; to see if the word that is said in the New Testament, *agrees* with the same Mighty One who spoke in the Book of Truth, and the nabyâ who defended it while they were in The Land of Promise. Know this: The Book of Truth is not the book of truth just because it's a book of writings that sound good. The Book of Truth (Ṭūrah) is Truth, because **Yahūah/יהוה** *spoke* those words. His Words, is what causes the Book to *be* Truth. This is then called, "The Word of **Yahūah/יהוה**". To step outside of this Word, is to expose yourself to everything that is opposed to what is said in The Book of Truth. You will then be *hearing* what is hated by the Mighty One who said,

Dabarým/Deut 6:4 “*Hear, shmâ/שמע*, O Yashar‘âl: **Yahūah/יהוה** our Ālahým, **Yahūah/יהוה** only!

Many will mis-interpret what is said in the books of the nabyâ to their own hurt. As a result of their life long training in the New Testament teachings, The Book of Truth, or The Word of **Yahūah/יהוה**, has and will be discarded as insignificant when the command is brought to the surface—to warn those who have gone astray from The Word, or to warn those who have learned to live without it. Their understanding of the books of the nabyâ will always take precedence over The Book of Truth. This is because they are no longer seeking Truth. They have grown comfortable outside the boundaries of The Law. Their misunderstanding of some passage will always find a way to anchor their heart to the New Testament, rather than draw them back to what **Yahūah/יהוה** said to begin with. When The Law, The Word of **Yahūah/יהוה**, is not your anchor, you will most certainly drift away to any doctrine you *hear, shmâ/שמע*, or any doctrine you grew up with. This, was the number one transgression of the 12 Tribes: Drifting away from what **Yahūah/יהוה** said in Ṭūrah.

With that said, is time to get the shovel out and start digging.

This is a bold statement found in the NT that must be *proven from The Book of Truth* which is “The Word of **Yahūah/יהוה**.”

Luke 22:69 “*From now on the Son of Adam shall sit on the right hand of the power of Ālahým.*”

Mark 16:19 *Then indeed, after the Master had spoken to them, He was received up into the heaven, and sat down at the right hand of Ālahým.*

The next two are written by the apostle Paul...

Heb 1:3 *who being the brightness of the esteem and the exact representation of His substance, and sustaining all by the word of His power, having made a cleansing of our sins through Himself, sat down at the right hand of the Greatness on high,*

Heb 10:12 *But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Ālahým.*

This is a consistent message about TWO mighty ones... **Yahūah/יהוה** who sits on the throne from the beginning, and the Messiah who sits at His right side on a throne of **Yahūah/יהוה** 's esteem. One Mighty One is known as THE FATHER, and the other Mighty One is known as THE SON. Here are two more witnesses from the book of **Peter** that supports this doctrine...

1Pet 3:22 *who, having gone into heaven, is at the right hand of Ālahým, messengers and authorities and powers having been subjected to Him.*

Peter again is speaking...

Acts 2:33 *“Therefore, having been exalted to the right hand of Ālahým, and having received from the Father the promise of the Set-apart Spirit, He poured out this which you now see and hear.*

Here, Stephen “sees” Messiah at the right hand of Ālahým before he dies.

Acts 7:55-56 *But he, being filled with the Set-apart Spirit, looked steadily into the heaven and saw the esteem of Ālahým, and יהושע standing at the right hand of Ālahým,⁵⁶ and he said, “Look! I see the heavens opened and the Son of Adam standing at the right hand of Ālahým!”*

We now have several witnesses in the New Testament, supporting this doctrine stating that this Messiah is standing or sitting, or is one way or another, **BESIDE Yahūah/יהוה**. These writers are:

- **The writer of the book of Luke quoting this Messiah**
- **The writer of the book of Mark**
- **The apostle Paul in several different places**
- **The apostle Peter in several different places**
- **And finally, the writer of the book of Acts who witnessed Stephens stoning as he cried out, “Look! I see the heavens opened and the Son of Adam standing at the right hand of Ālahým!”**

We can all agree that the doctrine or teaching in the New Testament is claiming that a Mighty One is clearly beside **Yahūah/יהוה** who gave the Law to Mashah. This is concrete evidence by more than one witness, and more than one book, and more than one circumstance.

Remember, this Messiah not only claims to be seated beside **Yahūah/יהוה**, but He also claims to be with **Yahūah/יהוה** before Ābraham came to be. He does not claim to be **Yahūah/יהוה** because He frequently refers to Him as his father. So, that is clear. The Son and The Father has always been the basic New Testament doctrine. The Messiah is worshiped, and he, the Messiah, does worship his father according to the New Testament writings. Evidence from the book of **John** tells us that this Messiah wants to be worshiped.

John 20:28 *And T’oma answered and said to Him, “My Master and my Ālahým!”*

Clearly, Messiah is a mighty one or Ālahým that has his own name. He does not bear the name **Yahūah/יהוה**. This Messiah carries a portion of the name **Yahūah/יהוה** just as YashâYahū does. YashâYahū and Yahūshâ have the same meaning in each of their names. Both carry the *yhū/יהו* portion of **Yahūah/יהוה**. This was already discussed in an earlier chapter. (See p. 51)

The Name of our Savior is evident in *this* passage. It is **Yahūah/יהוה** not Yahūshâ!

YashaYahu/Isa 43:3 “For I am **Yahūah/יהוה** your Ālahým, the Set-apart One of Yashar ‘âl, *your Savior*; I gave Matsarým for your ransom, Kūsh and Sb ‘â in your place.

Indeed, just because a name carries a *portion* of **Yahūah/יהוה** name, it does not make that guy out to be **Yahūah/יהוה** Himself or give him the license to replace Him as The Savior of the world. Let’s look at **Dabarým 18:20** again.

Dabarým/Deut 18:20 ‘But the nabyâ who presumes to speak a word in My Name (*Yahūah*), which I have not commanded him to speak, **or** who speaks in the name of other mighty ones (*Yahūshâ, Yeshua, or any other name that is affiliated with being a mighty one such as God who teaches different laws*), even that prophet shall die.’

The operative word in the latter half of this passage is, speaks in the “name”. To speak in the “name” of other mighty ones. If the Messiah of the New Testament is proven to be a mighty one, who teaches his followers to teach or speak in his name, then this Messiah would fit the criteria of this warning in **Dabarým 18:20**.

Now, let’s see what **Yahūah/יהוה** says about being by Himself or if someone is accompanying Him secretly.

YashâYahū/Isa 44:24 Thus said **Yahūah/יהוה**, your Redeemer, and He who formed you from the womb, “I am **Yahūah/יהוה**, doing all, stretching out the heavens all alone, spreading out the earth, with none beside Me...

Let’s compare the above passage with the following.

John 8:58 יהושע said to them, “Truly, truly, I say to you, before Ābraham came to be, I am.”

If one was to argue, about this claim in **John 8** saying, “See? It is *Yahūah Himself!*” Or, “See? Messiah has always been beside Him!” Well, if that was the case, there would still be a wall of Swiss cheese in the doctrine. Simply because we know that **Yahūah/יהוה** has a name that cannot change. He Himself says that He does not change. He will not change His Name from **Yahūah/יהוה**, to **Yahūshâ/יהושע**, or any other name for that matter. He will not so much as borrow the name from another mighty one for His own esteem because there is no other mighty one but Him! (See p. 203, 223) Here is the “Word of Yahūah” for the statements I just made.

Shamūth/Exod 3:15 And Ālahým said further to Mashah, “Thus you are to say to the children of Yashar ‘âl, ‘**Yahūah/יהוה** Ālahým of your fathers, the Ālahým of Ābraham, the Ālahým of Yatschaq, and the Ālahým of Y ‘âqb, has sent me to you. This is My Name forever, and this is My remembrance to all generations.’

He will not be remembered as Yahūshâ!

To believe and trust the Word given in **Shamūth 3:15**, is to believe that He will not do something different with His Name. It means He will not change what He said. **Yahūah/יהוה** does not call Himself Yahūshâ or any other name. Period. This Word in Tūrah, is the Truth. **Yahūah/יהוה** spoke this Himself.

Mal'āký/Mal 3:6 “For I am Yahūah/יהוה, I shall not change, and you, sons of Y'âqb, shall not come to an end.

Ṭahalým/Ps 102:25 “You did found the earth of old, and the heavens are the work of Your hands. ²⁶“They shall perish, but You remain. And all of them grow old like a garment. You change them like a coat, and they are changed. ²⁷“But You are the same. And Your years have no end.

Remember, we know that this Messiah guy is another mighty one. He prayed to His father—right? Two guys. Yahūah/יהוה in YashâYahū 44:24 is saying, “...there is none beside me...”

Before I grab another witness to what Yahūah/יהוה Himself says about whether someone is with Him, next to His throne being worshiped or not, it is imperative that you understand the Hebrew word for alone. (H910, H909, H905) The Hebrew word used for alone in YashâYahū 44:24 looks like this:

לְבַדִּי

I dug out some lexicon definitions to clarify the actual meaning for you and listed them here. Take careful observation of the reference numbers these definitions are affiliated with.

Brown-Driver-Briggs Lexicon

בד

BD

H905-BDB Definition:

- 1) alone, by itself, besides, a part, separation, being alone
 - 1a) separation, alone, by itself
 - 1a1) only (adverb)
 - 1a2) apart from, besides (preposition)
 - 1b) part
 - 1c) parts (eg limbs, shoots), bars

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H909

Strong's Concordance

H910-BDD: isolation, separation

Original Word: בָּדָד

Part of Speech: noun masculine

Transliteration: badad

Phonetic Spelling: (baw-dawd')

Short Definition: alone

NAS Exhaustive Concordance

H910-Word Origin

from [badad](#)

Definition

isolation, separation

NASB Translation

alone (6), apart (1), isolated (1), itself (1), lonely (1), secluded (1).

Pardon my overkill, but I just couldn't resist! I parked out front of Jeff Banner's website and picked up his question of the month for the word [alone](#) in Hebrew. He bases his Hebrew stuff from the Paleo meanings of each letter if I am not mistaken. Just thought it would be a nice addition to this study...

Question of the Month – Alone?

By: Jeff A. Benner

Q: I was doing a study on the word “alone” found in Genesis 2:18 and found that it is the Hebrew word לבדו (le'vahdo), but am unable to find the meaning of this word.

A: The base word is בָּדָד (bahd/vahd) meaning a “stick.” The ל (le) is a prefix meaning “to” and the ו (o) is a suffix meaning “his.” So לבדו means “to his stick.” A stick is a piece of a tree that is separated from the tree. The phrase “to his stick” is a Hebrew idiom meaning to be “[alone](#).”

Now, I don't know how accurate this “to his stick” is, but there it is guys. I also do not know who inquired of Jeff on this matter. [My personal studies](#) show how the word [alone](#) is used throughout the Hebrew text while observing the spelling of the Hebrew word itself in each usage as a conjugated form of the word בָּדָד.

The **H910**, badad/בָּדָד is found in these passages:

U-yaqrâ/Lev 13:46 “*He is unclean – all the days he has the infection he is unclean. He is unclean, and he dwells [alone](#), his dwelling place is outside the camp.*”

B-mdbr/Num 23:9 “For from the top of the rocks I see him, and from the hills I observe him. Look, a people dwelling *alone*, not reckoning itself among the nations.

Dabarým/Deut 32:12 “**לון** *alone* led him, and there was no strange mighty one with him.

Dabarým/Deut 33:28 “Thus Yashar‘âl dwells in safety, the fountain of Y‘âqb *alone*, in a land of grain and new wine. His heavens also drop down dew.

Ṭahalým/Ps 4:8 I lie down in peace altogether, and sleep; For You *alone*, O **לון**, make me dwell in safety.

YashâYahû/Isa 27:10 For the city of defense is *lonely*, a home forsaken and left like a wilderness – there the calf feeds, and there it lies down, and shall consume its branches.

YaramYahû/Jer 15:17 I have not sat in the company of the mockers, nor do I exult. I have sat *alone* because of Your hand, for You have filled me with displeasure.

YaramYahû/Jer 49:31 “Arise, go up to the nation at ease that dwells safely,” declares **לון**. “It has no gates or bars, they dwell *alone*.

Ăýkah/Lam 1:1 How *alone* she sits, The city once great with people! Like a widow she has become, One great among the nations! A princess among provinces has become a slave!

Ăýkah/Lam 3:28 Let him sit *alone* and be silent, because He has laid it on him.

MýkYah/Mic 7:14 Shepherd Your people with Your rod, the flock of Your inheritance, who dwell *alone* in a forest, in the midst of Karmal. Let them feed in Bashan and Gal‘âd, as in days of old.

The **H909**, badad/**לון** is found in these passages:

Ṭahalým/Ps 102:7 I have watched, and I am As a bird *alone* on the house-top.

YashâYahû/Isa 14:31 “Howl, O gate! Cry, O city! Melt away, all you of Philistia! For smoke shall come from the north, and none shall be *alone* in his appointed times.”

Hûshâ/Hos 8:9 “For they themselves have gone up to Āshur. A wild donkey *alone* by itself is Āphrým, they have hired lovers.

The **H909**, **לון** is translated as “alone” 42 TIMES

[Gen 2:18](#), [Gen 32:24](#), [Gen 42:38](#), [Gen 44:20](#), [Exo 18:14](#), [Exo 18:18](#), [Exo 24:2](#), [Num 11:14](#), [Num 11:17](#), [Deu 1:9](#), [Deu 1:12](#), [Jdg 3:20](#), [1Sa 21:1](#), [2Sa 18:24-26](#) (3), [1Ki 11:29](#), [2Ki 19:15](#), [Est 3:6](#) (2), [Job 1:15-17](#) (3), [Job 1:19](#), [Job 9:8](#), [Job 15:19](#), [Psa 83:17-18](#) (2), [Psa 86:10](#), [Psa 136:4](#), [Psa 148:13](#), [Pro 9:12](#), [Isa 2:11](#), [Isa 2:17](#), [Isa 5:8](#), [Isa 37:16](#), [Isa 44:24](#), [Isa 49:21](#), [Isa 63:3](#), [Lam 3:28](#), [Dan 10:7-8](#) (2)

Also, it is translated as “only”, 39 times

[Gen 47:26](#), [Exo 12:16](#), [Exo 22:20](#), [Exo 22:27](#), [Deu 8:3](#), [Deu 22:25](#), [Deu 29:14](#), [Jos 11:13](#), [Jdg 6:37](#), [Jdg 6:39-40](#) (2), [1Sa 7:3-4](#) (2), [2Sa 13:32-33](#) (2), [2Sa 17:2](#), [2Sa 20:21](#), [1Ki 8:39](#), [1Ki 12:20](#), [1Ki 14:13](#), [1Ki 18:22](#), [1Ki 19:10](#), [1Ki 19:14](#), [1Ki 22:31](#), [2Ki 10:23](#), [2Ki 19:18-19](#) (2), [2Ch 18:30](#) (2), [Est 1:16](#), [Psa 51:4](#), [Psa 71:16](#), [Psa 72:18](#), [Pro 5:17](#), [Ecc 7:29](#), [Isa 26:13](#), [Isa 37:20](#), [Eze 14:16](#), [Eze 14:18](#)

Now that we understand what *alone* means and the various ways the Hebrew word is used, let’s look at that passage in YashâYahū one more time...

YashâYahū/Isa 44:24 Thus said **Yahūah/יהוה**, your Redeemer, and He who formed you from the womb, “I am **Yahūah/יהוה**, doing all, stretching out the heavens all *alone/לבד*, spreading out the earth, with none beside me... Hebrew word לבד **H905** from the root **H909**

This is a damning conflict to the New Testament doctrine. Let’s look at more of what **Yahūah/יהוה** Himself said about who is beside Him... or NOT.

YashâYahū/Isa 45:18 For thus said **Yahūah/יהוה**, Creator of the heavens, He is *Ālahým*; former of earth and its Maker, He established it, He did not create it to be empty. He formed it to be inhabited: “I am **Yahūah/יהוה**, and there is none else.

“I am **Yahūah/יהוה**, and there is none else.” I am going to break this down for you. We are going to see and understand something that Christians, *and* those who whore, calling on the name of **Yahūah/יהוה**, are not willing to accept. This is the kind of stuff that real men and women of **Yahūah/יהוה** are made of. They see the truth and run to it. They don’t run *from* it. In fact, they lust after it, they claw their way through all the lies to get to it. They are even willing to admit they are wrong when they see it. Below, is the same verse in **YashâYahū 45:18** in the Hebrew:

Isa 45:18 כי כה אמר־יהוה בורא השמים הוא האלהים יצר הארץ ועשה הוא כוננה לא־תהו בראה לשבת יצרה אני יהוה ואין עוד:

אני יהוה ואין עוד This is the portion of this verse we are going to look into. It is translated as, “I am **Yahūah/יהוה**, and there is none else.” Now, I am the kind of student who looks into the King James version for “Strong’s” numbers. I looked at the KJV in “theword” software I have in my computer and this is what I found.

YashâYahū/Isa 45:18 For thus saith ^{H559} the LORD ^{H3068} that created ^{H1254} the heavens ^{H8064}; God ^{H430} himself that formed ^{H3335} the earth ^{H776} and made ^{H6213} it; he hath established ^{H3559} it, he created ^{H1254} it not in vain ^{H8414}, he formed ^{H3335} it to be inhabited ^{H3427}: I am **יהוה** ^{H3068}; and there is none else.

Notice that there are no “Strong’s” numbers after I am **יהוה**. ^{H3068} I have to dig to see where the end of the translation was coming from to verify its validity. Hence the Hebrew text above.

אני יהוה is the “I am Yahūah” portion of this translation. That’s the easy part. **ואין עוד** is where my interest is, because I need to verify the, “and there is none else” translation portion of this passage. Without “Strong’s” numbers, how can I verify the translation when I am not fluent at reading or speaking Hebrew?

What I am going to do, is type **עוד ואין** into the Blue Letter Bible Interlinear, and find some passages that use these two words back to back. I will include the Hebrew text below each of them. Observe on the following pages:

Passage 1

Ṭahalým/Ps 74:9 We see not our signs: *there is no more any prophet*: neither is there among us any that knows how long.

Ps 74:9 אֹתֵינוּ לֹא רֵאִינוּ אֵין־עוֹד נְבִיא וְלֹא־אֲתָנוּ יָדַע עַד־מָה:

Nbyâ or prophet/נְבִיא

there is none *or* there is no/אֵין

more/עוֹד

Google translates this as, “*no more prophet*”

Passage 2

YashâYahû/Isa 23:10 Pass through your land as a river, daughter of Tarshýsh: *there is no more strength*.

Isa 23:10 עֲבְרִי אֶרֶץ כִּיָּאֵר בַּת־תַּרְשִׁישׁ אֵין מְזַח עוֹד:

Strength/מְזַח

there is none *or* there is no/אֵין

more/עוֹד

Google translates this as, “*There is no pier anymore*”

“Merriam Webster” defines *pier* or *buttress* as, something that supports or strengthens.”

Passage 3

YaramYahu/Jer 38:9 “My master the sovereign, these men have done evil in all that they have done to YaramYahû the nabyâ, whom they have thrown into the dungeon, and he is likely to die from hunger in the place where he is, *for there is no more bread* in the city.”

Jer 38:9 אֲדַנִּי הַמֶּלֶךְ הִרְעוּ הָאֲנָשִׁים הָאֵלֶּה אֶת כָּל־אֲשֶׁר עָשׂוּ לִירְמִיָּהוּ הַנְּבִיא אֶת אֲשֶׁר־ הַשְּׁלִיכוּ אֶל־הַבּוֹר וַיָּמָת תַּחַתּוֹ מִפְּנֵי הָרֶעֶב כִּי אֵין הַלֶּחֶם עוֹד בַּעִיר:

This can also be translated, “*for the bread is no more*”

The bread/הַלֶּחֶם

Bread/לֶחֶם

there is none *or* there is no/אֵין

more/עוֹד

Google translates this as, “*because there is no more bread*”

So there you have it. We can translate this **עוד ואין יהוה ואני** as, “I am **Yahūah/יהוה**, and there is no more” or, no one else, nobody else, nothing more.

With that little Hebrew text lesson under my belt, I can now see how impossible it is to attach the one speaking in the passage that begins this article, to the Mighty One who says, “*I am Yahūah/יהוה, and there is none else.*” Let’s check it out.

The guy in **John 8:58** below, has a different name. In YashāYahū/Isa 45:18, **Yahūah/יהוה** said, “I am יהוה, and there is no more.” Yet, we have been trained to believe that this guy in **John 8:58**, (*Messiah*) with a different name, is either beside **Yahūah/יהוה**, or **Yahūah/יהוה** Himself—in order to save the doctrine! He did not say, “*I am יהושע, and there is no more,*” or any other form of this name. He did not say, “*I am Jesus, and there is no more,*” or any other form of this name.

This is the name that was spoken: יהוה

When you are unfamiliar with the laws of Mashah and its boundaries; when you have no knowledge of what **Yahūah/יהוה** said to His people about Himself, hearing His voice *only*, knowing what He said about other Ālahým, and clinging to Him, then of course passages like the one below can be a snare for anyone.

John 8:58 יהושע said to them, “*Truly, truly, I say to you, before Ābraham came to be, I am.*”

Remember, יהוה and יהושע are two different names! The roots of these names define who is who. The name Jesus or Yahūshā, is a mighty one who came *lately*. This mighty one was created by man; a mighty one that the ancients *never knew* as a *Mighty One* or Ālahým to worship. This deceptive behavior of mans evil heart is exactly what the 12 tribes fell into.

Dabarým/Deut 32:17 “*They slaughtered to demons – not Ālahým – Mighty ones they did not know; new ones who came lately, which your fathers did not fear.*”

Any mighty one that came *after* **Yahūah/יהוה**, *after* His people learned of His Law, heard His Voice, saw the pillars of smoke, the fire on the mountain, the signs, the wonders—did not come from **Yahūah/יהוה**.

Remember, *none was formed after* **Yahūah/יהוה**.

YashāYahū/Isa 43:10, 11 “*You are My witnesses,*” declares יהוה, “*And My servant whom I have chosen, so that you know and believe Me, and understand that I am He. Before Me there was no mighty one formed, nor after Me there is none.*”¹¹ “*I, I am יהוה, and besides Me there is no savior.*”

The 12 Tribes are witnesses to this very fact. No other name was mentioned out of their mouths that was sent by Yahūah. YashāYahū 43:10–11 and Dabarým 18:20 together, are enough to unravel the lies of the NT.

Yahūah/יהוה also told us not to make mention of other mighty ones with our mouths.

Shamūth/Ex 23:13 “*And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.*”

This mighty one of the New Testament, who is not a mighty one, who carries a different name, is called an Ālahým and is worshiped. **Yahūah/יהוה** said, “*Have no other Ālahým in my face (Shamūth/Ex 2:3).*” Check it out.

John 20:28 And T’oma answered and said to Him, “*My Master and my Ālahým!*”

Dabarým/Deut 32:12 “Yahūah/יהוה *alone* led him, and there was *no strange mighty one* with him.

I want to look at the word, strange.

Strange

H5236 – נכר

BDB Definition:

- 1) foreign, alien, foreignness, that which is foreign
 - 1a) foreignness, foreign gods
 - 1b) alien, foreigner
 - 1c) foreign (vanities)

Part of Speech: noun masculine

A Related Word by BDB/Strong’s Number: from [H5234](#)

H5234

BDB Definition:

- 2) to act or treat as foreign or strange, disguise, misconstrue
 - 2a) (Niphal) to disguise oneself
 - 2b1) to treat as foreign (**profane**)
 - 2b2) to misconstrue
 - 2c1) to act as alien
 - 2c2) *to disguise oneself*

There is no secret mighty one waiting in the background during the delivery of the Law. Two mighty ones were *not* at work. There was no *strange* mighty one with Yahūah/יהוה when He brought them out of Matsarým. He truly was alone when he led them out. The word *alone*, in Dabarým 32:12, is from the **H910, 776**. The “Brown-Driver-Briggs” lists this word as:

בדד-bâdâd:

BDB Definition:

- 1) isolation, withdrawal, separation (noun masculine) 1a) an isolated city 2) alone (adverb) 2a) security (figuratively) **Part of Speech:** see above in Definition **A Related Word by BDB/Strong’s Number:** from **H909** **Same Word by TWOT Number:** 201b **Total KJV Occurrences:** 4 desolate, 1 [Isa 27:9-10](#) (2) **only**, 1 [Psa 4:8](#) **solitarily**, 1 [Mic 7:14](#) **solitary**, 1 [Lam 1:1](#)

It is clear, that the word *alone*, in this verse does not indicate *silently* or *secretly*, that the Son and the father are together. This verse is not saying that at all. The message of Dabarým 32:12, is that Yahūah/יהוה is *alone* leading him (Yashar ‘âl), and there was no strange mighty one/Ālahým with him. Nobody among the 12 Tribes called on the name of Yahūshâ as a *Mighty One*. This is a *strange* mighty one. The Christian doctrine that has

been drilled into our brains since we were kids, has tricked us to believe the word *alone* means two. Better yet, three! That is nonsense according to the written Word of **Yahūah/יהוה** here. *Alone* means **alone**. No one else is there. There is only one guy in play on the field. No one else gets a position with Him, no matter how much they want it. That's it, no more.

When reading the remainder of scriptures in this article, keep in mind that when **Yahūah/יהוה** says there is no one else, He means just that. No one else! When Yahūah talks about His son, He is referring to Yashar'āl. (*Shamūth 4:22-23*)

I was taught that Messiah and Yahūah are one in the same. According to NachamYah, He is ALONE!

NachamYah/Neh 9:6 “You are יהוה, You *alone*. You have made the heavens, the heavens of the heavens, with all their host, the earth and all that are on it, the seas and all that are in them, and You give life to them all. And the host of the heavens are bowing themselves to You. (*YashāYahū 41:4*)

Shamūth/Ex 20:3 “You have no other mighty ones against My face. (*Dabarým 5:7*)

Shamūth/Ex 23:13 “And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth. (*Shamūth 15:11*)

Shamūth/Ex 34:14 for you do not bow yourselves to another mighty one, for **Yahūah/יהוה**, whose Name is *jealous*, is a jealous Mighty One.

Dabarým/Deut 4:35 “You have been shown it, to know that **Yahūah/יהוה** Himself is Ālahým; *there is no one beside Him.* (*אין עוד*)

Dabarým/Deut 4:39 “And you shall know today, and shall recall to your heart that **Yahūah/יהוה** Himself is Ālahým in the heavens above and on the earth beneath; *there is none else.* (*אין עוד*)

Yahūah gave us a sign: The Tūrah.

Dabarým/Deut 11:18 ‘And you shall lay up **these Words of Mine** in your heart and in your being, and shall bind them as a *sign* on your hand, **and they** shall be as frontlets between your eyes.

“...and they...”, the commands, will be a mark on your forehead. They will **light** your path. They will tell you where to go; what decisions you need to make in any given situation. Others will see this mark. You will be distinguishable from others around you by the doing of these commands. This mark is what makes you to be Set-Apart to Yahūah. In Mark 16:17, a different sign is given by a different name with different instructions. Observe:

Mark 16:17 “And *these signs* shall accompany the ones who believe: **In My Name** they shall cast out demons, they shall speak with renewed tongues,

Dabarým/Deut 6:13 “Fear **Yahūah/יהוה** your Ālahým and serve Him, and swear by His Name.

Dabarým/Deut 6:14 “Do not go after other mighty ones, the mighty ones of the peoples who are all around you...”

Dabarým/Deut 6:15 for **Yahūah/יהוה** your **Ālahým** is a **jealous Mighty One** in your midst, lest the displeasure of **Yahūah/יהוה** your **Ālahým** burn against you, then He shall destroy you from the face of the earth. (**Dabarým 8:19, 28:14**)

Dabarým/Deut 32:39 See now that I, even I, am he, and **there is no Ālahým with me**: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

Malakým Ālaph/1Kgs 8:23 "...and said, "**Yahūah/יהוה** Ālahým of Yashar'āl, **there is no Ālahým in the heavens above or on earth below like You**, guarding Your covenant and kindness with Your servants who walk before You with all their heart..."

YashāYahū/Isa 44:8 'Do not fear, nor be afraid. Have I not since made you hear, and declared it? **You are My witnesses. Is there a Mighty One besides Me?** There is no other Rock, I know not one.'

I want to look at [this](#) passage now.

Shamūth/Ex 34:14 for you do not bow yourselves to another mighty one, for **Yahūah/יהוה**, whose Name is **jealous**, is a **jealous Mighty One**.

Jealous – H7067

קנא

BDB Definition:

1) jealous

Part of Speech: adjective

A Related Word by BDB/Strong's Number: from **H7065**

This word qan'ā, is from **H7065**. **BDB definition** is: be jealous, be envious, to excite to jealous anger, to provoke to jealous anger, cause jealousy

Who can say their Name is Jealous, but **Yahūah/יהוה**?

Stop The Idolatry!

Now, let's use some common sense here. If **Yahūah/יהוה** has a name that is jealous, how can we add a different name beside it and post it on the internet without provoking Him to jealous anger?

HIS NAME IS JEALOUS, BECAUSE HE IS A JEALOUS MIGHTY ONE!

Shamūth/Ex 34:14 for you do not bow yourselves to another mighty one, for **Yahūah/יהוה**, whose Name is **jealous**, is a **jealous Mighty One**.

Two Names is a Mark of the Unfaithful or Wrong who whore.

Yahuah Only!

Many argue that the Messiah and **Yahūah/יהוה** are of one mind. According to the following passage, no mighty one can be compared to **Yahūah/יהוה**. He stands all by Himself.

Shamū‘āl ālaph/1Sam 2:2 “*There is no one Set-Apart like **Yahūah/יהוה**, for there is no one besides You, and there is no rock like our Ālahým*”

Shamu‘āl býth/2Sam 7:22 “*You are great indeed, Master **Yahūah/יהוה**. For there is none like You, and there is no Ālahým but You, according to all that we have heard *with our ears*.*”

Shamū‘āl býth/2Sam 22:32 “*For who is Mighty, besides **Yahūah/יהוה**? And who is a rock, besides our Ālahým?*”

I have heard so many argue that King Dūyd (*David*) knew the Messiah of today. This King knew *only* of **Yahūah/יהוה**. All those who stayed within the boundaries of His Law, knew **Yahūah/יהוה** only. Check it out:
Shamū‘āl býth/2Sam 7:22 “*You are great indeed, Master **Yahūah/יהוה**. For *there is none like You*, and there is no Ālahým but You, *according to all that we have heard with our ears*.*”

They never heard of another mighty one to give themselves over to.

2Sam 7:22 על-כן גדלת אדני יהוה כִּי־אֵין כַּמוֹךָ וְאֵין אֱלֹהִים זֹלַתְךָ בְּכָל אֲשֶׁר־שָׁמַעְנוּ בְּאָזְנוֹנוּ:
(There is none like you, neither no Ālahým)

Keeping this passage below in context, **Yahūah/יהוה** wants His people to remember, that when He pulled them out of Matsarým, they never heard of calling on the name of another. A Messiah was never in the equation. **Yahūah/יהוה** Himself was their deliverer. He kept telling them this, because they had a propensity to *hear/שמע* other teachings around them—to stray or doubt what Yahūah said.

YashâYahū/Isa 46:9 “Remember the former events of old, for I am Mighty, *and there is no one else – Ālahým, and there is no one like Me...*”

Isa 46:9 זָכְרוּ רֵאשִׁוֹנוֹת מֵעוֹלָם כִּי אֲנִי אֵל וְאֵין עוֹד אֱלֹהִים וְאֶפֶס כְּמוֹנִי:
(there is no more-Ālahým)

YashâYahū/Isa 45:22 “*Turn to Me and be saved, all you ends of the earth! For I am Mighty, and there is none else.*”

Isa 45:22 פְּנוּ־אֵלַי וְהוֹשַׁעוּ כָל־אֶפְסֵי־אָרֶץ כִּי אֲנִי־אֵל וְאֵין עוֹד:
(and there is none else)

When understanding Tūrah, and living in it by obeying the Words of **Yahūah/יהוה**, you cannot say, “My righteousness and strength, I only have in Yahūshâ Ha Mashýach.” This is because the quote is in reference to a different name! By reading the passage below, no nabýã of **Yahūah/יהוה** ever directed anyone to this Messiah’s name we know today.

YashâYahû/Isa 45:24 “One shall say, ‘Only in **Yahūah/יהוה** do I have righteousness and strength’ – he comes to Him. And all those displeased with Him shall be put to shame.

Can you see the whoredom now?

Hūshâ/Hos 13:4 “But I am **Yahūah/יהוה** your Ālahým since the land of Matsarým, and *an Ālahým besides Me you shall not know*, for there is no Savior besides Me.

Can you see it?

Test what you believe—test everything!

Glossary

It is recommended to bookmark the glossary section of this book for easy reference

Hebrew reference # such as: H3068 is a number associated with a Hebrew word, giving its definition and root word origins; aiding in the Etymological study and origin of a word found in study tools such as, “The Brown-Driver-Briggs Hebrew and English Lexicon”; “The Interlinear Bible” and “Strong’s Expanded Dictionary of Bible Words”.

- ☛ **אֶת** Definition: A portent: sign or indication of a future event, esp. a momentous or calamitous one; omen; ominous significance: a cry of dire portent; a miraculous occurrence; marvel; *a sign; a mark* – Pronunciation: awt – H852 –corresponding to H226 references a Signature of The Creator in the Hebrew text claiming to be “The First and The Last; The Beginning and The End”; The Ālaph and The Tū: (*YashâYahû/Isa 41:4, 44:6, 48:12*)

The א is the “Ālaph”; the first letter of the Hebrew/Aramaic script

The ת is the “Tū”; the last letter of the Hebrew/Aramaic script
- ☛ **אוֹת** Definition: H226 - sign, signal; a distinguishing mark; banner, remembrance, miraculous sign, omen, warning, token, ensign, standard, miracle, proof. - Pronunciation: owt - Origin: probably from H225 (in the sense of appearing)

 - **Ābarý** Definition: Hebrew – Looks like this in the Hebrew: עֲבָרִי Pronunciation: aw-baree – H5680
 - **Accolade** Definition: award, honor, or laudatory notice: The play received accolades from the press.
 - **Ālahým** Definition: mighty One – (also used in the plural form) – Looks like this in the Hebrew: אֱלֹהִים Pronunciation: al-heem – H430 – *This word is used in place of “God” when referencing The Father*
 - **Allusion** Definition: : an **implied** or indirect reference especially in literature a poem that makes allusions to classical literature; also : the use of such references – *Merriam Webster.com*
 - **Āphah** Definition: measure of grain – Looks like this in the Hebrew: אֶפֶה Pronunciation: aw-fah – H374
 - **Archaic** Definition: primitive; ancient; old:
 - **Āshah** Definition: woman; female – Looks like this in the Hebrew: אִשָּׁה Pronunciation: aw-shah – H802 – *This word is used in place of Wife*
 - **Ashkenazim** Definition: Jews of central and eastern Europe, or their descendants, distinguished from the Sephardim chiefly by their liturgy, religious customs, and pronunciation of Hebrew. Plural, noun singular: Ashkenazi (*Gen 10:3 And the sons of Gomer: Ashkenaz, and Riphath, and Toğarmah.*)
 - **Barak** Definition: present tense; to be exulted; praise; to kneel; to favor – Looks like this in the Hebrew: בָּרַךְ Pronunciation: ba-rak H1288 – *This word is used in place of Bless*
 - **Barakah** Definition: benediction; (by implication) prosperity – Looks like this in the Hebrew: בְּרָכָה Pronunciation: ba-rak-ah – H1293 – *This word is used in place of Blessing*
 - **Barūk** Definition: past tense – to be favored – Looks like this in the Hebrew: בָּרוּךְ Pronunciation: ba-rook – H1263 – *This word is used in place of Blessed*

- **Buttress** Definition: noun 1. any external prop or support built to steady a structure by opposing its outward thrusts, especially a projecting support built into or against the outside of a masonry wall. (<http://dictionary.reference.com/browse/buttress?s=ts>)
- **Characteristic** Definition: a special quality or trait that makes a person, thing, or group different from others; a distinguishing trait, quality, or property; revealing, distinguishing, or typical of an individual **character** ; Synonym Discussion of **CHARACTERISTIC**
[characteristic](#), [individual](#), [peculiar](#), [distinctive](#) mean indicating a special quality or identity. [characteristic](#) applies to something that distinguishes or identifies a person or thing or class. (<http://www.merriam-webster.com/dictionary/characteristic>)
- **Contraction** Definition: a shortened form of a word or group of words, with the omitted letters often replaced in written English by an apostrophe, as e'er for ever, isn't for is not, dep't for department. (<http://www.dictionary.com/browse/contraction?s=t>)
- **Conjugated** Definition: to inflect (a verb) – to recite or display all or some subsets of the inflected forms of (a verb), in a fixed order: One conjugates the present tense of the verb “be” as “I am, you are, he is, we are, they are.” - Grammar – (of words) having a common derivation.
- **Esteem** Definition: worth; weight; beauty; splendor; - Looks like this in the Hebrew: כבוד
Pronunciation: ka-bool – H3519 – from H3513 כבד – Ka-bad – to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable; causatively, to make weighty (in the same two senses) – *This word is used in place of Glory*
- **Evidence** Definition: ground for belief or disbelief; data on which to base proof or to establish truth or falsehood; a mark or sign that makes evident; indication: his pallor was evidence of ill health; any information so given, whether furnished by witnesses or derived from documents or from any other source; that which tends to prove or disprove something; proof
- **Foretelling** Definition: common translation – PROPHECYING – Looks like this in the Hebrew: נבואה
Pronunciation: na-boo-a-ah – H5017 – corresponding to the H5016.
- **Hýkal** Definition: palace; temple; nave; sanctuary – Looks like this in the Hebrew: היכל
Pronunciation: hee-kawl – H1964 – *This word is used in place of temple.*
- **Hýn** Definition: liquid measure – Looks like this in the Hebrew: הין Pronunciation: heen – H1969
- **IAQ** Definition: The following information is taken from “Gesenius Hebrew Chaldee Lexicon”. These 3 Greek symbols/letters are briefly explained in the Gesenius definition for The Name יהוה written as “Jehovah”. I have included the entire Gesenius entry for The Name יהוה in screen captures on the following pages for your convenience:

יהוה *Jehovah*, pr. name of the supreme God (הַאֱלֹהִים) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mosis t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (הַשֵּׁם הַמְּכֻפָּרֵשׁ), they were accustomed to substitute for it אֲדֹנָי, and thus the vowels of the noun אֲדֹנָי are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יְהוָה, not יֵהוָה); prefixes, however, receive the same points as if they were followed by אֲדֹנָי, thus לִיהוָה, בְּיֵהוָה, מִיֵּהוָה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ὁ Κύριος (אֲדֹנָי): the Samaritans have also followed a similar custom, so that for יהוה they pronounce שֵׁימָא (i. q. הַשֵּׁם). Where the text has אֲדֹנָי יהוה, in order that *Adonai* should not be twice Σαμαρείται IABE [יְהוָה] Ἰουδαῖοι δὲ ΙΑΩ); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name IEYΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יְהוּ) in Clem. Al. Strom. v. p. 562. Others, as Reland (de-

Section of
interest
For * ΙΑΩ

cad. exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יהוה was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms יהו and יה. Also those who consider that יהוה was the actual pronunciation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יהו and יה, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יהוה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, “waste of time and labour;” would that he had learned how irreverend a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as *Jovis, Jupiter*, and transferred from the Egyptians to the Hebrews [What an idea! God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]. (Compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phœnicio-Shemitic (see מִשְׁהָ, מִבְּהִמּוֹת).

To this origin, allusion is made Exod. 3:14; אֲהִיָּהּ אֲהִיָּהּ, “I (ever) shall be (the same) that I am (to-day);” compare Apoc. 1:4, 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος: the name יהוה being derived from the verb הָיָה to be, was considered to signify God as *eternal* and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos. 12:6, יְהוָה זָכָר, “Jehovah (i.e. the eternal, the immutable) is his name.” [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saitic temple, Plut. de Iside et Osiride, c. 9, ἐγὼ εἰμι τὸ γεγονός καὶ ὄν καὶ ἐσόμενον. [This shews how Pagans borrowed ideas from the

If only there were one Lexicon author commentary in print today who would bring into the equation of this plethora of debates on The Name of יהוה, the argument that the root numbers assigned to The Name and other Hebrew names, clearly nullify the vowel point agenda shrouding The Name. These roots are at war with the points which change the root meaning. You can't have it both ways! These arguments always seem to stay within the boundaries of the vowel point rules. Removing the points on this name and other names, brings the tetragrammaton mysteries to a close, and also opens up a fury of disconcerting suspicion against the creators of the point system. What will it take for a single author to point this out?

true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the θεὸς ἐπιχώριος [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by his proper name יהוה, and by the appellative אֱלֹהִים הַשָּׁמַיִם (ὁ θεός, الله), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as נִאֵם יְהוָה, בָּה אָמַר יְהוָה, רוּחַ יְהוָה, עָבַד יְהוָה, etc. The use of the word is to be especially observed in the following cases.

(a) יהוה אֱלֹהִים i. e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 82:14; Jon. 4:6; also יהוה אֱלֹהִים 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 26:18; 23:16. Very frequent, on the contrary, is the compound form followed by a gen., as יהוה אֱלֹהֵי יִשְׂרָאֵל Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יהוה אֱלֹהֵי אֲבוֹתַי Deu. 1:21; 6:3; 27:3; יהוה אֱלֹהֵי אֲלֹהֵי Deu. 1:1, 31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) יהוה אֱלֹהֵי צְבָאוֹת “Jehovah (the God) of the (heavenly) hosts,” see צְבָא.

(c) אֲלֹהֵי יְהוָה (as to the points יְהוָה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(d) As to the phrase אֲלֹהֵי יְהוָה לְפָנַי see לְפָנַי, under the word פָּנִים.

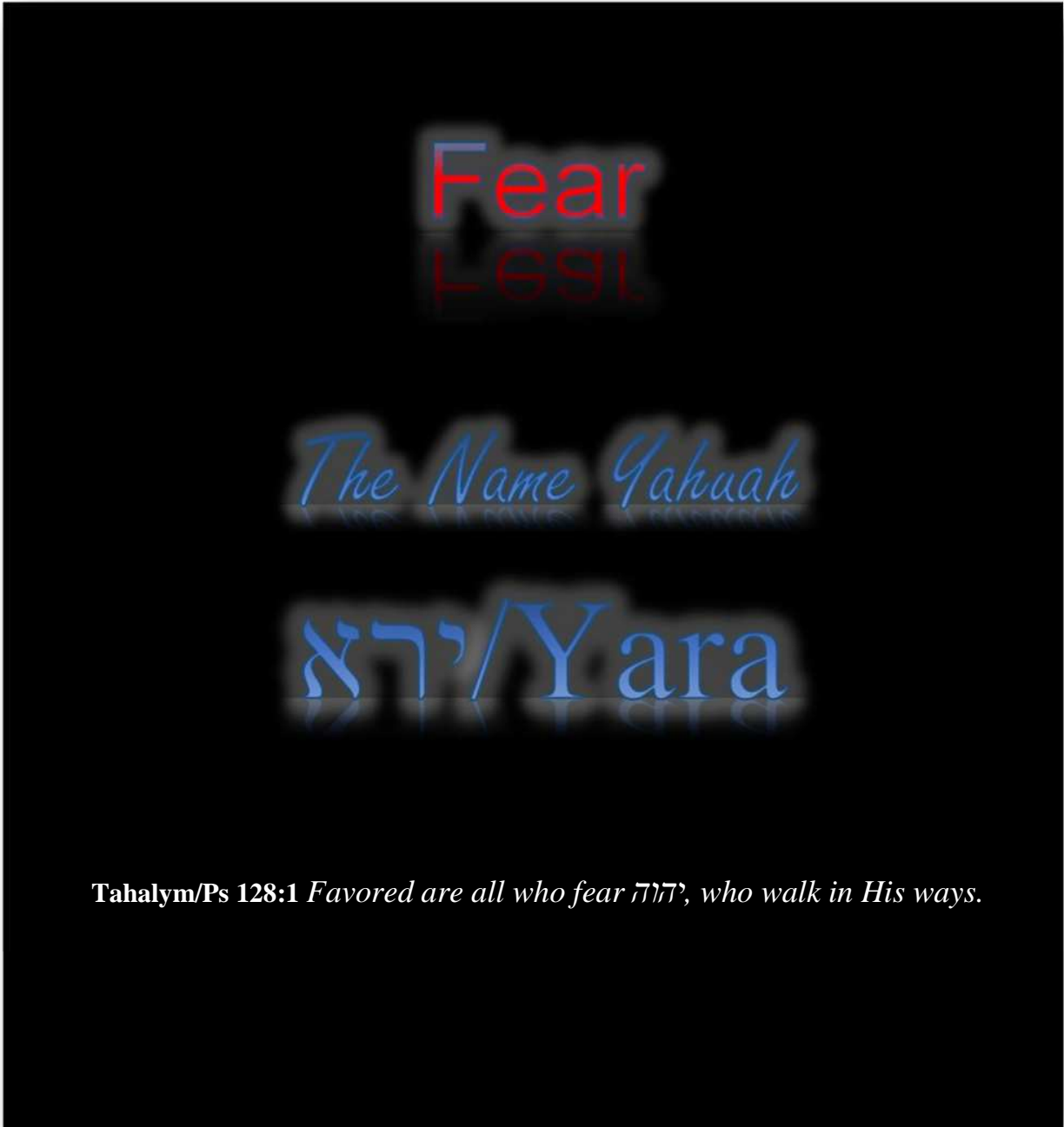
- **Ineffable** Definition: not to be spoken because of its sacredness; unutterable; unspeakable – Dictionary.com
- **Kahan** Definition: literally, one officiating – Looks like this in the Hebrew: כהן Pronunciation: Ka-han – H3548 – *This word is used in place of Priest*
- **Kahaným** Definition: plural; ones officiating – Looks like this in the Hebrew: כהנים Pronunciation: Ka-ha-neem – H3548 – *This word is used in place of Priests*
- **Lord** Definition: LORD, n. 1. A master; a person possessing supreme power and authority; a ruler; a governor. Man over man he made not lord. But now I was the lord of this fair mansion. 2. A tyrant; an oppressive ruler. 3. A husband. I oft in bitterness of soul deplores my absent daughter, and my dearer lord. My lord also being old. Gen 18. 4. A baron; the proprietor of a manor; as the lord of the manor. 5. A nobleman; a title of honor in Great Britain given to those who are noble by birth or creation; a peer of the realm, including dukes, marquises, earls, viscounts and barons. Archbishops and bishops also, as members of the House of Lords, are lords of parliament. Thus we say, lords temporal and spiritual. By courtesy also the title is given to the sons of dukes and marquises, and to the eldest sons of earls. 6. An honorary title bestowed on certain official characters; as lord advocate, lord chamberlain, Lord Chancellor, lord chief justice, &c. 7. In scripture, the Supreme Being; Jehovah. When Lord, in the Old Testament, is prints in capitals, it is the translation of JEHOVAH, and so might, with more propriety, be rendered. The word is applied to Christ, Ps 110. Col 3. and to the Holy Spirit, 2 Th 3. As a title of respect, it is applied to kings, Gen 40. 2 Sam 19. to princes and nobles, Gen 42. Dan 4. to a husband, Gen 18. to a prophet, 1 Ki 18. 2 Ki 2. and to a respectable person, Gen 24. Christ is called the Lord of glory, 1 Cor 2. and Lord of lords, Rev 19. LORD, v.t. To invest with the dignity and privileges of a lord. LORD, v.i. To domineer; to rule with arbitrary or despotic sway; sometimes followed by over, and sometimes by it, in the manner of a transitive verb. The whiles she lordeth in licentious bliss.
I see them lording it in London streets. They lorded over them whom now they serve. ([Webster's 1828 American Dictionary of The English Language](#))
- **Mal'āk** Definition: messenger; representative – Looks like this in the Hebrew: מלאך Pronunciation: Mal-auk – H4397 – *This word is used in place of Angel.*
- **Mashýach** Definition: anointed one – Looks like this in the Hebrew: משיח Pronunciation: Ma-shee-ach – H4899 – *This word is used in place of Messiah- Remember, the pronunciation of the ך / "ch" is from the back of the throat; not the traditional sound as in "chair".*
- **Masorah** Definition: a collection of critical and explanatory notes on the Hebrew text of the Old Testament, compiled from the 7th? to 10th centuries a.d. and traditionally accepted as an authoritative explanatory and interpretative guide, chiefly in matters of pronunciation and grammar – ([Dictionary.com](#))
- **Masorite** Definition: a member of the school of rabbis that produced the Masorah – ([Dictionary.com](#))
- **Matsarým** Definition: a country at the northeastern section of Africa, adjacent to Palestine, and through which the Nile flows; – Looks like this in the Hebrew: מצרים Pronunciation: Ma-tsar-eem – H4714 – *This word is used in place of Egypt*
- **Name** Definition: an appellation, as a mark or memorial of individuality; by implication honor, authority, character – Looks like this in the Hebrew: שם Etymology: a primitive word (perhaps rather from H7760 through the idea of definite and conspicuous position; compare H8064) Pronunciation: shm – H8034

- **Nabýá** Definition: Spokesman; speaker – Looks like this in the Hebrew: נביא Pronunciation: naw-bee-aw – H5030 – *This title is used in place of Prophet*
- **Nabý'áým** Definition: in the plural form; speakers – Looks like this in the Hebrew: נביאים Pronunciation: naw-bee-aw-eem – H5030 – *This title is used in place of Prophets*
- **Necromancer** Definition: n. [See Necromancy.] One who pretends to foretell future events by holding converse with departed spirits; a conjurer. (<http://www.newjerusalem.org/Websters>)
- **Par'âah** Definition: King; great house; leader or ruler of Matsarým – Looks like this in the Hebrew: פרעה
Pronunciation: par-aah H6547 – *This word is used in place of Pharaoh*
- **Pasach** Definition: to skip; hop over; to Passover – Looks like this in the Hebrew: פסח Pronunciation: pa-sach – H6453
- **Phonetic** Definition: things that are related to pronunciation; of or involving the relatively small differences between related speech sounds, which can be perceived but do not change meaning: the differences between the sounds represented by *p* in “tip” and “pit” are *phonetic*, since substituting one for the other would not change the meanings of the two words.
(<http://www.yourdictionary.com/phonetic>)
- **Proof** Definition: evidence that is so complete and convincing as to put a conclusion beyond reasonable doubt; evidence sufficient to establish a thing as true, or to produce belief in its truth; the act of testing or making trial of anything; test; trial: to put a thing to the proof. To test; examine for flaws, errors, etc.; check against a standard or standards.
- **Rūach** Definition: wind; by resemblance breath, i.e. a sensible exhalation; figuratively, life – looks like this in the Hebrew: רוח Pronunciation: roo-ach – H7307 – *This word is used in place of Spirit*
- **Sakah** Definition: – a hut or lair; booth, temporary dwelling, pavilion, tabernacle, tent – Looks like this in the Hebrew: סכה Pronunciation: sa-kah – H5521 – from H5520; סך (sak) – a hut (as of entwined boughs) Etymology from H5526 – סךך (sakak) to entwine as a screen; to fence in; cover over
- **Seek** Definition: to bend one's efforts toward; aim at; pursue: *seeking* perfection – (yourdictionary.com)
- **Semitic** Definition: **Semitic language** that is both a sacred language of Judaism and a modern vernacular in Israel. Like **Aramaic**, to which it is closely related, Hebrew has a documented history of nearly 3,000 years. The earliest fully attested stage of the language is Biblical Hebrew: the earlier parts (“Standard Biblical Hebrew”) date before 500 BC and include even older poetic passages; the later parts (“Late Biblical Hebrew”) were composed c. 500–200 BC. Post-Biblical Hebrew, variously termed Rabbinic or Mishnaic Hebrew (see **Mishnah**), is characterized by an early period when Hebrew was still probably to some degree a vernacular and a later period, after c. AD 200, when Aramaic became the everyday speech of Jews in the Middle East. The 6th and 7th centuries marked a transition to Medieval Hebrew. The resurrection of Hebrew as a vernacular is closely linked with the 18th-century **Haskala** movement and 20th-century **Zionism**. Contemporary Israeli Hebrew is spoken by about five million people in Israel and abroad. See also **Ashkenazi**; **Sephardi**; **Hebrew alphabet**. The earliest alphabet used for Hebrew belongs to the Canaanite branch of the North Semitic writing and is known as Early Hebrew. *Later the Jews adapted the Aramaic writing and evolved from it a script called Square Hebrew, which is the source of Modern Hebrew printing.* Most Modern Hebrew handwritten text uses a cursive script developed more recently. Today the Hebrew alphabet has 22 letters, all consonants. Symbols for the vowels were apparently introduced about the 8th cent. A.D.

and are usually placed below the consonants if employed. Their use is generally limited to the Bible, verse, and children's books. Hebrew is written from right to left. Source:

(<http://encyclopedia2.thefreedictionary.com/Standard+Hebrew+language>)





- **Septuagint** Definition: a Greek version of the Jewish Scriptures redacted in the third and second centuries **b.c.** by Jewish scholars and adopted by Greek-speaking Christians – Origin: Late Latin *Septuaginta*, from Latin, seventy, irregular from *septem* seven + *-ginta* (akin to Latin *viginti* twenty); from the approximate number of its translators — more at **seven**, **vigesimal**
First Known Use: 1633 – (<http://www.merriam-webster.com/dictionary/septuagint>)
- **Set-Apart** Definition: to be clean; dedicated; an obvious distinction – Looks like this in the Hebrew: קדש Pronunciation: qah-dash – **H6942** – *This term is used in place of Holy*
- **Slaughter Place** Definition: Place of slaughter – looks like this in the Hebrew: מזבח Pronunciation: ma-za-bach – **H4196** – *This title is used in place of Altar*
- **Tanakh** Definition: *Tanakh* is an acronym of the first Hebrew letter of each of the Masoretic Text's three traditional subdivisions: Torah ("Teaching", also known as the Five Books of Moses), Nevi'im ("Prophets") and Ketuvim ("Writings") – hence *TaNakh* – (<http://en.wikipedia.org/wiki/Tanakh>)
- **Transliterate** Definition: (1861) to represent or spell in the characters of another alphabet – Pronunciation: trans-lit-er-ate – Merriam-Webster (2009-06-12). Merriam-Webster's Collegiate Dictionary, 11th Edition – to change (letters, words, etc.) into corresponding characters of another alphabet or language – (<http://dictionary.reference.com/browse/transliterate>)
- **Translate** Definition: to put into the words of a different language – (yourdictionary.com)
- **Tūrah** Definition: a precept or statute; law; instruction; the five books of Mashah/Moses known as The Law – looks like this in the Hebrew: תורה Pronunciation: too-rah – **H8451** – etymology from **H3384** – ירה (yara) instruct; to teach; to point out
- **Tsab'ăūth** Definition: that which goes forth, army, whole of creation. Particularly the army or resources in every detail of creation belonging to The Most High. – Looks like this in the Hebrew: צבאות Pronunciation: tsab - oht – **H6635** – *This title is used in place of Hosts*
- **Ugaritic** Definition: an extinct Northern Semitic language closely related to Hebrew: it is known from cuneiform inscriptions of c. 1500 found in the ruins of Ugarit – (yourdictionary.com)
- **Yahūdý** Definition: one born of the tribe of Yahūdah; used for the inhabitants of Yahūdah and the surrounding region; “*The Yahūdý*” – Looks like this in the Hebrew יהודי Pronunciation: ya-hoo-dee – **H3065** – *This word is used in place of Jew.*
- **Yarūshalam** Definition – *founded peaceful; capital of Palashath (Palestine)* – Looks like this in the Hebrew: ירושלם Pronunciation: Ya-roo-sha-lam – **H3389** – *This word is used in place of Jerusalem*
- **Yashar'ăl** Definition – *Mighty Ruler* – Looks like this in the Hebrew: ישראל Pronunciation: Yā-shār-'ăl – **H3478** – *This word is used in place of Israel*
- **Yashar'alýth** Definition – *female descendant of Yashar'ăl* – Looks like this in the Hebrew: ישראלית Pronunciation: Ya-shar-al-eeth – **H3482** – feminine of **H3481**; ישראלי Yashar'ălý (yash-ar-'ăl-ee)
- **Yiddish** Definition – A dialect of High German including some “Modern Hebrew” with an *admixture of words* of Hebrew, Romance, and Slavonic origin, developed in central and Eastern Europe during the Middle Ages. A language derived from medieval German; first spoken by the West Jews. (http://wiki.answers.com/Q/What_is_yiddish) (<http://dictionary.reference.com/browse/Yiddish?s=t>)
- **Zakar** Definition – A memento; recollection; by implication, commemoration; memorial, memory, remembrance – Looks like this in the Hebrew: זכר Pronunciation: za-kar – **H2143**: from **H2142** – to mark (so as to be recognized), i.e. to remember; by implication, to mention.



Graphic by: Sarah RuthYahu

SECTION 5

OTHER COOL STUFF

| | |
|--|-----|
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Original 12 Tribes

of B-r'āshýṯh/Genesis 49

| | | | | |
|---|-----------------|-------|--------------------|--------------|
| ➤ | Reuben | ראובן | R'āūban | H7205 |
| ➤ | Simeon | שמעון | Sham'āūn | H8095 |
| ➤ | Levi | לוי | Lūý | H3878 |
| ➤ | Judah | יהודה | Yahūdah | H3063 |
| ➤ | Zebulun | זבלון | Zabalūn | H2074 |
| ➤ | Issachar | יששכר | Yashashakar | H3485 |
| ➤ | Dan | דן | Dan | H1835 |
| ➤ | Gad | גד | Gad | H1410 |
| ➤ | Asher | אשר | Āshar | H836 |
| ➤ | Naphtali | נפתלי | Naphaṯhalý | H3485 |
| ➤ | Joseph | יהוסף | Yahūsaph | H3130 |
| ➤ | Benjamin | בנימן | Banýman | H1144 |



Days of The Week

- | | | |
|-------------------------------|--------------------------------------|----------------------|
| 1. Sunday | 1 st day or aḥad..... | אחד (a-ḥad) |
| 2. Monday | 2 nd day or shaný..... | שני (sha-nee) |
| 3. Tuesday | 3 rd day or shalýshý..... | שלישי (sha-lee-shee) |
| 4. Wednesday | 4 th day or rabý'ây..... | רביעי (ra-bee-a-ee) |
| 5. Thursday | 5 th day or ḥamýshý..... | חמישי (ḥa-mee-shee) |
| 6. Friday | 6 th day or shashý..... | ששי (sha-shee) |
| 7. Saturday | 7 th day or shabý'ây..... | שביעי (sha-bee-a-ee) |

Ḥadash (Months/Moons) of The Year

- | | | |
|-------------------------|--------------------|-------------------------------|
| 1. Ḥadash/Moon 1..... | Ābýb..... | אביב (a-beeb) |
| 2. Ḥadash/Moon 2..... | Shaný..... | שני (sha-nee) |
| 3. Ḥadash/Moon 3..... | Shalýshý..... | שלישי (sha-lee-shee) |
| 4. Ḥadash/Moon 4..... | Rabý'ây..... | רביעי (ra-bee-a-ee) |
| 5. Ḥadash/Moon 5..... | Ḥamýshý..... | חמישי (ḥa-mee-shee) |
| 6. Ḥadash/Moon 6..... | Shashý..... | ששי (sha-shee) |
| 7. Ḥadash/Moon 7..... | Shabý'ây..... | שביעי (sha-bee-a-ee) |
| 8. Ḥadash/Moon 8..... | Shamýný..... | שמיני (sha-mee-nee) |
| 9. Ḥadash/Moon 9..... | Ṭashâ..... | תשע (ṭa-shâ) |
| 10. Ḥadash/Moon 10..... | Āshar..... | עשר (âh-shar) |
| 11. Ḥadash/Moon 11..... | Āshathý Āshar..... | עשר עשתי (ah-sha-tee ah-shar) |
| 12. Ḥadash/Moon 12..... | Shaným Āshar..... | עשר שנים (sha-neem ah-shar) |

Corrected Book Titles with Abbreviations

1. Genesis/Gen: **B-r'áshýth** (*b-r-ah-sheet*) בראשית: *in the beginning.*
2. Exodus/Ex: **Ū Ālah Shamūth** (*sha-moot*) שמות ואלה: *and these were the names.*
3. Leviticus/Lev: **Ū Yaqrá** (*oo-ya-kra*) ויקרא: *and be called forth.*
4. Numbers/Num: **B-madbar** (*ba-md-bar*) במדבר: *the wilderness.*
5. Deuteronomy/Deut: **Ālah Dabarým** (*da-ba-reem*) אלה הדברים: *these are the words.*
6. Joshua/Josh: **Yahūshā** (*ya-hoo-shah*) יהושע: *yahūah is salvation.*
7. Judges/Judg: **Shaphatým** (*sha-fa-teem*) שפטים: *judges/vindicators.*
8. Ruth/Ru = **Rūth** (*root*) רות: *companion/friend.*
9. 1 Samuel/1Sam: **Shamū 'āl Ālaph** (*sha-moo-awl Ālaph*) שמואל: *heard of Ālahým.*
10. 2 Samuel/2Sam: **Shamū 'āl Býth** (*sha-moo-awl Býth*) שמואל: *heard of Ālahým.*
11. 1 Kings/1Kgs: **Malakým Ālaph** (*ma-la-keem Ālaph*) מלכים א': *kings/rulers.*
12. 2 Kings/2Kgs: **Malakým Býth** (*ma-la-keem Býth*) מלכים ב': *kings/rulers.*
13. 1 Chronicles/1Chr: **Dabarý Ha-Yamým Ālaph** (*da-baree – ha – ya-meem Ālaph*) דברי הימים: *the matters of the days.*
14. 2 Chronicles/2Chr: **Dabarý Ha-Yamým Býth** (*da-baree – ha – ya-meem Býth*) דברי הימים: *the matters of the days.*
15. Ezra/Ezr: **Āzará** (*`ahz-a-ra*) עזרא: *aid.*
16. Nehemiah/Neh: **NachamYah** (*na-kham-yah*) נחמיה: *consolation.*
17. Ester/Est: **Hadasah** (*ha-da-sah*) הדסה: *myrtle.*
18. Job/Job: **Āyūb** (*ee-yoob*) איוב: *persecuted.*
19. Psalms/Ps: **Tahalým** (*ta-ha-leem*) תהלים: *the praises.*
20. Proverbs/Prov: **Mashalý** (*ma-shalee*) משלי: *byword/adage.*
21. Ecclesiastes/Eccl: **Qhalath** (*ka-ha-lawt*) קהלת: *preachers/lecturer.*
22. Songs of Solomon/Sg: **Shýr Ha-Shýrým** (*sheer ha- shee-reem*) השירים: *sing the songs.*
23. Isaiah/Isa: **YashāYahu** (*ya-shah ya-hoo*) ישעיהו: *salvation of yah.*
24. Jeremiah/Jer: **YaramYahū** (*ya-ram ya-hoo*) ירמיהו: *yah is exalted*
25. Lamentations/Lam: **Āýkah** (*ee-kah*) איכה: *how!*
26. Ezekiel/Ezek: **Yachazaq'āl** (*ya-ka-zahk-awl*) יחזקאל: *strengthened of Ālahým.*
27. Daniel/Dan: **Daný'āl** (*dan-ee-awl*) דניאל: *judge of Ālahým.*
28. Hosea/Hos: **Hūshā** (*hoo-shah*) הושע: *deliverer, savior.*
29. Joel/Joel: **Yahū'āl** (*ya-hoo-awl*) יהואל: *Yahūah is mighty.*
30. Amos/Am: **Āmūs** (*ah-mooce*) עמוס: *burdensome.*
31. Obadiah/Ob: **ĀbadYahu** (*ah-bawd-yah*) עבדיהו: *bondman of yah.*
32. Jonah/Jon: **Yūnah** (*yoo-nah*) יונה: *dove (from the warmth of mating).*
33. Micah/Mic: **Mýkah or MýkYah** (*mee-kah or meek-yah*) מיכיה or מיכה: *who is for yah!*
34. Nahum/Na: **Nachūm** (*na-khoom*) נחום: *comforted, consoled.*
35. Habakkuk/Hab: **Chabaqūq** (*kha-ba-khook*) חבקוק: *to clasp the hands, or embrace.*
36. Zephaniah/Zeph: **TsaphanYah** (*tse-fawn-yah*) צפניה: *yah has hidden.*
37. Haggai/Hag: **Chagý** (*khaw-gee*) חגי: *festive.*
38. Zechariah/Zech: **ZakarYah** (*za-kar yah*) זכריה: *yah has marked/remembered.*
39. Malachi/Mal: **Mal'āký** (*mal-akee*) מלאכי: *messenger.*

Speak to the children of Yashar'âl, and say to them, concerning the feasts of ז'ך'ז which you shall proclaim to be Set Apart appointed times. These are My Feasts ...

וּיְקַרְאֵם ויקרא 23:2-44/Leviticus 23:2-44

| <i>Mū'ādým</i> | | מועדים | <i>Feast Days</i> |
|---------------------------|-------------|-------------|------------------------------------|
| <i>The weekly Shabaṯh</i> | H7676 | שבת | <i>Sabbath</i> |
| <i>Pasach</i> | H6452 | פסח | <i>Passover</i> |
| <i>Matsah</i> | H4682 | מצה | <i>Days of Unleavened Bread</i> |
| <i>Bakūrým</i> | H1060 | בכורים | <i>Feast of the First Fruits</i> |
| <i>Shabūâ</i> | H7620 | שבוע | <i>Feast of Weeks</i> |
| <i>Zakarūn Ṭarūâ'ah</i> | H8643/H2146 | זכרון תרועה | <i>Memorial of Trumpets</i> |
| <i>Kapharým Yūm</i> | H3725 | כפרים יום | <i>Atonement Day</i> |
| <i>Ha Sakah Çhag</i> | H5521/H2282 | ה סכה חג | <i>Festival of Booths</i> |
| <i>Ha Shamýný Yūm</i> | H8066 | ה שמיני יום | <i>Eighth Day - Last Great Day</i> |



Attributes of The Name of Yahuah

YAHŪAH MŪSHÝACH יהוה מושיעה
YashâYahū/Isa 49:26
Yahūah Savior
H3068/H4190

YAHŪAH ĀTH יהוה את
Dabarým/Deut 26:17
Yahūah, a Mark
H3068/H853 – from H226

YAHŪAH – ĀLAHÝM יהוה - אלהים
B-r'āshýth/Gen 2:4
Yahūah The Mighty One
H3068/H410

YAHŪAH-TSAB'ĀŪTH יהוה - צבאות
Dabarý Ha Yamým Ālaph/1Chr 17:24
Yahūah Multitude of (Resources/His Creation)
H3068/H226/H6635

YAHŪAH-QDASH יהוה - קדש
Shamūth/Ex 31:13
Yahūah Set-Apart
H3068/H6942

YAHŪAH-R'ĀH יהוה - רעה
Ṭahalým/Ps 23:1
Yahūah Shepherd
H3068/H7462

YAHŪAH-SHMAH יהוה - שמה
Yachazaq'āl/Ezek 48:35
Yahūah is Present
H3068/H3074

YAHŪAH-RAPHĀ יהוה - רפא
Shamūth/Ex 15:26
Yahūah Heals
H3068/H7495

YAHŪAH-TSADQNŪ יהוה - צדקנו
YaramYahū/Jer 23:6
Yahūah our Righteousness
H3068/H3072

YAHŪAH-YAR'ĀH יהוה - יראה
B-r'āshýth/Gen 22:14
Yahūah Provides
H3068/H3070

YAHŪAH-NASY יהוה - נסי
Shamūth/Ex 17:15
Yahūah Banner
H3068/ H525/H3071

YAHŪAH-SHALŪM יהוה - שלום
Shaphatým/Judg 6:24
Yahūah Shalūm (peace)
H3068/H7965/ H3073

YAHŪAH ĀL-R'ĀÝ יהוה אל - ראי
B-r'āshýth/Gen 16:13
Yahūah Mighty One Sees
H3069/H410H7210 - from H7200

YAHŪAH ĀL-SHDÝ יהוה - אל שדי
Shamūth/Ex 6:3
Yahūah Almighty; Powerful
H3068/H7703/H352/H7706

YAHŪAH AHÝH HÝH יהוה אהיה
Yachazaqal/Ez 34:24
Yahūah Exists! Was, Is And Is To Come
H3068/H1961

YAHŪAH YASHĀ יהוה ישע
Mashalý/Prov 20:22
Yahūah Delivers
H3068/H3467

YAHŪAH CHÝ יהוה חי
Dabarým/Deut 30:20
Yahūah Life
H3068/H2416

YAHŪAH M'ĀZKM יהוה מעזכם
Nachamyah/Neh 8:10
Yahūah Strength/Protection
H3068/H4581

These The Words

"I am Yahuah your Alahym who brought you out of Matsarym, out of the land of bondage.
Have no other Alahym in My face"

"Do not create or provide for yourselves any image in the likeness of which is in the heavens, the earth, the waters or under the earth. Do not stoop yourself down to them nor enslave yourself to them. I Yahuah am a jealous Alahym visiting with hostile intent the iniquity of the Fathers on the children and on the third and fourth generation of those who hate my commands by refusing to guard them. But I will be faithful in creating generous mercy, favor and loving-kindness toward thousands of those loving Me and guarding My commands."

"Do not lift up The יהוה Name of Yahuah your Alahym to ruin it. For Yahuah your Alahym will not Hold guiltless the one who lifts up יהוה His Name to ruin it."

"Guard the יהוה day Shabath, to keep it set apart as Yahuah your Alahym commanded you. Six days do all your work and the seventh day shall be a Shabath to Yahuah. You shall not do any work; not you, your son, daughter, male slave, female slave, ox, donkey, cattle nor the stranger within your gates; so that your slaves may settle down to rest. Remember, you were a slave in the land of Matsarym where Yahuah your Alahym brought you out by a mighty hand and an outstretched arm. Therefore, Yahuah your Alahym commands you to guard יהוה day the Shabath.

"Honor your Father and your Mother as Yahuah your Alahym has commanded you so that your days may be prolonged and your paths be well on the land Yahuah your Alahym is giving you."

"Do not murder."

"Do not commit adultery."

"Do not steal."

"Do not testify as a false witness against your neighbor."

"Do not desire your neighbors wife, house, male servant, female servant, ox, donkey or anything that belongs to your neighbor."

Yahuah spoke these יהוה words to all your assembly on the mount from the midst of the fire and of the cloud of gloom with a great voice and added no more and wrote them on two tablets of stone.

Dabarym 5:6-20

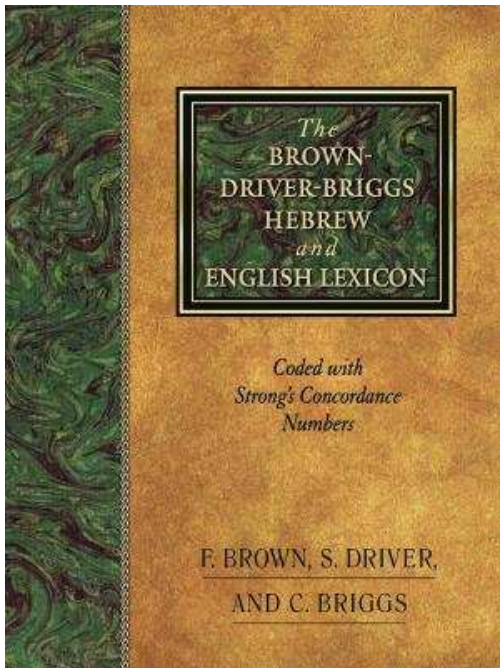
יהוה

TOOL BOX

Study Resource Descriptions

Here are the most common resources I use when studying the scriptures.

A trio of eminent Old Testament scholars--Francis Brown, R. Driver, and Charles Briggs--spent over twenty years researching, writing, and preparing "The Brown-Driver-Briggs Hebrew and English Lexicon."



BDB

A Hebrew and English Lexicon of the Old Testament, more commonly known as Brown–Driver–Briggs or BDB (from the name of its three authors) is a standard reference for Biblical Hebrew and Aramaic, first published in 1906. It is organized by (Hebrew) alphabetical order of three letter roots. It was based on the Hebrew-German lexicon of Wilhelm Gesenius, translated by Edward Robinson. The chief editor was Francis Brown, with the co-operation of Samuel Rolles Driver and Charles Augustus Briggs, hence the name Brown–Driver–Briggs. Some modern printings have added the Strong's reference numbers for Biblical Hebrew and Aramaic words.

W. (2017, August 4). Brown–Driver–Briggs. Retrieved September, 2015, from <https://en.wikipedia.org/wiki/Brown-Driver-Briggs>

Since it first appeared in the early part of the twentieth century, BDB has been considered the finest and most comprehensive Hebrew lexicon available to the English-speaking student. Based upon the classic work of Wilhelm Gesenius, the "father of modern Hebrew lexicography," BDB gives not only dictionary definitions for words, but relates each word to its Old Testament usage and categorizes its nuances of meaning. BDB's exhaustive coverage of Old Testament Hebrew words, as well as its unparalleled usage of cognate languages and the wealth of background sources consulted and quoted, render BDB an invaluable resource for all students of the Bible.

Summary taken from "The Word" software

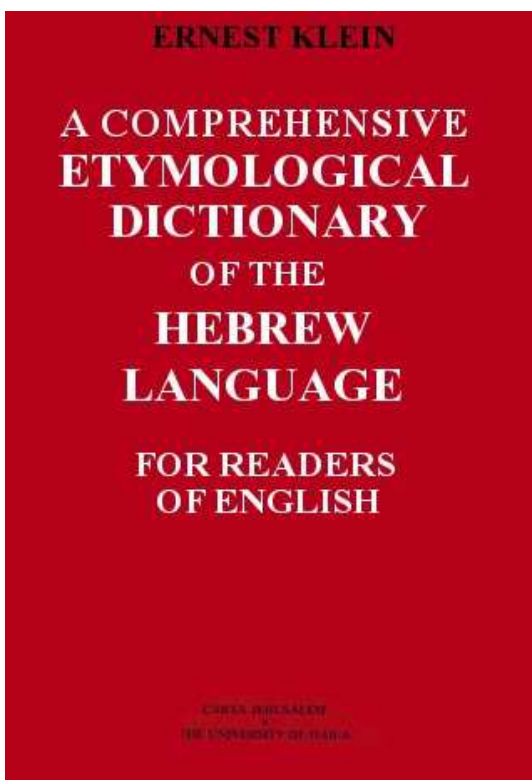
*Renowned Semitists Jo Ann Hackett and John Huehnergard are currently in the process of creating a revision of BDB that incorporates contemporary scholarship. **\$35 purchase: can be found on various online sources. Some for better than \$30***

THIS IS FREE!!

1. **BIBLE-CENTERED:** We view the Bible as central to our study resources. We intentionally designed the website to include study tools that are linked directly to Bible passages.
2. **POWERFUL STUDY TOOLS:** Dig deep into the Word using commentaries, encyclopedias, maps/images and much more. One of our most used tools is the Lexicon search, which gives users immediate access to the original Hebrew and Greek words.
3. **QUICK AND EASY SEARCH FUNCTION:** In one spot, you can search Scripture by word, verse or

multiple verses.

4. **PERSONALIZED EXPERIENCE:** Use some features more than others? Create a customized homepage and sidebar to include exactly what study tools you want. (<http://www.blueletterbible.org/>)

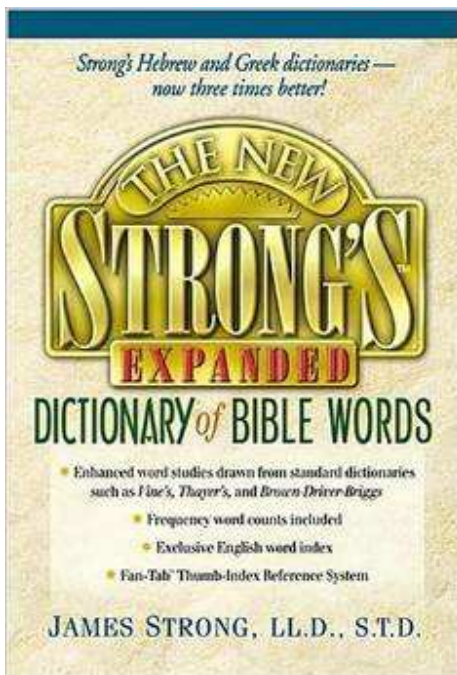


Ernest Klein's Comprehensive Etymological Dictionary Of The Hebrew Language

A clear and concise work on the origins of the Hebrew words and their sense development. Each of the c. 32,000 entries is first given in its Hebrew form, then translated into English and analyzed etymologically, using Latin transcription for all non-Latin scripts. An indispensable source of biblical, Jewish, modern Hebrew and Near Eastern studies.

\$100 purchase: can be found at amazon.com and other online sources (ouch! But well worth the financial sting)

Klein, E. (1987). *Ernest Klein's Comprehensive Etymological Dictionary Of The Hebrew Language*. Jerusalem, Israel: CARTA The Israel Map and Publishing Company.

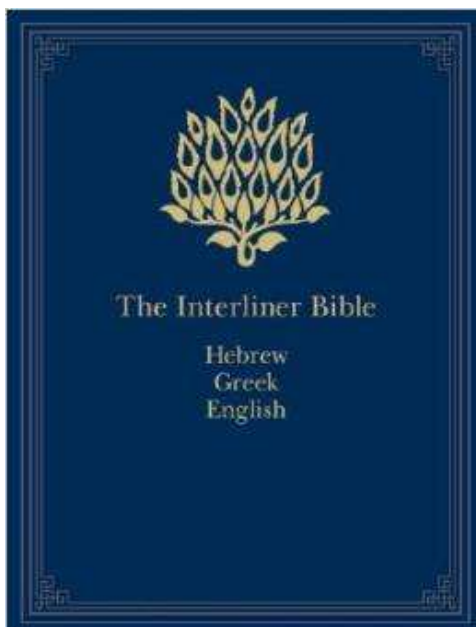


The New Strong's Expanded Dictionary Of Bible Words

The famous Strong's Hebrew and Greek dictionaries are now offered in a separate volume. This unabridged, fully corrected, updated version includes a completely new and exclusive English word index showing which Greek and Hebrew words are translated into specific English words, how often each translation occurs, and brief definitions. It is set in enlarged, easy-to-read type.

Easy purchase: \$20 can be found at Christian bookstores and online

Strong, J. L., & Kendall, R. P. (October 1, 2001). *The New Strong's Expanded Dictionary Of Bible Words* (Supersaver ed. edition ed.). Thomas Nelson. doi:Amazon.com



THE INTERLINEAR BIBLE Hebrew-Greek-English with Strong's Concordance numbers above each word – 2006

This is the only complete interlinear Bible available in English and is also on one convenient volume. This interlinear is keyed to Strong's Exhaustive Concordance. Interlinears are a time-saving tool for you to research the subtle nuances and layers of meaning within the original biblical languages and this one features the complete Hebrew and Greek texts with a direct English rendering below each word, and it also includes The Literal Translation of the Bible in the outside column. Strong's numbers are printed directly above the Hebrew and Greek words which enables you to easily access a wealth of language reference works that are also keyed to Strong's such as Greek/Hebrew dictionaries, analytical lexicons, concordances, word studies, and more

even if you do not know Greek and Hebrew. The Hebrew is based on the Masoretic Text and the Greek is from the Textus Receptus. The sources of the texts are documented in the preface, and are essentially the same (with some minor variations) to the Hebrew and Greek texts used by the KJV translators. **\$40 purchase at Amazon.com**

The Word Bible Software offers a generous amount of bible translations, lexicons, dictionaries, maps and more. If you don't have this in your tool box, consider looking into it. I highly recommend it for the new student of The Scriptures.

THIS IS FREE!!

Bible Software theWord. (n.d.). Retrieved April 12, 2018, from <http://www.theword.net/>

TWOT

(blueletterbible.com)

TWOT

stands for *Theological Wordbook of the Old Testament* edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. *TWOT* is a 2-volume set, dealing with the Hebrew/Aramaic words in the Old Testament that have a theological significance. It gives a short definition to every Old Testament word, but goes theologically in-depth on the words that would be necessary.

What Does the Number Mean?

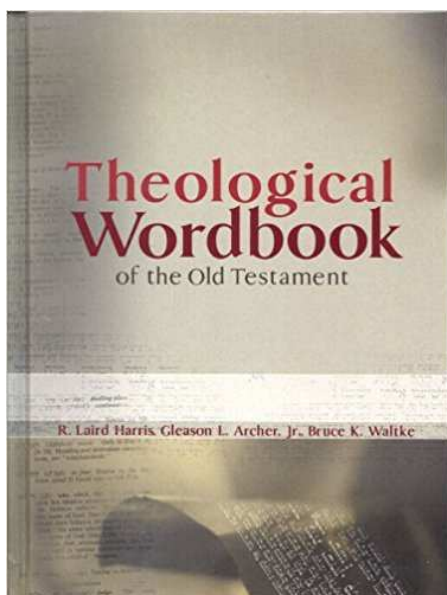
When using the lexicon on the Blue Letter Bible for the Old Testament, one of the references cited is the *TWOT*. Here is the *TWOT* reference for the word [bârâ' \[1254\]](#):

TWOT - 278

The number refers to the entry number of the word. The word "bârâ'" is the 278th word in *TWOT*.

These study sources are **not** currently made available on "Blue Letter Bible".

They are however, available on "theword.net". These books have been converted into modules for use in the software. Easy download, easy install. Be careful, modules created from books of interest on this page have a price tag on them. The good news is, these modules are more financially attractive than the hard copies themselves.



I have added links for more information on this publication:

<https://www.logos.com/product/1102/theological-wordbook-of-the-old-testament>

<https://www.amazon.com/Theological-Wordbook-Testament-Laird-Harris/dp/0802486495>

https://www.doctordavet.com/twot_review.html

<http://ebookpdf.biz/free>

Gesenius Lexicon Abbreviations List

The “Gesenius Lexicon”, available on the “Blue Letter Bible” site, is an excellent study source when digging up word origins in the Hebrew text. The list of abbreviations however, that riddle this lexicon in each definition, are not located on the site anywhere; from what I could search out. So, I went on a search online in other areas for the evasive list. This is what I could dig up for you new students. I may have missed a few, but this list should get you started.

Bible Linguistics have substantially unabbreviated this version of Gesenius' Lexicon. Below is a partial abbreviations index. One has to be careful with unabbreviating since for example: part. can mean particle OR participle!

<https://www.blueletterbible.org/study/lexica/gesenius/>
[\(http://www.biblelinguistics.org/pages/geseniuslexicon.html\)](http://www.biblelinguistics.org/pages/geseniuslexicon.html)
[\(http://en.wikisource.org/wiki/Gesenius%27_Hebrew_Grammar/List_of_abbreviations\)](http://en.wikisource.org/wiki/Gesenius%27_Hebrew_Grammar/List_of_abbreviations)
[\(https://archive.org/stream/hebrewenglishlex00geseuoft/hebrewenglishlex00geseuoft_djvu.txt\)](https://archive.org/stream/hebrewenglishlex00geseuoft/hebrewenglishlex00geseuoft_djvu.txt)

abb. = abbreviated, abbreviation
Abp. = Archbishop.
absol. = absolute, absolutely
abstr. = abstract, abstractly
act. = active, actively
acc. or accus. = accusative.
acc. to = according to.
adj. = adjective, adjectively
adv. = adverb, adverbial, adverbially
aff. = affix, affixed
affin. = affinity
AJSL. = American Journal of Semitic Languages.
appar. = apparent, apparently
Aqu. = Aquila, author of a Greek version
arch. = architecture, architectural, architecturally
art. = article.
artif. = artificial, artificially
A. S. = Anglo-Saxon.
Ass. = Assyrian
A. V. = Authorized Version
Bab. = Babylon, Babylonia, Babylonian
caus. = causative, causatively
Chald. = Chaldaism, Chaldee
CIS. = Corpus Inscriptionum Semiticarum.
collat. = collateral, collaterally
coll. = collectively
collect. = collective, collectively
comp. = compare, comparative, comparatively, comparison
concr. = concrete, concretely

conj. = conjugation OR conjunction
conjec. = conjecture, conjectural, conjecturally
conjug. = conjugation, conjugational, conjugationally
conjunc. = conjunction, conjunctive, conjunctively
constr. = construct, construction, constructive, constructively
contr. = contracted, contraction
correl. = correlated, correlation, correlative, correlatively
corresp. = corresponding, correspondingly
def. = definite, definitely
denom. = denominative, denominatively
der. = derivation, derivative, derivatively
desc. = descendant, descendants
E. = East, Eastern
Ed.Mant. = Biblia Hebraica ex recensione Sal. Norzi edidit Raphael Hayyim Basila, Mantuae 1742-4.
e.g. = exempli gratiâ for example
Eg. = Egypt, Egyptian, Egyptians
ellip. = ellipsis, elliptical, elliptically
emph. = emphatic state (Aramaic)
equiv. = equivalent, equivalently
err. = erroneous, erroneously, error
esp. = especial, especially
etym. = etymology, etymological, etymologically
Ethpa. = Ethpaal
euphem. = euphemism, euphemistic, euphemistically
euphon. = euphonically, euphonious
extern. = external, externally
i.q. = id quod = the same as
fem. = feminine
fig. = figurative, figuratively
for. = foreign, foreigner
freq. = frequentative, frequentatively
fut. = future
gen. = general, generally, generical, generically
Ges. = Gesenius Hebrew Grammar or perhaps generally works by Gesenius other than his lexicon
Gr. = Græcism, Greek
Gr. anon. = The unknown author of a Greek version.
Gr. veneti = A Greek version discovered in Venice
gut. = guttural
Heb. = Hebraism, Hebrew
i.e. = id est that is
ident. = identical, identically
immed. = immediate, immediately
imper. = imperative, imperatively
impl. = implication, implied, impliedly
incept. = inceptive, inceptively
incl. = including, inclusive, inclusively
indef. = indefinite, indefinitely
infer. = inference, inferential, inferentially
infin. = infinitive
inhab. = inhabitant, inhabitants

ins. = inserted
intens. = intensive, intensively
intern. = internal, internally
interj. = interjection, interjectional, interjectionally
intr. = intransitive, intransitively
Isr. = Israelite, Israelites, Israelitish
Jabl. = Biblia Hebraica ex recensione D. E. Jablonski, Berolini, 1699.
Jerus. = Jerusalem
JQR. = Jewish Quarterly Review.
KAT.3 = Die Keilinschriften und das Alte Testament, 3rd ed. by H. Zimmern and H. Winckler, 2 vols., Berlin, 1902 f.
Lehrg. = "Lehrgebäude" (German for approximately "edifice of learning") -- the title of Gesenius' own Hebrew Grammar in its original 1817 edition published by F.C.W. Vogel in Leipzig.
Levit. = Levitical, Levitically
Lexicon = A Hebrew and English Lexicon of the Old Testament, based on the Thesaurus and Lexicon of Gesenius, by F. Brown, S. R. Driver, and C. A. Briggs, Oxford, 1906.
lit. = literal, literally
marg. = margin, marginal (reading)
masc. = masculine
mean. = meaning
med. vav = having middle radical vav
ment. = mental, mentally
mid. = middle
modif. = modified, modification
mor. = moral, morally
mus. = musical
nat. = native, natural, naturally, nature
NB. = J. Barth, Die Nominalbildung in den semitischen Sprachen. Lpz. 1889-94.
neg. = negative, negatively
NGGW. = Nachrichten der Göttinger Gesellschaft der Wissenschaften.
obj. = object, objective, objectively
obsol. = obsolete
OLZ. = Orientalistische Literaturzeitung. Vienna, 1898 ff.
Onk. = Onkelos, author of a Targum of the Pentateuch
or. = origin, original, originally
orth. = orthography, orthographical, orthographically
Pa. = Pael
Pal. = Palestine
parag. = paragomic = leader alongside literally = prefix
part. = Particle OR Participle
pass. = passive, passively
patron. = patronymic, patronymically
perh. = perhaps
perm. = permutation (of allied letters)
pers. = person, personal, personally
Pers. = Persia, Persian, Persians
phys. = physical, physically
Pi. = Piel
plur. = plural

Po. = Poel (not the tellytubby)
poet. = poetry, poetical, poetically
pos. = positive, positively
PRE. = Realencyclopädie für protestantische Theologie und Kirche, 3rd ed. by A. Hauck. Lpz. 1896 ff.
pref. = prefix, prefixed
prep. = preposition, prepositional, prepositionally
prim. = primitive
prob. = probable, probably
prol. = prolonged, prolongation
pron. = pronominal, pronominally, pronoun
prop. = properly
prox. = proximate, proximately
PSBA = Proceedings of the Society of Biblical Archæology. London, 1879 ff.
Pu. = Pual (not the bear)
rad. = radical
recip. = reciprocal, reciprocally
redupl. = reduplicated, reduplication
refl. = reflexive, reflexively
REJ. = Revue des Études Juives. Paris, 1880 ff.
rel. = relative, relatively
relig. = religion, religious, religiously
Sam. or Samar. = The (Hebrew) Pentateuch of the Samaritans.
SBOT. = Sacred Books of the Old Testament, ed. by P. Haupt. Lpz. and Baltimore, 1893 ff.
second. = secondarily, secondary
signif. = signification, signifying
short. = shortened, shorter
sing. = singular
spec. = specific, specifically
streng. = strengthening
subdiv. = subdivision, subdivisional, subdivisionally
subj. = subject, subjective, subjectively
substit. = substituted.
superl. = superlative, superlatively
ymb. = symbolical, symbolically
Symm. = Symmachus
Synon. = Synonymous
Syr. = Syriac
te. = technical, technically
Thes. = Gesenius' Thesaurus (Thesaurus philologicus criticus linguae Hebraica et Chaldaicae veteris testamenti - Leipzig 1829, 1842, 1858.
ThLZ. = Theologische Literaturzeitung, ed. by E. Schürer. Lpz. 1876 ff.
tran. = transitive, transitively
transc. = transcription
transp. = transposed, transposition
trop. = tropically or figuratively
unc. = uncertain, uncertainly
var. = variation.
VB. = Vorderasiatische Bibliothek, ed. by A. Jeremias and H. Winckler. Lpz. 1907 ff.
ZA. = Zeitschrift für Assyriologie und verwandte Gebiete, ed. by C. Bezold. Lpz. 1886 ff.

ZAW. = *Zeitschrift für die alttestamentliche Wissenschaft*, ed. by B. Stade, Giessen, 1881 ff., and since 1907 by K. Marti.

ZDMG. = *Zeitschrift der deutschen morgenländischen Gesellschaft*, Lpz. 1846 ff., since 1903 ed. by A. Fischer.

ZDPV. = *Zeitschrift des deutschen Palästinavereins*, Lpz. 1878 ff., since 1903 ed. by C. Steuernagel.

SIGNS EMPLOYED

+ (addition) denotes a rendering in the A. V. of one or more Heb. words in connection with the one under consideration.

× (multiplication) denotes a rendering in the A. V. that results from an idiom peculiar to the Heb.

° (degree), appended to a Heb. word, denotes a vowel-pointing corrected from that of the text. (This mark is set in Heb. Bibles over syllables in which the vowels of the marg. have been inserted instead of those properly belonging to the text.)

() (parenthesis), in the renderings from the A. V., denotes a word or syllable sometimes given in connection with the principal word to which it is annexed.

[] (bracket), in the rendering from the A. V., denotes the inclusion of an additional word in the Heb.

Italics, at the end of a rendering from the A. V., denote an explanation of the variations from the usual form.

§123 = Section 123 in Gesenius' Hebrew Grammar.

W. (2018, March 28). Bibliographic details for "Gesenius' Hebrew Grammar/List of abbreviations". Retrieved March 28, 2015, from Permanent link:

https://en.wikisource.org/w/index.php?title=Gesenius'_Hebrew_Grammar/List_of_abbreviations&oldid=2183856

Gesenius, W., Robinson, E., & Brown, F. (2007, July 9). A Hebrew and English lexicon of the Old Testament; with an appendix containing the Biblical Aramaic, based on the lexicon of William Gesenius as translated by Edward Robinson. Edited with constant reference to the Thesaurus of Gesenius as completed by E. Rödiger, and with authorized use of the latest German editions of Gesenius's *Handwörterbuch über das Alte Testament*". Retrieved from

https://archive.org/stream/hebrewenglishlex00geseuoft/hebrewenglishlex00geseuoft_djvu.txt

Publication date [1906] Topics Hebrew language -- Dictionaries English Publisher Boston Houghton, Mifflin Collection robarts; toronto Digitizing sponsor MSN Contributor Robarts - University of Toronto Language English

Other More Common Abbreviations

DSS

Dead Sea Scrolls, remains of an ancient Jewish library, written in Hebrew, Aramaic, and Greek. The library includes Hebrew Bible manuscripts, as well as Apocrypha and other Jewish literature of the period. (2nd cent. B.C. - 1st cent. A.D.)

Greek Texts of the Besekh

TR

Textus Receptus ("Received Text", 1633 ed. of Erasmus' Greek text of 1516). This Greek text is the basis for the KJV. Online (1894 ed.)

LXX

Septuagint (the Greek version of the Hebrew Bible, translated by Jewish scribes between 250-100 B.C., which included the Apocrypha) - Elpenor - Bilingual LXX with English translation of L.C.L. Brenton (1851) - LXX2012 - Septuagint in American English 2012 (1885, 2012) - NETS - New English Translation of the Septuagint (2009)

MS

Manuscript

MSS

Manuscripts

MT

Masoretic Text (the traditional text of the Hebrew Bible, which may be dated to Rabbi Akiva's efforts to standardize the Hebrew canon in the early 2nd century A.D. Extant MSS only date to the 10th cent. A.D.)

NT

New testament

OT

Old Testament

S

Syriac (the Bible in Syrian Aramaic; the Tanakh was first translated by Jews, probably Messianic Jews, in the late 1st century to early 2nd century, and the Besekh by Christians in the late 2nd century.

T

Targums, Aramaic translation of the Tanakh with interpretative comments (Extant MSS dated to 70-135 A.D., although such translation existed in an oral form a long time before that, which Jewish authorities date to the time of Ezra.)

V or Vul

Biblica Sacra Vulgata, Jerome (the Latin version of the Bible, A.D. 405)

Robison, B. (2010, July 5). Abbreviations of Bible Versions. Retrieved December 6, 2017, from <http://www.blainerobison.com/bible/bible-abbreviations.htm>

Abbreviations of Scrolls Found

- col(s) column(s)
- DJD Discoveries in the Judaean Desert
- DJD I D. Barthélemy and J. T. Milik, *Qumran Cave 1*. Oxford: Clarendon, 1955.
- DJD II P. Benoit, J. T. Milik, and R. de Vaux, *Les grottes de Murabba'ât*. 2 vols. Oxford: Clarendon, 1961.
- DJD III M. Baillet, J. T. Milik, and R. de Vaux, *Les 'petites grottes' de Qumrân*. 2 vols. Oxford: Clarendon, 1962.
- DJD IV J. A. Sanders, *The Psalms Scroll of Qumrân Cave 11 (11QP^a)*. Oxford: Clarendon, 1965.
- DJD V J. M. Allegro with A. A. Anderson, *Qumrân Cave 4.I (4Q158–4Q186)*. Oxford: Clarendon, 1968.
- DJD VII M. Baillet, *Qumrân grotte 4.III (4Q482–4Q520)* Oxford: Clarendon, 1982.
- DJD IX P. W. Skehan, E. Ulrich, and J. E. Sanderson, *Qumran Cave 4.IV: Palaeo-Hebrew and Greek Biblical Manuscripts*. Oxford: Clarendon, 1992.
- DJD X E. Qimron and J. Strugnell, *Qumran Cave 4.V: Miqṣat Ma'ase ha-Torah*. Oxford: Clarendon, 1994.
- DJD XI E. Eshel et al., in consultation with J. VanderKam and M. Brady, *Qumran Cave 4.VI: Poetical and Liturgical Texts, Part 1*. Oxford: Clarendon, 1998.
- DJD XII Eugene Ulrich, Frank M. Cross, et al., *Qumran Cave 4.VII: Genesis to Numbers*. Oxford: Clarendon, 1994; reprinted 1999.
- DJD XIII H. Attridge et al., in consultation with J. VanderKam, *Qumran Cave 4.VIII: Parabiblical Texts, Part 1*. Oxford: Clarendon, 1994. (p. xvii)
- DJD XV Eugene Ulrich and Russell E. Fuller, *Qumran Cave 4.X: The Prophets*. Oxford: Clarendon, 1997.
- DJD XVIII J. M. Baumgarten, *Qumran Cave 4.XIII: The Damascus Document (4Q266–273)*. Oxford: Clarendon, 1996.
- DJD XIX M. Broshi et al., in consultation with J. VanderKam, *Qumran Cave 4.XIV: Parabiblical Texts, Part 2*. Oxford: Clarendon, 1995.
- DJD XX T. Elgvin et al., in consultation with J. A. Fitzmyer, *Qumran Cave 4.XV: Sapiential Texts, Part 1*. Oxford: Clarendon, 1997.
- DJD XXI S. Talmon, J. Ben-Dov and U. Glessmer, *Qumran Cave 4.XVI: Calendrical Texts*. Oxford: Clarendon, 2001.
- DJD XXII G. J. Brooke et al., in consultation with J. VanderKam, *Qumran Cave 4.XVII: Parabiblical Texts, Part 3*. Oxford: Clarendon, 1996.
- DJD XXIII F. García Martínez, E. J. C. Tigchelaar, and A. S. van der Woude, *Qumran Cave 11.II: (11Q2–18, 11Q20–31)*. Oxford: Clarendon, 1998.
- DJD XXV É. Puech, *Qumran Cave 4.XVIII: Textes hébreux (4Q521–4Q528, 4Q576–4Q579)*. Oxford: Clarendon, 1998.
- DJD XXVI P. Alexander and G. Vermes, *Qumran Cave 4.XIX: 4QSerekh Ha-Yahad and Two Related Texts*. Oxford: Clarendon, 1998.
- DJD XXIX E. Chazon et al., in consultation with J. VanderKam and M. Brady, *Qumran Cave 4.XX: Poetical and Liturgical Texts, Part 2*. Oxford: Clarendon, 1999.
- DJD XXX D. Dimant, *Qumran Cave 4.XXI: Parabiblical Texts, Part 4: Pseudo-Prophetic Texts*. Oxford: Clarendon, 2001.
- DJD XXXI É. Puech, *Qumran Grotte 4.XXII: Textes araméens, première partie: 4Q529–549*. Oxford: Clarendon, 2001.
- DJD XXXIV J. Strugnell, D. J. Harrington, and T. Elgvin, in consultation with J. A. Fitzmyer, *Qumran Cave 4.XXIV: 4QInstruction (Musar leMevin): 4Q415 ff.* Oxford: Clarendon, 1999.

- DJD XXXV J. Baumgarten et al., *Qumran Cave 4.XXV: Halakhic Texts*. Oxford: Clarendon, 1999.
- DJD XXXVI S. J. Pfann, *Qumran Cave 4.XXVI: Cryptic Texts*; P. S. Alexander, et al., in consultation with J. VanderKam and M. Brady, *Miscellanea*, Part 1. Oxford: Clarendon, 2000.
- DJD XXXVII É. Puech, *Qumran Cave 4.XXVII: Textes araméens, deuxième partie: 4Q550–575, 580–582*. Oxford: Clarendon, 2009.
- DJD XXXIX E. Tov, ed., *The Text from the Judaean Desert: Indices and an Introduction to the Discoveries in the Judaean Desert Series*. Oxford : Clarendon, 2002. (p. xviii)
- DJD XL Hartmut Stegemann, Eileen Schuller, and C. Newsom, *Qumran Cave 1.III: 1QHodayot^a, with Incorporation of 4QHodayot a–f and 1QHodayot^b*. Oxford: Clarendon, 2008.
- DSS Dead Sea Scrolls
- DSSAFY *The Dead Sea Scrolls After Fifty Years: A Comprehensive Assessment*. Edited by Peter W. Flint and James C. VanderKam. 2 vols. Leiden: Brill, 1998–99.
- DSSFYD *The Dead Sea Scrolls, Fifty Years after Their Discovery: Proceedings of the Jerusalem Congress, July 20–25, 1997*. Edited by Lawrence H. Schiffman, Emanuel Tov, and James VanderKam. Jerusalem: Israel Exploration Society and the Shrine of the Book, the Israel Museum, 2000.
- DSSFYR *The Dead Sea Scrolls, Forty Years of Research*. Edited by D. Dimant and U. Rappaport. STDJ 10. Leiden: E.J. Brill, 1992.
- DSSHC *The Dead Sea Scrolls in their Historical Context*. Edited by Timothy H. Lim, with L. W. Hurtado, A. Graeme Auld, and Alison Jack. Edinburgh: T & T Clark, 2000.
- EDSS *Encyclopedia of the Dead Sea Scrolls*. Edited by Lawrence H. Schiffman and James C. VanderKam. 2 vols. Oxford: Oxford University Press, 2000.
- Evv English versions
- fr(s) fragment(s)
- MIDSSKQS *Methods of Investigation of the Dead Sea Scrolls and Khirbet Qumran Site, Present Realities and Future Prospects*. Edited by M. O. Wise, N. Golb, John J. Collins, and D. Pardee. New York: New York Academy of Sciences, 1994.
- MQC *The Madrid Qumran Congress: Proceedings of the International Congress on the Dead Sea Scrolls, Madrid, 18–21 March 1991*. Edited by J. Treballe Barrera and L. Vegas Montaner. Leiden: E. J. Brill, 1992.
- NTOA.SA *Novum Testamentum et Orbis Antiquus. Series Archaeologica*
- QSDSS *Qumran, the Site of the Dead Sea Scrolls: Archaeological Interpretations and Debates: Proceedings of the Conference Held at Brown University, November 17–19*. Edited by K. Galor, J.-B. Humbert, and J. Zangenberg. Leiden: Brill, 2006.
- RBL *Review of Biblical Literature*
- RSRP *Religion and Society in Roman Palestine: Old Questions and New Approaches*. Edited by D. R. Edwards. New York and London: Routledge, 2004.

Collins, J. J., & Lim, T. H. (2011, January). List of Abbreviations The Oxford Handbook of the Dead Sea Scrolls. Retrieved from <http://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199207237.001.0001/oxfordhb-9780199207237-miscMatter-10>

English Bible Translations With Abbreviations

<http://tyndalearchive.com/scriptures/index.htm>

- [Abbreviated Bible](#) - **TAB** - 1971, eliminates duplications, includes the Apocrypha
- [American Standard Version](#) - **ASV** - 1901, a.k.a. *Standard American Edition, Revised Version*, the American version of the *Holy Bible, Revised Version*
- [American Translation \(Beck\)](#) - **AAT** - 1976
- [American Translation \(Smith-Goodspeed\)](#) - **SGAT** - 1931
- [Amplified Bible](#) - **AB** - 1965, includes explanation of words within text
- [Aramaic Bible \(Targums\)](#) - **ABT** - 1987, originally translated from the Hebrew into the Aramaic
- [Aramaic New Covenant](#) - **ANCJ** - 1996, a translation and transliteration of the New Covenant
- [Authentic New Testament](#) - **ANT** - 1958
- [Ath Cepher](#) - **AC** - 2014
- [Barclay New Testament](#) - **BNT** - 1969
- [Basic Bible](#) - **TBB** - 1950, based upon a vocabulary of 850 words
- [Bible Designed to Be Read as Literature](#) - **BDRL** - 1930, stresses literary qualities of the Bible, includes the Apocrypha
- [Bible Reader](#) - **TBR** - 1969, an interfaith version, includes the Apocrypha
- [Cassirer New Testament](#) - **CNT** - 1989
- [Centenary Translation of the New Testament](#) - **CTNT** - 1924, one of the few versions translated solely by a woman
- [Common English New Testament](#) - **CENT** - 1865
- [Complete Jewish Bible](#) - **CJB** - 1989, a Messianic Jewish translation
- [Concordant Literal New Testament](#) - **CLNT** - 1926
- [Confraternity of Christian Doctrine Translation](#) - **CCDT** - 1953, includes the Apocrypha
- [Contemporary English Version](#) - **CEV** - 1992, includes Psalms and Proverbs
- [Coptic Version of the New Testament](#) - **CVNT** - 1898, based on translations from northern Egypt
- [Cotton Patch Version](#) - **CPV** - 1968, based on American ideas and Southern US culture, only contains Paul's writings
- [Coverdale Bible](#) - **TCB** - 1540, includes the Apocrypha
- [Darby Holy Bible](#) - **DHB** - 1923
- [Dartmouth Bible](#) - **TDB** - 1961, an abridgment of the *King James Version*, includes the Apocrypha
- [De Nyew Testament in Gullah](#) - **NTG** - 2005
- [Dead Sea Scrolls Bible](#) - **DSSB** - 1997, translated from Dead Sea Scrolls documents, includes the Apocrypha
- [Documents of the New Testament](#) - **DNT** - 1934
- [Douay-Rheims Bible](#) - **DRB** - 1899
- [Emphasized Bible](#) - **EBR** - 1959, contains signs of emphasis for reading
- [Emphatic Diaglott](#) - **EDW** - 1942
- [English Standard Version](#) - **ESV** - 2001, a revision of the *Revised Standard Version*
- [English Version for the Deaf](#) - **EVD** - 1989, a.k.a. *Easy-to-Read Version*, designed to meet the special needs of the deaf
- [English Version of the Polyglott Bible](#) - **EVPB** - 1858, the English portion of an early Bible having translations into several languages
- [Geneva Bible](#) – **TGB** or **GNV** - 1560, the popular version just prior to the translation of the *King James Version*, includes the Apocrypha
- [Godbey Translation of the New Testament](#) - **GTNT** - 1905
- [God's Word](#) – **GW** - 1995, a.k.a. *Today's Bible Translation*
- [Holy Bible in Modern English](#) - **HBME** - 1900
- [Holy Bible, Revised Version](#) - **HBRV** - 1885, an official revision of the *King James Version* which was not accepted at the time

- [Holy Scriptures \(Harkavy\)](#) - **HSH** - 1951
- [Holy Scriptures \(Leeser\)](#) - **HSL** - 1905
- [Holy Scriptures \(Menorah\)](#) - **HSM** - 1973, a.k.a. *Jewish Family Bible*
- [Inclusive Version](#) - **AIV** - 1995, stresses equality of the sexes and physically handicapped, includes Psalms
- [Inspired Version](#) - **IV** - 1867, a revision of the *King James Version*
- [Interlinear Bible \(Green\)](#) - **IB** - 1976, side-by-side Hebrew/Greek and English
- [International Standard Version](#) - **ISV** - 1998
- [Jerusalem Bible \(Catholic\)](#) - **TJB** - 1966, includes the Apocrypha
- [Jerusalem Bible \(Koren\)](#) - **JBK** - 1962, side-by-side Hebrew and English
- [Jewish Bible for Family Reading](#) - **JBFR** - 1957, includes the Apocrypha
- [John Wesley New Testament](#) - **JWNT** - 1755, a correction of the *King James Version*
- [King James Version](#) - **KJV** - 1611, a.k.a. *Authorized Version*, originally included the Apocrypha
- [Kleist-Lilly New Testament](#) - **KLNT** - 1956
- [Knox Translation](#) - **KTC** - 1956, includes the Apocrypha
- [Lamsa Bible](#) - **LBP** - 1957, based on Peshitta manuscripts
- [Lattimore New Testament](#) - **LNT** - 1962, a literal translation
- [Letchworth Version in Modern English](#) - **LVME** - 1948
- [Living Bible](#) - **LB** - 1971, a paraphrase version
- [McCord's New Testament Translation of the Everlasting Gospel](#) - **MCT** - 1989
- [Message](#) - **TM** - 1993, a.k.a. *New Testament in Contemporary English*, a translation in the street language of the day, includes Psalms and Proverbs
- [Modern Reader's Bible](#) - **MRB** - 1923, stresses literary qualities, includes the Apocrypha
- [Modern Speech New Testament](#) - **MSNT** - 1902, an attempt to present the Bible in effective, intelligible English
- [Moffatt New Translation](#) - **MNT** - 1922
- [New American Bible](#) - **NAB** - 1987, includes the Apocrypha
- [New American Standard Version](#) - **NAS** - 1977
- [New Berkeley Version in Modern English](#) - **NBV** - 1967
- [New Century Version](#) - **NCV** - 1987
- [New English Bible](#) - **NEB** - 1970, includes the Apocrypha
- [New Evangelical Translation](#) - **NET** - 1992, a translation aimed at missionary activity
- [New International Version](#) - **NIV** - 1978
- [New Jerusalem Bible](#) - **NJB** - 1985, includes the Apocrypha
- [New JPS Version](#) - **NJPS** - 1988
- [New King James Version](#) - **NKJ** - 1990
- [New Life Version](#) - **NLV** - 1969, a translation designed to be useful wherever English is used as a second language
- [New Living Translation](#) - **NLT** - 1996, a dynamic-equivalence translation
- [New Millennium Bible](#) - **NMB** - 1999, a contemporary English translation
- [New Revised Standard Version](#) - **NRS** - 1989, the authorized revision of the *Revised Standard Version*
- [New Testament in Plain English](#) - **WPE** - 1963, a version using common words only
- [New Testament: An Understandable Version](#) - **NTUV** - 1995, a limited edition version
- [New Translation \(Jewish\)](#) - **NTJ** - 1917
- [New World Translation](#) - **NWT** - 1984
- [Noli New Testament](#) - **NNT** - 1961, the first and only book of its kind by an Eastern Orthodox translator at the time of its publication
- [Norlie's Simplified New Testament](#) - **NSNT** - 1961, includes Psalms
- [Original New Testament](#) - **ONT** - 1985, described by publisher as a radical translation and reinterpretation
- [Orthodox Jewish Brit Chadasha](#) - **OJBC** - 1996, an Orthodox version containing Rabbinic Hebrew terms
- [People's New Covenant](#) - **PNC** - 1925, a version translated from the meta-physical standpoint

- [Phillips Revised Student Edition](#) - **PRS** - 1972
- [Recovery Version](#) - **RcV** - 1991, a reference version containing extensive notes
- [Reese Chronological Bible](#) - **RCB** - 1980, an arrangement of the *King James Version* in chronological order
- [Restoration of Original Sacred Name Bible](#) - **SNB** - 1976, a version whose concern is the true name and titles of the creator and his son
- [Restored New Testament](#) - **PRNT** - 1914, a version giving an interpretation according to ancient philosophy and psychology
- [Revised English Bible](#) - **REB** - 1989, a revision of the *New English Bible*
- [Revised Standard Version](#) - **RSV** - 1952, a revision of the *American Standard Version*
- [Riverside New Testament](#) - **RNT** - 1923, written in the living English language of the time of the translation
- [Sacred Scriptures, Bethel Edition](#) - **SSBE** - 1981, the sacred name and the sacred titles and the name of Yahshua restored to the text of the Bible
- [Scholars Version](#) - **SV** - 1993, a.k.a. *Five Gospels*; contains evaluations of academics of what are, might be, and are not, the words of Jesus; contains the four gospels and the Gospel of Thomas
- [Scriptures \(ISR\)](#) - **SISR** - 1998, traditional names replaced by Hebraic ones and words with pagan sources replaced
- [Septuagint](#) - **LXX** - c. 200 BCE, the earliest version of the Old Testament scriptures, includes the Apocrypha
- [Shorter Bible](#) - **SBK** - 1925, eliminates duplications
- [Spencer New Testament](#) - **SCM** - 1941
- [Stone Edition of the Tanach](#) - **SET** - 1996, side-by-side Hebrew and English
- [Swann New Testament](#) - **SNT** - 1947, no chapters, only paragraphs, with verses numbered consecutively from Matthew to Revelation
- [Today's English New Testament](#) - **TENT** - 1972
- [Today's English Version](#) - **TEV** - 1976, a.k.a. *Good News Bible*
- [Twentieth Century New Testament](#) - **TCNT** - 1904
- [Unvarnished New Testament](#) - **UNT** - 1991, the principal sentence elements kept in the original order of the Greek
- [Versified Rendering of the Complete Gospel Story](#) - **VRGS** - 1980, the gospel books written in poetic form, contains the four gospels
- [Westminster Version of the Sacred Scriptures](#) - **WVSS** - 1929
- [Wycliff Translation](#) - **TWT** - 1380, a very early version translated into English
- [William Tindale New Testament](#) - **WTNT** - 1989, an early version with spelling and punctuation modernized
- [William Tyndale Translation](#) - **WTT** - 1530, early English version, includes the Pentateuch
- [Williams New Testament](#) - **WNT** - 1937, a translation of the thoughts of the writers with a reproduction of their diction and style
- [Word Made Fresh](#) - **WMF** - 1988, a paraphrase with humour and familiar names and places for those who have no desire to read the Bible
- [Worrell New Testament](#) - **WAS** - 1904
- [Wuest Expanded Translation](#) - **WET** - 1961, intended as a comparison to, or commentary on, the standard translations
- [Young's Literal Translation, Revised Edition](#) - **YLR** - 1898, a strictly literal translation

(n.d.). English Bible Translations. Retrieved from <http://tyndalearchive.com/scriptures/index.htm>

Reference Tools and Software used in this edition of **“Evidence For The Name”**

- *Bible Discovery Software*
- *Biblegateway.com*
- *Biblesuite.com*
- *Biblestudytools.com*
- *Brown-Driver-Briggs Hebrew and English Lexicon*
- *Blueletterbible.org*
- *Dictionary.com*
- *Doitinhebrew.com*
- *Encyclopedia.com*
- *Etymological Dictionary of the Hebrew Language – Ernest Klein*
- *Latinvulgate.com*
- *Merriam-Webster.com*
- *My personal copy of “The Scriptures” –Institute For Scripture Research 2009 edition*
- *Ntslibrary.com*
- *Online Etymology Dictionary*
- *Strong’s Expanded Dictionary of Bible Words*
- *The British Library (online)*
- *The Interlinear Bible (Hebrew/Greek/English)*
- *Thesaurus.com*
- *The Strong’s Expanded Exhaustive Concordance of the Bible*
- *The Word Software www.theword.net*
- *Websters 1828 American Dictionary of the English Language*
- *Wikipedia Simple English (online)*
- *Wikipedia The Free Encyclopedia (online)*
- *World Dictionary (online)*

Tahalým 119:132

Psalms 119:132

“Turn to me and show me favour, according to Your right-ruling, toward those who love Your Name.”



Yaram Yahū/Jer 10:6

Jeremiah 10:6

Forasmuch as there is none like You, Yahūah/יהוה, You are great and Your Name is great in might.

Online Sources used for Research in this edition of

“Evidence For The Name”

- <http://bibleandarchaeology.com>
- <http://www.biblicalartifacts.org>
- <http://deadseascrolls.org>
- <http://dss.collections.imj.org.il>
- <http://www.deadseascrollsfoundation.com>
- <http://www.bible-history.com>
- <http://www.ancient-hebrew.org>
- <http://www.newjerusalem.org>
- <http://www.greatsite.com>
- <http://www.divine-name.info>
- <http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/198458>
- <http://www.ancientscripts.com>
- <http://www.openbible.info/topics/elohim>
- http://en.wikipedia.org/wiki/Damascus_Document
- http://cojs.org/cojswiki/Paleo-Hebrew_Coin,_c._100_BCE
- http://www.ancientresource.com/lots/jewish_coins.html
- <http://www.thejewishmuseum.org/archaeologyimages>
- <http://www.eliyah.com/lxx.html>
- <http://www.1611kingjamesbible.com/manuscripts.html/>
- <http://www.jewfaq.org/name.htm>
- <http://www.jstor.org>
- [Gesenius Hebrew Chaldee Lexicon Old Testament Scriptures. Tregelles 1857](#)
- <https://www.bibleodyssey.org/en/tools/bible-basics/what-are-the-earliest-versions-and-translations-of-the-bible>
- <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ac66>
- <http://library.princeton.edu/departments/tsd/katmandu/bible/versions.html>
- <https://archive.org/details/GeseniusHebrewChaldeeLexiconOldTestamentScriptures.tregelles.1857.24>

Test Yourself: Modern Hebrew Alaph Byth

Print this page and fill in the blanks.

âlaph býth gamal dalath ha uau zan çhat týt yad kaph final kaph lamad

mým final mým nūn final nūn samak aýn pah final pah tsad final tsad quph rash

shan thū

Let's mix it up a bit. Fill in the blanks.

ן ר ם ק פ ב ס ץ ת צ ז

ה ו נ ל ט מ ש ך א

כ ע ח ג י ף ד

Write out the letter by reading its name in Hebrew! Fill in the blanks.

_____ בית _____ דלת _____ למד _____ כפ _____ אלף _____ גמל

_____ מים _____ וו _____ יד _____ זן _____ תו _____ צד _____ הא

_____ סמך _____ טיט _____ נון _____ חת _____ עין _____ קוף

_____ שן _____ ראש _____ פה

Remember these! Write these character names in English.

_____ ף _____ ך _____ ו _____ ם _____ ץ



Throughout my endeavor to complete this project inside of six years, but managed to do it inside of eight, my knowledge of The Name of יהוה has broadened as well as my understanding; and my love for The Name of יהוה has deepened tremendously! My hope, is that in your search for the truth, you will gain a genuine love for This Name יהוה as well. Don't take refuge in a different name. Yahūah/יהוה only!

YashâYahū/Isa 63:16

Isaiah 63:16

For You are our Father, though Ābraham does not know us, and Yashar 'āl does not recognise us. You, יהוה, are our Father, our Redeemer – Your Name is from of old.

Notes

Notes

Notes

Since the days of old, man has cried out to one mightier than himself to escape wars, famines, persecution, sickness, enemies seen and unseen, self made snares and certain death. The Hebrew scriptures speak of one specific name to cry out to given by our Creator. One name that has been hidden under tradition, lies and ignorance for over two thousand years.

Evidence found in The Name of our Creator and in the names of His Servants, has been uncovered in these last days. This evidence has been hidden within the first 3 characters of This Name which was, and still is shared by all those who live and die for the sake of This Name. How important is This Name? Why do the Jews refuse to speak the only name we can call on for salvation according to Yahu'al/Joel 2:32? How deep does the deception go about this one Name and what does the Hebrew text really say? Can the pronunciation really be found? You are now invited to observe the testimony of over 500 witnesses defending the Name of our Savior, YAHUAH.

This evidence simply cannot stay hidden!

For more information visit:

Evidenceforthename.wordpress.com



Author:
Y'anah Kathath

