

Evidence For The Name

יהושע
וּיָהוּשָׁעַ

Yahusha

יהודה
יְהוֹדָה

Yahuah

"To this one all the naby'aym bear witness that through His Name, everyone believing in him does receive forgiveness of sins." Acts 10:43

H5662	AbadYahu	עבדיהו	H2396	ChazaqYahu	חזקיהו	H7485	R'amYah	רעמיה	H3081	Yahukal	יהוכל
H29	AbYahu	אביהו	H2382	ChazYah	חזיה	H7345	RachabYahu	רחביהו	H3082	Yahunadab	יהונדב
H274	AchazYahu	אחזיהו	H1806	DalYahu	דליהו	H7509	RaphYah	רפיה	H3083	Yahunathan	יהונתן
H281	AchYahu	אחיהו	H1436	GadalYahu	גדליהו	H7211	RaYah	ראיה	H3088	Yahuram	יהורם
H138	AdanYahu	אדניהו	H1587	GamarYahu	גמריהו	H7645	ShabanYahu	שבניהו	H3084	Yahusaph	יהוסף
H5718	AdYahu	עדיהו	H1940	HudYah	הודיה	H7841	ShacharYah	שחריה	H3091	Yahusha	יהושע
H452	AlYahu	אליהו	H1938	HuduYah	הודיה	H8018	ShalamYahu	שלמיהו	H3090	Yahushab'ath	יהושבעת
H454	AlYahu'ayny	אליהועיני	H1955	HushaYah	הושעיה	H8098	ShamaYahu	שמעיהו	H3092	Yahushaphat	יהושפט
H568	AmarYahu	אמריהו	H3663	KananYahu	כנניהו	H8114	ShamarYahu	שמריהו	H3077	Yahuyada	יהויידע
H6007	AmasYah	אמסיהו	H3659	KanYahu	כניהו	H8203	ShaphatYahu	שפטיהו	H3087	Yahutsadaq	יהוצדק
H558	AmatsYahu	אמצייהו	H3562	KunanYahu	כונניהו	H8187	Sh'arYah	שעריה	H3078	Yahuyakyn	יהויכין
H6070	AnaththYah	ענתתיה	H4573	M'adYah	מעדיה	H8304	SharYahu	שריהו	H3079	Yahuyaqym	יהויקים
H6222	AshYah	אשיה	H4321	MakYahu	מכיהו	H2882	TabalYahu	טבליהו	H3080	Yahuyaryb	יהויירב
H6271	AthalYahu	עתליהו	H4737	MaqnYahu	מקניהו	H6667	TsadakYahu	צדקיהו	H3075	Yahuzabad	יהוזבד
H6265	AthYah	עתיה	H4920	MashalamYahu	משלמיהו	H6846	TsaphanYahu	צפניהו	H3203	YakalYahu	יכליהו
H683	AtsalYahu	אצליהו	H4641	M'ashYahu	מעשיהו	H6870	TsaruYah	צרויה	H3204	YakanYahu	יכניהו
H223	AurYahu	אוריהו	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	ירמיהו
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	יראיה
H912	BadYah	בדיה	H4179	MurYah	מוריה	H3167	YachazYah	יחזיה	H3404	YarYahu	יריהו
H1183	B'alYah	בעליה	H4322	MykYahu	מכייהו	H3174	YachYah	יחיה	H3253	YasamakYahu	יסמכיהו
H1141	BanYahu	בניהו	H5166	NachamYah	נחמיה	H3048	YadaYah	ידעיה	H3460	YashamaYahu	ישמעיהו
H1229	BaqbaqYah	בקבקה	H5072	NadabYah	נדביה	H3042	YadYah	ידיה	H3470	YashaYahu	ישעיהו
H1232	BaqYahu	בקהו	H5294	N'arYah	נעריה	H3041	YadydYah	ידיריה	H3439	YashuchYah	ישוחיה
H1296	BarakYahu	ברכיהו	H5374	NarYahu	נריהו	H3012	YagadalYahu	יגדליהו	H3449	YashYahu	ישיהו
H1256	BaraYah	בראיה	H5418	NathanYahu	נחניהו	H3058	Yahua	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	חשבניהו	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: The book that can prove The Name of The Most High and His Son!

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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. She has worked as editor, and compiler on the book "Articles of the Hebrew Scriptures", as well as, "Articles of the Hebrew Scriptures, second edition". After four years of research on the trans-Atlantic Slave Trade, and the fate of the 12 tribes of Israel, known today as "Yasharâl" in many black communities, Y'anah Kathath has authored the controversial article "A Slave Trade Commentary – Eyes White Open".

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 Yahuah and Yahusha. She has been a student of the Modern Hebrew for more than five 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 can not be known. Finally, new incite 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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Mashly/Prov 23:23 "Buy the truth, and do not sell it; wisdom, discipline and understanding."

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

From "BROWN - DRIVER – BRIGGS HEBREW and ENGLISH LEXICON"

H7069 - Original:

- Transliteration: Qanah

- Phonetic: kaw-naw'

- Definition:

1. to get, acquire, create, buy, possess; to own; as purchaser

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Table of Contents

DIACRITICAL MARKS CHART.....	8
PALEO AND MODERN HEBREW ALPH BYTH CHART.....	10
GREEK ALPHABET CHART.....	11
INTRODUCTION.....	12
PREFACE.....	16
ACKNOWLEDGEMENTS.....	20

SECTION 1:

DEFINITIONS, DESCRIPTIONS & EXPLANATIONS

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

✓ CHAPTER 1 STUDY MATERIALS: HOW DO I USE THEM?	22
✓ CHAPTER 2 TRANSLITERATION: UNDERSTANDING LETTER FOR LETTER TRANSLITERATION	34
✓ CHAPTER 3 WHAT LIES AROUND THE י: CONFUSION SURROUNDING A SINGLE HEBREW CHARACTER	39
✓ CHAPTER 4 LET'S BREAK IT DOWN: RECOGNIZING THE NAME BY THE ROOT IT CARRIES	42
✓ 4a) WORDS UPROOTED	43

SECTION 2:

UNVEILING THE DECEPTION

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

✓ CHAPTER 1 MASORAH AND THE MASORETIC TEXT	50
✓ CHAPTER 2 EXPOSING THE NIQQUD: WHAT'S A VOWEL POINT?	52
✓ CHAPTER 3 EMMENDATIONS OF THE SOPHERIM: SCRIBES REPLACE THE NAME	57
✓ CHAPTER 4 FYI: LAWS AGAINST THE NAME	60
✓ 4a) JEWISH TRADITION	61
✓ CHAPTER 5 THE NAME CORRUPTED: THE MISSING YA/YAHU	62
✓ CHAPTER 6 YAHUSHA: THE NAME OF THE BRANCH	74
✓ CHAPTER 7 THE NAME REVEALED: אֵל סֶפֶר; NEW BIBLE TRANSLATION WITH YAHUAH AND YAHUSHA IN THE ENGLISH	79
✓ CHAPTER 8 AHYAH: NAME OR ACCOLADE?	82

SECTION 3:

THE NAME IN SCRIPTURE

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

✓ CHAPTER 1 CHARACTERISTICS OF THE NAME OF YAHUAH	94
✓ CHAPTER 2 I AM YAHUAH אֲנִי יְהוָה	96
✓ CHAPTER 3 YAHUAH IS HIS NAME יְהוָה שְׁמוֹ	103

✓ CHAPTER 4 IN THE NAME YAHUAH בשם יהוה	105
✓ CHAPTER 5 CALL OUT THE NAME קרא שם יהוה	107
✓ CHAPTER 6 LOVE THE NAME, YAHUAH אהב שם יהוה	109
✓ CHAPTER 7 MY NAME, YAHUAH שמי יהוה	111
✓ CHAPTER 8 KNOW I AM YAHUAH אני יהוה ידע	112
✓ CHAPTER 9 FEAR THE NAME YAHUAH ירא שם יהוה	113
✓ CHAPTER 10 FOR YOUR NAME'S SAKE למען שמך	115
✓ CHAPTER 11 I, YAHUAH, AM SET-APART קדוש אני יהוה	116
✓ CHAPTER 12 BOAST, RAISE, HONOR, BOW TO AND MAGNIFY THE NAME הלל זמר גדל שחה כבד רום ברך	117
✓ CHAPTER 13 PRAISE AND PRAY IN THE NAME פלל נא זעק	119
✓ CHAPTER 14 THE NAME YAHUAH השם יהוה	120
✓ CHAPTER 15 THE NAME OF YAHUAH: PROFANED, BLASPHEMED AND MORE חלל נקב נאץ שכה נבא-שקר	122
✓ CHAPTER 16 A PLACE OR DWELLING PLACE FOR HIS NAME משכן שום שכן מקום	124
✓ CHAPTER 17 MY MASTER: YAHUAH ADANY (ADONAI) יהוה אדני	125
✓ 17a) CONJUGATED FORMS OF ADAN	127
✓ 17b) TO PROCLAIM OR NOT TO PROCLAIM	129
✓ CHAPTER 18 YAHUAH ALAHYM: THE MIGHTY ONES יהוה אלהים	130
✓ 18a) CONJUGATED FORMS OF ALAHYM	132
✓ 18b) YAHUAH AND YAHUAH: THE TWO MIGHTY ONES	139
✓ CHAPTER 19 YAHUAH TSAB' AUT: YAHUAH OF HOSTS יהוה צבאות	145
✓ CHAPTER 20 YAHUAH ATH: THE MARK OF HIS NAME יהוה את	146
✓ CHAPTER 21 YAHUAH THE FATHER AND YAHUSHA THE SON יהוה יהושע	148
✓ CHAPTER 22 HIS NAME REVEALED IN THE END DAYS	149

SECTION 4:

NEW TESTAMENT DISCREPANCIES ABOUT THE NAME

GROSS DECEPTION FOUND WHEN NEW TESTAMENT QUOTES OF OLD TESTAMENT PASSAGES DO NOT AGREE ON THE NAME

✓ CHAPTER 1 WHO IS B'AL? בעל	151
✓ 1a) A TWIST OF FAITH	156
✓ CHAPTER 2 WHO IS GOD? גו	157
✓ 2a) WILL THE REAL CREATOR PLEASE STAND UP?	158
✓ CHAPTER 3 THEOS AND KURIOS? Θεός κύριος	160
✓ CHAPTER 4 NEW TESTAMENT QUOTES: PRESERVING THE NAME "AS IT IS WRITTEN"	164
✓ CHAPTER 5 THE WITNESSES: NAMES THAT CARRY THE ROOT OF THE FATHERS NAME - ABADYAHU THRU ZARACHYAH	175
✓ CHAPTER 6 YAHUAH YASHA: SINCE THE DAYS OF OLD	335
✓ CHAPTER 7 G2424 STUDY: PROVE IT	352
✓ GLOSSARY	355

SECTION 5:**OTHER COOL STUFF***EXTRA TABLES, GRAPHICS AND OTHER INFORMATION INCLUDED FOR FURTHER STUDY*

✓	CORRECTED NAMES AND TITLES: THE 12 TRIBES, NAMES OF WEEK DAYS, MONTHS, BOOK NAMES OF SCRIPTURE	363
✓	THE MODEL PRAYER: TRANSLATED IN MODERN HEBREW/ANCIENT	367
✓	TABLES AND GRAPHICS: FEAST DAYS, ATTRIBUTES OF THE NAME, GRAPHICS	369
✓	TOOL BOX: LEXICON TOOLS; RESOURCES; REFERENCE TOOLS & SOFTWARE	372
➤	ABBREVIATIONS: GESENIUS, THAYER'S, BIBLE TRANSLATIONS AND OTHERS	376
➤	REFERENCE TOOLS AND SOFTWARE	389
➤	ONLINE SOURCES	390
✓	TEST YOURSELF: HEBREW ALPHABET TEST PRINT OUT	391

Throughout my endeavor to complete this project inside of six years, 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.

Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, to see whether those things were so.

YashâYahû/Isa 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.

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 has a “Y” sound. Not a “J” sound.
- Have you ever wondered, why God is used as a generic name for every religion in the earth?
- Have you ever wondered, where the foretelling of The Name of our Savior is **written** in the Hebrew text?
- 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 the name Jesus is Greek when the Mashýach’s name is of Hebrew origin?
- Have you ever wondered, why Jehovah, 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 commands 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 or the Qumran scrolls?
- Have you ever wondered, why “Kurios” and “Theos” are used in the New Testament when The Name of The Most High and “Ālahým” is quoted from the Old Testament?
- Have you ever wondered, if The Most High ever referred to Himself as God?
- Have you ever wondered, why the name **Joshua** is transliterated from a Hebrew name without a “shua” suffix?
- 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 end 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 anything we want when He punished *His own* people for replacing His Name with B’āl (LORD)?
- Have you ever wondered, why the Jews have made it a law to not speak The Name of The Most High as it is written, but replace His Name with other names and titles using vowel points? This breaks the 3rd command.



EVIDENCE FOR THE NAME



This book is compiled for women of all ages:

The new student of the Bible

The Mothers who are just recognizing The Name

The new student of the Hebrew

The babies who just don't know where to start

For those who only know what they have been told;
not what they have dug up themselves.

To my son: The wounded; Matthew Scott Davis
"MaṭṭaṭḥYahū"

1Thess 5: 19-21 Don't quench the Rūaḥ or despise foretellings. But examine and prove all things; hold fast to what is good.

Diacritic Chart	
This chart serves as a guide to help you better understand the pronunciation of words in this book	
‘ – <i>Dasia</i> = used for a glottal stop – B [‘] al (b – al) (when א or ע is not at the end of a word)	
Å (â) – <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 ‘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 ו	
Äü – <i>Ring/Breve</i> = <u>together</u> pronounced as ‘au’ as in <i>Austin</i> – (ÄürYah) this Äü represents the א	
Ch – <i>the underdot</i> = makes a guttural sound as in the German ‘Bach’ – (NachamYah) this ch represents the ח	
Ṭ (t) – <i>diphthong</i> = makes a hard ‘t’ sound as in ‘Take’ (when ת begins a Hebrew word) – (Ṭahalým) this Ṭ represents the ת	
ṭh – <i>diphthong</i> = makes a ‘dt’ sound as in ‘Schmidt’ (when ת is not 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 not 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)	
’ <i>Right Half Ring</i> = used only in the case of “aa”: Parâ’ah/פֶּרְעָה - suggesting glottal stop between double ‘aa’	
<i>*These marks are used at the discretion of the Author*</i>	

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, 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 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: כ - ק - צ - ע - ת
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 The Father or The Name of His Son.

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. Observe:

◌ʔ

= a small glottal stop. **Example:** Yashar ^ʔאל/ישר – B ^ʔalah/הל/ב (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: ^ʔAsâ/אסא and ^ʔÅlyashâ/אלישע) -no glottal stop here-

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: ח (Ch̥at) **not to be confused with the traditional “ch” sound.**

It can be easily confused with this character: ה (Ha)

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>)

When this character ק (Quph) is used, it is transliterated with the English Q. However, a slight characteristic is embedded within its sound. It carries a “qo” sound. This is what distinguishes the sound difference from the Hebrew כ (Kaph) which carries a simple “K” sound. **Example:**

Y ^ʔâqb 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 ^ʔâqb, the (yad) י. A glottal stop is placed between the first two characters. That is what this ^ʔ symbol tells you when reading Y ^ʔâqb in this book. It instructs you to pronounce the Y sound, then stop. Start again, and pronounce the ^ʔâqb. Phonetic: y-aqob. The symbol over the â is to let you know the ע (Âýn) 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. 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. They are to help you identify which characters are the Hebrew **source letters** in the transliteration to English as you learn their sounds. The following chart will help you learn the remaining characters:

22 characters of the Hebrew Alaph Byth (alphabet)

<http://evidenceforthename.wordpress.com/>

Ancient form:	𐤀 alaph	Ancient form:	𐤁 lamad
Modern form: H502-507: אֱלֶף	אֱלֶף alaph = 'a' as in 'what'	Modern form: H3925: לָמַד	לָמַד lamad = 'l' as in 'leg'
Ancient form:	𐤁 byth	Ancient form:	𐤂 mym
Modern form: H1004-1006: בֵּית	בֵּית byth = 'b' as in 'boy'	Modern form: H4325: מֵיִם	מֵיִם mým = 'm' as in 'man' ם final mým at the end of a word
Ancient form:	𐤂 gamal	Ancient form:	𐤃 nun
Modern form: H1580-1581: גָּמַל	גָּמַל gamal = 'g' as in 'goat'	Modern form: H5125-5126: נוֹן	נוֹן nūn = 'n' as in 'neck' ן final nūn at end of a word
Ancient form:	𐤃 dalath	Ancient form:	𐤄 samak
Modern form: H1817: דָּלֶת	דָּלֶת dalath = 'd' as in 'dog'	Modern form: H5564: סָמַךְ	סָמַךְ samak = 's' as in 'save'
Ancient form:	𐤄 ha	Ancient form:	𐤅 ayn (also called gayn)
Modern form: H1887-1888: הָה	הָה hā = 'h' as in 'hot'	Modern form: H5869-5871: עֵץ	עֵץ âýn = 'au' with slight guttural
Ancient form:	𐤅 uau	Ancient form:	𐤆 pah = 'p' sound at beginning of a word
Modern form: H2053: וּ	וּ ūaū = 'u' as in 'too'	Modern form: H6310-6311: פָּה	פָּה pah = 'ph' sound elsewhere in the word ף final pah at end of a word
Ancient form:	𐤆 zan	Ancient form:	𐤇 tsad
Modern form: H2177-2178: צֶן	צֶן zan = 'z' as in 'zebra'	Modern form: H6654-6655: צָד	צָד tsad = 'ts' as in 'cats' ץ final tsad at end of a word
Ancient form:	𐤇 chath (English doesn't have this sound)	Ancient form:	𐤈 quph
Modern form: H2844: חֶת	חֶת chath = 'ch' as in 'loch'	Modern form: H6971: קֹרָה	קֹרָה qūph = 'q' as in 'queen'
Ancient form:	𐤈 tyt	Ancient form:	𐤉 rash
Modern form: H2916: טִיט	טִיט tyt = 't' as in 'table'	Modern form: H7217-7220: רָאשׁ	רָאשׁ r'āsh = 'r' as in 'ran'
Ancient form:	𐤉 yad	Ancient form:	𐤊 shan
Modern form: H3027-3028: יָד	יָד yad = 'y' as in 'yell'	Modern form: H8127-8129: שָׁן	שָׁן shan = 'sh' as in 'shout'
Ancient form:	𐤊 kaph	Ancient form:	𐤋 thu "T" sound at the beginning of word
-Modern form: H3709-3710: כָּף	כָּף kaph = 'k' as in 'kept' ךְ final kaph at the end of a word	Modern form: H8420, 8427: תּוּ	תּוּ thū = hard 'th' as in 'Schmidt' elsewhere

Greek Alphabet

For new students of the scriptures

evidenceforthename.wordpress.com

UPPER CASE	lower case	Traditional Name and Sound		Modern Sound	Name in Greek
1. A	α	Alpha (<i>al-fah</i>)	as in f ather	add	Αλφα
2. B	β	Beta (<i>bay-tah</i>)	as in b oy	(<i>Vay-tah</i>) violet	Βητα
3. Γ	γ	Gamma (<i>ga-mah</i>)	as in g irl	*(<i>ga-mah</i>)	Γαμμα
4. Δ	δ	Delta (<i>del-tah</i>)	as in d og	*(<i>thel-tah</i>) thick	Δελτα
5. E	ε	Epsilon (<i>ep-si-lon</i>)	as in e mery	*(<i>eep-see-lon</i>) see	Εψιλον
6. Z	ζ	Zeta (<i>zay-tah</i>)	as in z ip	(<i>zee-tah</i>)	Ζητα
7. H	η	Eta (<i>ay-tah</i>)	as in r ay	*(<i>ee-tah</i>) seen	Ητα
8. Θ	θ	Theta (<i>thay-tah</i>)	as in th ink	*(<i>thee-tah</i>) the	Θετα
9. I	ι	Iota (<i>eye-oh-tah</i>)	as in m ight	*(<i>yo-tah</i>) seen	Ιωτα
10. K	κ	Kappa (<i>kap-ah</i>)	as in k iss	'k' as in k iss	Καππα
11. Λ	λ	Lambda (<i>lam-dah</i>)	as in l ip	(<i>lam-tha</i>) lip	Λαμδα
12. M	μ	Mu (<i>moo</i>)	as in m op	(<i>mee</i>) as in m op	Με
13. N	ν	Nu (<i>noo</i>)	as in n ap	(<i>nee</i>) as in n ap	Νε
14. Ξ	ξ	Xi (<i>zie</i>)	as in l exicon	*(<i>ksee</i>) lexicon	Ξι
15. O	ο	Omicron (<i>ah-ma-cron</i>)	as in o live	(<i>oh-mee-krone</i>) go	Ομικρον
16. Π	π	Pi (<i>pie</i>)	as in p in	(<i>pee</i>) as in p in	Πι
17. P	ρ	Rho (<i>roe</i>)	as in r un	*(<i>roe</i>) 'r' as in r un	Ρω
18. Σ	σ ς	Sigma (<i>sig-mah</i>)	as in s it	*(<i>seeġ-mah</i>) sit	Σιγμα
19. T	τ	Tau (<i>ta-ooow</i>)	as in t ip	(<i>taf</i>) as in t ip	Ταφ
20. Υ	υ	Upsilon (<i>up-si-lon</i>)	as in to ol	*(<i>eep-see-lon</i>) eel	Επσιλον
21. Φ	φ	Phi (<i>fie</i>)	as in f ix	(<i>fee</i>) fix/phone	Φι
22. X	χ	Chi (<i>khie</i>)	as in bach	*(<i>khy</i>) as in bach	Χι
23. Ψ	ψ	Psi (<i>sigh</i>)	as in pssst!	(<i>psee</i>) pssst!	Ψι
24. Ω	ω	Omega (<i>oh-may-gah</i>)	as in o ld	as in o ld	Ωμεγα

Greek Chart Key

δ *(*thel-tah*) - known as the 'Delta', has a hard **th** sound in today's Greek: **Th**ad; **th**ick; **th**imble; **th**ink; **th**wart; **th**istle

θ *(*thee-tah*) - known as the 'Theta', has a more softer **th** sound in today's Greek: **th**at; **th**ey; **th**en; **th**is; **th**em; **th**ose; **th**eir; **th**e

η *(*ee-tah*) - known as the 'Eta'. After the 5th century, the sound of this letter merged with the 'Yotah'.

ι *(*yo-tah*) - known as the 'Iota'- **These three letters are equivalent in sound in today's Greek; making the long 'e' sound.**

υ *(*eep-see-lon*) - known as the 'Upsilon'.

ξ *(*ksee*) - known as the 'Xi' (zie), has the **x** sound in today's Greek. The **x** is pronounced by removing the 'eh' in '**eks**'.

ρ *(*roe*) - In today's Greek, the **r** in 'Roe', is 'rolled' by the tongue like in the Spanish language.

χ *(*khy*) - The 'Chi' sound is similar to the Hebrew חֵת/ך. The חֵת/ך sound, comes from the *back of the throat*. The 'Chi' sound, comes from pushing air *between the tongue and the roof of the mouth* (a scratchy sound), while pronouncing '**he**'.

σ ς *(*seeġ-mah*) - known as 'sigma', has a third form: **ς** used only at the end of a word.

***ġ** - this ġ, with the diacritic mark on top, is pronounced like the French **r**, from the back of the throat; a *soft* gurgling sound

Introduction

The purpose of this project is to bring to the reader's attention the Name of The Creator; 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 qal (basic stem) verb inflection, it could mean "he who is, who exists".

The evidence in this book will clearly show the hidden errors stated in the above "Wikipedia" insert. This error among others, (היה (h-y-h) "to be") commonly associated with This Name יהוה, is printed in most of our study materials. Consequently, 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 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 The Father. 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 The Creator has 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' āshýth/Genesis to Chazūn/Revelation. 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 translations. 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 The Father 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 The Fathers Name, and *ruined* forms of The Name of His Son, have been "lifted up" (spoken) by billions of people; unknowingly ruining His Name.

I find it strange and quite frankly, offensive that when New Testament writers are quoting Old Testament writings; almost every word remains consistent with one exception: THE NAME. The Name is always changed in the quote. 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. I have been taught to accept a name that cannot be found in the Hebrew text; and is not consistent with the transliteration of the The Name foretold to be The Branch: our Saviors Name written in ZakarYah/Zech 6:11-12. It is a dangerous thing to change The Fathers Name and The Name of His Son, 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’áým (prophets); kings, and servants of the Most High, listed in section 4 of this project. Many of these names, including The Name of The Son, carry the first 3 letters of The Father’s Name. The acts of the Masorites, and emendations inflicted on The Name of The Most High, 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 and יהושע 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!

-Y’ anah Káthath

YaramYahū/Jer 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.*



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."

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 TRANSLITERATION PRACTICES**
- **THE AUTHORS VIEWS AND RESEARCH ASSESSMENTS**
- **HEBREW SPELLING OF 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 and יהושע is listed 200 times in the HEBm of the scriptures. Sadly, These Names, יהוה (Yahūah), and יהושע (Yahūshâ), never made it safely into our English translations.

Until this generation.

YaramYahū/Jer 23:27 "....as their fathers have forgotten **אֵל** My Name for B'āl/בַּעַל" (LORD)

Aramaic - or "Modern Hebrew"

יהוה/יהושע

Paleo - a Greek word for "ancient", the *original* Hebrew text:

יהוה / יהושע

- These two forms of script of The Father's Name and The Name of His Son 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".
- 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 Creators 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.

The world of Christianity taught me of a name associated with the phrase, “It is The Name above every name!” (*Phil 2:9*) 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 foretelling of the Name of the Savior; or, The Name of the Father 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. I even spoke out in Sunday school class one morning at a Baptist church. I said, “*If I only knew where the prophesied Name of our Savior was in the Old Testament; I would then be able to show people where it is! Wouldn’t it be great if we knew where it was?*” You could have heard a pin drop in the class that day. Nobody knew where His Name was foretold; not even the teacher. Why didn’t I get a response out of someone that day? Aren’t they interested at all about the foretelling of The Name to even look into it?

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 a dear brother 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 all things and hold fast to that which is good” 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 יהוה (Yahūah) such as, MaṭhaṭhYahū, YaramYahū, YashāYahū, ÂbadYahū, Yahūshā, Yahūdah and Yahūḥanan 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. ([Yahū'āl/Joel 2:32 Acts 2:21: 4:12 YashāYahū/Is 45:21](#)).

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 The Father 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; The Name that His Son, Yahūshâ was sent in; who are Ālahým. 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 found on page 355.

Commonly Used Words:

- Altar – replaced with Slaughter Place - **H4196**: מזבח (Mzbch)
 - Angel – replaced with Messenger or Mal'āk - **H4397**: מלאך (Mi'āk)
 - Bless – replaced with Barak - **H1288**: ברך (Brk)
 - Blessed – replaced with Barūk - **H1263**: ברוך (Brūk)
 - Blessing – replaced with Barakah - **H1293**: ברכה (Brkh)
 - Egypt – replaced with Matsarým - **H4714**: מצרים (Mtsrým)
 - Glory – replaced with Esteem - **H3519**: כבוד (Kbūd)
 - God – replaced with Ālahým - **H430**: אלהים (Alhým)
 - Grace – replaced with Favor or Acceptance - **H2580**: חן (Chn)
 - Holy – replaced with Set-Apart - **H6942**: קדש (Qdsh)
 - Hosts – replaced with Tsab'ăūth - **H6635**: צבאות (Tsb'ăūth)
 - Israel – replaced with Yashar'āl - **H3479**: ישראל (Yshr'āl)
 - Jerusalem – replaced with Yarūshalam - **H3390**: ירושלם (Yrūshlm)
 - Jesus – replaced with Yahūshâ - **H3091**: יהושע (Yhūshâ)
 - Jew – replaced with Yahūdý - **H3065**: יהודי (Yhūdý)
 - Judah – replaced with Yahūdah - **H3063**: יהודה (Yhūdh)
 - Lord – replaced with Yahūah - **H3068**: יהוה (Yhūh) Lord is used in its contextual definition in this book.
 - Messiah – replaced with Mashýach - **H4899**: משיח (Mshých)
 - Pharaoh – replaced with Parâ'ah - **H6547**: פרעה (Prâ'ah)
 - Priest – replaced with Kahan - **H3548**: כהן (khn)
 - Prophecy – replaced with foretell - **H5012**: נבא (Nbâ)
 - Prophet – replaced with Nabýâ - **H5030**: נביא (Nbýâ)
 - Prophets – replaced with Nabý'ăým - **H5030**: נביאים (Nbý'ăým) *plural form for speakers; sayers; foretellers*
 - Sabbath – replaced with Shabath - **H7676**: שבת (Shbth)
 - Spirit – replaced with Rūach - **H7307**: רוח (Rūch)
 - Temple – replaced with Hýkal - **H1964**: היכל (Hýkl)
- *having a primary root connection to H3050 or H3068 (See Hebrew/Greek ref # in Glossary p. 355)

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:

חזקיהו – This name was transliterated as HEZEKIAH

Correct letter for letter transliteration:

Chzqyhu – ÇhazaqYahū

Second Name in Hebrew:

יחזקיהו – This name was transliterated as HEZEKIAH

Ychzqyhu – YachhazaqYahū

What I find curious about this error, is that both names carry the YHU 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 essential to understanding the full spectrum, of why I deemed it necessary to address every possible argument on This Name Yahūah, and The Mashýach, Yahūshâ.

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 7 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 The Father Yahūah, (יהוה) and His Son Yahūshâ, (יהושע) and their locations in the Hebrew text, I am learning how to love and fear This Name ([YashâYahū/Isa 59:19](#) [Tahaým/Ps 5:11; 119:132](#)). I give thanks and esteem to The Name of Yahūah; The Name I defend and proclaim throughout this book; The Name found in, 'The Word manifested in the flesh', sent to mankind for deliverance; His Son, Yahūshâ.

-Y'ânah Kathath



Art work by: NatsahYah

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 gos out to: ייז for favor, knowledge of The Name, the idea for this project, access to a computer, computer software, and time to complete this project.

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The research of Mal'âkYahû

Graphic sketches by NatsaYah

SECTION 1:

DEFINITIONS, DESCRIPTIONS & EXPLANATIONS

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

✓ CHAPTER 1 STUDY MATERIALS: HOW DO I USE THEM?	22
✓ CHAPTER 2 transliteration: UNDERSTANDING LETTER FOR LETTER transliteration	34
✓ CHAPTER 3 WHAT LIES AROUND THE ך: CONFUSION SURROUNDING A SINGLE HEBREW CHARACTER.....	39
✓ CHAPTER 4 LET'S BREAK IT DOWN: RECOGNIZING THE NAME BY THE ROOT IT CARRIES	42
✓ 4a) WORDS UPROOTED	43

Section 1: Chap. 1

Study Materials: How do I use them?

Welcome young ladies and mothers! 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 last 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 and lexicons.
2. Familiarizing yourself with the Hebrew/Aramaic language: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ 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 the Father is *in* that language as well as The Name of His son. This will demand discipline. The good news—I have prepared this book for you which is geared to simplify this overwhelming task. For those who are wondering about the Greek language and its demands in The New Testament: learning the letters of the Greek is wise for the disciplined student. I have created a *Greek chart for you on page 11. In this book, I will be focusing on the Hebrew only.

For those of you who are *not* new to Hebrew, please be patient. There are new students reading these pages, who only know what they have been told. They have no idea how to prove what they believe through the Hebrew Scriptures. Please respect this and try not to get annoyed at the elementary sections of this book. It will all payoff in the end for everyone.

Now, as I take you through this brief study, I won't be giving you *all* the answers. 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. This will help you spot spelling errors in the Hebrew, phonetic errors, misleading information and much more. This brief study will take you through the "Thayer's Greek Lexicon", 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. Let's get busy!

The Thayer's Greek Lexicon lists the G2424 as:

G2424

- Original: Ἰησοῦς
- Transliteration: Iesous
- Phonetic: ee-ay-sooce'
- Definition: Jesus = "Jehovah is salvation"
 1. Jesus, the Son of God, **the Saviour of mankind**, God incarnate
 2. Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
 3. Joshua was the famous captain of the Israelites, Moses' successor (Ac. 7:45, Heb. 4:)
 4. Jesus, son of Eliezer, one of the ancestors of Christ (Lu. 3:)
 5. Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col. 4:)
- Origin: of Hebrew origin H3091

Most of this information is self-explanatory. What students struggle with is *how* to use this information in their searches. What do these numbers mean and what advantage do they give me in my studies? Let's start from scratch.

*Greek chart: (a better view of the original Greek chart not converted to a jpg. format is available on p. 392)

Here are two passages of scripture **without** Strong's reference numbers:

NET: from New English Translation of the Bible

1Tim 6:14 to obey this command without fault or failure until the appearing of our Lord Jesus Christ

1Tim 6:15 – whose appearing the blessed and only Sovereign, the King of kings and Lord of lords, will reveal at the right time.

Here are the same two scriptures **with** Strong's reference numbers:

KJV: from King James Version of the Bible

1Tim 6:14 That thou ^{G4571} keep ^{G5083} *this* ^{G1785} commandment ^{G784} without spot ^{G423}, unrebukeable ^{G3360}, until ^{G2015} the appearing ^{G2257} of our ^{G2962} Lord ^{G2424} Jesus ^{G5547} Christ ^{G2424};

1Tim 6:15 Which ^{G3739} in his ^{G2398} times ^{G2540} he shall shew ^{G1166}, *who* ^{G3588} is the blessed ^{G3107} and ^{G2532} only ^{G3441} Potentate ^{G1413}, the King ^{G935} of kings ^{G936}, and ^{G2532} Lord ^{G2962} of lords ^{G2961};

While viewing all of this at face value, it seems that the reference number **G2424** agrees with the English text. After all, the “Thayer’s Greek Lexicon” *says* that the savior of mankind is Iesous, transliterated as, Jesus-- right? How is this information any good to us if we don’t know *how* to look into the *original* text to “*see if these things are so?*” Looking at the very bottom of the “Thayer’s” entry, there is something quite interesting:

- **Origin:** of Hebrew origin **H3091** **Remember**, Hebrew is read right to left or “backwards”

This is a number (H3091) most of us have overlooked. Why? Because we don’t know how to read Hebrew. Who wants to wrestle with that? I can hear it now, from the younger ladies, “*Man, I got kids to raise, dinner on the stove and a boss breathing down my neck! Where will I find room in my schedule?*” I’m sure the teenagers are thinking, “*C’mon Y’annah, I’m too busy trying to find myself right now. Ain’t nobody got time for that! And besides, I haven’t heard anything on facebook about that.*” I can hear grandma say, “*I’m too tired. What I have learned from the church so far is what I am comfortable with. The church is not proving The Name, why should I?*” The sad part about that is, most bible students expect the pastor, or the teacher, to dig through all the hard stuff, and serve it to us on a silver platter, trusting him to deliver to us what we need to know. This way we can all kick back, and graze on all the *easy*, without any thought about the trance we are falling 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 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 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, *check* the pastors, 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. Let us begin.

The name *Jesus* has a number assigned to it, as do most words and names in the Greek and Hebrew texts. This number is the G2424. We will look at this entry one line at a time:

- **Original:** **Ἰησοῦς** - this identifies the Greek name in the Greek language
- **Transliteration:** **Iesous** – this is the transliteration of the same name from Greek to English
- **Phonetic:** **ee-ay-sooce** – this is the *aid* of pronunciation for the same name in Greek
- **Definition:** Jesus = “Jehovah is salvation” - this is what the “Thayer’s” *says* this name means. That has to be proven!

At the bottom of this entry, we see this: - **Origin:** of Hebrew origin **H3091**

This name Jesus, according to the “Thayer’s”, has a Hebrew origin. This number, H3091 requires looking into. So how do we do it? What will it tell us?

If you are using a digital book such as “TheWord” software which includes various lexicons, dictionaries, bible translations and Hebrew sources, just click on the number. It will be very simple to follow along with me using this software. 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. Let’s start with that one.

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 we want to bust open is the H3091. Turn to the Hebrew section of the Book and simply look up the 3091 number. These numbers are in chronological order. Just make certain that you are in the Hebrew section. There are four lines I have numbered for you in the entry.

This entry will read:

Don't panic! One line at a time.

¹יהוֹשֻׁעַ (218x) Y^e hōwshûw'a, yeh-ho-shoo' -ah; or

²יהוֹשֻׁעַ Y^e hōwshû'a, yeh-ho-shoo' -ah; from 3068 and 3467; Jehovah-saved;

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

⁴See: BDB – 221c, 448a. comp 1954, 3442

(The various colored astericks (*) 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.”

¹יהוֹשֻׁעַ (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*. The “or” means the dictionary is giving us two choices or two different ways to spell The Savior's Name in Hebrew. *Say what?* Vowel or stress points are discussed later in the book. (See p. 52)

²יהוֹשֻׁעַ *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 יהוֹשֻׁעַ 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. 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?

³Jehoshuā (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. Now, “comp” is an abbreviation for “compare”. This means “compare” the previous number definitions with the H1954 and the H3442 in the BDB book.

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, and able to find the Hebrew origin to Greek words, 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.

Now, how do you locate the H3091 in the OT (Old Testament)? We just learned in the “Strong's Dictionary of Bible Words” that it is used more than 200 times and it says it comes from the name Jehoshuah or Joshua. If The Name of The Savior is of Hebrew origin, then we most certainly should be able to find the foretelling about That Name right? (See Acts 10:43) The best place to start is to do a search on every single time the H3091 is used in the Hebrew text. That's right! You will be reading over 200 of them looking for anything that remotely sounds like the foretelling of The Name of The Mashyach. That's what “studying” looks like. (That was intended for the teenager who has a habit of eye-rolling their way through life.) If you are hungry enough to know the truth, you will be among the *few* (Acts 17:11, MathathYahū/Matt 7:13, 14) who will go to great lengths to search it out.

Below, is a scripture with the H3091 without Strong's numbers.

ZakarYah/Zech 6:11 “And you shall take the silver and gold, make a crown, and set it on the head of Yehoshua/Yahūshā the son of Yehotsadaq/Yahūtsadq, the high Kahan,

Same passage in the Hebrew:

יָא וּלְקַחַת כֶּסֶף וְזָהָב וְעָשִׂיתָ עֲטֹרוֹת וְשַׂמְתָּ בְּרָאשׁ יְהוֹשֻׁעַ בֶּן יְהוֹצָדָק—הַכֹּהֵן הַגָּדוֹל
(You will find out later in the book why I picked this particular Hebrew passage)

Don't panic, its not that scary, really.

יְהוֹשֻׁעַ (218x) *Y^e hōwshūw' a, yeh-ho-shoo' -ah; or
יְהוֹשֻׁעַ *Y^e hōwshū' a, yeh-ho-shoo' -ah; from 3068 and 3467; Jehovah-saved;
Jehoshuā (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 ZakarYah/Zech 6:11 is a **five letter name** in the text (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? Why is it there at all? 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:

יְהוֹשֻׁעַ

(The vowel points are easier to see here)

Uh-oh! This six letter Hebrew name we just learned (Notice the above arrows) was not a match according to the Hebrew text in **ZakarYah/Zech 6:11**. To add to the confusion, the “Blue Letter Bible Lexicon” gives this information:

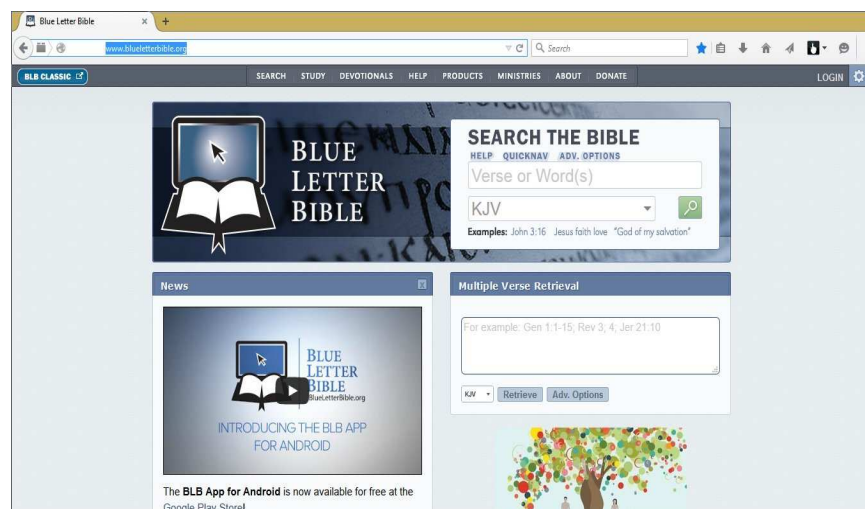
Variant spellings for this word: יְהוֹשֻׁעַ (Strong's and Gesenius) יְהוֹשֻׁעַ (Strong's and Gesenius)

*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 excellent 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 to the left (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 the 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: Yehowshuwa'

Pronunciation: yeh hō-shū'-ah (Key)

Part of Speech: proper masculine noun

Root Word (Etymology): From יְהוָה (H3068) and יָשַׁע (H3467)

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

Outline of Biblical Usage: Joshua or Jehoshua = "Jehovah is salvation"

n pr m

A. son of Nun of the tribe of Ephraim and successor to Moses as the leader of the children of Israel; led the conquest of Canaan

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Search Results by Book: (Notes) Exo (7) Num (11) Deu (8) Jos (151) Jdg (6) 1Sa (2) 1Ki (1) 2Ki (1) 1Ch (1) Hag (5) Zec (6) All Books

BLB Searches: Search the Bible Verse or Word(s) KJV [?] Advanced Options

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 spelling 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)

Lexicon :: Strong's H3091 - Yehowshuwa'

יהושוע

Transliteration: Yehowshuwa'

Pronunciation: yeh hō-shū'-ah (Key)

Part of Speech: proper masculine noun

Root Word (Etymology): From יְהוָה (H3068) and יָשַׁע (H3467)

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

Outline of Biblical Usage: Joshua or Jehoshua = "Jehovah is salvation"

n pr m

A. son of Nun of the tribe of Ephraim and successor to Moses as the leader of the children of Israel; led the conquest of Canaan

B. a resident of Beth-shemesh on whose land the Ark of the Covenant came to a stop after the Philistines returned it

C. son of Jehozadak and high priest after the restoration

D. governor of Jerusalem under king Josiah who gave his name to a gate of the city of Jerusalem

KJV Translation Count — Total: 218x

The KJV translates Strong's H3091 in the following manner: Joshua (218x).

Gesenius' Hebrew-Chaldee Lexicon

יהושוע & יהושע, m. ("whose help [salvation] is Jehovah;" comp. יְהוֹשָׁפָט, the German Gottsfif), 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 יְהוֹשָׁע Num. 13:16 (see also יְהוֹשָׁע);—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see יְהוֹשָׁע.—(3) 1 Sa. 6:14. 18.—(4) 2 Ki. 23:8. LXX.

Advanced Options: LexiConc [?] Advanced Options Theological FAQs [?]

GREAT NEWS FOR ANDROID USERS: THE BLB APP IS HERE! PARTNER WITH THE BLB (DISCLAIMER) Multi-Verses Retrieval

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. (More on vowel points later.) Also, this Gesenius Lexicon gives us a bit more information on The Saviors Name. 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. Let me 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. 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, now gives us the “Concordance results” below the Gesenius entry when scrolling down further on this number search. Let’s look at that. I have numbered each line in this entry for you.

One line at a time.

- ¹Strong's Number **H3091** matches the Hebrew יהושׁוּׁא (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 יהושׁוּׁא (Yěhowshuwa’), - this means; the **six letter name** is emphasized and is telling the student that H3091 represents Yehowshua. ***This must be proven!*** (See pp. 66-67 on this spelling)

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 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.

(Fig. 6: part 3 of fig. 4)

Hebrew Lexicon :: H3091 (K... X... +)

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

BLB CLASSIC

SEARCH STUDY DEVOTIONALS HELP PRODUCTS MINISTRIES ABOUT DONATE LOGIN

Blue Letter Bible

Version or Word(s) KJV

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

Word / Phrase / Strong's Search

H3091 KJV Search

Concordance Results Using KJV

Strong's Number **H3091** matches the Hebrew יהושׁוּׁא (Yěhowshuwa'), 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.

Multi-Verse Retrieval

For example: Gen 1:1-15; Rev 3: 4, Jer 21:10

KJV Retrieve Adv. Options

Let's Connect

NEWSLETTER

Daily Devotionals

The Blue Letter Bible offers several daily devotional readings in order to help you refocus on Christ and the Gospel of His peace and righteousness.

RI R Daily Promisee

Can you see that there is no explanation for the variant spellings? Seems the student is right back to square one huh? What does the student do when falling prey to this Ping-Pong effect of information on two different spellings for a Hebrew name? This is what you *can* do. Process of elimination is a great place to begin. A list of all the scriptures the H3091 is found in, is handed to you on a silver platter in the BLB; four pages of them! Look for the five letter name, by clicking on every single one of those numbers in the listed verses, highlighted in red, as seen in the above screenshot (Fig. 6). 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.

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)



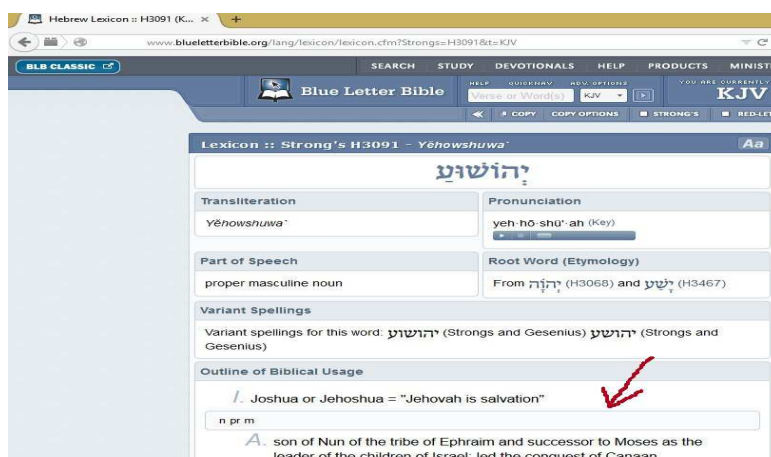
This search was done by switching from the English text to the *Westminster Leningrad Codex as seen in fig. 7. Common sense will tell us that you cannot type in a Hebrew word and expect results to come out of an English source. You have to pick a *Hebrew source text* to query your search. Click on the 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 below.

Count how many times in fig. 8 below, 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 below, 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**. WHAT? (Remember, in the beginning, “Thayer’s lexicon” had us on a hunt for the name “Jesus.”) Wow, what a crazy ride. 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 below, 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)



(Fig. 4)

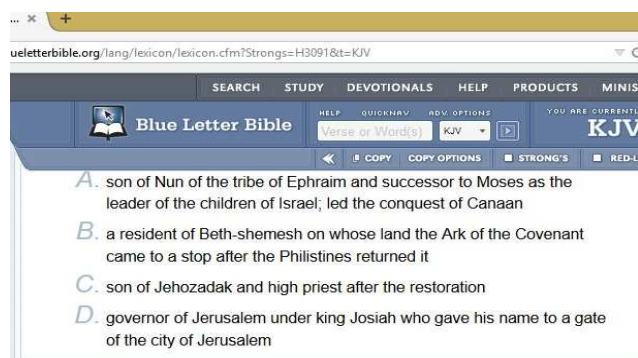


There is something quite interesting I would like to bring to your attention, before I end this section. In a cropped version of fig. 4 to the left, the six letter name is set at default for the H3091. By the way, do you remember how to get to this page in the BLB? Simply type in H3091 in the search box. Now, in the area of the red arrow, under “Outline of Biblical Usage” in fig. 4, you will notice, Joshua or Jehoshua = “Jehovah is salvation”. Look under that and you will see,

A. son of Nun of the tribe of...

This is the section we will explore next.

(Fig. 9)



Ok. At first glance, what do you see in the A thru D entry to the left, that would be worthy of looking into? Take your time.

There is A: son of Nun and

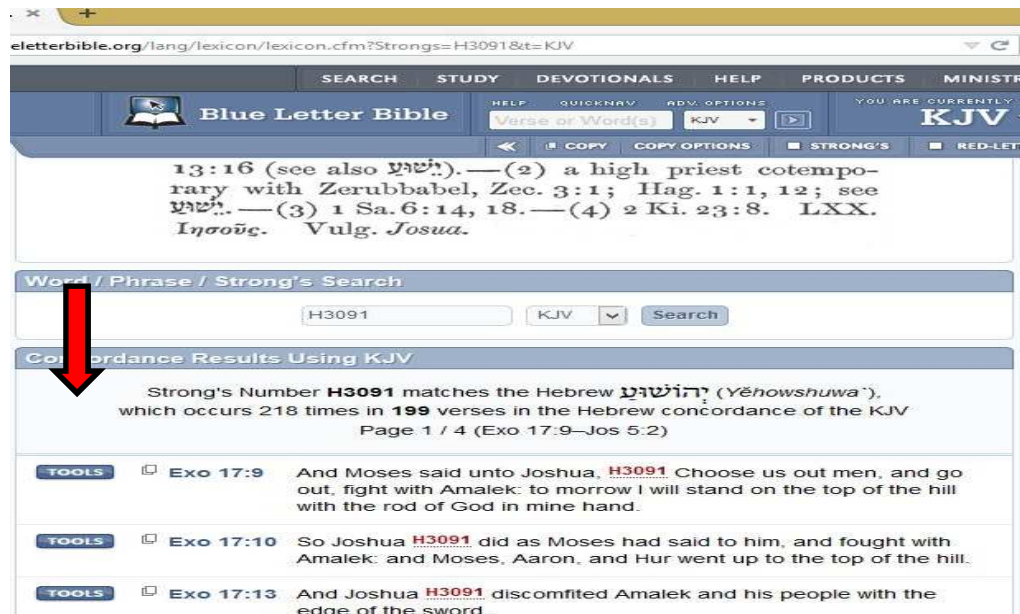
C: son of Jehozadak (poor transliteration). (See pp. 34, 76, 305, 370)

It is already well known, throughout the Christian world, that Joshua son of Nun is the guy that led the children of Yashar'al (Israel) over the Yarden River (Jordan River). Who is son of Jehozadak? Is this important to know? This needs to be searched out (Hint).

Remember, we already clicked on every single one of the **H3091** in red (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 The Name of The Savior. Also, keep in mind that, the "Thayer's Greek Lexicon" we began this study in, claims that the name "Jesus" comes from the H3091. This claim must be proven or disproven with facts from the original text.

(Fig. 10)



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. Pretty cool huh?

(Fig. 11) Below is what you will see when you click on the tools button.



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 spellings in this Hebrew script: יְהוֹשֻׁעַ יְהוֹשֻׁעַ

←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)

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 וַיַּעֲבֹדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזִּקְנִים אֲשֶׁר הָאִרְיָכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה הַגָּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:

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

Okay, in fig. 12 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 *Yahūshā* mentioned *first* in the Hebrew text, and one *Yahūshūā* mentioned *second* in the Hebrew text.

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

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

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)

English (KJV) [?]	Reverse Interlinear	Strong's	Root Form (Hebrew)	Parsing
of Joshua,	PHR	H3091	יְהוֹשֻׁעַ Yēhowshuwa	
and all the days	PHR	H3117	יּוֹם yowm	
of the elders	PHR	H2205	זָקֵן zaqen	
that outlived	PHR	H748	אָרַךְ 'arak	
↑		H3117	יּוֹם yowm	
↑		H310	אַחַר 'achar	
Joshua,		H3091	יְהוֹשֻׁעַ Yēhowshuwa	
who had seen	PHR	H7200	רָאָה ra'ah	
all the great works	PHR	H1419	גָּדוֹל gadowl	
		H4639	מַעֲשֵׂה ma'aseh	
of the LORD,	PHR	H3068	יְהוָה Yēhovah	
that he did	PHR	H6213	עָשָׂה 'asah	
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 above 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 the LORD 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 the LORD, that he did for Israel.

Jdg 2:7 in Hebrew below:

וַיַּעֲבֹדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזִּקְנִים אֲשֶׁר הָאֲרִיכוּ יָמִים אַחֲרָי
יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה הַגָּדוֹל 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. *‘Shūâ’ is favored from six letter spelling by vowel points blanketing all 199 passages when found only one time regardless of ‘Shâ’ 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! 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. Does this mean that we have *enough* proof for the correct spelling of The Savior’s Name? I believe it is safe to say that the spelling error has been proven in this search. So, the answer to that question is yes. However, we still have to find the passage that *foretells* The Name. The foretelling of The Saviors Name lies somewhere in one of those 217 passages. Here is the struggle in a nut shell we have been cursed with, while digging for our Savior’s Name:

1. We begin with the Greek name “Jesus” that has a **Hebrew** origin.
2. We discover in our study manuals that we have two names to choose from; both are spelled differently with different vowel points on each.
3. All study sources *and* online sources disagree with The Name found in the **original text**
4. All the English variables are: Jesus, Iesous, Joshua, Jehoshua, Jehoshuah, and Yehowshua. A grand total of six names to choose from.

I have yet to see an **English variable** in any: journal, dictionary, or recent teaching manual from scholars, or well respected authorities of any ancient text, directly or indirectly related to the scriptures, published for worldwide distribution with this spelling, ***YAHŪSHĀ**. This English spelling cannot be found in any lexicon version known to man that I am aware of. Why do you think this is?

Well, at this point, a new student would be tempted out of frustration to either, conclude that we have many names to call The Savior, **or** just give up. But don’t you dare! There is so much to be found in our search for The Name. I have good news for you in your journey reading this book, “Evidence For The Name.” The good news is you *will* learn: where The Name of our Savior can be found in the Hebrew text, how to transliterate the Hebrew Name, how to prove the pronunciation of This Name, how to prove This Name by the root it carries, how vowel points can change a name, and best of all, 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. Because in this brief study you witnessed, that when digging for The Savior’s Name, 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 dictionaries, 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. At the end of this book, we will continue to walk through this study together ladies, (and those of you who are not ladies). I am not abandoning you at this point. This section was meant to help you navigate your way through these study manuals, without being ignorant of the obvious. 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 find the foretelling of The Name of Mash'yach. You don't have to be a scholar, to search for truth in the scriptures. *You are responsible for proving what you believe though.* Not the teachers. This *will* take effort. You can do this. 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.

This study will resume at the end of this book.
(try not to peek)

Ask yourself – “What’s wrong with this picture?”

The screenshot shows the Blue Letter Bible interface for Zechariah 6:11. The English text reads: "Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;". The Hebrew text is: "וּלְקַחַת כֶּסֶף-זָהָב וַעֲשִׂיתָ עֲטֹרוֹת וּשְׂמַתָּ בְּרֹאשׁ יְהוֹשֻׁעַ בֶּן-יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל:". A red box highlights the name 'יהושע' in the Hebrew text, and a red arrow points from it to the 'Root Form (Hebrew)' column of the interlinear table, which lists 'יְהוֹשֻׁעַ' (Yehowshua) with the Strong's number H3091.

English (KJV) [?]	Strong's	Root Form (Hebrew)	Parsing
Then take	H3947	לָקַח laqach	PARSE
silver	H3701	כֶּסֶף keceph	
and gold,	H2091	זָהָב zahab	
and make	H6213	עָשָׂה 'asah	PARSE
crowns,	H5850	עֲטָרָה 'atarah	
and set	H7760	שָׂם suwm	PARSE
them upon the head	H7218	רָאשׁ ro'sh	
of Joshua	H3091	יְהוֹשֻׁעַ Yehowshua	

יהושע (See “Cholam” for this name on p. 55)

*YAHŪSHĀ – (See p. 74)

*Y^e hōwshūw‘a - (See p. 66) “YAHŪSHĀ (יהושע) vs. Yahūshūā (יהושוע)” explained for variant spelling

*Westminster Leningrad Codex – (See Glossary on p. 355)

*phonetic- (See Glossary on p. 355)

Section 1: Chap. 2

How To Transliterate

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: Transliteration of Hebrew/Aramaic **source** text: (Transliterating a NAME: letter for letter- preserving the sound)

(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>Tu</u> be”
Target Language: English	YKLYHŪ = YakalYahū Transliteration complete!

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.

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

OR **TRANSLATION** OF A NAME:

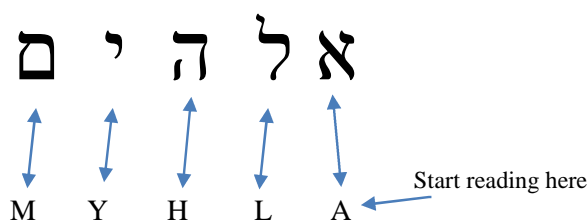
יכל H3201- Means to prevail; to overcome (ykl- Phonetics: y-kal)

יהוה H3068 – Means the one who exists; Self-Existent (yhūa- Phonetics: y-hoo-ah)

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.

Ālahým is transliterated from this Hebrew Word: אלהים Ālahým



The A is from the א - *Ālaph*
 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:

ĀLHÝM

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.

Transliteration

Names are different because they are not translated: they are trans~~l~~iterated. When names are transliterated, **the original pronunciation is to be preserved when carrying the name over into the next language**. Once we begin to apply this rule, we can more effectively grab hold of the fact that no matter what language we speak, people's names are always the same. Michael Jordan is Michael Jordan in every language. Jean-Claude Van Damme is Jean-Claude Van Damme in every language. We even try our best to pronounce "Jean" as "Zjhaun", so as to pronounce his name the way it should be. Names don't change. Unfortunately, this has not been the case in transliterating the Father's Name. The Father's Name has been removed from almost every translation known to man (almost 7,000 times), and has been replaced with titles like "lord" and "god."

Because of our sins, we are captives in a world that does not respect the Name of יהוה. Many religious sects (Catholics, Jews, Christians) have gone through great extremes to mask the true Name of the Sovereign of the Universe. Let us begin with a letter for letter transliteration of יהוה and learn what His Name really is.

And The Name Is?

*"Thus you are to say to the children of Yashar'âl/Israel: יהוה, Ālahým of your fathers has sent me to you. **THIS IS MY NAME FOREVER!!! AND THIS IS MY MARK TO ALL GENERATIONS!**"*

Shamūth/Exodus 3:15. The evidence is very clear: the Most High had a specified Name that could never change! It is important to remember that I am using an Interlinear translation of the Scriptures (written in Hebrew/Aramaic and Greek), and I am writing the Father's Name as it appears in the Interlinear text. How do we pronounce יהוה? The first letter from the Hebrew in the Name is *yd/י*. The *yd* makes the 'ya' sound and this gives us 'YA'. The next letter is *ha/ה*. *Ha* (when it is not the first letter of a word) makes the 'ah' sound. Now we have 'YAH'. So far so good! The first two letters are extremely important because of ***Ṭahalým/Psalms 68:4***, which triumphantly proclaim, **"By His NAME YAH!"** Some translations render 'YAH' as 'JAH'. There is no letter 'j' in Hebrew and the letter 'j' is only a few hundred years old. If you look at a dictionary of Hebrew words for the word 'JAH', you will see the Strong's **H3050**. When you turn to **H3050**, you will see that 'JAH' in Hebrew is *yd ha/יה*, and renders a pronunciation of 'YAH'. So, the first two letters of the Name will give us 'YAH' not 'JAH'. Keep in mind, when you say Hallelujah, despite the suffix JAH, you actually pronounce it as Yah. As you become more familiar with studying the Scriptures, in the Hebrew text, you will also note that ***Ṭahalým/Psalms 116:19, 117:2 and 118:5*** all refer to the Father (poetically) as *yd ha/יה*: YAH (in the original Hebrew text). Halal u Yah for *Ṭahalým/Psalms*!

Online Source: "Articles of The Hebrew Scriptures" p. 12

The following passages in the Hebrew text should give more understanding after reading the above narrative.

Observe:

Ṭahalým/Ps 116:19

start reading here

:יה | בית יהוה בתוככי ירושלם הללו-יה

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

The remaining passages in the Hebrew text on the following page, are without arrows. You will find that the full Name, Yahūah, is evident in the Hebrew and English, as well as the partial name of Yah. The full and partial Name are found together in a single passage.

Remember, Hebrew (Aramaic mix) 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

מן-המצר 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 10. You will never learn it if you don't start practicing.

Hebrew:

1. **יָה** ... **יָה** *yah* (H# 3050) : Strong's Dictionary; contraction for H# 3068 and means the same; 'iah', 'jah'; TWOT 484b; a contracted form of H#3068, rendered in KJV as Lord, except for *Ṭhahalým/Psalms 68:4* – Jah. Also numerous Proper nouns with this shortened form of H# 3068. Gesenius Lexicon; a word abbreviated from H#3068, 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 H# 3068, 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'.
2. **יְהוָה** ... **יְהוָה** *yahuah* (H#3068): Strong's Dictionary; from H#1961 – *hayah* (*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 H#1933 – huah; Ernest Klein's Etymological Dictionary 255; proper Name of the Ālahým, probably deriving from H1933 – *huah.

יָה (Yah) and **יְהוָה** (Yahuah)

שְׁמוֹת ... יָה (*Shamūth/Exodus*) 15:1-4...in the first recorded use of Yah it is used in a song – thousands of years before KJV used *Jah* in *Ṭhahalým/Psalms 68:4*. Although this shortened form Yah is used once in **Chapter 15**; the full form (H#3068) was also used in this same chapter, an amazing 17 times. **CHAPTER 15 IS A SONG.**

שְׁמוֹת ... יְהוָה (*Shamūth/Exodus*) 17:16...in the second recorded use of *Yah*, it is by Mashah, but in **the same breath**, the full form (H#3068) is also used. In this chapter, *Yah* is used once, but **יְהוָה** is used 9 times. (<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/488643>) p.16

יְהוָה is "praise", ה is used for "to", and יָה is a portion of The Name, Yahuah/יהוה.

Ṭahalým/Ps 105:45

יְהוָה יִשְׁמְרוּ חֻקֵּי וְתוֹרֹתָיו יִנְצְרוּ הַלְלוּ-יָה:

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

יְהוָה יִשְׁמְרוּ חֻקֵּי וְתוֹרֹתָיו יִנְצְרוּ הַלְלוּ-יָה:

Halal ū Yah! Means praise to Yah! For years, we've been saying...

Halleluiah! This is not a word. It's a proclamation in Hebrew.

It's amazing how ignorance can cause us to behave so...ignorantly.

Have you learned your Hebrew characters yet?

*huah (See p. 73)



Paleo letter



יהוה



וּוּוּ

Section 1: Chap. 3

What Lies Around The ו

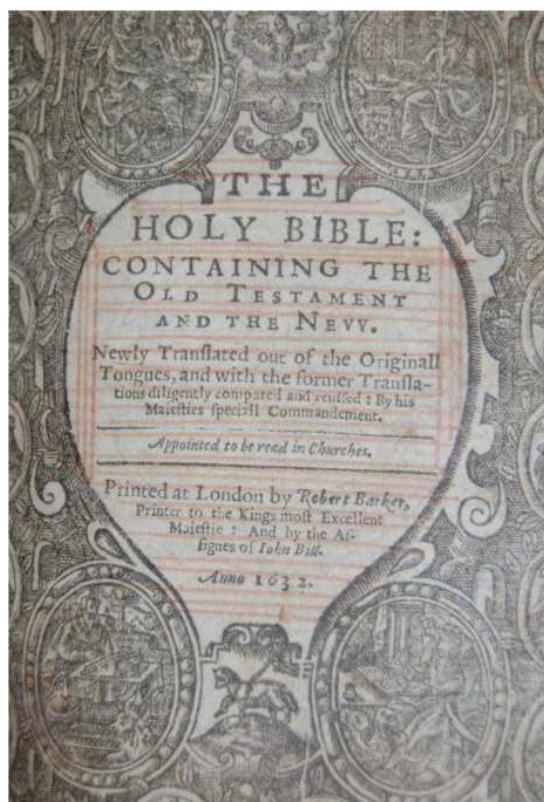
Online Source: "Articles of The Hebrew Scriptures" – Food for Thought pp. 12-16

The next letter of the Name causes much confusion, but since we are doing a letter for letter transliteration of the Name:

let us break down the *uu*/ ו (pronounced *oo* as in *pool*). In Modern Hebrew, the *uu* is referred to as *waw* or *vaw*, *and has been changed* to make a 'v' or 'w' sound. Originally, there was no letter 'v' or 'w' in Hebrew. Since we are trying to get the most accurate transliteration of the mighty Name of יהוה, we must go back further to understand the history of our own language to see where the error occurred. With a little research, you will discover that letters *v*, *u*, and *w* all come from the Hebrew *uu*, and were originally vowel sounds. Notice the letter 'w'. Although we pronounce it as 'double u', we write it as double 'v'. This is because the letter 'v' originally carried the 'u' sound. The 'u' was hard, as in "put". Two v's became the way to pronounce (*oo*), which gave the alphabet a new letter: double u (*w*). When you sound out the word 'new', you would say 'noo'. Notice on the following page in diagram 1 how the word 'new' was originally written...

Did you notice the spelling? N.E.V.V. was the way to write **new**, because the double u (*w*) sound was made by combining *v* and *v*. When dealing with the Hebrew letter *uu*/ ו, we have to understand that this letter makes the 'oo' sound (double u) and is not an actual letter equivalent to the English '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 in diagram 2:

Diagram 1:

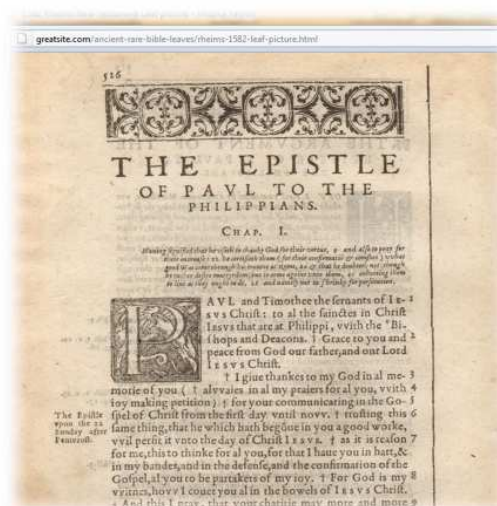


English derived from Latin, Latin derived from Greek and Greek traces back to Aramaic, which leads back to Hebrew. The oo sound was common in all of these languages.

Translators have mistakenly rendered the uu/ ʌ as 'w', but it literally sounds out a double u (oo). This has created a huge problem! This is the reason why newer printed translations of the 1611 edition of the King James Bible brought about mass confusion. Words like Leviticus were originally written as Leuticus. Paul was written as Pavl. Even David would have been written as Daud. Observe this short quote on the history of printing and translating of the 1611:

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 ā for an, or am (in the style of scribe's shorthand), and set "&" for "and." (Wikipedia Encyclopedia)

Diagram 2:



1582 Rheims

Did you notice the spelling of Paul's name? This is because the letter v made the u sound *before* it made the v sound.

The *uu*/ ו is a literal double u (*oo*) sound and is not equivalent to the English 'w'. Ignoring this fact has changed the spelling and the meaning of thousands of Hebrew words. Take note of the first three letters of **Yahudah** (*Judah*) in Hebrew: *yd ha uu*/ יהו (Ya-hoo or Yahu). The first three letters of **Yarushalam** (Jerusalem) in Hebrew are *yd rash uu*/ ירו and render a pronunciation of Ya-roo-sha-lam. The prophet *YashâYahu/Isaiah* also carries *yd ha uu*/ יהו.

YaramYahu/Jeremiah also carries *yd ha uu*/ יהו. These are just a few examples to show that an error occurred with the letter *uu* ו. Please remember that the *uu* ו is pronounced as *oo* and has been changed to 'v' or 'w' in Modern Hebrew only. Now, if I have not totally lost you, let us get back to the Father's Name. We now have *yd ha uu*/ יהו, which is **always** YAHU (Ya-hoo). The final letter of the Father's Name is *ha*/ ה. The *ha*/ ה normally gives the 'ha' sound at the beginning of a word. If the *ha*/ ה comes in the middle or at the end of a word, the sound is then changed to 'ah.' This is why *ha uu* ha/ הווה gives HU-AH (*hoo-ah*) and not HUH (*hoo*). Now, when we put it all together, the Father's Name is *yd ha uu ha* יהוה: YAHUAH (*Ya-Hoo-Ah*)! There are many who argue that YAHUAH is incorrect because the vowel points do not point to this spelling. Keep in mind that what we call Hebrew today is a mixture of Hebrew and Aramaic.

Let us look at the Ancient spelling of Yahuah: **יהוה**



Where are the vowel points? The Masorites invented vowel points in the Ninth Century A.D.; men created new words and meanings with them. Now, let us look at **Yahudah** (*Judah*) and discover how this tribe carries the Name of YAHUAH.

Yahudah is written as *yd ha uu dalath ha* יהודה (*dalath* gives the d sound). **Yahudah** has five Hebrew letters and **YAHUAH** has four. The difference between YAHUAH/ יהוה and Yahudah/ יהודה is the *dalath*/ ד. If you remove the *dalath*/ ד from Yahudah/ יהודה, you now have *yd ha uu ha*/ יהוה: YAHU~ AH! A beautiful transliteration of the most Set-Apart Name one could ever speak: YAHUAH! The Name of the Father is YAHUAH (English) יהוה (Modern Hebrew script) **יהוה** (Ancient Paleo script). (<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/198458>)

YaramYahū/Jer 23:27 "....as their fathers have forgotten **אח** My Name for B'el/ בעל"

Section 1: Chap. 4

Let's Break It Down

4 Hebrew letters of The Fathers Name in question:



Pronunciation: Ya-hoo-ah

5 Hebrew letters of The Sons Name in question:



Pronunciation: Ya-hoo-sha

4 letters of The Father's Name in Paleo (Ancient) Script:



Pronunciation: Ya-hoo-ah

5 letters of The Sons Name in Paleo (Ancient) Script



Pronunciation: Ya-hoo-sha

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

➤ **Yahūah -Name of The Father-**

Hebrew: יהוה – Yahūah-Ya-hoo-ah- (Shamūth/Ex 3:15)

H3068 – (the) Self-Existent or Eternal:

➤ **Yahūshā -Name of The Son**

Hebrew: יהושע – Ya-hoo-sha- (ZakarYah/Zech 6:11-12)

H3091- Yahūah-saved; delivers/Yahūah is Salvation

H3467 - ישע – liberty, deliverance, to make free; Sha- Savior /deliverer – to make free/safety; saving

This illustration shows, The Name of The Mashyach Yahūshā, bears witness to The Name of The Father, Yahūah.

Yahūchanan/Jn 8:18 “I am One who witnesses concerning Myself, and the Father who sent Me witnesses concerning Me.”
(Acts 10:43; Yahūchanan/Jn 5:43; MathathYahū/Matt 23:39; Tahalým/Ps 118:26)

Section 1: Chap. 4a

Words Uprooted

Hebraic words are easily broken down into primary root words. Yahudah (Judah) is broken down into two separate words: Yah (H# 3050) and Hūd (H# 1935) – Yahūdah. YAHŪAH is broken down into two root words: Yah (H# 3050) and Hūah (H# 1933) – Yahūah. Yahweh contains Yah (H# 3050), but there is no Hebraic use of Weh: it does not exist.

Words all change with the removal of a letter, but the general annunciation remains the same. World becomes word with the removal of the letter l. Hope becomes hop with the removal of the letter e. Same becomes Sam with the removal of the letter e. Yahūdah becomes Yahūah with the removal of the letter d. When we refer to the Father יְהוָה as Yahweh, we are saying that Yahūdah becomes Yahweh with the removal of the d. (remember: Yahūah and Yahūdah have the exact same Hebrew spelling with the exception of the letter d: יְהוָה ... יְהוּדָה). This is nonsense. Yahūdah would have to be written as Yahwdeh in order to become Yahweh with the removal of the letter d.

The Romans served a deity who was the same as Zeus, and his name was *Jove* (Ioue). At first glance, we would pronounce this word as *Jove* in English, but Romans spoke Latin that was derived from Greek. Let us break down *Jove*:

J – Only 500 years old and came from the letter i, which is from the Greek Iota: **Ι** (*ee*).

O – The Latin O is pronounced as the Greek Omicron: **Ο** (pronounced *ah*).

When linked together, the Iota and the Omicron -**ΙΟ** -are pronounced as *ee-ah* and written as *Iah*. *Iah* was the way both Romans and Greeks pronounced Yah!

V – The Latin V was pronounced as the letter U: *uu* We now have *ee-ah-uu* (*Iahu* – *Yahu*)

E – The Latin E was taken from the Greek Eta: **Ε**η...making the *eh* sound.

In Latin (a language derived from Greek), *Jove* would have been pronounced *ee-ah-uu-eh*: *Iahueh*, which would later become *Iahweh* (as *v* *v* became the new way to transliterate *u*), until finally being passed off as a Hebrew word:

Yahweh. Yahweh is *Jove* (*Ioue*), the sky god of the Romans, worshipped as Zeus/Jupiter by the Greeks.

The only Name for the Father, given by the Father, was *yd ha uu ha* YAHŪAH/יְהוָה.

Online Source: “Articles of The Hebrew Scriptures-Food for Thought” ‘Whats in a name?’ pp. 17, 18
(<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/198458>)

Paleo Hebrew Name of Yahūah
No Vowel Points

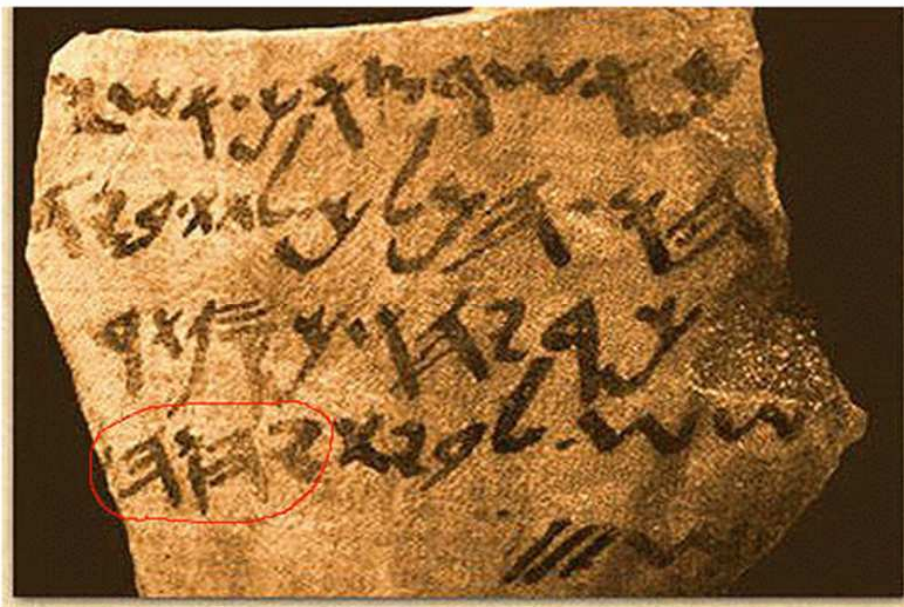


Moabite Stone

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



YaramYahū/Jer 23:27 “....as their fathers have forgotten **אל** 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.

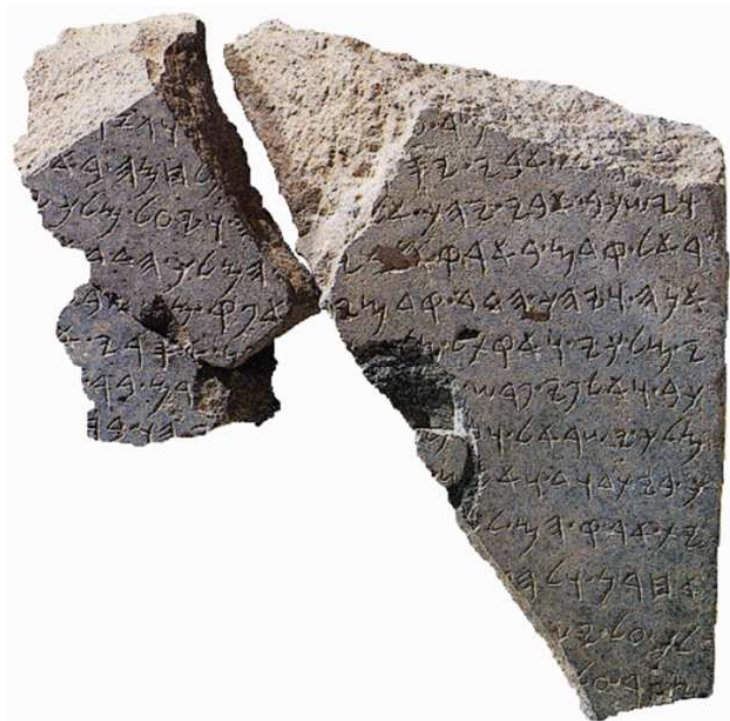
(http://www.yahweh.com/larger_yahweh_images.html)

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

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/ישעייהו (Isaiah) scroll

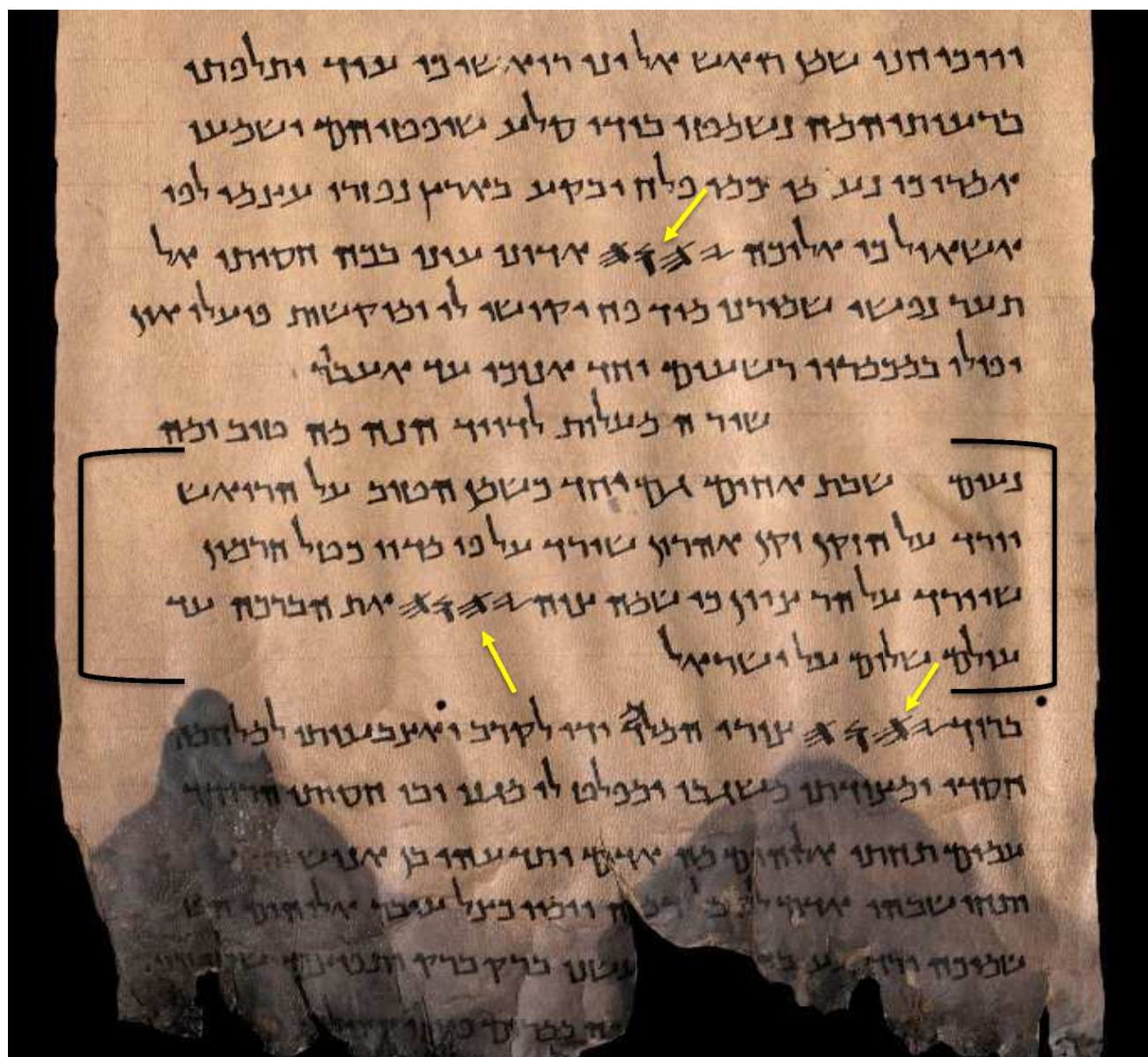


(http://www.usc.edu/dept/LAS/wsrp/educational_site/ancient_texts/ElKerak.shtml)

El-Kerak



Paleo inscription
From Mu'ab/מוֹאָב
NO VOWEL POINTS





No vowel points

(<http://www.deadseascrolls.org.il>)

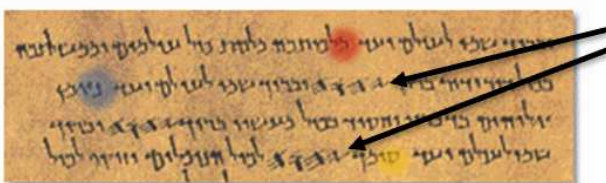


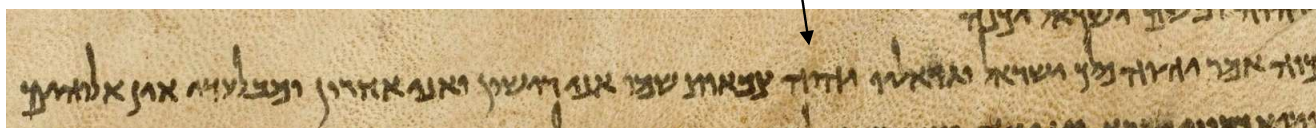
Figure 64 – A portion of Psalm 145 from the Dead Sea Scrolls

Dead Sea Scroll
יְהוָה can be seen here
with no vowel points

Isaiah Scroll
YashâYahû/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 וְגֵאֲלֹי יְהוָה צָבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְלָעַדִּי אֵין אֱלֹהִים:
(Vowel points changes Yahuah to Jehovah)



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

✓ MASORAH AND THE MASORETIC TEXT	50
✓ EXPOSING THE NIQQUD: WHATS A VOWEL POINT?	52
✓ EMMENDATIONS OF THE SOPHERIM: MASORETES REPLACE THE NAME	57
✓ FYI: LAWS AGAINST THE NAME	60
✓ JEWISH TRADITION	61
✓ THE NAME CORRUPTED: THE MISSING YA/YAHU	62
✓ YAHUSHA: THE NAME OF THE BRANCH	74
✓ THE NAME REVEALED: THE תא CEPHER; NEW BIBLE TRANSLATION WITH YAHUAH AND YAHUSHA IN THE ENGLISH.....	79
✓ AHYAH: NAME OR ACCOLADE?	82

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.

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/>)

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

יהוה H3069

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

A variation of יהוה (H3068) [used after אֱלֹהִים (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 אֱלֹהִים (H136)] (BDB entry of H3069)

Let me explain.

The H3069 יהוה, is a different way of pronouncing the H3068 יהוה under vowel point rule. This *invented* H3069 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/אֲדֹנֵי). 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 is sin.**

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

That's what vowel points can do to a name. The third commandment *warns* us against doing this to His Name. (See p. 72)

The use of vowel points that surround The Name of The Most High, is found to be one of the most wicked practices in the earth today. Below, 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 Yahūah/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...

Shamūṭh/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.

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

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/jsource/Judaism/Masoretic.html>

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

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

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 מֶ בֶּ אֶ דָּ לֵ מִ בִּ הֵ וֵ קֵ פֵ שׁ



Section 2: Chap. 2

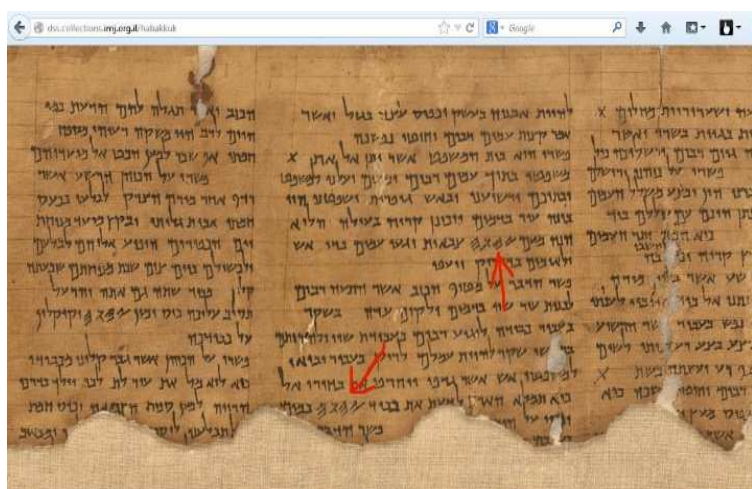
Exposing The Niqqud Jewish Vowel Points

From “Articles of The Hebrew Scriptures Expanded Edition with Notes”

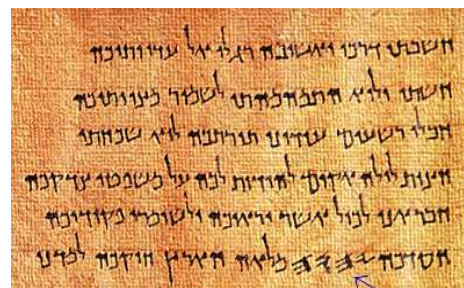
The Hebrew language has been corrupted with vowel points, and though I do not use them when I teach, I wanted you to see the deception for yourself. By learning what each vowel point does, you have to ask yourself, “What would the word sound like without the vowel point?” Here are the ones I know... I am not 100% correct on some of the nuances of Modern Hebrew, but this should be adequate ammunition to equip you with enough information to avoid vowel points.

Shockingly enough, there are people who exist and firmly attest that Modern Hebrew (an Aramaic mix) cannot be read without vowel points. The Babylonian Talmud is written without vowel points. Ancient Hebrew is written without vowel points...may these 2 documents serve as a witness against these people:

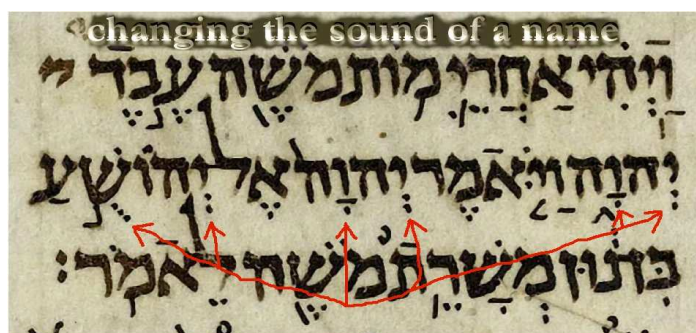
As you can see for yourself, earlier versions of Hebrew not only had no vowel points, but they still feared and revered the Father's Name: **יהוה**



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



Now, enter vowel points (Niqqud)...



Notice the change in the 10th century script at left? The five letter spelling of Mash'yach's Name now has 3 dots under it, but what does this mean? It means the Name has been changed...and today, you will understand how.

Sheva

ְ

The *sheva* is written as a colon under a Hebrew character and serves many functions. Sometimes, the sheva represents the ‘eh’ sound as in red, but if it is found under the second character of a word, it means that the two consonants will now join and not carry a true root sound. Here are examples of sheva being the letter ‘e’, and causing two consonants to join.

Example 1: the letter ‘e’: **H# 7126**

None Vowel Pointed: קרב – *qarab* (kaw-rab) – **primitive root that means to approach or draw near.**

Vowel pointed: קֶרֶב – *qerab* (ker-rawb: **H# 7128**): **taken from H# 7126, *qerab* means hostile encounter.** Notice, the *sheva* changed ‘qar’ to ‘qer’, the *qamets* was used to preserve the ‘ah’ sound. This is a definite change to the language. Now, let’s look at *sheva* causing a huge change in a word.

Example 2: **H# 7133**

None Vowel Pointed: קרבן – *qaraban* (kaw-ra-ban) – **non vowel pointed form.**

Vowel pointed: קָרְבָּן – *qarban* (kar-bawn): **taken from H# 7126, *qerban* means offering, or something brought near the Slaughter place.** Again, the *sheva* and the *qamets* are together, but since *sheva* is second, it simply joins the *rash* I and the *Byth* (b) to produce ‘rb’, not a true root sound. The *qamets* makes sure the ‘ah’ sound stays in order to preserve the root.

Qubuts/Shuruq

׃ or ׀

The *qubuts* is written as three dots flowing diagonally from a character, unless it is the Hebrew ׀ (uu/uau/waw), where it is represented with a dot in its center and referred to as *shuruq*. When *qubuts* is used, the character affixed to it makes an ‘oo’ sound as in cool, even though the ׀ (uu/uau/waw) already makes this sound. Here is an example of the *qubuts*:

H# 5150

None Vowel Pointed: נחם – *nacham* (naw-khawm – **H# 5162**) – **to repent, comfort.**

Vowel pointed: נֶחֱם – *nechum* (nee-khoom). We will explore the other vowel point that turned *nacham* in *nechum*, but notice the *qubuts*: cham became chum.

Hiriq

ֿ

The *hiriq* is a dot under a Hebrew character. When the *hiriq* is used, the letter it is affixed to will make an ‘ee’ sound as in seen. Hebrew letters that end a word do not have sounds that follow after them. Here is an example of the *hiriq*: **H# 5150**

None Vowel Pointed: נחם – *nacham* (naw-khawm – **H# 5162**) – **to repent, comfort.**

Vowel pointed: נָחֵם – *nechum* (nee-khoom). The *hiriq* changed the nach sound of nachum to nee. The *qubuts* changed: cham became chum.

Cholam

י

The *cholam* appears as a dot to the top left of a Hebrew character. When the *cholam* is used, the letter it is affixed to will make an ‘o’ sound as in *no*. When we combine the knowledge that we have from previous vowel points and add the *cholam*... **we will witness deception in its truest form**: BLASPHEMY AGAINST THE NAME OF THE SON. **H# 3091** gives two spellings for the Name of the Son, but pronounces them both the same way. It tells us that **H# 3467** (*yasha*) is one of the primitive roots, but *yasha* is not found anywhere in the pronunciation, due to the evil of the *niqqud*. Behold: **H3091**

None Vowel Pointed: יְהוֹשֻׁעַ – *Yahūshā* (ya-hoo-shah) – **made from H# 3068 (Yahuah) and H# 3467 (yasha): Yahuah+Yasha=Yahushā.**

***Vowel pointed:** יְהוֹשֻׁעַ – *Yehoshua* (ye-ho-shoo-ah). The *yad* has been vowel pointed with the *sheva*, this makes *Yahūshā* become *Yehusha*. The *uu* (*waw*) has been vowel pointed with the *cholam*, and now with the *cholam* and *sheva*: *Yahūshā* becomes *Yehoshua*. Finally, the *shan* (*shin*) is vowel pointed with the *qubuts*, in addition to the *sheva* and the *cholam*: *Yahushā* becomes *Yehoshua*. **IMPORTANT:** Many believers render *Yehoshua* as *Yahu^ushua* and admit that Yeho only exists because of the addition of vowel points. They deny the use of the *sheva* and the *cholam*, but they keep ‘shua’, which exists because of the *qubuts*. *Yahūshā* has been corrupted with three different vowel points...they only remove two. *Yehoshua* or *Yahushua*: both are blasphemy.

9. Sin

ש

The *sin* dot is written as a dot over the left corner of the Hebrew *shan*. The *shan* naturally makes a ‘sh’ sound as in *shoot*. When the *sin* dot is used, the *shan* becomes known as *sin*, and makes an ‘s’ sound, as is *sam*. Oddly enough, to preserve the ‘sh’ sound, another dot to the *shan* is placed over the right corner to make it a *shin*: שׁ. *Shan* becomes *sin*? This one needs no explanation. Here is an example of *sin* being added to *shan*: **H# 7604**

None Vowel Pointed: שָׂאָר – *sh‘ar* (shaw-ar) – **redundant, to swell up, remnant.**

Vowel pointed: שְׂאֹר – *se‘or* (seh-ore’: **H# 7603**): **taken from H# 7604, se‘or means yeast-cake/leaven.** Notice, the *sin* changed ‘sh’ to ‘s’, the *sheva* gives the ‘e’ sound as in *red*, and the *cholam* over the *alaph* changes the ‘a’ sound to ‘o’.

Dagesh/Mappiq

בּ

The *dagesh* (*mappiq* for the *ha*) is a diacritic used in the Hebrew alphabet. It was added to the Hebrew orthography at the same time as the Masoretic system of *niqqud* (vowel points). It takes the form of a dot placed inside a Hebrew letter and has the effect of modifying the sound in one of two ways. The chart on the following page borrowed from Wikipedia shows how the *dagesh* works in Hebrew.

***Vowel pointed:** five letter name discussed in section 1

With dagesh					Without dagesh				
Symbol	Name	Transliteration	IPA	Example	Symbol	Name	Transliteration	IPA	Example
בּ	bet	b	/b/	bun	ב	vet	v	/v/	van
^[1] כּ	kaph	k	/k/	kangaroo	כ	khaph	kh/ch/k	/x/	loch
פּ	pe	p	/p/	pass	פ	phe	ph/f	/f/	find
תּ	tav	t	/t/	talent	ת	thav*	th	/th/	truth

There are more combinations of niqqud (vowel points) that are formed by combining the niqqud (sheva patach, sheva segol, sheva qamets), but my purpose was to merely equip you with a basic understanding of vowel points. Now, with these resources provided to you, you can proceed in your studies with an understanding of how certain words came to be, and how other certain words were ‘lost in the translation.’

Online Source: “Article of the Hebrew Scriptures Expanded Edition with Notes” p. 160-169

(<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/488643>)

This book can be read online or you can download it for free at this link:

(<https://archive.org/details/ArticlesOfTheHebrewScripturesExpandedEdition488643BookemonEbook>)

Section 2: Chap. 3

Emendations of The Sopharim

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 sub-section are: the changes that had been made, and possible ramifications this has led to; specifically, regarding The Name of The Most High. 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 **yod**/י and **final mým**/ם 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**/ספריים. 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**’. *Online Source:* (<http://www.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 The Most High; because the scribe took it upon himself to make changes that could effect the minds and 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*. Consequently, the errors found in their text, would have come from the previous scribes before them. Hence, the allegations against the two scribes or ‘Sapharým’. This is in reference to the Great Isaiah Scroll and its *alleged* lack of accuracy. I do recommend studying this topic out to completion. It really is quite interesting.

The 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 above, these changes have been tracked and noted by the scribes themselves, and are listed in what is known today as the “Masorah”.

Now, that you have been briefed, I want to immediately turn your attention to appendices taken from ‘E. W. Bullinger’s Companion Bible’, listed on the following page. 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 The Most High 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/אָדאָנאי. (This corrected spelling of “Adonai”, has been transliterated without the influence of vowel points.) 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’.

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/אָדאָנאי.

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/hebrew_roots/html/hr-2-1-02.html

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

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”.

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 last 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 His face, 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. (Dabarym/Deut 6:25, 7:9-13, 8:3, 11:22, 13:3-4, 15:5, 16:20, 24:13, 28:15; MaṭhaṭhYahū/Matt 5:6, 19, 7:21-24, 13:1-52; Luke 8:10-21, 11:28; Mark 4:20; Shamū’āl Býth/2Sam 8:15; Ṭahalým/Ps 4:5, 44:21, 111:1-10; Yahū’āl/Joel 2:11; Dany’āl/Dan 2:47; Çhazūn/Rev 7:16)

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 during the 16th and 18th centuries; forced into slavery to serve their enemies. Why? Because they refused to serve Yahūah. This was their punishment for their treachery against the Right-Rulings of Yahūah. 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 Yashar’āl, 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. It is their heritage. 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 be obtained through The Voice of Yahūah only (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 text that He desires us to hear that His own people refused? Without this “pressing in” that is required of us, we will remain ignorant and ensnared by our own deceptive hearts. Consequently, this will bring His Wrath against those who refuse to inquire of Him (TsaphanYah/Zeph 1:1-7).

For more information on the punishment of Yashar’āl and Yahūdah, see the article, “A Slave Trade Commentary – Eyes White Open” -by Y’annah Kathath; available for download at this address: www.evidenceforthename.wordpress.com

Section 2: Chap 4

FYI**-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 *Ādaný /אָדאָנאי (Adonai)* (*Mishnah Berurah 5:2*) *Online Source: “The Ban on the Divine Name” pdf- by Nehemia Gordon*

-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.”
Online Source: “The Ban on the Divine Name” pdf- by Nehemia Gordon

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).

Online Source: (<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. (<http://www.jewfaq.org/torah.htm#Talmud>)

In conclusion ...**GD (God) - גֹּד****Ādaný - אֲדֹנָי (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, יהוה (Yahūah). 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 Tūrah. It is this tradition that should raise concern about the vowel point system. (review pp. 52-56)

Shamūṭh/Ex 20:7

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

-The commandment below in Hebrew text-

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוּא: פ*

**Ādaný - אֲדֹנָי (Adonai) or *(God) – גֹּד are nowhere to be found in the Hebrew text above*

**(God) (See pg. 157)*

**(Ādaný) (See pp. 127-128)*

Section 2: Chap 5

The Name **CORRUPTED**

In this section, the corrupted forms of Hebrew names found in this book have been listed. These names at one time, included the Ya or Yahū portion of The Name יהוה. The list begins with the name of Yashūâ or Yeshūâ. I will begin with this name first; because it is said to be The Name of Mashýach. With a little research the confusion that surrounds this Yiddish form of The Name of Mashýach is clearly exposed. Errors in the “Strong’s Dictionary of Bible Words” and the “Brown Driver Briggs Hebrew and English Lexicon” are also exposed. [This is a lesson on how to identify errors in Hebrew names by the roots they carry.](#) This section gives a step by step look at how The Name of Yahūshâ ended up with the “shūâ/שׂוּא” suffix and how many other names became corrupted as well.

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.

After the first Yiddish name listed, lesson notes have been added. These notes will help explain errors and uncover the deception surrounding many false names leading us away from The Name of Yahūshâ. After a brief narrative, the list of corrupted names resume on page 68.

B-r'ăshýth 4:26 נראשית**Genesis 4:26**

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

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

The first corrupted name is Yeshūâ. After digesting the narrative that follows the transliteration table, you should be able to better understand how the roots of these names prove the corruption evident in them.

This corrupted name found in Nacham Yah/Neh 10:9 נחמיה This passage is vs. 10 in WLC (pp. 193, 244, 252, 256)

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

- Transliteration: **Yahūshâ** / יהושע

- Phonetic: **yaw-hoo-shah**

- Definition: **Jeshua** Yahūshâ = “Yahūah is salvation”

- 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)

(character י added) (characters הו missing in text)

- 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 “yahū” missing. H3467 indicates “shūa” forced

This begins the narrative

ישוע or יהושוע or יהושע

Online Source: “Articles of The Hebrew Scriptures- Expanded Edition with Notes” Who is yeshua? pp. 63-65
(<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/488643>)

At the heart of learning the true Name for the Mashýach, *Yeshua* seems to be one of the names that Messianic practitioners aspire to. I too once used the name *Yeshua*, but who was *Yeshua*? We must prove all things...so have you ever proven *Yeshua*?

Hebrew

1. **ישוע** *Yeshua* (H-3442): *he will save?* Strong’s links the root of *Yeshua* back to H-3091: proven to be **Yahusha**. This would make *Yeshua* a form of the Name of Mashýach. H-3091 reveals that the primary roots for **Yahusha** are H-3068 – **Yahuah**, and H-3467 – **yasha**: the root for *Yeshua* is not found in H-3091, because it is a shortened form that only **came to be** because of captivity. This is why finding a Hebraic origin of **Yeshua** is impossible. The Ernest Klein Etymological Dictionary of the Hebrew language does not list *Yeshua* as a Hebrew word. **Etymology**: Brown Driver Briggs (BDB) pg. 221c...*Yeshua* **came to be associated with** H-3467 – **yasha**. Page 1096b reveals that *Yeshua* is a proper, masculine noun – This section of the BDB is 100% Aramaic. *Yeshua* as a name was only used during and after Babylonian captivity, when Yashar’âl learned the language of the Chaldeans דניאל/Daniel 1:1-4.
2. **שוע** *shua* (H-7768): *to be free, but only reflectively, to cry or halloo for help.*
3. **ישוע** *Yeshua* (H-3443): *Aramaic of H-3442*
4. **ישועה** *yashu`ah* (H-3444): *feminine passive participle of H-3467*. Used abstractly (existing in thought or as an idea but not having a physical or concrete existence) for *deliverance, salvation, aid, and saving*. Etymology reveals that *yashu`ah* is the collateral form of H-8668 – *tashu`ah*.
5. **תישועה** *tashu`ah* (H-8668): *from H-7768 (shua) in the sense of H-3467 (sha).*

They Cried: Y-shua ...H-7768 – shua. **ישוע**

איוב/Job 35:9 (they cry is ישוע – Y'shua); 36:13 (they cry is ישוע – Y'shua); 38:41 (cry is ישוע – Y'shua).

תהלים/Psalms 18:41 (they cry is ישוע – Y'shua)

Post Captivity: H-3442 **ישו**

דברי הימים א/1Chron 24:11

דברי הימים ב/2Chron 31:15

Yeshua, the Son of Yutsadq? **נחמיה** Removed

עזרא/Ezra 2:1 & 2, 36; 3:1 & 2, 8; 10:18; **נחמיה**/Neh 12:26...all of these post captive uses of Yahusha (now Yeshua) and Yahutsadq (now Yutsadq) have entirely removed Yah from the names of His people...this is how *shua* came to be associated with *sha*. These names are corrupted forms of the names found in ZakarYah chapters 3 & 6 – Yahusha and Yahutsadq...YAH was removed in captivity.

נחמיה/Neh 8:17...the son of Nun was now called Yeshua.

Post Captivity: H-3443 **ישוע**

עזרא/Ezra 5:2

Yashu`ah: H-3444

בראשית/Gen 49:18

שמות/Ex 14:13

-The Morph From Yahusha to Jesus- From Hebrew to Greek to Aramaic

1. Yahusha has a spelling of **yad ha uu shan ayn**: **ישוע** - This is the true Hebrew spelling.
2. During Babylonian captivity, **ישוע** - was changed to **yad shan uu ayn**: **ישוע** - Yeshua (Aramaic).
3. As the Aramaic language (now called Modern Hebrew) was translated into Greek, certain letters and sounds did not exist in the Greek, so they had to do the best transliteration to preserve the sound. Not the sound of **ישוע** but the sound of the name given in slavery: Yeshua.
4. The Greek **iota** (Ιι) derived from the Hebrew **yad** (י) and made an 'ee' sound. To preserve the sound of 'eh' as in Ye-shua, the Greeks used the 'eta' (Ηη): Yeshua (ישוע) = Ηη-שוע (Ieshua). This is pronounced *ee-eh-shoo-ah* (Ie-shua).
5. The Greeks did not possess a 'sh' sound, like the Hebrew **shan** (ש) so the **sigma** (Σς) reigned in its place: Yeshua (ישוע) = Ηη-σ-וע (Ies-ua). This is pronounced *ee-eh-soo-ah* (Ies-ua).
6. The Greeks combined their **omicron** (Οο) and **upsilon** (Υυ) to make the uu sound found in the Hebrew **uu** (וּ): Yeshua (ישוע) = Ηησ-ου-ע (Iesou-ah). This is pronounced *ee-eh-soo-ah* (Iesou-ah).
7. The sound of the **ayn** (ע) is not found in the Greek language, so the **ayn** was replaced with the **final sigma** (ς) to represent masculinity: Yeshua (ישוע) = Ηησ-ου-ς. Pronounced as *ee-ehsooce*, (G# 2424) this transliterated form of Yeshua continued to morph.
8. Yeshua=Iesous: The crossover from Greek to Latin was smooth. The **iota** remained, but the Latin language used the letter **Vv** to represent the uu sound: Yeshua (ישוע) = Iesous (Ηησ-ου-ς) = Iesvs, but wait, still morphing.
9. Yeshua=Iesous=Iesvs: Latin to English was nasty. As the letter **Jj** came into existence from the **iota** (the letter Ιι), the letter **U** (from the **upsilon**) was used opposed to **V**, although **V** made the u sound: Yeshua = Iesous = Iesvs = Jesus...

10. Jesus: they cried out. Jesus, the anti-Mashýach is nothing more than a gross transliteration of Yeshua, which was given in slavery to blaspheme the true Name of Yahusha/יְהוֹשֻׁעַ. When the Hebrews disobeyed Yahuah/יְהוָה He sent them into Babylonian captivity, where His Name was corrupted and changed to *Yeshua* as an insult. In 2012, still in Babylonian captivity, Yeshua has been given a new Yiddish form (Jesus), but still carries the overall purpose: to remove His Name from our heritage and keep our identity hidden. Yeshua has followed us from old Babylon to new Babylon: Yeshua, Iesous, Iesvs, Iesus, Iesu, Y'shua, Jesus, and Hesus...all the exact same name. Who Is Yeshua? Jesus Christ.

Explaining Shua vs. Sha suffix on the name

Online Source: "Articles of The Hebrew Scriptures- Expanded Edition with Notes" Shua vs. Sha pp. 46-49
(<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/488643>)

There is a major problem with any of the *shua* endings of the Savior's Name. *Shua* (H-7769) is a term that means to scream or cry out. Although many feel that *shua* somehow means salvation; it does not. *Sha* (H-3467) is a primitive root (written as Yasha), and is the masculine form of *shua*. *Sha* means **to make free, deliverer or Savior**. *Shua* and *Sha* are truly enemies! Notice the names Al-yasha (Elisha the Prophet) and Al-yashua (Elishua son of David). Elisha's name means, "Alahym is Savior," while Elishua means "Alahym of supplication." As you can easily see, there are huge differences between *shua* and *sha*. Although the Strong's Concordance lists *sha* as *yasha*, it is found throughout Scripture as an individual word for salvation. *Shmu'el Býth/II Samuel 22:3* makes frequent use of the *sha* root:

אלהי צורי אחסה-בו מגני וקרן ישעי משגבי ומנוסי משעי מחמס תשעני:

My Mighty One is my Rock, I take refuge in Him, He is my shield and the strength of my salvation (*yasha*). My High Tower and my refuge, my Savior (*masha*), from violence you do save (*tasha*) me.

Dabarým/Deuteronomy 33:29 uses the *sha* root alone for salvation, opposed to *yasha*:

אשריך ישראל מי כמוך עם נושע ביהוה מגן עזרך ואשר-חרב גאותך ויכחשו איביך לך
ואתה על-במותימו תדרך: ס

Favored are you Yashar'ál/Israel! Who is like you? A people saved (*sha*) by יְהוֹשֻׁעַ the shield of your help, and He who is the sword of your excellency! And your enemies are subdued for you, and you tread down their high places.

There are hundreds of scriptures showing H# 3467 (*sha*) stands as an individual word. There was only One Name given by the Father for Him and the Son. **Only one Name** given under heaven by which we can be saved (*Acts 4:12*). I cannot stress this enough: we must know the **One Name**, and we must find the use of that **One Name** in Scripture! At this point, we can easily break down and discard any of the names for YAHUSHA that are not *yd ha uu shan ayn* יְהוֹשֻׁעַ, or that end with the *shua* suffix. Let us look at a list of 'shua' names that try but fall very short of יְהוֹשֻׁעַ/YAHŪSHA.

YAHŪSHA (יהושע) vs. Yeshua (ישוע)

Yeshua (the Aramaic Y'shua) is the alleged Jewish Messiah and can only be a real word in Modern Hebrew by way of Jewish influence of the language. Where does the Jewish *Yeshua* come from? Since we know the spelling of the Mashýach's Name is *yd ha uu shan ayn* יְהוֹשֻׁעַ, what is the Hebrew spelling of *Yeshua*? The spelling of *Yeshua* is *shan uu ayn* ישוע and is pronounced *Ya-shua*. *Yashua/Yeshua* does not contain the *Yahu* יְהוֹ portion of the Father's

Name (*Yahūchanan/Jn 5:43*). *Yashua* (H-3442) only appears in the Hebrew text 29 times. The definition posed to us by H-3442 is ‘he will save,’ but I have already shown that the *shua* suffix does not mean salvation: it means to cry. The actual definition for *Yashua/Yeshua* is ‘he **cries**.’ The King James Bible renders *Yashua/Yeshua* as Jeshua and there is no reference in any of the Hebrew texts that this name was ever associated with Mashýach.

The Jews pronounce יֵשׁוּעַ as *Yeshua* because, with their vowel pointed system, they assign an ‘e’ behind the *yd* to avoid the repetition of ‘Ya’. This in turn renders *Ye* opposed to *Ya*. *Yashua/Yeshua* came into existence after the Hebrews returned from captivity in Babylon, and obviously, the language had undergone a few changes. *Āzarā/Ezra 2:1-2* introduced us to the name *Yashua/Yeshua* for the first time. *Āzarā/Ezra 3:2* shows that Yahusha/Joshua the son of Yahutzdak’s name was now written and pronounced as *Yashua/Yeshua*. **Though the pronunciation and written characters of Yahusha (Joshua’s Hebrew name) changed to *Yashua/Yeshua* during captivity by men, his name was given in its pure form (YAHŪSHA) when the prophesy was foretold in ZakarYah/Zachariah 6: NO PROPHECY OF THE MASHÝACH EVER INCLUDED THE BABYLONIAN SPELLING OF *Yashua/Yeshua*.** There is no reason for us to take the name *Yashua/Yeshua* and apply it to anything dealing with YAHŪSHA.

YAHŪSHA (יהושע) vs. Yahshua (יהשוע)

Some refer to the Jewish *Yashua/Yeshua* as *Yah-shua*. *Yahshua* is spelled *yd ha shan uu ayn* יהשוע. The implication made here is that the Jewish *Yashua/Yeshua* should be pronounced as **YAHshua** because of the *yd*, but the *yd* only makes the ‘Ya’ sound. We would need to apply *ha* ה to get יה ‘YAH’. *Yahshua* does not contain the *Yahu* יהו portion of the Father’s Name (*Yahūchanan/John 5:43*). The spelling of *Yahshua* יהשוע is not found anywhere in Scripture and does not exist in any Hebrew literature.

Every letter of the Hebrew language is essential for giving words of life. Hebrew is a living language. When we breakdown the weird spelling of *Yahshua*, *ha* ה and *shan* ש are back to back: שח (Hsh). In Hebrew, two consonants together would give a full sound. *Ha* and the *shan* שח would make **hash**, so at best, יהשוע – *Yahshua* – would be Ya-hash-oo-ah (*Yahashua*). We are now left with another unknown word in Hebrew. You have already seen from the scripture in ZakarYah/Zachariah 6:11-12, the Savior’s Name is YAHUSHA (יהושע). Any other name must be found in SCRIPTURE, and must be proven to be about Mashýach. It is highly possible that *Yahshua* has been mistakenly transliterated as *Yashu’ah*. *Yashu’ah* is the feminine passive Hebrew word for deliverance (H-3444), but does not contain the Name of Mashýach and never referred to Him in Scripture. *Yahshua* is not a real word: it is a wicked hybrid that blasphemes the Name of the Savior.

YAHŪSHA (יהושע) vs. Yahushua (יהושוע)

It is common knowledge that Joshua in Hebrew was spelled the same way as Mashýach: YAHŪSHA יהושע. The problem is that the transliterations for Joshua have rendered many different spellings. This has brought about mass confusion to the Name. If the Hebrew spelling of Joshua’s and the Savior’s Name were spelled the same way, and we have different spellings of that name: how do we know which name to use? I urge all of you to learn the Scripture in *ZakarYah/Zachariah 6:11-12*. **This is the only scripture that gives us the exact Name of the coming Mashýach:**

YAHŪSHĀ (יהושע). YAHŪSHĀ would carry the same Name as *Yahūshā/Joshua the High Priest*, and not *Yahūshā/Joshua the son of Nun*. If Joshua the son of Nun’s name was changed 10,000 times: it is of no consequence for the Name of YAHŪSHĀ. In order for YAHŪAH not to lie: YAHŪSHĀ’s Name could not have changed!

*Before we go any further, I would like to address the use of the name *Yahoshua. *Ya-HO-shua* is a word that has been invented by combining *Yashua* and ‘hovah’. Remember, ‘hovah’ (H-1943) means mischief/ruin and *shua* (H-7769) means to cry out. *Yahoshua* (the eternal ho cries) not only falls short of being the Name: it is demonic and evil.

Strong's **H-3091** lists *Yahushua* as one of the many spellings of Joshua the son of Nun. Let's look at the history of Joshua. Joshua in Hebrew was originally *Hūshā/Hosea* יהושע. *Hūshā* was changed to **Yahūshā** יהושע by *Mashah/Moses* (**B-mdbar/Numbers 13:16**). Later, after Babylonian captivity, the Name Joshua changed to *Yeshua/Yashua*. When YAHUAH Himself told His Son's Name, He used the precaptivity form, YAHŪSHĀ יהושע, and not the post- captivity *Yeshua/Yashua* ישוע (**ZakarYah/Zachariah 6:11-12**). What are we to make of this fourth spelling of Joshua, *Yahushua*? Written as *yd ha uu shan uu ayn* יהושע, *Yahushua* is one of the primary names used for the Savior by many 'Hebrew' followers. *Yahushua* does carry the first three letters of YAHŪAH with *yd ha uu* יהו (Yahu). If we don't learn how to read the Scriptures in context, we will continue to be in a stage of confusion. For the record: Joshua's name was never *Yahushua*! *Yahushua* was a poetic element (as you will discover) that had to do with crying out or complaining (*shua*). *Yahushua* literally means "Yah of supplications!" *Yahushua* occurs two times in scripture. In **Dabarym/Deuteronomy 3:21**, *Mashah/Moses* called Joshua *Yahushua*. As *Mashah/Moses* is speaking all the wonders of YAHŪAH to *Yashar'āl/Israel*, he uses *Yahushua*. **Verses 23-25** show how *Mashah/Moses* was pleading (**crying out**) to YAHŪAH to cross over the *Yardan/Jordan*. He was using the 'shua' in his story to explain his sad demeanor: he was denied passage. As YAHŪAH began to scold *Mashah/Moses*, in **verse 26-27**, what did YAHŪAH Himself call Joshua in verse 28? YAHŪAH firmly re-asserted the masculine form of the name, **Yahūshā** יהושע, and never referred to Joshua as *Yahushua* יהושע. YAHŪAH never used the word יהושע ANYWHERE in scripture!

The second place we find *Yahushua* is in **Shaphatým/Judges 2:7**, which reads, "And the people served YAHŪAH all the days of **Yahūshā** יהושע, and all the days of the elders who outlived *Yahushua* יהושע, who had seen all the great works of YAHŪAH." What a confusing verse! **Yahūshā** and *Yahushua* are side by side in this verse; but how can this be? In verse 4, the messenger of YAHŪAH has given *Yashar'āl/Israel* some very bad news: the people began to weep. In verse 6, Joshua is once again referred to as **Yahūsha**. In **verse 8**, *Yahūsha ben Nūn* (Joshua son of Nun) died. When *Yahushua* was used in **verse 7**, we have to read it in context. "And the people served YAHUAH all the days of **Yahūshā** (Joshua son of Nun) and the elders that outlived *Yahushua*," Joshua had died and people were sad and crying. This verse is yet again referring to **crying out**, and not the Name of the *Mashýach*. *Yahushua* was used for Joshua son of Nun's name in two instances: both dealing with crying and/or pleading. *Yahushua* has absolutely no reference in the Scriptures to the *Mashýach*.

Online Source: (<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/488643>)

This book can be read online or you can download it at (<https://evidenceforthename.wordpress.com/links/>)

...the roots in these names expose an error or corruption. Let's look at more of them...

The Name Corrupted, continued...

*Yahoshua see section 1: this is in connection to the six letter name manipulated by vowel points

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. 186, 302)

יִאֲשׁ — *Yū'āsh* – H3101 Origin: a form of H3060. – Original: יִהְיֶה יִאֲשׁ

- Phonetic: **yaw-hoo-awsh**

- Definition: יִהְיֶה 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 "yahu" 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 "yahū" missing.

This corrupted name found in Malakým Býth/2Kings 14:1 מלכים ב (p. 186)

יִאֲחָז — *Yū'āchaz* – H3099- Origin: a form of H3059. – Original: יִהְיֶה יִאֲחָז

- Phonetic: **yaw-hoo-a-khaz**

- Definition: יִהְיֶה Yahū'āchaz = "Yahūah takes possession"

(Character ה missing in text)

- Origin: from H3068 = Yahū/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 "yahū" missing.

- Transliteration: **Yahū'āchaz**

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. 188, 241, 248, 321)

אֱלִיָּהוּ — *ĀlYū'āyný* – H454- - Origin: from H413, H3068, H5869 אֱלִיָּהוּ אֱלִיָּהוּ

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

- Definition: אֱלִיָּהוּ ĀlYahū'āyný = "unto Yahūah are my eyes"

(Character ה missing in text)

- Origin: from H3068 = Yahū/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 "yahū" missing.

- Transliteration: **ĀlYahū'āyný**

א equivalent to English – A	א 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 "yahū" missing. (See p. 183)

This corrupted name found in Malakým Býṭh/2Kings 15:32 מלכים ב (pp. 195, 320)

יותם — *Yūṭham* – H3147- Root(s): H3068, H8535 - Original: יותם יתם

- Phonetic: **ya-hoo-thawm**

- Definition: Jotham Yahūṭham = "Yahūah is perfect" (Character ה missing in text)

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

- "Brown Driver Briggs Hebrew and English Lexicon"- (transliteration and phonetic corrected; Yiddish crossed out)

Root H3068 indicates "yahū" missing.

- Transliteration: **Yahūṭham**

י equivalent to English – Y	ת equivalent to English – Ṭh (with hard D)
ה equivalent to English – H	מ equivalent to English – M
ו equivalent to English – U/oo	Root H3068 indicates "yahū" missing.

This corrupted name found in Dabary Ha Yamým Ālaph/1Chr 27:20 דברי ה ימים א (pp. 196, 245, 251, 289, 326, 330)

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

- Phonetic: **yaw-hoo-al**

- Definition: Jael Yahū'āl = "Yahūah is Mighty"

(Character ה missing in text)

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

- "Brown Driver Briggs Hebrew and English Lexicon"- (transliteration and phonetic corrected; Yiddish crossed out)

Root H3068 indicates "yahū" 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 "yahū" missing.

This corrupted name found in Naḥam Yah/Neh 3:6 נחמיה (p. 205)

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

- Phonetic: **yaw-hoo-yaw-daw'**

- Definition: Jehoiaḏa Yahūyadâ = "Yahūah knows"

(Character ה missing in text)

- Origin: from H3068 = Yahū/Yahūah and H3045 = to know

- Brown Driver Briggs Hebrew and English Lexicon- (transliteration and phonetic corrected; Yiddish crossed out)

Root H3068 indicates "yahū" 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 Býṭh/2Kings 18:18 מלכים ב (pp. 209, 309)

יִרְאָח — *Yū'āch* - H3098 – Origin: from H3068 and H251- Original: יִרְאָח

- Phonetic: **yaw-hoo-awkh**

- Definition: יִרְאָח Yahū'āch = "Yahūah is brother"

(Character י missing in text)

- Origin: from H3068 = Yahū/Yahūah and H251 = brother

- "Brown Driver Briggs Hebrew and English Lexicon"- (transliteration and phonetic corrected; Yiddish crossed out)

Root H3068 indicates "yahū" missing.

- Transliteration: **Yahū'āch**

י equivalent to English – Y	א equivalent to English – A
ח 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 "yahū" missing.

This corrupted name found in NaḥamYah/Neh 11:5 נחמיה (p. 217)

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

- Phonetic: **yaw-hoo-yaw-reeb**

- Definition: יִירִיב YahūYarýb = "Yahūah contends"

(Character י missing in text)

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

- "Brown Driver Briggs Hebrew and English Lexicon"- (transliteration and phonetic corrected; Yiddish crossed out)

Root H3068 indicates "yahū" missing.

- Transliteration: **YahūYarýb**

י equivalent to English – Y	א equivalent to English – A
ח 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. 248)

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

- Phonetic: **hoo-doo-yaw**

- Definition: הוּדְיָהוּ HūdYūhū = "splendor of Yah/Yahūah"

(Characters יו switched in text)

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

- Original: הוּדְיָהוּ HūdYūhū from H3050: a contracted form of H3068

- "Brown Driver Briggs Hebrew and English Lexicon"- (transliteration and phonetic corrected; Yiddish crossed out)

Root H3050 indicates "yah" missing.

Variant spellings for this word: הוּדְיָהוּ ("Gesenius") הוּדְיָהוּ ("Strong's") – "Blue Letter Bible online Lexicon"

- Transliteration: **HūdYūhū**

ח equivalent to English – Y	א equivalent to English – A
ר equivalent to English – H	י equivalent to English – R
ד equivalent to English – U/oo	ח equivalent to English – Y

This corrupted name found in Dabarý Ha Yamým Ālaph/1Chr 3:24 דברי ה ימים א (pp. 248, 324, 325)

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

- Phonetic: **yaw-hoo-kha-nawn**

- Definition: **Yehōhānan** Yahūḥanan = "Yahūah has favored" (Character ה missing in text)

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

- "Brown Driver Briggs Hebrew and English Lexicon"- (transliteration and phonetic corrected; Yiddish crossed out)

Root H3068 indicates "yahū" 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 **may not be a** corrupted name: found in NachāmYah/Neh 11:7 נחמיה (p. 250)

יֹעָד — **Yū'ād** – H3133 – Origin: apparently the active participle of H3259 – Original: **יְהוֹעָד**

- Transliteration: **Yahū'ād** (based on assumption: see below)

- Phonetic: **yaw-hoo-ad**

- Definition: **Yehō'ād** Yahū'ād = "Yahūah is witness?" (Character ה may be missing in text?)

- Origin: from H3259 = to assemble and the following info in "Brown Driver Briggs"...

- pg. 222c of Brown Driver Briggs: (י is a witness) pg. xxi (abbreviations) י = Yahūah?

- "Brown Driver Briggs Hebrew and English Lexicon"- (transliteration and phonetic **assumably corrected**; Yiddish crossed out)

I cannot find any connection to H3068 or H3050. Yet the BDB references Yahūah in H3133. (missing info?)

This corrupted name found in Shamū 'āl Ālaph/ISam 26:6 שמואל א (pp. 271, 284)

יֹאב – **Yū'āb** – H3097 – Origin: from H3068 and H1 – Original: **יְהוֹאָב**

- Phonetic: **yaw-hoo-ab**

- Definition: **Yehō'āb** Yahū'āb = "Yahūah is father" (Character ה missing in text)

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

- "Brown Driver Briggs Hebrew and English Lexicon"- (transliteration and phonetic corrected; Yiddish crossed out)

Root H3068 indicates "yahū" missing.

- Transliteration: **Yahū'āb**

י equivalent to English – Y	א equivalent to English – A
ה equivalent to English – H	ב equivalent to English – B
ב equivalent to English – U/oo	Root H3068 indicates "yahū" missing.

This corrupted name found in Āzrā/Ezr 10:15 עזרא (pp. 277, 324)

יֹנָתָן – *Yūnaṭhan* – H3129 – Origin: a form of H3083 – Original: **יְהוֹנָתָן**

- Phonetic: **yaw-hoo-naw-thawn**

- Definition: **Jonathan** Yahūnaṭhan = "Yahūah has given" (Character ה missing in text)

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

- "Brown Driver Briggs Hebrew and English Lexicon"– (transliteration and phonetic corrected; Yiddish crossed out)

Root H3068 indicates "yahū" missing.

- Transliteration: **Yahūnaṭhan**

י equivalent to English – Y	נ equivalent to English – N
ה equivalent to English – H	ת equivalent to English – Th (with hard D)
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. 260, 278)

יֹשָׁפָט – *Yūshaphat* – H3146 – Origin: a form of H3092 – Original: **יְהוֹשָׁפָט**

- Phonetic: **yaw-hoo-sha-fawt**

- Definition: **Jehoshaphat** Yahūshaphat = "Yahūah judges" (Character ה missing in text)

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

- "Brown Driver Briggs Hebrew and English Lexicon"– (transliteration and phonetic corrected; Yiddish crossed out)

Root H3068 indicates "yahū" 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: יְהוֹוֶה 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: אֱלֹהִים Transliteration: 'al-a-heem)**

- Origin: **a variation of H3068 (Yahūah/יהוה)** used after H136 (אֲדָנִי/Ādaný), and pronounced by Jews as H430

(Ālahým/אלהים), in order **to prevent the repetition of the same sound, since they elsewhere pronounce H3068/יהוה as**

H136 – Original: אֲדָנִי 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?Strong's=H3069&t=KJV>)

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

הָוָה prop. TO BREATHE (הוּוּ to blow, as the wind, هَوَاءٌ air, breeze), like the cognate roots אָוָה, אָוָה which see. This primary signification is applied — (1) to the breath of living creatures; hence, to live (see חָיָה, חָיָה), and in the use of the language, *to be*, i. q. the common word חָיָה. In Aramaean this form of the verb is the most in use for the verb substantive (חָיָה, חָיָה), 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 חָיָה and itself primitive, may be seen, both from the Vav conversive (see 1) derived from it, and also from this form being originally onomatopoeic; חָיָה therefore has its origin from חָיָה, like חָיָה from חָיָה, which latter indeed appears to be a primary word. Part. חָיָה Neh. 6:6; Ecc. 2:22. Imp. חָיָה Gen. 27:29; Isa. 16:4. Fut. apoc. חָיָה Ecc. 11:3, for חָיָה from חָיָה.

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

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

[The derivatives (except חָיָה) follow.]

חָיָה & חָיָה Ch. *to be*, i. q. Heb. חָיָה. Fut. חָיָה and חָיָה. To this future there is sometimes prefixed the particle לְ, which then means *that, in order that*, and the preformative of the future is commonly omitted, as לְחָיָה that they may be, that they might be, Dan. 2:43; 6:2, 3; לְחָיָה Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; חָיָה חָיָה “thou wast seeing,” Dan. 4:7, 10; 7:2, 4, etc.

-Transliteration and Phonetic are my corrections-

It is possible the root הָוָה from the **H1933**, has been overlooked for The Name יְהוָה.

The BDB entry for the **H1933** reads as:

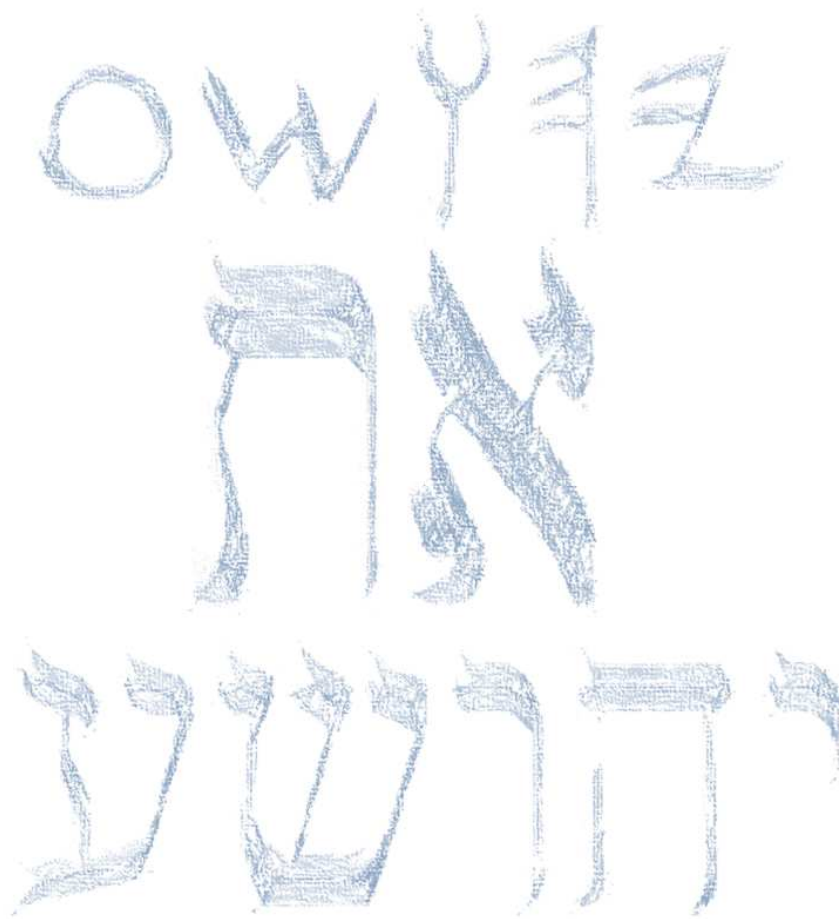
- Original: הָוָה הָוָה
- Transliteration: Hava' *my correction is as follows:* Hūah – a is my addition (See pp. 35, 38 No. 2)
- Phonetic: haw-vaw' Hoo-aw
- Definition: 1. Qal) a. to fall b. to be, become, exist, happen - Origin: a primitive root [compare H183, H1961]

The BDB entry for the **H1961** reads as:

- Original: הָיָה
- Transliteration: Hayah *my correction is as follows:* Hýah – a is my addition (See pp. 35, 82, 90)
- Phonetic: haw-yaw-Hee-aw
- Definition: 1. to be, become, come to pass, exist, happen, fall out a. (Qal) 1. ----- 1a b. to happen, fall out, occur, take place, come about, come to pass c. to come about, come to pass 1. to come into being, become 1a d. to arise, appear, come 1a e. to become 1a 1. to become 1a 2. to become like 1a 3. to be instituted, be established 4. to be 1a f. to exist, be in existence 1a g. to abide, remain, continue (with word of place or time) 1a h. to stand, lie, be in, be at, be situated (with word of locality) 1a i. to accompany, be with j. (Niphal) 1. to occur, come to pass, be done, be brought about 2. to be done, be finished, be gone
- Origin: a primitive root [compare H1933]- TWOT entry: 491- Part(s) of speech: Verb

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 Ya-hūah. It is definitely worth considering that the BDB lexicon is in error here.

Section 2: Chap 6 *Yahusha: The Name of The Branch*



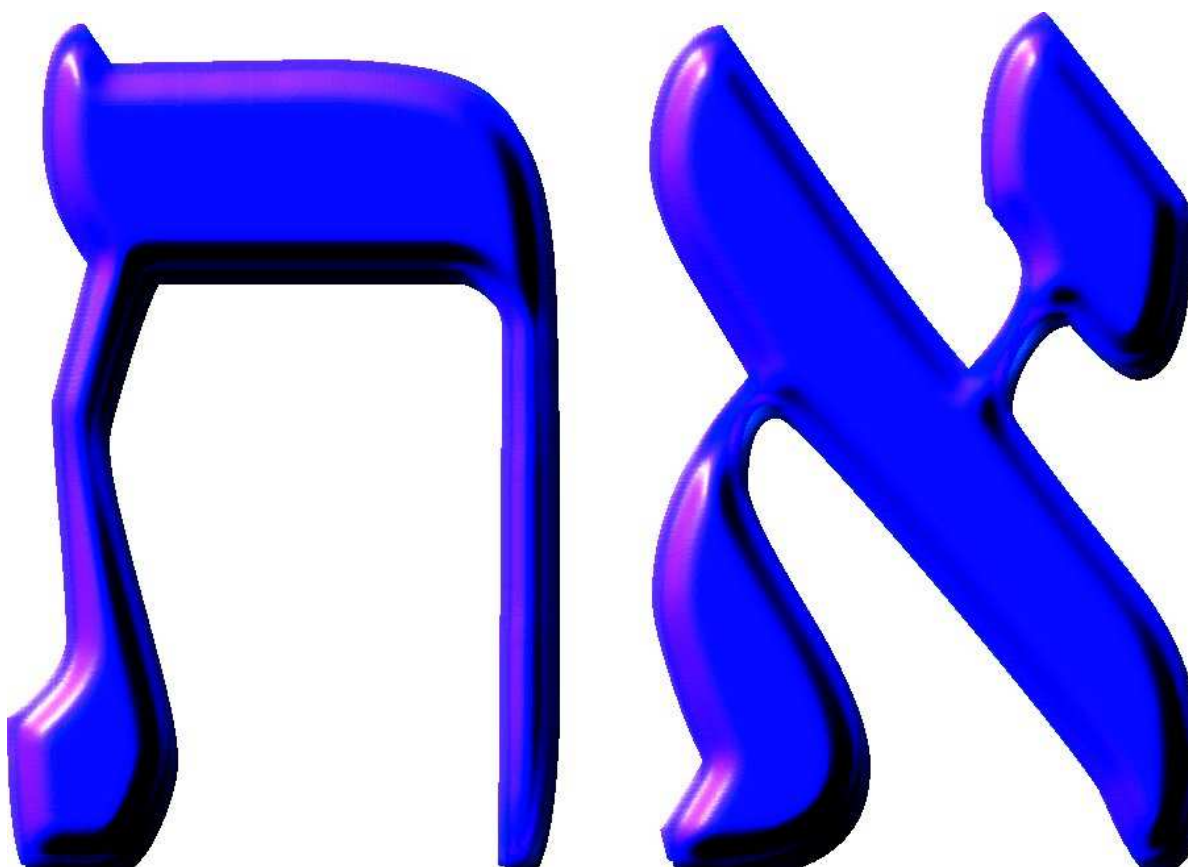
"The scriptures foretold of a Branch of **יְיָ** (Yahūah) that would spring forth and do amazing works. Many have said this branch is David. Some say it was the church. Some say it was Joshua. The scriptures are very clear in regards to the Branch.... **וְיֵשׁוּעַ** (Yahūshā)"

Quote taken from, *"Articles of The Hebrew Scriptures Expanded Edition with Notes"* p. 25
<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/488643>

Yahūchanan 5:43 יהוחנן

John 5:43

I am come in The Name of My Father and you do not receive me... if another shall come in his own name, him you will receive.



Yahūchanan 16:23 יהוחנן

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.

Mashaly/Prov 30:4 Who has ascended up into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His Name, and what is His Son's Name, if you know it?

This section will help explain evidence that clearly foretells The Name of The Savior found in ZakarYah/Zech 6:11-12. In the notes on the following page, the Paleo script is used for The Fathers Name יהושע, and Name of The Son שמו. These are notes for the advanced student of the Hebrew text. If you don't know how to identify the Paleo Hebrew script words, don't panic! Hebrew reference numbers are labeled with each word to help you along. With careful study, and use of study aids supplied within this book, even the beginner can easily see The Name of The Branch.

ולקחת כסף וזהב ועשית עטרות ושמט בראש יהושע³⁰⁹¹ בן יהוצדק³⁰⁸⁷ הכהן הגדול:

ZakarYah/Zech 6:11 yea, take silver and gold, and make crowns, and set the one upon the head of יהושע the son of Yahūtsadak, the high Kahan;

ואמרת אליו לאמר כה אמר יהוה³⁰⁶⁸ צבאות לאמר הנה איש צמח⁶⁷⁸⁰ שמו⁸⁰³⁴

ומתחתיו יצמח⁶⁷⁸⁰ ובנה את היכל יהוה³⁰⁶⁸:

ZakarYah/Zech 6:12 and speak to him, saying: Thus says יהוה Tsab'ăūṭh: Behold, a man whose Name is the Branch/צמח, and who shall shoot up out of his place, and build the את hýkal of יהוה;

Behold, a man whose Name is the Branch!

Çazûn/Rev 22:16 "ו, יהושע, have sent My messenger to witness to you these matters in the assemblies. I am the Root and the Offspring of Dūýd, the Bright and Morning Star." (*YashāYahū/Isa 11:1, 10*)

Consider the following:

Keyword:

Branch

צמח¹ (H# 6779/6780) – grow, bring forth, sprout, grow up.

נצר² (H# 5342) – a descendant.

αζα³ (G# 4491) – a root, offspring. (Used in the Geek Septuagint for H# 5342)

The Branch

איוב/Job 14:7-9...a tree cut down can live and it's branch does not cease.

ישעיהו/Is 4:1-6...#6780...prophecy tells of צמח of יצחק coming forth as a sign of beauty in the end of time.

ישעיהו/Is 11:1-7, 10-11...#5342...יצחק is of the seed of Yashy (ref: מתייהו/Matt 1:16 for lineage of

יצחק (Yahushâ) •

ירמיהו/Jer 23:5 & 6...#6780...a branch raised unto Dūd /David.

ירמיהו/Jer 33:14-21...#6780...צמח raise unto Dūd /David who shall also serve as Kahan/priest, את

The Name of the צמח /tsamach: (tsa-mahk)

זכריה/Zech 3:1-8...#6780...צמח is referred to as את – the servant of יצחק.

זכריה/Zech 6:9-13...#6780...the Name of צמח in prophecy: יצחק.

In Heaven: He is the Branch!

חזון/Rev 5:5...one of the Elders referred to יצחק (Yahushâ) as the Branch/Root (G# 4491) of Dūd/David

חזון/Rev 22:16... יצחק (Yahushâ) from heaven said He was the Branch (G# 4491).

Online Source: “Articles of The Hebrew Scriptures Expanded Edition with Notes” The Branch p. 25

(<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/488643>)

יהושע/Yahūshâ: The foretelling of Mashýach

יצחק foretold what His Son's Name would be. ZakarYah/Zechariah 6:11-12 reads, “And you shall take the silver and gold, and make a crown, and set it upon the head of Yahūshâ, the son of *Yahūtzdak (Yahūtzdak means יצחק is Righteous) the high Kahan (priest). And speak to him, saying, Thus speaketh יצחק tsab'ăûh, saying, Behold the man whose Name is The BRANCH! From His place, He shall branch out and build the Hýkal (Temple) of יצחק.” As we can see in this chapter, יהושע (remember: this is the original spelling from the Interlinear Hebrew text) was the High Kahan (priest) who would build the Hýkal of יצחק. This scripture indeed speaks of Mashýach, and even gives His Name as the Branch: yd ha uu shan ayn יהושע. The High Kahan in ZakarYah/Zechariah foreshadowed the coming Mashýach, and bore the same exact Name. What was the High Kahan's Name? יהושע/Yahūshâ!

Online Source: “Articles of The Hebrew Scriptures- Expanded Edition with Notes” ‘Who is the Savior’ p. 22

(<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/488643>)

*Yahūtzdak (See pp. 30, 76, 305, 370)



We can now do a letter for letter transliteration of the Son's Name according to the way it was written: יהושע. We know that the first three letters of Mashyach's Name will be pronounced as YAHŪ because of the *yd ha uu* יהו. As you can see, the Father's Name is already evident in the

Son. The fourth letter is the *shan* ש which gives us the "sh" sound. Now we have YAHŪSH (Ya-hoosh). The final Hebrew letter is the *ayn* ע. The *ayn* ע is pronounced as the letter 'a' in **Yah**. So this gives us YA-HŪ-SHA (Ya-hoo-shah). *Yd ha uu shan ayn* יהושע is the only way the Saviors Name is spelled. Some translations have rendered the High Kahan as Joshua or Yahushua. It is important to note that Joshua is not a true name, but a name implemented by those who wish to conceal the truth of יהושע by changing names and meanings. In *Dabarým/Deuteronomy 32:44* and *B'madbar/Numbers 13:8*, we can read of the original name of Joshua the son of Nūn: **Hoshea** or **Hosea** (הושע), the same as the Naby'a **Hosea**. **Hoshea** has a Hebrew spelling of *ha uu shan ayn* הושע and is pronounced **Hu-sha** (hoo-shah). **Hūsha** (Hosea) is found 11 times in the Hebrew text, and means *Savior* or *Deliverer*. In verse 16 of *B'madbar/Numbers chapter 13*, Mashah/Moses changed the name of **Hūsha** (original name of Joshua) to **Yahushâ** (new name of Joshua). Mashah/Moses added the Hebrew letter *yd* י to *ha uu shan ayn* הושע (**Hūsha**) and called the new name *yd ha uu shan ayn* יהושע (**Yahūshâ**), which is to say, "Yah is Deliverer/Savior!"

Given the various Hebrew spellings of the original name of Joshua, and the fact that there were **four** men that bore the same name as the coming Mashyach: **we must remember that the prophesy was concerning the Yahūshâ (Joshua) in ZakarYah/Zachariah 6.** יהושע said the Mashyach would have the same name as **Yahūshâ the son of Yahūtzdak**, not Yahūshâ the son of Nūn (whose name was later shortened to *Yeshua/Joshua*). **Yahūshâ the Kahan**, son of Yahūtzdak (יהושע is Righteous), was crowned and named **the Branch** who would build the Hýkal (Temple). YAHŪSHĀ is the Name of Ha Mashyach!

Online Source: "Articles of The Hebrew Scriptures- Expanded Edition with Notes" "Who is the Savior" p. 22-23 (<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/4886433>)

Shamūth 34:5 שמות

Exodus 34:5

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

Section 2: Chap 7

The Name Revealed

Cepher Publishing Group

The Name is being revealed among the Christian communities through the "אָה Cepher", most recently published in 2014.

The "אָה Cepher", second edition; is a Bible translation that now transliterates the Father's Name, and The Name of His Son *into the English* as; "YAHUAH" and "YAHUSHA HAMACHIACH". During the fifth year of writing "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 The Most High 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 אָה 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!" *Online Source:* (<http://www.cephers.net/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 "אָה Cepher". Nevertheless, The Name of Yahūah *and* Yahūshā, has finally broken free of them. On the following page, I have inserted a few screen captures of the preface within the "אָה Cepher". These screen captures will give you a glimpse of why the "Cepher Publishing Group" decided to use The Name of Yahūah and Yahūshā, in this new translation of the scriptures. Make no mistake, this publication of the scriptures is unprecedented.

Preface

This collection of the *Eth Cephher* (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.

We have set forth the name of Messiah as YAHUSHA (יהושע), partly because this name is identical to the name we have set forth in Bemidbar (Numbers) describing the Ephrayimiy Husha, the son of Nun, who was selected as one of the twelve to spy out the Promised Land during the beginning of the Exodus.

Of the tribe אֶפְרַיִם of Ephrayim אֶפְרַיִם, Husha הוֹשֶׁעַ the son בֶּן of Nun נֹחַן.

Bemidbar (Numbers) 13:8

These are the names **שם** of the men **אנשי** which Mosheh **משה** sent **שלח** to spy out **הארץ** the land **רץ**. And Mosheh **משה** called **קרא** Husha **הושע** the son **בן** of Nun **נח** Yahusha **יהושע**.

Bemidbar (Numbers) 13:16

In the Masoretic text, you see the name Yahusha spelled in the Hebrew yod (י) heh (ה) vav (ו) shin (ש) vav (ו) ayin (ע) or Yahushua. Therefore, the assumption is that Mosheh added not only YAH – the name of He who visited Mosheh at the burning bush, but also added the vav to create “shua” as the ending syllable.

Strong's Hebrew Dictionary 7737 sets forth **שָׁוָה** “shua” as the word shavah. Its usage within the KJV means to level, i.e. equalize; figuratively, to resemble; by implication, to adjust (i.e. counterbalance, be suitable, compose, place, yield, etc.):--avail, behave, bring forth, compare, countervail, (be, make) equal, lay, be (make, a-) like, make plain, profit, reckon.

Therefore, the name YAHUSHUA can be understood as YAH, which is the shortened name of the Father, HU (in the Hebrew **הוא**), which means “he”, and finally “shua”, which means makes level or equal. Therefore, YAHUSHUA means in this analysis, YAH is He who makes equal. The term YAH is found in 45 verses in the Tanakh, including Shemot (Exodus) 15:2 YAH **יה** is my strength **עז** and song **זמרת**, and he is become my yeshua (salvation) **ישועה**: he **זה** is my EL **אל**, and I will prepare him a habitation **גיה**; my father's **אב** ELOHIYM **אלהים**, and I will exalt **רום** him.

YAHUSHA has a wonderful meaning. Strong's H3467 declares that **יָשַׁע** (yâsha') is used as a primitive root, meaning properly: to be open, wide or free, that is, (by implication) to be safe; causatively to free or succor: to avenge, defend, deliver, help, preserve, rescue, to be safe, to bring or to have salvation, to save, or to be a Savior, or to get victory. We have elected to publish the name YAHUSHA, in the first instance because it is the most accurate transliteration of the name given to the Messiah, as he was given the same name as Husha / Yahusha son of Nun, whom the English world has always called Joshua. However, the name YAHUSHA means I AM HE who avenges, defends, delivers, helps, preserves, rescues, saves, brings salvation, your Savior, who brings you to victory.

This is a preview of the first 3 verses of the book of Revelation within the **את** Cephher.

1 THE Revelation of YAHUSHA HAMASHIACH, which YAHUAH gave unto him, to show **את eth**-unto his servants things **את eth** which must shortly come to pass; and he sent and signified *it* by his angel unto his servant Yahuchanon: **2** Who bore record of the Word of YAHUAH, and of the testimony of YAHUSHA HAMASHIACH, and of all things that he saw. **3** Blessed is he that reads, and they that hear the words of this prophecy, and guard those things which are written therein: for the time *is* at hand.

This is the first ‘Bible’ translation in print, *ever*, that carries the correct *English transliteration* of “Yahūshâ” for The Saviors Name. The Salvation of Yahūah is being revealed in these last days.

Section 2: Chap 8

AHYAH: Name or Accolade?**Preface**

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

herein of the name YAHUAH (יהוה). The name יהוה is over two millennia. The construct of these four letters is one where the *yod* is pronounced with the vowel *ah*, creating YAH (יה) as 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 118:135:1; 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

3:14, ELOHIYM gives his name as אֶהְיֶה אֲשֶׁר אֶהְיֶה ('ly as "I am that I am" (or "I will be that I will be"). Here 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 *Yehsha'yahu*, *Yirmeyahu* and so on. The *yod* is not as the *yod*, that is the mark

Did you notice that the writer of this Preface claims that Yahūah "gives his name as" in Shamūth/Ex 3:14? Well, *did* He? Many actually believe that The Most High revealed His Name in Shamūth/Ex 3:14 as *Āhýah*/אֶהְיֶה. 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 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").*"

There it is ladies! 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. It would just take up more space in the book. 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 (*See p. 73*). 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. Remember the "Make the lie big, make it simple, keep saying it, and eventually they will believe it" quote by Adolf Hitler? We have all fallen prey to this trick. Nobody has escaped it. So, let's look at the first portion of the Hebrew text in verse 15. Remember, to read the Hebrew backwards. *Ehyeh Asher Ehyeh*/אֶהְיֶה אֲשֶׁר אֶהְיֶה - this should read like this: *Āhýah ashar Āhýah*/אֶהְיֶה אֲשֶׁר אֶהְיֶה

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 Yatschag

Here, is the fourth portion of the text.

זכרי לדר דר:

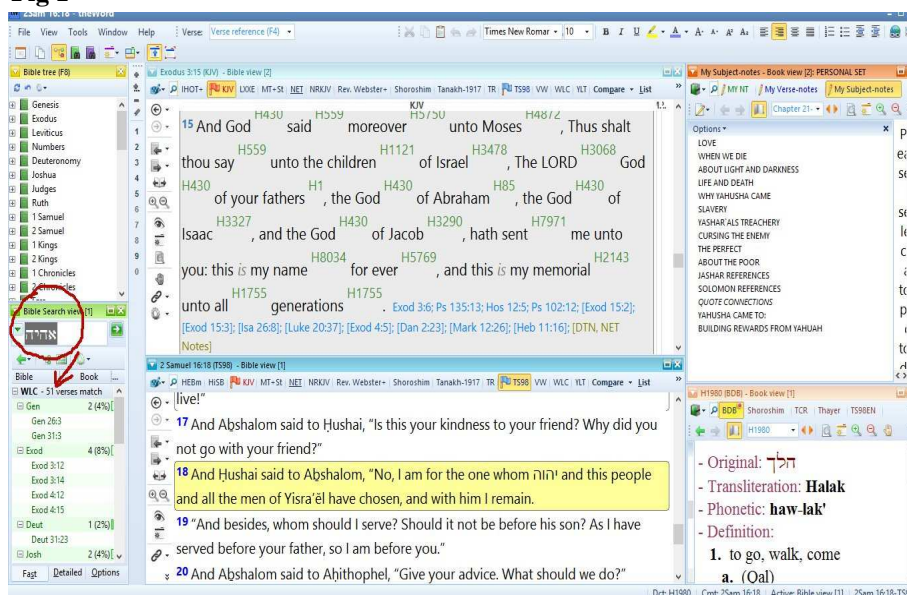
generations to all my remembrance

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". Back to step one.

Fig 1



As you can see, I typed in the word Āhýah in Hebrew, in the Bible Search view. Notice, how the software picked up this word in 51 verses at the red arrow in figure 1? 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: אהיה
 I have highlighted the words where Āhýah, for H1961, is located in the English and Hebrew.
 “The Blue Letter Bible” only shows 32 passages for Āhýah.

Br'āshýth/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 Ābraham your father.”

גור בארץ הזאת ואהיה עמך ואברכך כִּי־לך ולזרעך אתן את־כל־הארצת האל והקמתי את־השבעה אשר נשבעתי לאברהם אביך:

Br'āshýth/Gen 31:3 And **Yahūah/יהוה** said to Y'āqb, “Return to the land of your fathers and to your relatives. And I am with you.”
 ויאמר יהוה אלי־עקב 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 Matsarym, 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'āl, ‘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 עִם־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 עִם־פִּיךָ ועִם־פִּיהוּ וְהוריתי אתכם את אשר תעשון:

Dabarym/Deut 31:23 And He commanded Yahūshā son of Nūn, and said, “Be strong and courageous, for you are to bring the children of Yashar'āl 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:

Yahūshā/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.

לֹא־יִתְּצַב אִישׁ לִפְנֶיךָ כָּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֹהֶיךָ עִמָּךְ לֹא אֶרְפֹּךְ וְלֹא אֶעְזֹבְךָ:

Yahūshā/Josh 3:7 And **Yahūah/יהוה** said to Yahūshā, “This day I begin to make you great before the eyes of all Yashar'āl, so that they know that I am with you as I was with Mashah.

ויאמר יהוה אל־יהושע היום הזה אהל גדלך בעיני כל־ישראל אשר ידעון כי כאשר הייתי עִם־מֹשֶׁה אֹהֶיךָ עִמָּךְ:

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 Yaphthach 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 אִם־מְשִׁיבִים אֶתָּם אוֹתִי לְהִלָּחֵם בְּבִנֵי עַמּוֹן וְנָתַן יְהוָה אוֹתָם לִפְנֵי אֲנֹכִי אֹהֶיךָ לָכֵן לִרְאֵשׁ:

Rūth 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.”

וְתֹאמַר אֲמַצְאִיָּח בְּעֵינֶיךָ אֲדֹנָי כִּי נַחֲמַתְנִי וְכִי דִבַּרְתָּ עָלַי לֵב שִׁפְחָתְךָ וְאֲנֹכִי לֹא אֹהֶיךָ כַּאֲחַת שִׁפְחָתֶיךָ:

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 כִּי־אֱהִיָּה 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־תִּירָא כִּי לֹא תִמָּצָאךָ יָד שְׂאוּל אָבִי וְאַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל וְאַנֹכִי אֱהִיָּה־לָּךְ לְמִשְׁנָה וְגַם־שְׂאוּל אָבִי יָדַע כֵּן:

Shamū'āl Býth/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.

כִּי לֹא יִשְׁבַּתִּי בְּבַיִת לַמִּיּוֹם הָעֹלֵתִי אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וְאֵהִיָּה מֵתַהֲלֹךְ בָּהָל וּבִמְשָׁכִן:

Shamū'āl Býth/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.

וְאֵהִיָּה עִמָּךְ בְּכָל אֲשֶׁר הִלַּכְתָּ וְאֶכְרַתָּה אֶת־כָּל־אֹיְבֶיךָ מִפְּנֵיךָ וְעָשִׂיתִי לָךְ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ:

Shamū'āl Býth/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.

אֲנִי אֱהִיָּה־לּוֹ לֹאֵב וְהוּא יִהְיֶה־לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ וּהִכַּחֲתִּיו בְּשִׁבְטֵי אַנְשִׁים וּבִגְנָעֵי בְנֵי אָדָם:

Shamū'āl Býth/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.

וְאִם־הִעִיר תִּשׁוּב וְאִמְרַת לְאַבְשָׁלוֹם עֲבֹדְךָ אֲנִי הַמֶּלֶךְ אֱהִיָּה עֲבֹד אֲבִיךָ וְאֲנִי מֵאָז וְעַתָּה וְאֲנִי עֲבֹדְךָ וְהִפְרַתָּה לִּי אֶת עֲצַת אַחִיתֶּפֶל:

Shamū'āl Býth/2Sam 16:18 And Chūshý said to Ābshalūm, "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.

וְיֹאמַר חוּשִׁי אֶל־אַבְשָׁלוֹם לֹא כִּי אֲשֶׁר בָּחַר יְהוָה וְהָעָם הַזֶּה וְכָל־אִישׁ יִשְׂרָאֵל לֹא אֱהִיָּה וְאִתּוֹ אֲשֹׁב:

Shamū'āl Býth/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."

וְהִשְׁנִיתַת לִמִּי אֲנִי אֶעֱבֹד הֲלוֹא לִפְנֵי בְנוֹ כֹּאֲשֶׁר עֲבַדְתִּי לִפְנֵי אֲבִיךָ כֵּן אֱהִיָּה לִפְנֶיךָ: פ

Shamū'āl Býth/2Sam 22:24 "And **I am** perfect before Him, and I guard myself from my crookedness.

וְאֱהִיָּה תָמִים לוֹ וְאֶשְׁתַּמְרָה מֵעוּנִי:

Dabarý Ha Yamým Ālaph/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*.

כִּי לֹא יִשְׁבַּתִּי בְּבַיִת מִן־הַיּוֹם אֲשֶׁר הָעֵלֵיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וְאֵהִיָּה מֵאֵהָל אֶל־אֵהָל וּמִמְשָׁכִן:

Dabarý Ha Yamým Ālaph/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.

וְאֵהִיָּה עִמָּךְ בְּכָל אֲשֶׁר הִלַּכְתָּ וְאֶכְרִית אֶת־כָּל־אֹיְבֶיךָ מִפְּנֵיךָ וְעָשִׂיתִי לָךְ שֵׁם כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ:

Dabarý Ha Yamým Ālaph/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.

אֲנִי אֱהִיָּה־לּוֹ לֹאֵב וְהוּא יִהְיֶה־לִּי לְבֵן וְחֶסְדִּי לֹא־אֲסִיר מֵעַמּוֹ כֹּאֲשֶׁר הִסִּירוּתִי מֵאִשֶׁר הָיָה לִפְנֶיךָ:

Dabarý Ha Yamým Ālaph/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.

וְיֹאמַר לִי שְׁלֹמֹה בֶּנְךָ הוּא־יִבְנֶה בַּיִתִּי וְחִצְרוֹתַי כִּי־בִחַרְתִּי בּוֹ לִי לְבֵן וְאֲנִי אֱהִיָּה־לּוֹ לֹאֵב:

Āyūb/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:

Āyūb/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 אובל:

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 לפני **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:

Mashlŷ/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:

Shŷr Ha Shŷrŷm/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:

YashâYahû/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 Matsarŷm, 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 Ālahŷm,’

אשר צויתי את־אבותיכם ביום הוציא־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**’. And they shall be My people and I shall **become** their Ālahŷm, 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 כ־ישובו אלי בכל־לבם: ס

YaramYahū/Jer 30:22 ‘And you shall be My people, and I shall **become** your Ālahým.’ ”
והייתם לי לעם ואנכי **אהיה** לכם לאלהים: ס

YaramYahū/Jer 31:1 “At that time,” declares **Yahūah/יהוה**, “I shall **become** the Ālahým of all the clans of Yashar‘āl, and they shall be My people.”
בעת ההיא נאם **יהוה אהיה** לאלהים לכל משפחות ישראל והמה יהיו לי לעם: ס

YaramYahū/Jer 32:38 ‘And they shall be My people, and I shall **become** their Ālahým’.
והיו לי לעם ואני **אהיה** להם לאלהים:

Yachazaq‘āl/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:

Yachazaq‘āl/Ezek 14:11 so that the house of Yashar‘āl 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 **יהוה**: פ

Yachazaq‘āl/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‘āl/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‘āl/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 והיו לי לעם ואני **אהיה** להם לאלהים:

Hūshā/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

Hūshā/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 בעבותות אהבה **ואהיה** להם כמרימי על על לחיהם ואט אליו אוכיל:

Hūshā/Hos 14:5 “I shall **be** like the dew to Yashar‘āl. 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.’ ”
(shows passage in vs. 9 in WLC) **ואני אהיה־לה** נאם **יהוה** חומת אש סביב ולכבוד **אהיה** בתוכה: פ

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 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/יהיה, also use The Hebrew Name Yahūah/יהוה within the same passage. I want to reiterate why I would ever do such a 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/שׁמ. If I was to see in the Hebrew, the word שׁמ (shmū), I know it would say; **His Name**. שׁמ (shmý) is; **my name**. שׁמ (shmak) is; **your name**. These are conjugated forms of the word Shm/שׁמ. Adding an additional character to this word changes the possession: **my name, his name, your name**. Did you notice the last letter in שׁמ? 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 (*See Hebrew chart on p. 10*). 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/אֶהְיֶה** in the Hebrew and found 51 passages that consistently support my claim that it is: an ***accolade*** or characteristic. This characteristic or verb is found 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 **אֶהְיֶה**? 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 **דָּשׁ**. “Brown-Driver-Briggs” gives it this definition: name; memorial; monument; reputation. To dig up conjugated forms of **דָּשׁ**, 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:

[illegible]

The helpful thing about using this Study Bible is that the conjugated counterpart is separated from the word by a dot. What a wonderful tool to have for the new student when on the hunt for conjugated words. Notice the highlighted word? Zkr/זכר is the H2143: Remembrance. Add the Yd/, 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 וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אֲבֹתֵיכֶם יִצְחָק וְאַלְהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם יְהוָה שְׁמִי לְעֹלָם וְזֶה זִכְרִי 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. הָשֵׁם (hashm) is the conjugated form of שֵׁם which means “the name”. בְּשֵׁם (bshn) is the conjugated form of שֵׁם 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 Yāhūah/יְהוָה speaking in the passage. Here 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/שְׁמִי (My Name) is Yāhūah/יְהוָה!**”

לִכְן הִנְנִי מוֹדִיעִים בַּפֶּעַם הַזֹּאת אוֹדִיעִים אֶת־יָדִי וְאֶת־גְּבוּרָתִי וַיִּדְעוּ כִּי - שְׁמִי יְהוָה: ס
yahūah my name(is) - that

More of these witnesses are found on p. 111. No need to list them here.

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.)

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֱהִיָּה אֲשֶׁר אֱהִיָּה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֱהִיָּה שְׁלַחְנִי אֵלֵיכֶם:

Shamūth/Exod 3:15 And Ālahým said further to Mashah, “Thus you are to say to the children of Yashar’āl, ‘**Yāhūah/יְהוָה** 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 Shamý/שְׁמִי (My Name)** forever, and **this is My remembrance** to all generations.’ (“This is My Name” means He revealed His Name in vs. 15.)

וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אֲבֹתֵיכֶם יִצְחָק וְאַלְהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם יְהוָה - שְׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דָּר:
my this and (is)my name – this
remembrance

H1961-הִיהָ to be, become, come to pass, exist, happen, fall out (*incorrect root for H3068; See p. 73*)

H3068-יְהוָה the proper name of the one true God/Ālahým

a. unpronounced except with the vowel pointing of 0136 (Adonai)

Both definitions taken from “Brown-Driver-Briggs” Hebrew definitions in “The Word” software.

(Notice the ך is used frequently in Hebrew for the word *and*.)

I am almost finished with this study on אֱהִיָּה/Āhýah. 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 (אֱהִיָּה) 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 ālaph (הִיהָ).

This word is found 1,423 times in the WLC. *How can I be sure* how this 3 letter word (יהיה), 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.**

-Hyah Study Notes-

H1961 present, past, and future tenses; Total passages observed: 1,423

יהיה 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 Qhalāth/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 - היה - translated “and the boy **did** minister before Yahūah-Āṭh.”

תהיה translated - It is, have, made, come into being, you shall be, shall belong, come to, (when the ת is used, the translation seems to be consistent with the possession of “unto you” or “to become yours” shall be to you”) **Example:** קדש **תהיה** לך ליהוה: - translated in Shamūth/Ex 30:37 “**it is** Set-Apart *unto you* for Yahūah.” Other passages use this form as “it shall be”. **Example:** **תהיה** מצה - translated in Ū Yaqrā/Lev 2:5, “**it shall be** of fine flour, unleavened, mixed with oil.”

Side by side.

1. YAHUAH IS! יהוה היה

Shamū'āl Ālaph/1Sam 20:42 And Yahūnaṭhan 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 Yahūnaṭhan 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 וישפטי 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 nabýā Gad, Dūd seer, saying,

ויקם דוד בבקר פ **ודבר־יהוה היה** אליגד 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.

This is getting really cool!

YAHUAH WAS! יהוה 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 פתוחות אליהבית הזה לילה ויום אליהמקום אשר אמרת **יהיה שמי שם לשמע** אליהתפלה אשר יתפלל עבדך אליהמקום 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...”

This study is ringing some bells. What I am seeing, is reminding me of some passages that I can’t seem to shake.

Çhazūn/Rev 1:8 “I am the ‘Ālaph’ and the ‘Tū’, Beginning and End,” says **Yahūah/יהוה** “who **is** and who **was** and who **is to come**, the Almighty.”

YashāYahū/Isa 41:4 “Who has performed and done it, calling the generations from the beginning? ‘**I, Yahūah/יהוה**, the first, and with the last **I am He.**’ ”

מי־פעל ועשה קרא הדרות מראש **אני יהוה** ראשון ואת־אחרנים **אני־הוא:**

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.111)*
- ‘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 (See p. 96)*
- ‘In The Name Yahūah’ in Hebrew: בשם יהוה Found: *Shamūth/Ex 33:19 (See p. 105)*
- ‘The Name Yahūah’ in Hebrew: השם יהוה Found: *Dabarým/Deut 32:3 (See p. 120)*
- **Āný/אני** Yahūah’ meaning, ‘**I am** Yahūah: אני יהוה Found: *Shamūth/Ex 10:2 (See p. 96)*

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, salvation, cover, knowledge, healing, peace, righteousness, favor, mercy, love, greatness which is the seat of humility according to The Word of Yahūah. Perfection; which is the fullness of maturity in your walk with Yahūshā; who is The Word of Yahūah; Safety from His wrath; which doesn’t even scratch the surface. Now that sounds like A Name above every name!

This "את Cephher" translation of the scriptures, revealing The Name of Yahūah and Yahūshā 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 Shamūth/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’ăūth.

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/אדני יהוה, 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,² and 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,³ then 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:

***אֱהִיָּה אֱלֹהֶיךָ** – translated as: Āhýah, your Ālahým

I challenge anyone to find this in any Hebrew/Aramaic script. Also, When is אֱהִיָּה not used as a verb?

***אֱלֹהֶיךָ** (See p. 132)

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.

✓ CHAP 1: CHARACTERISTICS AND PROCLAMATIONS OF THE NAME OF YAHUAH	94
✓ CHAP 2: I AM YAHUAH אני יהוה	96
✓ CHAP 3: YAHUAH IS HIS NAME יהוה שמו	103
✓ CHAP 4: IN THE NAME YAHUAH בשם יהוה	105
✓ CHAP 5: CALL OUT THE NAME: YAHUAH שם יהוה קרא	107
✓ CHAP 6: LOVE THE NAME, YAHUAH שם יהוה אהב	109
✓ CHAP 7: MY NAME, YAHUAH שמי יהוה	111
✓ CHAP 8: KNOW I AM YAHUAH אני יהוה ידע	112
✓ CHAP 9: FEAR THE NAME יהוה שם ירא	113
✓ CHAP 10: FOR YOUR/MY NAME'S SAKE למען שמך	115
✓ CHAP 11: I, YAHUAH AM SET-APART יהוה אני קדוש	116
✓ CHAP 12: BOAST, RAISE, HONOR, BOW TO AND MAGNIFY THE NAME: YAHUAH הלל זמר גדל שחה כבוד רום ברך	117
✓ CHAP 13: PRAISE AND PRAY IN THE NAME: YAHUAH פלל נא זעק	119
✓ CHAP 14: THE NAME YAHUAH השם יהוה	120
✓ CHAP 15: THE NAME OF YAHUAH: PROFANED, BLASPHEMED, REJECTED AND MORE: חלל נקב נאץ שכח נבא-שקר	122
✓ CHAP 16: A PLACE OR DWELLING PLACE FOR HIS NAME משכן שום שכן מקום	124
✓ CHAP 17: MY MASTER: YAHUAH, ADANY (ADONAI) יהוה אדני	125
➤ 17a) CONJUGATED FORMS OF ADAN	127
➤ 17b) TO PROCLAIM OR NOT TO PROCLAIM	129
✓ CHAP 18: YAHUAH ALAHYM: THE MIGHTY ONES יהוה אלהים	130
➤ 18a) CONJUGATED FORMS OF ALAHYM	132
➤ 18b) YAHUAH AND YAHUAH: THE TWO MIGHTY ONES	139
✓ CHAP 19: YAHUAH TSAB'AUT: YAHUAH OF HOSTS יהוה צבאות	145
✓ CHAP 20: YAHUAH ATH: THE MARK OF HIS NAME יהוה את	146
✓ CHAP 21: YAHUAH THE FATHER AND YAHUSHA THE SON יהוה יהושע	148
✓ CHAP 22: HIS NAME REVEALED IN THE END DAYS	149

Section 3: Chap 1

*The Name in Scripture:***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 Ābraham was ninety-nine years old, that **Yahūah/יהוה** appeared to Ābraham 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).¹⁶ For 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'āqb, 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.”²⁴ And Gad'āun 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'āzry. (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'āzcm**.” (your strength.) (יהוה מעזכם)

[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'āý** (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'āūth** (army or resources/His Creation) All the earth is filled with His esteem!” (יהוה צבאת)

[YashâYahû/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, **Yahûah/יהוה**, am your **Mûshýach (Savior)**, and your Redeemer, The Ālahým of Y’âqb.” (יהוה מושיח)

[YaramYahû/Jer 23:6](#) “In His days Yahûdah shall be saved, and Yashar’âl dwell safely. And this is His Name whereby He shall be called: ‘**Yahûah/יהוה** our Righteousness.’ (יהוה צדקנו)

[Yachzaq’âl/Ezek 34:24](#) “And I, **Yahûah/יהוה**, **Āhýah (shall be)** their Ālahým, and My servant Dûd a prince in their midst. I, **Yahûah/יהוה**, have spoken. (יהוה אלהיה)

[Yachzaqal/Ezek 48:35](#) “All around: eighteen thousand cubits. And the name of the city from that day is: **Yahûah/יהוה** is there!” (יהוה שמה)

Section 3: Chap 2

I Am Yahuah or I, Yahuah

אני יהוה / אנכי יהוה

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear


















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- B-r'āshýth/Gen 15:7** And He said to him, “**Āný/אני** (I am) **Yahūah/יהוה**, who brought you out of Āūr of the Kashadým, to give you the land to possess.”
- B-r'āshýth/Gen 28:13** And see, **Yahūah/יהוה** stood above it and said, “**Āný/אני** (I am) **Yahūah/יהוה**, Ālahým of Ābraham your father and the Ālahým of Yatsçaq. The land on which you are lying, I give it to you and your seed.”
- Shamūth/Ex 6:2** And Ālahým spoke to Mashah and said to him, “**Āný/אני** (I am) **Yahūah/יהוה**.”
- Shamūth/Ex 6:6** “Say to the children of Yashar’āl, ‘**Āný/אני** (I am) **Yahūah/יהוה** ...’”
- Shamūth/Ex 6:7** “...and you shall know that **Āný/אני** (I am) **Yahūah/יהוה**, your Ālahým...”
- Shamūth/Ex 6:8** And I will bring you into the land, concerning which I swore to give it to Ābraham, to Yatsçaq, and to Y’āqb; and I will give it to you for a possession. **Āný/אני** (I am) **Yahūah/יהוה**.”
- Shamūth/Ex 6:29** **Yahūah/יהוה** spoke to Mashah, saying, “**Āný/אני** (I am) **Yahūah/יהוה**. Speak to Parā’ah king of Matsarým all I say to you.”
- Shamūth/Ex 7:5** “Matsarým shall know that **Āný/אני** (I am) **Yahūah/יהוה** when I stretch forth Āth/את My hand on Matsarým and bring out the children of Yashar’āl from among them.”
- Shamūth/Ex 7:17** **Yahūah/יהוה** says, “In this you shall know that **Āný/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 **Āný/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 Āth/את signs which I have done among them. Then, you shall know that **Āný/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. **Āný/אני** (I am) **Yahūah/יהוה**.”
- Shamūth/Ex 14:4** “And I will harden Parā’ah heart, that he shall follow them. And I will be weightier in honor over Parā’ah, and over his entire wealth, army and resources; that Matsarým may know that **Āný/אני** (I am) **Yahūah/יהוה**.” And they did so.
- Shamūth/Ex 14:18** “And Matsarým shall know that **Āný/אני** (I am) **Yahūah/יהוה** when I am esteemed through Parā’ah, 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 Ālahým, 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 **Āný/אני** (I am) **Yahūah/יהוה** that heals you.
- Shamūth/Ex 16:12** “I heard the complaining of the children of Yashar’āl. Say to them, “At evening you will eat meat; in the morning you’ll be satisfied with bread and know that **Āný/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Shamūth/Ex 20:2** “**Āný/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 **Āný/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 (**Āný/אני**) **Yahūah/יהוה** their Ālahým.”















- Shamūth/Ex 31:13** “Speak also to the children of Yashar’āl, saying, “Surely, **Āth/את** My Shabaṯh (rest) you shall keep. For it is an **Āṯh/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 Yaqrā/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 Yaqrā/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 Yaqrā/Lev 18:2** “Speak to the children of Yashar’āl, and say to them,” ‘**Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Ū Yaqrā/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 Yaqrā/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 Yaqrā/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 Yaqrā/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 Yaqrā/Lev 19:3** “You shall fear every man his mother, and his father, and keep My Shabaṯh. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Ū Yaqrā/Lev 19:4** “Do not turn to idols, nor make to yourselves molten mighty ones. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Ū Yaqrā/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 Yaqrā/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 Yaqrā/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 Yaqrā/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 Yaqrā/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**.”
- Ū Yaqrā/Lev 19:30** “**Āth/את** My Shabaṯh you shall guard and fear My Set-Apart place. **Āny/אני** (I am) **Yahūah/יהוה**.”
- Ū Yaqrā/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.”
- Ū Yaqrā/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.”
- Ū Yaqrā/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.”
- Ū Yaqrā/Lev 19:37** “Observe **Āth/את** all My statutes, **Āth/את** and all My judgments, and do them. **Āth/את** **Āny/אני** (I am) **Yahūah/יהוה**.”
- Ū Yaqrā/Lev 20:7** “Therefore, set yourselves apart, and be Set-Apart, for **Āny/אני** (I am) ***Yahūah/יהוה** your Ālahým.”
- Ū Yaqrā/Lev 20:8** “And you shall keep **Āth/את** My statutes, and do them. **Āth/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 Āth/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 Āth/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 Āth/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 Āth/את Name. I will be Set-Apart among the children of Yashar'āl. **Āny/אני** (I am) **Yahūah/יהוה** who sets you apart."
- 22:33 **Ū Yaqrâ/Lev 22:33** "...that brought you out of the land of Matsarým, to be your Ālahým. **Āny/אני** (I am) **Yahūah/יהוה**."
- 23:22 **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. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým."
- 23:43 **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: **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým."
- 24:22 **Ū Yaqrâ/Lev 24:22** "You shall have one manner of law, for the stranger as for one of your own country. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým."
- 25:38 **Ū Yaqrâ/Lev 25:38** **Āny/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.
- 25:55 **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. **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým."
- 26:1 **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 **Āny/אני** (I am) **Yahūah/יהוה** your Ālahým."
- 26:2 **Ū Yaqrâ/Lev 26:2** "Guard My Āth/את Shabaṭh, and fear My Set-Apart place. **Āny/אני** (I am) **Yahūah/יהוה**."
- 26:13 **Ū Yaqrâ/Lev 26:13** **Āny/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."

- U Yagrâ/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. **Ānî/אני** (I am) **Yahūah/יהוה** their Ālahým.”
- U Yagrâ/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. **Ānî/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’âl, both man and beast. They are Mine. **Ānî/אני** (I am) **Yahūah/יהוה**.”
- B-madbar/Num 3:41** “You shall take the Lūým for Me, **Ānî/אני** (I am) **Yahūah/יהוה**, instead of all the firstborn among the children of Yashar’âl; the cattle of the Lūý instead of all the firstlings among the cattle of the children of Yashar’âl.”
- B-madbar/Num 3:45** “Take the Lūým instead of all the firstborn of the children of Yashar’âl and the cattle of the Lūým instead of their cattle and the Lūým shall be Mine. **Ānî/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. **Ānî/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- B-madbar/Num 14:35** “**Ānî/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** “**Ānî/אני** (I am) **Yahūah/יהוה** your Ālahým, who brought you out of the land of Matsarým, to be your Ālahým. **Ānî/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 **Ānî/אני** (I am) **Yahūah/יהוה**, dwelling in the midst of the children of Yashar’âl.”
- Dabarým/Deut 5:6** “**Ānî/אני** (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 **Ānî/אני** (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 **Ānî/אני** (I am) **Yahūah/יהוה** your Ālahým.”
- Shaphatým/Judg 6:10** “I said to you, ‘**Ānî/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’âl, 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 **Ānî/אני** (I am) **Yahūah/יהוה**.’”
- YashâYahû/Isa 41:4** “Who has performed and done it, calling the generations from the beginning? ‘**Ānî/אני** (I am) **Yahūah/יהוה**, Āṯh/את am the first, and the last. I am He.’” (*YashâYahû/Isa 41:4, 44:6, 48:12, Chazûn/Rev 1:8, 11, 17, 2:8, 22:13*)
- YashâYahû/Isa 42:8** **Ānî/אני** (I am) **Yahūah/יהוה**, **that is My Name**. My esteem I will not give to another nor My praise to graven images.
- YashâYahû/Isa 43:3** “For **Ānî/אני** (I am) ***Yahūah/יהוה** your Ālahým. The Set-Apart One of Yashar’âl, your Savior. I gave Matsarým for your ransom, Kūsh and Sabâ in your place.
- YashâYahû/Isa 43:11** “I am, **Ānî/אני** (I am or I) **Yahūah/יהוה**, and besides Me there is no savior.”
- YashâYahû/Isa 43:15** “**Ānî/אני** (I am) **Yahūah/יהוה**, your Set-Apart Creator of Yashar’âl, your King.”

-  [YashâYahû/Isa 44:24](#) Thus said **Yahûah/יהוה**, your Redeemer, and He who formed you from the womb, “**Āny/אני** (I am or I) **Yahûah/יהוה**, doing all, stretching out the heavens all alone, spreading out the earth, with none beside Me.
-  [YashâYahû/Isa 45:5](#) “**Āny/אני** (I am) **Yahûah/יהוה**, and there is none else – there is no Ālahým besides Me. I hem you in, though you have not known Me.”
-  [YashâYahû/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) **Yahûah/יהוה**, and there is none else, **7** forming light and creating darkness, making peace and creating evil. I am **Yahûah/יהוה** who does all these.”
-  [YashâYahû/Isa 45:18](#) “Therefore, says **Yahûah/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) **Yahûah/יהוה**, and there is no one else.”
-  [YashâYahû/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) **Yahûah/יהוה**, speaking righteousness, declaring matters that are straight.”
-  [YashâYahû/Isa 48:17](#) Therefore, said **Yahûah/יהוה**, your Redeemer, the Set-Apart One of Yashar’âl, “**Āny/אני** (I am) **Yahûah/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) **Yahûah/יהוה**. Those who wait for Me shall not be ashamed.”
-  [YaramYahû/Jer 9:24](#) “Let him who boasts boast of this: that he understands and knows, that **Āny/אני** (I am) **Yahûah/יהוה** doing kindness, right-ruling, and righteousness in the earth. For in these I delight,” declares **Yahûah/יהוה**.
-  [YaramYahû/Jer 24:7](#) “And I shall give them a heart to know, that **Āny/אני** (I am) **Yahûah/יהוה**. They shall be My people and I shall be their Ālahým. For they shall turn back to Me with all their heart.
-  [YaramYahû/Jer 32:27](#) “See, **Āny/אני** (I am) **Yahûah/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) **Yahûah/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) **Yahûah/יהוה**.”
-  [Yachazaq’âl/Ezek 6:13](#) “Then shall all of you know that **Āny/אני** (I am) **Yahûah/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 **Āth/את** My hand upon them and make **Āth/את** the land desolate, yes, more desolate than the wilderness toward Dabalaṯh in all their habitations. They shall know that **Āny/אני** (I am) **Yahûah/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) **Yahûah/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) **Yahûah/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) **Yahûah/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 **Âny'ânî** (I am) **Yahūah/יהוה**."
- Yachazaq'âl/Ezek 11:12** "You shall know that **Âny'ânî** (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 **Âny'ânî** (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 **Âny'ânî** (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 **Âny'ânî** (I am) **Yahūah/יהוה**."
- Yachazaq'âl/Ezek 12:25** "**Âny'ânî** (I am) **Yahūah/יהוה**. I will speak and the **Âth'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 **ÂdÂny'ânî** **Yahūah/יהוה** (Master Yahuah)."
- 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 **Âny'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 **Âny'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 **Âny'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 **Âny'ânî** (I am) **Yahūah/יהוה**."
- Yachazaq'âl/Ezek 15:7** "I will set **Âth'את** My face against them. They shall go out from one fire and another fire shall devour them. You shall know that **Âny'ânî** (I am) **Yahūah/יהוה**, when I set **Âth'את** My face against them."
- Yachazaq'âl/Ezek 16:62** "I will establish **Âth'את** My covenant with you and you will know **Âny'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! **Âny'ânî** (I am) **Yahūah/יהוה** your **Âlahým**.'"
- 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 **Âny'ânî** (I am) **Yahūah/יהוה** that sets them apart."
- Yachazaq'âl/Ezek 20:19** "**Âny'ânî** (I am) **Yahūah/יהוה** your **Âlahým**. Walk in My statutes, keep My judgments, and do them."
- Yachazaq'âl/Ezek 20:20** "And Set-Apart **Âth'את** My Shabaṭhuṭh. They shall be an **Âṭh'אות** between Me and you, to know that **Âny'ânî** (I am) **Yahūah/יהוה** your **Âlahým**."
- 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 **Âny'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 **Âny'ânî** (I am) **Yahūah/יהוה**."
- Yachazaq'âl/Ezek 20:42** "You shall know that **Âny'ânî** (I am) **Yahūah/יהוה**, when I shall bring you into the land of Yashar'âl, into the country for which I lifted up **Âth'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 **Âny'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 **Âny'ânî** (I am) **Yahūah/יהוה**."

-  [Yachazaq'âl/Ezek 25:5](#) And I will make Rabah a stable for camels, and the sons of Âmûn a place to lie down for flocks. You shall know that **Âny'/אני** (I am) **Yahûah/יהוה**.
-  [Yachazaq'âl/Ezek 25:7](#) Therefore, I will stretch **Âth/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 **Âny'/אני** (I am) **Yahûah/יהוה**.
-  [Yachazaq'âl/Ezek 25:11](#) I will execute judgments upon Mû'âb. They shall know that **Âny'/אני** (I am) **Yahûah/יהוה**.
-  [Yachazaq'âl/Ezek 25:17](#) "I will execute great vengeance upon them with furious rebukes. They shall know that **Âny'/אני** (I am) **Yahûah/יהוה**, when I shall lay **Âth/את** My vengeance upon them."
-  [Yachazaq'âl/Ezek 26:6](#) "Her daughters who are in the field shall be slain by the sword. They shall know that **Âny'/אני** (I am) **Yahûah/יהוה**."
-  [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 **Âny'/אני** (I am) **Yahûah/יהוה**."
-  [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 **Âny'/אני** (I am) **Yahûah/יהוה** their **Âlahým**."
-  [Yachazaq'âl/Ezek 29:6](#) "All the inhabitants of Matsarým shall know that **Âny'/אני** (I am) **Yahûah/יהוה**, because they have been a staff of reed to the house of Yashar'âl."
-  [Yachazaq'âl/Ezek 29:9](#) The land of Matsarým shall be desolate and waste. They shall know that **Âny'/אני** (I am) **Yahûah/יהוה** because he has said, "The river is mine, and I have made it."
-  [Yachazaq'âl/Ezek 29:21](#) In that day will I cause the horn of the house of Yashar'âl to bud forth. I will give you the opening of the mouth in the midst of them. They shall know that **Âny'/אני** (I am) **Yahûah/יהוה**.
-  [Yachazaq'âl/Ezek 30:8](#) They shall know that **Âny'/אני** (I am) **Yahûah/יהוה**, when I have set a fire in Matsarým, and when all her helpers are destroyed.
-  [Yachazaq'âl/Ezek 30:19](#) "I execute judgments in Matsarým. They shall know that **Âny'/אני** (I am) **Yahûah/יהוה**."
-  [Yachazaq'âl/Ezek 30:25](#) I will strengthen the arms of the king of Babal, and the arms of Parâû'ah shall fall down. They will know that **Âny'/אני** (I am) **Yahûah/יהוה** when I put My sword into the hand of the king of Babal and he stretches against the land of Matsarým.
-  [Yachazaq'âl/Ezek 30:26](#) "I will scatter the Matsarým among the nations and disperse them among the countries. They shall know that **Âny'/אני** (I am) **Yahûah/יהוה**."





Section 3: Chap 3

Yahuah is His Name

יהוה שמו

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H8034

- Shamūth/Ex 15:3** “**Yahūah/יהוה** is a champion of war; **Yahūah/יהוה** **Shamū/שמו** (is His Name).”
- Shamūth/Ex 34:14** “For you shall worship no other Āl, for **Yahūah/יהוה** whose **Shamū/שמו** (Name is) Jealous, a jealous Āl.”
- YashāYahū/Isa 47:4** Our Redeemer, **Yahūah/יהוה** Tsab’āūth, **Shamū/שמו** (is His Name), The Set-Apart One of Yashar’āl.
- YashāYahū/Isa 48:2** For they call themselves of the Set-Apart city, and lean themselves upon the Ālahým of Yashar’āl. **Yahūah/יהוה** Tsab’āūth, **Shamū/שמו** (is His Name).
- YashāYahū/Isa 51:15** “I am **Yahūah/יהוה** your Ālahým, who split the sea, whose waves roar.” **Yahūah/יהוה** Tsab’āūth, **Shamū/שמו** (is His Name).”
- YashāYahū/Isa 54:5** For your maker is your husband. **Yahūah/יהוה** Tsab’āūth, **Shamū/שמו** (is His Name). And your Redeemer the Set-Apart One of Yashar’āl. The Ālahým of the whole earth shall He be called.
- YaramYahū/Jer 10:16** The portion of Y’āqb is not like them, for He is the former of all things, and Yashar’āl is the rod of His inheritance. **Yahūah/יהוה** Tsab’āūth, **Shamū/שמו** (is His Name).
- YaramYahū/Jer 23:6** In his days Yahūdah shall be saved, and Yashar’āl 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’āūth, **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’āūth, **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’āūth, **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’āb 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’āūth, **Shamū/שמו** (is His Name).”
- YaramYahū/Jer 50:34** Their Redeemer is strong; **Yahūah/יהוה** Tsab’āūth, **Shamū/שמו** (is His Name): He shall thoroughly plead Āth/את their cause, that He may bring rest to Āth/את the land, and trouble the inhabitants of Babal.
- YaramYahū/Jer 51:19** The portion of Y’āqb is not like them. For He is the former of all things and Yashar’āl is the rod of His inheritance. **Yahūah/יהוה** Tsab’āūth, **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’āūth, **Shamū/שמו** (is His Name).”

-  [Âmūs/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'ăŭṭh, **Shamū/שמו** (is His Name).
-  [Âmūs/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).
-  [Âmūs/Amos 5:27](#) “Therefore I shall send you into exile beyond Damashaq,” said **Yahūah/יהוה** Ālahým, Tsab'ăŭṭh, **Shamū/שמו** (is His Name).
-  [Âmūs/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).

* *Tsadaq* **נְדָקָנוּ** **צדקנו**: **OUR RIGHTEOUSNESS** is a conjugated form of **צדק**

Tsadaq/צדק – righteousness. Add the **נְ** (**nū**) and it becomes “our” righteousness. (*See pp. 30, 76, 269, 305, 370*)

Section 3: Chap 4

In The Name Yahuah

בשם יהוה

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H8034

-  [B-r'āshyṯh/Gen 4:26](#) And to Shaṯh 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 Āṯh/את to whom I will show favor, and show compassion Āṯh/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 nabyā 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 nabyā has spoken it presumptuously. You shall not be afraid of him."
-  [Dabarým/Deut 21:5](#) "The Kahaným (priests), the sons of Lūy, 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 Palashaṯy, "You come against me with sword and spear and javelin, but I come against you B-sham/בשם (in The Name) **Yahūah/יהוה** Tsab'āūṯh, the Ālahým of the armies of Yashar'āl, whom you have defied."
-  [Shamū'āl Ālaph/1Sam 20:42](#) Yahūnaṯhan 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 Yahūnaṯhan 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'āūṯh.
-  [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 Dūyd 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](#) Dūyd 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'āqb, 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'āým, "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**, ĀūrYahū the son of ShamāYahū of Qrýṭh Y'ārým, who had foretold against this city and against this land according to all the words of YaramYahū.
-  [YaramYahū/Jer 44:16](#) "We are not going to listen to you in the matter about which you spoke to us **B-sham/בשם** (in The Name) **Yahūah יהוה**!"
-  [Yahū'āl/Joel 2:32](#) Everyone who calls out **B-sham/בשם** (in The Name) **Yahūah יהוה** will be saved. On Mount Tsýūn and in Yarūshalam there will be deliverance as **Yahūah יהוה** has said, among the survivors whom **Yahūah יהוה** calls. (*Acts 2:21; 4:12 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/ד** H1410 BDB: a nabýā 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. 157)

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'āshýth/Gen 12:8** From there he (Ābram) went on toward the hills east of Býth'āl and pitched his tent, with Býth'āl on the west and Āý on the east. There he built a slaughter place to **Yahūah/יהוה** and **Qrā/קרא** (called) out in The Name of **Yahūah/יהוה**.
- B-r'āshýth/Gen 13:4** ...where he had first built a slaughter place. There Ābram **Qrā/קרא** (called) out in The Name of **Yahūah/יהוה**.
- B-r'āshýth/Gen 16:13** And she **Qrā/קרא** (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?"
- B-r'āshýth/Gen 21:33** And (Ābraham) planted a tamarisk tree in B 'ār-shabâ, and there he **Qrā/קרא** (called) out in The Name of **Yahūah/יהוה**, The Eternal Mighty One.
- B-r'āshýth/Gen 26:25** And he (Yatschaq) built a slaughter place there and **Qrā/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 **Qrā/קרא**, (proclaimed) **Yahūah/יהוה**, **Yahūah/יהוה** Āl, 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 **Qrā/קרא** (called) by The Name of **Yahūah/יהוה**, and they will fear you.
- Dabarým/Deut 32:3** "I will **Qrā/קרא** (proclaim) The Name of **Yahūah/יהוה**. Assign in writing the greatness of Ālahýnū (our Ālahým)."
- Shamū'āl Býth/2Sam 6:2** Dūd and all his men set out from B'āly Yahūdah, to bring up from there Āth/את the ark of Ālahým, which is **Qrā/קרא** (called) by The Name, The Name of **Yahūah/יהוה** Tsab'āŭth, who is enthroned between the karūbým (Cherubim).
- Malakým Ālaph/1Ki 18:24** "And you shall **Qrā/קרא** (call) out in the name of your mighty one, and I, I will **Qrā/קרא** (call) in The Name of **Yahūah/יהוה**. And the Ālahým who answers by fire, He is Ālahým." So all the people answered and said, "The word is good."
- Malakým Býth/2Ki 5:11** But N'āman was furious, and went away and said, "See, I said to myself, 'He would certainly come out to me, and stand and **Qrā/קרא** (called) out in The Name of **Yahūah/יהוה** his Ālahým, and wave his hand over the place, and cure the leprosy.'
- Dabarý Ha Yamým Ālaph/1Chr 13:6** Dūyd, and all of Yashar'āl with him went to B'ālah Qrýth Y'ārým which belongs to Yahūdah, to bring up from there Āth/את the ark of Ālahým, who's name is **Qrā/קרא** (called) by The Name **Yahūah/יהוה** Tsab'āŭth, that dwells between the karūbým (Cherubim).
- Dabarý Ha Yamým Býth/2Chr 7:14** If My people who are **Qrā/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 **Qrā/קרא** (called) out in Your Name.
- Tahalým/Ps 80:18** So we will not turn from You; revive us and we will **Qrā/קרא** (cry out) in Your Name.
- Tahalým/Ps 99:6** Mashah and Āharan were among His Kahany. Shamū'āl was among them, **Qrā/קרא** (called) on His Name. They **Qrā/קרא** (called) on **Yahūah/יהוה**, and He answered them.
- Tahalým/Ps 105:1** Give thanks to **Yahūah/יהוה**, **Qrā/קרא** (proclaim) His Name. Make known among the people His works.
- Tahalým/Ps 116:4** Then I **Qrā/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’âl.
-  [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’ăûṭh.
-  [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’ăûṭh.
-  [Ăýkah/Lam 3:55](#) I [Qrâ/קרא](#) (called) on Your Name, **Yahūah/יהוה**, out of the lowest pit.
-  [Yahū’âl/Joel 2:32](#) Everyone who [Qrâ/קרא](#) (calls) out in The Name of **Yahūah/יהוה** will be saved. On Mount Tsýūn and in Yarūshalam there will be deliverance as **Yahūah/יהוה** has said, among the survivors whom **Yahūah/יהוה** shall [Qrâ/קרא](#) (call). (*Acts 2:21; 4:12 YashâYahū/Is 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 Naby`a or that dreamer of dreams, for **Yahūah/יהוה** your Ālahým **Āth/את** is trying you to know whether you **Āhab/אהב** (love) **Āth/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’āqb, to give them.”

Yahūshā/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.”

Yahūshā/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 Yahūdāh. 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) **Āth/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’āl,” ‘ **Yahūah/יהוה**, Ālahým (Mighty Ones) of your fathers, Ālahým of Ābraham, the Ālahým of Yatschaq 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 Yatschaq, and to Y’âqb, as Āl Shadý. And by 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’āl, 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’āky/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’ăŭth.”

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**

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H3372/H6206

- וַיֹּאמֶר** **וְיִרְאֶה**/Lev 19:14 “You shall not curse the deaf, nor put a stumbling block before the blind, but shall **ירא/ירא** (fear/be afraid of) your **Ālahým**. I am **Yahūah/יהוה**.”
- וַיֹּאמֶר** **וְיִרְאֶה**/Lev 19:32 “You shall rise up before the gray headed, and favor the face of the old and **ירא/ירא** (fear/be afraid of) your **Ālahým**. I am **Yahūah/יהוה**.”
- וַיֹּאמֶר** **וְיִרְאֶה**/Lev 25:17 “You shall not oppress one another, but **ירא/ירא** (fear/be afraid of) your **Ālahým**. I am **Yahūah/יהוה** your **Ālahým**.”
- וַיֹּאמֶר** **וְיִרְאֶה**/Deut 6:13 “You shall **ירא/ירא** (fear/be afraid of) **Yahūah-Āth/את - יהוה** your **Ālahým** and serve Him, and shall swear by His Name.”
- וַיֹּאמֶר** **וְיִרְאֶה**/Deut 10:20 “**Āth/את Yahūah/יהוה** **Ālahýk** (your Mighty Ones) you shall **ירא/ירא** (fear/be afraid of). Serve Him, and cling to Him, and make oaths in His Name.
- וַיֹּאמֶר** **וְיִרְאֶה**/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/ירא** (fear/be afraid of) **Āth/את Yahūah/יהוה** your **Ālahým** always.
- וַיֹּאמֶר** **וְיִרְאֶה**/Deut 28:58-59 “If you will not observe to do **Āth/את** all the words of this **Tūrah** (instruction/law) that are written in this book, so as not to **ירא/ירא** (fear/be afraid of) this honorably heavy and fearful **Āth/את** Name, **Āth/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.”
- וַיֹּאמֶר** **וְיִרְאֶה**/Josh 24:14 “And now, **ירא/ירא** (fear/be afraid of) **Āth/את 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 **Āth/את Yahūah/יהוה**!”
- וַיֹּאמֶר** **וְיִרְאֶה**/Malakým Býth/2Kgs 17:25 And it came to be, at the beginning of their dwelling there, that they did not **ירא/ירא** (fear/be afraid of) **Āth/את Yahūah/יהוה**. Therefore **Yahūah/יהוה** sent lions among them which kept on slaying among them.
- וַיֹּאמֶר** **וְיִרְאֶה**/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/ירא** (fear/be afraid of) **Āth/את Yahūah/יהוה**.
- וַיֹּאמֶר** **וְיִרְאֶה**/Malakým Býth/2Kgs 17:34 To this day they are doing according to the former customs: they do not **ירא/ירא** **Āth/את Yahūah/יהוה**, nor do they follow their laws or their right-rulings, or the **Tūrah** (teaching/law) and command which **Yahūah/יהוה** **Āth/את** had commanded the children of Y’âqub, whose name He made Yashar’âl.
- וַיֹּאמֶר** **וְיִרְאֶה**/Malakým Býth/2Kgs 17:36 But **Āth/את Yahūah/יהוה**, who brought you up from the land of Matsarým with great power and with an outstretched arm, Him you shall **ירא/ירא** (fear/be afraid of), and to Him you shall bow yourselves, and to Him you shall slaughter.
- וַיֹּאמֶר** **וְיִרְאֶה**/Malakým Býth/2Kgs 17:39 “But **ירא/ירא** (fear/be afraid of) **Yahūah/יהוה** your **Ālahým**, so that He delivers you from the hand of all your enemies.”
- וַיֹּאמֶר** **וְיִרְאֶה**/Tahalým/Ps 61:5 For You, **Ālahým**, You have heard my vows. You have given me the heritage of those that **ירא/ירא** (fear/be afraid of) Your Name.
- וַיֹּאמֶר** **וְיִרְאֶה**/Tahalým/Ps 86:11 Teach me Your Way **Yahūah/יהוה**. I will walk in Your Truth. Unite my heart to **ירא/ירא** (fear/be afraid of) Your Name.
- וַיֹּאמֶר** **וְיִרְאֶה**/Tahalým/Ps 102:15 The nations will **ירא/ירא** (fear/be afraid of) The **Āth/את** Name of **Yahūah/יהוה**. All the kings of the earth will revere Your Esteem.














-  [Tahalym/Ps 111:10](#) The **Yarâ/רָא** (fear/be afraid of) of **Yahuah/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/רָא** (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/רָא** (fear/be afraid of) Āṯh/אֵת Ālahým and keep His Āṯh/אֵת Commandments, for this is for all mankind.
-  [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/רָצוּ** (fear/be afraid of) the Āṯh/אֵת Ālahým of Yashar'âl.
-  [YashâYahū/Isa 50:10](#) Who among you **Yarâ/רָא** (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/רָא** (fear/be afraid of) The Āṯh/אֵת Name of **Yahūah/יהוה**, and from the rising of the sun, they will revere His Āṯh/אֵת esteem. For He will come like a pent-up flood that the breath of **Yahūah/יהוה** drives along.
-  [Mal'âky/Mal 2:5](#) "My Covenant was with him of life and peace, and I gave them to him, and of terror, and he **Yarâ/רָא** (feared/be afraid of) Me, and was broken before My Name."
-  [Mal'âky/Mal 3:16](#) They that **Yarâ/רָא** (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/רָא** (fear/be afraid of) **Yahūah/יהוה**, and thought upon His Name.
-  [Mal'âky/Mal 4:2](#) "But to you who **Yarâ/רָא** (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/ενεκα μου ονομα

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H4616, H8034 / G1752, G3450, G3686















-  [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’ân shamak/למען שמך](#) (for Your Name’s Sake).
-  [Tahalým/Ps 106:8](#) Nevertheless, He saved them [Lam’ân shamak/למען שמך](#) (for Your Name’s Sake), that He might make His Mighty Āṭh/אֵת 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’āl/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’āl/Ezek 20:22](#) Nevertheless, I withdrew Āṭh/אֵת 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.
-  [Luke 21:12](#) But before all these, they shall lay hands on you, and persecute you, delivering you up to the synagogues, into prisons, and brought before kings and rulers [Heneka mou onoma heneka/ενεκα μου ονομα ενεκα](#) (for My Name’s Sake).
-  [Luke 21:17](#) And you shall be hated by all men [Heneka mou onoma heneka/ενεκα μου ονομα ενεκα](#) (for My Name’s Sake).

Section 3: Chap 11

I, Yahuah, Am Set Apart

קדוש/αγίος – קדוש אני יהוה

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H6918/G40

-  [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).
-  [Ū Yaqrâ/Lev 20:3](#) “And I will set Āth/את My face against that man, and will cut him off from his people. He has given of his seed to Malak, to defile Āth/את My Qdash/קדש place, and to profane Āth/את My Qdash/קדש (Set-Apart) Name.”
-  [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.”
-  [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.”
-  [Tahalým/Ps 33:21](#) For our heart shall rejoice in Him, because we have trusted in His Qdash/קדש (Set-Apart) **Name**.
-  [Tahalým/Ps 99:3](#) Let them praise Your great and terrifying Name. You are Qdush/קדוש (Set-Apart).
-  [Tahalým/Ps 103:1](#) Adore Āth/את **Yahūah/יהוה** my being, and all that is within me. Kneel to His Qdash/קדש (Set-Apart) Āth/את Name.
-  [Tahalým/Ps 105:3](#) Boast in His Qdash/קדש (Set-Apart) Name. Let the heart of them rejoice that seek **Yahūah/יהוה**.
-  [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.
-  [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.
-  [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.
-  [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 Āth/את Qdash/קדש (Set-Apart) One of Y’âqb, and shall fear the Āth/את Ālahým of Yashar’âl.
-  [YashâYahū/Isa 57:15](#) “... whose Name is Qdush/קדוש (Set-Apart); “I dwell in the high and Āth/את Qdash/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.”
-  [Luke 1:49](#) Because The Mighty One has done great things for me. His Name is **hagios/αγίος** (Most Set-Apart).









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

- Dabarý Ha Yamým Ālaph/1Chr 16:10** Halal/הלל (make boast in) His Set-Apart Name; let the heart of them rejoice that seek **Yahūah/יהוה**.
- Dabarý Ha Yamým Ālaph/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.
- Dabarý Ha Yamým Ālaph/1Chr 17:24** "Let Your Name be established and **gadal/גדל** (magnified) forever saying, '**Yahūah/יהוה** Tsab'ăūth, is Ālahým of Yashar'āl; even a Mighty One to Yashar'āl. The house of Dūd Your Servant is established before You.'"
- NachamYah/Neh 9:5** Then the Lūy, with Yahūshâ, and Qdamý'āl, Baný, ChashabanYah, SharabYah, HūdYah, ShabanYahū, and PaṭhachYah said, "Stand up and **barak/ברך** (bend the knee [to]) Āth/את **Yahūah/יהוה** your Ālahým from everlasting to everlasting. Bestow goodness to Your Most Honorable Name, which is **rūm/רום** (raised up) above all prosperity and praise."
- 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!
- 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.
- 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.
- 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.
- Tahalým/Ps 34:3** Magnify **Yahūah/יהוה** with me and let us **rūm/רום** (raise up) His Name together.
- Tahalým/Ps 61:8** So will I **zamar/זמר** (play/sing a song) to Your Name forever that I may daily perform my vows.
- 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**.
- Tahalým/Ps 66:2** Sing forth the **kabad/כבד** (rich/weighty honor) of **His Name**. Appoint His Praise in the Highest Esteem.
- 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.
- Tahalým/Ps 68:4** Sing to Ālahým. **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.
- 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 Āth/את esteem. Āmn and Āmn.
- Tahalým/Ps 74:21** Let not the oppressed return ashamed. Let the poor and needy **halal/הלל** (make boast in) Your Name.
- 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.
- Tahalým/Ps 96:2** Sing to **Yahūah/יהוה**, **barak/ברך** (bend the knee [to]) His Name. Show forth His Salvation from day to day.

-  [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.
-  [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.
-  [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**!
-  [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.
-  [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.
-  [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.
-  [Tahalým/Ps 145:2](#) Everyday will I **barak/ברך** (bend the knee to) You. I will praise **Your Name** for ever and ever.
-  [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

προσεύχομαι

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H6419/H4994/H2199/H3034/H7121/G4336

- 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 ĀYashâ **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 ĀYashâ. And when they came down to him, ĀYashâ **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 ĀYashâ.
- Malakým Býth/2Kgs 19:15** And ÇazaqYahū **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 ÇazaqYahū wept bitterly.
- Dabarý Ha Yamým Býth/2Chr 14:11** Āsâ **qrâ/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.
- MathathYahū/Mt 6:9** **Proseuchomai/προσεύχομαι** (pray) in this manner: Our Father who is in heaven, Set-Apart is Your Name.


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 **Āṭh/את Sham/שם** (Name) **Yahūah/יהוה** your Ālahým in ruin, for **Yahūah/יהוה** **Āṭh/את** will not leave unpunished who lifts up **Āṭh/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 **Āṭh/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** **Āṭh/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’āl.
- Malakým Ālaph/1Ki 8:20** “**Yahūah/יהוה** has performed His **Āṭh/את**-word: I have succeeded Dūd my father and now I sit on the throne of Yashar’āl, as **Yahūah/יהוה** promised, and have built a House for **Sham/שם** (Name) **of Yahūah/יהוה**, my Ālahým of Yashar’āl ...”
- Malakým Ālaph/1Ki 10:1** When the queen of Shabâ heard about the **Āṭh/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 **Āṭh/את**- the Set-Apart place of **Yahūah/יהוה** Ālahým, so that you may bring **Āṭh/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’āl.”
- Dabarý Ha Yamým Býth/2Chr 6:10** Now **Yahūah/יהוה** has established **Āṭh/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’āl, as **Yahūah/יהוה** Promised. And I have built The House for **Sham/שם** (Name) **of Yahūah/יהוה** Ālahým of Yashar’āl.
- Āyūb/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/ברך!” (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'āl; 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.
-  [YashâYahû/Isa 18:7](#) At that time gifts will be brought to *Yahūah/יהוה Tsab'ăṯh, 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'ăṯh.
-  [YashâYahû/Isa 24:15](#) Therefore, in the east give esteem to Yahūah/יהוה. Exalt Sham/שם (Name) Yahūah/יהוה, the Ālahým of Yashar'āl, in the islands of the sea.
-  [YashâYahû/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.
-  [YashâYahû/Isa 60:9](#) "...to Sham/שם (Name) Yahūah/יהוה your Ālahým, and to The Set-Apart One of Yashar'āl because He has beautified you.
-  [YaramYahû/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.
-  [Yahû'āl/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. 50, 72)

*Yah/יה H3050 BDB - contraction for H3068: יהוה meaning the same — (See pp. 38, 288)


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** [U Yaqrâ/Lev 18:21](#) “And do not give any of your offspring to pass through to Malak. And do not **חלל** (profane/defile/pollute) The **את** Name of your **אלהים**. I am **יהוה**.”
- חלל** [U Yaqrâ/Lev 24:11](#) The Yashar’âlîyth woman’s son **נקב** (blaspheme/pierced) **את** the Name **יהוה** and cursed. They brought him to **את** Mashah. His mother’s name was Shalûmîyth, the daughter of Dabarî, of the tribe of Dan.
- חלל** [U Yaqrâ/Lev 24:16](#) “And he who **נקב** (blaspheme/pierced) the Name **יהוה** shall certainly be put to death, and all the congregation shall certainly stone him, the stranger as well as the native. When he **נקב** (blaspheme/pierced) the Name, he is put to death.”
- חלל** [Tahalým/Ps 74:10](#) How long **אלהים**, shall the adversary reproach? How long shall the enemy **נאץ** (rejected with contempt) Your Name forever?
- חלל** [Tahalým/Ps 74:18](#) Remember this: the enemy has criticized **יהוה**, and a foolish people have **נאץ** (rejected with contempt) Your Name.
- חלל** [YashâYahû/Isa 52:5](#) “What have I here,” says **יהוה**, “that My people are taken away for nothing? They that rule over them make them to wail,” says **יהוה**, “and My Name every day is **נאץ** (rejected with contempt/trampled under foot).”
- חלל** [YaramYahû/Jer 23:27](#) “...which think to cause **את** My people to **שכח** (forget/to ignore) My Name by their dreams, telling every man to his neighbor, as their fathers **שכח** (forget/to ignore) **את** My Name for B’âl/בעל (or Lord).
- חלל** [YaramYahû/Jer 27:15](#) For I have not sent them says **יהוה**. Yet they **שקר** (foretell a lie) in My Name that I might drive **את** you out and that you might perish, you, and the naby’â/נביא that speak to you.
- חלל** [YaramYahû/Jer 29:9](#) For they foretell **שקר** (a lie) in My Name to you. I have not sent them says **יהוה**.
- חלל** [YaramYahû/Jer 29:21](#) **יהוה** Tsab’âûth, the **אלהים** of Yashar’âl says, “of **אחאב** the son of QûlYah, and of TsadaqYahû the son of M’âshYahû, which **בשמי שקר** (tell a lie in My Name) to you. Behold, I will deliver them into **את** the hand of Nabûkadn’âtsar king of Babal and he shall slay them before your eyes.”
- חלל** [YaramYahû/Jer 29:23](#) “Because they have committed villainy in Yashar’âl, and have committed adultery with their neighbors’ **אשה** (wife) and have **דבר בשמי שקר** (foretell/lying words in My Name), which I have not commanded them; even I know, and am a witness, says **יהוה**.”
- חלל** [YaramYahû/Jer 34:16-17](#) But all of you turned and **חלל** (profane/defile/polluted) My **את** Name. You caused every man his **את** servant, and every man his **את** handmaid, whom he had set at liberty at their pleasure to return, and brought **את** them into subjection to be to you for servants and for handmaids. Thus says **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 **יהוה**, to the sword, to the pestilence, and to the famine. I will make **את** you to be removed into all the kingdoms of the earth.”

 [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 [chālal/חלל](#) (profane/defile/pollute) My Set-Apart Āṯh/את Name no more; with your gifts and with your idols.

 [Yachazaq'āl/Ezek 36:20](#) “They [chālal/חלל](#) (profane/defile/pollute) My Set-Apart Āṯh/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.’”

 [Yachazaq'āl/Ezek 36:21](#) “I had pity for My Set-Apart Name; which the house of Yashar'āl had [chālal/חלל](#) (profane/defile/polluted) among the heathen wherever they went.”

 [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 [chālal/חלל](#) (profane/defile/pollute) My Set-Apart Āṯh/את Name.”

 [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 Lūy 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. (See pp. 50, 72)

***Yahūah/יהוה** - H3069 — Corrupted form from vowel points: (See pp. 50, 72)

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/אֲדָנִי are seen here-

- Shaphatým/Judg 16:28** And Shamshūn called to **Yahūah/יְהוָה**, saying, “**Ādaný/אֲדָנִי** (my Master) ***Yahūah/יְהוָה**, 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/יְהוָה** **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/יְהוָה** **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/יְהוָה** **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/יְהוָה**, all Yahūdah that dwell in the land of Matsarým. Behold, I have sworn by My Great Name says **Yahūah/יְהוָה**, 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/יְהוָה** lives.”
- Yachazaq’āl/Ezek 13:9** “My hand shall be against the Nabý’āým 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’āl, and they shall not enter into the land of Yashar’āl. And you shall know that I am **Ādaný/אֲדָנִי**, (Master) ***Yahūah/יְהוָה**.
- Yachazaq’āl/Ezek 20:5** “And you shall say to them, ‘Thus said **Ādaný/אֲדָנִי**, (Master) ***Yahūah/יְהוָה**: on the day when I chose Yashar’al and lifted My Hand in an oath to the seed of the house of Y’āqb, and made Myself known to them in the land of Matsarým, I lifted My hand in an oath to them, saying, ‘I am **Yahūah/יְהוָה** your Ālahým.’”
- Yachazaq’āl/Ezek 20:44** “You shall know that I am **Yahūah/יְהוָה**, 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’āl, says **Ādaný/אֲדָנִי**, ***Yahūah/יְהוָה** (Master Yahuah).”
- Yachazaq’āl/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 **Ādaný/אֲדָנִי**, ***Yahūah/יְהוָה** (Master Yahuah).”
- Yachazaq’āl/Ezek 24:24** “Therefore, Yachazaq’āl is unto you a sign. According to all that he has done you shall do. When this comes, you shall know that I am **Ādaný/אֲדָנִי**, ***Yahūah/יְהוָה** (Master Yahuah).

-  [Yachazaq'âl/Ezek 28:22](#) Say, "Thus says **Ādaný/אֲדָנִי**, ***Yahūah/יְהוָה** (Master Yahuah) behold, I am against you Tsýdan. I will be Esteemed in the midst of you. They shall know that I am **Yahūah/יְהוָה** when I have executed judgments in her and be Set-Apart in her."
-  [Yachazaq'âl/Ezek 28:24](#) "There shall be no more a pricking brier unto the house of Yashar'âl nor any grieving thorn of all that are round about them that despised them. They shall know that I am **Ādaný/אֲדָנִי**, ***Yahūah/יְהוָה** (Master Yahuah)."
-  [Yachazaq'âl/Ezek 29:16](#) "It shall be no more the confidence of the house of Yashar'âl that brings their iniquity to remembrance when they shall look after them. But they shall know that I am **Ādaný/אֲדָנִי**, ***Yahūah/יְהוָה** (Master Yahuah)."
-  [Yachazaq'âl/Ezek 36:22](#) "Therefore, say to the house of Yashar'âl, thus says **Ādaný/אֲדָנִי**, ***Yahūah/יְהוָה** (Master Yahuah); 'I don't do this for your sakes, house of Yashar'âl, but for My Set-Apart Name's Sake which you have profaned among the heathen wherever you went.'"
-  [Daný'âl/Dan 9:4](#) I prayed to **Yahūah/יְהוָה** my Ālahým, and made confession and said, "**Ādaný/אֲדָנִי**, (Master), the Great and Awful Āl, 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**

אָדָנֵיהֶם - Ādanýhm **their master**

אָדוֹן - Ādūn translated as **your master** also אָדוֹן כָּל-הָאָרֶץ **master of the whole earth**

יְהוָה אָדָן הָאֵלֶּם H'ādan 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-ד-נ 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.

Online Source: (http://www.hebrew4christians.com/Names_of_G-d/Adonai/adonai.html)

After reading the above insert and the fearless practice inflicted on This Name יְהוָה, let's look at the commandment one more time.

“You shall not lift up (speak) אַתְּ The Name of יְהוָה your אֱלֹהִים to ruin it, for אַתְּ יְהוָה will not acquit (pardon) anyone who lifts up (speaks) אַתְּ His Name to ruin it.

**Tanakh (See Glossary p. 355)*

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: (<http://www.biblicalthology.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” (אֲדֹנִי –Genesis 23:6), and for “Adonai” is (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	אֲדֹנִי	“Adonai”
Genesis 23:6	אֲדֹנִי	“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.

“Things that make you go, hmmm”

(Review “Emendations of The Sopherim” p. 57)

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 paid 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 subject 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 קָרָא = 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 “Masoretes.” 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 Adhonai "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 Masoretes as a direction to substitute Adhonai 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. **Source: Online Etymology Dictionary**

Here is a definition for “ineffable”:

Ineffable - not to be uttered: taboo <the ineffable name of Jehovah>

Online Source: (<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 "speaking," 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.

Online Source: (http://www.etymonline.com/index.php?allowed_in_frame=0&search=ineffable&searchmode=none)

Speaking This Name is not a sin! Using This Name to speak against, or commit an act against Yahūah and His Word is. 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 Talmud. 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.

*call out (See p. 107)

Section 3: Chap 18

Yahuah Alahym: The Mighty Ones

יהוה אלהי

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H430

- B-r'āshýth/Gen 1:1** In the beginning, **Ālahým/אלהים** (Mighty Ones) **Āth/את** created the heavens and **Āth/את** the earth.
- B-r'āshýth/Gen 5:22** And after he brought forth **Āth/את** Maṭhūshalach, Čanūk walked with **Ālahým/אלהים** (Mighty Ones) three hundred years, and brought forth sons and daughters.
- Shamūth/Ex 3:4** And **Yahūah/יהוה** saw that he turned aside to see, and **Ālahým/אלהים** (Mighty Ones) 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 **Ālahým/אלהים** (Mighty Ones) of your father, the **Ālahým/אלהים** (Mighty Ones) of Ābraham, the **Ālahým/אלהים** (Mighty Ones) of Yatschaq, and the **Ālahým/אלהים** (Mighty Ones) of Y'āqb,” And Mashah hid his face, for he was afraid to look at **Ālahým/אלהים** (Mighty Ones) (The Mighty Ones).
- Shamūth/Ex 4:27** And **Yahūah/יהוה** said to Āharan, “Go to meet Mashah in the wilderness.” And he went and met him on the mountain of **Ālahým/אלהים** (Mighty Ones), and kissed him.
- Shamūth/Ex 6:2, 3** And **Ālahým/אלהים** (Mighty Ones) spoke to Mashah and said to him, “I am **Yahūah/יהוה**.³ I appeared to Ābraham, to Yatschaq, and to Y'āqb as ***Āl 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 **Ālahým/אלהים** (Mighty Ones). And I am letting you go, so that you stay **Āth/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** **Ālahým/אלהים** (Mighty Ones).”
- Shamūth/Ex 20:5** “...you shall not bow yourself down to them, nor serve them. I, **Yahūah/יהוה** **Ālahýk/אלהיך** (your Ālahým), am a jealous **Āl/אל** (Mighty One), visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Me.”
- Dabarym/Deut 4:7** “For what great nation is there which has **Ālahým/אלהים** (Mighty Ones) so near to it, as **Yahūah/יהוה** **Ālahýnū/אלהינו** (our Ālahým) is to us, whenever we call on Him?
- Dabarym/Deut 4:24** “For **Yahūah/יהוה**, **Ālahýk/אלהיך** (your Mighty Ones), is a Consuming Fire, even a jealous **Āl/אל** (Mighty One).”
- Dabarym/Deut 5:24** “...and said, ‘See, **Yahūah/יהוה** **Ālahýk/אלהיך** (your Ālahým) 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 **Ālahým/אלהים** (Mighty Ones) speaks with man and he lives.’”
- Dabarym/Deut 6:4** “Hear, Yashar'āl: **Yahūah/יהוה** **Ālahýnū/אלהינו** (our Ālahým), **Yahūah/יהוה** is one!
- Dabarym/Deut 9:7** “Remember, do not forget **Āth/את** how you provoked **Āth/את** **Yahūah/יהוה** **Ālahýk/אלהיך** (your Ālahým) 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 Ones), so that you do not defile **Āth/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 Ones) 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](#) “**אל/אל** **Ālahým/אלהים** (Mighty, Mighty Ones) **Yahūah/יהוה**, **אל/אל** **Ālahým/אלהים** (Mighty Ones) **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 Ones).”
-  [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 Ones).
-  [Yahūshâ/Josh 24:26](#) Then Yahūshâ **Āṭh/את** wrote these words in the book of the Tūrath of **Ālahým/אלהים** (Mighty Ones). 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 Ones), “Please appease **Āṭh/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 Ones) 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 Ones) 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 Ones) we have made our boast all day long, and we will give thanks to Shamak (Your Name) forever.
-  [Tahalým/Ps 48:10](#) As is Your Name **Ālahým/אלהים** (Mighty Ones), so is Your praise unto the ends of the earth. Your right hand is full of righteousness.
-  [Tahalým/Ps 54:1](#) “...**Ālahým/אלהים** (Mighty Ones), 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’āṭh**, **Ālahým/אלהים** of Yashar’āl, the one who dwells between the **karbým**, you are the **Ālahým/אלהים** (The Mighty Ones), You alone, of all the reigns of the earth. You have made **Āṭh/את** the heavens and **Āṭh/את** earth.
-  [YashâYahū/Isa 44:6](#) “Therefore, says **Yahūah/יהוה** the King of Yashar’āl, and his Redeemer **Yahūah/יהוה** **Tsab’āṭh**; I Am The First and I Am The Last, beside Me there are no **Ālahým/אלהים** (Mighty Ones).”
-  [YashâYahū/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, **Yahūah/יהוה**? There are no **Ālahým/אלהים** (Mighty Ones) 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.” (*Rom 14:11; Phil 2:10; Yahū’āl/Joel 2:32; Acts 2:21, 4:12*)

***Āl Shadý/אל שדי** : (See pg. 370)

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. Although, it is widely taught that Ālahým is singular, this title is translated “Mighty ones”; referencing The Father and His Word in this book. 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 ones**)

אלהיך = Ālhýk - **your Ālahým**

אלהיהם = Ālhýhk - **their Ālahým**

אלהי = Ālhý - **my Ālahým** – may be in error: can be argued to be grammatically incorrect for Shamūth/Ex 3:15

אלהינו = Ālhýnū - **our Ālahým**

אלהיו = Ālhýū - **his Ālahým**

ה אלהים = Ha Ālahým (**the mighty ones**)

אלהיכם = Ālhýkm (Used when Yahūah is speaking to a group of people in reference to Himself.)

אליהם = Ālýham “future tense” **to them**

אלהם = Ālham “perfect tense”

ה אלה = Ha Ālah **these things**

Elohim

Main article: Elohim

(http://en.wikipedia.org/wiki/Names_of_God_in_Judaism#Eloah)

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.

The viewpoint suggested in the above Wikipedia insert calls for scrutiny and suspicion as we observe the next chapter:

Yahūah begins with, “Let **Us** make man in **our** image” indicating that Ālahým in reference to The Father **and His Word** is most certainly plural. One could bring this passage into the equation:

Dabarým/Deut 6:4 “Hear, O Yashar’āl: **Yahūah/יהוה** our Ālahým/אלהים, **Yahūah/יהוה** is one.

This passage is misleading us because of a mistranslation. This passage of scripture is discussed in the next chapter. However, I would like to share my thoughts on the following passage:

Shamūth/Ex 4:16 “And he shall speak for you to the people. And it shall be that he shall be a mouth for you, and you shall be an Ālahým for him.

If a message is being delivered whereas; the message comes from a higher authority, this equates to two beings at work:

1. The messenger
2. The one who sent the messenger

I have learned that the house of Yashar'âl did **not** have knowledge of The Word, as much as we **think** they did (*YaramYahû/Jer 2:31-35*). In Shamûth 4:14, Yahûah becomes angry with Mashah (Moses). Why? Because Mashah told Yahûah to send or use someone else to speak His Word. That was a serious bummer to Yahûah. So, Yahûah said that He would have his brother, Âharan, speak for Mashah. So, here is how it went down: Mashah tells his brother what to speak. But The Word he tells his brother is not his own, but the Word given by Yahûah. This makes Mashah an **Âlahým** to Âharan because Âharan is speaking what Mashah tells him to by the **authority of one greater than himself** (*Compare Shamûth/Ex 7:1*). This Word is not coming from Mashah, but from Yahûah. *On a side note: this is how Yahûah had to deal with His people constantly, because they were more than often telling Him they did not want to hear from Him. If you study the text in the majority of the Tûrah, you will notice Yahûah was forced to resort to a "plan B" scenario on many occasions as a result of the hard hearts of this people.*

Many scholars and Jewish (Ashkenazim) teachers are convinced, that Âlahým is *singular* when this title is used for rulers or those in high authority such as magistrates or gods. This **includes** its use in reference to The Creator. Their argument is firm in that it is plural when used in **Shamûth/Ex 20:3** "*Have no other Âlahým (gods) in my face*". We can go back and forth on this all day. When one is convinced in his heart on a matter, only Yahûah can change that point of view through seeking Him with all his might. If of course, he is so prompted to do just that on this particular subject. I disagree with the published traditional view on "Âlahým" and here is why. The Word of Yahûah, has never spoken on His **own** authority in the OT or the NT, ever. (*Yahûçanan/Jn 7:16-19, 8:28, 38, 14:10, 24, 15:15*)

If you do not know who Yahûshâ is, you cannot understand The Word of Yahûah. If at any degree, you have rejected, or are in disagreement with The Spoken or Written Word of Yahûah (Tûrah), you will never know Yahûshâ. That is a fact. Now let's consider the following passages of scripture. Yahûah said, there is no one beside Him (*YashâYahû/Isa 44:8, 45:5, 45:21*). These passages declare there is no other Âl/78 (**mighty one**) to seek. If man imagines there are, it is a lie. Now, this leads us to believe He is only **one**, right? This means, there is no word that supersedes The Word of The Father, and there is no other Father (*MaṭhaṭhYahû/Matt 23:8-10*). So, there is only **One Voice** that comes from The Father: His Word!

Let's look at this in light of what **He said**, throughout the Tûrah and the accounts of Yahûshâ. Don't forget, that man is notorious for not wanting to **hear** from Yahûah directly! (*Shamûth/Ex 4:13, 20:19; Dabarým/Deut 5:25-27 etc...*) The children of Yashar'âl appoints Mashah as their leader; the one they will hear (obey); the one they will **hear as if it were Yahûah himself!** This was clear. Mashah was the only one who drew near to Yahûah; they shrank back and said, "*You go and talk to Him. Don't let Him speak to us anymore or we will die! We will hear from you* (*Dabarým 5:25-27*)." Later, they gave him a hard time about this arrangement that **they asked for** by saying, "*Is it little that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you would also seize total rule over us?*" *B-madbar/Num 16:13*. In B-madbar 16:28 it was proven, that the works he (Mashah) did, were **not from his own heart**. He was listening to Yahûah directly. The people **wanted** to **hear** from Mashah **only**. Truly, this was an obstinate people.

With that as a foundation, I want to look at YashâYahû/Isa 53:9. The foretelling states, the Mashýaçḥ would have no deceit in His mouth. This is supported by Yahûçanan/Jn 1:47 and 1Pet 2:22. Now keep in mind, there is *no other mighty one* but Yahûah according to YashâYahû, chapters 44 and 45. If I haven't lost you, look now in **YaramYahû 11:17-19**. Yahûah is speaking evil against who He planted (His people). This was a foretelling of Mashýaçḥ here. They were cutting off the commandments. What is always being planted by Yahûah? His Word in the hearts of His people (*Matt 13:1-23*). Yes, they were planted in that land to grow...but from what? If they rejected The Word, then the tree (Yashar'âl) is fruitless. What did they reject? Tûrah! Their salvation; Righteousness and covering. The commands; statutes and Right-Rulings. They were planted to be a light to the nations, which in turn, the nations would learn this Law from them. This arrangement was supposed to **attract** the nations to learn This Law of Yahûah (*Dabarým/Deut 4:6*). But they hated Tûrah. Yashar'âl and Yahûdah detested The Law or **Word** of Yahûah (*Dabarým 8:3*). They were cursed for cutting off Tûrah (*YaramYahû 11:3*).

Fast forward to the days of Mashýaçḥ. With no deceit in His Mouth, He claimed to be The Bread of life (*Yahûçanan/Jn 6:58*). Compare this saying with Dabarým/Deut 32:46-47. He claimed to exist before Âbraham (*Yahûçanan/Jn 8:58*). Compare this saying with Shamûth/Ex 3:14. As soon as they saw The Word manifested in the flesh, they did what they have **always** done. They cut their life; bread; salvation and righteousness off from themselves (*Yahûçanan/Jn 6:54, 7:18, 8:37,10:28-29, 14:6*). His people fulfilled the foretelling's of Mashýaçḥ by butchering Him. He claims to have been sent

from The Father (*Yahūchanan/Jn 14:24*). Let's capsulize this: Mashyach claims that The Words He speaks are not His, but His Fathers. They are not His own works. Just like what Mashah said. The messenger and the message given by a higher authority are **two** beings at work here (*Yahūchanan/Jn 10:29; 14:24, 28*). Yashar'al could not understand this. Yahūshā explained to His taught ones in Luke 24:27 all the things that pertained to **Him** in the Tūrah and in the Nabý'āym. He is telling them or have been telling them rather, that He is the guy that has been dealing with them the whole time. Even back before Ābraham. Yet nobody has seen the Father, other than The Word (*YashāYahū/Isa 44:8, 45:5, 45:21*). With that said, let's take a good look at Tahalým/Ps 110. Stay with me, I am building a case here.

Tahalým/Ps 110:1-7 יהוה said to my Master, "Sit at My right hand, Until I make Your enemies a footstool for Your feet. ² יהוה sends Your mighty scepter out of Tsýūn. Rule in the midst of Your enemies! ³ Your people volunteer in the day of Your might, in the splendors of set-apartness! From the womb, from the morning, You have the dew of Your youth! ⁴ יהוה has sworn and does not relent, "**You are a Kahan forever according to the order of Malakýtsadaq.**" ⁵ יהוה at Your right hand Shall smite sovereigns in the day of His wrath. ⁶ He judges among the nations, He shall fill the nations with dead bodies, He shall crush the Head over the mighty earth! ⁷ He drinks of the stream by the wayside. Therefore, He does lift up the head!

In verse four, Malakýtsadaq is from H4442: מלכ־צדק. This name carries two roots: H4428 and H6664. These two roots tell us the meaning of this "MLKÝ-TSDK". The H4428 is "King". If you attach the Yd (?), it becomes "my king". The H6664 means: justice; righteousness; rightness. So, this name would mean: "My King is Righteous" or "Righteous is My King". What does this have to do with my understanding of Ālahým in a plural form? Well, this song is a foretelling of Mashyach. By studying all the foretelling's of Mashyach in the Tūrah (Law or teachings of Yahūah), you will see that every Word spoken by Yahūah; that His people were instructed to obey, has saving power in it. Why, how and **when** does His Word have saving power in it? Does His Word have saving power in it only when we read it in the New Testament, or is saving power available in that spoken or written word when we hear it, read and obey it in the Old Testament; as long as we know it came from the mouth of Yahūah? In every instance Yahūah spoke in the Old Testament, that word spoken is life to us. If I can prove the Word spoken by Yahūah, is Mashyach in the Old Testament, then every Word spoken by Mashyach in the New Testament; would then be subject to every Word written in the Old Testament, that **came out of the mouth of Yahūah**, right? The following, is how to prove two beings at work by our Mashyach. Yet He said to His taught ones, that His Father is greater (*Yahūchanan/Jn 14:28*).

Dabarym/Deut 8:3

"And He humbled you, and let you suffer hunger, and fed you with manna which you did not know nor did your fathers know, to make you know that man does not **live** by bread alone, but by **every Word** that comes from the mouth of יהוה.

Yahūchanan/Jn 6:31-35 "Our fathers ate the manna in the wilderness, as it has been written, 'He gave them bread out of the heaven to eat.' " ³² Therefore יהוה said to them, "Truly, truly, I say to you, Mashah did not give you the bread out of the heaven, but My Father gives you the true bread out of the heaven. ³³ For the bread of Ālahým is He who comes down out of the heaven **and gives life** to the world. ³⁴ So they said to Him, "Master, give us this bread always. ³⁵ And יהוה said to them, "**I am the bread of life.** He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.

Does this mean that Yahūshā Ha Mashyach is replacing the Word of the OT, or is He **confirming** the Word spoken in the OT? I want to compare what **Yahūshā said**, with what is written **about the Tūrah**...

- **Yahūshā claims:**

Therefore יהוה spoke to them again, saying, "I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life." **Yahūchanan/Jn 8:12** (Jn 9:5, 11:10)

YashâYahû /Isa 51:4, 5 “Listen to Me, My people, and give ear to Me, O My nation, for the Tûrah goes forth from Me, and **My right-ruling I set as a light** to peoples. ⁵My righteousness is near, My deliverance shall go forth, and My arms judge peoples. Coastlands wait upon Me, and for My arm they wait expectantly.

Here, in YashâYahû, the Law and Right-Ruling is **set as a light**. Mashýach said in Yahûchanan that He **is** the light.

- **Yahûshâ claims:**

*“I have come as a light into the world, so that no one who believes in Me **should stay** in darkness. **Yahûchanan/Jn 12:46**
(Yahûchanan/Jn 12:36) If right-ruling of Yahûah is avoided or hidden, you are in darkness.*

Now, let’s see what was declared about the Tûrah:

YashâYahû/Isa 8:20 To the Tûrah and to the testimony! If they do not speak according to **this** Word, it is because they have **no light in them**. (YashâYahû/Isa 9:2, 59:9, Tahalým/Ps 119:105, Mashlý/Prov 28:9) *By refusing the Law, you refuse light.*

Here, YashâYahû, the servant known today as Isaiah, says that if one speaks against the Tûrah, there is **no light in them**. Yahûshâ Ha Mashýach states that He came **as a light** into the world, so that all those believing what comes from His mouth, **should** lead them out of darkness; lawlessness. This suggests He is speaking about **The Law that is written**. In other words, if He does not speak according to the Tûrah, there is **no light in Him**. Could He be The Living Tûrah? I believe He is. This would also mean, that anyone who draws you away from the Tûrah, or tries to persuade you to think the Tûrah is no longer **a light** to us, than that teacher is a false teacher. Remember, there is only one teacher; that is Mashýach (*MatthaýYahû/Matt 23:8*). You cannot reject Tûrah and say you believe Mashýach. Mashýach and Tûrah agree; one and the same, synonymous; identical in image through behavior and speech. One does not resist the other.

- **Yahûshâ claims:** יהושע said to him, “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me.” **Yahûchanan/Jn 14:6**
- 1. **Dabarým/Deut 6:24** ‘And יהוה commanded us to do all these laws, to fear יהוה our Ālahým, for our good always, to keep us alive, as it is today.
- 2. **Dabarým/Deut 6:25** ‘And it is righteousness for us when we guard to do all this command before יהוה our Ālahým, as He has commanded us.’
- 3. **Dabarým/Deut 32:4** “The Rock! His work is perfect, for all His ways are Right-Ruling, An Āl of truth and without unrighteousness, Righteous and straight is He.
- 4. **Tahalým/Ps 119:142** Your righteousness is righteousness forever, And Your Tûrah is truth. (Ps 119:151)
- 5. **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 Tûrah of truth, good laws and commands. (NachamYah/Neh 9:33)

These five witnesses clearly tell us that Truth, Life, Righteousness, perfect works; straightness, and Tûrah are interchangeable in the OT. Let’s get organized, and match these claims up:

- I am the **Way**: from G3598 – way/ὁδός – Hodos or odos and H1870 - way/דרך Darak
BDB definition for both Greek and Hebrew: manner; habit; way; course of life; moral character

Looking for this word **way** Yahûshâ claimed to be, that matches the **way** of Yahûah in the OT:

*Shamûth/Ex 23:20: “...guard you in The **Way**...”*

*Shamûth/Ex 33:13: “...show me now Your **Way**...”*

*Dabarým/Deut 8:6: “...to walk in His **Ways**...”*

*Dabarým/Deut 10:12; 11:22; 19:9; 26:17; 28:9; 30:16: “...fear Yahûah your Ālahým to walk in all His **Ways**; to love Him...”*

Turning aside from the **way**:

*Dabarým/Deut 9:12: “...they quickly turned aside out of The **Way** which I have commanded them...”*

*Dabarým/Deut 11:28: "...If you do not obey, but turn aside from The **Way**..."*

*Dabarým/Deut 28:68: "...by a **Way** I said to you, 'You shall never see it again'..."*

*Dabarým/Deut 31:29: "...utterly corrupt yourselves and turn aside from The **Way** which I have commanded..."*

*Dabarým/Deut 32:4 states that "all His **Ways** are Right-Ruling". Yahūshâ claims to be "The Way". This is a match.*

- I am the **Truth**: from G225 – truth/ἀλήθεια – **Aletheia** - meaning: what is true - from the G227- ἀληθής – **Alethes** - meaning: true; speaking the truth - from G1 – Alpha which is of Hebrew origin meaning: **Ālaph/א** – This would suggest He is claiming, the "truth" and "beginning" are one in the same. The **א** is a signature of The Word of Yahūah seen throughout the scriptures. The **א** represents the beginning, and the **ת** represents the end. The G227 has a second root: G2990 - λανθάνω – **lanthano** - meaning: to be hidden; secret. Is the truth hidden? (*He is the beginning-Rev 1:8, 3:14, 21:6, 22:13*)
- and H571 - **truth/אמת** āmaṭh – meaning: firmness; stability; faithfulness – from H539 – āman/אמן meaning: to support; confirm; be faithful. We use this word at the end of our prayers. Learning the meaning of this word, should change the way we think and **trust** after we pray.

Looking for this word **truth** Yahūshâ claimed to be, that matches the **truth** of Yahūah in the OT:

*Shamūṭh/Ex 34:6: "...abundant in goodness and **truth**..."*

*Dabarým/Deut 32:4: "...A Mighty One of **truth**; without unrighteousness..."*

*NachāmYah/Neh 9:13: "...and gave them straight right-rulings and Tūrah of **truth**..."*

*NachāmYah/Neh 9:33: "...you have done **truth**, but we have done wrong."*

*Tāhalým/Ps 25:5: "...lead me in your **truth**..."*

*Tāhalým/Ps 25:10: "...all the ways of Yahūah are kindness and **truth**..."*

*Tāhalým/Ps 43:3: "Send forth Your Light and Your **truth**."*

*Tāhalým/Ps 86:11: "Teach me Your way Yahūah; let me walk in your **truth**..."*

*Tāhalým/Ps 111:7; 119:30: "The works of His hands are **truth** and right-ruling..."*

*Tāhalým/Ps 119:142, 151, 160; Yachazaqa‘āl/Eze 18:9; Mal‘āký/Mal 2:6-8: "...and Your Tūrah is **truth**."*

*Tāhalým/Ps 119:142 states that, "Your Tūrah is **truth**." Yahūshâ claims to be The Truth. This is a match.*

- I am the **Life**: from G2222 – life/ζωή – **Zoe** - meaning: fullness of life; possessed of vitality – from G2198 – ζάω - **Zao** - meaning: to live breathe; be among the living and H2416 - life/חַי Chý meaning: living; alive; living thing – from H2421 – Chýyah/חַיָּה meaning: to live; have life; to remain alive; to preserve alive

Looking for this word **life** Yahūshâ claimed to be, that matches the **life** of Yahūah in the OT:

*Dabarým/Deut 30:15: "...I set before you today, **life**, and good and evil..."*

*Dabarým/Deut 30:19: "...you shall choose **life**..."*

*Dabarým/Deut 30:20: "...cling to Him, for He is your **life**, and the length of your days..."*

*Dabarým/Deut 32:47: "...it is your **life**, and by this Word you prolong your days..."*

*NachāmYah/Neh 9:6: "...you give **life** to them all..."*

*Tāhalým/Ps 16:11: "...show me the way of **life**..."*

*Tāhalým/Ps 36:9: "...with You is the fountain of **life**..."*

*Tāhalým/Ps 119:93: "...Your orders have given me **life**..."*

*Mashalý/Prov 6:23: "...the Tūrah is light, reproofs of instruction are the way of **life**..."*

*Dabarým/Deut 6:24 states that, 'And חַיָּה' commanded us to do all these laws, to fear חַיָּה' our Ālahým, for our good always, to preserve us alive." Yahūshâ claims to be The life. This is a match. The Tūrah is The Way, The Truth, and The life. Yahūshâ is The Teacher; The Living Tūrah. The Word of life was given from the beginning, and has been rejected to this very day. Has He been telling His taught ones; that He **is** the Word that worked righteousness in the OT, but was "cut off" from His people?*

YashâYahû/Isa 53:7-12 *He was oppressed and He was afflicted, but He did not open His mouth. He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, but He did not open His mouth. ⁸ He was taken from prison and from judgment. And as for His generation, who considered that He shall be cut off from the land of the living? For the transgression of My people He was stricken. ⁹ He was appointed a grave with the wrong, and with the rich at His death, because He had done no violence, nor was deceit in His mouth. ¹⁰ But יהוה was pleased to crush Him. He laid sickness on Him, that when He made Himself an offering for guilt, He would see a seed; He would prolong His days and the pleasure of יהוה prosper in His hand. ¹¹ He would see the result of the suffering of His life and be satisfied. Through His knowledge My righteous Servant makes many righteous, and He bears their crookedness. ¹² Therefore I give Him a portion among the great, and He divides the spoil with the strong, because He poured out His being unto death, and He was counted with the transgressors, and He bore the sin of many, and made intercession for the transgressors (Compare: YaramYahû11:19).*

YashâYahû/Isa 59:14 *And right-ruling is driven back, and righteousness stands far off. For truth has fallen in the street, and right is unable to enter.*

YaramYahû/Jer 23:5 *“See, the days are coming,” declares יהוה, “when I shall raise for Dûy’d a Branch of righteousness, and a Sovereign shall reign and act wisely, and shall do right-ruling and righteousness in the earth.*

YaramYahû/Jer 23:6 *“In His days Yahûdah shall be saved, and Yashar ‘âl dwell safely. And this is His Name whereby He shall be called: ‘יהוה our Righteousness.’ (Remember, Ps 110: 1-7; מלכ־יֶצֶדֶק - “MLKÝ-TSDK” “My King is Righteous” p. 134)*

- **Yahûshâ claimed:** “He who possesses My commands and guards them, it is he who loves Me. He who loves Me shall be loved by My Father. I shall love him and manifest Myself to him.” **Yahûçanan/Jn 14:21** *Clearly, there are two at work in this passage. (MathathYahu/Matt 12:47-50*

Didn't Yahûah say the same thing in the OT?

1. **Shamûth/Exod 20:6** *but showing kindness to thousands, to those who love Me and guard My commands.*
2. **Dabarým/Deut 6:5, 6** *“And you shall love יהוה your Ālahým with all your heart, and with all your being, and with all your might. ⁶And these Words which I am commanding you today shall be in your heart...”*
3. **Dabarým/Deut 7:9** *“And you shall know that יהוה your Ālahým, He is Ālahým, the trustworthy Āl guarding covenant and kindness for a thousand generations with those who love Him, and those who guard His commands...”*
4. **Dabarým/Deut 7:11-13** *“And you shall guard the command, and the laws, and the right-rulings which I command you today, to do them.¹² And it shall be, because you hear these right-rulings, and shall guard and do them, that יהוה your Ālahým shall guard with you the covenant and the kindness which He swore to your fathers,¹³ and shall love you and favor you and increase you, and shall favor the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.”*
5. **Dabarým/Deut 13:3, 4** *Do not listen to the words of that nabýâ or that dreamer of dreams, for יהוה your Ālahým is trying 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**.(Jn 15:14,15)*

Yahûshâ also warns us about guarding these commands again in Chazûn/Rev 12:17, 14:12, 22:14. (Zeph 2:3)

- **Yahūshâ claimed:** *MaṭṭaṭhYahū/Matt 7:21* “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. (*MaṭṭaṭhYahū 5:19, 7:24; Luke 8:21; 11:28; Mark 4:20*)

What does the OT say about **doing** the desire or **will** of The Father?

1. **Yahū‘āl/Joel 2:11** And יי' shall give forth His Voice before His army, for His camp is very great, for mighty is the doer of His Word. For the day of יי' is great and very terrifying, and who does bear it?
2. **Ṭahalým/Ps 111:1-10** Praise יי'! I thank יי' with all my heart; in the company of the straight, and of the congregation. ²Great are the works of יי', searched for by all who delight in them. ³Splendour and greatness are His work, and His righteousness stands forever. ⁴He has made His wonders to be remembered; יי' shows favor and is compassionate. ⁵He has given food to those who fear Him; He remembers His covenant forever. ⁶He has shown His people the power of His works, To give to them the inheritance of the gentiles. ⁷The works of His hands are truth and right-ruling. All His orders are trustworthy. ⁸They are upheld forever and ever; Performed in truth and straightness. ⁹He sent redemption to His people. He has commanded His covenant forever. Set-Apart and Terrifying is His Name. ¹⁰The fear of יי' is the beginning of wisdom. All those doing them (His Right-Rulings in vs. 7) have a good understanding. His praise is standing forever.
3. **Dabarým/Deut 11:22** ‘For if you diligently guard all these commands which I command you, to do it, to love יי' your Ālahým, to walk in all His Ways, and to cling to Him (James 1:22).”
4. **Dabarým/Deut 15:5** “...only if you diligently obey The Voice of יי' your Ālahým, to guard to do all these Commands which I am commanding you today. (*YashâYahū/Isa 44:8, 45:5, 45:21*).
5. **Dabarým/Deut 28:15** “And it shall be, if you do not obey The Voice of יי' your Ālahým, to guard to do all His Commands and His Laws which I command you today, that all these curses shall come upon you and overtake you (James 1:21, 2). There is only One Voice that comes from the mouth of Yahūah. His Word (Dabarým 8:3)

Looking back at Ṭahalým/Ps 111: 1-10, it becomes clear, that the works of “His” hands are the Ṭurah. We learned previously that Truth, Righteousness, Life and The Ṭurah are interchangeable terms. Right-Ruling is also a term used for “Judgements”. These terms are all referring to Ṭurah. Verse nine states, “He sent redemption to His people.” The redemption sent was the Ṭurah they rejected. This Ṭurah **is** the Word of Yahūah. Had they known how precious these words were, they would have clung to them. This Ṭurah has saving power in it because it is full of **Life** (Deut 32:47; James 1:21). He has been proclaiming this from the very beginning. Do the command, and live (*Ū Yaqrâ/Lev 18:5; Mashlî/Prov 4:4, 7:2; Qhalath/Ecc 12:13*). Yahūah rejects those who rejects this Ṭurah (Dabarým/Deut 31:15-18, Mashlî/Prov 28:9). He even commands us to “choose Life” in Dabarým/Deut 30:19: “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...”

Also, remember what Yahūshâ said, “I Am The Way, The Truth, and The Life. No one comes to The Father except through Me.” **Yahūchanan/Jn 14:6** (Prov 4:4, 7:2)

I think I have given enough evidence to prove Yahūshâ is the Word/Law/Ṭurah, manifested in the flesh. This Word was given in the Old Testament to rule and lead His people to long life, Peace and Right Standing with The Father. He gave The Word to them to lead the rest of the nations to be a light to them; so the nations would say, “What a wise and understanding people is this nation” (Dabarým/Deut 4:6). The Word, Yahūshâ, often spoke of His Father in the written accounts of His life. There are two at work here: The Word sent from The Father, who is doing the work of The Father; and The Father. The Word, who is Yahūshâ, and The Father are Ālahým. I discuss this title, “Ālahým” further in the next chapter.

*God (See p. 157)

Section 3: Chap 18b

Yahuah and Yahuah!

The Two Mighty Ones!

 [Chazūn/Rev 19:13](#) *He is clothed in a garment sprinkled with blood. His Name is called “The Word of יהוה”.*

This section can easily offend many. What most people cannot see or understand, is that The Word of Yahūah is The One who dealt with the House of Yashar‘āl from the very beginning. Yet, all of us understand, the Mashýach spoke of His Father. Also, we understand that Mashah (Moses) wrote about Mashýach. If The Word of Yahūah is sent to earth, then the Father still remains in the Heavens: Yahūah above, *and* Yahūah is on the earth; through His Word. Yet no one has seen The Father according to Yahūchanan/John 6:46. Man has only seen what The Father brought forth from His mouth: The Word; which was spoken, written and manifested in the flesh. The Word of The Father has been dealing with mankind, to get him prepared, and ready to stand before The Father; so that he will not perish in His Wrath. This **Word** sent, is the image and salvation of The Father; in the form of Commandments and Right-Rulings. We reject His image, by refusing the instructions given to us, in the form of the words/instructions given by Yahūah. Give yourself over to those words, and you have given yourself over to The Image of The Father. Following Yahūshā, and His behavior and instruction, will reveal what that image is. Guarding The Commands and Right-Rulings of Yahūah **is** embracing The Father. In Yahūchanan/John 5:47, Yahūshā said, “*For if you believed Mashah, you would have believed Me, since he wrote about Me.*” I believe it was The Word of Yahūah who spoke to Mashah in the burning bush; He steered a multitude out of Matsarým, across the Red Sea; and gave a list of instructions to that same multitude to be an example for all the nations.

In Yahūchanan/John 14:9, Yahūshā said, “*Have I been with you so long, and you have not known Me, Philip? He who has seen Me has **seen** the Father, and how do you say, ‘Show us the Father’?*” But wait, He says something interesting again in Yahūchanan/John 6:46: “*Not that **anyone has seen** the Father except the one who is from Yahūah – **He** has seen the Father.*” And again in verse 57, “*Just as the living Father sent Me, and I live because of the Father, so the one who consumes Me will live because of **Me**.*” (*Dabarým 8:3 tells us **every word** from the mouth of Yahūah is to be consumed (obeyed).*)

In Shamūth/Ex 3:14, it is said, “*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.’*” In Yahūchanan/John 8:58, Yahūshā said to them, “*Truly, truly, I say to you, before Ābraham came to be, I am.*” And yet again, “*For I have not spoken from my own authority, but the Father Himself who sent Me has commanded Me what I should say and what I should speak.*” Yahūchanan/John 12:47-49. Clearly, there are two here. He is the Word of The Father. 1. FATHER 2. WORD

It was The Word that did the work of creating the earth. It was The Word who led Ābraham, Yatschaq, and Y‘āqb. It was the Word that came forth to draw a multitude out of Matsarým. It was The Word that was brought forth consistently to His people, through the Nabýā; begging them to stop discarding and butchering those instructions given to them. This was meant to prepare and dress them; so they would be received by The Father, and then the rest of the nations would have followed suit. It was The Word that was sent forth; manifested in the flesh, begging His people again and again, to stop discarding The Word; which is the image of The Father. Yahūah wanted His people to embrace His Word, so that His Word could save them from His Wrath; coming from the curses promised to them within the covenant. Just as this same people butchered and discarded The Word sent forth; in the form of instructions, they now had ample opportunity to tear The Image of The Father (The fullness of Right-Ruling) to pieces in the form of flesh, and watch that image bleed. They could finally touch what they have been hating from the very beginning, for so long. They showed The Father how they really felt about those Commands (*Yahūchanan/Jn 15:24*). Disdain for The Law/Tūrah, is disdain for The Word. Disdain for The Word, is disdain for the Father. The Law or The Word, is The Image of The Father.

The following, is something I believe some will find curious: if you have ears to hear. Others may find it offensive and refuse to study it out. We all have been told so many lies, and have built for ourselves a **default**, we immediately fall prey to as our safe place. Nobody wants to be deceived or tricked. Yet, I find within this age of darkness, that has swallowed up the inhabitants of the earth in these last days; many of those who fear being misled, refuse to come out of the darkness they live in, given to them by their fathers. Darkness is that which does not agree with The Word that was given from the

beginning. I have been learning some things about our English translation. I am compelled to share what I have been learning about this subject. Carefully observe the following passages.

Hear O Yashar'āl: Yahūah our Ālahým; Yahūah is One! (*Dabarým/Deut 6:4*). Has this passage of scripture been translated correctly? If there were any evidence to the contrary, would we believe what the message is in the text given by Yahūah from the beginning, or would we discard it because it would not fit the *tradition* we are so used to? How do we really view the Word of Yahūah? Are we not hearing Him at all? After the following passages have been absorbed, I will share what has been given to me about *Dabarým/Deut 6:4*. Then you can decide for yourself whether there are *two* at work as opposed to *one*.

The following list of scriptures, will certainly cause one to stop and ponder: Ālahým, The Mighty Ones.

- [B-r'āshýth/Gen 1:26](#) And Ālahým/אלהים (Mighty Ones) said, "Let **Us** make man in **Our** image, according to **Our** likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the earth."
- [B-r'āshýth/Gen 1:27](#) So Ālahým/אלהים (Mighty Ones) created man in **His own image**, in the image of Ālahým/אלהים (Mighty Ones) He created him; male and female He created them.
- [B-r'āshýth/Gen 3:22](#) And Yahūah/יהוה Ālahým/אלהים said, "See, the man has become like one of **Us**, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever..."
- [B-r'āshýth/Gen 11:6, 7](#) And Yahūah/יהוה said, "Look, they are one people and they all have one language, and this is what they begin to do! And now, they are not going to be withheld from doing whatever they plan to do. ⁷Come, let **Us** go there and confuse their language, so that they do not understand one another's speech."
- [B-r'āshýth/Gen 19:24](#) And Yahūah/יהוה (*Yahūah on earth*) rained Sulphur and fire on Sodom and Āmarah, from Yahūah/יהוה out of the heavens.
- [Shamūth/Ex 9:5](#) And Yahūah/יהוה set an appointed time, saying, "Tomorrow, Yahūah/יהוה is going to do this word in the land."
- [Shamūth/Ex 19:10,11](#) And Yahūah/יהוה said unto Mashah, "Go unto the people, and make them Set-Apart today and tomorrow, and let them wash their clothes, and be ready against the third day; for the third day Yahūah/יהוה will come down in the sight of all the people upon mount Sýný." (*The Father speaks, The Word works*)
- [Shamūth/Ex 19:21](#) And Yahūah/יהוה said unto Mashah, "Go down, charge the people, lest they break through unto Yahūah/יהוה to gaze, and many of them perish."
- [Shamūth/Ex 19:22](#) "And let the Kahaným also, which come near to Yahūah/יהוה, set themselves apart, lest Yahūah/יהוה break forth upon them."
- [Shamūth/Ex 19:24](#) And Yahūah/יהוה said unto him, "Away, get down, and you shalt come up, you, and Āharan with you; but let not the Kahaným and the people break through to come up unto Yahūah/יהוה, lest He break forth upon them."
- [Shamūth/Ex 34:5](#) And Yahūah/יהוה descended in the cloud, and stood with him there, and proclaimed The Name of Yahūah/יהוה.
- [Shamūth/Ex 34:6](#) And Yahūah/יהוה passed by before him, and proclaimed, "Yahūah/יהוה, Yahūah/יהוה - Āl/אל, (mighty one) Merciful and Kind, Longsuffering, and abundant in Goodness and Truth..." (*The Word is speaking about His Father's Name and character here.*)
- [B-madbar/Num 25:4](#) And Yahūah/יהוה said unto Mashah, "Take all the heads of the people, and hang them up before Yahūah/יהוה against the sun, that The Fierce Anger of Yahūah/יהוה may be turned away from Yashar'āl."
- [B-madbar/Num 11:23](#) And Yahūah/יהוה said unto Mashah, "Is Yahūah/יהוה hand waxed short? You will see now whether My Word shall come to pass unto you or not."

- [B-madbar/Num 18:19](#) All the heave offerings of the Set-Apart things, which the children of Yashar'āl offer unto **Yahūah/יהוה**, have I given thee, and thy sons and thy daughters with thee, by a Statute forever: it is a Covenant of Salt for ever before **Yahūah/יהוה** unto thee and to thy seed with thee.
- [Dabarým/Deut 5:5](#) I stood between **Yahūah/יהוה** and you at that time, to show you The Word of **Yahūah/יהוה**: for ye were afraid by reason of the fire, and went not up into the mount; saying..."
- [Dabarým/Deut 6:4](#) Hear, Yashar'āl: **Yahūah/יהוה** **Ālahýnū/אלהינו** (our Mighty Ones), **Yahūah/יהוה** only!
- [Shamū'āl Ālaph/1 Sam 3:7](#) Now Shamū'āl did not yet know **Yahūah/יהוה**, neither was The Word of **Yahūah/יהוה** yet revealed unto him.
- [Shamū'āl Ālaph/1 Sam 3:21](#) And **Yahūah/יהוה** appeared again in Shalah: for **Yahūah/יהוה** revealed himself to Shamū'āl in Shalah by The Word of **Yahūah/יהוה**.
- [Shamū'āl Ālaph/1 Sam 16:7](#) But **Yahūah/יהוה** said unto Shamū'āl, Look not on his countenance, or on the height of his stature; because I have refused him: for not as man sees; for man looks on the outward appearance, but **Yahūah/יהוה** looks on the heart.
- [Malakým Býth/2Kgs 9:26](#) "Surely I have seen yesterday the blood of Nabūth, and the blood of his sons, saith **Yahūah/יהוה**; and I will requite thee in this plat, saith **Yahūah/יהוה**. Now therefore take and cast him into the plat of ground, according to The Word of **Yahūah/יהוה**."
- [Malakým Býth/1Kgs 17:14](#) For thus saith **Yahūah/יהוה** **Ālahý/אלהי** (Mighty Ones) of Yashar'āl, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that **Yahūah/יהוה** sends rain upon the earth."
- [Malakým Býth/2Kgs 20:5](#) "Turn again, and tell ChāzaqYahū the captain of my people, "Thus says **Yahūah/יהוה**, **Ālahý/אלהי** (Mighty Ones) of Dūd your father, I have heard your prayer, I have seen your tears: behold, I will heal you: on the third day you shall go up to The House of **Yahūah/יהוה**."
- [YaramYahū/Jer 14:10](#) Thus saith **Yahūah/יהוה** unto this people, "They loved to wander, they have not refrained their feet, therefore **Yahūah/יהוה** doth not accept them; he will now remember their iniquity, and visit their sins.
- [YaramYahū/Jer 26:2](#) Thus saith **Yahūah/יהוה**, "Stand in the court of **Yahūah/יהוה** House, and speak unto all the cities of Yahūdah, which come to worship in **Yahūah/יהוה** House, all The Words that I Command you to speak to them; diminish not a word..."
- [YaramYahū/Jer 31:38](#) Behold, the days come, saith **Yahūah/יהוה**, that the city shall be built to **Yahūah/יהוה** from the tower of Chānan'āl unto the gate of the corner.
- [YaramYahū/Jer 33:2](#) Thus saith **Yahūah/יהוה** the maker thereof, **Yahūah/יהוה** that formed it, to establish it; **Yahūah/יהוה** is His Name..."
- [YaramYahū/Jer 34:12](#) Therefore, The Word of **Yahūah/יהוה** came to YaramYahū from **Yahūah/יהוה**, saying..."
- [Yachazaq'āl/Ezek 44:5](#) And **Yahūah/יהוה** said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all The Ordinances of The House of **Yahūah/יהוה**, and all The Laws thereof; and mark well the entering in of The House, with every going forth of The Sanctuary.
- [Hūshâ/Hos 1:2](#) The beginning of The Word of **Yahūah/יהוה** by Hūshâ. And **Yahūah/יהוה** said to Hūshâ, "Go, take yourself a woman of whoring and children of whoring, for the land has utterly whored away from **Yahūah/יהוה**."
- [Hūshâ/Hos 3:1](#) Then **Yahūah/יהוה** said to me, "Go again, love a woman loved by a friend, and an adulteress, according to The Love of **Yahūah/יהוה** for the children of Yashar'āl, though they are turning to **other** mighty ones and love their raisin cakes."

- [Âmūs/Amos 2:4](#) Thus said **Yahūah/יהוה**, “For three transgressions of Yahūdah, and for four, I do not turn it back, because they have rejected the Tūrah of **Yahūah/יהוה**, and did not guard His Laws. And their lies after which their fathers walked lead them astray.
- [Âmūs/Amos 8:11](#) “See, days are coming,” declares the Master **Yahūah/יהוה**, “that I shall send a hunger in the land, not a hunger for bread, nor a thirst for water, but for hearing The Word of **Yahūah/יהוה**.”
- [ZakarYah/Zech 3:2](#) And **Yahūah/יהוה** said to Shatan, (adversary) “**Yahūah/יהוה** rebuke you, Shatan! **Yahūah/יהוה** who has chosen Yarūshalam rebuke you! Is this not a brand plucked from the fire?”
- [ZakarYah/Zech 6:12](#) “...and shall speak to him, saying, ‘Thus said **Yahūah/יהוה** Tsab’ăŭṯh, saying, “See, the Man whose Name is The Branch! And from His place He shall branch out, and He shall build the Hýkal of **Yahūah/יהוה**.”
- [ZakarYah/Zech 10:12](#) “And I shall strengthen them in **Yahūah/יהוה**, so that they walk up and down in His Name,” declares **Yahūah/יהוה**.
- [ZakarYah/Zech 14:9](#) And **Yahūah/יהוה** shall be Sovereign over all the earth. In that day there shall be only **Yahūah/יהוה**, and His Name only. (*The Word is always speaking about His Father to man.*)

The Father and His Word: Ālahým
Yahūah and Yahūshâ

The Word of Yahūah has been The Salvation of His people, since The Word was given. Do the Command, and The Command will save you! Love The Command, and it will circumcise your heart!

Hear O Yashar ‘ăl: Yahūah our Ālahým; Yahūah is יהוה/One? (Dabarým/Deut 6:4). Let’s look at this.

To **hear** what Yahūah is declaring, is to first choose a heart that will give in to what He is saying to us, through these Commands. The Hebrew word for **hear** is the H8085, שמע. I have currently been doing a study on this word, and its contextual use throughout the scriptures with a brother who has many years of etymological, and in-depth research on linguistics regarding this subject matter. The results of his research amazed me. I was shocked at what he uncovered. Let me first urge you students to seek out this study on the word **hear** or **shmâ**. Without a heart to hear/obey, you will never understand what Yahūah is saying. Obeying is the **act** of hearing or listening. Let’s see how studying the act of obeying or listening, can reveal unexpected treasures to the first time student of the scriptures.

If you recall in Shamū’ăl Ālaph/1Sam 8:4-7, Yahūah is not pleased with His people, because they want a king. Why? The rest of the nations were doing this. So, what was the problem? Why didn’t Yahūah want His people to set up their rule, with a man for a king? It is clear Yahūah is offended at this whole idea (*Shamū’ăl Ālaph/1Sam 12:17-25*). I want to review the time where Mashah received the Laws of Yahūah. But before I do, I want to take a look at the word âḥad/אחד, which is the target word in the scripture above in **red**, translated as the number **one** (1) in the English; or so we have been led to believe.

From the BDB:

Original: אחד

- Transliteration: âḥad

- Phonetic: ach-awd

- Definition:

1. one (number)
- a. one (number)
- b. each, every
- c. a certain
- d. an (indefinite article)

- e. **only**, once, once for all
- f. one...another, the one...the other, one after another, one by one
- g. first
- h. eleven (in combination), eleventh (ordinal)

Now consider *synonymous terminology*:

Synonyms:

one-cardinal

1 each one is loosely wrapped: unit, item; technical monad.

2 only one person came: a single, a solitary, a sole, a lone.

3 her one concern was her daughter: "only", single, solitary, sole, exclusive.

As I began to realize what this brother had uncovered, I started to understand that this passage of scripture could not be translated in its traditional form contextually. Why? Because, Yahūah has consistently told His people and declared over and over again, to listen or obey; heed or **hear**, His word and His word **only**. So, what does this have to do with what happened in Shamū'āl chapter 8, and what happened on the mountain? Well let's go to Dabarým/Deut 5:23-29 and find out.

Dabarým 5:23 "And it came to be, when you heard the Voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders,

Dabarým 5:24 and said, 'See, יהוה' our Ālahým 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 Ālahým speaks with man – and he lives!

Dabarým 5:25 'And now why should we die? For this great fire is consuming us. **If we hear The Voice of יהוה' our Ālahým any more, then we shall die. Compare: Shamūth/Ex 20:19- they did not want to hear from Yahūah, but from Mashah.**

Dabarým 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?

Dabarým 5:27 'You go near and hear all that יהוה' our Ālahým says, and speak to us all that יהוה' our Ālahým says to you, and we shall hear and do it.'

Dabarým 5:28 "And יהוה' heard the voice of your words when you spoke to me, and יהוה' said to me, 'I have heard the voice of the words of this people which they have spoken to you. **They have done well in all that they have spoken.**

Dabarým 5:29 'Oh, that they had such a heart in them, to fear Me and to guard all My Commands always, so that it might be well with them and with their children forever!

I want to share with you what this brother shared with me about verse 28:

"If you are reading it in the Ābarý (Hebrew) correctly, applying the rules that they have put in place [e.g. the ha (ה) prefixed at the beginning of the statement], you will see a different picture being painted. Yahūah is actually asking if they have done well in all that they spoke, which is why the next sentence He says, 'If only they had a heart to fear Me and guard all My Commands...'"

Now, look at what The Most High is actually trying to convey. The heart of Yahūah wanted those people to **hear** and **listen** or have the heart to obey His Commands...listening to Him directly was part of those Commands! In other words, He would not have given the people a statement of disappointment had they spoken well. This is an excellent point. What does Shamū'āl chapter 8 have to do with this? Yahūah was upset because the people wanted to have a man as sovereign, and not Him. They did not have a heart to **want** to listen to Yahūah directly. They wanted to listen to a man instead. Just like the situation that occurred on the mountain. It is clear in verse 28 of Dabarým, that Yahūah was upset here as well. The people did not do well; by not wanting to listen to Yahūah. This brother continues to explain:

*"When considering all the places He directed them to shmâ/שְׁמָע (listen) His Voice and applying the rules of Ābarý (Hebrew) grammar; as well as keeping the context of what He has said from the beginning, we can see something very different here. His question leaves one to wonder if they had done right by desiring to shmâ/שְׁמָע (listen) to **Mashah**, as*

opposed to listening to **His Voice directly** as He spoke to them. Suggesting this notion is extremely controversial in many ideologies. But, has ideology esteemed man over Yahūah?” – “Turn Back! But How?” by Mal’akYahu p. 35

Now, let us translate Dabarým/Deut 6:4 in context with what Yahūah is saying to His people with regards to **hearing**.

Hear O Yashar’āl: Yahūah our Ālahým; Yahūah only! (Compare: ZakarYah/Zech 14:9)

Using Dabarým/Deut 6:4 as an argument against The view of Ālahým as two beings (The Father and The Word) rather than one, is like putting a milk bucket under a bull. It just does not fit when reading the passage in context. This passage is telling Yashar’āl to listen to **His Voice** only. Now, what about these passages:

Dabarým/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! **There is no other mighty ones’s voice to listen to.**

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 an **Ālūah** besides Me? There is no other Rock, I know not one.’ ” **There is no other single mighty ones’s voice to listen to.**

YashāYahū/Isa 45:5 ‘I am הוה, and there is none else – there is no Ālahým besides Me. I gird you, though you have not known Me.

YashāYahū/Isa 45:21 “Declare and bring near, let them even take counsel together. Who has announced this from of old? Who has declared it from that time? Is it not I, הוה? And there is no mighty one besides Me, a Righteous Āl and a Savior, there is none besides Me. **The Father is a Mighty One. His Word is a Savior.**

MaṭṭaṭhYahū/Matt 27:46 And about the ninth hour הושע cried out with a loud voice, saying, “Ēli, Ēli, lemah shebaqtani?” that is, “My Āl, My Āl, why have You forsaken Me?” **“My Mighty One, (Father) Why have you forsaken me?”**

Yahūḥanan/Jn 8:54 הושע answered, “If I esteem Myself, My esteem is none at all. It is My Father who esteems Me, of whom you say that He is your Ālahým. **They have no understanding of “Ālahým” because they are rejecting the Word in the flesh.**

Yahūḥanan/Jn 20:17 הושע said to her, “Do not hold on to Me, for I have not yet ascended to My Father. But go to My brothers and say to them, ‘I am ascending to My Father and your Father, and to My Ālahým and your Ālahým.’ ”

If there is none beside Him, then how do we explain the Mashýach; one who is worshipped (*Yahūḥanan/Jn 20:28*), while calling on His Father to “let this cup pass from me” during His anguish in the garden (*MaṭṭaṭhYahū/Matt 26:39*)? I want to look at **Ālūah**. The BDB gives it this definition:

Ālūah/הוה from H433 (god) and comes from the H430: Āl/ל meaning mighty one.

To translate anything and everything relating to Āl or Ālahým as “God” is reckless. God has a specific meaning and a specific usage in the text. This is explained in section four. Now, about Yahūḥanan/Jn 20:17; if Yahūshā is speaking about His Father, it becomes clear after careful study, that the translation should read; “my mighty one”, and not “my Ālahým” (*Yahūḥanan 8:42*). Remember also, Ālahým has replaced The Name of “Yahūah” in many places within the text. When Yahūah said, there is none beside me, **that** was Ālahým pleading with His people. The Word is sent forth from The Father (*Shamūṭh 15:7; Shamū’āl Býṭh 22:14; Ṭahalým18:13; YashāYahū 55:11; Yahūḥanan 8:42, 17:8; Luke 12:49, 50*). This means they (Yashar’āl) have no other teacher but The Word sent from The Father (*Matt 23:8*). There is no other mighty one to **hear** but Him **only** (*Dabarým 5:24; 6:4*). The Word speaks The Fathers Words. There is only one place where truth and life comes from, and that is The Mouth of The Father. Yahūshā said He was The Truth and The Life (*Yahūḥanan 14:6*). The Word has always been their savior. The Word has always been their leader, their defender, their teacher (*Āyūb 36:22; Ṭahalým 25:4; 84:5, 6; 119:26, 99; YashāYahū 30:20-28; Yahū’āl 2:23; MaṭṭaṭhYahū 23:8*), sent by The Father (*Matt 23:8-12*). In addition, The Word of Yahūah has all too often, been rejected by His people. This is why they could not wait to kill Him when they saw the **fullness** of the Tūrah face to face. The Word of Yahūah prepares men’s hearts to be worthy of The Fathers presence. The Word only does what The Father instructs (*Yahūḥanan 5:19, 8:28 12:49*). Without this intensive, long and drawn out plan of preparation from The Word He sent to us, all of us would be destroyed. Yet, only a few will walk this path (*MaṭṭaṭhYahū 7:13, 14*).

Section 3: Chap 19

Yahuah Tsab'ut: 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'ūt/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'ūt/צבאות** (army of resources), dwelling between the karabým. And the two sons of Āly, Çaphaný and Pýnachas, were there with the ark of the covenant of Ālahým.
- Shamū'āl Ālaph/1Sam 15:2** “Thus said **Yahūah/יהוה Tsab'ūt/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 Palashathý, “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'ūt/צבאות** (army of resources), the Ālahým of the armies of Yashar'āl, whom you have reproached.
- Shamū'āl Ālaph/2Sam 5:10** Dūd became great, and **Yahūah/יהוה** Ālahým **Tsab'ūt/צבאות** (army of resources) was with him.
- Shamū'āl Ālaph/2Sam 6:2** And Dūd rose up and went with all the people who were with him from B'āly Yahūdah, to bring up from there the ark of Ālahým, that is called by The Name, The Name **Yahūah/יהוה Tsab'ūt/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'ūt/צבאות** (army of resources). My Name is dreadful among the heathen.
- Malākým Býth/2Kgs 3:14** And Ālyashâ said, “As **Yahūah/יהוה Tsab'ūt/צבאות** (army of resources) lives, before whom I stand, if it were not that I regard the presence of Yahūshaphat sovereign of Yehūdah, I would not look at you nor see you.
- Tahalým/Ps 46:7** **Yahūah/יהוה Tsab'ūt/צבאות** (army of resources) is with us; The Ālahým of Y'āqb 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'ūt/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*)
- YashâYahū/Isa 1:9** Unless **Yahūah/יהוה Tsab'ūt/צבאות** (army of resources) had left to us a small remnant, we would have become like Sadam, we would have been made like Āmarah.
- 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'ūt/צבאות** (army of resources).
- Āmūs/Amos 3:13** “Hear and witness against the house of Y'āqb,” declares the Master ***Yahūah/יהוה**, the Ālahým of **Tsab'ūt/צבאות** (army of resources).

*Ālahýnū/אלהינו (our Ālahým) – is an example of a **conjugated** form of Ālahým/אלהים – (see p. 132) 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 from vowel points:** (See pp. 50, 72)

Section 3: Chap 20

Yahuah Ath: The Mark of His Name***‘Ath My Name’ את שמי******יהוה את***

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear

H852/H226

-  [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 sham/שם (a Sign/Mark-Name) which they Set-Apart unto Me. [Ānî/אני](#) (I am) **Yahūah/יהוה**.”
-  [Ū Yaqrâ/Lev 22:32](#) “You shall not profane My Set-Apart Āṭh/את sham/שם (a Sign/Mark-Name). I will be Set-Apart among the children of Yashar’āl. [Ānî/אני](#) (I am) **Yahūah/יהוה** who sets you apart.”
-  [B-madbar/Num 6:27](#) “They shall put Āṭh/את Shamý/שמי (My Sign/Mark-Name) upon the children of Yashar’āl, and I will favor them.”
-  [Dabarým/Deut 26:17](#) “You have today caused Āṭh/את **Yahūah/יהוה** (a Sign/Mark-Yahūah) 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.”
-  [Yachazaq’āl/Ezek 36:23](#) “I will show the esteem of Āṭh/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 [Ādaný/אדני](#), ***Yahūah/יהוה** (Master Yahūah) when I show Myself Set-Apart through you before their eyes.”
-  [YashâYahû/Isa 56:6-7](#) “And foreigners who bind themselves to **Yahūah/יהוה** to serve Him, to [Āhab/אהב](#) (love) [Āṭh/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, “Āṭh Yahūah”.*

The Āṭh/את is the **H853; contracted form of H226 (אות)**. This Āṭh “signature”, is all over the Tūrah. Keep in mind its definition when you find it surrounding The Name. (Mark;Sign)



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*Yahūah/יהוה - H3069 – Corrupted form from vowel points: (See pp. 50, 72)









Section 3: Chap 21

*Yahuah The Father, Yahusha The Son/Word***יהוה יהושע**

- Tahalým/Ps 2:7** “I inscribe for a Law: **Yahūah/יהוה** has said to Me, ‘You are My Son, today I have brought You forth.
- Tahalým/Ps 110:1** **Yahūah/יהוה** said to my Master, “Sit at My Right Hand, until I make Your enemies a footstool for Your feet.”
- YashâYahū/Isa 9:6** For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His Shoulder. And His Name is called Wonder, Counsellor, Strong Āl, Father of Continuity, Prince of Peace.
- YashâYahū/Isa 43:10** “You are My witnesses,” declares **Yahūah/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.
- MathathYahū/Matt 11:27** All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.
- Lukas/Luke 2:11** “Because there was born to you today in the city of Dūyd a Savior, who is Mashýaḥ, the Master.
- Lukas/Luke 9:35** And a Voice came out of the cloud, saying, “This is My Son, the Beloved. Hear Him!”
- Yahūchanan/John 1:1** In the beginning was The Word, and The Word was with Ālahým, and The Word was Ālahým.
- Yahūchanan/John 1:14** And the Word was made flesh, and pitched His tent among us, and we saw His Esteem, as of an only brought-forth of a father, complete in favor and truth.
- Yahūchanan/John 5:19** Therefore **Yahūshâ/יהושע** responded and said to them, “Truly, truly, I say to you, the Son is able to do none at all by Himself, but only that which He sees the Father doing, because whatever He does, the Son also likewise does.
- Yahūchanan/John 8:19** Therefore they said to Him, “Where is Your Father?” **Yahūshâ/יהושע** answered, “You know neither Me nor My Father. If you knew Me, you would have known My Father also.”
- Yahūchanan/John 8:55** “And you have not known Him, but I know Him. And if I say, ‘I do not know Him,’ I shall be like you, a liar. But I do know Him and I guard His Word.
- Yahūchanan/John 10:30** “I and My Father are one.”
- Yahūchanan/John 10:37** “If I do not do the works of My Father, do not believe Me;
- Yahūchanan/John 10:38** but if I do, though you do not believe Me, believe the works, so that you know and believe that the Father is in Me, and I in Him.”
- Yahūchanan/John 14:6** **Yahūshâ/יהושע** said to him, “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me.
- Yahūchanan/John 14:9** **Yahūshâ/יהושע** said to him, “Have I been with you so long, and you have not known Me, Philip? He who has seen Me has seen the Father, and how do you say, ‘Show us the Father’?”
- Yahūchanan/John 14:28** “You heard that I said to you, ‘I am going away and I am coming to you.’ If you did love Me, you would have rejoiced that I said, ‘I am going to the Father,’ for My Father is greater than I.
- Yahūchanan/John 15:21** “But all this they shall do to you because of My Name, because they do not know Him who sent Me.
- Yahūchanan/John 16:13** “But when He comes, the Rūaḥ of The Truth, He shall guide you into all Truth. For He shall not speak from Himself, but whatever He hears He shall speak, and He shall announce to you what is to come.
- Yahūchanan/John 17:20** “And I do not pray for these alone, but also for those believing in Me through their word,
- Yahūchanan/John 17:21** so that they all might be one, as You, Father, are in Me, and I in You, so that they too might be one in Us, so that the world might believe that You have sent Me.
- Yahūchanan/John 17:22** “And the esteem which You gave Me I have given them, so that they might be one as We are one.
- Yahūchanan/John 17:26** “And I have made Your Name known to them, and shall make it known, so that the love with which You loved Me might be in them, and I in them.”
- Acts 13:33** that Ālahým **Yahūah/יהוה** has filled this for us, their children, having raised up **Yahūshâ/יהושע**, as it has also been written in the second Psalm, ‘You are My Son, today I have brought You forth.’

Section 3: Chap 22

His Name Revealed In The End Days

-  [Yachazaq'âl/Ezek 39:7](#) "I make My Set-Apart אֶת Name known in the midst of My People Yashar'âl. I will not let them profane My Set-Apart אֶת Name any more. *The heathen shall know I am Yahūah/יהוה*, the Set-Apart one in Yashar'âl."
-  [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.
-  [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.
-  [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."
-  [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.'
-  [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 neighbour, 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."
-  [YashâYahū/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.
-  [Yahūchanan/John 6:45](#) It is written in the Naby'āým, '**And they will all be taught by Yahūah/יהוה**.' Everyone who hears and learns from the Father comes to me. *(Quoted from YaramYahū/Jer 31:33, 34)*

SECTION 4:

NEW TESTAMENT DESCREPANCIES

GROSS DECEPTION FOUND WHEN NEW TESTAMENT QUOTES OF OLD TESTAMENT PASSAGES DO NOT AGREE ON THE NAME

✓	CHAP 1: WHO IS B'AL? בעל	151
	➤ 1a) A TWIST OF FAITH	156
✓	CHAP 2: WHO IS GOD? ג'ד	157
	➤ 2a) WILL THE REAL CREATOR PLEASE STAND UP?	158
✓	CHAP 3: THEOS AND KURIOS? θεός κύριο	160
✓	CHAP 4: NEW TESTAMENT QUOTES: PRESERVING THE NAME "as it is written"	164
✓	CHAP 5: THE WITNESSES: HEBREW NAMES THAT CARRY THE ROOT OF THE FATHERS NAME-ĀBĀDYAHŪ THRU ZARACHYAH	175
✓	CHAP 6: YAHUAH YASHA: SINCE THE DAYS OF OLD	335
✓	CHAP 7: G2424 STUDY: PROVE IT	352
✓	GLOSSARY	355

Section 4: Chap 1

Who Is B'âl?

This section lists the many ways B'âl/בַּעַל is used in the scriptures. It is transliterated as “Baal”, and means possessor or “LORD.” The meaning of the name of B'âl/בַּעַל is used as a replacement for The Name of The Father, Yahūah/יְהוָה. I have collected all of the uses of this name or title of B'âl/בַּעַל as I could find with “Strong’s” numbers and their definitions. On page 34, it is explained that names are transliterated preserving the sound of the letters as they are written. The next step is to transfer these sounds into the target language from its source language. This fundamental rule has been grossly violated, and has since become common practice by the scribes between the fifth and eighth 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/יְהוָה and the three letter name of B'âl/בַּעַל.

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: ~~Baal~~/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 p. 8 for pronunciation assistance of transliterated Hebrew words.

Yahūah/יְהוָה has something to say about THE LORD:

YaramYahū/Jer 23:25-27 ²⁵ “I have heard what the naby'āym 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 nabyā that fortell lies? Yes, [they are] nabyā 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 ~~את~~ My Name for B'âl/בַּעַל.

1. H1166 -בַּעַל- Definition: ~~Baal~~/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 -בַּעַל- 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)

Tahalým/Ps 24:1 The earth belongs to יְהוָה, 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. But, His Name is Yahūah, not Lord.*

YaramYahū/Jer 23:26, 27 “Till when shall it be in the heart of the Nabý'â? – the Nabý'āym of falsehood and Nabý'āym 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~~/Tsadany' 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-ברית בעל-Definition: ~~Baal-berith~~/B'âl Baryth = **“lord (possessor) of the covenant”** – a god of the ~~Philistines~~/Palashathý – 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: ~~Baalalah~~/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: ~~Baalalah~~/B'âlah = “mistress” – 1. Another name for ~~Kirjath-baal~~/Qrýth-Ârym or ~~Kirjath-baal~~/Qrýth-B'âl; modern Kuriet el Enab 2. A town in the south of ~~Judah~~/Yahūdah, also called Balah and ~~Bilbah~~/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~~/Shalamah'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 ~~Ekron~~/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-Ba'al-hanan/B'âl Chanan = **"B'âl/lord (possessor) is gracious"** – 1. An early king of ~~Edom~~/Ādūm 2. One of ~~David's~~/Dūy'd's officers, a ~~Gederite~~/Gadry, 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 הצור-Ba'al-hazor/B'âl Chatsūr = **"lord (possessor) of the village"** 1. A town on the border between ~~Ephraim~~/Āpharým and ~~Benjamin~~/Banýmýn, apparent location of a sheep farm of ~~Absalom~~/Ābshalūm and location of ~~Amnon's~~/Āmýnūn'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 חרמון-Ba'al-hermon/B'âl Charmūn = **"lord (possessor) of destruction"** 1. A city near or on Mount ~~Hermon~~/Charmūn, named as a seat of ~~Baal~~/B'âl worship – Origin: from H1167 meaning "possessor/lord" and H2768 meaning ~~Hermon~~/Charmūn = **"a sanctuary"** 1. A mountain on the northeastern border of ~~Palestine~~/Palashath 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-Ba'ali/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-Ba'le-bamoth/B'âly Bamūth = **"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-Beeliada/B'âlYada = **"the lord (possessor) knows"** 1. A son of ~~David~~/Dūy'd, born in ~~Jerusalem~~/Yarūshalam, elsewhere named ~~Eliada~~/Ālyadā – 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-בעליה-Bealiah/B'âlYah = **"Jehovah/Yah is master/possessor"**

1. a Benjamite/BanYamýny who went over to ~~David~~/Dūy'd at ~~Ziklag~~/Tsaqlag and was one of ~~David's~~/Dūy'd'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: ~~Baal-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-jeirim~~/Qrýth-Ârym, ~~Kirjath-baal~~/Qrýth-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-בעליש-Definition: ~~Baalish~~/B'âlys = “**lord (possessor) of the banner: in causing the joy**” 1. King of the ~~Ammonites~~/Âmūny at the time of the destruction of ~~Jerusalem~~/Yarūshalam by ~~Nebuchadnezzar~~/Nabūkadr'âstar- Origin: probably from a derivative of H5965 meaning to rejoice

The KJV translates “Strong’s” H1185 in the following manner: [Baalish](#) (Total 1x)

21. H1186-בעל מעון-Definition: ~~Baal-meon~~/B'âl-M'âun = “**lord (possessor) of the habitation**” 1. A town in ~~Reuben~~/R'âuban, mentioned in connection with ~~Nebo~~/Nabū, and in the time of ~~Ezekiel~~/Yachazaq'âl, ~~Moabite~~/Mū'aby – 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 פעור-Definition: ~~Baal-peor~~/B'âl-P'âur = “**lord (possessor) of the gap**” 1. The deity worshipped at ~~Peor~~/P'âur with probable licentious rites – Origin: from H1168 meaning “possessor/lord” and H6465 meaning “cleft”, mountain peak; a false god worshipped in ~~Moab~~/Mū'ab; corresponds to ~~Baal~~/B'âl

The KJV translates “Strong’s” H1187 in the following manner: [Baalpeor](#) (Total 6x)

23. H1188-בעל פרצים-Definition: ~~Baal-perazim~~/B'âl-Paratsým = “**lord (possessor) of the breaks**” 1. The site of a victory of ~~David~~/Dūyd over the ~~Philistines~~/Palashathý, 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 צפון-Definition: ~~Baal-zephon~~/B'âl Tsaphūn = “**lord (possessor) of the north**” 1. A place in Matsarým near the Red Sea where ~~Pharaoh~~/Parâ'ah 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 שלשה-Definition: ~~Baal-shalisha~~/B'âl Shalashah = “**threefold lord (possessor)**” 1. A place in ~~Ephraim~~/Âpharým 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 תמר-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)

[YaramYahū/Jer 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**.”

Section 4: Chap 1a

A Twist of Faith

Now, let's look at a passage that is deceptive. Keep an eye open to the reference numbers, and their origins as well as error entries, to the "Brown - Driver - Briggs Hebrew and English Lexicon". Can you spot all of them?

Here are two passages of scripture without "Strong's" reference numbers.

NET:

1Tim 6:14 "...to obey this command without fault or failure until the appearing of our Lord Jesus Christ."

1Tim 6:15 – "...whose appearing the blessed and only Sovereign, the King of kings and Lord of lords, will reveal at the right time."

Here are the same two scriptures with "Strong's" reference numbers.

Can you identify the twists in the English translation?

KJV:

1Tim 6:14 That thou ^{G4571} keep ^{G5083} *this* commandment ^{G1785} without spot ^{G784}, unrebukeable ^{G423}, until ^{G3360} the appearing ^{G2015} of our ^{G2257} **Lord** ^{G2962} Jesus ^{G2424} Christ ^{G5547};

1Tim 6:15 Which ^{G3739} in his ^{G2398} times ^{G2540} he shall shew ^{G1166}, *who* ^{G3588} *is* the blessed ^{G3107} and ^{G2532} only ^{G3441} Potentate ^{G1413}, the King ^{G935} of kings ^{G936}, and ^{G2532} Lord ^{G2962} of lords ^{G2961};

Below is the information the reference number represents from the BDB perspective.

1Tim 6:14

G2962-kurios (κύριος) Greek for Lord. **From BDB:**

- **Definition:** **1.** he to whom a person or thing belongs, about which he has power of deciding; master, lord **a.** the possessor and disposer of a thing **1.** the owner; one who has control of the person, the master **2.** in the state: the sovereign, prince, chief, the Roman emperor **b.** is a title of honour expressive of respect and reverence, with which servants greet their master

c. this title is given to: God יהושע (Yahūshā) the Mashýach –also God יהוה (Yahūah)

*יהושע^{H3091} = is replaced with Iesoūs (Ἰησοῦς) Greek for Jesus^{G2424} - origin is from the (Hebrew) **H3091**

Yahūshā/יהושע

(Ref: BDB and "Thayers")

H3091: - Origin: from H3068=Yahūah and H3467= Salvation

Yahūah is Salvation

י	ה	ו	ש	ע
↓	↓	↓	↓	↓
Y	H	U	SH	A

Read from right to left

This Name is found in ZakarYah/Zech 6:12 under the guise of "Joshua"

1Tim 6:15

G2961-Kurieuo (κυριεύω) Greek for "Lord." **From BDB:**

- **Definition:** **1.** to be lord of, to rule, have dominion over **2.** of things and forces **a.** to exercise influence upon, to have power over

- **Origin: from G2962**

*יהושע^{H3091} (See pp 74-78) (Study the G5547 and compare with H4886)

Section 4: Chap 2

Who Is God?

As stated in the previous section, 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: Jacob/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 Gad/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: 1. coriander - a plant the seed of which resembles manna - Origin: from H1413 (in the sense of cutting)

H1413: גל (ga - dawd) 1. to penetrate, cut, attack, invade - Origin: a primitive root [compare H1464]

H1464: גל (ga - dood) - Definition: 1. to invade, attack - Origin: a primitive root [akin to H1413]

H1408-גל -Definition: Gad = "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!

A challenge for the student: find one Hebrew passage of scripture where יהוה refers to Himself as גל.

It would look like this in the Hebrew: גל אני Or גל שמי – meaning: “I am god” or “My name, god”

Section 4: Chap 2a

Will The Real Creator Please Stand Up?

Now, let's play a game. I will present a riddle for you-- see if you can solve it.

LET'S PLAY!

No.1

Target language

B-r' āshýṯh/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 in solving the riddle.

Source language

^{H776}:הָאָרֶץ ^{H853} וְאֵת ^{H8064} הַשָּׁמַיִם ^{H853} אֵת ^{*H430} אֱלֹהִים ^{H1254} בָּרָא ^{H7225} בְּרֵאשִׁית

The object of the game is to expose the impostors.

*Solving a puzzle like this may require a keen eye. Now, try to find **God/גֹּד** in the source language above.*

No. 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}:אֶחָסֵר ^{H3808} לֹא ^{H7462} רֹעִי ^{H3068} יְהוָה ^{H1732} לְדֹד ^{H4210} מִזְמוֹר

*Try to find ***LORD/בַּעַל** in the source language above.*

^{*H430} אֱלֹהִים (See pp. 132-138) ^{*LORD/בַּעַל} (See p. 151)

No. 3

Target language

Shamūṭh/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 ^{H8034} is my name ^{H5769} for ever ^{H1755}, and this ^{H2143} is my memorial ^{H1755} 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} ^{H3478} יהוה ^{H3068} אלהי ^{H430} אבותיכם ^{H1} אלהי ^{H430} אברהם ^{H85} אלהי ^{H430} יצחק ^{H3327} ואלהי ^{H430} יעקב ^{H3290} שלחני ^{H7971} אליכם ^{H413} זה ^{H2088} שמי ^{H8034} לעלם ^{H5769} וזה ^{H2088} זכרי ^{H2143} לדר ^{H1755} דר: ^{H1755}

It is said in the English translation of this passage, that Mashah (Moses) was sent (by whom?) to the children of Yashar'āl (Israel).

Try to find God/גד and LORD/בעל in the source language above.

No. 4

Target language

Tahalým/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 the 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? That my friend, is the mother of all questions. If we can find this deliberate deception over and over again in the Old Testament, then wouldn't it stand to reason to continue to **check the scribes and translators** in the "New Testament"?*

Section 4: Chap 3

Theos and Kurios?

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”, typically for the Hebrew word “Ālahým”

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), God-ward (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 from 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 there is no conclusive evidence that the **original** writers of the NT (New Testament) used surrogates (substitutes) to replace The Name יהוה. It can also be agreed on, that Kyrios is written in by **the scribes** as a substitute for This Name, יהוה. This is a fact. No one argues this point which is the soul purpose of this book. 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. I say this for one reason- The Written Word, NT writers quoting OT passages, with The Name יהוה found in the quoted text. That alone is the strongest evidence anyone can produce in proving The Name, יהוה, to be as authentic, in a corrected translation, as the original Greek manuscript itself. If the writers are quoting His Name, 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.*



another scripture 2Cor 12: 8 -10

*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. While considering the research of scholar George Howard, can **God/theos** or **Lord/kurios** replace the 4 letter Name of Yahūah/יהוה spoken of by The Creator, **without transgression**, according to the written commandment found in the Hebrew text: **Shamūth/Exod 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.*

The Tetragram and the New Testament

George Howard

“Journal of Biblical Literature” **Online Source:** (<http://www.jstor.org/stable/3265328>)

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) (יְהוָה) 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” and “Theos”. Enjoy the screen captures on the following pages.

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 Naḥal Ḥever 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 LXX.⁹ 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, אֱל, 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 אֱל. 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.

הלוא הנה מעם יהוה
צבאות יגעו עמים
בדי אש

Just when אֲדֹנִי first was read where the divine name occurs in the Hebrew Bible is not known. In 1949 Millar Burrows suggested that the numerous corrections in 1QIsa^a of יהוה with אֲדֹנִי and vice versa point to the conclusion that the Qumran MS “was written from dictation, that the reader probably read אֲדֹנִי wherever the Tetragram occurred in his copy, and that the scribe wrote either יהוה or אֲדֹנִי whichever first occurred to him in each instance. The notations above the line were doubtless added later, following either the same or another copy.”³⁹ If this is the case, we can date the oral pronouncement of אֲדֹנִי, whenever יהוה occurred in the text, to at least the third century B.C.

That the Tetragram was surrogated with Aramaic מְרָא in pre-Christian times is demonstrable from findings at Qumran. However, this form of substitution is rare. There are six passages where יהוה occurs in MT which are translated in 11QgJob.⁴⁰ In all six instances the targum reads אֱלֹהֵא: Job 40:6;

³⁷ For an account of the find along with photographs, transcriptions and notes on the scroll see Yadin, *The Ben Sirā Scroll from Masada*.

³⁸ Ibid., 7.

³⁹ M. Burrows, “Variant Readings in the Isaiah Manuscript,” 31. See also S. T. Byington, “יהוה and אֲדֹנִי,” *JBL* 76 (1957) 58-59. He concludes: “Some passages indicate that יהוה was pronounced אֲדֹנִי at the time and place of the writing of 1QIsa^a; no passage indicates the contrary.” Cf. the comment of J. A. Sanders, *DJD*, 5. 6. Speaking of the Tetragram, he says: “It may be omitted where MT has it (e.g. iii 6); it may be replaced by אֲדֹנִי (e.g. vi 1) or by אֱלֹהִים (e.g. xxiii 14), or it may appear in the scroll where no other witness has it (xvi 7 and xxi 2, both with scribal dots). But wherever it occurs it is in the ancient script.”

⁴⁰ The definitive publication of the targum with introduction and notes: J. P. M. van der Ploeg and A. S. van der Woude (in collaboration with B. Jongeling), *Le targum de Job de la grotte xi de Qumrān* (Leiden: Brill, 1971).

(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
* ΙΑΩ.

A quick review:
I can see clearly now...

Yahūshâ/יהושע is a five (5) letter name

Yahūah/יהוה is a four (4) letter name

B`âl/בעל is a three (3) letter name

God/גד 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? Yahūah and Yahūshâ stick out, all by themselves.

Section 4: Chap 4

New Testament Quotes: *Preserving The Name “as it is written”*

This section investigates the title Ālahým, The Name of Yahūah and The Name of Yahūshâ, in the New Testament. The quotes that read, “as it is written”, are notorious for changing The Name in the quote originating from OT passages. Let’s see what evidence can be found here.

Whenever OT passages are quoted with יהוה, אלהים, or יהושע the translator uses:

Kurios (κύριος) --- “LORD” for יהוה/Yahūah

Iesoūs (Ἰησοῦς) --- “Jesus” for יהושע/Yahūshâ

Theos (θεός) ----- “God” for אלהים/Ālahým

Observe:

- [MathathYahū/Matt 4:7](#) *Yahūshâ quotes Dabarým/Deut 6:16. The name found there is, " יהוה *אלהיכם (Yahūah your Ālahým a conjugated form)." *Let’s pull the English translation back, and see what’s under there...*

From English standard version- [MathathYahū/Matt 4:7](#)

*Yahūshâ/Jesus said to him, “Again **it is written**, ‘You shall not put the Lord your God to the test.’”

Quote originates from: [Dabarým/Deut 6:16](#)

Deut 6:16 “Do not test Yahūah/יהוה your Ālahým/אלהים as you tried Him in Masah.

Greek rendering of Yahūah and Ālahým:

κύριον τον θεον σου

יהוה^{H3068} = kurios (κύριος) Greek for "Lord." G2962

אלהים^{H430} = Theos (θεός) Greek for “God” G2316

*יהושע^{H3091} = is replaced with Iesoūs (Ἰησοῦς) Greek for Jesus^{G2424} - origin is from the (Hebrew) **H3091**

יהושע/Yahūshâ

(Ref: BDB and “Thayer’s”)

*יהושע^{H3091} (See pp 74-78)

*אלהיכם (See pp. 132-138)

- [MathathYahū/Matt 4:4](#) *Yahūshâ quotes Dabarým/Deut 8:3. [Luke 4:4](#)

From New English Translation - [MathathYahū/Matt 4:4](#)

Matt 4:4 But he answered, “**It is written**, ‘**Man does not live by bread alone, but by every word that comes from the mouth of *God.**’”

KJV with “Strong’s” Ref. #'s

Quote originates from: [Dabarým/Deut 8:3](#)

Deut 8:3 And he humbled ^{H6031} thee, and suffered thee to hunger ^{H7456}, and fed ^{H398} thee with manna ^{H4478}, which thou knewest ^{H3045} not, neither did thy fathers ^{H1} know ^{H3045}; that he might make thee know ^{H3045} that man ^{H120} doth not live ^{H2421} by bread ^{H3899} only ^{H905}, but by every word that proceedeth ^{H4161} out of the mouth ^{H6310} of the LORD ^{H3068} doth man ^{H120} live ^{H2421}.

Greek for Matt 4:4

Yahūah/יהוה^{H3068} = replaced with Theos (**θεός**) Greek for *God (G2316)

- [MathathYahū/Matt 21:42](#) *Yahūshâ quoted Tahalým/Ps 118:22-23. The name found underneath the English translation in this passage is, “יהוה” (Yahūah). Let’s see what’s hidden...

From English standard version- [MathathYahū/Matt 21:42](#)

Matt 21:42 *Yahūshâ/Jesus said to them, “Have you never read in the scriptures: ‘**The stone the builders rejected has become the cornerstone. This is from the Lord, and it is marvelous in our eyes**’?”

KJV with “Strong’s” Ref. #'s

Quote originates from: [Tahalým/Ps 118:22-23](#)

Ps 118:22-23 The stone ^{H68} which the builders ^{H1129} refused ^{H3988} is become the head ^{H7218} stone of the corner ^{H6438}.

²³This is יהוה^{H3068} doing; it is marvelous ^{H6381} in our eyes ^{H5869}.

Greek rendering of “Yahūah”:

יהוה^{H3068} = replaced with kurios (**κύριος**) Greek for "Lord." G2962

*יהושע^{H3091} = is replaced with Iesoūs (**Ἰησοῦς**) Greek for Jesus^{G2424} - origin is from the (Hebrew) **H3091**

Yahūshâ/יהושע

(Ref: BDB and “Thayer’s”)

*יהושע^{H3091} (See pp 74-78)

*אלהיכם (See pp. 132-138)

*God (See p.157)

- [Luke 20:42](#) *Yahūshâ quoted Ṭahalým/Ps 110:1: "יהוה לאדני" (My Master/אדני Yahūah/יהוה)."

From New English Translation -

Luke 20:42 For David himself says in the book of Psalms, ‘*The Lord said to my lord, “Sit at My right hand...”*’

KJV with “Strong’s” Ref. #’s

Quote originates from: [Ṭahalým/Ps 110:1](#)

Ps 110:1 A Psalm^{H4210} of Dūd^{H1732} Yahūah/יהוה^{H3068} said unto Ādaný/אדני^{H113} (my master), “Sit^{H3427} at My Right Hand...”

Greek rendering of “Yahūah”:

יהוה^{H3068} = replaced with kurios (κύριος) Greek for "Lord." G2962

*יהושע^{H3091} = is replaced with Iesoūs (Ἰησοῦς) Greek for Jesus^{G2424} - origin is from the (Hebrew) **H3091**

Yahūshâ/יהושע

(Ref: BDB and “Thayer’s”)

Yahūshâ quotes: “TS98” (The Scriptures 1998 edition)

- [Matt 23:38, 39](#) “See! Your house is left to you laid waste, ³⁹for I say to you, from now on you shall by no means see Me, until you say, ‘Favored is He who is coming in The Name of the Lord יהוה!’ ”

KJV with “Strong’s” Ref. #’s

Quote originates from: [Ṭahalým/Ps 118:26](#)

Ps 118:26 Blessed^{H1288} be he that cometh^{H935} in The Name^{H8034} of the LORD^{H3068}: we have blessed^{H1288} you out of The House^{H1004} of the LORD^{H3068}.

Same quote in Hebrew

ברוך הבא בשם יהוה נרכנובם מבית יהוה:

Here is another challenge for the student. Transliterate this Greek name, Ἰησοῦς into the English. Check for differences between this transliteration and that of the H3091. A Greek letter chart can be found on page 11 and 392.

Ι η σ ο υ ς
↓ ↓ ↓ ↓ ↓
_ _ _ _ _

Fill in the blanks.

*יהושע^{H3091} (See pp 74-78)

The information in the previous passages I hope, will encourage you to continue; to seek out The Name of Yahūah, 'to see if these thing are so'; proving the foretelling of The Name of The Mashýach. The remaining portion of this section consists of a list of NT quotes originating from the OT in a three column chart. Please note that I have not collected every passage on this subject. As you study the scriptures, or read through the accounts of Yahūshā at your leisure, common errors will become more and more obvious to you. The first column to the left are passages found in the NT, that quote or refer to a name in the OT. The middle column is the Hebrew text the quote originates from in the OT passage. The last and third column at the right, is the quote in the English translation from the OT, that the NT writer is quoting. Compare the columns from left to right as directed by the arrows.

Study materials and online sources used for this section:
 "blueletterbible.com" and "The Word" software.

Quote in NT (KJV)	Westminster Leningrad Codex	Quote originates from OT (KJV)
<p>Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel" (which means, *God with us).</p> <p>Correction: MathathYahū 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His Name amanu al meaning, "Mighty among us".</p> <p>A foretelling of how great His Name would be among His people His Name is Yahūshā. His Name most certainly was "mighty among His people" as He walked among His people.</p> <p>*God see p. 122 *Emmanuel G1694 is of Hebrew origin: H6005/H410 This is not a name.</p>	<p>Read right to left</p> <p>לכן יתן אדני הוא לכם אות Isa 7:14 הנה העלמה הרה וילדת בן וקראת שמו עמנו אל אל = Mighty עמנו = among עמנו = among us (a conjugation) Add the ם to עמנו and you get: Ἀmnū/עמנו = among us "mighty among us" This is a proclamation. Ἀmanū אל/עמנו Phonetic: aman-oo awl</p>	<p>*YashāYahū/Isa 7:14 Therefore Ἀdaný^{H136} himself shall give^{H5414} you a sign^{H226}; Behold, a virgin^{H5959} shall conceive^{H2030}, and bear^{H3205} a son^{H1121}, and shall call^{H7121} His Name^{H8034} mighty among us^{H410 H6005}.</p> <p>Immanuel should be a translation. Not a transliterated name. This is comprised of two words. Notice the 2 reference numbers? If it was a name it would have one Hebrew reference number to represent the name. This transliteration of the two words "āmnu" and "āl" is deceptive.</p> <p>*Correction has been made in the "book name" of the passage address line in this column</p>
<p>Luke 3:4-6 As it is written in the book of the words of *Esaia the prophet, saying, The voice of one crying in the wilderness, *Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways [shall be] made smooth; And all flesh shall see the salvation of *God.</p> <p>Correction: *Esaia G2268 is of Hebrew origin – H3470 H3470 – YashāYahū *Prepare ye the way of the Lord H3068 - Yahūah *God – H430 is Ἀlahým/אלהים not God/גד</p>	<p>קול קורא במדבר Isa 40:3 פנו דרך יהוה ישרו בערבה מסלה לאלהינו: H3068 - יהוה (Yahūah) (conjugated form of Ἀlahým) see p. 132 אלהינו - H430</p>	<p>*YashāYahū/Isa 40:3 The voice^{H6963} of him that crieth^{H7121} in the wilderness^{H4057}, Prepare^{H6437} ye the way^{H1870} of Yahūah^{H3068}, make straight^{H3474} in the desert^{H6160} a highway^{H4546} for our Ἀlahým^{H430}.</p> <p>-Conjugated form of Ἀlahým used here-</p> <p>*Correction has been made in the "book name" of the passage address line in this column</p>
<p>Luke 4:8 And *Jesus answered and said unto him, Get thee behind me, *Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.</p> <p>Correction: *Yahūshā/Jesus answered and said unto him, "Get thee behind me, Shatan: for it is written, 'Thou shalt worship Yahūah your Ἀlahým, and Him only shalt thou serve.'" *Jesus – G2424 is of Hebrew origin – H3091 *Satan – G4567 Origin: of Aramaic origin corresponding to G4566 G4566 is of Hebrew origin: H7854 שטן shtn Phonetic: sha-taun (meaning adversary) *יהושע H3091 review pp. 74-78</p>	<p>את יהוה אלהיך Deut 6:13 תירא ואתו תעבד ובשמו תשבע: H3068 - יהוה (Yahūah) (conjugated form of Ἀlahým) see p. 107 אלהיך - H430</p>	<p>*Dabarým/Deut 6:13 Thou shalt fear^{H3372} Yahūah^{H3068} your Ἀlahým^{H430}, and serve^{H5647} him, and shalt swear^{H7650} by His Name^{H8034}.</p> <p>-Conjugated form of Ἀlahým used here-</p> <p>*Correction has been made in the "book name" of the passage address line in this column review p. 132</p>

The remaining passages are listed for the student to prove. Jesus, Lord and God are hiding what has always been in the original Hebrew text. How many errors can you find? Don't forget to check the OT book names/title in the scripture address. (p. 365)

<p>Matthew 22:37 *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.</p> <p>Find errors in this column</p> <p>Notice the vowel point deception surrounding The Name in the second column?</p>	<p>Deut 6:5 וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:</p> <p>יהוה with or without vowel points, The Name of Yahūah is clearly visible</p> <p>Find יהוה and אלהים or any conjugated form of אלהים here in this column</p>	<p>Deut 6:5 And thou shalt love Yahūah your Ālahým with all thine heart, and with all thy soul, and with all thy might.</p> <p>What conjugated form of Ālahým is used here? Find the conjugated form in the second column.</p> <p>Correct the errors here in this column including the book title in the scripture address.</p>
<p>Mark 14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.</p> <p>Jesus or Yahūshâ? Can you prove it?</p>	<p>Zech 13:7 וְעַל-גִּבּוֹר עֲמִיתִי נָאֻם יְהוָה צְבָאוֹת הָאֵת-הָרֹעָה וְתִפּוּצִין הַצֹּאֵן וְהַשְׁבֵּתִי יָדִי עַל-הַצִּעְרִים:</p>	<p>Zechariah 13:7 Awake, O sword, against my shepherd, and against the man [that is] my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.</p> <p>Don't forget book title corrections - see p. 365</p>
<p>Mark 12:29 And Jesus answered him, The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord:</p>	<p>Deut 6:4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:</p>	<p>Deuteronomy 6:4 Hear, O Israel: The LORD our God [is] one LORD: (Review pp. 142-144)</p>
<p>Luke 4:18,19 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.</p>	<p>Isa 61:1 רוּחַ אֲדֹנָי יְהוֹה עָלַי יַעַן מָשַׁח יְהוָה אֹתִי לְבַשֵּׁר עֲנָוִים שְׁלַחֲנִי לְחַבֵּשׁ לְנִשְׁפָּרֵי-לֵב לְקַרְא לְקַרְא לְשִׁבּוּיִם דְּרוֹר וְלֹאֲסוּרִים פְּקַח-קוֹם: Isa 61:2 לְקַרְא שְׁנַת-רְצוֹן לְיְהוָה וְיוֹם נָקָם לְאֱלֹהֵינוּ לְנַחֵם כָּל-אֲבֵלִים:</p> <p>The Name is located in three places. Find The Name!</p>	<p>Isaiah 61:1, 2 The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;</p> <p>Can you see Ālhýnū in the Hebrew text? Look on Page 17 for the words in red. Can you find them in the Hebrew text?</p>
<p>John 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.</p>	<p>Isa 54:13 וְכָל-בְּנֵיךָ לְמוֹדֵי יְהוָה וְרַב שְׁלוֹם בְּנֵיךָ:</p>	<p>Isaiah 54:13 And all thy children [shall be] taught of the LORD; and great [shall be] the peace of thy children.</p>

	Remember, God is a two letter name in Hebrew: גד	If בעל replaces a 4 letter name in the Hebrew text, then you must question why LORD is in the English translation.
John 12:38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?	Isa 53:1 מי האמין לשמעֵתנו וְזִרְעֵי הָהֵא עַל־מִי נִגְלְתָּה:	Isaiah 53:1 Who hath believed our report? And to whom is the arm of the LORD revealed?
Romans 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written .	Isa 52:5 וְעַתָּה מִי־לִי־כֹפֶה נְאֻם־יְהוָה כִּי־לָקַח עָמִי חֲנָם מִשְׁלוֹ יְהִלִּילוּ נְאֻם־יְהוָה וְתָמִיד כָּל־הַיּוֹם שְׁמִי מְבֹאָץ: Your are on your own from here.	Isaiah 52:5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? They that rule over them make them to howl, saith the LORD; and my name continually every day [is] blasphemed.
Romans 11:8 (According as it is written , God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. Without vowel points...from Blueletterbible.com for the remainder of the third column	Deut 29:3 המסות הגדלת אשר ראו עיניך האתת והמפתים הגדלים ההם: Deut 29:4 ולא־נתן יהוה לכם לב לדעת ועינים לראות ואזנים לשמע עד היום הזה:	Deuteronomy 29:3, 4 The great temptations which thine eyes have seen, the signs, and those great miracles: Yet the LORD hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. Don't forget book title corrections - see p. 365 Make these corrections by printing these pages out or copying them on a word document. This will be good practice for you.
Romans 14:11 For it is written , [As] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.	Isa 45:23 בי נשבעתי יצא מפי צדקה דבר ולא ישוב כִּי־לי תכרע כל־ברך תשבע כל־לשון:	Isaiah 45:23 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 swear.
Romans 15:9 And that the Gentiles might glorify God for [his] mercy; as it is written , For this cause I will confess to thee among the Gentiles, and sing unto thy name.	2Sam 22:50 על־כן אודך יהוה בגוים ולשמך אזמר:	2 Samuel 22:50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.
1 Corinthians 1:31 That, according as it is written , He that glorieth, let him glory in the Lord.	Jer 9:24 כי אִם־בזאת יתהלל המתהלל השכל וידע אותי כי אני יהוה עשה חסד משפט וצדקה בארץ כִּי־באלה חפצתי נאם־יהוה: ס	Jeremiah 9:24 If people want to boast, they should boast about this: They should boast that they understand and know me. They should boast that they know and understand that I, the LORD, act out of faithfulness, fairness, and justice in the earth and that I desire people to do these things," says the LORD.

<p>Hebrews 8:8-12 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.</p> <p>Hebrews 10:16, 17 This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more.</p>	<p>Jer 31:31 הנה ימים באים נא־יְהוָה וּכְרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה:</p> <p>Jer 31:32 לֹא כַּבְרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם הַחֲזִיקִי בִידָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הֵמָּה הִפְּרוּ אֶת־בְּרִיתִי וְאֲנֹכִי בַעֲלָתִי בָם נֹאמַ־יְהוָה:</p> <p>Jer 31:33 כִּי זֹאת הַבְּרִית אֲשֶׁר אֲכַרֵּת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נֹאמַ־יְהוָה נִתְּנִי אֶת־תּוֹרָתִי בִקְרָבָם וְעַל־לִבָּם אֲכַתְּבָנָה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם:</p> <p>Jer 31:34 וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אֲחִיו לֵאמֹר דַּע אֶת־יְהוָה כִּי כֹלֵם יִדְעוּ אוֹתִי לְמַקְטָנָם וְעַד־גְּדוֹלָם נֹאמַ־יְהוָה כִּי אֶסְלַח לְעֹנָם וּלְחַטָּאתָם לֹא אֲזַכֵּר־עוֹד: ס</p>	<p>Jeremiah 31:31-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this [shall be] the covenant that I will make with the house of Israel: After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.</p> <p>The words you see in red in this column are listed on page 17. Can you find them in the Hebrew column?</p>
<p>Acts 2:21 And it shall come to pass that everyone who calls on the name of the Lord will be saved.'</p>	<p>Joel 2:32 וְהָיָה כָּל אֲשֶׁר־יִקְרָא בִשְׁם יְהוָה יִמְלֹט כִּי בַהֲר־צִיּוֹן וּבִירוּשָׁלַם תִּהְיֶה פְּלִיטָה כַּאֲשֶׁר אָמַר יְהוָה וּבִשְׂרִידִים אֲשֶׁר יִהְיֶה קְרָא:</p>	<p>Joel 2:32 It will so happen that everyone who calls on the name of the LORD will be delivered. For on Mount Zion and in Jerusalem there will be those who survive, just as the LORD has promised; the remnant will be those whom the LORD will call.</p> <p>How do you spell "Zion" in Hebrew? Do a letter for letter transliteration on this name.</p>
<p>Acts 4:12 And there is salvation in no one else, for there is no other name under heaven given among people by which we must be saved."</p>	<p>Isa 45:21 הֲגִידוּ וְהִגִּישׁוּ אִף יוֹעֲצוּ יַחַד מִי הַשְׁמִיעַ זֹאת מִקֵּדָם מֵאִז הִגִּידָה הַלּוֹא אֲנִי יְהוָה וְאִין־עוֹד אֱלֹהִים מִבְּלַעֲדִי אֵל־צַדִּיק וּמוֹשִׁיעַ אֵין זֹלָתִי:</p>	<p>Isaiah 45:21 Tell me! Present the evidence! Let them consult with one another! Who predicted this in the past? Who announced it beforehand? Was it not I, the LORD? I have no peer, there is no God but me, a God who vindicates and delivers; there is none but me.</p>

	Find new words: (See p. 17)	
Hebrews 12:26 Whose Voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.	Hag 2:6 כי כה אמר יהוה צבאות עוד אחת מעט היא ואני מרעיש את־השמים ואת־הארץ ואת־הים ואת־ החרבה:	Haggai 2:6 For thus saith the LORD of hosts ; Yet once, it [is] a little while, and I will shake the heavens, and the earth, and the sea, and the dry [land];
Hebrews 12:29 For our God [is] a consuming fire.	Deut 4:24 כי יהוה אלהיך אש אכלה הוא אל קנא: פ	Deuteronomy 4:24 For the LORD thy God [is] a consuming fire, [even] a jealous God.
Hebrews 13:6 So that we may boldly say, The Lord [is] my helper, and I will not fear what man shall do unto me.	Ps 27:1 לדוד יהוה אורי וישעי ממי אירא יהוה מעוז־ חיי ממי אפחד: Ps 118:6 יהוה לי לא אירא מה־יעשה לי אדם:	Psalms 27:1 The LORD [is] my light and my salvation; whom shall I fear? the LORD [is] the strength of my life; of whom shall I be afraid? Psalms 118:6 The LORD [is] on my side; I will not fear: what can man do unto me?
1 Peter 1:24, 25 For all flesh [is] as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.	Isa 40:6 קול אמר קרא ואמר מה אקרא כלי־הבשר חציר וכל־חסדו כציץ השדה: Isa 40:7 יבש חציר נבל ציץ כי רוח יהוה נשבה בו אכן חציר העם: Isa 40:8 יבש חציר נבל ציץ ודבר־אלהינו יקום לעולם: ס	Isaiah 40:6-8 The Voice said, Cry. And he said, What shall I cry? All flesh [is] grass, and all the goodliness thereof [is] as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people [is] grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. Find the words in red in the Hebrew column (See p. 17)
1 Peter 1:16 Because it is written , Be ye holy; for I am holy	Lev 19:2 דבר אל־כל־עדת בני־ישראל ואמרת אלהם קדשים תהיו כי קדוש אני יהוה אלהיכם:	Leviticus 19:2 “Speak to the whole congregation of the Israelites and tell them, ‘You must be holy because I, the LORD your God, am holy. ”
1 Peter 3:10-12 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes	Ps 34:12 מִי־האיש החפץ חיים אהב ימים לראות טוב: Ps 34:13 נצר לשונך מרע ושפתיך מדבר מרמה:	Psalms 34:12-16 What man [is he that] desireth life, [and] loveth [many] days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD [are] upon the Righteous, and his ears [are]

of the Lord [are] over the righteous, and his ears [are open] unto their prayers: but the face of the Lord [is] against them that do evil.	<p>סור מרע ועשה-טוב Ps 34:14 בקש שלום ורדפהו: עיני יהוה אל- Ps 34:15 צדיקים ואזניו אל-שועתם: פני יהוה בעשי רע Ps 34:16 להכרית מארץ זכרם:</p>	open] unto their cry. The face of the LORD [is] against them that do evil, to cut off the remembrance of them from the earth.
Revelation 1:17 And when I saw him, I fell at his feet as dead. And he laid His Right Hand upon me, saying unto me, Fear not; I Am The First and The Last:	<p>מִי־פֶעַל וְעָשָׂה קִרְאָה Isa 41:4 הַדְּרוֹת מֵרֹאשׁ אֲנִי יְהוָה רִאשׁוֹן וְאַתָּה־אֲחֵרִים אֲנִי־ הוּא: כֹּה־אָמַר יְהוָה מֶלֶךְ־ יִשְׂרָאֵל וּגְאֻלוֹ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אֲחֵרוֹן וּמִבְּלַעֲדֵי אֵין אֱלֹהִים:</p>	<p>Isaiah 41:4 Who hath wrought and done [it], calling the generations from the beginning? I the LORD, the first, and with the last; I [am] he.</p> <p>Isaiah 44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.</p>

According to Yahū'āl/Joel 2:32, The Name to call on for Salvation, is Yahūah/יהוה. Yahūshâ said, "So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy away from you. ²³At that time you will ask me nothing. I tell you the solemn truth, whatever you ask the Father in My Name He will give you. ²⁴Until now you have not asked for anything in My Name. Ask and you will receive it, so that your joy may be complete. ²⁵I have told you these things in obscure figures of speech; a time is coming when I will no longer speak to you in obscure figures, but will tell you plainly about the Father. ²⁶At that time you will ask in My Name, and I do not say that I will ask the Father on your behalf. **Yahūchanan 16: 22-26**

He also said,

Believe me that I am in The Father, and The Father is in Me, but if you do not believe me, believe because of the miraculous deeds themselves. ¹²I tell you the solemn truth, the person who believes in Me will perform the miraculous deeds that I am doing, and will perform greater deeds than these, because I am going to The Father. ¹³And I will do whatever you ask in My Name, so that The Father may be Esteemed in The Son. ¹⁴If you ask anything in My Name, I will do it. **Yahūchanan 14: 11-14**

We make our requests known to The Father, in The Name of Yahūshâ. When we call on The Name of Yahūah, He always sends us Yahūshâ. Yahūshâ does the work! Yahūshâ is The Word/Law/Ṭūrah/Right-Rulings spoken from the mouth of The Father. The only way we can be a friend of Yahūshâ, is to turn our hearts toward these commands that came out of the mouth of His Father, Yahūah. This is why Yahūshâ said, "You are My Friends if you do what I command you." **Yahūchanan 15:14**

This is how to be friends with Ṭūrah, and all the Right-Rulings. If we turn a deaf ear to the Ṭūrah/Commands, our prayers will be an abomination to Yahūah; even if we do ask Him for something in The Name of Yahūshâ.

The one who turns away his ear from hearing the law, even his prayer is an abomination. **Mashaly 28:9 (Mashaly 15:8, 29, 21:27; Tahaly 66:18; YashâYahū 59:2; Yahūchanan 9:31; James 4:3)**

YashâYahû/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 **אל**, “that I am **אל** (“Mighty).”



YashâYahû/Isa 42:8

Isaiah 42:8

אני/אני (I am) **Yahūah**/יהוה, that is My Name. My esteem I will not give to another nor My praise to graven images.

SECTION 4: Chap 5

Evidence for the Name יהוה

The Witnesses

The following is a list of the witnesses (*Acts 10:43, Dabarym/Deut 19:15, MaṭhathYahū/Matt 18:16, Yahūchanan/Jn 8: 17-18*) who testify to The Name of Yahūah The Father (יהוה) and His Son Yahūshā (יהושע). *The Name of The Son testifies of The Name of The Father. Who considers this?* The names of these witnesses contain a portion of The Father's Name, that aids us in pronouncing the first 3 letters of His Name (*Shamūth/Ex 3:15*) when read in the Hebrew text. These Hebrew names have been misspelled through a poor Yiddish transliteration. As a result, our Creators Name, and the pronunciation, has been concealed when looking at the Yiddish forms of these names. 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 The Fathers Name, and The Name of His Son, 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 “Yahoo” portions of The Father's Name which better aid us in transliteration and pronunciation. These “portions” will be underlined. **Example:** אֵלֹהִים – אֵלֹהִים

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 “Jahovah” transliterations, which referenced The Name of The Father. 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” page of this book (p. 10) 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 is incorrect. The root should be **H1933**. 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 (the source we get our English translation from) with the witnesses' names in blue, for easy viewing. The Fathers Name 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 page 34 of this book.

-All Hebrew text has been inserted without vowel points-

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**

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 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 את 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

Remember, the W is 2 V's combined. The “V” at one time carried the “oo” sound. (See pp. 39-41)

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)(Āzrâ/Ezr 8:9)(NachamYah/Neh 10:5)

(ĀbadYahū/Oba 1:1)

The KJV translates “Strong’s” H5662 in the following manner: Obadiah (20x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 Yamým Býth 13:20 דברי הימים בית

2Chr 13:20

ולא־עצר כח־ירבעם עוד בימי אביהו ויגפהו יהוה וימת: פ

Jeroboam Yarab'âm 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 Yamým 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AchazYahu אזיהו

Ahaziah

● 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: AḥazYahū

Address location:

Malakým Býth 1:18 מלכים ב

2Kings 1:18

ויתר דברי אחזיהו אשר עשה הלוא־המה כתובים על־ספר דברי הימים
למלכי ישראל: פ

*Now the rest of the acts of Ahaziah (AḥazYahū) which he did, are they not written in the
book of the Chronicles of the kings of Yashar 'âl?*

Transliteration:

⌘-equivalent to English-A

⌘-no equivalent to English-Ch (sound from back of the throat)

⌘-equivalent to English-Z

⌘-equivalent to English-Y

⌘-equivalent to English-H

⌘-equivalent to English-U

This name **AḥazYahū** can also be found in:

(Malakým Ālaph/1Kgs 22:40)(Dabary Ha Yamým Ālaph/1Chr 3:11)

(Dabary 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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AchYahu אחיהו

Ahijah

● H281 אחיהו

(akh-ya-hoo)
Achijah

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: AchYahū

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 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** (**AchYahū**) the Nabýā.*

Transliteration:

Ⲑ-equivalent to English-A

ⲏ-no equivalent to English-Ch (sound from back of the throat)

Ⲣ-equivalent to English-Y

ⲏ-equivalent to English-H

ⲡ-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יהוה in some passages of the Hebrew.

This name **AchYahū** 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AdanYahu אדניהו

Adonijah

H138 אדניהו

(adan-ya-hoo)

Adonijah

Etymology:

From **H113** and **H3050**

H113 = אֲדָנִי means master (*See p. 127*)

H3050 = הָיָה 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 Zachalah, 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

ד-equivalent to English-D

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 *AdanYahū* can also be found in:

(Shamū 'āl Býth/2Sam 3:4)(Dabarý Ha Yamým Ālaph 3:2)

(Dabarý Ha Yamým Býth 17:8)(NachamYah/Neh 10:16)

The KJV translates "Strong's" H138 in the following manner: [Adonijah](#) (26x).

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 - יהוה Self-Existent

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AdYahu עדיהו

Adaiah

● H5718 עדיהו

(ad-ya-hoo)
Adaiah

Etymology:

From H5710 and H3050

H5710 = עד means to put on/adorn

H3050 = יה from H3068: to exist

Combined roots: Yahūah Adorned

KJV: **Adaiah** (Yiddish form)

Correct form: *AdYahū*

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 23:1 דברי ה ימים ב

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 את captains of hundreds: ÂzarYahū the son of Yaracham, and Yasham'âl the son of Yahūchanan, and ÂzarYahū the son of Âubad, and את M'âshYahū the son of Adaiah, (*AdYahū*) and את Âlyashaphat 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 *AdYahū* can also be found in:

(*Malakým Býth/2Ki 22:1*)(*Dabary Ha Yamým Âlaph/1Chr 8:21*)

(*Âzra/Ezr 10:29*)(*NachamYah/Neh 11:5*)

The KJV translates "Strong's" H5718 in the following manner: [Adaiah](#) (9x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AlYahu אליהו

Elijah

● 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*

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 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 *Thashbý*, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

אליהועיני **AlYahuayny**

Elioenai

אליהועיני H454

(al-ya-hoo-ah-ee-nee)

Eljehoenai or Eljoenai

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*

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 26:3 דברי ה ימים א

1Chronicles 26:3

עילם החמישי יהוחנן הששי אליהועיני השביעי

Āylam 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:

(Āzrâ/Ezr 10:22) (NachamYah/Neh 12:41)

The KJV translates "Strong's" H454 in the following manner: [Elioenai](#) (8x), [Eljehoenai](#) (1x).

Alahym:

Yahuah/Yahusha

יהושע/יהוה

AmarYahu אמריהו

Amariah

● 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

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 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'āl 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:

(Dabary Ha Yamým Býth/2Chr 19:11)(Āzrá/Ezr 7:3)

(NachamYah/Neh 10:3)(TsaphanYah/Zeph 1:1)

The KJV translates "Strong's" H568 in the following manner: [Amariah](#) (16x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AmasYah עמסיה

Amasiah

• 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

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 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AmatsYahu אמציהו

Amaziah

H558 אמציהו

(am-ats-ya-hoo)
Amaziah

Etymology:

From H553 and H3050

H553 = עָמַץ means be brave; strong, alert, make firm

H3050 = יָהּ from H3068: to exist

Combined roots: Strength of Yahūah

KJV: Amaziah (Yiddish form)

Correct form: *AmatsYahū*

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

Address location:

Malakým Býth 14:1 מלכים ב 14:1

2Kings 14:1

בשנת שנים 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:

Ⲑ-equivalent to English-A

Ⲍ-equivalent to English-M

Ⲫ-equivalent to English letters-Ts

Ⲏ-equivalent to English-Y

Ⲉ-equivalent to English-H

Ⲑ-equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יְהּ 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 pg 68

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AnathathYah ענתתיה

Antothijah

• H6070 ענתתיה

(an-a-tatd-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: *ĀnathathYah*

Address location:

Dabary Ha Yamym Ālaph 8:24 דברי ה ימים א

1Chronicles 8:24

וחנניה ועילם וענתתיה

And ChananYah, and Āylam, and Antothijah, (ĀnathathYah)

Transliteration:

ע-equivalent to English-A

נ-equivalent to English-N

ת-equivalent to English-Th

ת-equivalent to English-Th

י-equivalent to English-Y

ה-equivalent to English-H

The KJV translates "Strong's" H6070 in the following manner: [Antothijah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 ושימאל 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:

(Malakym Byth/2Kgs 22:12)(Dabary Ha Yamym Byth/2Chr 34:20)

The KJV translates "Strong's" H6222 in the following manner: [Asaiah](#) (8x).

*Corrupted form: see pg 68

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AthalYahu עתליהו

Athaliah

• 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

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: Athaliah (Yiddish form)

Correct form: ĀthalYahū

Address location:

Malakým Býṯh 8:26 מלכים ב

2Kings 8:26

בן-עשרים ושנים 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'āl.

Transliteration:

ע-equivalent to English-A

ת-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 Býṯh/2Kgs 11:2) (Dabarý Ha Yamým Býṯh/2Chr 22:2)

(Azra/Ezr 8:7)

The KJV translates "Strong's" H6271 in the following manner: [Athaliah](#) (17x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AthYah עתיה

Athaiah

• H6265 עתיה

(atd-ya)
Athaiah

Etymology:

From **H5790** and **H3050**

H5790 = עזר 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: ÂthYah

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 Banýman. Of the children of Yahūdah; ~~Athaiah~~ (ÂthYah) the son of Âzýah, the son of ZakarYah, the son of ÂmarYah, the son of ShaphatYah, the son of Mahalal'âl, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AtsalYahu אצליה

Azaliah

● 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

KJV: Azaliah (Yiddish form)

Correct form: *AtsalYahū*

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'ashYahū, that the king sent את –
Shaphan the son of Azaliah, (*AtsalYahū*) the son of Mashalam, the scribe, to The House of
Yahūah saying,

Transliteration:

⌘-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 *AtsalYahū* can also be found in:

(Dabary Ha Yamým Býth/2Chr 34:8)

The KJV translates "Strong's" H683 in the following manner: [Azaliah](#) (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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AurYahu אוריהו

Urijah

• 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: ĀŕYahū

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:

Yaram Yahū 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** (ĀŕYahū) 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 Yaram Yahū:*

Transliteration:

Ⲑ-equivalent to English-A

Ⲓ-equivalent to English-U

Ⲕ-equivalent to English-R

Ⲗ-equivalent to English-Y

Ⲙ-equivalent to English-H

Ⲓ-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 (ĀŕYahū) 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)(Nacham Yah/Neh 3:4)(Yashā Yahū/Isa 8:2)

The KJV translates "Strong's" H223 in the following manner: [Uriah](#) (28x), [Urijah](#) (11x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AzanYah אֲזַנְיָה

Azaniah

● H245 אֲזַנְיָה

(a-zan-ya)
Azaniah

Etymology:

From **H238** and **H3050**

H238 = אָזַן means to hear; listen

H3050 = יָהּ from **H3068**: to exist

Combined roots: **Yahūah Hears**

KJV: Azaniah (Yiddish form)

Correct form: ĀzanYah

Address location:

NachamYah 10:9 נחמיה

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

Nehemiah 10:9

והלויים וישוע* בן־אֲזַנְיָה בנוי מבני חננד קדמיאל

*And the Lūým: both *Yashūâ the son of Azaniah, (ĀzanYah) Banūý of the sons of Chānadad, Qdamý'āl;*

Transliteration:

ⱥ-equivalent to English-A

ⱦ-equivalent to English-Z

Ⱨ-equivalent to English-N

ⱨ-equivalent to English-Y

Ⱪ-equivalent to English-H

The KJV translates "Strong's" H245 in the following manner: [Azaniah](#) (1x).

*Corrupted form: see pg 63

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

KJV: Azariah (Yiddish form)

Correct form: ĀzarYahū**Address location:**

Malakým Býṭh 15:6 מלכים ב 15:6

2Kings 15:6

ויתר דברי עזריהו וכל אשר עשה הלאהם 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 Býṭh/2Chr 26:17)

(Dabarý Ha Yamým Ālaph/1Chr 2:8)(Azra/Eara 7:1)(NachamYah/Neh 3:23)

(YaramYahū/Jer 43:2)(Daný `âl/Dan 1:6)

The KJV translates "Strong's" H5838 in the following manner: Azariah (48x).

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

Alahym:

Yahuah/Yahusha

יהושע/יהוה

AzYahu עזיהו

Uzziah

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: ÂzYahū

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 Býth 15:32 מלכים ב

2Kings 15:32

בשנת שנים לפקח 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 *Yūṯham the son of Uzziah (ÂzYahū) 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 **ÂzYahū** can also be found in:

(Dabarý Ha Yamým Âlaph/1Chr 27:25) (Dabarý Ha Yamým Býth/2Chr 26:1)

(Âzrâ/Ezr 10:21)(NachamYah/Neh 11:4)(Hūshâ/Hos 1:1)(Âmūs/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 pg 69

Alahym:
Yahuah/Yahusha
יהושע/יהוה

AzazYahu עוזיהו

Azaziah

● H5812 עוזיהו

(a-zaz-ya-hoo)

Azaziah

Etymology:

From H5810 and H3050

H5810 = עזז means to be strong; prevail; strengthen

H3050 = יה from H3068: to exist

Combined roots: Yahūah Strengthens

KJV: ~~Azaziah~~ (Yiddish form)**Correct form: ÂzazYahū****Address location:***Dabary Ha Yamym Alaph 27:20 דברי ה ימים א**1Chronicles 27:20*

לבני אפרים הושע בן-עוזיהו לחצי שבט מנשה יואל* בן-פדיהו: ס

*Of the children of Apharým, Hūshâ the son of Azaziah (ÂzazYahū) of the half tribe of Manashah, *Yū'al 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 ÂzazYahū can also be found in:

*(Dabary Ha Yamym Byth/2Chr 31:13)*The KJV translates "Strong's" H5812 in the following manner: [Azaziah](#) (3x).

*Corrupted form: see pg 69

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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

BadYah בדיה**Bedeiah**● **H912** בדיה

(bad-ya)

Bedeiah

Etymology:

Shortened form of **H5662****H5662** is עבד'יהו (See p. 176)Etymology is from **H5647** and **H3050****H5647** = עבד means to work; serve**H3050** = יה from **H3068**: to existCombined roots: **Servant of Yahūah****KJV Bedeiah** (Yiddish form)**Correct form: BadYah****Address location:****Āzarā 10:35** עזרא**Ezra 10:35****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

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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 existCombined 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'ālYah****Address location:***Dabary Ha Yamym Alaph 12:5 דברי ה ימים א**1Chronicles 12:5*

אלעוזי וירימות ובעליה ושמריהו ושפטיהו החרפי

*Āl'āūzý, and Yarymūṭh, and Bealiah (B'ālYah), 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 יהוידע ולו שם בשלשה הגברים:

*These [things] did **Benaiah** (**BanYahū**) the son of YahūYadā, 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/IChr 11:24*)

(*Āzrā/Ezr 10:25*)(*Yachazaq'āl /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)

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 Shamûâ, the son of Galal, the son of Yadyṯhūn.

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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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**

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: ~~Bukkiah~~, (Yiddish form)

Correct form: BaqYahū

Address location:

Dabary 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)

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:

Dabary 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:

(Dabary Ha Yamým Býḡh/2Chr 28:12)(NaḥamYah/Neh 3:4)

(ZakarYah/Zech 1:7)

The KJV translates "Strong's" H1296 in the following manner: [Berechiah](#) (10x), [Berachiah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

BaraYah בראיה

Beraiah

• H1256 בראיה

(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: BarāYah

Address location:

Dabarý Ha Yamým Ālaph 8:21 דברי ה ימים א

1Chronicles 8:21

ועדיה ובראיה ושמרת בני שמעי

And ĀdYah, and Beraiah, (BarāYah) and Shamaraṯh, the sons of Sham'āy;

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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 exist

Combined roots: **Yahūah Prepares**

KJV- Baaseiah (Yiddish form)

Correct form: B'âshYah

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 6:40 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

BasudYah בסודיה

Besodeiah

● H1152 בסודיה

(ba-sood-ya)

Besodeiah

Etymology:

From **H5475** and **H3050**

H5475 = עצה 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 **יודע*** בן-פסח ומשלם בן-בסודיה המה קרוהו ויעמידו דלתתיו ומנעליו ובריחיו: ס

Moreover **א** the old gate was repaired by ***YūYadā** 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

ן-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 pg 69

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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**

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: 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־שמם

And of the Kahaným: the children of Habaiah, (ChabYah) the children of Qûts, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

ChagYah חגִיָּה

Haggiah

> H2293 חגִיָּה

(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:

Dabarý Ha Yamým Ālaph 6:30 דברי ה ימים א

1Chronicles 6:30

שמעא בנו חגִיָּה בנו עשיה בנו : פ

Shamâ'â his son, Haggiah (ChagYah) his son, ÂshYah 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 ויֹאחַ * בן-אסף המזכיר

*And when they had called to the king, there came out to them ĀlYaqým the son of Hilkiah, (ChalaqYahū) which [was] over the household, and Shabnah the scribe, and *Yū'āch 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)

(Āzrû/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 pg 70

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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Chananyahu חַנַּנְיָהוּ

Hananiah

● H2608 חַנַּנְיָהוּ

(kha-nan-ya-hoo)

Hananiah

Etymology:

From H2603 and H3050

H2603 = חָנַן means to be gracious, show favor, pity

H3050 = הָיָה from H3068: to exist

Combined roots: Yahūah shows Favor

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: Hananiah (Yiddish form)

Correct form: Chananyahu

Address location:

Dabary Ha Yamym Byth 26:11 דַּבְּרֵי הַיָּמִים ב

2Chronicles 26:11

וַיְהִי לַעֲזִיָּהוּ חֵיל עָשָׂה מִלְחָמָה יוֹצְאֵי צֶבָא לַגְּדוּד בְּמִסְפַּר פְּקֻדָּתָם בְּיַד
 יְעֻזָּאֵל הַסּוֹפֵר וּמַעֲשִׂיָּהוּ הַשּׁוֹטֵר עַל יַד-חַנַּנְיָהוּ מִשְׁרֵי הַמֶּלֶךְ:

Moreover ÂzYahū 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'āū'āl the scribe and M'āshYahū the ruler, under the hand of Hananiah, (Chananyahu) [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 (Chananyahu) can also be found:

(Dabary Ha Yamym Alaph/1Ch 3:19)(Âzrâ/Ezr 10:28)

(NachamYah/Neh 3:8)(YaramYahū /Jer 28:1)(Dany'āl/Dan 1:6)

The KJV translates "Strong's" H2608 in the following manner: Hananiah (29x).

Alahym:
 Yahuah/Yahusha
 יהושע/יהוה

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 Raqchým, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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) Yushab-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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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, Chātūsh 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

חשביהו ChashabYahu

Hashabiah

חשביהו H2811

(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

לירותון בני ידותון גדליהו וצרי וישעיהו חשביהו ומתתיהו ששה על ידי
אביהם ידותון בכנור הנבא על הדות והלל ליהוה: ס

Of Yadūthūn: the sons of Yadūthūn; Gadalyahū, and Tsary, and YashāYahū, Hashabiah, (ChashabYahū) and MaṭhaṭhYahū, six, under the hands of their father Yadūthūn, who foretold with a harp, to give thanks and to praise Yahūah.

Transliteration:

ח-no equivalent ito 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*)(*Āzrā/Ezr 8:19*)(*NachamYah /Neh3:17*)

The KJV translates "Strong's" H2811 in the following manner: [Hashabiah](#) (15x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Your Name Yahuah, endures forever,



*Your memorial Name Yahuah,
throughout all generations.*

Tahalym 135:13

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-Cḥ (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)(Mashlý/Prov 25:1)(TsaphanYah/Zeph 1:1)

The KJV translates "Strong's" H2396 in the following manner: [Hezekiah](#) (85x), [Hizkiah](#) (1x), [Hizkijah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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-כל-חזה בן-חזיה בן-עדיה בן-יוריה * 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)

י-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 pg 70

Alahym:
Yahuah/Yahusha
יהושע/יהוה

DalYahu דליהו

Delaiah

> H1806 דליהו

(dal-ya-hoo)

~~Delaiah~~

Etymology:

From **H1802** and **H3050**

H1802 = דל 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: ~~Delaiah~~, Delaiah (Yiddish form)

Correct form: DalYahū

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 ~~Delaiah~~, (DalYahū) the four and twentieth to M'âzYahū.

Transliteration:

7-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*)(*Āzrā/Ezr 2:60*)(*NachamYah/Neh 6:10*)

The KJV translates "Strong's" H1806 in the following manner: [Delaiah](#) (6x), [Dalaiah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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, Gedaliah (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 **את** – ~~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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 אַ 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

HudYah הודיה

Hodiah

● H1940 הודיה

(hood-ya)

Hodiah

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. (See p. 293)

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-ExistentKJV: **Hodiah** (Yiddish form)Correct form: **HūdYah**

Address location:

Dabary 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 **Hodiah** (**HūdYah**) the sister of Nacham, the father of Q'āylah 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

HuduYah הודויה

Hodaviah

➤ H1938 הודויה

(hoo-doo-yah)

Hodavah

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: Hodaviah, Hodavjah (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 Hodaviah, (HūdūYah)
the son of Hasan'āh*

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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

HushaYah הושעיה

Hoshaiah

➤ H1955 הושעיה

(hoo-sha-yah)

Hoshaiah

Etymology:

From H3467 and H3050

H3467 = ישע means to save, be delivered, to be liberated (See pp. 42, 301, 335)

H3050 = יה from H3068: to exist

Combined roots: Yahūah Delivers

KJV: Hōshaiah (Yiddish form)

Correct form: *HūshâYah*

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 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).

Alahym:

Yahuah/Yahusha

יהושע/יהוה

KananYahu כנניהו

Chenaniah

➤ 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

KJV: ~~Chenaniah~~ (Yiddish form)

Correct form: KananYahū

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:

Dabará Ha Yamým Ālaph 26:29 דברי ה ימים א

1Chronicles 26:29

ליצהרי כנניהו ובניו למלאכה החיצונה על ישראל לשטרים ולשפטים:

Of the Yatsarý, ~~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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

KanYahu כניהו

Coniah

➤ H3659 כניהו

(kan-ya-hoo)

Coniah

Etymology:

From H3204/ H3050

H3204 = is from H3559 - כָּן means firm, to be established, make stable (*See p. 226*)

H3050 = הָיָה from H3068: to exist

Combined roots: **Yahūah will Establish**

KJV: Coniah (Yiddish form)

Correct form: KanYahū

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

Address location:

Yaram Yahū 22:24 ירמיהו

Jeremiah 22:24

חִי־אֲנִי נֹאֵם יְהוָה כִּי אִם־יִהְיֶה כְּנִיָּהּ בֶּן־יְהוֹיָקִים מֶלֶךְ יְהוּדָה חֹתֶם עָלַי־
יְמִינִי כִּי מִשֹּׁם אֶתְקַנֵּךְ

*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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

KunanYahu כונניהו

Cononiah

● 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 **א** 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

ו-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

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

The KJV translates "Strong's" H3562 in the following manner: [Cononiah](#) (2x), [Conaniah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

MadYah מעדיה

Maadiah

➤ H4573 מעדיה

(m-ad-yah)

~~Maadiah~~

Etymology:

From **H5710** and **H3050**

H5710 = עדה means go on, pass by, advance

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Advances**

KJV: Maadiah, Maadjah (Yiddish form)

Correct form: M'âdYah

Compare: **H4153** on p. 236

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 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

MakYahu מְכִיָּהוּ

Michaiah

● H4321 מְכִיָּהוּ

(mak-yahu)
Michaiah

Etymology:

From **H4320**; **H4322**; **H3050**

H4320: from **H3588** and **H4310**

H4310 = מִי means who, who's, whom

H4310 has a root of **H4100** - מִהָּ meaning "the likes of what?"

H3588 = כִּי means, therefore, then, that, then

H4322 = from **H4320**

H3050 = יָהּ from **H3068**: to exist

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

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 מְכִיָּהוּ בֶן־גַּמְרִיָּהוּ בֶן־שַׁפָּן 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:

Dabary Ha Yamym Alaph 15:18 דברי ה ימים א

1Chronicles 15:18

ועמהם אחיהם המשנים זכריהו בן ויעזיאל ושמירמות ויחזיאל 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, Âlý'âb, and BanYahū, and M'âshYahū, and MaṭhaṭhYahū, and ÂLYaphalhū, and Mikneiah, (MaqnYahū) and Âbad, 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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:

Dabary 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

MashYahu מעשיהו

Maaseiah

● 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

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 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'âzy'âl, and Shamýramūth, and Yachý'âl, and Âny, Āly'âb, and BanYahū, and Maaseiah, (M'âshYahū) and MaṭhaṭhYahū, and Ālyaphalhū, and MaqnYahū, and Ābad-Ādam, and Y'ây'âl, the porters.

Transliteration:

מ-equivalent to English-M

ע-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*)(*Āzrâ/Ezr 10:18*)

(*NachamYah/Neh 8:4*)(*YaramYahū/Jer 21:1*)

The KJV translates "Strong's" H4641 in the following manner: [Maaseiah](#) (23x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

MathanYahu מתניהו

Mattaniah

> H4983 מתניהו

(ma-tan-ya-hoo)

Mattaniah

Etymology:

From **H4976** and **H3050**

H4976 = מתנ 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: MaṭhanYahū

Address location:

Dabary Ha Yamym Alaph 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 Hyman: the sons of Hyman; BaqYahū, Mattaniah, (MaṭhanYahū) Āzy'āl, Shabū'āl, and
Yarymūth, ČananYah, Čananý, Āly'āthah, Gadalaṭhý, and Ramamaṭhý-Āzar,
Yashabqshah, Malūṭhý, Hūṭhýr, [and] Machazý'ăṭh:*

Transliteration:

מ-equivalent to English-M

ת-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 (*MaṭhanYahū*) can also be found:

(*Malakym Byth/2Kgs 24:17*)(*Dabary Ha Yamym Byth/2Ch 20:14*)

(*Āzra/Ezr 10:26*)(*NachamYah/Neh 11:17*)

The KJV translates "Strong's" H4983 in the following manner: [Mattaniah](#) (16x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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: MaṭṭaṭhYahū

Address location:

Dabary Ha Yamým Ālaph 25:21 דברי ה ימים א

1Chronicles 25:21

לִארבעה עשר **מתתיהו** בָּנָיו וְאָחָיו שְׁנַיִם עָשָׂר

*The fourteenth to **Mattithiah**, (**MaṭṭaṭhYahū**) [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 (**MaṭṭaṭhYahū**) can also be found:

(*Āzrâ /Ezr 10:43*)(*NachamYah/Neh 8:4*)

The KJV translates "Strong's" H4993 in the following manner: [Mattithiah](#) (8x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 Yamym Alaph 11:47 דברי ה ימים א

1Chronicles 11:47

אליאל ועובד ויעשיאל המצביה : פ

Āly'āl, and Āūbad, and Yashy'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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

MazYahu מעזיהו

Maaziah

➤ H4590 מעזיהו

(m-az-ya-hoo)

~~Maaziah~~

Etymology:

From **H5756**; **H3050**

H5756 = עזו 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:

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 DalYahū, the four and twentieth to ~~Maaziah~~. (*M'âzYahū*)*

Transliteration:

מ-equivalent to English-M

א-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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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. 227

KJV: Moadiah, Moadjah (Yiddish form)

Correct form: Mū'ādYah

Address location:

NachamYah 12:17 נחמיה

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

Nehemiah 12:17

לאביה זכרי למנימין למועדיה פלטי:

Of ĀbYah, Zakarý; of Manýmýn, of ~~Moadiah~~, (Mū'ādYah) Palatý;

Transliteration:

מ-equivalent to English-M

י-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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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**

KJV: ~~Moriah~~, ~~Morijah~~ (Yiddish form)

Correct form: *MūrYah*

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 3:1 דברי ה ימים ב 3:1

2Chronicles 3:1

ויחל שלמה לבנות את-בית-יהוה בירושלם בהר ה-מוריה אשר נראה לדוד
אביהו אשר הכין במקום דוד בגרן ארנן היבوسی

*Then Shalamah began to build the את House of **Yahūah** at Yarūshalam in mount ~~Moriah~~
(*MūrYah*), where he appeared unto Dūyḏ his father, in the place that Dūyḏ 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 'āshýth/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")

Alahym:
Yahuah/Yahusha
יהושע/יהוה

MykYahu מיכיהו

Micah

➤ H4322 מיכיהו

(meek-ya-hoo)

Micah

Etymology:

For H4320/ H4310/ H3050

H4320 = מיכיה 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

Combined roots: **Therefore, who is like 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: Micah Michaiāh (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 /1Kgs 22:8) (Dabary Ha Yamým Býth /2 Chr13:2)

The KJV translates "Strong's" H4322 in the following manner: [Michaiāh](#) (2x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

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: ~~Nehemiah~~, ~~Nechemiah~~ (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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:

Dabary Ha Yamým Ālaph 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:

Dabarý 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 CḥazaqYah, 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 pg. 68*

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:

Yaram Yahū 36:14 ירמיהו

Jeremiah 36:14

וישלחו כל־השרים אל־ברוך **את־יהודי** בן־נְתַנְיָהוּ בן־שְׁלָמְיָהוּ בן־כוּשִׁי
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 NaṭhanYahū, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 = יה from H3068: to exist

Combined roots: **Given 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: Nethaniah, Nethanjah (Yiddish form)

Correct form: NaṭhanYahū

Address location:

Dabary Ha Yamym 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

ת-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)(Malakym Býth/2Kgs 25:23)(Dabary Ha Yamym/2Chr 17:8)

The KJV translates "Strong's" H5418 in the following manner: [Nethaniah](#) (20x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 Maramūth the son of ĀŭrYah 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:

(NachamYah /Neh 6:14)

The KJV translates "Strong's" H5129 in the following manner: [Noadiah](#) (2x).

*Corrupted form: see pg 63

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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:

Dabary Ha Yamym Ālaph 27:20 דברי ה ימים א

1Chronicles 27:20

לבני אפרים הושע בן-עוזיהו לחצי שבט מנשה יואל* בן-פדיהו: ס

Of the children of Āpharým, Hūshâ the son of ĀzazYahū: of the half tribe of Manashah,
 *Yū'āl the son of Pedaiah (PadYahū):

Transliteration:

פ-equivalent to English-P

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 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 pg 69

Alahym:
 Yahuah/Yahusha
 יהושע/יהוה

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־פ־שחור 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 Pashachûr, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:**

Yachzaq'āl 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־יִאזְנִיָּה בן־עֶזֶר
ואת־פִּלְטִיָּהוּ בן־בְּנִיָּהוּ שְׂרֵי 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 את - 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)(Dabary Ha Yamym Alaph/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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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**

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: Pelaiah, Pelajah (Yiddish form)

Correct form: PalYah

Address location:

Dabarý 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:

(**NachamYah /Neh 8:7**)

The KJV translates "Strong's" H6411 in the following manner: [Pelaiah](#) (3x).

*Corrupted form: see pg 70, 71

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 Yamým 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:

(*Āzrā /Ezr 10:23*) (*NachamYah /Neh 9:5*)

The KJV translates "Strong's" H6611 in the following manner: [Pethahiah](#) (4x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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: QulYah**

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 11:7 נחמיה

Nehemiah 11:7

ואלה בני בנימן סלא בן־משלם בן־יועז * בן־פדיה בן־קוליה בן־מעשיה בן־
איתאל בן־ישעיה

*And these [are] the sons of Banýman; Salā the son of Mashalam, the son of *Yū'ād, the son of PadYah, the son of Kolaiah, (QulYah) the son of M'āshYah, the son of Áythý'āl, the son of Yash'āYah.*

Transliteration:

ק-equivalent to English-Q

ן-equivalent to English-U

ל-equivalent to English-L

י-equivalent to English-Y

ה-equivalent to English-H

This name (QulYah) can also be found:

(YaramYahū /Jer 29:21)

The KJV translates "Strong's" H6964 in the following manner: [Kolaiah](#) (2x).

*Corrupted form: see pg 71

Alahym:
Yahuah/Yahusha
יהושע/יהוה

QushYahu קושיהו

Kushaiah

● H6984 קושיהו

(qoosh-ya-hoo)

~~Kushaiah~~

Etymology:

From **H6983**; **H3050**

H6983 = קוּשׁ means lay a trap, ensnare

H3050 = הָ from **H3068**: to exist

Combined roots: **Entrapped of Yahūah**

KJV: ~~kushaiah~~, ~~Kushajah~~ (Yiddish form)

Correct form: *QūshYahū*

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 - יְהוָה Self-Existent

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 את –Hýman the son of Yū'āl; and of his brethren, Āsaph the son of BarakYahū; and of the sons of Mararý their brethren, Āýthan the son of Kushaiah (QūshYahū);*

Transliteration:

ק-equivalent to English-Q

י-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 pg. 69

Alahym:
Yahuah/Yahusha
יהושע/יהוה

RalYah 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:

Āzra 2:2 עזרא

Ezra 2:2

אשר-באו עם-זרובבל ישוע* נחמיה שריה רעליה מרדכי בלשן מספר בגוי
רחום בענה מספר אנשי עם ישראל: ס

*Which came with Zarūbabal: *Yashūâ, Nacham Yah, SharYah, Reelaiah, (R'âlYah) Maradaký, Balashan, Masphar, Bagūý, Rachūm, 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 pg 63

Alahym:
Yahuah/Yahusha
יהושע/יהוה

RamalYahu רמליהו

Remaliah

● H7425 רמליהו

(ram-al-ya-hoo)

Remaliah

Etymology:

From an unused root - ?

H3050

H3050 = הָ from **H3068**: to exist

Combined roots: **Yahūah** - ?

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 - יְהוָה Self-Existent

KJV: ~~Remaliah~~, Remaljah (Yiddish form)

Correct form: RamalYahū

Address location:

Malakým Býṯh 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 ĀzarYah king of Yahūdah Paqḥ the son of Remaliah
(RamalYahū) began to reign over Yashar ʿāl 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 Býṯh/2Chr 28:6) (YashāYahū/Is 7:1)

The KJV translates "Strong's" H7425 in the following manner: [Remaliah](#) (13x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 - יהוה Self-Existent

KJV: Ramiah, Ramjah (Yiddish form)

Correct form: RamYah

Address location:

Āzra 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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, *Yashūā, NachamYah, ĀzarYah, Raamiah, (R'âmYah)*

Nachamany, Maradaky, Balashan, Masapharaṭh, Bagūy, Nachūm, B'ānah. The number, [I say], of the men of the people of Yashar'āl [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 pg 63

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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, Rachabjah (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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

RaphYah רפֿיָה

Rephaiah

● H7509 רפֿיָה

(raf-ya)
Rephaiah

Etymology:

From **H7495** and **H3050**

H7495 = רפֿה means to heal, make healthful

H3050 = יָה from **H3068**: to exist

Combined roots: **Yahūah Heals**

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 - יְהוָה Self-Existent

KJV: Rephaiah, Rephajah (Yiddish form)

Correct form: RaphYah

Address location:

NachamYah 3:9 נחמיה

Nehemiah 3:9

ועל־ידם החזיק **רפֿיָה** 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:

(*Dabary Ha Yamym Alaph/1Chr 3:21*)

The KJV translates "Strong's" H7509 in the following manner: [Rephaiah](#) (5x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

RaYah ראיָה

Reaiah

H7211 ראיָה

(r-a-yah)

Reaiah

Etymology:

From H7200 and H3050

H7200 = ראה means to see, look at, inspect

H3050 = יָה from H3068: to exist

Combined roots: Yahūah Sees

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 - יְהוָה Self-Existent

KJV: ~~Reaiah~~, Reajah (Yiddish form)**Correct form: R'āYah****Address location:**

Dabary Ha Yamým Ālaph 4:2 דברי ה ימים א

1Chronicles 4:2

וראיָה בן־שובל הוליד את־יחַת ויחַת 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'athy.

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:

(Āzrû/Ezr 2:47)(Nacham Yah/Neh 7:50)

The KJV translates "Strong's" H7211 in the following manner: [Reaiah](#) (3x), [Reaia](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

שבניהו ShabanYahu

Shebaniah

שבניהו H7645

(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:

דברי ה ימים א 15:24 Dabary Ha Yamym Ālaph 15:24

1Chronicles 15:24

ושבניהו ויושפט* ונתנאל ועמשי וזכריהו ובניהו ואליעזר הכהנים
מחצצרים בחצצרות לפני ארון האלהים ועבד אדם ויחיה שערים לארון

And Shebaniah, (ShabanYahū) and Yahūshaphat, and Nathan'āl, and Āmashý, and ZakarYahū, and BanYahū, and ĀLY'āzar, the kahaným, did blow with the trumpets before the ark of Ālahým: and Ābad-Ādam 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 pg 72

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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

ShacharYah שחר־יה

Shehariah

● H7841 שחר־יה

(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:

Dabary Ha Yamym Alaph 8:26 דברי ה ימים א

1Chronicles 8:26

ושמשרי ושחר־יה ועתליה

And Shamasharý, and Shehariah, (ShacharYah) and AṭhalYah,

Transliteration:

ש-equivalent to English-**Sh**

ח-no equivalent in English-**Ch** (sound from back of the throat)

ר-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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 ה ימים 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

ShamaYahu שמעיהו

Shemaiah

🔴 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:

Dabary Ha Yamým Býth 11:2 דברי ה ימים ב

2Chronicles 11:2

ויהי דברי יהוה אל שמעיהו איש יהוה 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

ע-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/IKgs 12:22*) (*YaramYahū/Jer 26:20*)

(*Dabary 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:

Dabarý Ha Yamým Ālaph 12:5 דברי ה ימים א

1Chronicles 12:5

אלעוזי וירימות ובעליה ושמריהו ושפטיהו החריפי

Āl'āūzý, and Yarýmūth, and B'âlYah, 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:

(Dabarý Ha Yamým Býth/2Ch 11:19)(Āzrâ/Ezr 10:32)

The KJV translates "Strong's" H8114 in the following manner: [Shemariah](#) (3x), [Shamariah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

ShaphatYahu שפטיהו

Shephatiah

H8203 שפטיהו

(sha-fat-ya-hoo)

Shephatiah

Etymology:

From H8199 and H3050

H8199 = שפט means to Judge, govern, vindicate, punish

H3050 = יה from H3068: to exist

Combined roots: Yahūah Judges

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: ~~Shephatiah~~, ~~Shephatjah~~ (Yiddish form)

Correct form: ShaphatYahū

Address location:

Dabary Ha Yamým Ālaph 12:5 דברי ה ימים א

1Chronicles 12:5

אלעוזי וירימות ובעליה ושמריהו ושפטיהו החריפי

Āl'āūzý, and Yarymūth, 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 יהו in some passages of the Hebrew.

This name (ShaphatYahū) can also be found:

(Shamū 'āl Býth/2Sam 3:4) (YaramYahū/Jer 38:1)

(Dabary Ha Yamým Býth/2Ch 21:2)(Āzrâ/Ezr 2:4)(NachamYah/Neh 7:9)

The KJV translates "Strong's" H8203 in the following manner: [Shephatiah](#) (13x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

SharYah שַׁעְרִיָּהוּ

Sheariah

● H8187 שַׁעְרִיָּה

(sh-ar-yah)
Sheariah

Etymology:

From **H8176** and **H3050**

H8176 = שַׁעַר means to split open, reason out, calculate

H3050 = יָהּ from **H3068**: to exist

Combined roots: **Yahūah** has Weighed

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: Sheariah, Shearjah (Yiddish form)

Correct form: Sh'ârYah

Address location:

Dabary Ha Yamým Ālaph 8:38 דַּבְרֵי הַיָּמִים א

1Chronicles 8:38

וּלְאַצֵּל שֵׁשָׁה בָנִים וְאֵלֶּה שְׁמוֹתָם עֲזַרְיָקָם בַּכְּרוֹ וַיִּשְׁמַעְאֵל וְשַׁעְרִיָּה וְעַבְדִּיָּה
וְחֲנָן כָּל־אֵלֶּה בְּנֵי אֶצֶל

And Ātsal had six sons, whose names are these, Āzaryqm, Bakarū, and Yashamâ'āl, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

SharYahu שריהו

Seraiah

H8304 שריהו

(shar-ya-hoo)

Seraiah

Etymology:

From **H8280**; **H3050**

H8280 = שרה means to persist, persevere

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah** **Contends**

KJV: 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:

Yaram Yahū 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 'āl the son of Hamalak, and את־Seraiah (SharYahū) the son of Âzarý'āl, and Shalam Yahū the son of Âbad'āl, to take את־Barūk the scribe and Yaram Yahū 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 'āl Býth/2Sam 8:17*) (*Malakým Býth/2Kgs 25:18*)

(*Dabarý Ha Yamým Âlaph/1Ch 4:13*)(*Âzrâ/Ezr 2:2*)(*NachamYah/Neh 10:2*)

The KJV translates "Strong's" H8304 in the following manner: [Seraiah](#) (20x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:

Dabary 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 Chasah 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

TsadaqYahu צדקיהו

Zedekiah

H6667 צדקיהו

(tsa-da-q-ya-hoo)

Zedekiah

Etymology:

From H6664 and H3050

H6664 = צדק means to justice, rightness, what is right (See pp. 30, 76, 305, 370)

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 rūaḥ 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)(Dabary Ha Yamým Býth/2Ch 18:10)

(Dabary 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 = הָיָה 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 **את־שריה** כהן הראש **ואת־צפניהו** כהן משנה **ואת־שלשת**
שמרי הסף

*And the captain of the guard took **את** - SharYah the chief Kahan, and **את** - Zephaniah (TsaphanYahū) the second Kahan, and the **את** - 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).

Alahym:

Yahuah/Yahusha

יהושע/יהוה

TsarūYah צרויה

Zeruiah

● H6870 צרויה

(tsar-oo-ya)

Zeruiah

Etymology: **H6875; H3050**Feminine passive participle **H6875**

(Conjugated form- H6875 צרי tsaree)

(צרויה TsarYah; Shamū'āl Býth/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 Āchýmalak the Hachathý, and to ĀbYashý the son of Zeruiah (TsarūYah), brother to *Yū'ab 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

ר-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 Býth/2Sam 2:13)(Malakým Ālaph/1Kgs 1:7)

(Dabarý Ha Yamým Ālaph/1Ch 2:16)

The KJV translates "Strong's" H6870 in the following manner: Zeruiah (26x).

*Corrupted form: see pg 71

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 וטוב טוביהו וטוב אדוניה הלויים ועמהם אלישמע ויהורם הכהנים

And with them he sent Lūym, even ShamāYahū, and NaṭhanYahū, and ZabadYahū, and Āshah 'āl, and Shamarýamūth, and Yahūnaṭhan, and ĀdanYahū, and Təbijah (TūbYahū), and Tūb-ĀdūnYah, Lūym; and with them ĀlYashma and Yahūram the Kahaným.

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)(NaḥamYah/Neh 2:10)(ZakarYah/Zec 6:10)

The KJV translates "Strong's" H2900 in the following manner: Tobiah (15x), Tobijah (3x).

Alahym:

Yahuah/Yahusha

יהושע/יהוה

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 Ázý, the son of Makarý, and Mashalam
the son of ShaphatYah, the son of R'âû'âl, the son of Ibnijah (YabanYah);*

Transliteration:

י-equivalent to English-Y

ב-equivalent to English-B

ג-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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YabarakYahu יברכיהו

Jeberechiah

יברכיהו H3000

(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 ו**את** זכריהו בן יברכיהו

*And I took unto me faithful witnesses to record, **את** ÅürYah 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

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

The KJV translates "Strong's" H3000 in the following manner: [Jeberechiah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YachadYahu יחדיהו

Jehdeiah

● H3165 יחדיהו

(ya-khad-ya-hoo)
Jehdeiah

Etymology:

From **H3162** and **H3050**

H3162 = יחד means be united, together

H3050 = יה from **H3068**: to exist

Combined roots: **Union of Yahūah**

KJV: Jehdeiah, Jechdijah (Yiddish form)

Correct form: YachadYahū

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 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

ח-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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

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:

(*Dabary Ha Yamým Ālaph/1Ch 4:41*)(*Dabary Ha Yamým Býth/2Ch 28:12*)

(*Āzrā/Ezr 2:16*)(*YashāYahū/Isa 1:1*)(*YaramYahū/Jer 15:4*)(*Hūshā/Hos 1:1*)

(*MýkYah/Mic 1:1*)

The KJV translates "Strong's" H3169 in the following manner: [Hezekiah](#) (43x), [Jehizkiah](#) (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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YachazYah יחזיה

Jahaziah

H3167 יחזיה

(ya-khaz-ya)

Jahaziah

Etymology:

From H2372 and H3050

H2372 = חָזָה means to see, look, behold

H3050 = יָהּ from H3068: to exist

Combined roots: Yahūah Sees

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: ~~Jahaziah~~, ~~Jachzejah~~ (Yiddish form)**Correct form: YachazYah****Address location:**

Āzra 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'al 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)

י-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 pg 72

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YachYah יחיה

Jehiah

● H3174 יחיה

(yakh-ya)
Jehiah

Etymology:

From H2421 and H3050

H2421 = יחיה means to live, have life

H3050 = יה from H3068: to exist

Combined roots: **Yahūah is Life**

KJV: Jehiah, Jechiah (Yiddish form)

Correct form: YachYah

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 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 Nathan'āl, and Āmashý, and ZakarYahū, and
BanYahū, and Āly'āzar, the Kahaným, did blow with the trumpets before the ark of
Ālahým: and Ābad-Ādam 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 pg 72

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YadaYah ידעיה

Jedaiah

🔴 H3048 ידעיה

(yad-a-ya)

Jedaiah

Etymology:

From **H3045** and **H3050**

H3045 = ידע means to know (*See p. 112*)

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:

Dabary Ha Yamým Ālaph 9:10 דברי ה ימים א

1Chronicles 9:10

ומן־הכהנים ידעיה ויהויריב וכין

And of the Kahaným; Jedaiah (YadāYah), and YahūYaryb, and Yakýn,

Transliteration:

י-equivalent in English-Y

ד-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:

(*Āzra/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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YadYah ידיה

Jedaiah

● H3042 ידיה

(yad-yah)

Jedaiah

Etymology:

From H3034 and H3050

H3034 = יָדָה means to give thank, give praise

H3050 = יָה from H3068: to exist

Combined roots: Praise of Yahūah

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 - יְהוָה 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 ס ועל־ידו החזיק חטוש בן־
חשבניה

And next to them repaired Jedaiah (YadYah) the son of Chārūmaph, even over against his house. And next to him repaired Chatūsh the son of ChashabanYah.

Transliteration:

י-equivalent in English-Y

ד-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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YadydYah ידידיה

Jedidiah

● H3041 ידידיה

(ya-deed-ya)

Jedidiah

Etymology:

From **H3039** and **H3050**

H3039 = ידיד means loved, beloved

H3050 = יה from **H3068**: to exist

Combined roots: **Loved of Yahūah**

KJV: Jedidiah, Jedidejah (Yiddish form)

Correct form: YadydYah

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:

Shamū 'āl Býṭh 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 Naṯhan the nabyā; and he called his אַת־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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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: Igddaliah, Jigdaliah (Yiddish form)

Correct form: YagadalYahū

Address location:

Yaram Yahū 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'âshYahū 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**

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

The KJV translates "Strong's" H3012 in the following manner: [Igdaliah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahua יהוא

Jehu

H3058 יהוא

(ya-hoo-a)

Jehu

Etymology:

From H1931; H3068

H1931 = הִיא means he, she, it

H3068 = יהוה means to exist

Combined roots: He is Yahūah

KJV: Jehu (Yiddish form)

Correct form: **Yahūā**

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 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 Chananý against B'āshā, 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)(Hūshā/Hos 1:4)

The KJV translates "Strong's" H3058 in the following manner: [Jehu](#) (58x).

Alahym:

Yahuah/Yahusha

יהושע/יהוה

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:

Dabary' Ha Yamým Ālaph 11:39 דברי ה ימים א

1Chronicles 11:39

צלך העמוני נחרי הברתי נשא כלי יואב * בן-צרויה: ס

*Tsalaq the Āmūnī, Nachary' the Barūthī, 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)

(Dabary' Ha Yamým Ālaph/1Ch 2:16) (Āzrā/Ezr 2:6) (NachamYah/Neh 7:11)

(Ṭahalým/Ps 60:1)

The KJV translates "Strong's" H3097 in the following manner: Joab (145x).

*Corrupted form: see pg 71

Alahym:

Yahuah/Yahusha

יהושע/יהוה

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'āḥaz*

Address location:

Malakým Býṯh 10:35 מלכים ב'

2Kings 10:35

וַיִּשְׁכַּב יְהוֹאָחָז עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּשִׁמְרוֹן וַיִּמְלֹךְ יְהוֹאָחָז בְּנוֹ תַּחְתָּיו

And Yahūā slept with his fathers: and they buried him in Shamarūn. And Jehoahaz (Yahū'āḥaz) his son reigned in his stead.

Transliteration:

י-equivalent in English-Y

ה-equivalent in English-H

ו-equivalent in English-U

א-equivalent in English-A

ח-no equivalent in English-Ch (sound from back of the throat)

ז-equivalent in English-Z

This name (*Yahū'āḥaz*) can also be found:(*Dabary Ha Yamým Býṯh/2Ch 21:17*)The KJV translates "Strong's" H3059 in the following manner: [Jehoahaz](#) (20x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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**

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: Jehoadah, Jehoadah (Yiddish form)

Correct form: Yahū'adah

Address location:

Dabary Ha Yamým Ālaph 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 Āchaz begat את –Jehoadah (Yahū'adah); and Jehoadah (Yahū'adah) begat את –
Ālamaṯh, and את –Āzamūṯh, and Zamarý; and Zamarý begat את –Mūtsā,*

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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

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: Jehoaddan, Jehoaddin (Yiddish form)

Correct form: Yahū'ādan

Address location:

Dabary Ha Yamým Býth 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'ādan) of Yarūshalam.*

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

נ-equivalent in English-N

This name (**Yahū'ādan**) can also be found:
(*Malakým Býth/2Kgs 14:2*)

The KJV translates "Strong's" **H3086** in the following manner: [Jehoaddan](#) (2x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahuah יהוה

Jehovah

H3068 יהוה

(ya-hoo-ah)
Jehovah

Etymology:

From **H1961** (***incorrect root***) (See pp. 38, 73, 82-92)

H1961 = יהיה means to exist, to happen, come to pass; to be;

H1933 = הוה means to be; become; exist; happen

H3050 = יה from **H3068**: to exist

Combined roots: **Yahūah Exists; Self Existent One**

Ruined forms and common title replacements:

~~Jehovah, Yahweh, Yehovee, Adonai, Lord, God~~

Correct form: Yahūah

Address location:

Shamūṭh 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 Yatsḥaq, 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).

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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahual יהואל

Joel

● H3100 יהואל

(ya-hoo-al)

Joel

Etymology:

From **H410**; **H3068****H410** = אל means mighty one**H3068** = יהוה means to existCombined 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 Babâr-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 pg 69

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahuash יהואש

Jehoash

● H3060 יהואש

(ya-hoo-ash)

Jehoash

Etymology:

From **H784**; **H3068**

H784 = אש means fire, flames

H3068 = יהוה means to exist

Combined roots: **Fire of Yahūah**

KJV: Jehoash (Yiddish form)

Correct form: Yahū'āsh

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 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 Yamým Ālaph 26:3 דברי ה ימים א

1Chronicles 26:3

עילם החמישי יהוחנן הששי אליהו עיני השביעי

Āylam the fifth, ~~Jehohanan~~ (Yahūchanan) the sixth, ĀlYahū`âyný the seventh.

Transliteration:

י-equivalent in English-**Y**

ה-equivalent in English-**H**

ו-equivalent in English-**U**

ך-no 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 Yamým 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).

Alahym:

Yahuah/Yahusha

יהושע/יהוה

Yahudah יהודה

Judah

● H3063 יהודה

(ya-hoo-dah)

Judah

Etymology:

From **H3034**; **H3050**

H3034 = ידה means to give thanks, praise (BDB shows no root of H3068 or H3050)

H3050 = יהוה means to exist ("Yahu" is in this name. Where is the root H1935?)

Combined roots: **Praised of Yahūah**

KJV: Judah, Jehudah (Yiddish form)

Correct form: Yahūdah

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:

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 אה – 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahudy יהודי

Jehudi

• H3065 יהודי

(ya-hoo-dee)

Jehudi

Etymology:

From **H3064**; **H3068**

H3064 is from **H3063** is from **H3034** = ידה means to give thanks, praise

H3068 = יהוה means to exist (BDB shows no root of H3068 or H3050)

(Where is the root for the "Yahu" or Yah?)

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:

Yaram Yahū 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 NaṯhanYahū, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahudyth יהודית

Judith

● H3067 יהודית

(ya-hoo-deeth)

Judith

Etymology:

From **H3066**; **H3068**

H3066 is from **H3064** is from **H3063** is from **H3034**

H3034 = ידה means to give thanks, praise

H3068 = יהוה to exist (No root of H3068 in BDB for "Yahu". Why?)

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: 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 ו**את־**
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** Bashamaṭh 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

ת-equivalent in English-Th

The KJV translates "Strong's" H3067 in the following manner: [Judith](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Your Name Yahuah, endures forever,



*Your memorial Name Yahuah,
throughout all generations.*

Tahalym 135:13

Yahukal יהוכל

Jehukal

יהוכל 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 (Where is the root for "Yahu"?)

Combined roots: Yahūah is Able

Compare H3116

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 - יהוה Self-Existent

KJV: Jehukal (Yiddish form)

Correct form: Yahūkal

Address location:

YaramYahū 37:3 ירמיהו

Jeremiah 37:3

וישלח המלך צדקיהו את־יהוכל 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahunadab יהונדב

Jonadab

יהונדב H3082

(ya-hoo-na-dab)

Jehonadab

Etymology:

From H5068; H3068

H5068 = נדב means to make willing, to incite, to volunteer

H3068 = יהוה means to exist

Combined roots: **Yahūah is Willing**

KJV: J̄onadab-(Yiddish form)

Correct form: Yahūnadab

Address location:

Yaram Yahū 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 **את** –
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

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

The KJV translates "Strong's" H3082 in the following manner: [Jehonadab](#) (8x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

KJV: Jonathan, Jehonathan (Yiddish form)

Correct form: Yahūnaṭhan

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:

Shaphatým 18:30 שפטים

Judges 18:30

ויקימו להם בנידן 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 **אֵת**—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

ן-equivalent in English-N

The KJV translates "Strong's" H3083 in the following manner: [Jonathan](#) (76x), [Jehonathan](#) (6x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahuram 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

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 - יהוה Self-Existent

Address location:

Dabary Ha Yamým Býth 21:1 דברי ה ימים ב 21:1

2Chronicles 21:1

וישכב יהושפט עס־אבתיו ויקבר עס־אבתיו בעיר דויד וימלך יהורם בנו
תחתיו

*Now Yahūshaphat slept with his fathers, and was buried with his fathers in the city of
Dūýd. 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

מ-equivalent in English-M (Final Mem)

The KJV translates "Strong's" H3088 in the following manner: [Jehoram](#) (23x), [Joram](#) (6x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

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: Joseph, Jehoseph (Yiddish form)

Correct form: Yahūsaph

Address location:

Ṭahalým 81:5 תהלים

Psalms 81:5

עדות ביהוסף שמו בצאתו על-ארץ מצרים 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahusha יהושע

Joshua

● H3091 יהושע

(ya-hoo-sha)

Joshua

Etymology:

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

H3467 = ישע means to be saved, be delivered – (See pp. 335-351)

H3068 = יהוה means to exist

Combined roots: **Yahūah is Salvation**

Ruined forms and replacement titles:

Yahowshua, Jehoshua, Yeshua, Joshua, Jesus

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

Address location:

ZakarYah 6:11 זכריה

Zechariah 6:11

ולקחת כסף־וזהב ועשית עטרות ושמית 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 existCombined roots: **Oath of Yahūah****KJV: Jehoshabeath, Jehoshabath (Yiddish form)****Correct form: Yahūshab 'āṭh**

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 Býṭh 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 וא־מִינקתו בחדר המטות ותסתירהו יהושבעת בת־המלך
יהורם אשת יהוידע הכהן כי היא היתה אחות אחזיהו מפני עתליהו ולא
המיתתהו

*But Jehoshabeath (Yahūshab 'āṭh), the daughter of the king, took אֶת - *Yū'āsh the son of
ĀḥazYahū, and stole him from among the king's sons that were slain, and put him and אֶת -
his nurse in a bedchamber. So Jehoshabeath (Yahūshab 'āṭh), the daughter of king Yahūram,
the wife of YahūYadā the kahan, (for she was the sister of ĀḥazYahū,) hid him from
ĀṭhalYahū, 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 pg 68*

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahushaphat יהושפט

Jehoshaphat

● H3092 יהושפט

(ya-hoo-sha-phat)

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

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 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

Yahuyada יהויגדע

Jehoiada

יהויגדע H3077

(ya-hoo-ya-da)

Jehoiada

Etymology:

From **H3045**; **H3068**

H3045 = ידע means to know – (See p. 112)

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 Býṯh 8:18 שמואל ב

2Samuel 8:18

ובניהו בן־יהויגדע והכרתי והפלתי ובני דוד כהנים היו: פ

*And BanYahū the son of Jehoiada (*Yahūyadâ*) was over both the Hakaraṯhý and the Palaṯhý; 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

ד-equivalent in English-D

ק-equivalent in English-Q

The KJV translates "Strong's" H3087 in the following manner: [Josedech](#) (6x), [Jehozadak](#) (2x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

יהויכין Yahuyakyn

Jehoiachin

יהויכין H3078

(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)

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

The KJV translates "Strong's" H3078 in the following manner: [Jehoiachin](#) (10x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

יהויקים יהויקים Yahuyaqym

Jehoiakim

יהויקים H3079

(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:

Dabary Ha Yamým Ālaph 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

מ-equivalent in English-M (Final mem)

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

The KJV translates "Strong's" H3079 in the following manner: [Jehoiakim](#) (37x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

יהויריב Yahuyaryb

Jehoiarib

יהויריב H3080

(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

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:

Dabarym Ha Yamym Ālaph 9:10 דברי ה ימים א

1Chronicles 9:10

ומן־הכהנים ידעיה ויהויריב ויכין

And of the Kahanym; Yad'âYah, and Jehojarib (YahūYaryb), and Yakyn,

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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

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 26:4 דברי ה ימים א

1Chronicles 26:4

ולעבד אדם בנים שמעיה הבכור יהוזבד השני יואח * השלישי ושכר
הרביעי ונתנאל החמישי

*Moreover the sons of Ābad-ʾādam were, ShamʾāYah the firstborn, Jehozabad (Yahūzabad) the second, *Yūʾāḥ the third, and Shakar the fourth, and Naṯhanʾāl 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. 70

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

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 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YakanYahu יכניהו

Jeconiah

● 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 את –
Jeconiah (YakanYahū) the son of YahūYaqým king of Yahūdah, and the את –princes
of Yahūdah, with the את –carpenters and את –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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YaphadYah יפדיה

Iphedeiah

יפדיה H3301

(ya-fad-yah)

Iphedeiah

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

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 8:25 דברי ה ימים א

1Chronicles 1:25

יפדיה ופניאל בני ששק

And Iphedeiah, (YaphadYah) and Paný'āl, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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:

Dabary 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 ĀlYashamâ.

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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YaramYahu ירמיהו

Jeremiah

● H3414 ירמיהו

(Ya-ram-ya-hoo)

~~Jeremiah~~

Etymology:

From **H7311** and **H3050**

H7311 = רומ 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

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 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 Anāthūṭh 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YarashYah יַעֲרָשִׁיָּה

Jaresiah

● H3298 יַעֲרָשִׁיָּה

(y-a-rash-yah)

Jaresiah

Etymology:

From an unused root; **H3050**

Unused Root = עָרַשׁ means to fatten from "Gesenius' Hebrew-Chaldee Lexicon"

H3050 = יָהּ from **H3068**: to exist

Combined roots: **Yahūah** Nourishes

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: Jaresiah, Jaareshjah (Yiddish form)

Correct form: Y'ârashYah

Address location:

Dabary Ha Yamým Ālaph 8:27 דַּבְּרֵי הַיָּמִים א

1Chronicles 8:27

ויערשיה ואליה וזכרי בני ירחם

And Jaresiah, (Y'ârashYah) and ĀlYah, and Zakary, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YarayYah יראייה

Iirijah

● H3376 יראייה

(yar-a-ee-yah)

Iirijah

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: Irijah, Jerijah (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 אֶת־ירמיהו הנביא לאמר אל־הכשדים אתה נפל

And when he was in the gate of Banyman, a captain of the ward was there, whose name was Irijah, (Yar'āyYah) the son of ShalamYah, the son of ChananYah; and he took אֶת־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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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**

KJV: Jeriah Jerijah (Yiddish form)

Correct form: YarYahū

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 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, ĀmarYah the second, Yachazy'āl the third, and Yaqm'ām 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: [Jeriah](#) (2x), [Jeriah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YasamakYahu יסמכיהו

Ismachiah

● 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

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 31:13 דברי ה ימים א

2Chronicles 31:13

ויחיהו ועזזיהו ונחת ועשהאל וירימות ויוזבד ואליאל ויסמכיהו ומחת
ובניהו פקידים מיד כונניהו ושמעי אחיו במפקד יחזקיהו המלך ועזריהו
נגיד ביתהאלהים

*And Yachý'āl, and ĀzazYahū, and Nachaṭh, and Āshah'āl, and Yarýmūṭh, and
Yūzabad, and Āly'āl, and Ismachiah, (YasamakYahū) and Machaṭh, and BanYahū,
were overseers under the hand of KūnanYahū and Sham'ây his brother, at the
commandment of ChazaqYahū the king, and ĀzarYahū the ruler of The House of
Ālahým.*

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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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 Naphaṭhalý, Yarymūṭh 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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: 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

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 Āmūts, which he saw concerning
Yahūdah and Yarūshalam in the days of ĀzYahū, *Yūṭham, Āḥaz, 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 pg. 69

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YashuchYah יְשׁוּחַיָּה

Jeshoaiah

● H3439 יְשׁוּחַיָּה

(ya-shookh-ya)
Jeshoaiah

Etymology:

From **H3445**; **H3050**

H3445 = יָשָׁח means sinking feeling, emptiness

H3050 = יָהּ from **H3068**: to exist

Combined roots: **Yahūah** Humbles/Empties

KJV: Jeshoaiah, Jeshochajah (Yiddish form)

Correct form: YashūchYah

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

Address location:

Dabary Ha Yamym Ālaph 4:36 דְּבָרֵי הַיָּמִים א

1Chronicles 4:36

וְאֵלִיּוֹעִינִי * וְיַעֲקֹבָה וְיִשׁוּחַיָּה וְעֲשִׂיָּה וְעֲדִיָּאל וְיִשִּׁימָאֵל וּבְנִיָּה

*And *ĀLYū'āyný, and Y'âqbah, and Jeshōhaiah (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

ך-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: [Jeshohaiah](#) (1x).

*Corrupted form: see pg 68

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YashYah ישיה

Ishijah

● H3449 ישיה

(ya-sh-yah)

Ishijah

Etymology:

From **H5383**; **H3050**

H5383 = יָשָׁה means to lend, be a creditor

H3050 = יָה from **H3068**: to exist

Combined roots: **Yahūah will Lend**

KJV: Ishiah, Jishshijah (Yiddish form)

Correct form: YashYah

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 - יְהוָה Self-Existent

Address location:

Āzra 10:31 עזרא

Ezra 10:31

ובני חרם אליעזר ישיה מלכיה שמעיה שמעון

And of the sons of Charam; Āly'āzar, 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YashYahu יאשיהו

Josiah

🔴 H2977 יאשיהו

(y-ash-ya-hoo)

Josiah

Etymology:

From **H803**; **H3050**

H803 = אשׁוּיָה/אֲשִׁיָּה means *buttress, support (Passive participle from an unused root meaning to found; **foundation**) The “Combined roots” should read, **Yahuah Supports**. The Gesenius Lexicon tells us this name is from the root אָשָׁה which means “to heal”. I cannot find this root. [This entry may be in error.](#)

H3050 = יָהּ from **H3068**: to exist

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

Combined roots: **Yahūah Heals**

KJV: Josiah, Joshijah(Yiddish form)

Correct form: Y'āshYahū

Address location:

Dabará Ha Yamým Ālaph 3:14 דַּבְרֵי הַיָּמִים א

1Chronicles 3:14

אֲמוּן בֶּן יָאֲשִׁיָּהוּ בֶּן

Āmūn his son, Josiah (Y'āshYahū) 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

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YazanYahu יזניהו

Jezaniah

● H3153 יזניהו

(ya-zan-ya-hoo)

Jezaniah

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: Jezaniah, Jezanjah (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 Jezaniah (YazanYahū) the son of a M'âkathý, they and their men.*

Transliteration:

י-equivalent in English-Y

י-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" H3153 in the following manner: [Jezaniah](#) (2x).

*Corrupted form: see pg 71, 72

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YazanYahu יאזניהו

Jaazaniah

H2970 יאזניהו

(y-a-zan-ya-hoo)

Jaazaniah

Etymology:

From H238; H3050

H238 = אָזֵן means to hear, harken, listen

H3050 = יָהּ from H3068: to exist

Combined roots: Yahūah Hears

KJV: ~~Jaazaniah~~, Jaazanjah (Yiddish form)**Correct form: Y'āzanYahū**

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

Address location:

Malakým Býth 25:23 מלכים ב'

2Kings 25:23

וישמעו כל־שרי החילים המה והאנשים כִּי־הפקיד מלך־בבל **את־גדליהו**
 ויבאו אל־גדליהו המצפה וישמעאל בן־נתניה ו**יוחנן*** בן־קרח ושריה בן־
 תנחמת הנטפתי ו**יאזניהו** בן־המעכתי המה ואנשיהם

*And when all the captains of the armies, they and their men, heard that the king of Babal had made **את** –GadalYahū governor, there came to GadalYahū to Matsphah, even Yashmā'āl the son of NaṭhanYah, and * **Yūḥanan** the son of Qrach, and SharYah the son of Tanachamaṭh the Nataphaṭhý, 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 pg 71*

Alahym:
 Yahuah/Yahusha
 יהושע/יהוה

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); Myk'al, and ÂbadYah, and *Yū'al, 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 pg. 69

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YazYah יזיה

Jeziah

🔴 H3150 יזיה

(yaz-ya)
Jeziah

Etymology:

From **H3149**; **H3050**

H3149 is from an unused root זזה meaning to sprinkle (From Gesenius Lexicon)
and From **H410** = אל means mighty one
H3050 = יה from **H3068**: to exist

Combined roots: **Sprinkled 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: Jeziah, Jezzijah (Yiddish form)

Correct form: YazYah

Address location:

Āzra 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; RamYah, and Jeziah (YazYah), and MalakYah, and Mýman, and Āl'āzar, and MalakYah, and BanYah.

Transliteration:

י-equivalent in English-Y

י-equivalent in English-Z

י-equivalent in English-Y

ה-equivalent in English-H

The KJV translates "Strong's" H3150 in the following manner: [Jeziah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

יעזיהו YazYahu

Jaaziah

● 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*

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 24:26 דברי ה ימים א

1Chronicles 24:26

בני מררי מחלי ומושי בני יעזיהו בנו

The sons of Marary were Machaly and Mūshy: 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YusaphYah יוספיה

Josiphiah

● H3131 יוספיה

(yoo-saph-ya)

Josiphiah

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: Josiphiah, Josiphjah (Yiddish form)

Correct form: YūsaphYah

Address location:

Āzra 8:10 עזרא

Ezra 8:10

ומבני שלומית בן-יוספיה ועמו מאה וששים הזכרים : ס

And of the sons of Shalūmyth; the son of Josiphiah (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: [Josiphiah](#) (1x).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YushabYah יושביה

Josibiah

● H3143 יֹשִׁבִּיָּה

(yoo-shab-ya)

Josibiah

Etymology:

From H3427; H3050

H3427 = יָשַׁב means to dwell, remain, sit

H3050 = יָה from H3068: to exist

Combined roots: Yahūah Abides

KJV: Josibiah, Josibjah (Yiddish form)

Correct form: YūshabYah

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 - יְהוָה Self-Existent

Address location:

Dabary Ha Yamým Ālaph 4:35 דַּבְּרֵי הַיָּמִים א

1Chronicles 4:35

וַיֹּאֵל * וַיְהִי בֶן־יֹשִׁבִּיָּה בֶן־שָׂרִיָּה בֶן־עֲשִׂיָּאֵל

And *Yū'āl, and Yahūā the son of Josibiah (YūshabYah), the son of SharYah, the son of Āshý'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 pg 69

Alahym:
Yahuah/Yahusha
יהושע/יהוה

YushuYah יוֹשׁוּיָהּ

Joshaviah

● H3145 יוֹשׁוּיָהּ

(yoo-shoo-yah)

Joshaviah

Etymology:

From **H7737**; **H3068**

H7737 = שׁוּיָהּ means to be like, equivalent, be equal

H3068 = יְהוּה means to exist

Combined roots: **Yahūah makes Equal**

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 - יְהוּה Self-Existent

KJV: Joshaviah, Joshavjah (Yiddish form)

Correct form: YūshūYah

Address location:

Dabarý Ha Yamým Ālaph 11:46 דְּבָרֵי הַיָּמִים א

1Chronicles 11:46

אֱלִיאֵל הַמַּחֲוִיִּם וַיְרִיבִי וַיֹּשׁוּיָהּ בְּנֵי אֲלָנֶעַם וַיְתַמָּה הַמּוֹאָבִי

Ālý'āl the Machūým, and Yarybý, and Joshaviah (YūshūYah), the sons of Ālan'ām, and Yaṭhamah the Mū'ābý,

Transliteration:

י-equivalent in English-Y

י-equivalent in English-U

ש-equivalent in English-Sh

י-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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

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 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'ā'āl the second,
Zebadiah (ZabadYahū) the third, Yaṭhany'āl 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

ZakarYahu זכריהו

Zachariah

● H2148 זכריהו

(Za-kar-ya-hoo)

Zachariah

Etymology:

From H2142; H3050

H2142 = זָכַר means to remember, recall, call to mind

H3050 = יָהּ from H3068: to exist

Combined roots: **Yahūah Remembers**

KJV: Zechariah, Zecarjah (Yiddish form)

Correct form: ZakarYahū

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

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 Zachariah
(ZakarYahū) the son of Yarab'ām reign over Yashar'al in Shamarūn six months.*

Transliteration:

י-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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

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

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: Zerahiah, Zerahjah (Yiddish form)

Correct form: ZarachYah

Address location:

Dabary Ha Yamym Alaph 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).

Alahym:
Yahuah/Yahusha
יהושע/יהוה

SECTION 4: Chap 6

Yahuah Yasha! Since the Days of Old

Several years back, I took the liberty to personally transcribe a video I watched online. That transcription turned out to be about 17 pages long. After almost completing this book, I re-visited the 17 page long document. It's one of my most favorite documents on The Name of Yahūshâ I have ever had the privilege of owning. I thought to myself that inserting a few pages of that information would be a great addition to the book. But it just wasn't going to compare with how much better the entire document is. I then decided it was no contest. The finishing cap on this book was going to have to be the transcribed video of Yahūah Yashâ! Since the days of old. Enjoy!

There are a lot of inconsistencies from many teachers when it comes to the (shūâ) and (shâ) complex. I have written several articles on it and broken down the many different false names of the Mashýach such as ye^{shūâ}, yahoshūâ, yahūshūâ and many others. Awhile back in my studies, I came across something very interesting in the Tūrah/תורה. I discovered that Yahūah's Name was preceded by or was followed by the SHÂ root. I began to notice that there is a saying in the Tūrah/תורה about Yahūah SHÂ. Now, I had never seen that before because I had never done my studies extensively from Hebrew. So, that's what I want to share with you: YAHŪAH YASHÂ! Since the Days of Old.

With a little research you will find the root (Hebrew reference number) H3467 of Yashâ/ישע is found in so many other words attached to Yahūah/יהוה all thru the Tūrah/תורה. I had someone tell me they were a bit concerned that I used the Strong's Concordance. When I give you Strong's numbers, I'm giving these as reference numbers. When you begin to go through study tools such as the Thayer's, the TDNT and the Brown Driver Briggs, they do have that Strong's number attached to the word you want to look up. So they are referenced by that. I'm not giving you H3467 to go to the back of your Concordance. You would never find out the full meaning. The Strong's numbers are to aid you in a detailed research of the etymological study of the word back to its root meaning. Again, I'm not telling you to go to the back of your Concordance to find the true etymological meaning of the word in question. You must understand how to use those reference numbers.

So, the ref# for YASHÂ/ישע is the H3467 and means: deliver, help, salvation, victory. We are going to see how the conjugated form of this word is found all through the Tūrah/תורה and all about Yahūah/יהוה directly giving salvation.

The Tūrah/תורה reveals so many beautiful accolades about Yahūshâ/יהושע. He is the lion and the lamb, the High Kahan, a warrior, friend, brother and deliverer. But most importantly, He is Yahūah Yashâ! This is one of the many beauties of the Name that pull believers away from the use of Yahūah Shūâ. And that's what this is all about. For those of you who still think The Saviors Name is Yashūâ or Yahushūâ, we will take an in-depth look at YAHŪAH YASHÂ.

When we take The Name of Yahūah/יהוה, Ref# H3068, and the shortened form of that which is the H3050, Ya/יה, and add that to the H3467 which is YASHÂ/ישע, we get: Yahūah/יהוה + Yashâ/ישע = YAHŪSHÂ/יהושע. The ref# affiliated with The Name YAHŪSHÂ is the H3091. So, problems enter into the equation when people get confused about vowel points: The Kabuts. When The Name of Yahūshâ was introduced in the Tūrah/תורה, there were no vowel points. It was written as Yahūshâ/יהושע and not as Yahūshūâ/יהושוע. Now, for the Nabýâ Isaiah, his true name in Hebrew is YashâYahū/ישעיהו. Some versions display this name as YeshâYahū. Here is the basic root for Isaiah:

H3467=יָשַׁע - YASHĀ (y-shā) meaning deliver, help, salvation, victory

H3050=יָהּ – YA – a shortened form of H3068=יְהוָה - YAHŪAH

Same exact basic roots for The Saviors Name!

H3470 is the ref# for the name YashâYahū. INTERESTING! No one defending the name Yahūshūâ or Yeshūâ or Yehoshūâ ever calls YashâYahū YESHŪĀYAHŪ! No one ever says that. Why? Because they understand that H3467, the yad/י, shan/שׁ, and âyīn/ע (יֵשׁ), gives us -YASHĀ - opposed to YaSHŪĀ. So when you take a look at that H3467 plus H3050, it gives us YashâYahū and not YashūâYahū.

Another Hebrew name to examine is Hosea/Hoshajah. That's the canonized/Yiddish way of saying his name. But his real name was HŪSHĀYAH. He had the exact same spelling of The Mashyach's Name with the exception of the YA/יָהּ that was at the end of the ŪSHĀ/שׁ root. {HŪSHĀ-YAH/Hosea} {YAHŪSHĀ/Savior} This ref# H1954 HŪSHĀ/הוֹשֵׁעַ which means deliverance, plus YA/יָהּ which is the H3050= HŪSHĀYAH/יְהוֹשֻׁעַ, also goes back to the H3467 YASHĀ/יֵשׁ. No one ever calls this man HŪ-SHŪĀ-YAH. Because they would know his name is HŪshâYah. (The root H3467 YASHĀ/יֵשׁ supports the SHĀ spelling not the SHŪĀ spelling.)

When we look at Joshua's original name, he had the same name as the Nabýâ Hosea. HŪSHĀ. No one ever says that Joshua's original name was HŪ-SHŪĀ. Because most people understand that his name was Hūshâ. So, as I move into this, you will see that what we read in the English and what is said in the Hebrew, is actually a revelation of The Name of The Mashyach before the fortelling of His Name in ZakarYah/Zech chapter 6.

B-mdbar/Num 10:9 "And when you go into battle in your land against the enemy that distresses you, then you shall shout with the trumpets, and you shall be remembered before יהוה your Ālahým/אלהיכם and you shall be saved from your enemies.

Saved: There's that SHĀ/שׁ root.

נושעתים

nūshâṭhým

~you shall be saved~

Derives from H3467

YASHĀ

The word NŪSHĀ/נוֹשַׁע is derived from the H3467. It's in the plural form as in 'all of you.' When we say "our" or Āmanū, (taken from the study of Emmanuel: see website video "Who is Emmanuel" (www.yahuahislife.com) it has a meaning of "us" ĀMANŪ/עִמָּנוּ. It's the same thing here with the NŪSHĀ/נוֹשַׁע. The H3467 is the word for saved here. You shall be YASHĀ! You shall be SHĀ! You shall be saved! You shall be delivered. What I want to do right now is give you a few cases where the SHĀ root is used without the Hebrew letter yad/י attached to it. It's not YASHĀ/יֵשׁ here, it's actually NŪSHĀ/נוֹשַׁע saying, "All of you will be delivered."

(B-mdbar/Num 10:9 Hebrew text)

וכִּי־תִבְאוּ מִלְחָמָה בְּאֶרְצְכֶם עַל־הָעָר הָעָר אֲתֹכֶם וְהִרְעַתֶּם בַּחֲצֹצְרוֹת וּנְזַכְרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם

וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם:

B-mdbar/Num 10:9 And if ye go ^{H935} to war ^{H4421} in your land ^{H776} against ^{H6862} the enemy that oppresses ^{H6887} you, then you shall blow an alarm ^{H7321} with the trumpets ^{H2689}; and you shall be remembered ^{H2142} before ^{H6440} Yahūah/יהוה ^{H3068} your Ālahým/אלהים ^{H430} and you shall be saved ^{H3467} from your enemies. ^{H341}

Let's take a look now at Ṭahalým/Psalms 50:23 to build a foundation before we get into the meat of the matter because I think it's going to WOW all of you. It wow'd me!

Ṭahalým/Ps 50:23 “Whoever offers praise esteems Me; And to him who prepares a way, I show the deliverance of Ālahým/אלהים.”

I show by "YASHĀ/ישע" Ālahým!" THE deliverance. We know to say THE using HA/ה or Ba/ב in the Hebrew. So, this verse is actually saying, "Whoever offers praise to me, and to him who prepares a way, I show:

בישע אלהים
ba-yashā Ālahým
~the deliverance of Ālahým~
 yashā - ישע
 H3467
 Yashā

I show the deliverance of Ālahým: this is not SHŪĀ, like we are crying out to be saved, this is actual deliverance. This is personal deliverance by YASHĀ/ישע Ālahým/אלהים. So He's saying, whoever prepares the way and esteems Him, he show's YASHĀ/ישע of Ālahým; He shows deliverance. Who is our deliverer? YA-HŪSHĀ. Yahūshā!

If you esteem Yahūah, and if you prepare the way, He will show you YASHĀ. The YASHĀ of Ālahým. We know that the Deliverance of The Mighty One is YAHŪSHĀ. That's what this scripture is pointing to: The Mashýach!

We will look at one more in YashāYahū/ישעייהו (Isaiah) before we get into the meat of the topic: YashāYahū/Isaiah 45:8

Just think: no one says YASHŪĀYAHŪ. If the word YASHĀ/ישע is the yad/י - shan/ש - āyn/ע, and is the same word that is attached to YAHŪSHĀ'S/יהושע Name, how do we call him YAHŪSHŪĀ and NOT call YashāYahū YASHŪĀYAHŪ? Hebrew is very, very consistent. What happens when you remove vowel points without any understanding of how to read the Hebrew text as it is written? You become inconsistent!

I remember when I was in Israel among the congregation there, (they were proclaimers of the "weh" suffix affixed to Yah's Name) they said, "You have to use vowel points". But the actual vowel points would have changed His Name to "hovah" and not "wey". So then they say, "Well, the vowel points are not accurate on this particular word." I think it's amazing that the people that use vowel points have even gone further to say, "Well, the vowel points were written wrong on THIS word. They should have been written like this..."

The Masoretes knew what they were doing when they wrote the vowel points. They were writing in deception. So, what you're saying is, THAT form of deception is wrong- but this is the correct form of deception. C'mon.

Let's look at YashâYahû/Isa 45:8. We are talking about Yahûah Yashâ. I'm giving you words for YASHÂ/יָשַׁע right now: deliverance; savior; avenger; salvation, all these things found in that word. But when you look up SHŪÂ/שׁוּעַ which is the Strong's #H7769, you will find it means the opposite: to scream, cry, cry out, halloo, or to wail. I will explain this word further a little later when we look at "What is SHŪÂ?"

So, let's look now at YashâYahû/Isa 45:8 –

Isa 45:8 "Rain down, O heavens, from above, and let clouds pour down Righteousness. Let the earth open, let them bring forth deliverance, and let Righteousness spring up together. I, יהוה, have created it.

Any/אני Yahûah/יהוה – I, Yahûah, have created it. Let them bring forth salvation! You know what the word here is for salvation? YASHÂ/יָשַׁע: The H3467. We know that Isaiah's name means 'Yahû is salvation' or 'Salvation of Yah'. We **know** that's what Isaiah's name means. His name is **Yashâ-Yahû** and carries the same basic roots for The Son's Name. **YAHŪSHÂ!** Yah of salvation, salvation of Yah, Yah is salvation or "Oh, Yah saves!" It depends on how you are breaking down the etymology. It's all associated with SHÂ/שָׂא.

Now, the part I'm excited about to get into, is the actual Hebrew where we get to see Yahûah's Name with the **âut/את**, (the first and the last), **knowing** this is talking about Yahûshâ with the YSHÂ/יָשַׁע attached to it! You will find this so many times in the Hebrew script, I couldn't even write down all the times I found it. But I did take a few notes hoping you will get just as excited about this as I am. Even more proof that the Father sent Yahûshâ for us: so much so, that since the days of old, you can find BOTH of these names (Yahûah/יהוה and Yahûshâ/יהושע) in Tûrah/תורה, together; giving us a very powerful message.

By the end of this lesson, if you're not smiling, there's something wrong with you. If you are not smiling with even more proof after the Shûâ vs. Shâ 1, Shûâ vs. Shâ 2, and all the videos about The Name of The Savior; even **more** proof of The Name of YAHŪSHÂ. Like, this is something to rejoice about. They are blaspheming The Name of Yahûshâ alright?! You have people on YouTube saying, "There is no Son of Yahûah. And then you have others saying, "We only lift up the one true name of Yahûshûâ!" C'mon, man! Once we get thru these scriptures, you should be rejoicing because Yahûah/יהוה just keeps on giving more and more evidence of The Name of The Savior!

Shamû'âl Býth/2Sam 8:6 Then Dûd/דוד (pronounced 'dood') put watch-posts in Āram/ארם of Damashaq/דמשק. And the Āramý/ארמי became Dûd/דוד servants, and brought gifts. And יהוה saved Dûd/דוד wherever he went.

Right here! - And **Yahûah** saved **את** Dûd-

יִשַׁע יְהוֹה אֶת דָּוִד
 ū-yshâ yahûah Āth Dûd
 ~and Yabuah Āth/את (Yahûshâ) saved Dud~
 yashâ - יָשַׁע
 H3467
 Yashâ

Ū- yashâ= H3467 – Yahûah **את** Dûd. And Yahûah-**את** = The First and The Last gave YASHÂ/יָשַׁע H3467, salvation, deliverance, to Dûd. So, Yahûah Yashâ! The English says Yahûah saved Dûd wherever he went. But the Hebrew says, Yahûah, The First and The Last saved Dûd. The First and The Last **is** referring to The Savior. (*YashâYahû/Isa 44:6, 48:12, Chazûn/Rev1:11, 17, 2:8, 22:13*) Ū Yashâ Yahûah Āth - Dûd. Yahûah Yashâ! I know that for some people who are new to the Hebrew, this lesson is not going to make much sense to you. But that's ok. Look over these study notes and you will

begin to see a powerful message right here in the Hebrew text waiting to be seen. We are seeing The Name of The Son that cannot be refuted. It cannot be disputed. That's how rich it is in the text.

Mashlým/Prov 20:22 Do not say, "I repay evil." Wait for יהוה, and He saves you.

Here it is again! Yahūah saves:

and he saves Yahūah wait on
 קוה ליהוה וישע
 qūah la-Yahūah ū-yashâ
 ~wait on Yahūah, and he saves~
 ישע - yashâ
 H3467
 yashâ

-And Yahūah-He-saves. See that? Yahūah Yashâ. The H3068 plus the H3467. Once again, when we look at YASHÂ/ישע, we already know that nobody calls the H3467 YASHŪÂ/ישוע. Everyone calls the H3467 YASHÂ/ישע. That's why they say YashâYahū. And some will say, "Well yeah, deliverance means Yashâ but, without the vowels see, there are two different forms of YASHÂ..." No, there's not. You have the H3467 and the H3468 which is a derivative of H3467. The scripture says:

יהוה ישע
 YAHUAH YASHA!!!
 ...since the days of old...

Since the days of old he has been saying, Yahūah Yashâ. Not Yahūah Shūa. What I'm doing is I'm reading the English, then, I'm reading it in the Hebrew. So you can see that all the times where Yahūah Yashâ is, the message is 'Yahūah Saves'. How do you get The Saviors Name? You take Yahūah/יהוה plus Yashâ ישע.

H3068 + H3067 = H3091
 יהושע = ישע + יהוה
 Yahūah + Yashâ = Yahūsha

Dabarým/Deut 33:29 "Blessed are you, O Yashar'âl/ישראל! Who is like you, a people saved by יהוה, the shield of your help, and He who is the sword of your excellency! And your enemies are subdued for you, and you tread down their high places."

Remember, we did the lesson on Emmanuel. The Hebrew showed it was actually "âmanū'âl" meaning: amongst us. Do you know what this scripture is saying when it says, "Baruk are you, O Yashar'âl – a people saved by Yahūah? It actually says:

עם נושע ביהוה
 âm nūshâ b-Yahūah
 ~tribe saved by Yahūah~
 נושע - nūshâ
 H3467
 Yashâ

It combines the âmanû for (amongst us), with the SHÂ. Here you have shâ without the yad/י. It goes back to H3467.

SHÂ is the actual root of YASHÂ. Yashâ is just saying "He saves." So, when it says a people saved by Yahûah, it says, "âma nûshâ b- Yahûah": a people saved; a people delivered; a people having salvation by Yahûah. YAHÛAH NÛSHÂ on this one opposed to Yahûah SHÂ - The NÛSHA is a derivative of H3467 - YASHÂ. I think this one is beautiful! If you understand âmanû'âl, then you can really appreciate âmanû shâ! Because its showing that salvation is amongst us. Salvation is in our presence; in our midst. His Name shall be mighty amongst us – Âmanû'âl. You are a people who has the salvation of Yahûah amongst you. You are saved by Yahûah. Âmanû shâ b- Yahûah. A very beautiful thing here. I know that some are not understanding this, but some of you do! So you should be smiling from ear to ear. We should get chapped lips from smiling too much thinking about the beauty of His Name and how in the Tûrah/תורה it is shown to us over and over again.

Remember now, this word nûshâ: the nun/נ and the aua/א is added for (nû). For people: to represent a people; in plural form. Then combined with SHÂ, NÛ-SHÂ/נושע: This is saying, "people saved." Âmanûshâ...Âmanû shâ b- Yahûah: a people saved by Yahûah. "Yahûah SHÂ since the days of old." That SHÂ root has been affixed to His Name ever since the beginning! Because it was already being prophesied what was going to happen. We were going to have Yahûah SHÂ, the family Name; Yahûah 'âth, The First and The Last in the flesh! Representing The Name of His Father like He said, and bringing forth what we seen in Tûrah/תורה about who He was: Salvation. From the root word YASHÂ/ישע – the H3467. Remember I told you the NÛSHÂ: נ-ו-ש-ע is the plural way of saying 'people saved'. If I say, that tribe shall be saved, I would say NÛSHÂ. Âm-nûshâ combined is âmanûshâ.

YashâYahû/Isa 45:17 Yashar'âl/ישראל shall be saved by יהוה with an everlasting deliverance. You are not to be ashamed nor hurt, forever and ever.

by Yahûah shall be saved Yashar'âl

ישראל נושע ביהוה

Yashar'âl nûshâ b-Yahûah

~Yashar'âl shall be saved by Yahûah~

nûshâ - נושע

derives from H3467

yashâ

There's that Yahûah SHÂ again. Yashar'âl shall be saved by Yahûah. What's the word for salvation here? NÛSHÂ. It comes from the SHÂ/ישע root: H3467. What's the root of The Saviors Name Yahûshâ? H3467. What's The Father's Name? Yahûah: H3068. So, here you have again from the days of old, Yahûah and YASHÂ: the salvation; deliverance; the avenger; of Yahûah. That's beautiful. Nûshâ b- Yahûah.

I was a little nervous giving this lesson wondering if anyone was going to understand what I'm talking about because many are not familiar with the Hebrew text. But, if you have been coming into the knowledge of The Name of Yahûshâ, one of the first names you came across was **Yahûshûa**. Simply because we don't understand about the SHÂ and SHÛÂ root. So, this is just more proof on that. Refer back to the website www.yahuahislife.com and look at the SHÛÂ vs SHÂ articles. I did two full length articles about this subject and I took all the SHÛÂ names and broke them down in Hebrew to reveal how they could not be Yahûshûa.

Shamūṭh/Ex 14:30 Therefore, יהוה saved Yashar'āl/ישראל that day out of the hand of the Matsarý, and Yashar'āl/ישראל saw the Matsarý/מצרי dead on the seashore.

See that? Yahūah saved. Do you know how to say Yahūah saved in Hebrew? You say, Yahūah YASHĀ! Do you know how to say, and therefore, Yahūah saved? You say, "Ū y-ūshâ Yahūah. You will find the U/ו in front of the SHĀ:

ויושע יהוה

Ū y-ūshâ Yahūah

~and therefore, (he) Yahūah saved~

shâ - שע

H3467

yashâ

Here in Shamūṭh/Exodus chapter 14, it says Yahūah saved. Yahūah SHĀ:

H3068 + H3067 = H3091

יהושע = ישע + יהוה

Yahūah + Yashâ = Yahūshâ

Here's my thing; If the same exact roots from The Saviors Name is Yahūah and YASHĀ, how on earth, do we blaspheme Him and say He's a cry baby? How do we say He cries out? How do we take the word YAHŪ or Yahūah and attach SHŪĀ/שוע to the end of it? Why can't we see that it's not only a sin, its blasphemy! And then there are brothers and sisters who know the true Name but still listen to people who defend The Name of Yahūshūā. Would you call The Savior Fred? If I began to refer to The Savior as Burtrude, would you listen to me anymore? Of course you wouldn't. Because you would say, "Oh, that's not His Name! That's just wrong!" Yahūshūā is just as wrong as Burtrude! So, if you wouldn't listen to me for calling Him Burtrude, why are you listening to someone calling Him Yahūshūā? It's blasphemy. Shamūṭh/Exodus even shows Yahūah SHĀ! That's power! Yahūah SHĀ! Yahūah YASHĀ since the days of old.

Shamū'āl Ālaph/I Sam 14:23 Therefore, יהוה saved Yashar'āl/ישראל that day, and the battle passed over to Býṭh Āūn.

Thus Yahūah saved Yashar'āl. You see, there it is! Thus Yahūah saved Yashar'āl. Now, when you read this it doesn't say SHŪĀ! To say, "Therefore Yahūah saved Yashar'āl," we would have this once again:

ויושע יהוה

Ū y-ūshâ Yahūah

~and therefore, (he) Yahūah saved~

shâ - שע

H3467

yashâ

I think it's beautiful cause to say, 'Therefore He saved', you would have the UAU/ו (pronounced 'oo') and then you would have what looks like 'yoo-sha' which is very close to hoo-sha. Ū Y-ŪSHĀ YAHŪAH! Then you read a little bit more and it says Yashar'āl Āṭh-The First and the Last: The people of The First and The Last. Here again, 'Therefore, Yahūah saved'. Therefore Yahūah SHĀ! From the ref# H3467 YASHĀ/ישע. Therefore Yahūah Ū YASHĀ! No SHŪĀ/שוע here! I'm

saying again, he saved. How did he save? Through SHĀ/שׁע. YASHĀ/יָשַׁע. The H3467 which represents the strength of His salvation. Yahūah Yashâ or Yahūah SHĀ. Let's move on now to Dabarý Ha Yamým Ālaph/IChr 18:6

Dabarý Ha Yamým Ālaph/IChr 18:6 And Dūýd/דָּוִד stationed [men] in Āram/אַרָם of Damashaq/דַּמְשָׁק, and the Āramý/אַרָמִי became servants of Dūýd/דָּוִד, and brought gifts. And יהוה saved אֶת Dūýd/דָּוִד wherever he went.

וְיֹשַׁע יְהוָה אֶת דָּוִד

u-yūshâ Yahūah Āth Dūýd

~and thus, (He) Yahūah Āth/אֶת (Yahūshâ) saved Dūýd~

shâ - שׁע

H3467

Yashâ

We know what the word for salvation is: YASHĀ/יָשַׁע. We know what The Fathers Name is: Yahūah/יהוה. So that's Yahūah-YASHĀ. Now, how do you say Yahūah saved David/Dūýd? This is the way we would say it: ū-yūshâ Yahūah Āth Dūýd. Now, this scripture will say Dūýd/דָּוִד, pronounced doo-eed, because the yad/י was added. The original way it was written was דָּוִד, pronounced dood. So, you will see Dūýd on this one, but it says here: ū-yūshâ Yahūah Āth Dūýd! There it is again: and Yahūah saved Dūýd. Yahūah YASHĀ!

You know, many people say that the SHŪĀ/שׁוּעָ means salvation. But as we are looking this up, we are seeing that when Yahūah's Name is involved, we have NOT seen Yahūah SHŪĀ/שׁוּעָ Dūd. We are not seeing that. We are seeing: Yahūah SHĀ or yaSHĀ or ūSHĀ or nūSHĀ. All of these are derivatives of H3467 YASHĀ/יָשַׁע: deliverance; salvation; deliverer; avenger; YASHĀ. That's who Yahūshâ is. We don't apply SHŪĀ/שׁוּעָ to any of these. All we have to do is look into the Hebrew; since the days of old. We have been getting a foretaste of His Name before it was ever spoken in the ear of mankind; before it was ever spoken by man as a name, it was already evident for what he did for Dūd and the children of Yashar'āl. This is so beautiful to me!

Dabarý Ha Yamým Býth/IChr 32:22 Therefore, יהוה saved אֶת YachzaqYahū/יַחֲזָקִיָּהוּ and the inhabitants of Yarūshalam/יְרוּשָׁלַם from the hand of Sanacharyb/סַנְחַרְיָב the sovereign of Āshūr/אַשּׁוּר, and from the hand of all others, and guided them on every side.

When it says, therefore Yahūah saved YachzaqYahū, it says in the Hebrew:

וְיֹשַׁע יְהוָה אֶת-יַחֲזָקִיָּהוּ

ū-yūshâ Yahūah Āth - YachzaqYahū

~and therefore, (he) Yahūah Āth/אֶת (Yahūshâ) saved YachzaqYahū~

shâ - שׁע

H3467

Yashâ

It's saying here that Yahūah gave the YaSHĀ! He gave deliverance; salvation; to YachzaqYahu. The אֶת is the strength of His deliverance. What is attached to his deliverance? The SHĀ root. Ū-yūshâ Yahūah Āth! It's amazing because it's spelled y-u-s-h-a. The yad/י is just saying (he). So, you would say 'he saved' like this: y-ūsha. It sounds very close to Yahū-shâ. You will see a little bit later, we will look at the phrase: 'Yahūah is your salvation'. The way you would write

'your salvation' in Hebrew is **Mashý-ach**. Writing certain phrases in Hebrew includes attaching particular characters to a given word causing it to mean something new. (Conjugated forms of words) I find it amazing to see here that "Yahūah saved" is Yahūah y-ūshâ. Sounding like Yahūah Yahūshâ. Yet it is said y- ŪSHÂ, without the Ha/ה. No one can look at the Hebrew text and say this is SHŪÂ or means SHŪÂ. But people will take these **same** roots and put them together and call those SHŪÂ. It's evident right here. This is all SHÂ. Because that's what Yahūah gave us. He gave us deliverance through His Son: our savior; our Mashýach; YAHŪSHÂ.

Now, we are going to look at the Yahūshâ root with an extra yad/י

Shamū'āl Ālaph/I Sam 17:47 and all this assembly know that יהוה does not **save** with sword and spear, for the battle belongs to יהוה, and He shall give you into our hands."

When he says here that he saves not, it actually says:

יהושע יהוה
y-hūshýâ Yahūah
~ *Yahūah saves/delivers* ~
הושיע - hūshýâ
H3467
Yashâ

You have **Yahūshâ/יהושע** with a yad/י between the shan/ש and the âyn/ע. **YahūshYâ**. We will find out later how this is connected to the Hebrew phrase Hūshý'âh nâ (Hosanna). It's all going back to the same thing: that Yahūah saves. The 'saves not' of course is 'la Yahūah'. ('La' meaning 'no')The "Yahūah saves" in the phrase, 'Yahūah saves not by the sword', is actually saying in the Hebrew: y-hūshýâ Yahūah – Yahūah saves - When you look this up in the interlinear, it will give you the root H3467 YASHÂ/ישע. All these are different forms of the word YASHÂ. It means the power and the strength of our salvation, not **SHŪÂ**.

Tahalým/Ps 118:25 I pray, O יהוה, please **save**; I pray, O יהוה, please send prosperity.

Now, this is the word in the Hebrew you will see as: Hūshý'âh nâ – this is the word where the Greeks get Hosanna from:

G 5614
ὠσαννά
`osannah
(ho-san-nah)
save, we pray!
from H3467 & H4994

Hosanna means 'save us, we pray' or 'save me, I pray'. It will show you when you go to the G5614, it shows that Hosanna comes from Hebrew. It shows you the Hebrew root of H3467 which is YASHÂ, and the H4994 NA/נא (I pray)yashâ-nâ. When its saying 'save us I pray', it's not saying Hosanna.

From the original text, the Hebrew, its saying:

יהוה הושיעה נא

Yahūah hūshý'âh nâ

~ *save us we pray Yahūah* ~

hūshýâ - הושיע

H3467

yashâ

The verse referring to the word Hosanna is MaṭṭhaṭhYahū/Matt 21:9, 15

So, the original way to say 'save us we pray' is hūshý'âh nâ. The Greeks say it as Hosanna. Here in [Tahalým/Ps 118:25](#) when it says 'I pray oh Yahūah please save', its saying, Yahūah hūshý'âh nâ! Please save, Yahūah! No one would say reading this verse in the Hebrew, 'Yahūah hūshūâ'âh nâ. No one would say that. Because it is clear this is a SHÂ root.

All these SHÂ roots are affixed to Yahūah's Name in front or after them; showing that He is The Beginning and The End of our salvation! Like, this is like really, really beautiful! Like, are you not smiling yet?

Lets move on- I got to get a smile out of you before this is over with.

[Tahalým/Ps 3:7](#) Arise, O יהוה; Save me, O my Ālahým/אלהים! Because You have smitten all my enemies on the cheek; You have broken the teeth of the wrong.

These verses are now all saying, 'Hūshý'âh nâ'. All from the SHÂ root. Hūshý'âh nâ, Save us, I pray! Save us we pray!

When he says, Arise, O יהוה; Save me, O my Ālahým/אלהים! he is saying:

יהוה הושיעני

Yahūah hūshý'âný

~ *save me I pray Yahūah* ~

hūshýâ - הושיע

H3467

yashâ

Hūshý'âný = save me

Hūshý'âh nâ = save us

'Arise Yahūah, save me!' is what this is saying and it comes from the SHÂ root. From the Hebrew: Yahūah hūshý'âný.

Now, we know the only difference between hūshâ/הושע and hūshý'/הושיע is the use of the yad/י and the âyn/ע.

This is just so beautiful. All these different forms of the word YASHÂ, the H3467, are all attached to Yahūah's Name:

Yahūah Hūshý'âný; Yahūah hūshý'âh nâ; Yahūah hūshâ; Yahūah shâ; Yahūah yashâ; because he is our salvation!

[Tahalým/Ps 12:1](#) Save, יהוה, for the kind one is no more! For the trustworthy have ceased from among the sons of men.

יהוה הושיעה

Yahūah hūshý'âh

~ *save (me) Yahūah* ~

hūshýâ - הושיע

H3467

yashâ

All these scriptures are saying the same thing: hūshý'âh nâ, hūshý'âný, hūshý'âh nû; save us, save, save me. What's the word for salvation here? It's the H3467 SHÂ. They are all attached to Yahūah's Name because Yahūah SHÂ. Yahūah saves: YAHŪAH YASHÂ = HE SAVES YAHŪSHÂ = salvation is of Yahūah; Yahūah is salvation; Yahūah is deliverer; Yahūah is avenger. When you say, Yahū-SHŪÂ, you are saying he cries. You're going to see when we look at SHŪÂ, that the scripture says 'My servant will not cry out'. That's what the scripture says! Whenever you say he cries out, you call him a liar. Because it says that His servant will not cry out; the one coming for us will not cry out. So Yahūshâ could not have been Yahūshūâ because that would mean he cries out. Doesn't mean wealth, riches or noble, it means 'he cries'. It's a sin to even say that. So, let's move on.

Tahalým/Ps 20:9 Save, יהוה! Let the Sovereign answer us in the day we call.

Same thing! Save, Yahūah! This is personal. Save, Yahūah. (The 'me' is implicated) Hūshý'âh nâ Yahūah! Same root again.

יהוה הושיעה

Yahūah hūshý'âh

~ save (me) Yahūah ~

hūshyâ - הושיע

H3467

yashâ

H3068 + H3067 = H3091

יהושע = ישע + יהוה

Yahūah + Yashâ = Yahūshâ

יהוה ישע

YAHUAH YASHA!!!

...since the days of old...

Since Shamūth/Exodus! And I want to tell you, I looked up every YASHÂ. I looked up every H3467 and every single H3468. I read the etymology for every single form. I'm not doing guess work here. I looked all of this up. Look them up for yourself and you will see that it's always Yahūah SHÂ, Yahūah NŪSHÂ, Yahūah ÂMANŪSHÂ, Yahuah HŪSHÝ'ÂH NÂ, Yahūah HŪSHÝ'ÂNÝ; all from Yahūah and YASHÂ – the H3467. I started off showing you when you take the [H3068 Yahūah] and combine it with the [H3067 YASHA], you get YAHŪSHÂ! Let's move on. We are looking at each conjugated form separately.

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, יהוה, am your Saviour, and your Redeemer, the אלהים of Y'âqb.”

I like this one...we know that Yahūshâ is our Mashýach. Do you know how to say Yahūah is your Savior?

כי אני יהוה מושיעך

ký âný Yahūah mūshýak

~ for I am Yahūah: your salvation ~

mūshyâ - מושיע

H3467

yashâ

Mūshýak sounds like Mashýach. In Hebrew to say 'your', you have to end a word with ך. The word used here is mūsh'âh.

מושעה

mūsh'âh (moo-shah) **H4190** comes from H3467 YASHÂ/ישע
deliverance

If you want to say deliverance or savior you would say mūshâ. To say I am your savior you would say mūshýak.
What do we know about Yahūshâ?

mūshýak (moo-shee-ahk) = your savior
H4190

מושיעך

mashýach (ma-shee-ach) = anointed one

H4899

משיח

I think this is so beautiful because once you really start learning how to read and write Hebrew, you will see how words come together with characters being added to mirror the same sound of other words having the same meaning when they are in context. How much can you twist mūshýak? Read it for yourself. Mūshýak. I, Yahūah Am your Savior; your Deliverance; your Salvation; your Avenger; your Protection; The One that Covers you. Mūshýak sounds just like Mashýach.

That's how you say 'your Savior' in Hebrew.

YashâYahû/Isa 60:16 “And you shall drink dry the milk of the gentiles, and shall milk the breast of sovereigns. And you shall know that I, יהוה, am your Saviour and your Redeemer, the אלהים/Ālahým of Y'âqb.

When it says, 'I, Yahūah your Savior', it says:

אני יהוה מושיעך

âný Yahūah mūshýak

~ *I am Yahūah: your savior* ~

mūshýâ - מושיע

H3467

yashâ

For I, Yahūah (self-existent; the eternal) mūshý'āk. Āny Yahūah mashýaḥ. I, Yahūah, Am your Savior, your Salvation. This is all related to this root H3467 which is YASHĀ/עָשָׂה. But if you look at the Hebrew 4190, the word mūsh'āh is used. It's from the use of this word mūsh'āh that we get mashý'āk. So, when you take 'your' which is represented by the kaf/ך, with mūshāh/4190 with YASHĀ/3467 you get mūshý'āk. I said along time ago that Hebrew words break down into two or three basic roots. Many Hebrew words are compound: YashāYahū; Yahūshā; Yahūah...

Looking at the word Hūsha: you have [Hu] which is to say Oh! or Alas! Then you have [Shā] Together they say Hūshā. This word here mūshý'āk breaks down to the 4190 for mūshah, which comes from the 3467-YASHĀ; and to say 'your' in Hebrew, add the kaf/ך to the end and that makes it 'yours'. Notice: none of these contain any portion of the H7769 SHŪĀ. Otherwise he would be saying I am the one that cries. Someone said to me, "Well, doesn't he cry out when we sin?" I don't understand why we rationalize things. Does he cry when we sin? Yes, he's disappointed and he is also angry. Do we rationalize putting anger or sad at the end of His Name? We have to call him what he said to call him. Zakaryah 6: 10-12, reading about the high Kahan (Yahūshā). ZakarYah takes the crown of silver and gold and sets it on the head of the high Kahan and he said, "Behold! The man whose Name is The Branch!" We did a study on The Branch. Yahūshā himself says, "I Am The Branch". He said He was the root, the offspring of Jesse found in Çazūn/Rev 22:16. We have to call him by The Name His Father said His Name would be. This is just more proof that since the days of old, the H3068/Yahūah has always been used in conjunction with the H3467/YASHĀ. Because...

יהוה ישע

YAHUAH YASHA!!!

...since the days of old

B-mdbar/Num 13:8 From the tribe of Āpharým: Hūsha, son of Nūn.

I want to show you something about Joshua: (for all the SHUA observers) what's the original name of Joshua? They say it's Hoshea. I'll say, "Don't give me the Greek or the English/Yiddish counterpart. What was Joshua's original name in the Hebrew before Mashah changed it?

They never comment on that. The only difference between the original name of Joshua and The Name of The Savior, is the yad/י. The remaining letters in both names are identical in sequence. They are exactly the same! No one calls Joshua 'Hushua'. His name was 'Hūshā' with the H1954 which means, 'deliverer'. Some may say his name was Hoseah. We know that's not Hebrew. There is no 'Ho' pronunciation in Hebrew. The 'Ho' does not exist. For the black Hebrew Israelites preaching about the name Yehoshua: your saying, Yeho cries. I don't know what 'Ye' means. If your taken the 'Ye' to be the yad/י which represents the 'hand', then you're saying "the hand of the ho that cries." Where does the 'Ho' come from? There is no 'Ho' in Hebrew. In some versions Joshua's name is spelled 'Oshea son of Nūn'. These are all Yiddish forms.

H1954

הושע

Husha (hoo-sha')

Deliverer

Hūshā was his original name! The only difference between his name and The Savior was before Masha added the yad/י. The name HūshāYah which is the H1955 we looked at earlier carries Hūshā as well.

Let's look at verse 16 of the same chapter.

B-mdbar/Num 13:16 These are the names of the men whom Mashah sent to spy out the land. And Mashah called Hūshâ the son of Nūn, Yahūshâ.

See this? Mashah changed his name. He began to call him by a different name. What does Hūshâ mean? Hūshâ means deliverance. It comes from the root of SHÂ the H3467. When you put the yad/י in front of Hūshâ, now you have Ya + Hūshâ = Yahūshâ.

How did Joshua's name: Hūshâ

הושע

become yahūshūâ?

יהושוע

Wouldn't HUSHA + YA = YAHUSHĀ?
How does HUSHA + YA = YAHUSHUA?
By way of ignorance only.

Now, I'm going to show you The Fathers Name was adjacent to just Hūsha by itself.

When you look up Hūsha, it does show the Strong's H3467; but it also shows the H1954. You can actually find Yahūah's Name in Hūsha! Because we know Hūsha means salvation:

YaramYahū/Jer 31:7 For thus said יהוה, "Sing with gladness for Y'âqb, and shout among the chief of the nations. Cry out, give praise, and say, 'O יהוה, save Your people, the remnant of Yashar'â!'

When it says, 'Yahūah save your people', it says:

הושע יהוה את עמך

hūshâ Yahūah Āth 'âmak

~Yahūah Āth (Yahūshâ), save your tribe~

Hūshâ - הושע

H1954 from H3467

Yashâ

Hūsha! Deliver; save, Yahūah: your people. âmak: âm - we translate this 'am' to 'people'. It technically means tribe.

H5971 עַם (âm)=people, a congregated unit; specifically: a tribe – עמך=your tribe. כ=kaf

There's the conjugated form right there. The kaf makes it 'your tribe'. The את reveals the tribe of 'The First and The Last'. So, here you have The Mark of The First and The Last, with a portion of The Name He would carry when He came to earth! Hūshâ Yahūah Āth âmak – The First and The Last Yahūah-Hūshâ your people: save; bring salvation; deliver your people. Is this beautiful? None of these scholars and SHŪÂ people will look at this and say Hūshūâ. Cause guess what? The Masorites didn't even vowel point this to say Hūshūâ. They vowel pointed it to say, Hosea. Even they are not calling this SHŪÂ. Think about it. The Masorites invented the vowel points to change the language. They don't even call Hūshâ SHŪÂ. So, how do you explain calling Hūshâ 'Hūshūâ' when you put a yad/י in front of it. Even the Jews weren't that

deceptive when they did this ok? They were deceptive and caused a lot of people to go astray, and many may burn because of this. But they don't even do that SHŪÂ thing on this one here. They pronounce this as Hosea. But they send it back to the H3467 YASHA. When you go to the H3467 there is only ONE way they pronounce it: YSHÂ. They do not put SHŪÂ to it. So when you look at Hūshâ it goes back to YASHÂ. Where does the SHŪÂ come from? It comes from your mind! That's where it comes from. You're making it up. It does not exist.

That's Hūshâ Yahūah! Now, let's go to Hūshâ/Hosea 1:7!

Hūshâ/Hosea 1:7 “But I shall have compassion on the house of Yahūdah/יהודה” and save them by יהוה their Ālahým/אלהים, and not save them by bow or by sword or battle, by horses or horsemen.”

Hūshâ(Hosea) had the same name as Hūshâ (Joshua) in the beginning. Then Mashah changed his name to Yahūshâ because we know that Joshua was a foreshadow of the Mashýach to come. So much so, that even when everyone was removed from the tent of meeting, when Yahūah was speaking to Mashah only, (Shamūṭh/Exodus 33:11) guess who was in the back of the tent listening? The one who carried the same name of the coming Mashýach! That's right! Joshua stayed in the tent. That Name remained in the tent. What did Yahūah tell the men who were with ZakarYah? He said. "You men are men of symbol". We know that the high Kahan Yahūshâ carried The Name of The Mashýach. So when Yahūah is speaking through ZakarYah to these men in chapter 1: 1-3 of ZakarYah/Zech, he's telling them, 'you men are men of symbol'. There something about you-you're going to symbolize something. We know that the high Kahaným father's name was Yahūtsadaq which means Yahūah is Righteousness; we read about the fortelling of him being called, 'bn Yahūtsadaq' –Son of Righteousness. C'mon people! We can't put this together and figure out what His name is? We can't put this together and see that no one is twisting scriptures here?

והושעתים ביהוה

ū- hūshaṭhým b-Yahūah

~and save them by Yahūah~

Hūshâ - הושע

H1954 from H3467

yashâ

Two words here once again: Hūshâ-Yahūah

To save *them* is to say Hūshaṭhým. We know that the 'ym' is plural, so the thym provides the 'them'. The two basic roots again: Hūshâ-H1954 which goes back to the H3467, and you have Yahūah-H3068

יהוה

Yahuah (ya-hoo-ah)

self-existent, the eternal

Yahūah Hūshâ. We have seen Yahūah SHÂ, Yahūah y-ūshâ, Yahūah hūshý'âh nâ, Yahūah hūshâ...all these words! The Strong's, the interlinear, the Masoretic text, they all say the same thing. They all say these names go back to the root of salvation. YASHÂ: H3467. Lets put one and one together. In no country does 1+1=1.5million. No country on the earth. If you asked a 3 yr old what 1+1 is they may say, "75 trillion-billion." They don't understand numbers. Everywhere you go 2x2=4. So, everywhere you have the Masoretic text, I don't care what 'version' you are using, they all know that this SHÂ- all my etymology books; I don't care how old they are or new they are; the references on line; they all reference back to YASHÂ. If I say No, it means no. No has the same meaning in every language: negative; cant do it; stop it brother;

not feelin` you; no; lo; la...they may say it different ways but the connotation is the same. Same thing here:
It's the SHĀ/Yahūah Hūshâ!

ZakarYah/Zech 12:7 “And יהוה shall save the tents of Yahūdah/יהודה first, so that the comeliness of the house of Dūd/דוד and the comeliness of the inhabitants of Yarūshalam would not become greater than that of Yahūdah/יהודה.”

והושע יהוה את אהלי

ū- hūshâ Yahūah Āṭh āhalý

~and Yahūah Āṭh (Yahūshâ) saves the tents ~

Hūshâ - הושע

H1954 from H3467

yashâ

Here it is again: and Yahūah shall save = Ū-HŪSHĀ Yahūah. There's that word Hūsha again which goes back to the Strong's root of H3467, but I want you to actually look up the word 'HŪSHĀ'. It's the H1954. So this is saying Yahūah will save; Yahūah HŪSHĀ. What do you get if you take Yahūah, (the H3068) and Hūshâ, (the H1954) and put them together?

H3068 + H1954 = H3091

יהושע = הושע + יהוה

Yahūah + Hūshâ = Yahūshâ

If you take Yahūah + Yashâ?

H3068 + H3067 = H3091

יהושע = ישע + יהוה

Yahūah + Yashâ = Yahūshâ

All these roots derive from the H3467 YASHĀ. So! What does all this mean?

Probably to a lot of you, absolutely nothing! This is just a foretaste when you begin to dig into this study. This shows you that Yahūah's Name is not found adjacent to SHŪĀ! This is the thing: anytime Yahūah tells us something; we can go back and find evidence of this already existing. When we talk about the Branch: the Tsamaq; the coming Mashýaḥ-we can go back and see the word Mūshýak meaning 'I am your salvation'. Who created the heavens and the earth? Everyone says, 'Oh, Yahūah did!' YAHŪSHĀ created the heavens and the earth. He bore the family Name of Yahūah. Yahūah is a family Name. In the beginning, Ālahým(that's the mighty ones) Āṭh: what did Yahūshâ say in Çazūn/Rev chapter 1? He said, "I Am Āṭh. When you read about that, that's me. I Am The First and The Last!" All through Tūrah we see Yahūah, and we see Yahūah Āṭh. What did he say? ...and Yahūah rained down fire from Yahūah. And then Yahūah, before Mashah, was testifying before The Name of Yahūah. And then, Yahūah rebuked them in The Name of Yahūah. And Yahūah is saying, 'I will save them by The Name of Yahūah. Why is there two Yahūah's talking? Remember Yahūshâ said that **no one has ever heard The Fathers Voice.** [sic] (Note: I have not found this highlighted statement in the accounts of Yahūshâ, to be accurate within the context of His message found in Yahūchanan/Jn 5:37. These men were uncircumcised in heart and were incapable of hearing the Voice of The Father. Many have heard The Voice of The Father, because they have received His Word and did what His Word instructed. That is how to “hear” Him; by doing it. For further study, see these

passages: Matt 17:5, Mark 1:11, 9:7; Luke 3:22, 9:34-36; Jn 5:37-38, 10:3-4, 16, 27, 12:27-30, 18:37) So, who was it that spoke? Who was it? Every time Yahūah speaks, through that rūaḥ, that breath, Yahūshâ is. That's how His manifestation came about. He is The Living Word of Yahūah. We don't have living words. When I talk, you can't see words forming. When Yahūah speaks, His Word took form. That's The Power of Yahūah. That's who Yahūshâ is.

So, when we see all these things we see that there is a family Name: Yahūah; And there is evidence of deliverance coming to us because of our sins. We know the way to say deliverance in Hebrew, the true root way: salvation; deliverer; avenger. We know that's YASHÂ. And now, we have even more scripture that shows His Name; Yahūah, Yahūah Âṯh-The First and The Last, was always associated with the SHÂ root. So much so, that we see hūshý'âh nâ, we see shâ, we see hūshâ, we see y-ūshâ, we see mūshýak. All these are associated with His Name, so when He came to earth He was The Son of Righteousness. We know that The Father is Righteousness. So He was Yahūah tsadaq. (Yahūtsadaq) He was our mashýaḥ because we have seen Yahūah mūshýak, Yahūah your salvation. We've seen this. He was The Deliverer because we have seen Yahūah HŪSHÂ, Yahūah YASHÂ. This is a lot of information...it may take a while to digest it but I really want to see how anyone could take in all this information, plus the two articles on SHŪÂ vs SHÂ, and still not understand the power of the deliverance of The First and The Last: YAHŪSHÂ. Its so beautiful how it all comes together. That's how it is; whenever you are dealing with truth, Yahūah continues to reveal things to you line upon line, precept upon precept. Everything you learn is totally supported by what you have already learned, and will support what you will learn.

I hope you enjoyed this lesson...go back and really dig into this. I want you to look at something...look at all your interlinear references and Strong's numbers. For all these scriptures I gave, there is one root they all go back to: H3467.

Online Source: This transcription of "Yahuah Yasha! Since the Days of Old" is also found in "Articles of The Hebrew Scriptures Extended Edition with Notes" pp. 68-84

(<http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/488643>)

Video can be found at www.yahuahislife.com when available.

SECTION 4: Chap 7

G2424 STUDY***Prove it!***

Welcome back ladies! You have come a long way if you have read and considered everything in the book up to this point. I will help you look again, as we did in the first section of this book, into the “Thayer’s Greek Lexicon” for a study on G2424. Knowing how to find and prove The Saviors Name, is key to knowing His Name. Just because our study materials say that our Saviors Name is such-n-such, I hope by now, you can clearly see; it does not mean that the information is correct. We have to learn to prove **all** things. First, we need to locate The Name in the OT. We know that The Name of Mashýach was foretold in one of the OT books. Knowing where that verse is located, helps us verify the spelling of The Name in Hebrew. After we learn how to spell The Name correctly, by its original location in the text, we can then spot any misspellings in any study source we use. The correct spelling of The Name is crucial to the pronunciation and meaning of The Name. Next, we have to transliterate The Name into the English; while preserving the sound of each character, or letter during the transliteration process. The last step is to prove and verify any roots attached to His Name.

Now that you are a bit more familiar with “Strong’s” reference numbers, knowledge about transliteration; the deceptive twist that comes from vowel pointing, knowledge that God and Lord are not affiliated with the H3068 or the H3091, and you even know the address of The Name of The Branch; let’s see about going through the G2424 again. This time, with better understanding, as we take each of these steps to finding His Name; I’m sure it will be a walk in the park. This is the treasure you can hand down to your children! Ready? Let’s do it.

From the Thayer’s:

G2424

-Original: Ἰησοῦς

- Transliteration: Iesous

- Phonetic: ee-ay-sooce'

- Definition: Jesus = "Jehovah is salvation"

- Origin: of Hebrew origin **H3091** - Original: יהושע יהושוע

- Transliteration: Y@howshuwa`

- Phonetic: yeh-ho-shoo'-ah

- Definition: **Joshua** or Jehoshua = "Jehovah is salvation"

Six letter spelling: יהושוע

Five letter spelling: יהושע

The first thing we need to be aware of, is that this information is telling us that a Greek name “Jesus”, has a Hebrew origin. That sends out a red flag already. A Greek Mashýach with Hebrew parents. How we ended up with this name “Jesus”, is irrelevant to what the H3091 is about to unravel. Assuming section 2 has already been reviewed, we can proceed to study the spelling of The Name in ZakarYah/Zech 6:11:

KJV

ZakarYah/Zech 6:11 Then take ^{H3947} silver ^{H3701} and gold ^{H2091}, and make ^{H6213} crowns ^{H5850}, and set ^{H7760} them upon the head ^{H7218} of **Joshua** ^{H3091} the son ^{H1121} of Josedech ^{H3087}, the high ^{H1419} Kahan ^{H3548}

Same passage in Hebrew text:

ולקחת כסף־וזהב ועשית עטרות ושמת בראש **יהושע** בן־יהוצדק הכהן הגדול:

Notice the H3091 English **name** in the KJV passage, matches the one in the “Thayer’s” definition, which is *Joshūâ*, but the Hebrew Name from the H3091 transliterated “Yahūshâ” doesn’t? In other words, the ‘shūâ’ in “*Joshūâ*” only matches the six letter spelling. There are no English variables in our list of choices that match the five letter spelling. Here are the choices the “Thayer’s” is giving: Jesus, Joshūâ, and Jehoshūâ. If we were to transliterate the five letter name as it is written, represented by the H3091, it would not match any of the name choices given in the English found in the “Thayer’s” entry! Remember, these two Hebrew name choices are covered in vowel points. NOTE: vowel points seem to change on a single name when viewing it from a different study source. What a mess!

Our 2 Hebrew name choices offered to us when crackin open the H3091

יהושע יהושע

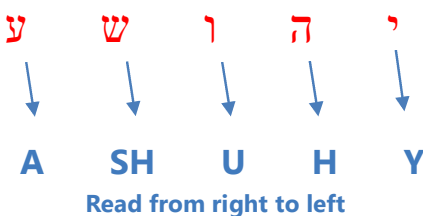
So which one is the right one?

ולקחת כסף-וזהב ועשית עטרות ושמת בראש יהושע בן-יהוצדק הכהן הגדול:

Now, do you know why I chose this particular Hebrew text in section one of this book during our first peek at The Name? I chose it because the correct spelling is within the foretelling itself. Go back to section one on page 33, and study the screen capture from the “Blue Letter Bible” Website. The deception should stick out like a sore thumb by now. The screen capture shows the five letter name in the original text, has been changed to a six letter name in the “Root Form Hebrew” column. It is clear, the suffix of shâ/עש has been converted to shūâ/שוע due to the vowel points. In the English name of Joshua, you can see the errors in the transliteration. The “J” has replaced the yad/י in Yahūshâ/יהושע.

After reading section two, it’s quite clear that this scripture is the foretelling of The Name of the *Branch. We can now ignore the misspelling, and vowel points because we have matched the correct spelling in the text. We have solved the first part of this problem. The next step is to decipher whether the highlighted name in the Hebrew is Jesus, Joshūâ, Jehoshūâ or something entirely different via **transliteration**. The stewpot of names within this reference number can keep you from staying on target if you let them. Your heart can also keep you from seeing the truth. Be prepared, this may sting a little. The goal is to gather information that agrees with The Name in the Hebrew text. After doing a transliteration of The Name, we can look into what the H3091 tells us.

This Name is found in ZakarYah/Zech 6:11 under the guise of “Joshua”



The actual name is: Y – H – U – SH – A

Can you remember the last thing we have to do to prove This Name?

Remember: the H3091 has two roots:

H3091- Origin: from H3068 and H3467 - the “Thayer’s” reports *this* in the “Jesus” entry: - Definition: Joshua or Jehoshua = “Jehovah is salvation”. This has to be proven too. We have already *disproven* the Joshūâ – Jehoshūâ – Jesus - trio by transliteration alone. Transliteration takes *any* other name out of the equation. Holding on this far in the book, we already know that * “hovah” is incorrect and blasphemous. A transliteration of The Name *Yahūah/יהוה has already been done earlier. This removes “Jehovah” out of the equation as well. Let’s take a look at what the H3068 has to say one more time-- and *correct* in our “BDB”, and “Thayer’s” what we *know* is false.

* “hovah” (See p. 66)

*Yahūah/יהוה (See p. 36)

*Branch (See p. 77)

H3068 - Original: יהוה - Transliteration: ~~Y@hovah~~/Yahūah now that His Name is corrected, let's reflect on why we know the "Jehovah" is incorrect: 'hovah' (H-1943) means mischief/ruin (p. 66). The "J" is high jacking the Yad/י (See p. 288)
Phonetic: ~~yeh-ho-vaw'~~ -/ya – hoo – ah

Definition: ~~Jehovah~~/Yahūah = "the existing One" or self-existent

1. the proper name of the one true God/Ālahým reflect on pp. 132-138, for Ālahým and p. 157 for God

a. unpronounced except with the vowel points of 0136 wow! After what we just learned, this one is loaded isn't it? Let's pick this one apart:

~~unpronounced~~/Proclaim – this means: "don't speak The Name." Try to recall all the things we have learned about this doctrine: p. 60 tells us about what the Jews say about this; p.107 reveals, we must call out His Name; p.129 discusses it further.

~~except with the vowel points of 0136~~/Guard the command – What have we learned? pp. 50, 52-56, 60, 61, 72 and of course, the 3rd commandment: Shamūth/Ex 20:7

Now, let's bust open the H3467:

H3467 - Original: ישע - correct! Reviewing pp. 63, 65 and 335-351 will tell us about yashâ vs shūâ endings in The Mashýach's Name

Transliteration: Yasha` - correct!

Phonetic: yaw-shah' - correct!

Definition: 1. to save, be saved, be delivered

This one was easy.

H3091 is a package of treasure. It reveals: 2 roots inside
3068 and 3467

These roots serve as witnesses to the meaning of The Mashýach's Name:

Meaning: "Yahūah Delivers"

H3068 represents Yahūah and means self-existent

H3068 - Original: יהוה - Transliteration: ~~Y@hovah~~/Yahūah

H3467 is Yashâ/*ישע and means: to save; deliverer; delivered

Consistent with "sha" in "yahū-shâ" יהושע

Not consistent with "shūâ" in "yahū-shūâ" יהושוע

Self-existent + deliverer =

Yahūah the deliverer or Yahūah is salvation or
Yahūah delivers, Yahūah saves, Yahūah saved

No matter how you slice it, This Name, Yahūshâ/יהושע is the salvation sent by Yahūah!

A Greek Mashýach is nowhere in this. Our Savior is Ābarý.

The name Jesus carries the suffix, sūs/סוס in Hebrew; transliterated from G2424/Ἰησοῦς – soos. This suffix is from the H5483. If the name is of Hebrew origin, then this suffix must be of Hebrew as well. This suffix/root has no deliverance in it. Remember, everything about this name must be proven.

*ישע (See pp. 63-65, 335-351)

It is recommended to bookmark the glossary section of this book for easy reference

- **תָּ** 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 Ālph and The Tū: (YashāYahu/Isa 41:4, 44:6, 48:12, Chazūn/Rev 1:8, 11, 17, 2:8, 22:13)*
 The **תָּ** is the “Ālph”; 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)
- **עֲבָרִי** 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.
- **Ālahūym** Definition: mighty Ones – (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 and The Son*
- **Āphah** Definition: measure of grain – Looks like this in the Hebrew: אָפָה Pronunciation: aw-fah – **H374**
- **Āshah** Definition: woman; female – Looks like this in the Hebrew: אִשָּׁה Pronunciation: aw-shah – **H802** – *This word is used in place of Wife*
- **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>)
- **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: כָּבוֹד Pronunciation: ka-bood – **H3519** – from **H3513** - כָּבֵד – 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: נְבוּאָה Pronunciation: na-boo-a-ah – **H5017** – corresponding to the **H5016**.
- **Good** Definition: excellent in its nature and characteristics, and therefore well adapted to its ends; genuine; approved – Looks like this in the Greek **καλός** Pronunciation: kā-lo’s – **G2570** – kalos
- **Hold Fast** Definition: To hold back, detain, retain; from going away; to restrain, hinder; to hold fast, keep secure, keep firm possession of to get possession of; to possess – Looks like this in the Greek **κατέχω** Pronunciation: kā-te’-khō – **G2722** katechō
- **Hýkal** Definition: palace; temple; nave; sanctuary – Looks like this in the Hebrew: הֵיכָל Pronunciation: hee-kawl – **H1964** – *This word is used in place of temple.*
- **Hýn** Definition: liquid measure – Looks like this in the Hebrew: הֵינּ 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 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. Mo- sis t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (**הַשֵּׁם הַקָּדוֹשׁ**), 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 **לֵיהוָה**, **בִּיהוָה**, **מִיהוָה**. 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 **שִׁימָא** (i. q. **הַשֵּׁם**). Where the text has **אֲדֹנָי יהוה**, in order that *Adonai* should not be twice repeated, the Jews read **אֲדֹנָי אֱלֹהִים**, and they write **אֲדֹנָי יְהוָה**.

As it is thus evident that the word **יְהוָה** does not stand with its own vowels, but with those of another word, the inquiry arises, what then are its true and genuine vowels? Several consider that **יְהוָה** is the true pronunciation (according to the analogy of **יַעֲקֹב**,

יַעֲרֵה), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called **ΙΑΩ** (Diod. i. 94: *ιστοροῦσι . . . τοὺς νόμους διδόναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν*. Macro- b. Sat. i. 18. Hesych. v. *Ὁζείας*, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quæst. 15 ad Exod.: *καλοῦσι δὲ αὐτὸ Σαμαρεῖται ΙΑΒΕ [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. Beller- mann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name **ΙΕΥΩ** of Philo Byblius ap. Euseb. præp. Evang. i. 9; and **ΙΑΟΥ** (**יְהוָה**) 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 יהי 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 יהי 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 Phenicio-Shemitic (see מִשְׁפָּחָה, בְּהִמּוּת).

To this origin, allusion is made Exod. 3:14; אֲנִי אֶהְיֶה, “I (ever) shall be (the same) that I am (to-day);” compare Apoc. 1:4, 8, ὁ ὢν καὶ ὁ ᾔων 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 זָכָרוֹ “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 Saïtic 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 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 ἐπιχϱιος [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 הַאֱלֹהִים (ὁ θεός, ὁ ἄλλος), 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 נֶאֱמַר יְהוָה, נֶאֱמַר יְהוָה, רִיחַ יְהוָה, כֹּה אָמַר יְהוָה, עֲבַד 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 אֲבוֹתֵינוּ Deu. 1:21; 6:3; 27:3; יהוה אֱלֹהֵינוּ Deu. 1:1, 31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) יהוה צְבָאוֹת “Jehovah (the God) of the (heavenly) hosts,” see צְבָא.

(c) אֲדֹנֵי 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 לִפְנֵי יְהוָה see לִפְנֵי, under the word פָּנִים.

➤ [Ineffable](#) Definition: not to be spoken because of its sacredness; unutterable; unspeakable – Dictionary.com

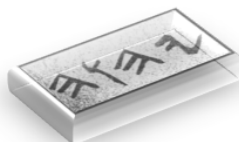
➤ [Kahan](#) Definition: literally, one officiating – Looks like this in the Hebrew: כַּהֵן Pronunciation: Ka-han – H3548 – This word is used in place of Priest

➤ [Kahaným](#) Definition: plural; ones officiating – Looks like this in the Hebrew: כַּהֲנִים Pronunciation: Ka-ha-neem – H3548 – This word is used in place of Priests

- **Layperson** Definition: A layperson (also layman or laywoman) is defined as either a non-ordained member of a church, or a person who is not qualified in a given profession and/or does not have specific knowledge of a certain subject.
(<http://en.wikipedia.org/wiki/Layperson>)
- **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: מַלְאָךְ Pronunciation: Mal-auk – **H4397** – *This word is used in place of Angel.*
- **Mashyach** Definition: anointed one – Looks like this in the Hebrew: מָשִׁיחַ Pronunciation: Ma-shee-ach – **H4899** – *This word is used in place of Messiah- Remember, the pronunciation of the "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: מִצְרַיִם 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: שֵׁם Etymology: a primitive word (perhaps rather from **H7760** through the idea of definite and conspicuous position; compare **H8064**) Pronunciation: shm – **H8034**
- **Nabyā** Definition: Spokesman; speaker – Looks like this in the Hebrew: נָבִיא Pronunciation: naw-bee-aw – **H5030** – *This title is used in place of Prophet*
- **Nabyāym** Definition: in the plural form; speakers – Looks like this in the Hebrew: נְבִיאִים 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>)
- **Parā'ah** Definition: King; great house; leader or ruler of Matsarým – Looks like this in the Hebrew: פָּרֹעַ Pronunciation: para - ah **H6547** – *This word is used in place of Pharaoh*
- **Pasach** Definition: to skip; hop over; to Passover – Looks like this in the Hebrew: פָּסַח 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>)
- **Prove** Definition – To test, examine, prove, scrutinize (to see whether a thing is genuine or not) Looks like this in the Greek δοκιμάζω Pronunciation: do-kē-mă'-zō – **G1381** dokimazō
- **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: רוּחַ 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: סֹכֶה Pronunciation: sa-kah – **H5521** – from **H5520**; סָךְ (sak) – a hut (as of entwined boughs) Etymology from **H5526** – סָךְ (sak) 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](http://www.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: קִדָּשׁ Pronunciation: qah-dash – H6942 – *This term is used in place of Holy*
- [Slaughter Place](#) Definition: Place of slaughter – looks like this in the Hebrew: מִזְבֵּחַ 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: תּוֹרָה Pronunciation: too-rah – H8451 – etymology from H3384 – יָרָא (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: צְבָאוֹת 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 יְהוּדִי 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: יְרוּשָׁלַם Pronunciation: Ya-roo-sha-lam – H3389 – *This word is used in place of Jerusalem*
- [Yashar'āl](#) Definition – *Mighty Ruler* – Looks like this in the Hebrew: יִשְׂרָאֵל Pronunciation: Yā-shār-'āl – H3478 – *This word is used in place of Israel*
- [Yashar'alýth](#) Definition – *female descendant of Yashar'āl* – Looks like this in the Hebrew: יִשְׂרָאֵלִית Pronunciation: Ya-shar-al-eeth – H3482 – feminine of H3481; יִשְׂרָאֵלִי Yashar'ály (yash-ar-'āl-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: זָכָר Pronunciation: za-kar – H2143: from H2142 – to mark (so as to be recognized), i.e. to remember; by implication, to mention.



Fear
F69L

The Name Yahuah
YAHUAH YAHUAH YAHUAH

יָרָא/Yara
YARA YARA YARA

Chazūn/Rev 22:4 *And they shall see His face, and His Name
[shall be] upon their foreheads.*

SECTION 5

OTHER COOL STUFF

✓	LISTS: THE 12 TRIBES; NAMES OF WEEK DAYS; NAMES OF MONTHS; CORRECTED BOOK TITLES OF SCRIPTURES	363
✓	THE MODEL PRAYER: TRANSLATED IN MODERN HEBREW/ANCIENT	367
✓	TABLES AND GRAPHICS: FEAST DAYS OF YAHUAH; ATTRIBUTES OF THE NAME; GRAPHIC EXTRAS	369
✓	TOOL BOX: A DESCRIPTION OF DICTIONARIES AND LEXICONS USED FOR WRITING THIS BOOK	372
	➤ ABBREVIATIONS: GESENIUS, THAYER'S, BIBLE TRANSLATIONS, AND OTHERS	376
	➤ REFERENCE TOOLS AND SOFTWARE	389
	➤ ONLINE RESOURCES	390
✓	TEST YOURSELF: ALAPH BYTH MEMORY TEST PRINT OUT	391

Original 12 Tribes

of B-r'āshýṭh/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	Naphaṭhalý	H3485
➤ Joseph	יהוסף	Yahūsaph	H3130
➤ Benjamin	בנימן	Banýman	H1144

12 Tribes Sealed of Çazūn/Revelation 7

➤ Judah	יהודה	Yahūdah	G2448
➤ Reuben	ראובן	R'āūban	G4502
➤ Gad	גד	Gad	G1045
➤ Asher	אשר	Āshar	G768
➤ Naphtali	נפתלי	Naphaṭhalý	G3508
➤ Manasseh	מנשה	Manashah	G3128
➤ Simeon	שמעון	Sham'āūn	G4826
➤ Levi	לוי	Lūý	G3017
➤ Issachar	יששכר	Yashashakar	G2466
➤ Zebulun	זבלון	Zabalūn	G2194
➤ Joseph	יהוסף	Yahūsaph	G2501
➤ Benjamin	בנימן	Banýman	G958

Days of The Week

1. ~~Sunday~~..... 1st day or aḥad..... **אחד** (a-ḥad)
2. ~~Monday~~..... 2nd day or shaný..... **שני** (sha-nee)
3. ~~Tuesday~~..... 3rd day or shalýshý..... **שלישי** (sha-lee-shee)
4. ~~Wednesday~~..... 4th day or rabý'ây..... **רביעי** (ra-bee-a-ee)
5. ~~Thursday~~..... 5th day or ḥamýshý..... **חמישי** (ḥa-mee-shee)
6. ~~Friday~~..... 6th day or shashý..... **ששי** (sha-shee)
7. ~~Saturday~~..... 7th 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..... Âshar..... **עשר** (âh-shar)
11. Ḥadash/Moon 11..... Âshaṭhý Âshar..... **עשר עשתי** (ah-sha-tee ah-shar)
12. Ḥadash/Moon 12..... Shaným Âshar..... **עשר שנים** (sha-neem ah-shar)

Corrected Book Titles with Abbreviations

1. Genesis/Gen = **B-r'āshýṯh** (*b-r-ah-sheet*)...בראשית: *in the beginning*.
2. Exodus/Ex = **Ū Ālah Shamūṯh** (*sha-moot*)...שמות ואלה: *and these were the names*.
3. Leviticus/Lev = **Ū Yaqrā** (*oo-ya-kra*)...ויקרא: *and he called forth*.
4. Numbers/Num = **B-madbar** (*ba-md-bar*)...במדבר: *the wilderness*.
5. Deuteronomy/Deut = **Ālah Dabarým** (*da-ba-reem*)...דברים: *these are the words*.
6. Joshua/Josh = **Yahūshā** (*ya-hoo-shah'*)...יהושע: *yahuah is salvation*.
7. Judges/Judg = **Shaphatým** (*sha-fa-teem*)...שפטים: *judges / vindicators*.
8. Ruth/Ru = **Rūṯh** (*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 Býṯh** (*sha-moo-awl Býṯh*)...שמואל: *heard of Ālahým*.
11. 1 Kings/1Kgs = **Malakým Ālaph** (*ma-la-keem Ālaph*)...מלכים א': *kings / rulers*.
12. 2 Kings/2Kgs = **Malakým Býṯh** (*ma-la-keem Býṯh*)...מלכים ב': *kings / rulers*.
13. 1 Chronicles/1Chr = **Dabarý Ha-Yamým Ālaph** (*da-baree – ha – ya-meem Ālaph*)...הימים דברי: *the matters of the days*.
14. 2 Chronicles/2Chr = **Dabarý Ha-Yamým Býṯh** (*da-baree – ha – ya-meem Býṯh*)...הימים דברי: *the matters of the days*.
15. Ezra/Ezr = **Āzarā** (*'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 = **Ṭahalým** (*ta-ha-leem*)...תהלים: *the praises*.
20. Proverbs/Prov = **Mashalý** (*ma-shalee*)...משלי: *byword / adage*.
21. Ecclesiastes/Eccl = **Qhalaṯh** (*ka-ha-lawt*)...קהלת: *preachers / lecturer*.
22. Songs of Solomon/Sg = **Shýr Ha-Shýrým** (*sheer ha- shee-reem*)...השירים שיר: *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: *Yahuah 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/Mi = **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** (*tsa-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*.
40. Matthew/Mt = **MaṯhaṯhYahū** (*ma-tawt ya-hoo*)...מתתיהו: *gift of yah, yah has given*.
41. Mark/Mk = **Markos**... Μάρκος: *of Latin origin*.

42. Luke/Lk = **Lukus** (*loo-kus*)... Λουκάς: *of Latin origin*
43. John/Jn = **Yahūchanan** (*ya-hoo-khah-nawn*)... יהוחנן: *yah has favored.*
44. Acts/Acts = **Acts**
45. Romans/Rom = **Romaious** ... Ρώμη: *the capital of Italy.*
46. 1 Corinthians/1Cor = **Prote` Korinthious**... Κόρινθος: *a city of Greece.*
47. 2 Corinthians/2Cor = **Deutera Korinthious**... Κόρινθος: *a city of Greece.*
48. Galatians/Gal = **Galatia**... Γαλατία: *a region of Asia.*
49. Ephesians/Eph = **Ephesous** ... Εφεσος: *a city of Asia Minor.*
50. Philippians/Phil = **Philippoi**... Φίλιπποι: *a place in Macedonia.*
51. Colossians/Col = **Kolossia**... Κολοσσαί: *a place in Asia Minor; apparently feminine plural of kolossos ("colossal").*
52. 1 Thessalonians/1Thes = **Prote` Thessalonikeis**... Θεσσαλονικεύς: *a Thessalonian, i.e. inhabitant of Thessalonice.*
53. 2 Thessalonians/2Thes = **Deutera Thessalonikeis**... Θεσσαλονικεύς: *a Thessalonian, i.e. inhabitant of Thessalonice.*
54. 1 Timothy/1Tim = **Prote` Yaqrah?** (*ya-q-rah* Ἄραφ) ... יקררה: *has been precious.*
55. 2 Timothy/2Tim = **Deutera Yaqrah?** (*ya-q-rah* Βύθη) ... יקררה: *has been precious.*
56. Titus/Ti = **Titos** Τίτος... *of Latin origin but uncertain significance*
57. Philemon/Phil = **Philemon**... Φιλήμων: *friendly.*
58. Hebrews/Heb = **Ābrým** (*ah-breem*)... עברים: *crossing over.*
59. James/Jas = **Y`âqb** (*ya-ah-kab*)... יעקב: *heel catcher.*
60. 1 Peter/1Pet = **Prote` Kaph** (*kawf* Ἀλαφ) ... כף: *hollow rock, hollow palm.*
61. 2 Peter/2Pet = **Deutera Kaph** (*kawf* Βύθη) ... כף: *hollow rock, hollow palm.*
62. 1 John/1Jn = **Prote` Yahūchanan** (*ya-hoo-khah-nawn* Ἄλαφ) ... יהוחנן: *yah has favored.*
63. 2 John/2Jn = **Deutera Yahūchanan** (*ya-hoo-khah-nawn* Βύθη) ... יהוחנן: *yah has favored.*
64. 3 John/3Jn = **Tritos Yahūchanan** (*ya-hoo-khah-nawn* Γαμαλ) ... יהוחנן: *yah has favored.*
65. Jude/Jude = **Yahūdah** (*ya-hoo-dah*)... יהודה: *celebrated.*
66. Revelation/Rev = **Chazūn** (*kha-zoon*)... חזון: *vision.*

Model Prayer

Shalum in the Set Apart Names of **שְׁלָמִים** & **שְׁלָמִים**. This translation of the Model Prayer is a very basic mechanical translation from English to Hebrew with point of references from the Greek. Translations from Yiddish (English) back to a root language (Hebrew) are extremely difficult because so much of the pureness is already lost. Keeping that in mind, I am no scholar, nor am I professing that this translation may not have its own set of flaws: NO TRANSLATION ON EARTH IS FLAWLESS! I pray that this translation serves as a strong building block to assist you in praying to our Father in true Hebrew. Be advised, the words used for the Ancient font will differ greatly from Modern Hebrew. Also, when the letter 'Y' is not the first letter of a word...it is pronounced as 'ee'. **שְׁלָמִים** barak His Set Apart people: Shalum.

Online Source: www.yahuahislife.com

English:

Our Father that dwells in heaven, Set Apart is Your Name. Your Kingdom come, your will be done in earth as in heaven. Give us this day our daily bread and forgive us our debts as we also forgive the debtors of us. And do not lead us into temptation, but deliver us from evil; for yours is the Kingdom, and the power, and the magnificence to the ages, aman.

Modern Hebrew: *Right to Left*

אֲבִינוּ אֲשֶׁר יֹשֵׁב בַּשָּׁמַיִם קָדוֹשׁ הִי שֵׁמֶךְ
 Your name. be set apart (in) the heavens resides which Our Father
 מְלִכּוֹתֶיךָ לָכֵן חֲקִיךָ יַעֲשֶׂה בָאָרֶץ כְּהַשָּׁמַיִם
 as (in) heaven. On earth be done Your statutes come Your kingdom
 הַבֹּה־לָנוּ עַד-הַיּוֹם לֶחֶם תָּמִיד וְכִפָּר חַטֹּאתֵינוּ
 our sin-guilt and cover continual, bread this day, on to us Give
 עֲזָרְנוּ ל־סִלַּח הַחַטֹּאת חֹבֵבֵנוּ לֹא-נִחָהֵנוּ אֶל מִסֵּה
 trials, into guide us Do not of our debtors the sin-guilt to pardon Help us
 כִּי-יִשַׁע נַפְשֵׁנוּ מֵאוֹן
 from wickedness. Our beings deliver but
 הַמְּלָכוֹת לְךָ וְהַתְּקָף לְךָ אֶת-וְהַכְּבֹד לְךָ עוֹלָם
 for eternity is Yours, and the Splendor of אֶת is Yours, and the Might is Yours The Kingdom
 אָמֵן
 Aman.

Ancient Hebrew: *Right to Left*

שָׁמַק חֵי קְדוּשׁ ב־שָׁמַיִם יָשָׁב אֲשָׁר אֲבִינוּ
 shamak hy qdūsh b-shamým yashab āšhar abýnū
 מְלִכּוֹתֶיךָ לָכֵן חֲקִיךָ יַעֲשֶׂה בָאָרֶץ כְּהַשָּׁמַיִם
 k-ha shamým b-ārats y ‘āshah çaqýk lakū malakūṭhak
 חַטֹּאתֵינוּ עַד-הַיּוֹם לֶחֶם תָּמִיד וְכִפָּר חַטֹּאתֵינוּ
 çat ‘āṭhanū ū-kaphar ṭamýd laçham ‘ād-ha yūm habah – lanū
 מַסַּה אֵל לֹא-נִחָהֵנוּ אֶל מִסֵּה עֲזָרְנוּ ל־סִלַּח הַחַטֹּאת חֹבֵבֵנוּ
 masah āl la-nachah-nū çüb-anū ha çat ‘āṭh l-salach ‘āzaranū
 מֵאוֹן יִשַׁע נַפְשֵׁנוּ
 mā ‘ūn naphash-anū ký-yashâ
 אֶת-וְהַכְּבֹד לְךָ עוֹלָם וְהַתְּקָף לְךָ אֶת-וְהַכְּבֹד לְךָ עוֹלָם
 ‘āulam lak ĀṬH ū ha-kabad lak u-ha ṭhaqoph lak ha malakūṭh
 אָמֵן
 ‘āman.

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 ...

וִיקְרָא Û Yagrâ 23:2-44/Leviticus 23:2-44

<i>Mû'âdým</i>		מוֹעֲדִים	<i>Feast Days</i>
<i>The weekly Shabaṯh</i>	H7676	שַׁבָּת	<i>Sabbath</i>
<i>Pasach</i>	H6452	פֶּסַח	<i>Passover</i>
<i>Matsah</i>	H4682	מַצָּה	<i>Days of Unleavened Bread</i>
<i>Bakūrym</i>	H1060	בְּכוֹרִים	<i>Feast of the First Fruits</i>
<i>Shabūâ</i>	H7620	שָׁבוּעַ	<i>Feast of Weeks</i>
<i>Zakarūn Ṭarūâ'ah</i>	H8643/H2146	זִכְרוֹן תְּרוּעָה	<i>Memorial of Trumpets</i>
<i>Kapharym Yūm</i>	H3725	כַּפָּרִים יוֹם	<i>Atonement Day</i>
<i>Ha Sakah Chag</i>	H5521/H2282	הַ סֵּכָה חַג	<i>Festival of Booths</i>
<i>Ha Shamýný Yūm</i>	H8066	הַ שְׁמִינִי יוֹם	<i>Eighth Day - Last Great Day</i>



Attributes of The Name of Yahuah

<u>YAHŪAH MŪSHÝACH</u> יהוה מושיעה YashâYahû/Isa 49:26 Yahūah your Savior H3068/H4190	<u>YAHŪAH ĀŪTH</u> יהוה את Dabarým/Deut 26:17 Yahūah, a Mark H3068/H853 – from H226
<u>YAHŪAH – ĀLAHÝM</u> יהוה - אלהים B-r'āshýth/Gen 2:4 Yahūah The Mighty Ones H3068/H410	<u>YAHŪAH- TSAB'ĀŪTH</u> יהוה - צבאות Dabarý Ha Yamým Ālaph/1Chr 17:24 Yahūah of a Multitude (Resources/His Creation) H3068/H226/H6635
<u>YAHŪAH-QDASH</u> יהוה - קדש Shamŭth/Ex 31:13 Yahūah Set Apart H3068/H6942	<u>YAHŪAH-R'ĀH</u> יהוה - רעה Tahalým/Ps 23:1 Yahūah my Shepherd H3068/H7462
<u>YAHŪAH-SHMAH</u> יהוה - שמה Yachzaq'āl/Ezek 48:35 Yahūah is Present H3068/H3074	<u>YAHŪAH-RAPHĀ</u> יהוה - רפא Shamŭth/Ex 15:26 Yahūah Heals H3068/H7495
<u>YAHŪAH-TSADQNŪ</u> יהוה - צדקנו YaramYahû/Jer 23:6 Yahūah our Righteousness H3068/H3072	<u>YAHŪAH-YAR'ĀH</u> יהוה - יראה B-r'āshýth/Gen 22:14 Yahūah Provides H3068/H3070
<u>YAHŪAH-NASÝ</u> יהוה - נסי Shamŭth/Ex 17:15 Yahūah our Banner H3068/ H525/H3071	<u>YAHŪAH-SHALŪM</u> יהוה - שלום Shaphatým/Judg 6:24 Yahūah Shalŭm (peace) H3068/H7965/ H3073
<u>YAHŪAH ĀL-R'ĀHÝ</u> יהוה אל - ראי B-r'āshýth/Gen 16:13 Yahūah The Mighty One Sees H3069/H410H7210 - from H7200	<u>YAHŪAH ĀL-SHDÝ</u> יהוה - אל שדי Shamŭth/Ex 6:3 Yahūah Almighty; Powerful H3068/H7703/H352/H7706
<u>YAHŪAH AHÝH HÝH</u> יהוה אהיה Yachzaqal/Ez 34:24 Yahūah Exists! Was, Is And Is To Come H3068/H1961	<u>YAHŪAH YASHĀ</u> יהוה ישע Mashalý/Prov 20:22 Yahūah Saves H3068/H3467
<u>YAHŪAH CHÝ</u> יהוה חי Dabarým/Deut 30:20 Yahūah is Life H3068/H2416	<u>YAHŪAH M'ĀZKM</u> יהוה מעוזכם Nachamyah/Neh 8:10 Yahūah is your 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 by giving your affection over 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 יהוה-name-Yahuah your Alahym in shua. For Yahuah יהוה your Alahym will not Hold guiltless the one who lifts up the name of יהוה to ruin it in shua."

"Guard יהוה-day the 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 the day of יהוה-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 5:6-22

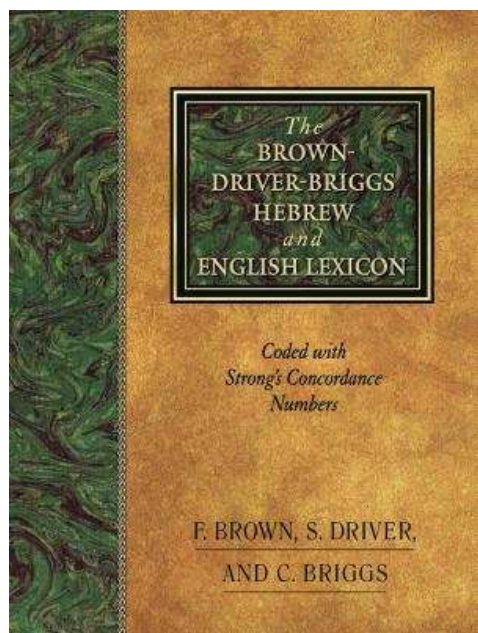
יהוה

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. **Online Source:** (<http://en.wikipedia.org>)

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**

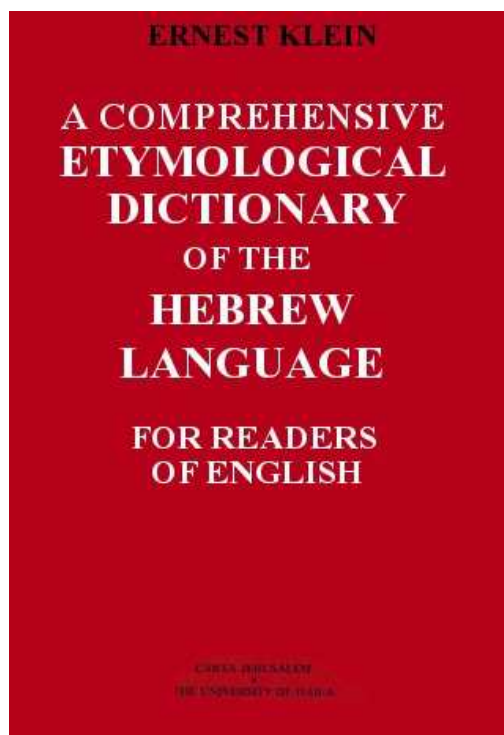
Renowned Semitists Jo Ann Hackett and John Huehnergard are currently in the process of creating a revision of BDB that incorporates contemporary scholarship. **\$35 purchase: can be found on various online sources. Some for better than \$30**

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

THIS IS FREE!!

The screenshot shows the Blue Letter Bible website interface. At the top, there's a search bar and navigation links. The main content area includes a 'Bible / Dictionary Search' section with a search box and a 'New Items' section featuring a banner for the Blue Letter Bible app. There are also promotional banners for 'HELP US GET GOD'S WORD TO THE WORLD' and 'FREE DOWNLOAD' for the app.

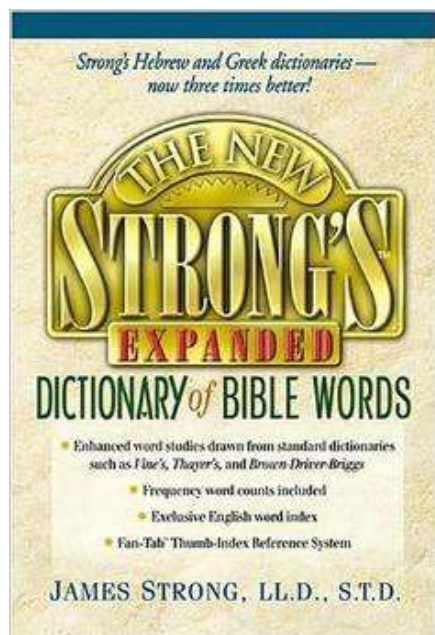
1. **BIBLE-CENTERED:** We view the Bible as central to our study resources. We intentionally designed the website to include study tools that are linked directly to Bible passages.
2. **POWERFUL STUDY TOOLS:** Dig deep into the Word using commentaries, encyclopedias, maps/images and much more. One of 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.



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.

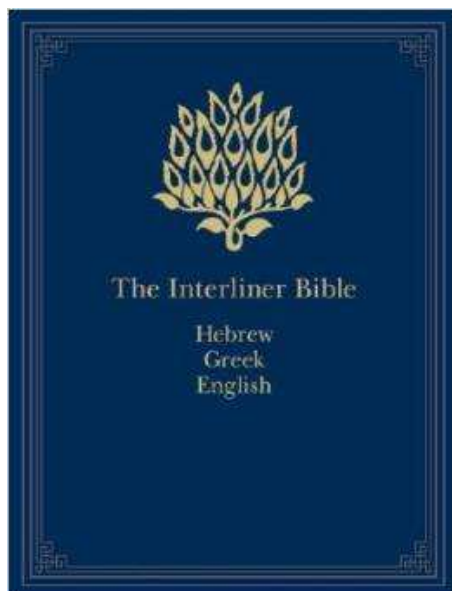
\$100 purchase: can be found at [amazon.com](https://www.amazon.com) and other online sources (ouch! But well worth the financial sting)



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



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!!

[*\(http://theword.net/\)*](http://theword.net/)

TDNT AND TWOT

Online Source: (blueletterbible.com)

TDNT

stands for *Theological Dictionary of the New Testament* which was edited by Gerhard Kittel and Gerhard Friedrich and translated from the German by Geoffrey W. Bromiley. This 10-volume set is a standard resource for in-depth word studies of every word of theological or religious significance in the Greek New Testament. In the editor's preface, Bromiley states, "While it is not a simple lexicon, it obviously cannot replace either the full commentary or the biblical theology" (Vol 1, ix). One of the other distinctions of *TDNT* is its use of many different contributors.

What Do the Numbers Mean?

When using the lexicon on the Blue Letter Bible for the New Testament, one of the references cited is the *TDNT*. Here is the *TDNT* reference for the word [stephanos](#) [4735]:

TDNT - 7:615,1078.

Notice that the first number (7) refers to the volume in which this entry appears. The word "stephanos" is found in the seventh volume of *TDNT*.

The second number—appearing after the colon—refers to the page number within that volume. The word "stephanos" appears on page 615 of the seventh volume.

The last number—appearing after the comma—refers to the page number on which the entry appears in the abridged addition of the *TDNT*.

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.

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!

<http://www.biblelinguistics.org/pages/geseniuslexicon.html>

http://en.wikisource.org/wiki/Gesenius%27_Hebrew_Grammar/List_of_abbreviations

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.
 Lehrs. = "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. = paragogic = 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 Archaeology*. 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
 symb. = 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.

Thayer's Greek English Lexicon of the New Testament Abbreviations

As respects PUNCTUATION—it should be noticed, that since only those verbal forms (or their representatives) are given in the Lexicon which actually occur in the Greek Testament, it becomes necessary to distinguish between a form of the Present Tense which is in use, and one which is given merely to secure for a verb its place in the alphabet. This is done by putting a semi-colon after a Present which is a mere alphabetic locum tenens.

Further: a punctuation-mark inserted before a classic voucher or a reference to the Old Testament (whether such voucher or reference be included in a parenthesis or not) indicates that said voucher or reference applies to other passages, definitions, etc., besides the one which it immediately follows. The same principle governs the insertion or the omission of a comma after such abbreviations as "absol.", "pass.", etc.

A hyphen has been placed between the component parts of Greek compounds only in case each separate part is in actual use; otherwise the hyphen is omitted.

[] Brackets have been used to mark additions by the American editor. To avoid, however, a complexity which might prove to the reader confusing, they have been occasionally dispensed with when the editorial additions serve only to complete a statement already made in part by Professor Grimm (as, in enumerating the forms of verbs, the readings of the critical editors, the verbs compounded with su/n which observe assimilation, etc. etc.); but in no instance have they been intentionally omitted where the omission might seem to attribute to Professor Grimm an opinion for which he is not responsible.

* An asterisk at the close of an article indicates that all the instances of the word's occurrence in the New Testament are noticed in the article. Of the 5594 words composing the vocabulary of the New Testament 5300 are marked with an asterisk. To this extent, therefore, the present work may serve as a concordance as well as a lexicon. A superior a or b or c etc. appended to a verse-numeral designates the first, second, third, etc., occurrence of a given word or construction in that verse. The same letters appended to a page-numeral designate respectively the first, second, third, columns of that page. A small a. b. c. etc. after a page-numeral designates the subdivision of the page.

The various forms of the GREEK TEXT referred to are represented by the following abbreviations:

R or Rec. = what is commonly known as the Textus Receptus. Dr. F. H. A. Scrivener's last edition (Cambridge and London 1877) has been taken as the standard. 1 To designate a particular form of this "Protean text" an abbreviation has been appended in superior type; as, elz for Elzevir, st for Stephen, bez for Beza, eras for Erasmus.

G or Grsb. = the Greek text of Griesbach as given in his manual edition, 2 vols., Leipzig, 1805. Owing to a disregard of the signs by which Griesbach indicated his judgment respecting the various degrees of probability belonging to different readings, he is cited not infrequently, even in critical works, as supporting readings which he expressly questioned, but was not quite ready to expel from the text.

L or Lchm. = Lachmann's Greek text as given in his larger edition, 2 vols., Berlin, 1842 and 1850. When the text of his smaller or stereotyped edition (Berlin, 1831) is referred to, the abbreviation "min." or "ster." is added to his initial.

T or Tdf. = the text of Tischendorf's "Editio Octava Critica Major" (Leipzig, 1869-1872).

Tr or Treg. = "The Greek New Testament" etc. by S. P. Tregelles (London, 1857-1872).

WH = "The New Testament in the Original Greek. The Text Revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D. Cambridge and London, Macmillan and Co. 1881."

KC = "Novum Testamentum ad Fidem Codicis Vaticanus" as edited by Professors Kuenen and Cobet (Leyden, 1860).

The textual variations noticed are of course mainly those which affect the individual word or construction under discussion. Where an extended passage or entire section is textually debatable (as, for example, Mk. xvi. 9-20; Jn. v. 3 fin.—4; vii. 53 fin.—viii. 11), that fact is assumed to be known, or at least it is not stated under every word contained in the passage.

As respects the NUMBERING OF THE VERSES — the edition of Robert Stephen, in 2 vols. 16°, Geneva 1551, has been followed as the standard (as it is in the critical editions of Tregelles, Westcott and Hort, etc.). Variations from this standard are indicated by subjoining the variant verse-numeral within marks of parenthesis. The similar addition in the case of references to the Old Testament indicates the variation between the Hebrew notation and the Greek.

In quotations from the ENGLISH BIBLE—

A. V. = the current or so-called "Authorized Version";

R. V. = the Revised New Testament of 1881. But when a rendering is ascribed to the former version it may be assumed to be retained also in the latter, unless the contrary be expressly stated. A translation preceded by R. V. is found in the Revision only.

A. S. = Anglo-Saxon.

Abp. = Archbishop.

absol. = absolutely.

acc. or accus. = accusative.

acc. to = according to.

ad l. or ad loc. = at or on the passage.

al. = others or elsewhere.

al. al. = others otherwise.

Ald. = the Aldine text of the Septuagint (see Sept. in List of Books).

Alex. = the Alexandrian text of the Septuagint (see Sept. in List of Books).

ap. = (quoted) in

App. = Appendix.

appos. = apposition.

Aq. = Aquila (see Sept. in List of Books).

art. = article.

augm. = augment.

auth. or author. = author or authorities.

B. or Bttm. see List of Books.

B. D. or BB. DD. see List of Books.

betw. = between.

Bibl. = Biblical.

Bp. = Bishop.

br. = brackets or enlose in brackets.

c. before a date = about.

Cantabr. = Cambridge

cf. = compare.

ch. = chapter

cl. = clause.

cod., codd. = manuscript, manuscripts.

Com., Comm. = commentary, commentaries.

comp. = compound, compounded, etc.

compar. = comparative.

Comp. or Compl. = the Complutensian text of the Septuagint (see Sept. in List of Books).

contr. = contracted, contract.

dim. or dimin. = diminutive.

dir. disc. = direct discourse.

e.g. = for example.

esp. = especially.

ex., exx. = example, examples.

exc. = except.

excrpt. = an excerpt or extract.

fin. or ad fin. = at or near the end.

G or Grsb. = Griesbach's Greek text (see above)

Graec. Ven. = Graecus Venetus (see List of Books).

i.e. = that is.

ib. or ibid. = in the same place.

indir. disc. = indirect discourse.
 init. or ad init. = at or near the beginning.
 in l. or in loc. = in or on the passage.
 i. q. = the same as, or equivalent to.
 KC = Kuen and Cobet's edition of the Vatican text (see above)
 L or Lchm. = Lachmann's Greek text (see above)
 L. and S. = Liddell and Scott (see List of Books).
 l. or lib. = book.
 l. c., ll. cc. = passage cited, passages cited.
 Lag. = Lagarde's edition of the Septuagint (see Sept. in List of Books).
 mrg. = the marginal reading (of a critical edition of the Greek Testament).
 Opp. = Works.
 opp. to = opposed to.
 paral. = the parallel accounts (in the Synoptic Gospels).
 Pt. or pt. = part.
 q. v. = which see.
 R or Rec. = the common Greek text (see above) Textus Receptus.
 R^{elz} = Receptus of Elzevir
 Rec.^{elz} = Receptus of Elzevir
 Rst = Receptus of Stephanus
 R^{bez} = Receptus of Beza
 Receptus = Textus Receptus
 r. = root.
 rel. or relat. = relative.
 sc. = namely, to wit.
 Skr. = Sanskrit.
 sq., sqq. = following.
 Steph. = Stephanus's Thesaurus (see List of Books).
 Stud. u. Krit. = the Studien und Kritiken, a leading German Theological Quarterly.
 s. v. = under the word.
 Symm. = Symmachus, translator of the Old Testament into Greek (see Sept. in List of Books).
 T or Tdf. = Tischendorf's Greek Text (see above).
 Tr. or Treg. = Tregelles's Greek text (see above).
 u. i. = as below.
 u. s. = as above.
 v. = see.
 var. = variant or variants (various readings).
 Vat. = the Vatican Greek text (see above, and Sept. in the List of Books).
 Vulg. = the Vulgate (see List of Books).
 w. = with (especially before abbreviated names of cases).
 writ. = writer, writers, writings.
 WH = Westcott and Hort's Greek text (see above).

Other More Common Abbreviations

[\(http://www.blainerobison.com/bible/bible-abbreviations.htm\)](http://www.blainerobison.com/bible/bible-abbreviations.htm)

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)

Abbreviations of Scrolls Found

<http://www.oxfordhandbooks.com>

- 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'aše 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 (Musa 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.

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 \(Harkavy\)](#) - **HSB** - 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 Millenium 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

Reference Tools and Software used in this edition of **“Evidence For The Name”**

- *Blueletterbible.org*
- *Biblestudytools.com*
- *Brown-Driver-Briggs Hebrew and English Lexicon*
- *Dictionary.com*
- *World Dictionary (online)*
- *Thesaurus.com*
- *Merriam-Webster.com*
- *The British Library (online)*
- *Brown-Driver-Briggs’ Hebrew Dictionary (online)*
- *Websters 1828 American Dictionary of the English Language*
- *Etymological Dictionary of the Hebrew Language – Ernest Klein*
- *Online Etymology Dictionary*
- *Wikipedia Simple English (online)*
- *Wikipedia The Free Encyclopedia (online)*
- *Encyclopedia.com*
- *Bible Discovery Software*
- *Strong’s Expanded Dictionary of Bible Words*
- *The Word Software www.theword.net*
- *The Interlinear Bible (Hebrew/Greek/English)*
- *The Strong’s Expanded Exhaustive Concordance of the Bible*
- *My personal copy of “The Scriptures” –Institute For Scripture Research 2009 edition*
- *Graphics created in: Paint Shop Pro 7 /Word 2010/win 7: win 8/win 8.1/Word 2013/ Eye Candy*

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.biblegateway.com>
- <http://biblesuite.com>
- <http://www.newjerusalem.org>
- <http://www.greatsite.com>
- <http://www.divine-name.info>
- <http://yahuahislife.com>
- <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](http://www.gesenius-hebrew-chaldee-lexicon-old-testament-scriptures-tregelles-1857)
<https://archive.org/details/GeseniusHebrewChaldeeLexiconOldTestamentScriptures.tregelles.1857.24>

Test Yourself: Modern Hebrew Alaph Byth

Print this page and fill in the blanks.

ālah byṭh gamal dalath ha uau zan ḥat 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 _____ קור

_____ שן _____ ראש _____ פה

Remember these! Write these character names in English.

_____ ף _____ ך _____ ן _____ ם _____ ץ

Greek Αλφαβητ

For new students of the scriptures

evidenceforthename.wordpress.com

UPPER CASE	lower case	Traditional Name and Sound		Modern Sound	Name in Greek
1. A	α	Alpha (<i>al-fah</i>)	as in f ather	a dd	Αλφα
2. B	β	Beta (<i>bay-tah</i>)	as in b oy	(<i>Vay-tah</i>) v iolet	Βητα
3. Γ	γ	Gamma (<i>ga-mah</i>)	as in g irl	*(<i>ġa-mah</i>)	Γαμμα
4. Δ	δ	Delta (<i>del-tah</i>)	as in d og	*(<i>thel-tah</i>) th ick	Δελτα
5. E	ε	Epsilon (<i>ep-si-lon</i>)	as in e mer y	*(<i>eep-see-lon</i>) see	Εψιλον
6. Z	ζ	Zeta (<i>zay-tah</i>)	as in z ip	(<i>zee-tah</i>)	Ζητα
7. H	η	Eta (<i>ay-tah</i>)	as in r ay	*(<i>ee-tah</i>) seen	Ητα
8. Θ	θ	Theta (<i>thay-tah</i>)	as in th ink	*(<i>thee-tah</i>) the	Θετα
9. I	ι	Iota (<i>eye-oh-tah</i>)	as in mi ght	*(<i>yo-tah</i>) seen	Ιωτα
10. K	κ	Kappa (<i>kap-ah</i>)	as in k iss	'k' as in k iss	Καππα
11. Λ	λ	Lambda (<i>lam-dah</i>)	as in li p	(<i>lam-tha</i>) lip	Λαμδα
12. M	μ	Mu (<i>moo</i>)	as in m op	(<i>mee</i>) as in m op	Με
13. N	ν	Nu (<i>noo</i>)	as in n ap	(<i>nee</i>) as in n ap	Νε
14. Ξ	ξ	Xi (<i>zie</i>)	as in lexi con	*(<i>ksee</i>) lexi con	Ξι
15. O	ο	Omicron (<i>ah-ma-cron</i>)	as in ol ive	(<i>oh-mee-krone</i>) go	Ομικρον
16. Π	π	Pi (<i>pie</i>)	as in p in	(<i>pee</i>) as in p in	Πι
17. P	ρ	Rho (<i>roe</i>)	as in r un	*(<i>roe</i>) 'r' as in r un	Ρω
18. Σ	σ ς	Sigma (<i>sig-mah</i>)	as in s it	*(<i>seeġ-mah</i>) sit	Σιγμα
19. T	τ	Tau (<i>ta-oow</i>)	as in t ip	(<i>taf</i>) as in t ip	Ταφ
20. Υ	υ	Upsilon (<i>up-si-lon</i>)	as in to ol	*(<i>eep-see-lon</i>) eel	Εψιλον

21. Φ	φ	Phi (<i>fie</i>) as in fix	(<i>fee</i>) fix / ph one	Φι
22. Χ	χ	Chi (<i>khie</i>) as in bach	*(<i>khy</i>) as in bach	Χι
23. Ψ	ψ	Psi (<i>sigh</i>) as in pssst!	(<i>psee</i>) pssst!	Ψι
24. Ω	ω	Omega (<i>oh-may-gah</i>) as in old	as in old	Ωμεγα

Greek Chart Key

δ **(thel-tah)* - known as the 'Delta', has a hard **th** sound in today's Greek: **Th**ad; **th**ick; **th**imble; **th**ink; **th**wart; **th**istle

θ **(thee-tah)* - known as the 'Theta', has a more softer **th** sound in today's Greek: **th**at; **th**ey; **th**en; **th**is; **th**em; **th**ose; **th**eir; **th**e

η **(ee-tah)* - known as the 'Eta'. After the 5th century, the sound of this letter merged with the 'Yotah'.

ι **(yo-tah)* - known as the 'Iota' - *These three letters are equivalent in sound in today's Greek; making the long 'e' sound.*

υ **(eep-see-lon)* - known as the 'Upsilon'.

ξ **(ksee)* - known as the 'Xi' (zie), has the **x** sound in today's Greek. The **x** is pronounced by removing the 'eh' in '**eks**'.

ρ **(roe)* - In today's Greek, the **r** in 'Roe', is 'rolled' by the tongue like in the Spanish language.

χ **(khy)* - The 'Chi' sound is similar to the Hebrew **Ḥaṭh/Ḥ**. The **Ḥaṭh/Ḥ** sound, comes from the *back of the throat*. The 'Chi' sound, comes from pushing air *between the tongue and the roof of the mouth* (a scratchy sound), while pronouncing '**he**'.

σ **ς** **(seeġ-mah)* - known as 'sigma', has a third form: **ς** used only at the end of a word.

***ġ** - this **ġ**, with the diacritic mark on top, is pronounced like the French **r**, from the back of the throat; a *soft* gurgling sound

It is thoroughly and utterly impossible- etymologically, historically, linguistically and scripturally for any name to sit in the seat of Self- Existence:

-Other Than The Self-Existent One-

-Y'ânah Kâthath



YashâYahû/Isa 42:8 אֲנִי־אֵל (I am) **Yahûah/יהוה**, that is My Name. My esteem I will not give to another nor My praise to graven images

Shamûth/Ex 3:15 And Ālahým said further to Mashah, “Thus you are to say to the children of Yashar ‘âl, **Yahûah/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.’

Tahalým/Ps 83:16 Fill their faces with shame that they may seek Your Name, **Yahûah/יהוה**.

Tahalým/Ps 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.

Tahalým/Ps 102:12 But You **Yahûah/יהוה**, will abide forever; Your Memorial [Name] unto all generations.

YaramYahû/Jer 10:6 Forasmuch as there is none like You, **Yahûah/יהוה**, You are great and **Your Name is great** in might.

YaramYahû/Jer 12:16 “And it shall be, if they learn well the ways of My people, to swear by My Name, ‘As **Yahûah/יהוה** lives,’ as they taught My people to swear by B‘âl, then they shall be established in the midst of My people.

Dabarý Ha Yamým Ālaph/1Chr 16:11 Seek **Yahûah/יהוה** and His strength, seek His face continually.

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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. It is written in the Hebrew scriptures, one specific Name to cry out to; given to man by our Creator. One Name that cannot be detected in the abundance of Bibles in print around the world today-until this generation.

Through these findings in the Hebrew text it would be difficult to deny: that after peeling back the ignorance, coming face to face with hidden errors, outright deceptive hindrances and misinterpretations that have been cleverly weaved into our English translation of the Hebrew text, This One Name; in all of its claims with over 500 + witnesses recorded in this document alone; The Only Name proclaimed repeatedly in the Hebrew text, is without a doubt, in its self-proclaiming state of Self-Existence, The most sought after; The most hated; The most disputed Name in documented history, and that any other such record of proclamation would pale in comparison.

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 for centuries 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?

You are now invited to observe the testimony of over 500 witnesses defending the Name of The Father and His Son. A name that has been hated for centuries.

THE NAME OF YAHUAH AND YAHUSHA

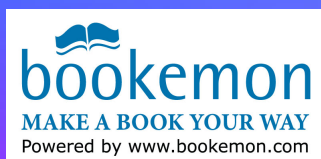
This evidence simply cannot stay hidden!

for more information, visit:

www.evidenceforthename.wordpress.com



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יהוה
יהושע