"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
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 “Yasharål” 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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Through my endeavor to complete this project inside of six years, my knowledge of The Name of יִשְׂרָאֵל has broadened as well as my understanding; and my love for The Name of יִשְׂרָאֵל has deepened tremendously! My hope, is that in your search for the truth, you will gain a genuine love for This Name יִשְׂרָאֵל 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.

YashâYahū/Isa 63:16 For You are our Father, though Ābraham does not know us, and Yasharʿål 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 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 “Âlahým” 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.
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
“MaṭḥaṭhYahū”

IThess 5: 19-21 Don’t quench the Rūacḥ or despise foretellings. But examine and prove all things; hold fast to what is good.
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 - ח

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:

cter = a small glottal stop. **Example:** Yashar ʿālā̀rav (In a transliterated name I don’t use this symbol if the “a” originates from the āyn or âlaph at the end of the Hebrew name: Åsâjn and Ålyashân) -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](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](http://www.britannica.com/EBchecked/topic/235680/glottal-stop))

The **Guttural** is a sound that comes from this character: ח (Cḥat) 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](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 ʿâqb 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 ʿâqb, the (yad) י. A glottal stop is placed between the first two characters. That is what this ʿ symbol tells you when reading Y ʿâqb in this book. It instructs you to pronounce the Y sound, then stop. Start again, and pronounce the ʿâqb. Phonetic: y-aqob. The symbol over the â is to let you know the Å (Åyn) was the character source in the English transliteration of that sound. This is necessary because the Ä (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 Å requires the mouth to be opened a bit more with the tongue pulled back into the throat. This takes practice. The Ä has a softer “aw” sound as in “otter”. When this character’s sound is transliterated it is done with this symbol: à

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:
<table>
<thead>
<tr>
<th>Ancient form:</th>
<th>Modern form:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ת</td>
<td>alaph = 'a' as in 'what'</td>
</tr>
<tr>
<td>י</td>
<td>byth = 'b' as in 'boy'</td>
</tr>
<tr>
<td>ש</td>
<td>gamal = 'g' as in 'goat'</td>
</tr>
<tr>
<td>י</td>
<td>dalaṭh = 'd' as in 'dog'</td>
</tr>
<tr>
<td>ע</td>
<td>ha = 'h' as in 'hot'</td>
</tr>
<tr>
<td>א</td>
<td>uau = 'u' as in 'too'</td>
</tr>
<tr>
<td>ט</td>
<td>zan = 'z' as in 'zebra'</td>
</tr>
<tr>
<td>כ</td>
<td>chath = 'cḥ' as in 'loch'</td>
</tr>
<tr>
<td>ב</td>
<td>týt = 't' as in 'table'</td>
</tr>
<tr>
<td>י</td>
<td>yad = 'y' as in 'yell'</td>
</tr>
<tr>
<td>ד</td>
<td>kaph = 'k' as in 'kept'</td>
</tr>
</tbody>
</table>

*Modern form:*
- H502-507: אלה
- H1004-1006: בים
- H1580-1581: ובש
- H1817: דלת
- H1887-1888: הא
- H2053: יד
- H2177-2178: כף
- H2844: טיט
- H2916: ראש
- H3027-3028: יד
- H3709-3710: קף
- H3925: דפי
- H4325: ימי
- H5125-5126: ננון
- H5564: ס היטב
- H5869-5871: עין
- H6310-6311: פה
- H6654-6655: צッド
- H6971: קוף
- H7217-7220: ראש
- H7869-5871: יין
- H8127-8129: שן
- H8420, 8427: שת
### Greek Alphabet

<table>
<thead>
<tr>
<th>Upper Case</th>
<th>Lower Case</th>
<th>Traditional Name and Sound</th>
<th>Modern Sound</th>
<th>Name in Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Α (Alpha)</td>
<td>α</td>
<td>(ai-fah)</td>
<td>as in father</td>
<td>add</td>
</tr>
<tr>
<td>2. Β (Beta)</td>
<td>β</td>
<td>(bay-tah)</td>
<td>as in boy</td>
<td>(Vay-tah) violet</td>
</tr>
<tr>
<td>3. Γ (Gamma)</td>
<td>γ</td>
<td>(ga-mah)</td>
<td>as in girl</td>
<td>* (ga-mah)</td>
</tr>
<tr>
<td>4. Δ (Delta)</td>
<td>δ</td>
<td>(del-tah)</td>
<td>as in dog</td>
<td>* (thel-tah) thick</td>
</tr>
<tr>
<td>5. Ε (Epsilon)</td>
<td>ε</td>
<td>(ep-si-lon)</td>
<td>as in emery</td>
<td>* (eep-see-lon) see</td>
</tr>
<tr>
<td>6. Ζ (Zeta)</td>
<td>ζ</td>
<td>(zay-tah)</td>
<td>as in zip</td>
<td>(zee-tah)</td>
</tr>
<tr>
<td>7. Η (Eta)</td>
<td>η</td>
<td>(ay-tah)</td>
<td>as in ray</td>
<td>* (ee-tah) seen</td>
</tr>
<tr>
<td>8. Θ (Theta)</td>
<td>θ</td>
<td>(thay-tah)</td>
<td>as in think</td>
<td>* (thee-tah) the</td>
</tr>
<tr>
<td>9. Ι (Iota)</td>
<td>ι</td>
<td>(eye-oh-tah)</td>
<td>as in might</td>
<td>* (yo-tah) seen</td>
</tr>
<tr>
<td>10. Κ (Kappa)</td>
<td>κ</td>
<td>(kap-ah)</td>
<td>as in kiss</td>
<td>‘k’ as in kiss</td>
</tr>
<tr>
<td>11. Λ (Lambda)</td>
<td>λ</td>
<td>(lam-da)</td>
<td>as in lip</td>
<td>(lam-tha) lip</td>
</tr>
<tr>
<td>12. Μ (Mu)</td>
<td>μ</td>
<td>(moo)</td>
<td>as in mop</td>
<td>(nee) as in mop</td>
</tr>
<tr>
<td>13. Ν (Nu)</td>
<td>ν</td>
<td>(nuo)</td>
<td>as in nap</td>
<td>(nee) as in nap</td>
</tr>
<tr>
<td>14. Ξ (Xi)</td>
<td>ξ</td>
<td>(zie)</td>
<td>as in lexicon</td>
<td>* (ksee) lexicon</td>
</tr>
<tr>
<td>15. Ο (Omicron)</td>
<td>ο</td>
<td>(oh-ma-cron)</td>
<td>as in olive</td>
<td>(oh-mee-krone) go</td>
</tr>
<tr>
<td>16. Π (Pi)</td>
<td>π</td>
<td>(pie)</td>
<td>as in pin</td>
<td>(pee) as in pin</td>
</tr>
<tr>
<td>17. Ρ (Rho)</td>
<td>ρ</td>
<td>(roo)</td>
<td>as in run</td>
<td>*(roe) ‘r’ as in run</td>
</tr>
<tr>
<td>18. ΢ (Sigma)</td>
<td>σ</td>
<td>(sig-mah)</td>
<td>as in sit</td>
<td>*(seeg-mah) sit</td>
</tr>
<tr>
<td>19. Τ (Tau)</td>
<td>τ</td>
<td>(ta-oo)</td>
<td>as in tip</td>
<td>*(taf) as in tip</td>
</tr>
<tr>
<td>20. Υ (Upsilon)</td>
<td>υ</td>
<td>(up-sti-lon)</td>
<td>as in tool</td>
<td>*(eep-see-lon) eel</td>
</tr>
<tr>
<td>21. Φ (Phi)</td>
<td>φ</td>
<td>(pie)</td>
<td>as in fix</td>
<td>*(fee) fix/phone</td>
</tr>
<tr>
<td>22. Χ (Chi)</td>
<td>χ</td>
<td>(khie)</td>
<td>as in back</td>
<td>*(khy) as in back</td>
</tr>
<tr>
<td>23. Ψ (Psi)</td>
<td>ψ</td>
<td>(sigh)</td>
<td>as in psssst!</td>
<td>*(psee) psssst!</td>
</tr>
<tr>
<td>24. Ω (Omega)</td>
<td>ω</td>
<td>(oh-may-gah)</td>
<td>as in old</td>
<td>as in old</td>
</tr>
</tbody>
</table>

### Greek Chart Key

- **Δ**(thet-tah) - known as the ‘Delta’, has a hard th sound in today’s Greek: Thad; thick; thimble; think; thwart; thistle
- **Θ**(thee-tah) - known as the ‘Theta’, has a more softer th sound in today’s Greek: that; they; then; this; them; those; their; the
- **Η**(ee-tah) - known as the ‘Eta’. After the 5th century, the sound of this letter merged with the ‘Yotah’.
- **Ι**(iota) - known as the ‘Iota’ - These three letters are equivalent in sound in today’s Greek; making the long ‘e’ sound.
- **Ο**(oee) - 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**(khie) - The ‘Chi’ sound is similar to the Hebrew HaTh/T. The HaTh/T 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**(seeg-mah) - known as ‘sigma’, has a third form; used only at the end of a word.
- **Γ** - this g, 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, יְהֹוָה 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 היה (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 Shamûth/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: Shamûth/Ex 20:7

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

I have collected over 400 scripture verses referencing The Name, from B-rʿâshýṭh/Genesis to Chazûn/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 Savior's 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 Nabýʿåým (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!

[Yanah Kathath]

YaramYahû/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 Yâqîb, devoured him and consumed him, and laid waste his home.
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 יְהוֹה (Yahūh) 6,076 times in the TS98 version of the scriptures. The NRKJV reveals יְהוֹה is listed more than 7,000 times and יְהוֹשֻעַ (Yahūshâ) is listed 200 times in the HEBm of the scriptures. Sadly, These Names, יְהוֹה (Yahūh), and יְהוֹשֻעַ (Yahūshâ), never made it safely into our English translations.
Until this generation.

YaramYahū/Jer 23:27  “....as their fathers have forgotten יְהוֹ (LORD)
Aramaic - or “Modern Hebrew”

יהודו/יוורשע

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

- 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 Creator’s Name, and how much evidence there was in the Hebrew text; bearing witness to His Name and the pronunciation, I was compelled to create a graphic for a poster that listed as many Hebrew names I could find (*having a primary root connection to H3050 or H3068*). After the graphic was finished, I wanted to have it sent off to a print company for display in my living room as a conversation piece. But the graphic all by itself was incomplete, no matter how much I tried to ignore it. It was imperative to have an “accessory” poster listing the scriptures the Hebrew names were found in. Far be it from me not to have an adequate answer for anyone who asks, “Where are these names found? Did you see them for yourself, written in the scripture?” I wanted to be able to answer to the affirmative, on every name on the graphic. So, I began creating a word document with the information I needed on each name. I never imagined that my graphic design would eventually lead me into a work of this magnitude. I had no idea how ill-equipped I was for this endeavor. Because you see, the more information you dig up referencing The Name of Yahūāh, 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) such as, MaṭhaṭhYahū, YaramYahū, YashāYahū, ĀbadYahū, Yahūshā, Yahūdah and Yahūcḥañan 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. (Yahūʿāl/Joel 2:32 Acts 2:21; 4:12 YashâYahū/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; Tsdkenu; 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 Ålahým. 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 (Mzbcḥ)
Angel – replaced with Messenger or Mal āḵ - H4397: מלאך (Mlʿāk)
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 Ålahým - H430: אלים (Alhým)
Grace – replaced with Favor or Acceptance - H2580: חן (Cḥn)
Holy – replaced with Set-Apart - H6942: קדש (Qdsh)
Hosts – replaced with Tsabʿāṭh - H6635: צבאות (Tsbʿāṭh)
Israel – replaced with Yasharʿål - H3479: ישראל (Yshrʿål)
Jerusalem – replaced with Yarūshalam - H3390: ירושלם (Yrūshlm)
Jesus – replaced with Yahūshâ - H3091: יושע (Yhūshâ)
Jew – replaced with Yahūdý - H3065: יהודי (Yhūdý)
Judah – replaced with Yahūdah - H3063: יהודה (Yhūdh)
Lord – replaced with Yahūh – H3068: יהוה (Yhūḥ) Lord is used in its contextual definition in this book.
Messiah – replaced with Mashýacḥ - H4899: משיח (Mshýcḥ)
Pharaoh – replaced with Parāʾah - H6547: פרעה (Prāʾah)
Priest – replaced with Kahan - H3548: כהן (Khn)
Prophesy – replaced with foretell - H5012: נבא (Nbå)
Prophet – replaced with Nabý - H5030: נביא (Nbyā)
Prophets – replaced with Nabýʿāym - H5030: נביאים (Nbyāyım) plural form for speakers; sayers; foretellers
Sabbath – replaced with Shabah – H7676: שבת (Shbth)
Spirit – replaced with Rūacḥ - 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:**

чистьоне – This name was transliterated as HEZEKIAH

**Correct letter for letter transliteration:**

Chzqyhu – ChazaqYahū

**Second Name in Hebrew:**

чистьоне – This name was transliterated as HEZEKIAH

**Correct letter for letter transliteration:**

Ychzqyhu – YachazaqYahū

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 Mashyach, 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 Tahalým/Ps 5:11; 119:132). I give thanks and esteem to The Name of Yahūah; The Name I defend and proclaim throughout this book; The Name found in, ‘The Word manifested in the flesh’, sent to mankind for deliverance; His Son, Yahūshâ.

*Y* ʿanah *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!*
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.

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

Many thanks goes out to: Ḥwhy for favor, knowledge of The Name, the idea for this project, access to a computer, computer software, and time to complete this project.

Yachazy’äl Shalūm for sharing knowledge of the Modern Hebrew language, “Strong’s” root numbers, and good ideas for Diacritics.

RūṭhYahū for all the painstaking editing.

The research of Mal’ākYahū

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 ש?: 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
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: אבגדיהוהךדרעםנסעפיךקרשת

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: Jesus
- 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 (La. 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)
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 two passages of scripture without Strong’s reference numbers:

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

KJV: from King James Version of the Bible
1Tim 6:15 Which G3739 in G2398 his G2532 times G2540 he shall shew G1166, who G3588 is the blessed G3107 and G2532 only G3441 Potentate G5547, Lord G2962 of lords G2961; G423

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. 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’anah, 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 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. 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.

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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: Jeesus – 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.

1. (218x) יְהֹושֻׁﬠַ, yeh-ho-shoo˘-ah; or
2. יְהוֹשֻׁﬠַ, yeh-ho-shoo˘-ah; from 3068 and 3467; Jehovah-saved;
3. Jehoshua (i.e. Joshua), the Jewish leader: - Jeh – oshua or Jehoshuah or Joshua (218x).
4. See: 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.”

1. (218x) יְהֹושֻׁﬠַ, 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)

2. יְהוֹשֻׁﬠַ, 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 יְהוֹשֻׁﬠַ 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?

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

4. See: 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 Jehoshua 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 Mashýač. 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, MatYaḥ/Yahû/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 Yahūsha the son of Yehotsaḏaq Yahūtsadq, the high Kahan,

Same passage in the Hebrew:

יהוֹשֻׁﬠַ הכהן הגדול — (218x) Yōhoshúa, yeh-ho-shoo´-ah; from 3068 and 3467; Jehovah-saved; Jehoshuá (i.e. Joshua), the Jewish leader: - Jeh – oshua or Jehoshuah or Joshua (218x).

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:

(You will find out later in the book why I picked this particular Hebrew passage)

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

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/)
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.
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.

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 Savior’s 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.

1 Strong’s Number **H3091** matches the Hebrew יְהוֹשׁוּﬠַ (Yĕhowshuwa’),
2 which occurs 218 times in **199** verses in the Hebrew concordance of the KJV
3Page 1 / 4 (Exo 17:9–Jos 5:2)

1 Strong’s Number **H3091** matches the Hebrew יְהוֹשׁוּﬠַ (Yĕhowshuwa’), - 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)
2 which 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)

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.
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!

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.
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 Yasharʿål (Israel) over the Yardan 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.

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 curser over the button will reveal a drop-down box of different books to explore as well. Pretty cool huh?

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: יהושע

-Read Hebrew in this direction-

If you can’t spot them one line at a time, look for them one word at a time...or one letter at a time.
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 Yahūshūâ 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; Yahūshūâ

Let’s look at the rest of the entry in the next screen shot (fig. 13) to view the “Root Form (Hebrew)” column.

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 Yahushūâ.

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.

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 – יְהוָהשָׁאוּ.
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 transliterations, favors the six letter Hebrew name יְהוָהשָׁאוּ.
5. ‘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/Judg 2:7 and Dabarým/Deut 3:21. I typed in the six letter name on BLB, and the results only showed Shaphatým/Judg 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 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. *YAHUSHÂ. 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 Mashyach. 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?”

(See “Cholam” for this name on p. 55)

*YAHUSHÁ – (See p. 74)

*Y’hôwshôw’a - (See p. 66) “YAHUSHÁ (יהושע) vs. Yahushuá (יהושע)” 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)

<table>
<thead>
<tr>
<th>Source Language: Hebrew</th>
<th>(read right to left)</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִכְלוּ</td>
<td>Hebrew Yad- has sound equivalent to the English Y</td>
</tr>
<tr>
<td>כ</td>
<td>Hebrew Kaph- has sound equivalent to the English K</td>
</tr>
<tr>
<td>ל</td>
<td>Hebrew Lamad- has sound equivalent to the English L</td>
</tr>
<tr>
<td>י</td>
<td>Hebrew Yad- has sound equivalent to the English Y</td>
</tr>
<tr>
<td>ה</td>
<td>Hebrew Ha- has sound equivalent to the English H</td>
</tr>
<tr>
<td>ו</td>
<td>Hebrew Uau- has sound equivalent to the English U/oo as in “YouTube”</td>
</tr>
</tbody>
</table>

**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: - *Tahalîm/Ps 2:11 –

עֲבָדוּ אֶת-יַהוָֹה בְּרָאתָ בָּנָּא בֵּרָעָד-
quiering in the you exult and fear in the Yahûah - aṭh you serve
“You, serve Yahûah- in fear. You, rejoice in trembling/shaking.”

**OR** **TRANSLATION** OF A NAME:

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

יִהוָֹה \( H3068 \) – Means the one who exists; Self-Existent (yhûa- 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.

Ålahým is transliterated from this Hebrew Word: אלוהים

The A is from the א - ālaph
The ål 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 מ - final mým

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

ÅLHÝM

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 אלוהים.

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.
Names are different because they are not translated: they are transliterated. 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 “Zhaun”, 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’āl/Israel: יהוה, ‘Alahým of your fathers has sent me to you. THIS IS MY NAME FOREVER!! AND THIS IS MY MARK TO ALL GENERATIONS!”

Shamīth/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 Tahalým/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/י. 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 Hallel ujah, 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 Tahalým/Psalms 116:19, 117:2 and 118:5 all refer to the Father (poetically) as yd ha/י: YAH (in the original Hebrew text). Halal u Yah for Tahalým/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:

Tahalým/Ps 116:19

The remaining passages in the Hebrew text on the following page, are without arrows. You will find that the full Name, Yahuah, 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”. 
Psalm 117:2
 Corruption: dreadful, dreadful is the abomination of idols.

Psalm 118:5
 May he answer me in distress. He consumeth the abomination of Jacob. He answereth me.

Psalm 104:35
 Let the sinners be consumed out of the earth, and let the wicked be no more. Barak praise, praise Yah. 

Don’t forget the Hebrew letter chart on page 10. You will never learn it if you don’t start practicing.
Hebrew:

1. יְהַיָּה (יהyah) (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 Ṭhalalým/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. יְהוֹה (Yahuah) (H#3068): Strong’s Dictionary; from H#1961 – hayah (*incorrect root*), self-existent, eternal; BDB 217d; proper name of Ålahým of Yasharʿål; Gesenius Lexicon; proper Name of Ålahým of the Hebrews – derives from H#1933 – huah; Ernest Klein’s Etymological Dictionary 255; proper Name of the Ålahým, probably deriving from H1933 – *huah.

(Shamūṭh/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 Ṭhalalým/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.

(Shamūṭh/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 Yahuah is used 9 times. (http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/488643) p.16

*huah (See p. 73)
Section 1: Chap. 3

_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_ (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 ‘_n_oo’. 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_ , 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 _Upsilon_ _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/ו 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 “ſ” for non-final “s”. The letter “j” occurs only after “L” 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 å for an, or am (in the style of scribe’s shorthand), and set “&” for “and.” (Wikipedia Encyclopedia)

Diagram 2:

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 Yahu (Judah) in Hebrew: yd ha uu/יָהו (Ya-hoo or Yahu). The first three letters of Yarushalam (Jerusalem) in Hebrew are yd rash uu/יַד רַשּׁו 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/יהו 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: יָהֹוָה

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 Yahu (Judah) and discover how this tribe carries the Name of YAHUAH. Yahudah is written as yd ha uu dalath ha/יָהוּוֹד (dalath gives the d sound). Yahu has five Hebrew letters and YAHUAH has four. The difference between YAHUAH/יהוה and Yahudah/יָהוּד is the dalath/ד. If you remove the dalath/ד from Yahudah/יָהוּד, you now have yd ha uu ha/יהוֹוָה: 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 Hebraic script) יָהֹוָה (Ancient Paleo script). (http://www.bookemon.com/book-profile/articles-of-the-hebrew-scriptures/198458)

YaramYahu/Je 23:27 "...as their fathers have forgotten My Name for B’âl/בעלה"
Section 1: Chap. 4

Let’s Break It Down

4 Hebrew letters of The Fathers Name in question: יוהו Pronunciation: Ya-hoo-ah

5 Hebrew letters of The Sons Name in question: יושע Pronunciation: Ya-hoo-sha

4 letters of The Father’s Name in Paleo (Ancient) Script: יוה Pronunciation: Ya-hoo-ah

5 letters of The Sons Name in Paleo (Ancient) Script: יושע 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- (Shamûth/Ex 3:15)
H3068 – (the) Self-Existent or Eternal:

➤ Yahūshâ -Name of The Son

Hebrew: יהושע – Ya-hoo-sha- (ZakarYah/Zech 6:11-12)
H3091 - Yahūah-saved; delivers/Yahūah is Salvation

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

This illustration shows, The Name of The Mashýaĉ Yahūshâ, bears witness to The Name of The Father, Yahūah.

Yahūcḥanan/Jn 8:18 “I am One who witnesses concerning Myself, and the Father who sent Me witnesses concerning Me.”
(Acts 10:43; Yahūcḥanan/Jn 3:43; MaṭhaṭhYahū/Matt 23:39; Ṭahalým/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 יהוה 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: יהוה …יהודה). 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 Yahweh (as u u 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/ יהוה.

YaramYahū/Jer 23:27  "...as their fathers have forgotten את My Name for Bʿâl/ 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.

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

Below: Tel-dan Stone with ancient Hebrew writing; no vowel points
(Tel-dan inscription)
No vowel points on this YashâYahû/ישעיהו (Isaiah) scroll

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

Paleo inscription
From Mu‘ab/מואב
NO VOWEL POINTS
Dead Sea Scroll
*
can be seen here
with no vowel points

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

Isaiah Scroll
YashâYahû/Isa 44:6
Vowel point comparison

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

(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
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✓ THE NAME CORRUPTED: THE MISSING YA/YAHU .......................................... 62
✓ YAHUSHA: THE NAME OF THE BRANCH .......................................................... 74
✓ THE NAME REVEALED: THE ZIN CEpher; NEW BIBLE TRANSLATION WITH YAHUAH AND YAHUSHA IN THE ENGLISH ......................... 79
✓ AHYAH: NAME OR ACCOLADE? ...................................................................... 82
The Name of יְהֹוָה 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, יְהֹוָה, 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.

(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.

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) The Name of יהוה your Eloham to ruin it, for יהוה will not acquit (pardon) anyone who lifts up (speaks) 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
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 reverenced the Father’s Name: Ḥוֹבְכֵּן.

Now, enter vowel points (Niqqud)...

Notice the change in the 10th century script at left? The five letter spelling of Mashyach’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: קָרַב – *qarab* (kaw-rab) – **primitive root that means to approach or draw near.**

Vowel pointed: קֶרֶב – *kerab* (ker-rawb): **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: קָרָב – *qarban* (kaw-ra-ban) – **non vowel pointed form.**

Vowel pointed: קֶרֶב – *kerban* (ker-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 *býṭh* (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

The *qubuts* is written as three dots flowing diagonally from a character, unless it is the Hebrew י (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 י (uu/uau/waw) already makes this sound. Here is an example of the *qubuts*:

H# 5150

None Vowel Pointed: נִחֻם – *nechum* (nee-khoom). We will explore the other vowel point that turned *nacham* in *nechum*, but notice the *qubuts*: *kh* became *ch*.  

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*. Ebrew 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: נִחֻם – *nechum* (nee-khoom). We will explore the other vowel point that turned *nacham* in *nechum*, but notice the *qubuts*: *kh* became *ch*.

**Cholam**

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: יָהוּשָׁע – Yahusha (ya-hoo-shah) – made from H# 3068 (Yahuah) and H# 3467 (yasha): Yahuah+Yasha=Yahusha.

*Vowel pointed: יְהוּשָׁע – Yehoshua (ye-ho-shoo-ah). The yad has been vowel pointed with the sheva, this makes Yahūshâ become Yehusha. The uu (waw) has been vowel pointed with the *cholam* and sheva: Yahūshâ becomes Yehus. Finally, the shan (shin) is vowel pointed with the qubuts, in addition to the sheva and the *cholam*: Yahushâ becomes Yehusha. IMPORTANT: Many believers render Yehoshua as Yahushua 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. Yahūshâ has been corrupted with three different vowel points...they only remove two. **Yehoshua or Yahushua**: both are blasphemy.*

9. **Sin**

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*: ש. Shan becomes sin? This one needs no explanation. Here is an example of *sin* being added to *shan*: H# 7604

None Vowel Pointed: שלש – sh’ar (shaw-ar) – redundant, to swell up, remnant.

Vowel pointed: שלש – 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**

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 I*
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  

This book can be read online or you can download it for free at this link:  
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 ‘Mesorah’ 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** and **final mým** to the end of the word. They would not be ‘Saphrs’ with an **s** at the end of the word like in English as in: cars, boats, or toys. Instead, the word is put together like this: Sapharým/ספרים. Sapharým is the plural of Saphar.

‘The Sopherim were the authorized revisers of the Sacred Text; and, their work being completed, the Massorites were the authorized custodians of it. Their work was to preserve it. The Masorah is called "A Fence to the Scriptures," because it locked all words and letters in their places. It does not contain notes or comments as such, but facts and phenomena. It records the number of times that several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combinations of words, etc. All this, not from a perverted ingenuity, but for the set purpose of safeguarding the Sacred Text, and **preventing the loss or misplacement of a single letter or word**'. Online Source: [http://www.therain.org/appendixes/app30.html](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 Azrâ/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 Ådaný/אדני. (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.”


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, 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 Ådaný/אדני.


Where to find the Appendixes online:
http://www.therain.org/appendices/
http://www.biblestudywebsite.com/cbapend.htm
http://www.heavendwellers.com/hd_appendices_to_companion.htm

Links for further study:
http://jesus-rlbible.com/?p=27
http://www.biblicalthecology.com/Research/ManettiR01.pdf
http://www.faith-oncedelivered.org/pages/5-134-emendations.php
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. (Dabarým/Deut 6:25, 7:9-13, 8:3, 11:22, 13:3-4, 15:5, 16:20, 24:13, 28:15; MaṭhaṭYahū/Matt 5:6, 19, 7:21-24, 13:1-52; Luke 8:10-21, 11:28; Mark 4:20; Shamūʿål Býṭh/2Sam 8:15; Īḥāyím/Ps 4:5, 44:21, 111:1-10; Yahū’āl/Joel 2:11; Daný’āl/Dan 2:47; Chazūn/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 𐤀𐤆𐤁𐤃𐤂𐤁𐤀𐤄𐤄𐤃 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 Yasharʿāl 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 Yasharʿāl, 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. (Åmūs/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 Yasharʿāl (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 (ṬāḥānYahū/Zeph 1:1-7).

For more information on the punishment of Yasharʿāl and Yahūdah, see the article, “A Slave Trade Commentary – Eyes White Open” -by Yʿanah 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 Ådaný / אָדָני (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

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?
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 Talmuds: 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) - ëdáný (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, יְהֹוָה (Yahuah). They claim this practice will help avoid the risk of erasing or defacing His Name in spite of the 3rd commandment spoken of by Yahuah in the Torah. It is this tradition that should raise concern about the vowel point system. (review pp. 52-56)

Shamùth/Ex 20:7

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

-The commandment below in Hebrew text-

לֹא תְשַׁוֶּה יְהוָה אֱלֹהֵי לְעֹלָם כִּי לֹא נַכְנֶה יְהוָה אֱלֹהֵי אֶת שַׁבְעָיו אֵלֶּה: פ

*Àdaný - ëdáný (Adonai) or *(God) – ëd (God) are nowhere to be found in the Hebrew text above

*(God) (See pg. 157) *(Àdaný) (See pp. 127-128)
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 Mashyach. With a little research the confusion that surrounds this Yiddish form of The Name of Mashyach 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” 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.

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

(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 Yeshuâ. 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 NachamYah/Neh 10:9

<table>
<thead>
<tr>
<th>Yeshuâ</th>
<th>H3442</th>
</tr>
</thead>
<tbody>
<tr>
<td>Origin: from Root of 3091:</td>
<td>Original: יבשועה יבושע</td>
</tr>
<tr>
<td>Transliteration: Yahusha</td>
<td>יבושע</td>
</tr>
<tr>
<td>Phonetic: yaw-hoo-shah</td>
<td>(character ו added) (characters יה missing in text)</td>
</tr>
<tr>
<td>Definition: Yahusha = “Yahūah is salvation”</td>
<td></td>
</tr>
<tr>
<td>Origin: from H3068 = Yahūah and H3467 = delivered/to save</td>
<td></td>
</tr>
<tr>
<td>“Brown Driver Briggs Hebrew and English Lexicon” (transliteration and phonetic corrected; corrupted name Yahūshūâ crossed out)</td>
<td></td>
</tr>
</tbody>
</table>

- Notice the root 3091 and 3068. The spellings of this name yeshuâ/yashuâ/jeshuâ are in gross error because of these roots.

- Transliteration: Yahūshâ / יבושע

| equivalent to English – Y | equivalent to English – SH |
| equivalent to English – H | equivalent to English – A |
| equivalent to English – U |

Root H3068 indicates “yahū” missing. H3467 indicates “shūa” forced

This begins the narrative


At the heart of learning the true Name for the Mashyach, 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. יושע (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 Mashyach. 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’al 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. יושו (Yeshov (H-3443): Aramaic of H-3442)

4. יושו (yishu’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 35:9 (they cry is ישוע – Y’shua); 36:13 (they cry is ישוע – Y’shua); 38:41 (cry is ישוע – Y’shua).

Псалмы 18:41 (they cry is ישוע – Y’shua).

Post Captivity: H-3442 יִשְׂעָ בַּת-יִשְׂרָאֵל

א/1Chron 24:11

ב/2Chron 31:15

Yeshua, the Son of Yutsadq? יִשְׂעָ בַּת-יִשְׂרָאֵל

Removed

עזרא 2:1 & 2, 36; 3:1 & 2, 8; 10:18; נחמיה 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.

Post Captivity: H-3443 יִשְׂעָ בַּת-יִשְׂרָאֵל

עזרא 5:2

Yashu`ah: יִשְׂעָ בַּת-יִשְׂרָאֵל

בראשית 49:18

שמות 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:  יִשְׂעָ בַּת-יִשְׂרָאֵל. This is the true Hebrew spelling.
2. During Babylonian captivity, יִשְׂעָ בַּת-יִשְׂרָאֵל was changed to yad shan uu ayn: יִשְׂעָ בַּת-יִשְׂרָאֵל – 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 יִשְׂעָ בַּת-יִשְׂרָאֵל 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 (יווחא) = 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 (ς) reigned in its place: Yeshua (יווחא) = Ση-ου (Les-ua). This is pronounced ee-eh-soo-ah (Les-ua).
6. The Greeks combined their omicron (Οο) and upsilon (Υυ) to make the uu sound found in the Hebrew uu (ע): Yeshua (יווחא) = Οο-ου (Lesou-ah). This is pronounced ee-eh-soo-ah (Lesou-ah).
7. The sound of the ayin (י) is not found in the Greek language, so the ayin was replaced with the final sigma (ς) to represent masculinity: Yeshua (יווחא) = Σου (Lesou). Pronounced as ee-ehsouce, (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 V to represent the uu sound: Yeshua (יווחא) = Iesous (Iesouς) = 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 İı), the letter U (from the upsilon) was used opposed to V, although V made the u sound: Yeshua = lesous = lesvs = Jesus...
10. Jesus: they cried out. Jesus, the anti-Mashyah is nothing more than a gross transliteration of Yeshua, which was given in slavery to blaspheme the true Name of Yahusha/יהושע. When the Hebrews disobeyed Yahuah/יְהוּה 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, lesvs, Iesus, Jesu, 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

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’al Byth/II Samuel 22:3 makes frequent use of the sha root:

אָלֵדָיו צוּרִי עָמִיסוּי מִגְתִּי נְשֹׁעְךָ וְאַרְיוֹנָי מְשַׁעְתֵּךָ מִשְׁעָתִי מַעֲשֶׂהָ יַעֲשָׂנָה:

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.

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

אַשָּׁר חָיֹב יִשְׂרָאֵל מִי כְּמֹךְ מָצַּחְתָּ בִּיהוּדָה מְגַן עֹזֶרְךָ וְיָשׁוּעֲךָ יָשׁוּעֲךָ אֲבֵיכְךָ לָּךְ

Favored are you Yashar’al/Israel! Who is like you? A people saved (sha) by 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 יד ה ו ש מ א י ש י (Yahusha), or that end with the shua suffix. Let us look at a list of ‘shua’ names that try but fall very short of יד ו ש מ א י ש י/YAHUSHA.

YAHUSHA (יהושע) vs. Yeshua (יְשׁוּעַ)

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 Mashyah’s Name is יד ה ו ש מ א י ש י, what is the Hebrew spelling of Yeshua? The spelling of Yeshua is יד ש מ א י ש י and is pronounced Ya-shua. Yashua/Yeshua does not contain the Yahu portion of the Father’s
Name (Yahūchānan/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 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. Azārā/Ezra 2:1-2 introduced us to the name Yashua/Yeshua for the first time. Azārā/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 Yahsha (Joshua’s Hebrew name) changed to Yashua/Yeshua during captivity by men, his name was given in its pure form (YAHÚSHA) when the prophesy was foretold in ZakarYah/Zachariah 6: NO PROPHESY OF THE MASHÝACḤ 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 YAHÚSHA.

YAHÚSHA (יהושע) vs. Yahshua (יהושע)

Some refer to the Jewish Yashua/Yeshua as Yah-shua. Yahshua is spelled yd ha shan uu ayn יהושע. 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 י to get יא ‘YAH’. Yashua does not contain the Yahu י portion of the Father’s Name (Yahūchānan/John 5:43). The spelling of Yashua יהושע 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 י and shan ש are back to back: יהושע (Hsh). In Hebrew, two consonants together would give a full sound. Ha and the shan ש would make hash, so at best, יהושע – Yahshua – would be Yah-.hash’oo-ah (Yahshua). 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.

YAHÚSHA (יהושע) vs. Yahushua (יהושע)

It is common knowledge that Joshua in Hebrew was spelled the same way as Mashýach: YAHÚSHA 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:

YAHÚSHÁ (יהשע). YAHUSHÁ would carry the same Name as Yahúshâ/Joshua the High Priest, and not Yahúshâ/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 YAHÚSHA. In order for YAHÚAH not to lie: YAHÚSHA’s Name could not have changed!

*Before we go any further, I would like to address the use of the name *Yahshua. 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 Hūshâ/Hosea. Hūsha was changed to Yahūshâ 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, YAHŪSHÂ, and not the post- captivity Yeshua/Yashua (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, 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 יד חא ו (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’ål/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, Yahūshâ, and never referred to Joshua as Yahushua. YAHŪAH never used the word יְהוֹשֻׁעַ 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 Yahūshâ, and all the days of the elders who outlived Yahushua, who had seen all the great works of YAHŪAH.” What a confusing verse! Yahūshâ and Yahushua are side by side in this verse; but how can this be? In verse 4, the messenger of YAHŪAH has given Yashar’ål/Israel some very bad news: the people began to weep. In verse 6, Joshua is once again referred to as Yahushua. 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 Yahūshâ (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 Mashýacḥ. 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 Mashýacḥ.

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 Býṭh/2Kings 14:1 (pp. 186, 302)

יואש — Yū ʿāsh – H3101 Origin: a form of H3060. – Original: יָאשׁוּ
- Phonetic: yaw-hoo-awsh
- Definition: Joash Yahū ʿāsh = “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 “yahū” missing.

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y equivalent to English – Y</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – A</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – H</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – U/oo</td>
<td></td>
</tr>
</tbody>
</table>

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

יואחז — Yū ʿâchaz – H3099- Origin: a form of H3059. – Original: יָאָחַז
- Phonetic: yaw-hoo-a-khaz
- Definition: Joahaz Yahū ʿâchaz = “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.

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y equivalent to English – Y</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – A</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – H</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – Z</td>
<td></td>
</tr>
</tbody>
</table>

This corrupted name found in Dabarý Ha Yamým Ålaph/1Chr 4:36 (pp. 188, 241, 248, 321)

אליתאוני — ĀlYū ʿâyný – H454 - Origin: from H413, H3068, H5869
- Phonetic: al-ya-hoo-a-ee-nee
- Definition: Elihoenai AlYahū ʿâyný = “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.

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>equivalent to English – A</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – L</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – Y</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – N</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – H</td>
<td></td>
</tr>
<tr>
<td>equivalent to English – U/oo</td>
<td></td>
</tr>
</tbody>
</table>

Root H3068 indicates “yahū” missing. (See p. 183)
This corrupted name found in Malakým Býṭh/2Kings 15:32 (pp. 195, 320)

<table>
<thead>
<tr>
<th>יותם – Yūṭham – H3147</th>
<th>Root(s): H3068, H8535</th>
<th>Original: יהוה יותם</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phonetic: ya-hoo-thawm</td>
<td>Definition: יותם יותם = &quot;Yahūah is perfect&quot; (Character ה missing in text)</td>
<td></td>
</tr>
<tr>
<td>Origin: from H3068 = Yahū/Yahūah and H8535 = perfect/complete</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Brown Driver Briggs Hebrew and English Lexicon” (transliteration and phonetic corrected; Yiddish crossed out)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Root H3068 indicates “yahū” missing.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Equivalent to English – Root H3068 indicates “yahū” missing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
</tr>
<tr>
<td>equivalent to English – Y</td>
</tr>
<tr>
<td>equivalent to English – U/oo</td>
</tr>
</tbody>
</table>

This corrupted name found in Dabarý Ha Yamým Álaph/1Chr 27:20 (pp. 196, 245, 251, 289, 326, 330)

<table>
<thead>
<tr>
<th>יואל – Yūʿāl – H3100</th>
<th>Origin: from H3068 and H410</th>
<th>Original: יהוה יואל</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phonetic: yaw-hoo-al</td>
<td>Definition: יואל יואל = &quot;Yahūah is Mighty&quot; (Character ה missing in text)</td>
<td></td>
</tr>
<tr>
<td>Origin: from H3068 = Yahū/Yahūah and H410 = Mighty one</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Brown Driver Briggs Hebrew and English Lexicon” (transliteration and phonetic corrected; Yiddish crossed out)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Root H3068 indicates “yahū” missing.</td>
<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Equivalent to English – Root H3068 indicates “yahū” missing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
</tr>
<tr>
<td>equivalent to English – Y</td>
</tr>
<tr>
<td>equivalent to English – U/oo</td>
</tr>
</tbody>
</table>

This corrupted name found in NachamYah/Neh 3:6 (p. 205)

<table>
<thead>
<tr>
<th>יוהד – YūYadâ – H3111</th>
<th>Origin: a form of H3077</th>
<th>Original: יהוה יוהד</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phonetic: yaw-hoo-yaw-daw'</td>
<td>Definition: יוהד יוהד = &quot;Yahūah knows&quot; (Character ה missing in text)</td>
<td></td>
</tr>
<tr>
<td>Origin: from H3068 = Yahū/Yahūah and H3045 = to know</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Brown Driver Briggs Hebrew and English Lexicon” (transliteration and phonetic corrected; Yiddish crossed out)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Root H3068 indicates “yahū” missing.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Equivalent to English – Root H3068 indicates “yahū” missing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
</tr>
<tr>
<td>equivalent to English – Y</td>
</tr>
<tr>
<td>equivalent to English – U/oo</td>
</tr>
<tr>
<td>equivalent to English – D</td>
</tr>
</tbody>
</table>
This corrupted name found in Malakým Býṭh/2Kings 18:18  (pp. 209, 309)

Yūʿåcḥ - H3098  – Origin: from H3068 and H251  
- Phonetic: yaw-hoo-awkh
- Definition: יְהֹוָּאֹחֵֽב יְהוָּאֹח = "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.

<table>
<thead>
<tr>
<th>Equivalent to English</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
<td>A</td>
</tr>
<tr>
<td>equivalent to English</td>
<td>H</td>
</tr>
<tr>
<td>equivalent to English</td>
<td>R</td>
</tr>
<tr>
<td>equivalent to English</td>
<td>Y</td>
</tr>
</tbody>
</table>

This corrupted name found in Nachmam Yeh/Neh 11:5  (p. 217)

YōYarýb – H3114  – Origin: a form of H3080  
- Phonetic: yehoo-yaw-reeb
- Definition: יְהוָּאֲרִיב יְהוָּאֲרִיב = "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.

<table>
<thead>
<tr>
<th>Equivalent to English</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
<td>A</td>
</tr>
<tr>
<td>equivalent to English</td>
<td>H</td>
</tr>
<tr>
<td>equivalent to English</td>
<td>R</td>
</tr>
<tr>
<td>equivalent to English</td>
<td>Y</td>
</tr>
</tbody>
</table>

This corrupted name found in Dabarý Ha Yamým Alaph/1Chr 3:24  (p. 248)

HūdYūhū – H1939  – Origin: a form of H1938  
- Phonetic: hoo-doo-yaw
- Definition: חֻדֹּעֲהָתֶּה חֻדֹּעֲהָתֶּה = "splendor of Yah/Yahūah"  (Characters נ switched in text)
- Origin: from H3050 = Yah/Yahūah and H1935 =splendor/majesty
- Original: שֻׁדֹּעְרִיָּה HudūYah from H3050: a contracted form of H3068
- "Brown Driver Briggs Hebrew and English Lexicon"  (transliteration and phonetic corrected; Yiddish crossed out)
Root H3050 indicates "yah" missing.

Variant spellings for this word: חֻדֹּעֲרִיָּה ("Gesenius") (""Strong’s"”)  – “Blue Letter Bible online Lexicon”

<table>
<thead>
<tr>
<th>Equivalent to English</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
<td>A</td>
</tr>
<tr>
<td>equivalent to English</td>
<td>H</td>
</tr>
<tr>
<td>equivalent to English</td>
<td>R</td>
</tr>
<tr>
<td>equivalent to English</td>
<td>Y</td>
</tr>
</tbody>
</table>
This corrupted name found in Dabarý Ha Yamým Ålaph/1Chr 3:24 (pp. 248, 324, 325)

**יוחנן – Yūchanan – H3110** – Origin: a form of H3076 - Original: יְהוּדָנָן
- Phonetic: yaw-hoo-kha-nawn
- Definition: יוחנן Yahūchanan = “Yahūah has favored”
- 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: Yahūchanan

<table>
<thead>
<tr>
<th>Equivalent to English</th>
<th>Y</th>
<th>No equivalent in English – Ch (sound from back of the throat)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equivalent to English</td>
<td>H</td>
<td>Equivalent to English – N</td>
</tr>
<tr>
<td>Equivalent to English</td>
<td>U/oo</td>
<td>Equivalent to English – N (final nūn)</td>
</tr>
</tbody>
</table>

This **may not be a** corrupted name: found in NachamYah/Neh 11:7 (p. 250)

**יועד – Yūʿâd – H3133** – Origin: apparently the active participle of H3259 - Original: יְהוּעָד
- Transliteration: Yahūʿâd (based on assumption: see below)
- Phonetic: yaw-hoo-ad
- Definition: יועד Yahūʿâd = “Yahūah is witness?”
- Origin: from H3259 = to assemble and the following info in “Brown Driver Briggs”...
- pg. 222c of Brown Driver Briggs: (“is a witness) pg. xxi (abbreviations) “= 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 Shamūʿål Ålaph/1Sam 26:6 (pp. 271, 284)

**יואב – Yūʿåb – H3097** – Origin: from H3068 and H1 - Original: יְהוּעָב
- Phonetic: yaw-hoo-ab
- Definition: יואב Yahūʿåb = “Yahūah is father”
- 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: Yahūʿåb

<table>
<thead>
<tr>
<th>Equivalent to English</th>
<th>Y</th>
<th>Equivalent to English – A</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equivalent to English</td>
<td>H</td>
<td>Equivalent to English – B</td>
</tr>
<tr>
<td>Equivalent to English</td>
<td>U/oo</td>
<td>Root H3068 indicates “yahū” missing.</td>
</tr>
</tbody>
</table>
This corrupted name found in Âzrå/Ezr 10:15 (pp. 277, 324)

יונתן – Yūnaṭhan – H3129 – Origin: a form of H3083 – Original: Namen. Jonathan Yahūnāṭhan = “Yahūah has given” (Character י missing in text)
- Phonetic: yaw-hoo-naw-thawn
- Definition: Jonathan Yahūnāṭhan = “Yahūah has given” (Character י missing in text)
- Origin: from H3083 = Yahū/Yahūah and H5414 = to give
- "Brown Driver Briggs Hebrew and English Lexicon” (transliteration and phonetic corrected; Yiddish crossed out)
Root H3083 indicates “yahū” missing.
- Transliteration: Yahūnāṭhan

<table>
<thead>
<tr>
<th>Equivalent to English – Y</th>
<th>Equivalent to English – N</th>
</tr>
</thead>
<tbody>
<tr>
<td>י equivalent to English – H</td>
<td>ו equivalent to English – Šh (with hard Sh)</td>
</tr>
<tr>
<td>ו equivalent to English – Ū/oo</td>
<td>ת equivalent to English – N (final nun)</td>
</tr>
</tbody>
</table>

This corrupted name found in Dabarý Ha Yamým Ålaph/1Chr 15:24 (pp. 260, 278)

- Phonetic: yaw-hoo-sha-fawt
- Definition: Jehoshaphat Yahūshaphat = “Yahūah judges” (Character י 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

<table>
<thead>
<tr>
<th>Equivalent to English – Y</th>
<th>Equivalent to English – Sh</th>
</tr>
</thead>
<tbody>
<tr>
<td>י equivalent to English – H</td>
<td>ד equivalent to English – Ph</td>
</tr>
<tr>
<td>ו equivalent to English – Ū/oo</td>
<td>ט equivalent to English – T</td>
</tr>
</tbody>
</table>

*Yahūah – H3069 – Name of Yahūah Corrupted in H3069: vowel pointed like this: יְהוִה; 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’

KJV Translation Count for Name of Yahūah Corrupted in H3069 — Total: 305 times
The KJV translates Strong’s H3069 in the following manner: GOD (304 times), LORD (1 time).
Online Source: (http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H3069&t=KJV)
The H1961 היה; transliterated as ה́יָה, and pronounced as, “hee-aw”, has been the traditional “Strong’s” number for the root of H3068; assigned to The Name of יהוה. I would like to suggest that you consider the H1933 הוה, hūh/hoo-aw for a possible root to the H3068 for יהוה. The “Gesenius” entry for this root יהוה gives this information:

-Transliteration and Phonetic are my corrections-

It is possible the root יהוה from the H1933, has been overlooked for The Name יהוה.

The BDB entry for the H1933 reads as:
- Original: הוֹה
- Transliteration: Hava’ - my correction is as follows:
Hūh – a is my addition (See pp. 35, 38 No. 2)
- Phonetic: 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: היה
- Transliteration: Hayah - my correction is as follows:
Hýh - a is my addition (See pp. 35, 82, 90)
- Phonetic: 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 1a. (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.
“The scriptures foretold of a Branch of יְהֹוָה (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.... יְהוָה (Yahūshā)”

Quote taken from, “Articles of The Hebrew Scriptures Expanded Edition with Notes” p. 25
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.

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.
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 ויהי, and Name of The Son ויהי. 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.

Behold, a man whose Name is the Branch!

Chazûn/Rev 22:16, יושע, “I, have sent My messenger to witness to you these matters in the assemblies. I am the Root and the Offspring of Dûyût, the Bright and Morning Star.” (YashâYahû/Isa 11:1, 10)
Consider the following:

Keyword:

1. **צמח** (H# 6779/6780) – grow, bring forth, sprout, grow up.
2. **נצר** (H# 5342) – a descendant.
3. **ץץ** (G# 4491) – a root, offspring. (Used in the Greek 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**...prophesy tells of **צמח** of הwhy coming forth as a sign of beauty in the end of time.

**ישעיהו/Is 11:1-7, 10-11**...יוחב is of the seed of Yashy (ref: **מִתְהָטְרָה/Matt 1:16** for lineage of יוחב). (Yahushâ)

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

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

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

**בראשית/Gen 3:1-8**...#6780...**צמח** is referred to as **ואנ** – the servant of יוחב.

**בראשית/Gen 6:9-13**...#6780...the Name of יוחב in prophecy: יוחב.

In Heaven: He is the Branch!

**רְるので/Rev 5:5**...one of the Elders referred to יוחב (Yahushâ) as the Branch/Root (G# 4491) of Düd/David

**רְserde/Rev 22:16**...יוחב (Yahushâ) from heaven said He was the Branch (G# 4491).


יוחב/Yahushâ: The foretelling of Mashýacḥ

יוחב 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 Yahushâ, the son of יוחב (Yahūtzdak means יוחב is Righteous) the high Kahan (priest). And speak to him, saying, Thus speaketh יוחב tsab āûth, saying, Behold the man whose Name is The BRANCH! From His place, He shall branch out and build the Hýkal (Temple) of יוחב.” As we can see in this chapter, יוחב (remember: this is the original spelling from the Interlinear Hebrew text) was the High Kahan (priest) who would build the Hýkal of יוחב. This scripture indeed speaks of Mashýacḥ, and even gives His Name as the Branch: יד ha uu shan ayn יוחב. The High Kahan in ZakarYah/Zechariah foreshadowed the coming Mashýacḥ, and bore the same exact Name. What was the High Kahan’s Name? יוחב/Yahushâ!


*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: יְהוֹשֻעַ. We know that the first three letters of Mashyach’s Name will be pronounced as YAHÛ because of the $yd$ ha uu $לֹו$. 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 YAHÛSH (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-HÛ-SHA (Ya-hoo-shah’). $Yd$ ha uu shan ayn יְהוֹשֻעַ 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 YHWH 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 Nûn: Hoshea or Hosea (יהושע, the same as the Naby’a Hosea). Hoshea has a Hebrew spelling of ha uu shan ayn יְהוֹשֻעַ and is pronounced Hu-sha (hoo-shah). Hûsha (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 Hûsha (original name of Joshua) to Yahushâ (new name of Joshua). Mashah/Moses added the Hebrew letter $yd$ to ha uu shan ayn יְהוֹשֻעַ (Hûsha) and called the new name $yd$ ha uu shan ayn יְהוֹשֻעַ (Yahûshâ), 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 Yahûshâ (Joshua) in ZakarYah/Zachariah 6:12 said the Mashyach would have the same name as Yahûshâ the son of Yahûtzdak, not Yahûshâ the son of Nûn (whose name was later shortened to Yeshua/Joshua). Yahûshâ the Kahan, son of Yahûtzdak (יהושע Righteous), was crowned and named the Branch who would build the Hýkal (Temple). YAHÛSHÀ is the Name of Ha Mashyach!


Shamûth 34:5

Exodus 34:5

And $לֹו$ came down in the cloud and stood with him (Mashah) there, and proclaimed The Name of YHWH.
The Name is being revealed among the Christian communities through the "יהוה Cepher", most recently published in 2014. The "יהוה 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 יהוה 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 published 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.cepher.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 יהוה 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 יהוה 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 Eish Cepher (pronounced et' seh-fore') (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 (יְהֹוָה). The name יְהֹוָה 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 118:14; Ps 118:15; Ps 118:16; 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 יְהֹוָה וֹהִי (Ehyah Asher Ehyah), translated most basically as “I am that I am” (or “I will be that I will be”). יְהֹוָה then establishes the vocalization YAHUAH where the yod is used in its vowel form as an “u” (oo), rather than declaring the vowel as a jot beside the consonant beh. So the yod is pronounced “yah” and the beh is pronounced with the vow 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 tetagrammaton concludes with a single beh, 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 אברם, but your name shall be Avraham אברכים: 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 שרי, who became Sarah שרה. Bere’shiyth (Genesis) 17:15. For this reason, pronunciations such as Yahweh, Yahveh, Yahweh, or Yahovah are not widely disparate: Yahweh 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 Benidbar (Numbers) describing the Ephrayim 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 שפיח of Ephrayim אפרים, Husha עשה the son of Nun בנו.ן

Benidbar (Numbers) 13:8
These are the names יְשֵׁיָהוּ of the men יְשֵׁיָהוּ which Mosheh מֹשֶׁה sent יְשַׁלֵּךְ to spy out יָשַׁלֵּךְ the land יָשַׁלֵּךְ. And Mosheh מֹשֶׁה called יִשָּׁה יִשָּׁה the son יִשָּׁה of Nun יָנָן יַעַשֶּׁה יַעַשֶּׁה.  

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 (א) 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 יָשַׁה “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 (יהוה)), 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 יָה יָוִית is my strength יָוִית and song יָוִית, and he is become my yeshua (salvation) יָוִית יָוִית: he יָוִית is my EL יָוִית, and I will prepare him יָוִית a habitation יָוִית; my father’s יָוִית ELOHIYM יָוִית יָוִית, and I will exalt יָוִית him.

YAHUSHUA has a wonderful meaning. Strong’s H3467 declares that יָשַׁה (yasha') 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 YAHUSHUA, 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 YAHUSHUA 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 ניק Cepher.

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

This is the first ‘Bible’ translation in print, ever, that carries the correct English transliteration of “Yahūshā” for The Saviors Name. The Salvation of Yahuah is being revealed in these last days.
AHYAH: Name or Accolade?

Did you notice that the writer of this Preface claims that Yahūah "gives his name as" in Shamūṭh/Ex 3:14? Well, did He? Many actually believe that The Most High revealed His Name in Shamūṭh/Ex 3:14 as Åhýah/איהיה 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. Åhýah 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/איהיה אשerson איהיה - this should read like this: Åhýah ashar Åhýah/יהוה אלהים אל־בני כה־תאמר אל־משה אלהים עוד  And said

Now, the second portion of the text.

(Ehyeh is a form of Ålahým)

יִרְאֵם-עַד אַלְדֵיכֶם אֶלְמָשֶׁה כֹּה-תָּמְרוּ אֲלֵיהֶם  Moreover And said sons to speak thus Mashah to Ålahým
Here, is the third portion of the text.

And this forever my name - this to you has sent me Yʿaḇ yak And Ålahý Yatsḥaq

Here, is the fourth portion of the text.

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 Åhýah as a name too. For the sake of argument, let’s disregard the knowledge that Åhýah 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 Åhýah–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: Ḥwḥ. 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 Åhýah 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: Åhýah. I have highlighted the words where Åhýah, for H1961, is located in the English and Hebrew. “The Blue Letter Bible” only shows 32 passages for Åhýah.

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

גור בארץ הזאת ואהיה עמך ואברכך כי לך ולזרעך אתן את כל הארץ והקמתי את השבעה אשר נשבעתי לאברהם אביך׃

B r ṣáthyt/Gen 31:3 And Yahúah said to YÁqob, “Return to the land of your fathers and to your relatives. And I am with you.”

ויאמר יהוה אל יוחנן שיבך עמך לארץ אבותיך ולמולדתך ואהיה עמך׃

Shamúth/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 Ålahým on this mountain.”

ויאמר כי אהיה עמך וזה לך האות כי אנכי שלחתיך בהוציאך את עם ממצרים תעבדון את אלהים על ההר הזה׃

Shamúth/Ex 3:14 And Ålahým said to Mashah, “I am that which I am.” And He said, “Thus you shall say to the children of Yashar’ál, ‘I am has sent me to you.’ ”

ויאמר אלהים אל משה אהיה אשר אהיה ויאמר כה תאמר לבני ישראל אהיה שלחני אליכם׃

Shamúth/Ex 4:12 “And now, go, and I shall be with your mouth and teach you what to say.”

ועתה לך ואנכי אהיה עם פיך והוריתיך אשר תדבר׃

Shamúth/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 דברים בפיו ואנכי אהיה עם פיך ועם פיהו והוריתי אתכם את אשר תעשון׃

Dabarým/Deut 31:23 And He commanded Yahúshâ son of Nūn, and said, “Be strong and courageous, for you are to bring the children of Yashar’ál into the land of which I swore to them, and I Myself am with you.”

ויטה את יהושע בן נון ויאמר חזק ואמץ כי אתה תביא את בני ישראל אל הארץ אשר נשבעתי להם ואני אני אהיה עמך׃

Yahúshâ/Josh 1:5 “No man is going to stand before you all the days of your life. As I was with Mashah, so I am with you. I do not fail you nor forsake you.

לא ייתיצב איש לפניך כל ימי חייך כאשר הייתי עם משה אהיה עמך לא ארסמך ולא אעזבך׃

Yahúshâ/Josh 3:7 And Yahúah said to Yahúshâ, “This day I begin to make you great before the eyes of all Yashar’ál, so that they know that I am with you as I was with Mashah.

ויאמר יהוה אל יהושע זה היום אני מraquo אתך каינה ראינוו ראינו יהוה את עמי כי אני אהיה עמך כמו שאני אתה יהושע׃

Shaphatým/Judg 6:13 And she said, “Let me find favour in your eyes, my master, because you have comforted me, and have spoken to the heart of your female servant, though I am not like one of your female servants.”

ותאמר אמצא חן בעיניך אדני כי נחמתי וכי דברת על לב שפחתך ואנכי לא אהיה כאחת שפחתיך׃
And Dūd said to Shʿåŭl, “Who am I, and what is my life or my father’s clan in Yasharʿål, that I am son-in-law to the sovereign?”

ויאמר דוד אל־שאול מי אנכי ומי חיי משפחת אבי בישראל כי־אהיה חתן למלך׃

And Dūd said to him, “Do not fear, for the hand of Shʿåŭl my father is not going to find you, and you are to reign over Yasharʿål, and I am to be next to you. Even my father Shʿåŭl knows that.”

ויאמר אליו אל־תירא כי לא תמצאך יד שאול אבי ואתה תמלך על־ישראל ואנכי אהיה לך למשנה וגם־שאול אבי ידע כן׃

“For I have not dwelt in a house since the time that I brought the children of Yasharʿål up from Matsarým, even to this day, and I am moving about in a Tent and in a Dwelling Place.

כי לא ישבתי באוהל ולאשפתי אוהלים וחפצים ואנכי מתהלך באהל ובמשכן׃

The name was shortened, as it is called today, because of the blessing of Yahūah on his father.

ואם־העיר תשוב ואמרת לאבשלום עבדך אני המלך אהיה עבד אביך ואני מאז ועתה ואני עבדך והפרתה לי את עצת אחיתפל׃

“Whoever is for Yahūah, he is for me, and whoever is against me is against him. And the Lord help all who are for me.

ואם־יהוה הוא לדו בות יאש ויהוה הוא אנכי איש מסייע ואיש מתנגד הוא אנכי אתו׃

“And besides, whom should I serve? Should it not be before his son? As I have served before your father, so I am before you.”

והשנית למי אני אעבד הלוא לפני בנו כאשר עבדתי לפני אביך כן אהיה לפניך׃ פ

And I am perfect before Him, and I guard myself from my crookedness.

ואהיה תמים לו ואשתמרה מעוני׃

For I have not dwelt in a house since the time that I brought up Yasharʿål, even to this day, and I am moving from tent to tent, and from one Dwelling Place to another.

כי לא ישבתי באוהל ולאשפתי אוהלים וחפצים וממשכן ואל־אהל ואל־משכן׃

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.

ואנו עמך בכל אשר הלכת ואכרית את־כל־אויביך מפניך ועשיתי לך שם כשם הגדולים אשר בארץ׃

I am to be his Father, and he is My son. If he does perversely, I shall reprove him with the rod of men and with the blows of the sons of men.

אני אהיה־לו לאב והוא יהיה־לי לבן אשר בהעותו והכחתיו בשבט אנשים ובנגעי בני אדם׃

I am to be his Father, and he is My son. And My kindness I do not turn away from him, as I took it from him who was before you.

אני אהיה־לו לאב והוא יהיה־לי לבן וחסדי לא־אסיר מעמו מאשר היה לפניך׃

and said to me, ‘Shalamah, your son is the one to build My House and My Courtyards, for I have chosen him to be My son, and I Myself am a Father to him.

ויאמר לי שלמה בנך הוא־יבנה ביתי וחצרותי כי־בחרתי בו לי לבן ואני אהיה־לו לאב׃

And Chūshý said to Åbshalūm, “No, I am for the one whom Yahūah and this people and all the men of Yasharʿål have chosen, and with him I remain.

והעם הזה וכל־איש ישראל לא אהיה ואתו אשב׃

and said to him, “Do not fear, for the hand of Shʿåŭl my father is not going to find you, and you are to reign over Yasharʿål, and I am to be next to you. Even my father Shʿåŭl knows that.”

ויאמר אל־שאול מי אנכי ומי חיי משפחת אבי בישראל כי־אהיה חתן למלך׃

For I have not dwelt in a house since the time that I brought the children of Yasharʿål up from Matsarým, even to this day, and I am moving about in a Tent and in a Dwelling Place.

כי לא ישבתי באוהל ולאשפתי אוהלים וחפצים ואנכי מתהלך באהל ובמשכן׃

The name was shortened, as it is called today, because of the blessing of Yahūah on his father.

ואם־יהוה הוא לדו בות יאש ויהוה הוא אנכי איש מסייע ואיש מתנגד הוא אנכי אתו׃

“Whoever is for Yahūah, he is for me, and whoever is against me is against him. And the Lord help all who are for me.

ואם־יהוה הוא לדו בות יאש ויהוה הוא אנכי איש מסייע ואיש מתנגד הוא אנכי אתו׃

“And besides, whom should I serve? Should it not be before his son? As I have served before your father, so I am before you.”

והשנית מי אני אעבד הלוא לפני בנו כאשר עבדתי לפני אביך כן אהיה לפניך׃ פ

And I am perfect before Him, and I guard myself from my crookedness.

ואהיה תמים לו ואשתמרה מעוני׃

For I have not dwelt in a house since the time that I brought up Yasharʿål, even to this day, and I am moving from tent to tent, and from one Dwelling Place to another.

כי לא ישבתי באוהל ולאשפתי אוהלים וחפצים וממשכן ואל־אהל ואל־משכן׃

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.

ואנו עמך בכל אשר הלכת ואכרית את־כל־אויביך מפניך ועשיתי לך שם כשם הגדולים אשר人と ישראל׃

I am to be his Father, and he is My son. And My kindness I do not turn away from him, as I took it from him who was before you.

אני אהיה־לו לאב והוא יהיה־לי לבן וחסדי לא־אסיר מעמו מאשר היה לפניך׃

and said to me, ‘Shalamah, your son is the one to build My House and My Courtyards, for I have chosen him to be My son, and I Myself am a Father to him.

ויאמר לי שלמה בנך הוא־יבנה ביתי וחצרותי כי־בחרתי בו לי לבן ואני אהיה־לו לאב׃

And Chūshý said to Åbshalūm, “No, I am for the one whom Yahūah and this people and all the men of Yasharʿål have chosen, and with him I remain.

והעם הזה וכל־איש ישראל לא אהיה ואתו אשוב׃

“Whoever is for Yahūah, he is for me, and whoever is against me is against him. And the Lord help all who are for me.

ואם־יהוה הוא לדו בות יאש ויהוה הוא אנכי איש מסייע ואיש מתנגד הוא אנכי אתו׃

“And besides, whom should I serve? Should it not be before his son? As I have served before your father, so I am before you.”

והשנית מי אני אעבד הלוא לפני בנו כאשר עבדתי לפני אביך כן אהיה לפניך׃ פ

And I am perfect before Him, and I guard myself from my crookedness.

ואהיה תמים לו ואשתمرة מעוני׃

For I have not dwelt in a house since the time that I brought up Yasharʿål, even to this day, and I am moving from tent to tent, and from one Dwelling Place to another.

כי לא ישבתי באוהל ולאשפתי אוהלים וחפצים וממשכן ואל־אהל ואל־משכן׃

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.

ואנו עמך בכל אשר הלכת ואכרית את־כל־אויביך מפניך ועשיתי לך שם כשם הגדולים אשר人と ישראל׃

I am to be his Father, and he is to be My son. And My kindness I do not turn away from him, as I took it from him who was before you.

אני אהיה־לו לאב והוא יהיה־לי לבן וחסדי לא־אסיר מעמו מאשר היה לפניך׃

and said to me, ‘Shalamah, your son is the one to build My House and My Courtyards, for I have chosen him to be My son, and I Myself am a Father to him.

ויאמר לי שלמה בנך הוא־יבנה ביתי וחצרותי כי־בחרתי בו לי לבן ואני אהיה־לו לאב׃
Åýūb/Job 3:16 or as a hidden untimely birth, not to be as an infant who never saw the light of day?

أشelier את אותה ממולא לך עם الأسبوع להפוך לך (חקל) עלי realizado.

Åýūb/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?

תשאתי המ אמינו לך פג אדומה להפוך למפגי ל(חקל) עלי realizado.

Åýūb/Job 10:19 I should have been as though I never was – brought from the womb to the grave.

褰ש לאחרים (חקל) ממון لكلר אוכל.

Åýūb/Job 12:4 I have become a laughing-stock to my friends – I am who calls on Ålūah and He answered him! A laughing-stock is the Righteous, the perfect one!

שוק להעפ שלתַה גם לאלוהי ונה שחק צדיק תמים.

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-אוהיה כמעך אוכיחך ואערכה לעיניך:

Ṭahalým/Ps 102:7 I have watched, and I am as a bird alone on the house-top.

שקדתי ואיהיה כצפור בודד על-גג:

Mashlý/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 ואיהיה שעשעים יום יום משחקת לפניו בכל-עת:

Shýr Ha Shýrým/Song of Solomon 1:7 Make known to me, O you whom my being loves; Where you feed your flock, where you make it rest at noon. For why should I be as one who is veiled Beside the flocks of your companions?

הגידה לי שאהבה נפשי איכה תרעה איכה תרביץ בצהרים שלמה אהיה כעטיה על עדרי חבריך:

YashâYahū/Isa 3:7 he shall swear in that day, saying, “I am-not a healer, for in my house is neither bread nor garment; do not make me a chief of the people.”

ישא יוהו אל人死亡 לא-elhoים אתנה מעברת אניلاحซอย שלמה לא- đáoטר עדום.

YashâYahū/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.

והאמרו על口腔 אלזה תזרם על לאר𝘫ואל אללכלג לא- pomysר אתיה:

YaramYahū/Jer 11:4 which I commanded your fathers in the day when I brought them out of the land of Matsarým, from the iron furnace, saying, ‘Obey My Voice, and you shall do according to all that I Command you, and you shall be My people, and I shall become your Ålahým.’

אשר צויתי אתאבותיכם ביום הוציאי-אוהיה מארץ-מצרים מכור הברזל לאמר שמעו בקולי ועשהיהם בכל אשר-אמרו אוחו- אלהים והיהי כי-להם.

YaramYahū/Jer 24:7 ‘And I shall give them a heart to know Me, that I am Yahūah. And they shall be My people and I shall become their Ålahým, for they shall turn back to Me with all their heart.

והיה לדם לもち אתיכי אחד וגויהו-והכלי-להלוי ואהיה אהיה לעם ולהיהי Ålahי-.prome claro נ得益לת: ה
YaramYahū/Jer 30:22 'And you shall be My people, and I shall become your Ālahým.'

'והייתם לי לעם ואני אהיה לכם לאלהים: ס

YaramYahū/Jer 31:1 ‘At that time,’ declares Yahūah/יהוה, ‘I shall become the Ālahým of all the clans of Yasharʿāl, and they shall be My people.’

'בני ההוא אמרו אני אהיה לאלהים לכל משפחות ישראל והיהו יהיו 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: ס

Yacḥazaqʿāl/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: ס

Yacḥazaqʿāl/Ezek 14:11 so that the house of Yasharʿāl no longer strays from Me, nor be made unclean any more with all their transgressions. And they shall be My people and I shall be their Ālahým,’ declares the Master Yahūah/יהוה.

'ולא ייתעו עוד בית־ישראל מאחרי ולא־יטמאו עוד בכל־פשעיהם והיהו יהיו לעם ואני אהיה להם לאלהים נאם אדני: ס

Yacḥazaqʿāl/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.'

'אני יהוה למכים הפרשניא אדני=yシ=תכנו והיהו יהיו לעם ואני אהיה להם לאלהים: ס

Yacḥazaqʿāl/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 לאבתיכם והיו־לי לעם ואני אהיה לכם לאלהים: ס

Yacḥazaqʿāl/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 shall be their Ālahým.’

'ולא יטמאו עוד בגלוליהם ובשקוציהם בכל פשעיהם והושעתי אתם מכל מושבותיהם אשר חטאו בהם וטהרתי אותם והיו לי לעם ואני אהיה להם לאלהים: ס

Hūshâ/Hos 1:9 then He said, ‘Call his name La ὦ Amý, for you are not My people, and I am not for you.

'ויאמר קרא שמו לא עמי כי אתם לא עמי ואנכי לא־אהיה לכם: ס

Hūshâ/Hos 11:4 ‘I drew them with ropes of man, with cords of love, and I was to them as those who take the yoke from their neck. And I bent down, fed them.’

'בחבלי אדם אמשכם בעבתות אהבה ואהיה להם כמרימי על על לחיהם ואט אליו אוכיל: ס

Hūshâ/Hos 14:5 ‘I shall be like the dew to Yasharʿāl. He shall blossom like the lily, and cast out his roots like Labanūn.

'אהיה כטל לישראל יפרח כשושנה ויך שרשיו כלבנון: ס

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)

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.’

(הביאה אתם ושכנו בתוכם וירשלם והיהו יהיו לאתיים כאן אדני=yシ=תכנו והיו לי לעם ואני אהיה להם לאלהים: 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 Àlahým.” Gnaw on that for awhile. In addition to this, 10 of these passages that use the verb Àhýah/יהוה, also use The Hebrew Name Yahûah/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 Àhýah 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 Shamûth/Ex 3:15 clearly reveals His Name, and clarified it with this phrase, “This is My Name” / זְכַּרְתִּי. Sometimes, it takes a whole lot more than the obvious to use as witnesses to unravel a false implication. Just because the English translation says something that seems to support our argument, we still need to prove it by the Hebrew text.

Step 2:
Now, leaving the best part of this study for last, I know that name in Hebrew is Shm/שם. If I was to see in the Hebrew, the word שָׁמַל (shmú), I know it would say; His Name. שָׁמַל (shmý) is; my name. שָׁמַל (shamk) is; your name. These are conjugated forms of the word Shm/שם. Adding an additional character to this word changes the possession: my name, his name, your name. Did you notice the last letter in שָׁמַל? It doesn’t seem to be found in any of the conjugated forms does it? The mym has two forms: שְּמִ - שָׁמַל. 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 mym 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 Àhýah/יהוה in the Hebrew and found 51 passages that consistently support my claim that it is: an accolade or characteristic. This characteristic or verb is used as: to be; I am (with you); I will be (with you); I shall be (your Àlahým); I will become (your Àlahým). That is plenty of witnesses for that portion of the study. But, what if one was to have no knowledge of the word שם? How does a first time student prove the English translation portion of this passage that says, “This is My Name” without knowing how to read Hebrew? The Àlaph Býṭḥ 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 שם. “Brown-Driver-Briggs” gives it this definition: name; memorial; monument; reputation. To dig up conjugated forms of שם, 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). Shamûth/Ex 3:15 shown in the “Hisb” would look like this:

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/זֶכַר is the H2143: Rememberance. Add the Yd/ד, and it says, “my remembrance”. This handy tool tells you what the conjugated counterpart is by separating it from the word, זכ٤.
The same passage would look like this in WLC:

Exod 3:15וַיֹּאמֶר עֹודʭʩʑʤ˄ʎʠאֶל־מֹשֶׁה כֹּֽה־תֹאמַר

Exod 3:15וַיֹּאמֶר עֹודʭʩʑʤ˄ʎʠאֶל־מֹשֶׁה כֹּֽה־תֹאמַר

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You can do this with the word “Ålahým” 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. שֶׁם (hashm) is the conjugated form of שֶׁם which means “the name”. בּוּפָר (bshm) is the conjugated form of שֶׁם which is translated, “in the name”.

Now, I need to find scripture witnesses for this conjugated word, Shmý/ שֶׁם . I am looking for consistent usage of the Hebrew word, שֶׁם translated: “my name”, with Yahūah/יהוה 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 Åṭh/ את My Hand and Åṭh/ את My Might. And they shall know that Shamý/ שֶׁם (My Name) is Yahūah/יהוה.”

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.

Shamūṭh/Exod 3:14 And Ålahým said to Mashah, “I am that which I am.” And He said, “Thus you shall say to the children of Yasharʿål, ‘I am has sent me to you.’ ” (He never said this was His Name, His Name was given in the next passage.)

Shamūṭh/Exod 3:15 And Ålahým said further to Mashah, “Thus you are to say to the children of Yasharʿål, ‘Yahūah/יהוה Ålahým of your fathers, the Ålahým of Åbraham, the Ålahým of Yatscḥaq, and the Ålahým of Yʿâqb, has sent me to you. This is Shmý/ שֶׁם (My Name) forever, and this is My remembrance to all generations.’ (‘This is My Name’ means He revealed His Name in vs. 15.)

H1961-יהיה to be, become, come to pass, exist, happen, fall out (incorrect root for H3068; See p. 73)
H3068-יהוה the proper name of the one true God/Ålahým
a. unpronounced except with the vowel pointing of 0136 (Adonai)
(Notice the י is used frequently in Hebrew for the word and.)
I am almost finished with this study on Åhýah/יהיה. 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 (יהיה) as it is found in the 14th vs. of Shamūṭh/Ex chapter 3. Now, I will do a search by typing in the three letter spelling without the ålaph (יהיה).
This word is found 1,423 times in the WLC. **How can I be sure** how this 3 letter word (יהוה), 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 used in these ways:

- יָהֹוָה translated - will become
- יָהֹוָהtranslated - shall be, yet become/yet to become, is, are, be, (have/own  Ex 13:12; 18:16)
- יהוה translated - and became, and was, and shall be, will become, come to pass, came to be
- יהוה translated – to being (this form is found in Qhalath/Ecc and Ṭahalým/Ps.)
- יהוה translated - was, become, became, came to be, came/had come, had, had been, has been, been, (did from Shamūʿāl Ålaph/1Sam 2:11 - יהוה translated “and the boy did minister before Yahūah-Åṭh.”

- יהוה translated - It is, have, made, come into being, you shall be, shall belong, come to, (when the is used, the translation seems to be consistent with the possession of “unto you” or “to become yours” shall be to you”) Example:

  קָפֵר יָהֹוָה - translated in Shamūṭh/Ex 30:37 “it is Set-Apart unto you for Yahūah.” Other passages use this form as “it shall be”. Example: סלת בלולה בשמן מצה תהיה׃ – translated in Ū Yaqrå/Lev 2:5, “it shall be of fine flour, unleavened, mixed with oil.”

**Side by side.**

1. **YAHUAH IS!**

Shamūʿāl Ålaph/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.

This passage can be translated, “Yahūah exists between you and me…”

2. **YAHUAH SHALL BE!**

Shamūʿāl Ålaph/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.”

This passage can be translated, “Yahūah shall exist as judge; and rightly rule…”

3. **THE WORD OF YAHUAH CAME!**

Shamūʿāl Býṭh/2Sam 24:11 And Dūd rose up in the morning, and The Word of Yahūah/יהוה came to the nabýå Gad, Dūd seer, saying.

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!

4. Malakým Ålaph/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.”

This passage can be translated, “Yahūah existed with my master the sovereign...”

MY NAME EXISTS!

5. Malakým Ålaph/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.

This passage can be translated, “My Name exists there...”

MY NAME EXISTS!

6. Dabarý Ha Yamým Býṭh/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.”

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.

Chžân/Rev 1:8 “I am the ‘Ålaph’ and the ‘Ṭū’, Beginning and End,” says Yahūah/יהוה, “who is and who was and who is to come, the Almighty.”

YashâYahū/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.’”

Now, that I have thoroughly searched out all 51 passages for Åhýah/אהיה, and all 1,423 passages for Hýah/יה, 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: Åhýah 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”/אני אהיה הוא שמי. Step 3 revealed: The Name of Yahūah and Hýah or Åhýah, 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 Åhýah to be exclusively related to:

- ‘My Name Åhýah’, which would look like this in Hebrew: שם אהיה no passage found
- ‘This is My Name Åhýah’, which would look like this in Hebrew: אני אהיה א ebay no passage found
- ‘I am Åhýah. That is My Name’, which would look like this in Hebrew: אני אהיה זה שמי no passage found
- ‘In The Name Åhýah’, which would look like this in Hebrew: בשם אהיה no passage found
- ‘The Name Åhýah’, which would look like this in Hebrew: השם אהיה no passage found
- Åný/אני Åhýah meaning, ‘I am Åhýah/אני אהיה’ no passage found (It would look like this in the Hebrew: אני אהיה)
- Åný/אני Hýah meaning, ‘I am Hýah/אני 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: יהוהשמי Found: Malʿāký/Mal 1:11 (See p.111)
- ‘This is My Name Yahūah’ in Hebrew: זה שמי יהוה Found: Shamūṭh/Ex 3:15
- ‘I am Yahūah. That is My Name’ in Hebrew: אני יהוה זו שמי Found: YashāYahū/Isa 42:8 (See p. 96)
- ‘In The Name Yahūah’ in Hebrew: בשם יהוה Found: Shamūṭh/Ex 33:19 (See p. 105)
- ‘The Name Yahūah’ in Hebrew: השם יהוה Found: Dabarým/Deut 33:23 (See p. 120)
- Åný/Yahūah’ meaning, ‘I am Yahūah: אני יהוה Found: Shamūṭh/Ex 10:2 (See p. 96)

The Most High did not give His Name in Shamūṭh/Ex 3:14. He just simply said, “to be” or who was, is and is to come, all wrapped up into one word: Åhýah. 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, Åhýah 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 Yahūšâ; 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 "כְּץ Cepher" translation of the scriptures, revealing The Name of Yahūah and Yahūshâ 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 Shamūṭh/Ex 3:15:

(NET)
Malʿāký/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 Tsabʿåŭṭh.

Yachazaqʿål/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 Ådaný 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 Ålahým drives you, and shall turn back to Yahūah/יהוה your Ålahým 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, then Yahūah/יהוה your Ålahým shall turn back your captivity, and your compassion, and He shall turn back and gather you from all the peoples where Yahūah/יהוה your Ålahým has scattered you.

Tell me something. Where is “Åhýah, your Ålahým” in the Hebrew text? It would look like this in the Hebrew below:

* אהיה אלהיך – translated as: Åhýah, your Ålahým

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

* אלהיך (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.

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**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.'āshîyṯ/Gen 2:4 These are the births of the heavens and the earth when they were created, in the day that Yahūah/יהוה Ḥalahym (mighty ones; see B r.'āshîyṯ/Gen 1:26) made earth and heavens.

B r.'āshîyṯ/Gen 21:33 And he planted a tamarisk tree in Bār Shabâ, and there called on the Name of Yahūah/יהוה, Everlasting Mighty One (יהוה אל נקלא). B r.'āshîyṯ/Gen 22:14 And Åbraham called the name of the place, 'Yahūah/יהוה Yrā'ah,' as it is said to this day, "On the mountain Yahūah/יהוה provides."

B r.'āshîyṯ/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 ראית)

B r.'āshîyṯ/Gen 17:1 And it came to be when Åbram was ninety-nine years old, that Yahūah/יהוה appeared to Åbram and said to him, "I am Ål Shdý – walk before Me and be perfect."

Shamūṭh/Ex 15:26 And He said, "If you diligently obey The Voice of Yahūah/יהוה your Ålahým 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."

Shamūṭh/Ex 17:15, 16 And Mashah built a Slaughter Place and called its name, Yahūah/יהוה is my Nasý (banner). For he said, "Because a hand is on the throne of Yah, Yahūah/יהוה is to fight against Âmalq, from generation to generation." (יהוה נסי)

Shamūṭh/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)."

Dabarým/Deut 26:17 "You have today caused all the earth and heavens."

Dabarým/Deut 30:20 "...to love Yahūah/יהוה your Ålahým, 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 Åbram, to Yatscḥaq, and to Y῾âqb, to give them."

Shaphatým/Judg 6:23, 24 And Yahūah/יהוה said to him, "Peace be with you! Do not fear, you do not die." And Gad’ān built a Slaughter Place there to Yahūah/יהוה, and called it: Yahūah/יהוה Shalūm. To this day it is still in Åphrah of the Åbý H’āzrý.

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 mʿāzcm." (your strength.)

Tahalým/Ps 8:1 Yahūah/יהוה, Ĭadanýnū (our Master), how excellent is Your Name in all the earth; You who set Your splendour above the heavens!

Tahalým/Ps 23:1 Yahūah/יהוה is R’ā’y (my shepherd; see Yahūchanan/In 10:11); I do not lack.

Mashalý/Prov 20:22 Do not say, “I repay evil.” Wait for Yahūah/יהוה, and He Yashā (saves) you. (יהוה ימשא)

Yash’hYashh/Isa 6:3 And one cried to another and said, “Set-Apart, Set-Apart, Set-Apart is Yahūah/יהוה Tsabʾāʾūṯ (army or resources/His Creation) All the earth is filled with His esteem!” (יהוה צבאות)
YashâYahū/Isa 49:26  “And I shall feed those who oppress you with their own flesh, and let them drink their own blood as sweet wine. All flesh shall know that I, Yahūah/יהוה, am your Mūshyah/משיח (Savior), and your Redeemer, The Ålahým of Y’àqb.” (יהוה מושיח)

YaramYahū/Jer 23:6  “In His days Yahūdah shall be saved, and Yasharʿål dwell safely. And this is His Name whereby He shall be called: ‘Yahūah/יהוה our Righteousness.’ (יהוה צדקנו)

Yachazaqʿål/Ezek 34:24  “And I, Yahūah/יהוה, Åhýah (shall be) their Ålahým, and My servant Dūd a prince in their midst. I, Yahūah/יהוה, have spoken. (יהוה אנכי)

Yachazaqal/Ezek 48:35  “All around: eighteen thousand cubits. And the name of the city from that day is: Yahūah/יהוה is there!” (יהוה שם)

*Characteristics of The Name (See p. 370 and Glossary p.355)*
B-rāshāyṯ/Gen 15:7 And He said to him, “Anî/אני (I am) Yahūah/יהוה, who brought you out of Åûr of the Kashadým, to give you the land to possess.”

B-rāshāyṯ/Gen 28:13 And see, Yahūah/יהוה stood above it and said, “Anî/אני (I am) Yahūah/יהוה, Ålahým of Åbrahām your father and the Ålahým of Yatscḥaq. The land on which you are lying, I give it to you and your seed.”

Shamūṭh/Ex 6:2 And Ålahým spoke to Mashah and said to him, “Anî/אני (I am) Yahūah/יהוה.”

Shamūṭh/Ex 6:6 “Say to the children of Yasharʿål. Anî/ אני (I am) Yahūah/יהוה ...”

Shamūṭh/Ex 6:8 “...and you shall know that Anî/אני (I am) Yahūah/יהוה, your Ålahým...”

Shamūṭh/Ex 6:29 Yahūah/יהוה spoke to Mashah, saying, “Anî/אני (I am) Yahūah/יהוה. Speak to Parâ’ah king of Matsarým all I say to you.”

Shamūṭh/Ex 7:5 “Matsarým shall know that Anî/אני (I am) Yahūah/יהוה when I stretch forth Åth/אثم My hand on Matsarým and bring out the children of Yasharʿål from among them.”

Shamūṭh/Ex 7:17 Yahūah/יהוה says, “In this you shall know that Anî/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,”

Shamūṭh/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 Anî/אני (I am) Yahūah/יהוה in the midst of the earth.”

Shamūṭh/Ex 10:2 “And that you may tell in the ears of your son, and of your son’s son, what things I have brought about in Matsarým, and My Åth/אثم signs which I have done among them. Then, you shall know that Anî/אני (I am) Yahūah/יהוה.”

Shamūṭh/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. Anî/אני (I am) Yahūah/יהוה.”

Shamūṭh/Ex 14:4 “And I will harden Parâ’ah heart, that he shall follow them. And I will be weightier in honor over Parâ’ah, and over his entire wealth, army and resources; that Matsarým may know that Anî/אני (I am) Yahūah/יהוה.” And they did so.

Shamūṭh/Ex 14:18 “And Matsarým shall know that Anî/אני (I am) Yahūah/יהוה when I am esteemed through Parâ’ah, through his chariots, and through his horsemen.”

Shamūṭh/Ex 15:26 And said, “If you will diligently listen to The Voice of Yahūah/יהוה your Ålahým, and will do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon you, which I have brought upon Matsarým. For Anî/אני (I am) Yahūah/יהוה that heals you.

Shamūṭh/Ex 16:12 “I heard the complaining of the children of Yasharʿål. Say to them, “At evening you will eat meat; in the morning you’ll be satisfied with bread and know that Anî/אני (I am) Yahūah/יהוה your Ålahým.”

Shamūṭh/Ex 20:2 “Anî/אני (I am) Yahūah/יהוה your Ålahým, who brought you out of the land of Matsarým, out of the house of bondage.”

Shamūṭh/Ex 29:46 “And they shall know that Anî/אני (I am) Yahūah/יהוה their Ålahým, which brought them forth out of the land of Matsarým, that I may dwell among them. I am (Anî/אני) Yahūah/יהוה their Ålahým.”
Shamūṭh/Ex 31:13 “Speak also to the children of Yasharʿål, saying, “Surely, Åṭh/ן/א My Shabaṭh (rest) you shall keep. For it is an Åṭh/ן/א (mark) between Me and you throughout your generations that you may know that Åný/אני (I am) Yahūah/יהוה who sets you apart.”

Ū Yaqrå/Lev 11:44 “Åný/אני (I am) Yahūah/יהוה your Ålahým. 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 Yaqrå/Lev 11:45 “For Åný/אני (I am) Yahūah/יהוה that brought you up out of the land of Matsarým, to be your Ålahým. Therefore be Set-Apart, for I am Set-Apart.”

Ū Yaqrå/Lev 18:2 “Speak to the children of Yasharʿål, and say to them,” ‘Åný/אני (I am) Yahūah/יהוה your Ålahým.’”

Ū Yaqrå/Lev 18:4 “You shall do Åṭh/ן/א My judgments, and keep Åṭh/ן/א My ordinances, to walk in them. Åný/אני (I am) Yahūah/יהוה your Ålahým.”

Ū Yaqrå/Lev 18:5 “You shall therefore keep Åṭh/ן/א My statutes, and Åṭh/ן/א My judgments: which if a man does, he shall live by them. Åný/אני (I am) Yahūah/יהוה.”

Ū Yaqrå/Lev 18:6 “None of you shall approach anyone near of kin to him, to uncover their nakedness. Åný/אני (I am) Yahūah/יהוה.”

Ū Yaqrå/Lev 18:30 “Therefore, keep Åṭh/ן/א My ordinance, that you commit not any one of these abominable customs, which were committed before you, and do not defile yourselves by them. Åný/אני (I am) Yahūah/יהוה your Ålahým.”

Ū Yaqrå/Lev 19:3 “You shall fear every man his mother, and his father, and keep My Shabaṭh. Åný/אני (I am) Yahūah/יהוה your Ålahým.”

Ū Yaqrå/Lev 19:4 “Do not turn to idols, nor make to yourselves molten mighty ones. Åný/אני (I am) Yahūah/יהוה your Ålahým.”

Ū Yaqrå/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. Åṭh/ן/א Åný/אני (I am) *Yahūah/יהוה your Ålahým.”

Ū Yaqrå/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. Åný/אני (I am) Yahūah/יהוה.”

Ū Yaqrå/Lev 19:18 “You shall not avenge, nor bear any grudge against the Åṭh/ן/א children of your people. You shall love your neighbor as yourself. Åný/אני (I am) Yahūah/יהוה.”

Ū Yaqrå/Lev 19:25 “And in the fifth year you shall eat its fruit, that it may yield its increase to you. Åný/אני (I am) Yahūah/יהוה your Ålahým.”

Ū Yaqrå/Lev 19:28 “You shall not make any cuttings in your flesh for the dead, or print any marks upon you. Åný/אני (I am) Yahūah/יהוה.”

Ū Yaqrå/Lev 19:30 “Åṭh/ן/א My Shabaṭh you shall guard and fear My Set-Apart place. Åný/אני (I am) Yahūah/יהוה.”

Ū Yaqrå/Lev 19:31 “Do not turn to those with familiar ruacḥ, neither seek after wizards (those who conjure up the dead), to be defiled by them. Åný/אני (I am) Yahūah/יהוה your Ålahým.”

Ū Yaqrå/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. Åný/אני (I am) Yahūah/יהוה your Ålahým.”

Ū Yaqrå/Lev 19:36 “Just balances, just weights, and a just åýphah, and a just hýn, you shall have. Åný/אני (I am) Yahūah/יהוה your Ålahým, which brought you out of the land of Matsarým.”

Ū Yaqrå/Lev 19:37 “Observe Åṭh/ן/א all My statutes, Åṭh/ן/א and all My judgments, and do them. Åṭh/ן/א Åný/אני (I am) Yahūah/יהוה your Ålahým.”

Ū Yaqrå/Lev 20:7 “Therefore, set yourselves apart, and be Set-Apart, for Åný/אני (I am) *Yahūah/יהוה your Ålahým.”

Ū Yaqrå/Lev 20:8 “And you shall keep Åṭh/ן/א My statutes, and do them. Åṭh/ן/א Åný/אני (I am) Yahūah/יהוה who sets you apart.”
"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. Åný/Åný (I am) Yahūah/יהוה your Ålahým, who has divided you from other people/nations."

Therefore, you shall set him apart; for he offers the bread of your Ålahým: he shall be Set-Apart to you: for I am Set-Apart. Åný/Åný (I am) Yahūah/יהוה who sets you apart.

Neither shall he go out of the Set-Apart place, nor profane the Set-Apart place of his Ålahým. The crown of the anointing oil of his Ålahým is upon him. Åný/Åný (I am) Yahūah/יהוה.”

Neither shall he profane his seed among his people, for Åný/Åný (I am) *Yahūah/יהוה who sets him apart.”

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 Åṭh/את My Set-Apart place. “Åný/Åný (I am) Yahūah/יהוה who sets them apart.”

Speak unto Åharan and to his sons, that they separate themselves from the Set-Apart things of the children of Yasharʿål and that they do not profane My Set-Apart Åṭh/את Name which they Set-Apart unto Me. Åný/Åný (I am) Yahūah/יהוה.”

Say to them, “If anyone of all your seed throughout your generations, approaches the Set-Apart things, which the children of Yasharʿål Set-Apart to Yahūah/יהוה having his uncleanness upon him, that soul shall be cut off from My presence. Åný/Åný (I am) Yahūah/יהוה.”

That which dies of itself or is torn by beasts, you do not eat to defile yourself. Åný/Åný (I am) Yahūah/יהוה.”

Keep Åṭh/את My ordinance otherwise they will bear sin for it, and die if they profane it. Åný/Åný (I am) Yahūah/יהוה who sets them apart.”

...when they eat their Set-Apart things. Åný/Åný (I am) Yahūah/יהוה, who sets them apart.”

On the same day, it shall be eaten up. You shall leave none of it for the next day. Åný/Åný (I am) Yahūah/יהוה.”

You shall keep My commandments, and do them. Åný/Åný (I am) Yahūah/יהוה.”

You shall not profane My Set-Apart Åṭh/את Name. I will be Set-Apart among the children of Yasharʿål. Åný/Åný (I am) Yahūah/יהוה who sets you apart.”

...that brought you out of the land of Matsarým, to be your Ålahým. Åný/Åný (I am) Yahūah/יהוה.”

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. Åný/Åný (I am) Yahūah/יהוה your Ålahým.”

...that your generations may know that I made the children of Yasharʿål to dwell in sakah (temporary hut), when I brought them out of the land of Matsarým: Åný/Åný (I am) Yahūah/יהוה your Ålahým.”

You shall have one manner of law, for the stranger as for one of your own country. Åný/Åný (I am) Yahūah/יהוה your Ålahým.”

Åný/Åný (I am) Yahūah/יהוה your Ålahým, who brought you out of the land of Matsarým, to give you the land of Kanʿân, to be your Ålahým.

To Me the children of Yasharʿål are servants; they are My servants whom I brought out of the land of Matsarým. Åný/Åný (I am) Yahūah/יהוה your Ålahým.”

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 Åný/Åný (I am) Yahūah/יהוה your Ålahým.”

Guard My Åṭh/את Shabaṭh, and fear My Set-Apart place. Åný/Åný (I am) Yahūah/יהוה.”

Åný/Åný (I am) Yahūah/יהוה your Ålahým, 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.”
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. Ḥâ/ām (I am) Yahūah/יהוה their Ālahým.

...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. Ḥâ/ām (I am) Yahūah/יהוה.

...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 Yasharʿål, both man and beast. They are Mine. Ḥâ/ām (I am) Yahūah/יהוה.

You shall take the Lūým who brought you out of Matsarým, from the Åný in whose land you dwell. And you have not obeyed My Voice.’ ”

…Do not defile the land which you inhabit; in the midst of which I dwell. For Ḥâ/ām (I am) Yahūah/יהוה your Ālahým, dwelling in the midst of the children of Yasharʿål.’ ”

You shall not bow down to them, nor serve them. For Ḥâ/ām (I am) Yahūah/יהוה your Ālahým, who brought you out of the land of Matsarým, to be your Ālahým. Ḥâ/ām (I am) Yahūah/יהוה your Ālahým.

Do not defile the land which you inhabit; in the midst of which I dwell. For Ḥâ/ām (I am) Yahūah/יהוה, dwelling in the midst of the children of Yasharʿål. A jealous Mighty One, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Me

“You ate no bread and drank no wine nor strong drink, so that you might know that Ḥâ/ām (I am) Yahūah/יהוה your Ālahým.

I said to you, ‘Ḥâ/ām (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.’ ”

And there came near a man of the hills of Akhekárá, and said, “Thus said Yahūah/יהוה, ‘Because the Åram 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 Ḥâ/ām (I am) Yahūah/יהוה, ’”

Who has performed and done it, calling the generations from the beginning? Ḥâ/ām (I am) Yahūah/יהוה, Āth/א is the first, and the last. I am He.’ ” (YashâYahū/Isa 41:4, 44:6, 48:12, Châzûn/Rev 1:8, 11, 17, 22, 22:13)

Yahūah/יהוה, that is My Name. My esteem I will not give to another nor My praise to graven images.

“For Ḥâ/ām (I am) Yahūah/יהוה your Ālahým. The Set-Apart One of Yasharʿål, your Savior. I gave Matsarým for your ransom, Kūsh and Sabá in your place.

I am, Ḥâ/ām (I am or I) Yahūah/יהוה, and besides Me there is no savior.”

Âný/אני (I am) Yahūah/יהוה, your Set-Apart Creator of Yasharʿål, your King.”
Thus said Yahūah/יהוה your Redeemer, and He who formed you from the womb, “Tôi/אני (I am or I) Yahūah/יהוה, doing all, stretching out the heavens all alone, spreading out the earth, with none beside Me.

And Yahūah/יהוה, and there is none else – there is no Ålahým besides Me. I hem you in, though you have not known Me.”

So that they know from the rising of the sun to its setting that there is none but Me.Tôi/אני (I am) Yahūah/יהוה, and there is none else, 7 forming light and creating darkness, making peace and creating evil. I am Yahūah/יהוה who does all these.”

Therefore, says Yahūah/יהוה that created the heavens, Ålahým Himself that formed the earth and made it: He has established it, He created it not in vain, He formed it to be inhabited.Tôi/אני (I am) Yahūah/יהוה, and there is no one else.”

I have not spoken in secret, in a dark place of the earth. I have not said to the seed of Yʿâqb, ‘Seek Me in vain.’Tôi/אני (I am) Yahūah/יהוה, speaking righteousness, declaring matters that are straight.”

Therefore, said Yahūah/יהוה, your Redeemer, the Set-Apart One of Yasharʿål, “Tôi/אני (I am) Yahūah/יהוה, your Ålahým, teaching you what is best, leading you by the way you should go.

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 Tôi/אני (I am) Yahūah/יהוה. Those who wait for Me shall not be ashamed.”

Let him who boasts boast of this: that he understands and knows, that Tôi/אני (I am) Yahūah/יהוה doing kindness, right-ruling, and righteousness in the earth. For in these I delight,” declares Yahūah/יהוה.

And I shall give them a heart to know, that Tôi/אני (I am) Yahūah/יהוה. They shall be My people and I shall be their Ålahým. For they shall turn back to Me with all their heart.

See, Tôi/אני (I am) Yahūah/יהוה, the Ålahým of all flesh. Is there any matter too hard for Me?”

The slain shall fall in the midst of you and you shall know that Tôi/אני (I am) Yahūah/יהוה.”

I have not said that I would do this evil to them in vain. They shall know that Tôi/אני (I am) Yahūah/יהוה.”

Then shall all of you know that Tôi/אני (I am) Yahūah/יהוה, when their slain men shall be among their idols round about their slaughter places: upon every high hill, in all the tops of the mountains, under every green tree, and under every thick oak. The place where they did offer sweet savor to all their idols.”

I stretch out Åṭh/את My hand upon them and make Åṭh/את the land desolate, yes, more desolate than the wilderness toward Dabalaṭh in all their habitations. They shall know that Tôi/אני (I am) Yahūah/יהוה.”

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 Tôi/אני (I am) Yahūah/יהוה.”

“Then shall all of you know that Tôi/אני (I am) Yahūah/יהוה, when their slain men shall be among their idols round about their slaughter places: upon every high hill, in all the tops of the mountains, under every green tree, and under every thick oak. The place where they did offer sweet savor to all their idols.”

I stretch out Åṭh/את My hand upon them and make Åṭh/את the land desolate, yes, more desolate than the wilderness toward Dabalaṭh in all their habitations. They shall know that Tôi/אני (I am) Yahūah/יהוה.”

My eye shall not spare you, neither will I have pity. I will recompense your ways according to your ways and your abominations that are among you. You shall know that Tôi/אני (I am) Yahūah/יהוה that strikes you.”

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 Tôi/אני (I am) Yahūah/יהוה.”
You shall fall by the sword. I will judge you in the border of Yashar'āl. You shall know that ÅnÝ/אני (I am) Yahûah/יהוה.

You shall know that ÅnÝ/אני (I am) Yahûah/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.

They shall know that ÅnÝ/אני (I am) Yahûah/יהוה, when I shall scatter them among the nations and disperse them in the countries.

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 ÅnÝ/אני (I am) Yahûah/יהוה.

The cities that are inhabited shall be laid waste and the land shall be desolate. You shall know that ÅnÝ/אני (I am) Yahûah/יהוה.

I will set My face against that man, and will make him a sign and a proverb. I will cut him off ÅnÝ/אני (I am) Yahûah/יהוה, and you shall speak, and be no more dumb. You shall be a sign to them. They shall know that ÅnÝ/אני (I am) Yahûah/יהוה.

I polluted them in their own gifts in that they caused to pass through the fire all that opened their womb, that I may make them desolate to the end that they might know ÅnÝ/אני (I am) Yahûah/יהוה.

You shall defile yourselves; the cursed inheritance for yourself in the sight of the heathen, and you shall know that ÅnÝ/אני (I am) Yahûah/יהוה.

You shall be no more dumb. You shall be a sign to them. They shall know that ÅnÝ/אני (I am) Yahûah/יהוה.

Therefore, you shall see no more vanity nor divine divinations. I will deliver My people out of the land of Yashar'âl. You shall know that ÅnÝ/אני (I am) Yahûah/יהוה.

You have not walked in My statutes, neither of My judgments, nor of My covenant with you and you will know that when I set Åṭh/את My hand to give it to your fathers.

My face against them. You shall know that ÅnÝ/אני (I am) Yahûah/יהוה.

I will speak and the Åṭh/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 ÅdÅnÝ/אני (I am) Yahûah/יהוה.

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 ÅnÝ/אני (I am) Yahûah/יהוה.

Your veils also will I tear, and deliver My people out of your hand, and they shall be no more between Me and you, to be hunted. You shall know that ÅnÝ/אני (I am) Yahûah/יהוה.

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 ÅnÝ/אני (I am) Yahûah/יהוה.

Moreover, My Shabaṭhuṭh, I gave them to be a mark between Me and them that they might know that ÅnÝ/אני (I am) Yahûah/יהוה that sets them apart.

I will set Åṭh/את 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 ÅnÝ/אני (I am) Yahûah/יהוה.

I will establish Åṭh/את My covenant with you and you will know ÅnÝ/אני (I am) Yahûah/יהוה.

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! ÅnÝ/אני (I am) Yahûah/יהוה your Ålahým.'

Moreover, My Shabaṭhuṭh, I gave them to be a mark between Me and them that they might know that ÅnÝ/אני (I am) Yahûah/יהוה.

And Set-Apart Åṭh/elize My Shabaṭhuṭh. They shall be an Åṭh/את between Me and you, to know that ÅnÝ/אני (I am) Yahûah/יהוה your Ålahým.

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 ÅnÝ/אני (I am) Yahûah/יהוה.

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 ÅnÝ/אני (I am) Yahûah/יהוה.

You shall know that ÅnÝ/אני (I am) Yahûah/יהוה, when I shall bring you into the land of Yashar'âl, into the country for which I lifted up Åṭh/את My hand to give it to your fathers.

You shall defile yourselves; the cursed inheritance for yourself in the sight of the heathen, and you shall know that ÅnÝ/אני (I am) Yahûah/יהוה.

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 ÅnÝ/אני (I am) Yahûah/יהוה.
And I will make Rabah a stable for camels, and the sons of Âmūn a place to lie down for flocks. You shall know that Åný/נְנֵּ (I am) Yahūah/יהוה.

Therefore, I will stretch Åṭh/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 Åný/נְנֵּ (I am) Yahūah/יהוה.

Therefore, I will execute Åṭh/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 Åný/נְנֵּ (I am) Yahūah/יהוה.

I will execute great vengeance upon them with furious rebukes. They shall know that Åný/נְנֵּ (I am) Yahūah/יהוה.

Her daughters who are in the field shall be slain by the sword. They shall know that Åný/נְנֵּ (I am) Yahūah/יהוה.

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 Åný/נְנֵּ (I am) Yahūah/יהוה.

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 Åný/נְנֵּ (I am) Yahūah/יהוה.

All the inhabitants of Matsarým shall know that Åný/נְנֵּ (I am) Yahūah/יהוה, because they have been a staff of reed to the house of Yasharʿål.

The land of Matsarým shall be desolate and waste. They shall know that Åný/נְנֵּ (I am) Yahūah/יהוה because he has said, “The river is mine, and I have made it.”

In that day will I cause the horn of the house of Yasharʿål to bud forth. I will give you the opening of the mouth in the midst of them. They shall know that Åný/נְנֵּ (I am) Yahūah/יהוה.

They shall know that Åný/נְנֵּ (I am) Yahūah/יהוה, when I have set a fire in Matsarým, and when all her helpers are destroyed.

I execute judgments in Matsarým. They shall know that Åný/נְנֵּ (I am) Yahūah/יהוה.

I will strengthen the arms of the king of Babal, and the arms of Parâū ʾah shall fall down. They will know that Åný/נְנֵּ (I am) Yahūah/יהוה when I put My sword into the hand of the king of Babal and he stretches against the land of Matsarym.

I will scatter the Matsarým among the nations and disperse them among the countries. They shall know that Åný/נְנֵּ (I am) Yahūah/יהוה.

The HiSB (Hebrew interpolated Study Bible) assigns the H3069 to The Name in these passages. (See pp. 50, 72)
Section 3: Chap 3

Yahuah is His Name

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

H8034

Shamūṭh/Ex 15:3 “Yahūah/יהוה is a champion of war. Yahūah/יהוה Shamū/שמו (is His Name).”

Shamūṭh/Ex 34:14 “For you shall worship no other Āl, for Yahūah/יהוה whose Shamū/שמו (Name is) Jealous, a jealous Āl .”

YashâYahū/Isa 47:4 Our Redeemer, Yahūah/יהוה Tsabʿåŭṭh, Shamū/שמו (is His Name), The Set-Apart One of Yasharʿål.

YashâYahū/Isa 48:2 For they call themselves of the Set-Apart city, and lean themselves upon the Ålahým of Yasharʿål. Yahūah/יהוה Shamū/שמו (is His Name).

YashâYahū/Isa 51:15 “I am Yahūah/יהוה your Ålahým, who split the sea, whose waves roar.” Yahūah/יהוה Shamū/שמו (is His Name).

YashâYahū/Isa 54:5 For your maker is your husband. Yahūah/יהוה Tsabʿåŭṭh, Shamū/שמו (is His Name). And your Redeemer the Set-Apart One of Yasharʿål. The Ålahým of the whole earth shall He be called.

YaramYahū/Jer 10:16 The portion of Yʿâqb is not like them, for He is the former of all things, and Yasharʿål is the rod of His inheritance. Yahūah/יהוה Shamū/שמו (is His Name).

YaramYahū/Jer 23:6 In his days Yahūdah shall be saved, and Yasharʿål shall dwell safely. This Shamū/שמו (is His Name) whereby He shall be called: Yahūah/יהוה Tsadaqnū/קנוצד 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 Yaracḥ (moon) and of the kūkabým (stars) for a light by night, and disturbs the sea when the waves roar; Yahūah/יהוה Tsabʿåŭṭh, 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 Tsabʿåŭṭh, 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 Tsabʿåŭṭh, Shamū/שמו (is His Name), surely as Tabūr is among the mountains, and as Karmal by the sea, so shall He come.”

YaramYahū/Jer 48:15 “Mūʿāb 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 Tsabʿåŭṭh, Shamū/שמו (is His Name).”

YaramYahū/Jer 50:34 Their Redeemer is strong; Yahūah/יהוה Tsabʿåŭṭh, Shamū/שמו (is His Name): He shall thoroughly plead Åṭh/את their cause, that He may bring rest to Åṭh/את the land, and trouble the inhabitants of Babal.

YaramYahū/Jer 51:19 The portion of Yʿâqb is not like them. For He is the former of all things and Yasharʿål is the rod of His inheritance. Yahūah/יהוה Tsabʿåŭṭh, 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 Tsabʿåŭṭh, Shamū/שמו (is His Name).’”
**Amūs/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/Yhwh, Tsab'āṯh, Shamū′š (is His Name).**

**Amūs/Amos 5:8** He that makes the Kýmah and Kasyl, 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/Yhwh Shamū′š (is His Name).**

**Amūs/Amos 5:27** “Therefore I shall send you into exile beyond Damashaq,” said **Yahūah/Yhwh, Tsab'āṯh, Shamū′š (is His Name).**

**Amūs/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/Yhwh Shamū′š (is His Name).**

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*Tsadaqnū/Ysr: OUR RIGHTEOUSNESS is a conjugated form of צדקה/Ysr – righteousness. Add the נ (nū) and it becomes “our” righteousness. (See pp. 30, 76, 269, 305, 370)*
In The Name Yahuah

Bosem yahoda

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

And to Shath also brought forth a son, and he called his name Anush. At that time men corruptly [began] to call out B-sham/בשם (in The Name) Yahuah/יהוה. (corruptly ref H2490)

Shamuth/Ex 33:19 And he said, “I will pass all My tūb (good) before you, and proclaim B-sham/בשם (in The Name) Yahuah/יהוה before you. I will show favor Åṭh/את to whom I will show favor, and show compassion Åṭh/את on whom I will show compassion.”

Shamuth/Ex 34:5 And Yahuah/יהוה came down in the cloud and stood with him there, and called out B-sham/בשם (in The Name) Yahuah/יהוה.

Dabarým/Deut 18:5 “For Yahuah/יהוה your Ålahým has chosen him out of all your tribes, to stand to serve B-sham/בשם (in The Name) Yahuah/יהוה, him and his sons forever.”

Dabarým/Deut 18:7 “Then he shall serve B-sham/בשם (in The Name) Yahuah/יהוה his Ålahým, as all his brothers the Lűý, do, who stand there before Yahuah/יהוה.”

Dabarým/Deut 18:22 “When a nabyá speaks B-sham/בשם (in The Name) Yahuah/יהוה, if the thing does not follow, or come to pass, that is the thing which Yahuah/יהוה has not spoken. The nabyá has spoken it presumptuously. You shall not be afraid of him.”

Dabarým/Deut 21:5 “The Kahaným (priests), the sons of Lűý, shall come near, for Yahuah/יהוה your Ålahým has chosen to serve Him and show favor B-sham/בשם (in The Name) Yahuah/יהוה. At their word shall every word of the mouth and every stroke be tried.”

Shamú álÁlaph/1Sam 17:45 Dūd (dood) said to the Palashaṭhý, “You come against me with sword and spear and javelin, but I come against you B-sham/בשם (in The Name) Yahuah/יהוה Tsabʾåŭṭh, the Ålahým of the armies of Yasharʾål, whom you have defied.”

Shamú álÁlaph/1Sam 20:42 Yahūnaṭhan said to Dūd, “Go in peace, for we have sworn friendship with each other B-sham/בשם (in The Name) Yahuah/יהוה, saying, ‘Yahuah/יהוה is witness between you and me, and between your descendants and my descendants forever.’” Then Dūd left, and Yahūnaṭhan went back to the town.

Shamú álBýṭh/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) Yahuah/יהוה Tsabʾåŭṭh.

Malakým Álaph/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) Yahuah/יהוה?”

Malakým Býṭh/2Ki 2:24 And he turned around and looked at them, and pronounced a curse on them B-sham/בשם (in The Name) Yahuah/יהוה. And two female bears came out of the forest and tore to pieces forty-two of the youths.

Dabarý Ha Yamým Álaph/1Chr 16:2 After Dūýd had finished slaughtering the burnt offerings and fellowship offerings, he bestowed good towards the people B-sham/בשם (in The Name) Yahuah/יהוה.

Dabarý Ha Yamým Álaph/1Chr 21:19 Dūd obeyed the word that *Gd/ה had spoken B-sham/בשם (in The Name) Yahuah/יהוה.

Dabarý Ha Yamým Býṭh/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) Yahuah/יהוה?”

Dabarý Ha Yamým Býṭh/2Chr 33:18 The other events of Manashah’s reign, including his prayer to his Ålahým and the words the seers spoke to him B-sham/בשם (in The Name) Yahuah/יהוה, the Ålahým of Yasharʾål, are written in the matters of the kings of Yasharʾål.
Some trust in chariots and some in horses, but we trust in The Name Yahūah our Ålahým.

All the nations surrounded me, but I cut them off.

They surrounded me on every side, but I cut them off.

They swarmed around me like bees, but they died out as quickly as burning thorns.

Favored is he who comes in The Name Yahūah. From The House of Yahūah we favor you.

Our help is in The Name Yahūah, Maker of heaven and earth.

May those who pass by not say, “The favor of Yahūah be upon you. We favor in The Name Yahūah”.

Hear all of you this, house of Yʿâqb, which are called by the name of Yasharʿål, and are come forth out of the waters of Yahūdah: which swear in The Name Yahūah, and make mention of the Ålahým of Yasharʿål, but not in truth, nor in righteousness.

Therefore thus said Yahūah concerning the men of Ânaṭhūṭ who are seeking your life, saying, ‘Do not foretell in The Name Yahūah, lest you die not by our hand - ’”

And there was also a man that foretold in The Name Yahūah, ÅŭrYahū the son of ShamåYahū of Qrýṭh Yʿârým, who had foretold against this city and against this land according to all the words of YaramYahū.

“We are not going to listen to you in the matter about which you spoke to us in The Name Yahūah”!

Everyone who calls out in The Name Yahūah will be saved. On Mount Tsýūn and in Yarūshalam there will be deliverance as Yahūah has said, among the survivors whom Yahūah calls. (Acts 2:21; 4:12 YashâYahū/Is 45:21)

All the nations may walk in the name of their mighty ones. But we will walk in The Name Yahūah our Ålahým for ever and ever.

“I will leave within you an afflicted and weak people trusting (who flee for protection) in The Name Yahūah, and they shall walk up and down in The Name, says 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: Yahūah

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

H7121

B-rāšḥyṯ/Gen 12:8 From there he (Âbrām) went on toward the hills east of B’yšhʾāl and pitched his tent, with B’yšhʾāl on the west and Ây on the east. There he built a slaughter place to Yahūah/יהוה and Qrā/קריע (called) out in The Name of Yahūah/יהוה.

B-rāšḥyṯ/Gen 13:4 ...where he had first built a slaughter place. There Âbrām Qrā/קריע (called) out in The Name of Yahūah/יהוה.

B-rāšḥyṯ/Gen 16:13 And she Qrā/קריע (called) The Name of Yahūah/יהוה who spoke to her, “You are the Âl who sees,” for she said, “Even here have I seen after Him who sees me?”

B-rāšḥyṯ/Gen 21:33 And (Âbrahām) planted a tamarisk tree in Bʾār-shabā, and there he Qrā/קריע (called) out in The Name of Yahūah/יהוה, The Eternal Mighty One.

B-rāšḥyṯ/Gen 26:25 And he (Yatschaq) built a slaughter place there and Qrā/קריע (called) on The Name of Yahūah/יהוה, and the servants of Yatschaq dug a well there.

Shamūṯ/Ex 34:6 And Yahūah/יהוה passed by before him, and Qrā/קריע, (proclaimed) Yahūah/יהוה, Yahūah/יהוה Āl, merciful and showing favor, longsuffering, and is abundant in goodness and truth...”

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

Dabarāyṯ/Deut 32:3 “I will Qrā/קריע (proclaim) The Name of Yahūah/יהוה. Assign in writing the greatness of Ālahynū (our Ālahym).”

Shamūʾāl B’yšh/2Sam 6:2 Dūḏ and all his men set out from Bʾāl yahūdah, to bring up from there Âṭh/את the ark of Ālahym, which is Qrā/קריע (called) by The Name, The Name of Yahūah/יהוה Tsabʾāuṯ, who is enthroned between the karûḇyṯ (Cherubim).

Malakyṯ/1Ki 18:24 “And you shall Qrā/קריע (call) out in the name of your mighty one, and I, I will Qrā/קריע (call) in The Name of Yahūah/יהוה. And the Ālahym who answers by fire, He is Ālahym.” So all the people answered and said, “The word is good.”

Malakyṯ/B’yšh/2Ki 5:11 But Nʾāman was furious, and went away and said, “See, I said to myself, ‘He would certainly come out to me, and stand and Qrā/קריע (called) out in The Name of Yahūah/יהוה his Ālahym, and wave his hand over the place, and cure the leprosy.’”

Dabarāyṯ Ḥa Yamyim Ḥalaph/1Ch 13:6 Dūyd, and all of Yasharʾāl with him went to Bʾāl yqryṯ Yʾɑr’yym which belongs to Yahūdah, to bring up from there Âṭh/את the ark of Ālahym, who’s name is Qrā/קריע (called) by The Name Yahūah/יהוה Tsabʾāuṯ, that dwells between the karûḇyṯ (Cherubim).

Dabarāyṯ Ḥa Yamyim Bʾyšh/2Ch 7:14 If My people who are Qrā/קריע (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.

Tahalym/Ps 79:6 Pour out Your wrath on the nations that do not know You: the kingdoms that do not Qrā/קריע (called) out in Your Name.

Tahalym/Ps 80:18 So we will not turn from You; revive us and we will Qrā/קריע (cry out) in Your Name.

Tahalym/Ps 99:6 Mashah and Âharon were among His Kahanāy. Shamʾāl was among them, Qrā/קריע (called) on His Name. They Qrā/קריע (called) on Yahūah/יהוה, and He answered them.

Tahalym/Ps 105:1 Give thanks to Yahūah/יהוה, Qrā/קריע (proclaim) His Name. Make known among the people His works.

Tahalym/Ps 116:4 Then I Qrā/קריע (called) on The Name of Yahūah/יהוה. “Yahūah/יהוה, save me!”
Ṭahalým/Ps 116:13 I will lift up the cup of salvation and Qrå/קרא (call out) in The Name of Yahūah/יהוה.

Ṭahalým/Ps 116:17 I will slaughter an offering of thanksgiving to You and Qrå/קרא (call out) in The Name of Yahūah/יהוה.

Ṭahalým/Ps 145:18 Yahūah/יהוה is near to all those who Qrå/קרא (call on Him), to all who Qrå/קרא (call) out to Him in truth.

YashâYahū/Isa 12:4 And in that day you shall say, “Praise Yahūah/יהוה, Qrå/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 Qrå/קרא (called) out to Me, Yʿâqb, for you have become weary of Me, Yasharʿål.

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 Qrå/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 Qrå/קרא (called) by Your Name, Yahūah/יהוה Tsabʿåŭth.

YaramYahū/Jer 25:29 I begin to bring evil on the city which is Qrå/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 Tsabʿåŭth.

Åýkah/Lam 3:55 I Qrå/קרא (called) on Your Name, Yahūah/יהוה, out of the lowest pit.

Yahūʿāl/Joel 2:32 Everyone who Qrå/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 Qrå/קרא (call). (Acts 2:21; 4:12 YashâYahū/Is 45:21)

Âmūs/Amos 9:12 That they may possess the remnant of Ådūm and all the nations who are Qrå/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 Qrå/קרא (call) out in The Name of Yahūah/יהוה and serve him shoulder to shoulder.
Section 3: Chap 6

Love The Name Yahūah

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, 9 you do not bow down to them nor serve them. For I, Yahūah/יהוה your Ålahým, am a jealous Ål guarding covenant and kindness for a thousand generations with those who Åhab/אהב (love) Him, and those who guard His commands, 20 but showing kindness to thousands of those who Åhab/אהב (love) Me and guard My commands.

Dabarým/Deut 6: 5 “And you shall Åhab/אהבה (love) Yahūah/יהוה your Ålahým 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 Ålahým, He is Ålahým, the trustworthy Ål guarding covenant and kindness for a thousand generations with those who Åhab/אהבה (love) Him, and to serve Yahūah/יהוה your Ålahým with all your heart and with all your being, 12 to guard The Commands of Yahūah/יהוה and His Laws which I command you today for your good?

Dabarým/Deut 11: 1 “And you shall Åhab/אהבה (love) Yahūah/יהוה your Ålahým 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 Åhab/אהבה (love) Yahūah/יהוה your Ålahým and to serve Him with all your heart and with all your being, 14 then 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 Åhab/אהבה (love) Yahūah/יהוה your Ålahým, to walk in all His Ways, and to cling to Him, 23 then 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 Nabýå or that dreamer of dreams, for Yahūah/יהוה your Ålahým Åṭh/את is trying you to know whether you Åhab/אהבה (love) Åṭh/את Yahūah/יהוה your Ålahým 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 Åhab/אהבה (love) Yahūah/יהוה your Ålahým 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 Ålahým drives you, 2 and shall turn back to Yahūah/יהוה your Ålahým 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 Ålahým 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 Ålahým has scattered you. 4 If any of you are driven out to the farthest parts under the heavens, from there Yahūah/יהוה your Ålahým does gather you, and from there He does take you. 5 And Yahūah/יהוה your Ålahým 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 Ålahým shall circumcise your heart and the heart of your seed, to Åhab/אהבה (love) Yahūah/יהוה your Ålahým with all your heart and with all your being, so that you might live. 7 And Yahūah/יהוה your Ålahým 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/אהבה (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 Yardĕn 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/אהבה (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 Åbraham, to Yatsḥaq, and to Yâqob, to give them.”

Yahūshâ/Josh 22:5 “Only, diligently guard to do the Command and the Law which Mashah the servant of Yahūah/יהוה commanded you, to Āhab/אהבה (love) Yahūah/יהוה your Ālahým, and to walk in all His Ways, and to guard His Commands, and to cling to Him, and to serve Him with all your heart and with all your being.”

Yahūshâ/Josh 23:11 “And you shall diligently guard yourselves, to Āhab/אהבה (love) Yahūah/יהוה your Ālahým.

Nac̄amYah/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/אהבה (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/אהבה (love) Your Name be joyful in You.

Tahalým/Ps 26:8 Yahūah/יהוה, I have Āhab/אהבה (loved) the abode of Your House, and the place where Your Esteem dwells.

Tahalým/Ps 31:23 Āhab/אהבה (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/אהבה (love) Your Deliverance always say, “Yahūah/יהוה be exalted!”

Tahalým/Ps 69: 35-36 For Ālahým shall save Tsýūn and build the cities of Yahūḏah. And they shall dwell there and possess it. The seed of His Servants shall inherit it. They that Āhab/אהבה (love) His Name shall dwell in it.

Tahalým/Ps 97:10 You who Āhab/אהבה (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/אהבה (love) Your Name.

YashâYah/Isa 56:6-7 “And foreigners who bind themselves to Yahūah/יהוה to serve Him, to Āhab/אהבה (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: these 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!

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

Furthermore, Ålahým (The Mighty Ones) said to Mashah, “Say to Yasharʿål,” ‘Yahūah/יהוה, Ålahým (Mighty Ones) of your fathers, Ålahým of Åbraham, the Ålahým of Yatscbaq and Ålahým of Yʿâqb, has sent me to you.’ This is Shamý/שמי (My Name) forever; My remembrance, to all generations.”

“…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.”

Guard and obey His Voice, don’t provoke Him, for He will not pardon your transgression. Shamý/שמי (My Name) is in Him.

“They shall put Åṭh/את Shamý/שמי (My Name) upon the children of Yasharʿål, and I will favor them.”

My Faithfulness and Loving Kindness shall be with him. In Shamý/שמי (My Name) shall his horn be raised up.

Therefore see, I am causing them to know. This time I cause them to know Åṭh/את My Hand and Åṭh/את My Might. And they shall know that Shamý/שמי (My Name) is Yahūah/יהוה!”

“From the rising of the sun even to the going down of the same, Shamý/ shemale (My Name) shall be great among the Gentiles. Every place where incense is offered in Shamý/שמי (My Name), a pure offering, Shamý/ shemale (My Name) shall be great among the heathen, says Yahūah/יהוה Tsabʿåuṭh.”
Section 3: Chap 8  

**Know I Am Yahua**

*SOURCE: MASEORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H3045*

*Malakím Álaph/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 Yadá/ʕādâ (know) Áḥš/YHWH Your Name, to fear Áḥš/YHWH You, as do Your People Yashar’āl. Therefore, they may Yadá/ʕādâ (know) that This House which I have built is called by Your Name.”

*Tahalým/Ps 9:10* And they that Yadá/ʕādâ (know) Your Name will put their trust in You. For You, Yahúah/YHWH, have not forsaken them that seek You.

*Tahalým/Ps 76:1* In Yahúdah is Álahým Yadá/ʕādâ (known). His Name is great in Yashar’āl.

*Tahalým/Ps 83:18* That they’ll Yadá/ʕādâ (know) You alone, whose Name is Yahúah/YHWH, 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 Yadá/ʕādâ (known) My Name.

*Mashál/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 Yadá/ʕādâ (know) it?

*YasháYahu/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 Yadá/ʕādâ (know) that I am Yahúah/YHWH, your Savior, and your Redeemer, The Strong one of Y’aqb.”

*YasháYahu/Isa 52:6* “My People shall Yadá/ʕādâ (know) My Name, in that day, for I am The One who is speaking. See, it is I.”

*YasháYahu/Isa 64:2* As when the melting fire burns, the fire causes the waters to boil, to make Your Name Yadá/ʕādâ (known)...
Fear The Name!

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

H3372/H6206

대로

“Åṭh/את Name of Yahūah/יהוה. All the kings of the earth will revere Your Esteem.

대로

And you shall eat before Yahūah-Åṭh/את, and command which your Ålahým, 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 Yarå/ירא (fear/be afraid of) Åṭh/את by His Name always.

대로

If you will not observe to do Åṭh/את all the words of this Ṭūrah (instruction/law) that are written in this book, so as not to Yarå/ירא (fear/be afraid of) this honorably heavy and fearful Åṭh/את Name, Åṭh/את Yahūah/יהוה Your Ålahým, then Yahūah/יהוה shall bring upon you and your descendants extraordinary plagues, great and lasting plagues, and grievous and lasting sicknesses.”

대로

And now, Yarå/ירא (fear/be afraid of) Åṭh/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 Åṭh/את Yahūah/יהוה always.

대로

And one of the Kahaným whom they had exiled from Shamarūn came and dwelt in Býṭh-Å, and taught them how to Yarå/ירא (fear/be afraid of) Åṭh/את Yahūah/יהוה. Therefore Yahūah/יהוה sent lions among them which kept on slaying among them.

대로

But Åṭh/את Yahūah/יהוה, who brought you up from the land of Matsarým with great power and with an outstretched arm, Him you shall Yarå/ירא (fear/be afraid of), and to Him you shall bow yourselves, and to Him you shall slaughter.

대로

“But Yarå/ירא (fear/be afraid of) Yahūah/יהוה your Ålahým, so that He delivers you from the hand of all your enemies.”

대로

For You, Ålahým, You have heard my vows. You have given me the heritage of those that Yarå/ירא (fear/be afraid of) Your Name.

대로

Teach me Your Way Yahūah/יהוה. I will walk in Your Truth. Unite my heart to Yarå/ירא (fear/be afraid of) Your Name.

대로

The nations will Yarå/ירא (fear/be afraid of) The Åṭh/את Name of Yahūah/יהוה. All the kings of the earth will revere Your Esteem.
The fear of Yahuah is the beginning of wisdom. Good understandings have they that do His Commandments. His Praise endures forever.

Then you would understand the fear of Yahuah, and find the Knowledge of Ålahým.

Let us hear the conclusion of the whole matter: fear of Åṭh Ålahým and keep His Åṭh Commandments, for this is for all mankind.

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 Åáb, and Åŭṭh Ålahým of Yasharʿål.

Who among you fear Yahuah and obeys the word of His Servant? Let him who walks in the dark, who has no light, trust in The Name of Yahuah and rely on his Ålahým.

From the west, men will fear The Åṭh Name of Yahuah, and from the rising of the sun, they will revere His Åṭh esteem. For He will come like a pent-up flood that the breath of Yahuah drives along.

“My Covenant was with him of life and peace, and I gave them to him, and of terror, and he feared Me, and was broken before My Name.”

They that spoke with one another and listened, and heard. And a book of remembrance was written before Him, for them that fear him, and thought upon His Name.

But to you who fear 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.
Malakým Ålaph/1Ki 8:41 “Moreover, concerning the foreigner, which is not of your people Yasharʿál, when he shall come out of a far country Lamʿán shemak/למען שםך (for Your Name’s Sake).”

Tahalým/Ps 23:3 He restores my being. He leads me in the paths of Righteousness Lamʿán shemak/למען שםך (for Your Name’s Sake).

Tahalým/Ps 25:11 Lamʿán shemak/למען שםך (for Your Name’s Sake) Yahūah/יוהו, pardon my iniquity, for it is great.

Tahalým/Ps 31:3 For You are my rock and my fortress. Therefore, Lamʿán shemak/למען שםך (for Your Name’s Sake), lead me and guide me.

Tahalým/Ps 79:9 Help us Ålahým of our salvation, for the esteem of Your Name. Deliver us and forgive our sins, Lamʿán shemak/למען שםך (for Your Name’s Sake).

Tahalým/Ps 106:8 Nevertheless, He saved them Lamʿán shemak/למען שםך (for Your Name’s Sake), that He might make His Mighty Åṭh/את Power known.

YashâYahū/Isa 48:9 Lamʿán shemay/למען שםיה (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/יוהו, though our iniquities testify against us, do it Lamʿán shemak/למען שםך (for Your Name’s Sake), for our backslidings are numerous. We have sinned against You.

YaramYahū/Jer 14:21 Do not detest us Lamʿán shemak/למען שםך (for Your Name’s Sake). Do not disgrace The Throne of Your Esteem. Remember, don’t break Your Covenant with us.

Yachazaqʿål/Ezek 20:9 But I wrought Lamʿán shemay/למען שםיה (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.

Yachazaqʿål/Ezek 20:22 Nevertheless, I withdrew Åṭh/את My Hand Lamʿán shemay/למען שםיה (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

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

H6918/G40

Ú Yaqrå/Lev 19:2 “Speak to all the congregation of the children of Yashar’āl, and say to them, “You shall be Qdash/קדש (Set-Apart) for I, Yahuah/יהוה your Ålahým am Qdush/קדוש (Set-Apart).

Ú Yaqrå/Lev 20:3 “And I will set Åṭh/את My face against that man, and will cut him off from his people. He has given of his seed to Malak, to defile Åṭh/את My Qdash/קדש place, and to profane Åṭh/את My Qdash/קדש (Set-Apart) Name.”

Ú Yaqrå/Lev 20:26 “You shall be Qdash/קדש (Set-Apart) to Me: for I Yahuah/יהוה am Qdush/קדוש (Set-Apart), and have severed you from other people, that you should be Mine.”

Dabarý Ha Yamým Ålaph/1Chr 16:35 Say, “Save us, Ålahým 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 Åṭh/את Yahuah/יהוה my being, and all that is within me. Kneel to His Qdash/קדש (Set-Apart) Åṭh/את Name.

Tahalým/Ps 105:3 Boast in His Qdash/קדש (Set-Apart) Name. Let the heart of them rejoice that seek Yahuah/יהוה.

Tahalým/Ps 106:47 Save us Yahuah/יהוה our Ålahým, 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. Qdash/קדש (Set-Apart) and awful (full of awe) is His Name.

Tahalým/Ps 145:21 My mouth shall speak the praise of Yahuah/יהוה. Let all flesh kneel to His Qdash/קדש (Set-Apart) Name for ever and ever.

YashâYahû/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 Åṭh/את Qdash/קדש (Set-Apart) One of Y’âqb, and shall fear the Åṭh/את Ålahým of Yashar’āl.

YashâYahû/Isa 57:15 “… whose Name is Qdash/קדש (Set-Apart); “I dwell in the high and Åṭh/את Qdash/קדש (Set-Apart) Place, with him also that is of a Contrite and Humble Rûacḥ, to revive the rûacḥ 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/αγιος (Most Set-Apart).
Section 3: Chap 12

Boast, Raise, Honor, Play a song,
Bow to, Magnify The Name: Yahuah

𝐷.scroll/י NAMES: AMEN / נבלי / דםם / יתת / רצ / קס / בק / דרכ / חק / דומ / רעש

SOURCE: MASORETIC TEXT-blueletterbible.org/siblehub.com/interlinear
H1984/H1431/H7812/H2167/H3559/H7311/H1288

Dabary Ha Yamym Alaph/1Chr 16:10 Halal/חרל (make boast in) His Set-Apart Name; let the heart of them rejoice that seek Yahuah/יהוה.

Dabary Ha Yamym Alaph/1Chr 16:29 Give to Yahuah/יהוה the riches due His Name; bring an offering, and come before Him; shachah/שהח (bow down to) Yahuah/יהוה in Set-Apart Beauty.

Dabary Ha Yamym Alaph/1Chr 17:24 “Let Your Name be established and gadal/גדיל (magnified) forever saying, ‘Yahuah/יהוה Tsab’auth, is Ålahydm of Yashar’al; even a Mighty One to Yashar’al. The house of Dûd Your Servant is established before You.’”

NachamYah/Ne 9:5 Then the Lûy, with Yahushâh, and Qdamy’âl, Bany, ChashabYah, SharabYah, HûdYah, Shabanyûh, and PothachYah said, “Stand up and barak/ברק (bend the knee [to]) Åth/את Yahuah/יהוה your Ålahydm from everlasting to everlasting. Bestow goodness to Your Most Honorable Name, which is rûm/רומ (raised up) above all prosperity and praise.”

Tahalym/Ps 9:2 I will be glad and exult in You. I will zamar/זמר (play/sing a song) to Your Name, Yahuah/יהוה, The Most High!

Tahalym/Ps 18:49 Therefore, I will give thanks to You, Yahuah/יהוה, before the eyes of all the heathen and will zamar/זמר (play/sing a song) to Your Name.

Tahalym/Ps 22:22 I will declare Your Name to my brethren. In the midst of the assembly I will halal/חרל (make boast in) You.

Tahalym/Ps 29:2 Give to Yahuah/יהוה the kabad/קבד (rich/weighty honor) due His Name. Shachah/שהח (bow down to) Yahuah/יהוה in the beauty of Set-Apartness.

Tahalym/Ps 34:3 Magnify Yahuah/יהוה with me and let us rûm/רומ (raise up) His Name together.

Tahalym/Ps 61:8 So will I zamar/זמר (play/sing a song) to Your Name forever that I may daily perform my vows.

Tahalym/Ps 63:4 So will I barak/ברק (bend the knee [to]) you while I live. I will lift up my hands in Your Name.

Tahalym/Ps 66:2 Sing forth the kabad/קבד (rich/weighty honor) of His Name. Appoint His Praise in the Highest Esteem.

Tahalym/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.

Tahalym/Ps 68:4 Sing to Ålahydm. 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.

Tahalym/Ps 72:19 barak/ברק (bend the knee [to]) to His kabad/קבד (rich/weighty honored) Name forever. Let the whole earth be filled with His Åth/את esteem. Åmân and Åmân.

Tahalym/Ps 74:21 Let not the oppressed return ashamed. Let the poor and needy halal/חרל (make boast in) Your Name.

Tahalym/Ps 92:1 A song for the Shabath day. It is a good thing to give thanks to Yahuah/יהוה, and to zamar/זמר (play/sing a song) to Your Name, Most High.

Tahalym/Ps 96:2 Sing to Yahuah/יהוה, barak/ברק (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/כבד (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 H3050 BDB - contraction for H3068: יהוה meaning the same – (See pp. 38, 288) Praise you servants of Yahūah/יהוה! Halal/הלל (make boast in) Åṭh/את The Name of Yahūah/יהוה!

Tahalým/Ps 115:1 Not to us Yahūah/יהוה, not to us, but to Your Name give kabad/כבד (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 Ålahým, 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!

*Yah/יה H3050 BDB - contraction for H3068: יהוה meaning the same – (See pp. 38, 288)
Malakým Býṭh/2Kgs 4:33 “…and he went in, and shut the door behind the two of them, and palal/פָּלַל (prayed) to Yahūah/יהוה.

Malakým Býṭh/2Kgs 6:17, 18 And ÅlYashâ palal/פָּלַל (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 AlYashâ. And when they came down to him, AlYashâ palal/פָּלַל (prayed) to Yahūah/יהוה, and said, “Strike this nation with blindness, I pray.” And He struck them with blindness according to the word of AlYashâ.

Malakým Býṭh/2Kgs 19:15 And CḥazaqYahū palal/פָּלַל (prayed) before Yahūah/יהוה, and said, “Yahūah/יהוה Ålahým of Yasharʿål, the One who dwells between the karabym, You, The Ålahým, You alone, of all the reigns of the earth. You have made the heavens and earth.

Malakým Býṭh/2Kgs 19:19 “And now, Yahūah/יהוה our Ålahým, na/נא (I pray), save us from his hand, so that all the reigns of the earth know that You are Yahūah/יהוה Ålahým, You alone.”

Malakým Býṭh/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 ChazaqYahū wept bitterly.

Dabarý Ha Yamým Býṭh/2Chr 14:11 Åså qrå/קרא (cried; summoned) to Yahūah/יהוה his Ålahým 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 Ålahým, for we rely on You. In Your Name we come against this multitude. Yahūah/יהוה, You are our Ålahým. Let not man prevail against You.”

Dabarý Ha Yamým Býṭh/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/זָעַק (cry out for help) to You in our affliction, and You will hear and save.

Ṭahalým/Ps 45:17 I will make Your Name to be remembered in all generations. Therefore, the people shall Yadah/ידָּה (praise) You forever and ever.

Ṭahalým/Ps 52:9 I will give Yadah/ידָּה (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.

Ṭahalým/Ps 54:6 With a freewill offering I slaughter to You and Yadah/ידָּה (praise) Your Name Yahūah/יהוה, for it is good.

Ṭahalým/Ps 142:7 Bring my being out of prison that I may Yadah/ידָּה (praise) Åṭh/את Your Name. The righteous shall encompass me about; for You will deal bountifully with me.

MaṭhaṭhYahū/Mt 6:9 Proseuchomai/προσεύχομαι (pray) in this manner: Our Father who is in heaven, Set-Apart is Your Name.
The Name Yahūah

source: Masoretic text-blueletterbible.org/biblehub.com/interlinear

Dabarým/Deut 5:11 “You shall not lift up Åṭh/את Sham/שם (Name) Yahūah יهوּה י' your Ålahým in ruin, for Yahūah יهوּה י' will not leave unpunished who lifts up Åṭh/את His Name to ruin.

Dabarým/Deut 32:3 “For I proclaim Sham/שם (Name) of Yahūah יهوּה י' Ascribe greatness to our Ålahým.”

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 יهوּה י' your Ålahým. For we have heard the report Åṭh/את and all that He did in Matsarým.”

Malakým Ålaph/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 יهوּה י'.

Malakým Ålaph/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 יهوּה י' his Ålahým, until Yahūah יهوּה י' Åṭh/את put his enemies under his feet.”

Malakým Ålaph/1Ki 5:5 "I intend, therefore, to build a House for Sham/שם (Name) of Yahūah יهوּה י', my Ålahým, as Yahūah יهوּה י' told my father Dūd דוד, when He said, ‘Your son, I will put on the throne in your place and build a House for My Name.’”

Malakým Ålaph/1Ki 8:17 And it came to be within the heart of my father Dūd דוד to build a House for Sham/שם (Name) of Yahūah יهوּה י', Ålahým of Yasharʿål ישׁראל.

Malakým Ålaph/1Ki 8:20 "Yahūah יهوּה י' has performed His Åṭh/את-word: I have succeeded Dūd דוד my father and now I sit on the throne of Yasharʿål ישׁראל, as Yahūah יهوּה י' promised, and have built a House for Sham/שם (Name) of Yahūah יهوּה י', my Ålahým of Yasharʿål ישׁראל ...

Malakým Ålaph/1Ki 10:1 When the queen of Shabå שבעה heard about the Åṭh/את-report of Shalamah דלמה and his relation to Sham/שם (Name) of Yahūah יهوּה י', she came to test him with hard questions.

Dabarý Ha Yamým Ålaph/1Chr 22:7 Dūd דוד said to Shalamah דלמה, “My son, I had it in my heart to build a House for Sham/שם (Name) of Yahūah יهوּה י', my Ålahým.”

Dabarý Ha Yamým Ålaph/1Chr 22:19 “Now, devote your heart and being to seek Yahūah יهوּה י' your Ålahým. Begin to build Åṭh/את- the Set-Apart place of Yahūah יهوּה י' Ålahým, so that you may bring Åṭh/את-The Ark of the Covenant of Yahūah יahoוּה י' and the Set-Apart Articles belonging to Ålahým into The House that will be built for Sham/שם (Name) of Yahūah יهوּה י'.”

Dabarý Ha Yamým Býṭh/2Chr 2:1 Shalamah דלמה ordered a House be built for Sham/שם (Name) of Yahūah יهوּה י' and a royal palace.

Dabarý Ha Yamým Býṭh/2Chr 6:7 “And it came to be within the heart of Dūýd דוד my father, to build a House for Sham/שם (Name) of Yahūah יهوּה י', the Ålahým of Yasharʿål ישׁראל.”

Dabarý Ha Yamým Býṭh/2Chr 6:10 Now Yahūah יهوּה י' has established Åṭh/את-His Word which He spoke, and I have been raised up instead of my father Dūýd דוד, and sit on the throne of Yasharʿål ישׁראל, as Yahūah יهوּה י' Promised. And I have built The House for Sham/שם (Name) of Yahūah יهوּה י' Ålahým of Yasharʿål ישׁראל.

Āyûb/Job 1:21 “...And said, “Naked I came from my mother’s womb, and naked I will depart. Yahūah יهوּה י' gave and Yahūah יهوּה י' has become one to take away. Sham/שם (The Name) of Yahūah יهوּה י' be barak בָּרָכֶנָּה! “(bowed to)

Tahalým/Ps 7:17 I will give thanks to Yahūah יهوּה י' because of His Righteousness, and sing praise to Sham/שם (Name) of Yahūah יهوּה י' Most High.

Tahalým/Ps 102:21 Sham/שם (Name) of Yahūah יهوּה י' will be declared in Tsýūn and His Praise in Yarūshalam.
Let Sham/שם Name of Yahūah/יהוה be bowed to, now and forever more.

From the rising of the sun to its setting, Sham/שם Name of Yahūah/יהוה is to be praised.

“...where the tribes go up, the Tribes of *Yah/יה*, according to the testimony of Yasharʿål; to give thanks to Sham/שם Name of Yahūah/יהוה.

Let them praise Åṭh/את Name of Yahūah/יהוה, for He Commanded, and they were created.

Let them praise Åṭh/את Name of Yahūah/יהוה, for His Name alone is exalted. His Splendor is above the earth and the heavens.

Sham/שם Name of Yasharʿål, to give thanks to Sham/שם Name of Yahūah/יהוה.

Praise Him, you servants of Yahūah/יהוה...

Let them praise Sham/שם Name of Yahūah/יהוה, for He Commanded, and they were created.

The righteous run to it and are safe.

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 of Yahūah/יהוה.

Therefore, in the east give esteem to Yahūah/יהוה. Exalt Sham/שם Name of Yahūah/יהוה, the Ålahým of Yasharʿål, in the islands of the sea.

Moreover, Sham/שם Name of 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.

See, Sham/שם Name of Yahūah/יהוה was exalted in your Ålahým, and to The Set-Apart One of Yasharʿål because He has beautified you.

At that time they will call Yarūshalam “The Throne of Yahūah/יהוה,” and all nations will gather in Yarūshalam to honor Sham/שם Name of Yahūah/יהוה. No longer will they follow the stubbornness of their evil hearts.

“You will eat in plenty. You’ll be satisfied and praise Åṭh/את Name of Yahūah/יהוה your Ålahým who dealt wondrously with you. My People will never be ashamed.”

He will stand and shepherd his flock in the strength of Yahūah/יהוה, in the majesty of Sham/שם Name of Yahūah/יהוה his Ålahým. 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

תַּרְפֵּעַ נְעָרִי שבת נַבֹּה וַשָּׁרָא

SOURCE: MASORETIC TEXT-bluletterbibble.org/biblehub.com/interlinear
H2490/H5344/H5006/H7911/H5012/H8267

ב יָאָרָת/Lev 18:21 “And do not give any of your offspring to pass through to Malak. And do not chalal/ךְלָל (profane/defile/pollute) The אִת/ת Name of your Ālahym. I am Yahūah/יָהּוָה.”

ב יָאָרָת/Lev 24:11 The Yashar’ālāth woman’s son naqb/ןָּקָב (blaspheme/pierced) Āth/ת the Name Yahūah/יָהּוָה and cursed. They brought him to Āth/ת Mashah. His mother’s name was Shalūmīth, the daughter of Dabarý, of the tribe of Dan.

ב יָאָרָת/Lev 24:16 “And he who naqb/ןָּקָב (blaspheme/pierced) the Name Yahūah/יָהּוָה shall certainly be put to death, and all the congregation shall certainly stone him, the stranger as well as the native. When he naqb/ןָּקָב (blaspheme/pierced) the Name, he is put to death.”

תַּרְפֵּעַ נְעָרִי/Ps 74:10 How long Ālahym, shall the adversary reproach? How long shall the enemy nāts/נָּצָּא (rejected with contempt) Your Name forever?

תַּרְפֵּעַ נְעָרִי/Ps 74:18 Remember this: the enemy has criticized Yahūah/יָהּוָה, and a foolish people have nāts/נָּצָּא (rejected with contempt) Your Name.

יָשָׂפְיָה/Isa 52:5 “What have I here,” says Yahūah/יָהּוָה, “that My people are taken away for nothing? They that rule over them make them to wail,” says Yahūah/יָהּוָה, “and My Name every day is nāts/נָּצָּא (rejected with contempt/trampled under foot).”

יָרָא/Jer 23:27 “...which think to cause Āth/ת My people to shakach/שָׁכַח (forget/to ignore) My Name by their dreams, telling every man to his neighbor, as their fathers shakach/שָׁכַח (forget/to ignore) Āth/ת My Name for Bā’ll/בָּל (or Lord).

יָרָא/Jer 27:15 For I have not sent them says Yahūah/יָהּוָה. Yet they shaqr/שָׁקַר (foretell a lie) in My Name that I might drive Āth/ת you out and that you might perish, you, and the nabyā/k/נַבִּי speak that to you.

יָרָא/Jer 29:9 For they foretell shaqr/שָׁקַר (a lie) in My Name to you. I have not sent them says Yahūah/יָהּוָה.

יָרָא/Jer 29:21 Yahūah/יָהּוָה Tsab’a’ēth, the Ālahym of Yashar’āl says, “of Āchab the son of QūYah, and of TsadaqYah the son of Mī’ashYah, which b-shamāy shakr/שָׁמָּי שָׁקַר (tell a lie in My Name) to you. Behold, I will deliver them into Āth/ת the hand of Nabūkadmā’tsar king of Babal and he shall slay them before your eyes.”

יָרָא/Jer 29:23 “Because they have committed villainy in Yashar’āl, and have committed adultery with their neighbors’ āšah/אַשָּׁה (wife) and have dabar b-shamāy shaqr/דָּבָר בְּשָׁמָּי שָׁקַר (foretell/lying words in My Name), which I have not commanded them; even I know, and am a witness, says Yahūah/יָהּוָה.”

יָרָא/Jer 34:16-17 But all of you turned and chalal/ךְלָל (profane/defile/polluted) My Āth/ת Name. You caused every man his Āth/ת servant, and every man his Āth/ת handmaid, whom he had set at liberty at their pleasure to return, and brought Āth/ת them into subjection to be to you for servants and for handmaids. Thus says Yahūah/יָהּוָה, “All you have not hearkened to Me in proclaiming liberty to his brother, and to his neighbor. I proclaim a liberty for you says Yahūah/יָהּוָה, to the sword, to the pestilence, and to the famine. I will make Āth/ת you to be removed into all the kingdoms of the earth.”
Yacḥazaqʿāl/Ezek 20:39  As for you house of Yasharʿāl, says Adany/אדני* Yahūah/יהוה, go serve everyone his idols and hereafter also, if you will not hearken to Me. But chalal/חלל (profane/defile/pollute) My Set-Apart Åṭh/את Name no more; with your gifts and with your idols.

Yacḥazaqʿāl/Ezek 36:20  "They chalal/חלל (profane/defile/pollute) My Set-Apart Åṭh/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.’"

Yacḥazaqʿāl/Ezek 36:21  "I had pity for My Set-Apart Name; which the house of Yasharʿāl had chalal/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 chalal/חלל (profane/defile/pollute) My Set-Apart Åṭh/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."

*Yahūah/יהוה - H3069 – Corrupted form from vowel points: (See pp. 50, 72)
Section 3: Chap 16  

A Place or Dwelling Place for His Name

muş א"ל מ"יה - The HiSB (Hebrew interpolated Study Bible) assigns the H3069 to The Name. (See pp. 50, 72)

*Yahûah - H3069 – Corrupted form from vowel points: (See pp. 50, 72)
Section 3: Chap 17

Master Yahua: Adany (Adonai)

SOURCE: MASORETIC TEXT-blueletterbible.org/biblehub.com/interlinear
H136/113

-Conjugated forms of Adan/Ádan are seen here-

Shaphatým/Judg 16:28 And Shamshûn called to Yahûah/Yahúah, saying, “Ádan/Yádan, (my Master) *Yahûah/Yahúah, remember me, I pray! Strengthen me I pray, only this time, Álahým, and let me avenge myself on the Philistines with vengeance for my two eyes!”

NachamYah/Neh 1:11 Ádan/Yádan, (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 Áth/Áth 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 Yahûah/Yahúah Ádanýnú/Ádanýnú (our Master), how excellent is Your Name in all the earth who has set Your Esteem upon the heavens!

Tahalým/Ps 8:9 Yahûah/Yahúah Ádanýnú/Ádanýnú (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 Ádan/Yádan, (my Master). They shall esteem Your Name.

Tahalým/Ps 86:12 I will give Ádan/Yádan, (my Master) my Álahým my heart. I will esteem Your Name for evermore.

Tahalým/Ps 109:21 But deal with me *Yahûah/Yahúah Ádan/Yádan, (my Master) for Your Name’s sake because Your Loving Kindness is good. Deliver me.

Tahalým/Ps 136:3 Give thanks to Ádan/Yádan, (My Master) of Ádaným (My Master of Masters)! For His Kindness is everlasting.

YaramYah/Jer 44:26 Therefore hear all of you The Word of Yahûah/Yahúah, all Yahûdah that dwell in the land of Matsarým. Behold, I have sworn by My Great Name says Yahûah/Yahúah, that My Name shall no more be named in the mouth of any man of Yahûdah in all the land of Matsarým saying, “As Ádan/Yádan, (my Master) *Yahûah/Yahúah lives.”

Yachazaqäsent/Ezek 13:9 “My hand shall be against the Nabý’âým 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’âl, and they shall not enter into the land of Yashar’âl. And you shall know that I am Ádan/Yádan, (Master) *Yahûah/Yahúah.

Yachazaq сент/Ezek 20:5 “And you shall say to them, ‘Thus said Ádan/Yádan, (Master) *Yahûah/Yahúah: on the day when I chose Yashar’âl and lifted My Hand in an oath to the seed of the house of Yâqób, and made Myself known to them in the land of Matsarým, I lifted My hand in an oath to them, saying, ‘I am Yahûah/Yahúah your Álahým.’”

Yachazaq Scient/Ezek 20:44 “You shall know that I am Yahûah/Yahúah, when I have wrought with you for Áth/Áth My Name’s sake, not according to your wicked ways, nor according to your corrupt doings, house of Yashar’âl, says Ádan/Yádan, *Yahûah/Yahúah (Master Yahuah).”

Yachazaq Scient/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 Ádan/Yádan, *Yahûah/Yahúah (Master Yahuah).”

Yachazaq Scient/Ezek 24:24 “Therefore, Yachazaq Scient is unto you a sign. According to all that he has done you shall do. When this comes, you shall know that I am Ádan/Yádan, *Yahûah/Yahúah (Master Yahuah).
Say, “Thus says Ådaný/אדני,* Yahūah/יהוה (Master Yahuah) behold, I am against you Tsýdan. I will be Esteemed in the midst of you. They shall know that I am Yahūah/יהוה when I have executed judgments in her and be Set-Apart in her.”

“There shall be no more a pricking brier unto the house of Yasharʿål nor any grieving thorn of all that are round about them that despised them. They shall know that I am Ådaný/אדני,* Yahūah/יהוה."

“It shall be no more the confidence of the house of Yasharʿål that brings their iniquity to remembrance when they shall look after them. But they shall know that I am Ådaný/אדני, *Yahūah/יהוה (Master Yahuah).”

“Therefore, say to the house of Yasharʿål, thus says Ådaný/אדני, *Yahūah/יהוה (Master Yahuah); ‘I don’t do this for your sakes, house of Yasharʿål, but for My Set-Apart Name’s Sake which you have profaned among the heathen wherever you went.’”

I prayed to Yahūah/יהוה my Ålahým, and made confession and said, “Ådaný/אדני, (Master), the Great and Awful Ål, who keeps Covenant and Loving Kindness with them that love You and keep Your Commandments...”

*Yahūah/יהוה - H3069 – Corrupted form from vowel points: (See pp. 50, 72)
Section 3: Chap 17a

Conjugated Forms of Adan

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.

- אדנ - Ådan master – H113
- אדן - Ådaný my master
- אדן - Ådanýh his master
- אדנינו - Ådanýnū our master
- אדניהם - Ådanýhm their master
- אדון - Ådūn translated as your master also大师 of the whole earth

יהוה אדונים – The Master Yahūah

Adonai is the plural of Adon, meaning “Lord, Master, or owner” (the word Adon derives from a Ugaritic word meaning “lord” or “father”). In the Tanakh, the word Adon can refer to men and angels as well as to the Lord God of Israel (e.g., Exodus 34: 23). God is called the “Lord of lords” (Deut 10:17) and Ps. 8:1 mentions God as “YHVH our Lord.”

The Plural form Adonai, like the plural form Elohim, is regularly used with singular verbs and modifiers, so it is best to construe the Name as an “emphatic plural” or “plural of majesty.” When the plural is formed using a singular possessive ending (“my Lords”), it always refers to God, and occurs over 300 times in the *Tanakh in this form.

The Masoretes ensured that the sacred Name of the Lord YHVH would not be taken in vain by putting the vowel marks for Adonai under the letters ה-ו-ה-י 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.


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

“You shall not lift up (speak) יהוה The Name of יהוה your Ålahým to ruin it, for יהוה will not acquit (pardon) anyone who lifts up (speaks) יהוה 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.biblicaltheology.com/Research/ManettiR01.pdf)

"Things that make you go, hmmm"

(Review"Emendations of The Sopherim” p. 57)
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 Ålahým. – This passage is spoken by (Mashah/Moses) in a song, which later on, Yahūah instructs him to teach to the children of Yasharʿål. Here are some definitions and their sources I dug up for this word, PROCLAIM.

Proclaim from: (BDB) H7121 קרא = to call, call out, recite, read, cry out. and proclaiming: to utter a loud sound
British Dictionary Definition: to announce publicly; publish
Word Origin and History for proclaim:
late 14c., proclamen, from Latin proclaimare "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 Tetragramatlon 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.merrism.webster-city.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 "speakable," 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 Ṭūrah, the books of the Nabýʿåým, or other writings. Here is a passage where Yahūah has something to say about His Own Name...

Shamūṭh/Ex 34:6 And Yahūah/יהוה passed before him (Mashah/Moses) and proclaimed. “, Yahūah/יהוה, Yahūah/יהוה, an Ål 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 Yartishalam 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

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

H430

B-r’āshybāth/Gen 1:1 In the beginning, Ālahym (Mighty Ones) Åṭh/אֵין created the heavens and Åṭh/אֵין the earth.

B-r’āshybāth/Gen 5:22 And after he brought forth Åṭh/אֵין Maṭhūshalāch, Chanūk walked with Ālahym/ אלהים (Mighty Ones) three hundred years, and brought forth sons and daughters.

Shamūṭh/Ex 3:4 And Yahuah/יהוה saw that he turned aside to see, and Ālahym/ אלהים (Mighty Ones) called to him from the midst of the bush and said, “Mashah! Mashah!” And he said, “Here I am.”

Shamūṭh/Ex 3:6 And He said, “I am the Ālahym/ אלהים (Mighty Ones) of your father, the Ālahym/ אלהים (Mighty Ones) of Ābraham, the Ālahym/ אלהים (Mighty Ones) of Yatschaq, and the Ālahym/ אלהים (Mighty Ones) of Y’āqb,” And Mashah hid his face, for he was afraid to look at Ālahym/ אלהים (Mighty Ones) (The Mighty Ones).

Shamūṭh/Ex 4:27 And Yahuah/יהוה said to Åharan, “Go to meet Mashah in the wilderness.” And he went and met him on the mountain of Ālahym/ אלהים (Mighty Ones), and kissed him.

Shamūṭh/Ex 6:2, 3 And Alahym/ אלהים (Mighty Ones) spoke to Mashah and said to him, “I am Yahuah/יהוה. I appeared to Abraham, to Yatschaq, and to Y’âqb as *Al Shadyy/אל שדוי (The Mighty Powerful One). By My Name, Yahuah/יהוה, was I not known to them?

Shamūṭh/Ex 9:28 “Pray to Yahuah/יהוה, for there has been enough of the thunder and hail of Ālahym/ אלהים (Mighty Ones). And I am letting you go, so that you stay Åṭh/אֵין no longer.”

Shamūṭh/Ex 9:30 “But as for you and your servants, I know that you do not yet fear before Yahuah/יהוה Ālahym/ אלהים (Mighty Ones).”

Shamūṭh/Ex 20:5 “...you shall not bow yourself down to them, nor serve them. I, Yahuah/יהוה Ālahym/ אלהים (your Ālahym), am a jealous Ål/אל (Mighty One), visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Me.”

Dabarým/Deut 4:7 “For what great nation is there which has Ālahym/ אלהים (Mighty Ones) so near to it, as Yahuah/יהוה Ālahymnū/ אלהים (our Ālahym) is to us, whenever we call on Him?

Dabarým/Deut 4:24 “For Yahuah/יהוה, Ālahym/ אלהים (your Mighty Ones), is a Consuming Fire, even a jealous Ål/אל (Mighty One).”

Dabarým/Deut 5:24 “...and said, ‘See, Yahuah/יהוה Ālahym/ אלהים (your Ālahym) 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 Ālahym/ אלהים (Mighty Ones) speaks with man and he lives.’”

Dabarým/Deut 6:4 “Hear, Yashar’āl: Yahuah/יהוה Ālahymnū/ אלהים (our Ālahym), Yahuah/יהוה is one!

Dabarým/Deut 9:7 “Remember, do not forget Åṭh/אֵין how you provoked Åṭh/אֵין Yahuah/יהוה Ālahym/ אלהים (your Ālahym) 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 Yahuah/יהוה.

Dabarým/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 Ālahym/ אלהים (Mighty Ones), so that you do not defile Åṭh/אֵין the land which Yahuah/יהוה Ālahym/ אלהים (your Ālahym) is giving you as an inheritance.

Dabarým/Deut 32:39 ‘See now that I, I am He, and there is no Ālahym/ 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!’
And the children of R’āūban and the children of Gad called the slaughter place, “A witness out of Åūr of the Kashadým, and gave him the name of Åbraham.”

And he took a large stone, and set it up there under the oak that was by The Set-Apart place of Yashar’ål, and gave him the name of Åbraham.”

And Yahūshâ Åṭh/ gathered all the tribes of Yashar’ål to Shakam and called for the elders of Yashar’ål and for their heads, their judges, and their officers. And they presented themselves before Ålahým/ and wrote these words in the book of the Ṭūra/.

Then Yahūshā/ wrote these words in the book of the Ṭūra/ and he took a large stone, and set it up there under the oak that was by The Set-Apart place of Yahūah/.
Below is a list of various forms of the Hebrew word “Ålahým” which cannot be found in any other language. Although, it is widely taught that Ålahým 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 Ålahým (mighty ones)
אליך = Ålhýk - your Ålahým
ألיהם = Ålhýhk - their Ålahým
אלו = Ålhý - my Ålahým
אלינו = Ålhýnū - our Ålahým
على = Ålhýū - his Ålahým
אלוים = Ålhýk (Used when Yahūah is speaking to a group of people in reference to Himself.)
אליהם = Ålýham “future tense” to them
אלם = Ålham “perfect tense”
ה אל = Ha Ålah the things

Elohim
Main article: Elohim
(A common name of God in the Hebrew Bible is Elohim (Hebrew: About this sound אֵלֹהִים (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 Ålahým 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 Yasharʿål: Yahūah/יהוה our Ålahým/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:

Shamůth/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 Ålahým 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 Yasharʿāl did not have knowledge of The Word, as much as we think they did (YaramYahū/Jer 2:31-35). In Shamūṭh 4:14, Yahūhah becomes angry with Mashah (Moses). Why? Because Mashah told Yahūhah to send or use someone else to speak His Word. That was a serious bummer to Yahūhah. So, Yahūhah said that He would have his brother, Åharan, 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 Yahūhah. This makes Mashah an Álahyrm to Åharan because Åharan is speaking what Mashah tells him to by the authority of one greater than himself (Compare Shamūṭh/Ex 7:1). This Word is not coming from Mashah, but from Yahūhah. On a side note: this is how Yahūhah 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 Ţūrah, you will notice Yahūhah 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 Álahyrm 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 Shamūṭh/Ex 20:3 “Have no other Álahyrm (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 Yahūhah 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 “Álahyrm” and here is why. The Word of Yahūhah, has never spoken on His own authority in the OT or the NT, ever. (Yahūcḥanan/Jn 7:16-19, 8:28, 38, 14:10, 24, 15:15)

If you do not know who Yahūshāh is, you cannot understand The Word of Yahūhah. If at any degree, you have rejected, or are in disagreement with The Spoken or Written Word of Yahūhah (Ţūrah), you will never know Yahūshāh. That is a fact. Now let’s consider the following passages of scripture. Yahūhah said, there is no one beside Him (YashâYahū/Isa 44:8, 45:5, 45:21). These passages declare there is no other Alahym (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 (MaṭḥaṭhYahū/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 Ţūrah and the accounts of Yahūshāh. Don’t forget, that man is notorious for not wanting to hear from Yahūhah directly! (Shamūṭh/Ex 4:13, 20:19; Dabarým/Deut 5:25-27 etc...) The children of Yasharʾāl appoints Mashah as their leader; the one they will hear (obey); the one they will hear as if it were Yahūhah himself! This was clear. Mashah was the only one who drew near to Yahūhah; 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” (Dabarīm 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-mdbar/Num 16:13. In B-mdbar 16:28 it was proven, that the works he (Mashah) did, were not from his own heart. He was listening to Yahūhah 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 YashāYahū/Isa 53:9. The foretelling states, the Mashyah would have no deceit in His mouth. This is supported by Yahūcḥanan/Jn 1:47 and 1Pet 2:22. Now keep in mind, there is no other mighty one but Yahūhah according to YashâYahū, chapters 44 and 45. If I haven’t lost you, look now in YaramYahū/Jer 11:17-19. Yahūhah is speaking evil against who He planted (His people). This was a foretelling of Mashyah here. They were cutting off the commandments. What is always being planted by Yahūhah? 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 (Yasharʾāl) is fruitless. What did they reject? Ţūrah! 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 Yahūhah (Dabarým/Deut 4:6). But they hated Ţūrah. Yasharʾāl and Yahūdah detested The Law or Word of Yahūhah (Dabarým 8:3). They were cursed for cutting off Ţūrah (YaramYahū/Jer 11:3).

Fast forward to the days of Mashyah. With no deceit in His Mouth, He claimed to be The Bread of life (Yahūcḥanan/Jn 6:58). Compare this saying with Dabarým/Deut 32:46-47. He claimed to exist before Åbraham (Yahūcḥanan/Jn 8:58). Compare this saying with Shamūṭh/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 (Yahūcḥanan/Jn 6:54, 7:18, 8:37,10:28-29, 14:6 ). His people fulfilled the foretelling’s of Mashyah by butchering Him. He claims to have been sent
from The Father (Yahūcḥanan/Jn 14:24). Let’s capsulize this: Mashýacḥ 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 (Yahūcḥanan/Jn 10:29; 14:24, 28). Yashar’āl could not understand this. Yahūshā explained to His taught ones in Luke 24:27 all the things that pertained to Him in the Ṭūrah and in the Nabý āy’m. He is telling them or have been telling them rather, that He is the guy that has being dealing with them the whole time. Even back before Åbraham. Yet nobody has seen the Father, other than The Word (YashâYahū/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.

In verse four, Malakýtsadaq is from H4442: מַלְאֵךְ-צֶדֶק. This name carries two roots: H4428 and H6664. These two roots tell us the meaning of this “MLKY-TSDK”. The H4428 is “King”. If you attach the Yd (ץ), 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 our understanding of Ålahým in a plural form? Well, this song is a foretelling of Mashýacḥ. By studying all the foretelling’s of Mashýacḥ in the Ṭūrah (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 Mashýacḥ in the Old Testament, then every Word spoken by Mashýacḥ 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 Mashýacḥ. Yet He said to His taught ones, that His Father is greater (Yahūcḥanan/Jn 14:28).

Dabarým/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 Yahūah.

Yahūcḥanan/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.’ Therefore יְהִיָה נָּאָותָה 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. For the bread of Ålahým is He who comes down out of the heaven and gives life to the world. So they said to Him, “Master, give us this bread always. And יְהִיָה נָּאָותָה 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 Mashýacḥ 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 Ṭūrah...

- Yahūshā claims:

Therefore יְהִיָה נָּאָותָה 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.” Yahūcḥanan/Jn 8:12 (Jn 9:5, 11:10)
“Listen to Me, My people, and give ear to Me, O My nation, for the Ṭūrah goes forth from Me, and My right-ruling I set as a light to peoples. My 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 YashâYahū, the Law and Right-Ruling is set as a light. Mashýacḥ said in Yahūcḥanan that He is the light.

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

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

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

Here, YashâYahū, the servant known today as Isaiah, says that if one speaks against the Ṭūrah, there is no light in them. Yahūshâ Ha Mashýacḥ 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 Ṭūrah, there is no longer a light to us, than that teacher is a false teacher. Remember, there is only one teacher; that is Mashýacḥ (MathathYahū/Matt 23:8). You cannot reject Ṭūrah and say you believe Mashýacḥ. Mashýacḥ and Ṭūrah agree; one and the same, synonymous; identical in image through behavior and speech. One does not resist the other.


1. Dabarým/Deut 6:24 ‘And Ṣawa commanded us to do all these laws, to fear Ṣawa our Ålahým, 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 Ṣawa our Ålahým, as He has commanded us.’

3. Dabarým/Deut 32:4 “The Rock! His work is perfect, for all His ways are Right-Ruling. An Ål of truth and without unrighteousness, Righteous and straight is He.

4. Ṭahalým/Ps 119:142 Your righteousness is righteousness forever, And Your Ṭūrah 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 Ṭūrah of truth, good laws and commands.(NachamYah/Neh 9:33)

These five witnesses clearly tell us that Truth, Life, Righteousness, perfect works; straightforwardness, and Ṭūrah 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 Yahūshâ claimed to be, that matches the way of Yahūah in the OT:

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

Shamíth/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 Yahūah your Ålahým 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 G2225 – 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: Ålaph/א – This would suggest He is claiming, the “truth” and “beginning” are one in the same. The α is a signature of The Word of Yahūah seen throughout the scriptures. The α represents the beginning, and the η represents the end. The G227 has a second root: G2990 - λαθάνω – lanthano -meaning: to be hidden; secret. Is the truth hidden? (He is the beginning-Rev 1:8, 3:14, 21:6, 22:13)

Looking for this word **truth** Yahūshâ claimed to be, that matches the **truth** of Yahūah in the OT:
Shamúṭh/Ex 33-4:6: “...abundant in goodness and truth...”
Dabarým/Deut 32:4: “...A Mighty One of truth; without unrighteousness...”
NachamYah/Neh 9:9: “...and gave them straight right-rulings and Ṭūrah of truth...”
NachamYah/Neh 9:13: “…you have done truth, but we have done wrong.”
Ṭahalým/Ps 25:5: “...lead me in your truth...”
Ṭahalým/Ps 25:10: “…all the ways of Yahūah are kindness and truth...”
Ṭahalým/Ps 43:3: “Send forth Your Light and Your truth.”
Ṭahalým/Ps 86:11: “Teach me Your way Yahūah; let me walk in your truth...”
Ṭahalým/Ps 111:7; 119:30: “The works of His hands are truth and right-ruling...”
Ṭahalým/Ps 119:142, 151, 160; Yachazaqa ‘al/Eze 18:9; Mal’ âký/Mal 2:6-8: “…and Your Ṭūrah is truth.”

- **Life** from G2222 – life/ ζωή – Zoe - meaning: fullness of life; possessed of vitality – from G2198 – ζωος – Zao - meaning: to live breathe; be among the living and H2416 - life/חי meaning: living; alive; living thing – from H2421 – ‘ałý/חי 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...”
NachamYah/Neh 9:6: “…you give life to them all...”
Ṭahalým/Ps 16:11: “…show me the way of life...”
Ṭahalým/Ps 36:9: “…with You is the fountain of life...”
Ṭahalým/Ps 119:93: “…Your orders have given me life...”
Mashalý/Prov 6:23: “…the Ṭūrah is light, reproofs of instruction are the way of life...”

Dabarým/Deut 6:24 states that, “And Îm our Ålahým, for our good always, to preserve us alive.” Yahūshâ claims to be The life. This is a match. The Ṭūrah is The Way, The Truth, and The life. Yahūshâ is The Teacher; The Living Ṭūrah. 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?
YashâYahū/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 shearsers 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: YaramYahū11:19).

YashâYahū/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.

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

YaramYahū/Jer 23:6 ‘In His days Yahūdah shall be saved, and Yasharʿål dwell safely. And this is His Name whereby He shall be called: ‘יהוה our Righteousness.’ (Remember, Ps 110: 1-7; מלכי-צדך - “MLKÝ-TSDK” “My King is Righteous” p. 134)

- Yahūshâ 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.” Yahūchanan/Jn 14:21) Clearly, there are two at work in this passage. (MathathYahu/Matt 12:47-50

Didn’t Yahūah say the same thing in the OT?

1. Shamûṭh/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 Ålahým with all your heart, and with all your being, and with all your might. ‘And 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 Ålahým, He is Ålahým, the trustworthy Ål 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 Ålahým 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 nabýå or that dreamer of dreams, for יהוה your Ålahým is trying you to know whether you love יהוה your Ålahým with all your heart and with all your being. 3 Walk after יהוה your Ålahým and fear Him, and guard His commands and obey His Voice, and serve Him and cling to Him.(Jn 15:14,15)

Yahūshâ also warns us about guarding these commands again in Cḥazūn/Rev 12:17, 14:12, 22:14. (Zeph 2:3)
• Yahūshā claimed: MaṭhaṭhYahū/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. (MaṭhaṭYahū 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’ål/Joel 2:11 And יהוה 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 יהוה is great and very terrifying, and who does bear it?

2. Ṭahalým/Ps 111:1-10 Praise יהוה! I thank יהוה with all my heart; in the company of the straight, and of the congregation. 2Great are the works of יהוה, 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; יהוה 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 יהוה 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 יהוה your Ålahým, 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 יהוה your Ålahým, 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 יהוה your Ålahým, 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 Tūrah. We learned previously that Truth, Righteousness, Life and The Tūrah are interchangeable terms. Right-Ruling is also a term used for “Judgements”. These terms are all referring to Tūrah. Verse nine states, “He sent redemption to His people.” The redemption sent was the Tūrah they rejected. This Tūrah is the Word of Yahūah. Had they known how precious these words were, they would have clung to them. This Tūrah 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 (Ű Yaqrå/Lev 18:5; Mashalý/Prov 4:4, 7:2; Qhalaṭh/Ecc 12:13). Yahūah rejects those who rejects this Tūrah (Dabarým/Deut 31:15-18, Mashalý/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 Yahūshā said, “I Am The Way, The Truth, and The Life. No one comes to The Father except through Me.” Yahūcḥanan/Jn 14:6 (Prov 4:4, 7:2)

I think I have given enough evidence to prove Yahūshā is the Word/Law/Tūrah, 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, Yahūshā, 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 Yahūshā, and The Father are Ålahým. I discuss this title, “Ålahým” further in the next chapter.

*God (See p. 157)
This section can easily offend many. What most people cannot see or understand, is that The Word of Yahūḥ is The One who dealt with the House of Yasharʿāl from the very beginning. Yet, all of us understand, the Mashyah spoke of His Father. Also, we understand that Mashah (Moses) wrote about Mashyah. If The Word of Yahūḥ is sent to earth, then the Father still remains in the Heavens: Yahūḥ above, and Yahūḥ is on the earth; through His Word. Yet no one has seen The Father according to Yahūḥanān/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 Yahūḥ. Give yourself over to those words, and you have given yourself over to The Image of The Father. Following Yahūḥ, and His behavior and instruction, will reveal what that image is. Guarding The Commands and Right-Rulings of Yahūḥ is embracing The Father. In Yahūḥanān/John 5:47, Yahūḥ said, “For if you believed Mashah, you would have believed Me, since he wrote about Me.” I believe it was The Word of Yahūḥ 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 Yahūḥanān/John 14:9, Yahūḥ 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 Yahūḥanān/John 6:46: “Not that anyone has seen the Father except the one who is from Yahūḥ – 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 Yahūḥ is to be consumed (obeyed).

In Shamūṭh/Ex 3:14, it is said, “I am that which I am.” And He said, “Thus you shall say to the children of Yasharʿāl, ‘I am has sent me to you.’ ” In Yahūḥanān/John 8:58, Yahūḥ said to them, “Truly, truly, I say to you, before Åbraham 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.” Yahūḥanān/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 Åbraham, Yatscaq, and Yʿāqb. 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. Yahūḥ 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 (Yahūḥanān/John 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 Ålahým; 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: Ålahým, The Mighty Ones.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Passage</th>
<th>Translation</th>
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<tbody>
<tr>
<td>B-rʿåshýṭh/Gen 1:26</td>
<td>And Ålahým/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.”</td>
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<tr>
<td>B-rʿåshýṭh/Gen 3:22</td>
<td>And Yahūah/יהוה 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…”</td>
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<tr>
<td>B-rʿåshýṭh/Gen 11:6, 7</td>
<td>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. ?Come, let Us go there and confuse their language, so that they do not understand one another’s speech.”</td>
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<tr>
<td>B-rʿåshýṭh/Gen 19:24</td>
<td>And Yahūah/יהוה (Yahosh on earth) rained Sulphur and fire on Sadam and Åmarah, from Yahūah/יהוה out of the heavens.</td>
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<tr>
<td>Shamūṭh/Ex 9:5</td>
<td>And Yahūah/יהוה set an appointed time, saying, “Tomorrow, Yahūah/יהוה is going to do this word in the land.”</td>
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<tr>
<td>Shamūṭh/Ex 19:10,11</td>
<td>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)</td>
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<tr>
<td>Shamūṭh/Ex 19:21</td>
<td>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.”</td>
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<tr>
<td>Shamūṭh/Ex 19:22</td>
<td>“And let the Kahaným also, which come near to Yahūah/יהוה, set themselves apart, lest Yahūah/יהוה break forth upon them.”</td>
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<tr>
<td>Shamūṭh/Ex 19:24</td>
<td>And Yahūah/יהוה said unto him, “Away, get down, and you shalt come up, you, and Åharan with you; but let not the Kahaným and the people break through to come up unto Yahūah/יהוה, lest He break forth upon them.”</td>
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<tr>
<td>Shamūṭh/Ex 34:5</td>
<td>And Yahūah/יהוה descended in the cloud, and stood with him there, and proclaimed The Name of Yahūah/יהוה.</td>
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<tr>
<td>Shamūṭh/Ex 34:6</td>
<td>And Yahūah/יהוה passed by before him, and proclaimed, “Yahūah/יהוה, Yahūah/יהוה - Å/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.)</td>
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<tr>
<td>B-madbar/Num 25:4</td>
<td>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.”</td>
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<tr>
<td>B-madbar/Num 11:23</td>
<td>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.”</td>
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</table>
Yahūah, 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 unto thee and to thy seed with thee.

I stood between Yahūah and you at that time, to show you The Word of Yahūah: for ye were afraid by reason of the fire, and went not up into the mount; saying…”

Hear, Yasharʿål: Yahūah (our Mighty Ones), Yahūah alone!

Thus saith Yahūah unto thee and to thy seed with thee. Now therefore take and cast him into the plat of ground, according to The Word of Yahūah for the children of Yasharʿål, though they are turning to other mighty ones and love their raisin cakes.”
Thus said Yahūah, “For three transgressions of Yahūdah, and for four, I do not turn it back, because they have rejected the Tūrah of Yahūah, and did not guard His Laws. And their lies after which their fathers walked lead them astray.

“See, days are coming,” declares the Master Yahūah, “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.

And Yahūah said to Shatan, (adversary) “Yahūah rebuke you, Shatan! Yahūah who has chosen Yarūshalam rebuke you! Is this not a brand plucked from the fire?”

“...and shall speak to him, saying, ‘Thus said Yahūah Tsabʿʿāṯth, 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.”

And I shall strengthen them in Yahūah, so that they walk up and down in His Name,” declares Yahūah.

...shall be Sovereign over all the earth. In that day there shall be only Yahūah, and His Name only. (The Word is always speaking about His Father to man.)

The Father and His Word: Ålahým
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 ʿāl: Yahūah our Ålahým; Yahūah is הוא 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, שומע. 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 Shamūʿål Ålaph/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 (Shamūʿål Ålaph/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 åcḥad, 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: åcḥad
- Phonetic: ach-awd
- Definition:
  1. one (number)
  a. one (number)
  b. each, every
  c. a certain
  d. an (indefinite article)
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, Yahuah 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 Shamūʿāl 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, יְהוָה our Ålahým 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 Ålahým 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 יְהוָה our Ålahým any more, then we shall die. Compare: Shamūṭh/Ex 20:19– they did not want to hear from Yahuah, but from Mashah.

Dabarým 5:26 ‘For who is there of all flesh who has heard The Voice of The Living Ålahým speaking from the midst of the fire, as we have, and does live?

Dabarým 5:27 ‘You go near and hear all that יְהוָה our Ålahým says, and speak to us all that יְהוָה our Ålahým says to you, and we shall hear and do it.’

Dabarým 5:28 “And יְהוָה heard the voice of your words when you spoke to me, and יְהוָה 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 Åbarý (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. Yahuah 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 Yahuah 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 Shamūʿāl chapter 8 have to do with this? Yahuah 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 Yahuah 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 Yahuah was upset here as well. The people did not do well; by not wanting to listen to Yahuah. This brother continues to explain:

“When considering all the places He directed them to shмâ/שמע (listen) His Voice and applying the rules of Åbarý (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 shмâ/שמע (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 Yahūḥā? – “Turn Back! But How?” by Mal`akYahu p. 35

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

**Hear O Yashar āl: Yahūḥā our Ålahým; Yahūḥā only!** *(Compare: ZakarYah/Zech 14:9)*

Using Dabarým/Deut 6:4 as an argument against The view of Ålahým 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 Ålahým 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’ 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 Ålūah besides Me? There is no other Rock, I know not one.’ There is no other single mighty ones’ voice to listen to.

**YashāYahū/Isa 45:5** ‘I am יְהוָה, and there is none else – there is no Ålahým 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, יְהוָה? And there is no mighty one besides Me, a Righteous Ål and a Savior, there is none besides Me. The Father is a Mighty One. His Word is a Savior.

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

**Yahūcḥanan/Jn 8:54** יָחֹצָן 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 Ålahým. They have no understanding of “Ålahým” because they are rejecting the Word in the flesh.

**Yahūcḥanan/Jn 20:17** יָחֹצָן 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 Ålahým and your Ålahým.’ ”

If there is none beside Him, then how do we explain the Mashýacḥ; one who is worshipped (Yahūcḥanan/Jn 20:28), while calling on His Father to “let this cup pass from me” during His anguish in the garden (MaṭḥaṭhYahū/Matt 26:39)? I want to look at Ålūah.

The BDB gives it this definition:

Ålūah/אֱלֻאָה from H433 (god) and comes from the H430: Ål/אָל meaning mighty one.

To translate anything and everything relating to Ål or Ålahým as “God” is reckless. God has a specific meaning and a specific usage in the text. This is explained in section four. Now, about Yahūcḥanan/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 Ålahým’ *(Yahūcḥanan 8:42).* Remember also, Ålahým has replaced The Name of “Yahūḥā” in many places within the text. When Yahūḥā said, there is none beside me, that was Ålahým pleading with His people. The Word is sent forth from The Father *(Shamūḥ 15:7; Shamū ḥāl Bỳṭh 22:14; Tahalým18:13; YahushYahū 55:11; Yahūcḥanan 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 *(Yahūcḥanan 14:6).* The Word has always been their savior. The Word has always been their leader, their defender, their teacher *(Ayáh 36:22; Tahalým 25:4: 84:5, 6; 119:26, 99; YahushYahū 30:20–28; Yahá āl 2:23; MaṭḥaṭhYahū 23:8,* sent by The Father *(Matt 23:8–12).* In addition, The Word of Yahūḥā 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 Ṭūrah face to face. The Word of Yahūḥā prepares men’s hearts to be worthy of The Fathers presence. The Word only does what The Father instructs *(Yahūcḥanan 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 *(MaṭḥaṭhYahū 7:13, 14).*
Section 3: Chap 19

**Yahuah Tsab'au**: Yahuah of Hosts

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

H6635

*All of creation is the army of Yahuah. This includes everything above the earth; below it, and everything in it!*

**Shamū'āl Álah (I Sam 1:11)** And she made a vow and said, “Yahuah, Tsab'au (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 Yahuah all the days of his life, and let no razor come upon his head.”

**Shamū’āl Álah (I Sam 4:4)** And the people sent to Shalah, and they brought from there the ark of the covenant of Yahuah and Tsab'au (army of resources), dwelling between the karabym. And the two sons of Aiy, Chaphany and Pynačas, were there with the ark of the covenant of Álahym.

**Shamū’āl Álah (I Sam 15:2)** Thus said Yahuah (I Hōdá̂m), Tsab'au (army of resources), ‘I shall punish Amaļaq for what he did to Yashar’āl, how he set himself against him on the way when he came up from Matsušāmym.

**Shamū’āl Álah (I Sam 17:45)** But Dūd said to the Palashahty, “You come to me with a sword, and with a spear, and with a javelin. But I come to you in The Name of Yahuah (I Hōdá̂m), Tsab'au (army of resources), the Álahym of the armies of Yashar’āl, whom you have reproached.

**Shamū’āl Álah (I Sam 25:10)** Dūd became great, and Yahuah (I Hōdá̂m) Álahym Tsab'au (army of resources) was with him.

**Shamū’āl Álah (I Sam 6:2)** And Dūd rose up and went with all the people who were with him from B’āl Yahuah, to bring up from there the ark of Álahym, that is called by The Name, The Name Yahuah (I Hōdá̂m) Tsab'au (army of resources), who dwells between the karabym.

**Malaśkýy/Mal 1:14** But cursed be the deceiver, which hath in his flock a male, and vowed, and sacrificed to Ádaný (My Master) a corrupt thing: for I am a great King, saith Yahuah (I Hōdá̂m) Tsab'au (army of resources). My Name is dreadful among the heathen.

**Malaśkýy/Mal 3:14** And ÁIyashā said, “As Yahuah (I Hōdá̂m) Tsab'au (army of resources) lives, before whom I stand, if it were not that I regard the presence of Yahuahap Patov sovereign of Yahuah, I would not look at you nor see you.

**Tahalı́m/Ps 46:7** Yahuah (I Hōdá̂m) Tsab'au (army of resources) is with us; The Álahym of Y’āqb is our refuge. (In the “Aleppo” and the “Westminster Leningrad Codex” this passage is numbered as verse 8)

**Tahalı́m/Ps 48:8** As we have heard, so we have seen In the city of Yahuah (I Hōdá̂m) Tsab'au (army of resources), In the city of *Alahynu (our Álahym), Álahym establishes her forever. Selah. (In the “Aleppo” and the “Westminster Leningrad Codex” this passage is numbered as verse 9)

**YashāYahu/Isa 19** Unless Yahuah (I Hōdá̂m) Tsab'au (army of resources) had left to us a small remnant, we would have become like Sadam, we would have been made like Āmarah.

**YaramYahu/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 Yahuah (I Hōdá̂m) Tsab'au (army of resources).

**Āmùs/Amos 3:13** “Hear and witness against the house of Y’āqb,” declares the Master *Yahuah (I Hōdá̂m), the Álahym of Tsab'au (army of resources).*

*Álahym (our Álahym) – is an example of a conjugated form of Álahym (our Álahym) – (see p. 112) Their, our, my, his, are used to translate the standard used which is Álahym: his Álahym, our Álahym etc. I rarely use the conjugated forms in section 3.

*Yahuah (I Hōdá̂m) – H3069 – Corrupted form from vowel points: (See pp. 50, 72)
Section 3: Chap 20

Yahuaḥ Ἄθ: The Mark of His Name

‘Ath My Name’

Yahuaḥ Ἄθ

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

H852/H226

Ú Yaqrâ/Lev 22:2 “Speak unto Ḫaran 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 Ἄθ/ᾲθ shám/שם (a Sign/Mark-Name) which they Set-Apart unto Me. Aný/אני (I am) Yahûah/יְהוָה.”

Ú Yaqrâ/Lev 22:32 “You shall not profane My Set-Apart Ἄθ/ᾲθ shám/שם (a Sign/Mark-Name). I will be Set-Apart among the children of Yashar’āl. Aný/אני (I am) Yahûah/יְהוָה who sets you apart.”

B-madbar/Num 6:27 “They shall put Ἄθ/ᾲθ Shãmû/שם (My Sign/Mark-Name) upon the children of Yashar’āl, and I will favor them.”

Dabarûm/Deut 26:17 “You have today caused Ἄθ/ᾲθ Yahûah/יְהוָה (a Sign/Mark-Yahûah) to proclaim to be your Ālahyhm, and to walk in His Ways and guard His Laws, and His Commands, and His Right-Rulings, and to obey His Voice.”

Yachazāq’āl/Ezek 36:23 “I will show the esteem of Ἄθ/ᾲθ shám/שם (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 Yahûah/יְהוָה, declares Ḍânû/דני, “Yahûah/יְהוָה (Master Yahûah) when I show Myself Set-Apart through you before their eyes.”

YashâYahû/Isa 56:6-7 “And foreigners who bind themselves to Yahûah/יְהוָה to serve Him, to Ἄθ/ᾲθ shám/שם (a Sign/Mark-Name) of Yahûah/יְהוָה, and to worship Him, all who keep The Shabaṭ without desecrating it and who hold fast to My Covenant: ‘these 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, “Ἅθ Yahûah”.

The Ἅθ is the H853; contracted form of H226 (דָאָה). This Ἅθ “signature”, is all over the Tûrah. Keep in mind its definition when you find it surrounding The Name. (Mark;Sign)
*Yahūah/יהוה - H3069 – Corrupted form from vowel points: (See pp. 50, 72)
Section 3: Chap 21  

יהוה הַדָּוִדֶּשׁ

Ṭahalým/Ps 2:7  "I inscribe for a Law: Yahūah/יהוה has said to Me, 'You are My Son, today I have brought You forth."

Ṭahalým/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 Âl, 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 Âl formed, nor after Me there is none.

MaṭhathYahū/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 Düyd a Savior, who is Mashyach, the Master.

Lukus/Luke 9:35  And a Voice came out of the cloud, saying, “This is My Son, the Beloved. Hear Him!”

Yahūcuḥanan/John 1:1  In the beginning was The Word, and The Word was with Ålahým, and The Word was Ålahým.

Yahūcuḥanan/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.

Yahūcuḥanan/John 5:19  Therefore Yahûshâ/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.

Yahūcuḥanan/John 8:19  Therefore they said to Him, “Where is Your Father?” Yahûshâ/יהושע answered, “You know neither Me nor My Father. If you knew Me, you would have known My Father also.”

Yahūcuḥanan/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.

Yahūcuḥanan/John 10:30  “I and My Father are one.”

Yahūcuḥanan/John 10:37  “If I do not do the works of My Father, do not believe Me;

Yahūcuḥanan/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.”


Yahūcuḥanan/John 14:9  Yahûshâ/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’?”

Yahūcuḥanan/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.

Yahūcuḥanan/John 15:21  “But all this they shall do to you because of My Name, because they do not know Him who sent Me.

Yahūcuḥanan/John 16:13  “But when He comes, the Rûacḥ 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.

Yahūcuḥanan/John 17:20  “And I do not pray for these alone, but also for those believing in Me through their word,

Yahūcuḥanan/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.

Yahūcuḥanan/John 17:22  “And the esteem which You gave Me I have given them, so that they might be one as We are one.

Yahuchanan/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 Ålahým Yahûah/יהוה has filled this for us, their children, having raised up Yahûshâ/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

Yacḥazaqʿål/Ezek 39:7 "I make My Set-Apart את Name known in the midst of My People Yasharʿål. I will not let them profane My Set-Apart  את Name any more. The heathen shall know I am Yahūah/יהוה, the Set-Apart one in Yasharʿål."

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. For 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 Yasharʿål 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 Yasharʿål after I plant them back in the land,” says Yahūah/יהוה. I shall put My Ṭūrah in their inward parts, and write it on their hearts. And I shall be their Ålahým, and they shall be My people. And 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.”

YashāYahū/Isa 19:21 And Yahūah/יהוה shall be known to Matsarým, and Matsarým shall know Yahūah/יהוה in that day, and make slaughtering and meal offering, and shall make a vow to Yahūah/יהוה and pay it.

Yahūchanan/John 6:45 It is written in the Nabýʿåým, ‘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

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Section 4: Chap 1

Who Is B’âl?

This section lists the many ways בָּאָל (Baal) is used in the scriptures. It is transliterated as “Baal”, and means possessor or “LORD.” The meaning of the name of בָּאָל is used as a replacement for The Name of The Father, Yahûah/יְהוּא. I have collected all of the uses of this name or title of בָּאָל as I could find with “Strong’s” numbers and their definitions. On page 34, it is explained that names or titles 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 Yahûah/יְהוּא and the three letter name of בָּאָל.

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.

Yahûah/יְהוּא has something to say about THE LORD:

YaramYahû/Jer 23:25-27 25 I have heard what the nabîyâm 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 nabîyâ that fortell lies? Yes, [they are] nabîyâ 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 My Name for בָּאָל.

1. H1166 - 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 - 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), babble (with H3956) (1x), bird (with H3671) (1x), captain (1x), confederate (with H1285) (1x), misc (12x). (Total 82x)

Tahalûm/Ps 24:1 The earth belongs to יהוה, and all that fills it – The world and those who dwell in it.

The psalmist does not replace His Name with B’âl, nor should we. His Name is clearly seen in the Hebrew. Replacing His Name with another or replacing His Name with a title, is not how we were instructed to guard His Name. This means He is a lord (possessor). He possesses the earth and all that is in it. But, His Name is Yahuah, not Lord.

YaramYahû/Jer 23:26, 27 “Till when shall it be in the heart of the Nabîyâ? – the Nabîyâ of falsehood and Nabîyâ of the deceit of their own heart 26 who try to make My people forget My Name by their dreams which everyone relates to his neighbor, as their fathers forgot My Name for B’âl.” (Lord)
3. H1168-בעל-Definition: Baal/Bʿâl = “lord” (possessor) n pr m – supreme male divinity of the Phoenicians/Tsadany or Canaanites/Kanʿany – 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/ Bʿâl – owner, lord (possessor) – Origin: corresponding to H1167
The KJV translates “Strong’s” H1169 in the following manner: chancellor (with H2942) (Total 3x)

5. H1170-בעל ברית-Definition: Baal-berith/Bʿâl Barýṭh = “lord (possessor) of the covenant” – a god of the Philistines/Palashaṭhý – Origin: from H1168 and H1285 meaning covenant, alliance, pledge
The KJV translates “Strong’s” H1170 in the following manner: Baalberith (Total 2x)

6. H1171-בעל גד-Definition: Baal-gad/Bʿâl Gd = “lord (possessor) of fortune” – a city noted for Bʿâl-worship, located at the most northern or northwestern point to which Joshua/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)

The KJV translates “Strong’s” H1172 in the following manner: Baalah (Total 5x)

The KJV translates “Strong’s” H1173 in the following manner: Baalah (Total 5x)

The KJV translates “Strong’s” H1174 in the following manner: Baalhamon (Total 1x)

The KJV translates “Strong’s” H1175 in the following manner: Aloth (1x), Bealoth (1x). (Total 2x)

11. H1176-בעל zestub-Definition: Baal-zebub/Bʿâl Zabūb = “lord (possessor) of the fly” – 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-Definition: Baal-ḥanan/Bʿâl Cḥanan = “Bʿâl/lord (possessor) is gracious” – 1. An early king of Edom/Ådūm 2. One of David/Dūýd’s officers, a Gederite/Gadrý, who had the superintendence of his olive and sycamore plantations – Origin: from H1167 meaning “possessor/lord” and H2603 meaning to be gracious; show favor or pity
The KJV translates “Strong’s” H1177 in the following manner: Baalhanan (Total 5x)

13. H1178-בעל חצור-Definition: Baal-hazor/Bʿâl Cḥatsūr = “lord (possessor) of the village” 1. A town on the border between Ephraim/Åpharým and Benjamin/Banýmýn, apparent location of a sheep farm of Absalom/Åbshalūm and location of Amnon’s/Åmýnūn’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-Definition: Baal-chermon/Bʿâl Cḥarmūn = “lord (possessor) of destruction” 1. A city near or on Mount Hermon/Cḥarmūn, named as a seat of Baal/Bʿâl worship – Origin: from H1167 meaning “possessor/lord” and H2768 meaning Hermon/Cḥarmūn = “a sanctuary” 1. A mountain on the northeastern border of Palestine/Palashaṭh and Lebanon/Labnūn and overlooking the border city of Dan
The KJV translates “Strong’s” H1179 in the following manner: Baalhermon (Total 2x)

The KJV translates “Strong’s” H1180 in the following manner: Baali (Total 1x)

16. H1181-בעל במות-Definition: Baale-bamoth/Bʿâlý Bamūṭh = “the lords (possessors) of the high places” 1. The people of Arnon/Årnūn, east of Jordan/Yardan – Origin: from the plural of H1168 meaning “possessor/lord” and the plural of H1116 meaning “high place, ridge, height
The KJV translates “Strong’s” H1181 in the following manner: lords of the high places (Total 1x)

The KJV translates “Strong’s” H1182 in the following manner: Beeliada (Total 1x)

18. H1183-בעל יאה-Definition: Bealiah/BʿâlYah = “Jehovah/Yah is master/possessor” 1. a Benjamite/BanYamýný who went over to David/Dūýd at Ziklag/Tsaqlag and was one of David’s/Dūýd’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)

*H3045 (See p. 112)  *Yah/יה( See p. 38)  *H3050 (See p. 42, 288)
19. H1184 - **בַּעַל יְهوּדָה**

Definition: Baale-Judah / בְּעַלַי יְهوּדָה = “the lords (possessors) of Judah/Yahûdah” 1.

A place in Judah/Yahûdah named for the Baalim/Bʿâlým, also known as Kirjath-jearim/Qrýṭh-Ârým, Kirjath-baal/Qrýṭh-Bʿâl; modern Kuriet el Enab – Origin: from the plural of H1167 meaning “possessor/lord” and H3063 meaning Yahûdah

The KJV translates “Strong’s” H1184 in the following manner: **Baale of Judah** (Total 1x)

20. H1185 - **בַּעֲלִיס**

Definition: Baalis/Bʿâlis = “lord (possessor) of the banner: in causing the joy” 1.

King of the Ammonites/Âmûný at the time of the destruction of Jerusalem/Yarûshalam by Nebuchadnezzar/Nabûkdân’âstar-

Origin: probably from a derivative of H5965 meaning to rejoice

The KJV translates “Strong’s” H1185 in the following manner: **Baalis** (Total 1x)

21. H1186 - **בַּעַל מְעֹן**

Definition: Baal-meon/Bʿâl-Mʿâûn = “lord (possessor) of the habitation” 1.

A town in Reuben/Rʿaûban, mentioned in connection with Nebo/Nabû, and in the time of Ezekiel/Yacḥazaqʿål, Moabite/Mūʿåbý – 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 - **בַּעַל פּאֹור**

Definition: Baal-peor/Bʿâl-Pʿâūr = “lord (possessor) of the gap” 1.

The deity worshipped at Peor/Pʿâūr with probable licentious rites – Origin: from H1168 meaning “possessor/lord” and H6465 meaning “cleft”, mountain peak; a false god worshipped in Moab/Mūʿåb; corresponds to Baal/Bʿâl

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

23. H1188 - **בַּעֲלֵי פֹּרֶץְיָם**

Definition: Baal-perazim/Bʿâl-Paratsým = “lord (possessor) of the breaks” 1.

The site of a victory of David/Dūýd over the Philistines/Palashaṭhý, and of a great destruction of their images; also called ‘Mount Perazim/Paratsým’ – Origin: from H1167 meaning “possessor/lord” and the plural of H6556 meaning breach, gap or break; bursting forth, broken wall; outburst

The KJV translates “Strong’s” H1188 in the following manner: **Baalperazim** (Total 4x)

24. H1189 - **בַּעֲלֵי צָפֹן**

Definition: Baal-zephon/Bʿâl Tsaphūn = “lord (possessor) of the north” 1.

A place in Matsarým near the Red Sea where Pharaoh/Parâʾah 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 - **בַּעַל שלָשָׁה**

Definition: Baal-shalisha/Bʿâl Shalashah = “threefold lord (possessor)” 1.

A place in Ephraim/Åpharým 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 - **בַּעֲלָת**

Definition: Baalath/Bʿâlaṭh = “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/Bʿâlaṭh Bʿår** = “mistress of the well”

1. A town in the south part of Judah/Yahūdah, given to Simeon/Shamʿâūn, 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/Bʿâl Ṭamar** = “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)

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**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 Yahūh/יְהוּה lives,’ as they taught My people to swear by Bʿāl, 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 **Yahūh/יְהוּה**.

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Bʿāl/LORD: (See Glossary p. 355)
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 keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
1Tim 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

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

1Tim 6:14
G2962-kurios (κυρίος) 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/Yahūah (Yahūshâ) the Mashûach –also Gea/Γεα (Yahūah)

*יהושעH3091 = is replaced with Iesoūs (Ἰησοῦς) Greek for JesusG2424 - origin is from the (Hebrew) H3091
(Ref: BDB and “Thayer’s”)

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

י ה י ש ע י

A SH U H Y

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

*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 Yahūhah/yhwh. 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 Yahūhah/yhwh and God/Gad/G-D/yhwh.

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: Y’aqb/yaqub
“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.

Yahūhah/yhwh has something to say about God:

YashâYahû/Isa 65:11 “But you are those who forsake yhwh, who forget My Set-Apart Mountain, who prepare a table for Gad/yhwh, and who fill a drink offering for Mny.”

H1409 - Ḥâ, coriander: a plant the seed of which resembles manna The KJV translates “Strong’s” H1407 in the following manner: coriander (2x).

H1408 - Ḥâ, god of fortune; Babylonian deity; (variation of H1409) The KJV translates “Strong’s” H1408 in the following manner: non translated variant (1x).

H1409 - Ḥâ originates from the (H1464 fortune; good fortune) The KJV translates “Strong’s” H1409 in the following manner: troop (2x).

H1410 - Ḥâ 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-Ḥâ -Definition: 1. coriander - a plant the seed of which resembles manna - Origin: from H1413 (in the sense of cutting)

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

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

H1408-Ḥâ -Definition: Gad = “god of fortune” 1. a Babylonian deity - Origin: a variation of H1409

H1409-Ḥâ -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-Ḥâ -Definition: Gad = “troop” 1. seventh son of Jacob Y’aqb by Zilpah/zalpah, Leah’s/Lā’ah handmaid, and full brother of Asher/Ashr.

2. the tribe descended from Gad 3. a prophet during the time of David/Dûyd; appears to have joined David/Dûyd 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 Gad/Alahym" - Origin: from H1464 H1464: 1. to invade, attack - Origin: a primitive root [akin to H1413]

Here’s a shocker! God is not yhwh and yhwh is not God!

A challenge for the student: find one Hebrew passage of scripture where yhwh refers to Himself as Ḥâ. It would look like this in the Hebrew: Ḥâ ‘nN or Ḥâ ‘nN – 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**

In the beginning God created the heaven and the earth.

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*

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/אֱלֹהִים* in the source language above.

*No. 2*

**Target language**

A Psalm of David. The LORD is my shepherd; I shall not want.

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

*H430 אלהים (See pp. 132-138)  *LORD/בעל (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 *H430 God *H430 of your fathers H1, the God *H430 of Abraham H85, the God *H430 of Isaac H3327, and the God *H430 of Jacob H3290, hath sent H7971 me unto you: this is my name H8034 for ever unto all generations H1755.

Source language

ויאמר H559 עוד H5750 אלהים H430 אל משה H4872, כה תאמר H559 אל בני ישראל H1121, יהוה H3068 אלהי אבותיכם H1, אלהי אברהם H85, אלהי יצחק H3327, אלהי יعقوב H3290, שלחני אליכם זה שמי H8034 לעלם H5769 זוה H2143 לדר H1755.

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

Try to find *God* and *LORD* in the source language above.

No. 4

**Target language**

Ṭahalým/Ps 103:2

Bless H1288 the LORD H3068, O my soul H5315, and forget H7911 not all his benefits H1576.

Source language

ברכי יהוה H1288 נפשי כל ב милוי H408 הולא תשקחי כל ה Jamie H3068 תשלחי אלגוסי ה H1755 תזרמי H3605 ממולגי H7911 נפשי H853 לא תשקחי כל ה Jamie H5315 H1288.

Try to find the *LORD* 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

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 “Ålahým”

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 יי.

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 יי.

There are many scholars who contend with one another’s research regarding the authenticity of The Name יי 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 יי 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 יי, 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 יי. It can also be agreed on, that Kyrios is written in by the scribes as a substitute for This Name, יי. 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 יי 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 יי found in the quoted text. That alone is the strongest evidence anyone can produce in proving The Name, יי, 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.

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/יִי spoken of by The Creator, without transgression, according to the written commandment found in the Hebrew text: Shamāṭh/Exod 20:7 : “You shall not lift up (speak) יִי The Name of your Ålahým to ruin it, for יִי will not acquit (pardon) anyone who lifts up (speaks) יִי His Name to ruin it.

The Tetragram and the New Testament

George Howard


George Howard, an American Hebraist, noted for his theories of Hebrew-language origins to the New Testament - including the possible use of the Tetragrammaton (יִהְיָה) 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. In 1950 photographs of 12 fragments of the MS appeared in print, though in a poor reproduction. 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. The MS is significant in that, instead of using κύριος which in the Christian codices of LXX stands for the divine name, יהוה, it writes the Tetragram in Aramaic letters within the Greek text itself.

In 1952 fragments of a scroll of the Twelve Prophets in Greek were found in a cave in Nahal Hever in the Judean Desert. The first announcement, along with a brief analysis of the fragments, came from D. Barthélemy in 1953. 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. According to him the text belongs to a Kaphie, recension portions of which appear elsewhere in the Greek Bible. But C. H. Roberts has preferred an earlier date, ascribing it to the century 50–40 B.C.—A.D. 50. Sometime around the beginning of the first Christian century it is probably correct. 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.

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 θεὸς and κύριος.

(2) Hebrew and Aramaic Documents from the Judean Desert. In the Qumran Scrolls the divine name, יְהוָה, is written either in Aramaic characters as it appears, for example, in the great Isaiah scroll (1QIsa), or in paleo-Hebrew script, as it appears, for example, in the Habakkuk Commentary (1QpHab). The word for God, יהוה, also appears occasionally in paleo-Hebrew script in the scrolls as well as occasionally in אֲלֵהָו, אֲלֵיהוּ, אֲלוֹהִים, אֱלֹהִים. This must signify a special sanctity for these words as well in the minds of various Qumran scribes.

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, but in the commentary he would write the word יהוה. 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.
Just when 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 1QSai* of מֹאָרָא with מֹאָרָא and vice versa point to the conclusion that the Qumran MS "was written from dictation, that the reader probably read from the scroll wherever the Tetragram occurred in his copy, and that the scribe wrote either מֹאָרָא or מֹאָרָא whichever first occurred to him in each instance. The notations above the line were doubtless added later, following either the same or another copy."

If this is the case, we can date the oral pronunciation of מֹאָרָא, whenever מֹאָרָא occurred in the text, to at least the third century B.C.

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

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

(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 איו.

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

Yahūshâ is a five (5) letter name
Yahūah is a four (4) letter name
B`âl is a three (3) letter name
God is a two (2) letter name
Theos is cognate with God

Kurios is where LORD is derived; LORD is cognate with B`âl

Notice how B`âl, God, Theos, and Kurios are all family in origin? Yahūah and Yahūshâ stick out, all by themselves.

*Septuagint – (See Glossary p. 358)  * IAΩ- (See Glossary p. 356)
New Testament Quotes:
Preserving The Name
“as it is written”

This section investigates the title Alahým, The Name of Yahũah and The Name of Yahušhã, 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 דַּבָּרְךָ, אלוהים, דַּבָּרְךָ, or the translator uses:

Kurios (κύριος) --- “LORD” for יהוה/Yahũah
Iesoûs (Ιησοῦς) --- “Jesus” for יהושע/Yahušhã
Theos (θεὸς) ----------- “God” for אלוהים/Álahým

Observe:

➤ MathathYahũ/Matt 4:7 *Yahušhã quotes Dabarym/Deut 6:16. The name found there is, "יהוה יִבְרָעֵל"
* אלָהִים (Yahũah your Alahým a conjugated form)." Let’s pull the English translation back, and see what's under there...

From English standard version- MathathYahũ/Matt 4:7
*Yahušhã/Jesus said to him, “Again it is written, ‘You shall not put the Lord your God to the test.’”

Quote originates from: Dabarym/Deut 6:16
Deut 6:16 “Do not test Yahũah/יְהֹוָה your Alahým as you tried Him in Masah.

Greek rendering of Yahũah and Alahým:
κυριον τον θεον σου

יהוה H3068 = kurios (κύριος) Greek for "Lord." G2962
 אלהים H430 = Theos (θεὸς) Greek for “God” G2316

*יהוה H3091 = is replaced with Iesoûs (Ιησοῦς) Greek for Jesus G2424 - origin is from the (Hebrew) H3091 יeshu'ah/Yahhušhã
(Ref: BDB and “Thayer’s”)

(See pp 74-78) * אלהים (See pp. 132-138)
**MathathYahū/Matt 4:4** *Yahūshā 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 thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Greek for Matt 4:4

Yahūah/יהוה = replaced with Theos (Θεός) Greek for *God* (G2316)

**MathathYahū/Matt 21:42** *Yahūshā quoted Ṭahalým/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 *Yahūshā/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: **Ṭahalým/Ps 118:22-23**

Ps 118:22-23 The stone which the builders refused is become the head of the corner, this is the Lord doing; it is marvelous in our eyes.

Greek rendering of “Yahūah”:

יהוה = replaced with kurios (κύριος) Greek for "Lord." G2962

*יהושע = is replaced with Iesoūs (Ἰησοῦς) Greek for Jesus G2424 - origin is from the (Hebrew) הָיְשָע (Ref: BDB and “Thayer’s”)

*יהוה (See pp 74-78) *אלהיכם (See pp. 132-138) *God (See p.157)
Luke 20:42 *Yahūshâ quoted Ṭahalým/Ps 110:1: "לאדנייהוה My Master/אדניYahūah/יהוה".

From New English Translation -


KJV with “Strong’s” Ref. #'s

Ps 110:1 A Psalm of Dūd Yahūah/Yahūah הוהי said unto Ådaný/אדני (my master), “Sit at My Right Hand…”

Greek rendering of “Yahūah”:

יהוה הוהי = replaced with kurios (κύριος) Greek for "Lord." G2962

Yahūshâ/Yahoshua = replaced with Iesoūs (Ἰησοῦς) Greek for Jesus G2424 - origin is from the (Hebrew) H3091 יeshu (Ref: BDB and “Thayer’s”)


Matt 23:38, 39 “See! Your house is left to you laid waste, 39 for 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!’ ”

KJV with “Strong’s” Ref. #'s

Ps 118:26 Blessed be he that cometh in The Name of the LORD: we have blessed you out of The House of the LORD.

Same quote in Hebrew:

ברוך הוא בשם יChance 1 לודוальная:ו המלך

Here is another challenge for the student. Transliterate this Greek name, Ιησοῦς 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.

*Yahoshua 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 Mashýacḥ. 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 Yahūshâ at your leisure, common errors will become more and more obvious to you. The first column to the left are passages found in the OT, 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.

<table>
<thead>
<tr>
<th>Quote in NT (KJV)</th>
<th>Westminster Leningrad Codex</th>
<th>Quote originates from OT (KJV)</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.”) 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”. A foretelling of how great His Name would be among His people His Name is Yahūshâ. His Name most certainly was “mighty among His people” as He walked among His people. *God see p. 122 *Emmanuel G1694 is of Hebrew origin; H6005/H410 H6437 This is not a name.</td>
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<tr>
<td>Read right to left</td>
<td>Mighty = among us (a conjugation) Add the 1 to על and you get: Aמִנִּי = among us “mighty among us” This is a proclamation. עמנּו יְהוָה Phonetic: aman-oo awl</td>
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<tr>
<td>*YashâYahū/ISA 7:14 Therefore Ādaný H136 himself shall give H5414 you a sign H226; Behold, a virgin H3966 shall conceive H3959, and shall bear H3205 a son H1121, and shall call H7121 His Name H8034 mighty among us H410 H6005. 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 (a conjugation) reference number to represent the name. This transliteration of the two words “עמנּו” and “יאל” is deceptive. *Correction has been made in the “book name” of the passage address line in this column</td>
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<tr>
<td>Luke 3:4-6 As it is written in the book of the words of ‘Esaias 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. Correction: *Esaias G2268 is of Hebrew origin – H3966 H3470 – YashâYahū *Prepare ye the way of the Lord H3068 - Yahūah *God – H410 is Ālahým/אל not God/יהוה</td>
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<tr>
<td>נְשֵׁי עַרְצֵי יִשְׂרָאֵל (Yahūah) (conjugated form of Ālahým) see p. 132 אֲלָלְוֹדַנְו - YashâYahū/ISA 40:3 The voice of him that crieth H1121 in the wilderness H3966, Prepare H6437 ye the way of Yahūah H3068, make straight H3474 in the desert H6160 a highway H4546 for our Ālahým H410. -Conjugated form of Ālahým used here- *Correction has been made in the “book name” of the passage address line in this column</td>
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<tr>
<td>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. Correction: *Yahūshâ/Yahū answer and said unto him, “Get thee behind me, Satan; for it is written, ‘Thou shalt worship Yahūah your Ālahým, and Him only shalt thou serve.’ *Jesus – G2424 is of Hebrew origin – H3966 *Satan – G4567 Origin: of Aramaic origin corresponding to G4566 G4566 is of Hebrew origin: H7854 שְׁמִי Phonetic: sha-taun (meaning adversary) דאֲבָרִי /Deut 6:13 Thou shalt fear Yahūah H3068 your Ālahým H410, and serve H5647 him, and shalt swear H7650 by His Name H8034. -Conjugated form of Ālahým used here- *Correction has been made in the “book name” of the passage address line in this column</td>
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<tr>
<td>Deuteronomy 6:13 Thou shalt fear Yahûah H3068 your Ālahým H410, and serve H5647 him, and shalt swear H7650 by His Name H8034. -Conjugated form of Ālahým used here- *Correction has been made in the “book name” of the passage address line in this column</td>
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<tr>
<td>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)</td>
<td></td>
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<tr>
<td><strong>Matthew 22:37</strong> <em>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.</em></td>
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</tr>
</tbody>
</table>
| Deut 6:5  
And thou shalt love Yahūah your Ålahým with all thine heart, and with all thy soul, and with all thy might.  |
| Deut 6:5: And thou shalt love Yahūah your Ålahým with all thine heart, and with all thy soul, and with all thy might.  |
| Deuteronomy 6:4  
Hear, O Israel: The LORD our God is one Lord:  |
| Isa 61:1  
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 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, and the day of vengeance of our God; to comfort all that mourn;  |
| 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;  |
| Isaiah 54:13  
And all thy children [shall be] taught of the LORD; and great [shall be] the peace of thy children.  |
| 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.  |
| Isa 54:13  
And all thy children [shall be] taught of the LORD; and great [shall be] the peace of thy children.  |
| **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? | **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. | **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. |
| **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. | **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. |
| **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. | **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 unto thee among the Gentiles, and sing unto thy name. | **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. | **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. |
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 [that] 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 minds, and write them in their hearts: And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them unto the greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

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 it; And their sins and iniquities will I remember no more.

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.

Acts 2:21 And it shall come to pass that everyone who calls on the name of the Lord will be saved.’

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.

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.”

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.

Joel 2:32 The words you see in red in this column are listed on page 17. Can you find them in the Hebrew column?
| **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. |
| **Hebrews 12:29** | For our God [is] a consuming fire. |
| **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. |
| **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. |
| **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 of the LORD [are] upon the Righteous, and his ears [are] open: And the惆怅 thereof shall be filled up. And he shall judge the poor of the people; he shall deliver the famine of the wretched, and shall break the绊脚石 of the ungodly. |

**Find new words:** (See p. 17)
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.

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:

According to Yahū’āl/Joel 2:32, The Name to call on for Salvation, is Yahūah/יהוה. Yahūshā 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. 23 At 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. 24 Until now you have not asked for anything in My Name. Ask and you will receive it, so that your joy may be complete. 25 I 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. 26 At that time you will ask in My Name, and I do not say that I will ask the Father on your behalf. 27 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. 28 I 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. 29 And I will do whatever you ask in My Name, so that The Father may be Esteemed in The Son. 30 If you ask anything in My Name, I will do it. 31 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 Yahūshā.

The one who turns away his ear from hearing the law, even his prayer is an abomination. Mashalý 28:9 (Mashalý15:8, 29, 21:27; Tahalým 66:18; YashâYahū 59:2; Yahúchanan 9:31; James 4:3)
YashâYahû/Isa 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 יָהֳוָה, “that I am Ål (‘Mighty’).”

YashâYahû/Isa 42:8

Anî/אני (I am) Yahuah/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 following is a list of the witnesses (Acts 10:43, Dabarym/Deut 19:15, MaṭhaṭhYahū/Matt 18:16, Yahūcḥanan/Jn 8: 17-18) who testify to The Name of Yahūah The Father (יְהוָֹה) and His Son Yahūshâ (יְהוָשָׁע). 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 (Shamūṭh/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: לָשׁוֹן – אָדָנְיָה

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 Yahūdýṭh. 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 “jahi” replaced with “Yah”. The remaining J’s are left intentionally for observation. A review of the “Hebrew Ålaph Byṭh” 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-
Obadiah

H5662 עבדיה (a-bad-yah-hoo)
Obadiah
Etymology:
From H5647 and H3050
H5647 = צָבָא means to serve/to work
H3050 = יָהָ נֶפֶשׁ from H3068: to exist

Combined roots: To Serve Yahoo

KJV: Obadiah (Yiddish form)
Correct form: AbadYahoo

Address location:
Malakym Alaph 18:3

Translation:

And Ahab called Obadiah, (AbadYahoo) which was the governor of his house. Now Obadiah (AbadYahoo) feared Yahoo greatly…

Transliteration:

A - equivalent to English-A
B - equivalent to English-B
D - equivalent to English-D
Y - equivalent to English-Y
H - equivalent to English-H
W - equivalent to English-U/00/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 זה in some passages of the Hebrew.
This name AbadYahoo can also be found in:
(Malakym Alaph/1Kgs 18:4) (Dabary Ha Yamym Alaph/1Chr 27:19)
(Dabary Ha Yamym Bykh/2Chr 34:12)(Azr/8:9)(NachumYah/Neh 10:5)
(ObadYahoo/Oba 1:1)
The KJV translates “Strong’s” H5662 in the following manner: Obadiah (20x).
AbYahu

אָבִיהוּ

(ab-ya-hoo)

Abijah

H29

Etymology:
From H1 and H3050
H1 = יה (yāh) means father
H3050 = יה from H3068: to exist

Combined roots: Yahūah Father

KJV: Abiaḥ, Abijah (Yiddish form)
Correct form: AbYahū

Address location:
Dabary Ha Yamým Býth 13:20

ולא אצטר כהונתם עוז להם נבום אביה部主任 והגון ייהוה יימה: פ
Jeroboam Yarab ‘ām did not regain power during the reign of Abijah (AbYahū). The LORD Yahūah struck him down and he died.

Transliteration:
א- equivalent to English-A
ב- equivalent to English-B
י- equivalent to English-Y
ה- equivalent to English-H
ע- equivalent to English-U

Note: The ref# is the same in these locations.
But, one letter is missing from יה in some passages of the Hebrew.
This name AbYahū can also be found in:
(Shamū‘āl Alaph/1Sam 8:2)(Malakým Alaph/1Kgs 14:1)
(Dabary Ha Yamým Alaph/1Chr 2:24)(NacḥamYah/Yeh 10:7)
The KJV translates “Strong’s” H29 in the following manner: Abijah (20x), Abiah (4x), Abia (1x).
AchazYahu  אַחַזְיָהוּ

H274 אַחַזְיָהוּ (akh-az-ya-hoo)
AchazYahu

Etymology:
From H270 and H3050
H270 = יָאָשׁ means to grasp/take possession
H3050 = יָא from H3068: to exist

Combined roots: Yahūah takes Possession

KJV: Ahaziah (Yiddish form)
Correct form: ĀchazYahū

Address location:
Malakým Býth 1:18

מלכים ב מ מלכים ב מ

Now the rest of the acts of Ahaziah (ĀchazYahū) which he did, are they not written in the book of the Chronicles of the kings of Yashar ’āl?

Transliteration:
 נ-equivalent to English-A
 ג-equivalent to English-B (sound from back of the throat)
 ד-equivalent to English-Z
 ה-equivalent to English-Y
 ו-equivalent to English-H
 ב-equivalent to English-U

This name ĀchazYahū can also be found in:
(Malakým Ālaph/1Kgs 22:40)(Dabarý Ha Yamým Ālaph/1Chr 3:11)
(Dabarý Ha Yamým Býth/2Chr 20:37)
The KJV translates “Strong’s” H274 in the following manner: Ahaziah (37x).
AchYahu

H281
(akh-yah-hoo)
Achijah

Etymology:
From H251 and H3050
H251 = הָא (hā) means brother
H3050 = יָהוּ (yah) from H3068: to exist

Combined roots: Yahūah Brother

KJV: Ahiah, Ahijah (Yiddish form)
Correct form: ĀchYahū

Address location:
Malakým Álaph 14:18
Malakým 14:18

And they buried him; and all Yashar ál mourned for him, according to the word of Yahūah, which he spoke by the hand of his servant Ahijah (ĀchYahū) the Nabyā.

Transliteration:
N-equivalent to English-Ä
י- no equivalent to English-CH (sound from back of the throat)
Y-equivalent to English-Y
ה-equivalent to English-H
U-equivalent to English-U

Note: The ref# is the same in these locations.
But, one letter is missing from יָהוּ in some passages of the Hebrew.
This name ĀchYahū can also be found in:
(Shamí‘ ãl Álaph/1Sam 14:3) (Dabarý Ha Yamým Álaph/1Chr 2:25)
(Dabarý Ha Yamým Býth/2Chr 10:15)(Načham Yah/Neh 10:26)
The KJV translates "Strong’s" H281 in the following manner: Ahijah (20x), Ahijah (4x).
Adonijah

H138
(adan-ya-hoo)
Adonijah

Etymology:
From H113 and H3050
H113 = מָחֵר means master (See p. 127)
H3050 = יְהַֽיִת from H3068: to exist

Combined roots: Yahůah Master

KJV: Adonijah (Yiddish form)
Correct form: ĀdanYahū

Address location:
Malakým Âlaph 1:9

וַיֵּשֶׁב אַדַּנְיָהוּ צַאֵן בּוֹכֶר מְרִימָא עָם אָבֵן הָדוֹחְלָה אֱשֶׂר עָזִּיָּא עַמֶּֽיךָ לְרֹגֶל רִיקְרָא
Athcalæthi beini malch láklaši nesi yahudah evri malch

And Adonijah (ĀdanYahū) slew sheep and oxen and fat cattle by the stone of Zachalath, which [is] by Âyn Ragal. And he called all his brethren the king’s sons, and all the men of Yahudah the king’s servants.

Transliteration:
כ- equivalent to English-A
כ- equivalent to English-D
ח- equivalent to English-N
ש- equivalent to English-Y
ל- equivalent to English-H
ו- equivalent to English-U

Note: The ref# is the same in these locations.
But, one letter is missing from וַיֵּשֶׁב in some passages of the Hebrew.
This name ĀdanYahū can also be found in:
(Shamū‘āl Býth/2Sam 3:4)(Dabary Ha Yamým Álaph 3:2)
(Dabary Ha Yamým Býth 17:8)(NaḥamYah/Neh 10:16)
The KJV translates “Strong’s” H138 in the following manner: Adonijah (26x).
H5710 Ἄδὴρ (Greek) Adah
(ad-ah)

Etymology:
From H5710 and H3050
H5710 = Ἰ (i) means to put on/adorn
H3050 = י (y) from H3068: to exist

Combined roots: Yahūah Adorned

KJV: Adaiah (Yiddish form)
Correct form: ÁdYahū

Address location:
Dabar Y Ha Yamým Byth 23:1

2Chronicles 23:1

כָּבֵרָה הָיָה בָּיָה 2Chronicles 23:1

וַתִּגִּיחַ הַשָּׁבָעַת הַתָּהָק יִדְרֵד צְרֵדֵי מַעֲרַדְתָּה מַעֲרַדְתָּה יְרַעְרוּת בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה بּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ לְלַעֲשֶׂה בּוֹרֵא צְרֵדֵי מַעֲרַדְתָּה אוֹתָהּ

And in the seventh year YahūYada strengthened himself, and took the ה נ captains of hundreds: ÅzarYahū the son of Yarac̄am, and Yasham’ål the son of Yahūchānan, and ÅzarYahū the son of Åubād, and ה נ M’åšYahū the son of Adaiah, (ÅdYahū) and ה נ Ålyashaphat the son of Zakār, into covenant with him.

Transliteration:
- equivalent to English-A
- equivalent to English-D
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

Note: The ref# is the same in these locations.

But, one letter is missing from יי in some passages of the Hebrew.

This name ÁdYahū can also be found in:
(Malakym Byth/Ki 22:1)(Dabar Y Ha Yamým Álaph/IChr 8:21)
(Azr̄/Ezr 10:29)(NaçaYah/Neh 11:5)
The KJV translates “Strong’s” H5718 in the following manner: Adaiah (9x).
H452
(al-ya-hoo)

Elijah

Etymology:
From H410 and H3050
H410 אָֽיָּת means mighty one
H3050 יִתְמוֹן from H3068: to exist

Combined roots: Yahūah Mighty One

KJV: Elijah, Eliah (Yiddish form)
Correct form: ĀlYahū

Address location:
Malakūm Ālaph 17:1

Malcome א

ינאמר אליהו’ הוא השביעי מישראל הנערל אל אחאב הוא יהוה אלהי ישראלה אשת
עמרתי לפני א ייהת השניה האלה טל המר כי איסון דברי

And Elijah (ĂlYahū) the Šhashby’, who was of the inhabitants of Gał’dâd, said unto Āchâb, “As Yahūah of Yashar ‘al lives, before whom I stand, there shall not be dew nor rain these years, but according to my word.”

Transliteration:
A-equivalent to English-A
L-equivalent to English-L
Y-equivalent to English-Y
H-equivalent to English-H
U-equivalent to English-U

Note: The ref# is the same in these locations.
But, one letter is missing from יי in some passages of the Hebrew.
This name ĀlYahū can also be found in:
(Malakūm Byth/2Kgs 1:10) (Dabary Ha Yamûm Ālaph/1Chr 8:27)
(Dabary Ha Yamûm Byth/2Chr 24:12) (Âzrā/Ezr 10:21) (Malakû/Mal 4:5)
The KJV translates “Strong’s” H452 in the following manner: Elijah (69x), Eliah (2x).
H454 (al-ya-hoo-ah-ee-nee)
Elihoenai or Elioenai

Etymology:
From H413; H5869; H3068
H413 יָה (yah)
H5869 = תָּא (ta) means eye
H3068 יָה (yah) means to exist

Combined roots: Eye toward Yahwah

KJV: Elioenai, Elijah (Yiddish form)
Correct form: Ályahú’áyny

Address location:
Dabary Ha Yamym Álaphe 26:3
1Chronicles 26:3

עִלְמָךְ הַמִּשְׁקָה יְהוֹשָׁעַ הַשָּׁמֶשֶׁי אֶלִיוֹהַעַני הַשָּׁבִי
Ályam the fifth, Yahúchana the sixth, and Elioenai (Ályahú’áyny) the seventh.

Transliteration:
A-equivalent to English-A
L-equivalent to English-L
Y-equivalent to English-Y
H-equivalent to English-U
A-equivalent to English-A
Y-equivalent to English-Y
N-equivalent to English-N

This name Ályahú’áyny can also be found in:
(Ázr/Er 10:22) (NaḥumYah/Neh 12:41)
The KJV translates “Strong’s” H454 in the following manner: Elioenai (8x), Elihoenai (1x).
Amariah

H568
(am-ar-ya-hoo)
Amariah

Etymology:
From H559 and H3050
H559 = יָמָה means to speak/to utter
H3050 = יָה from H3068: to exist

Combined roots: Yahūah Said

KJV: Amariah (Yiddish form)
Correct form: ÂmarYahū

Address location:
Dabary Ha Yamым Àlaph 24:23 1Chronicles 24:23

וּבָנֵי יְרֵיהוָא אֲמָרַיָהוֹ הַשְּׁנֵי יְהוּדָהְא יָשִׂילָא יִשְׁמָא הָרְבִיעָי

And the sons YarYahū, [the first], Amariah-(ÂmarYahū) the second, Yâchazý’âl the third, and Yaqm ‘âm the fourth.

Transliteration:
- equivalent to English-A
- equivalent to English-M
- equivalent to English-R
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

Note: The ref# is the same in these locations.
But, one letter is missing from יְרֵי in some passages of the Hebrew.
This name ÂmarYahū can also be found in:
(Dabary Ha Yamым Býth/2Ch 19:11)(Âzrâ/Ezr 7:3)
(NachâmYah/Neh 10:3)(TsâphamYah/Zeph 1:1)
The KJV translates "Strong's" H568 in the following manner: Amariah (16x).
AmasYah
עמסיה

H6007
עמסיה
(am-as-yah)
Amasiah

Etymology:
From H6006 and H3050
H6006 = סָבָא means carry/lay a load on
H3050 = יְהָ (yāh) from H3068: to exist

Combined roots: Yahūah Carries

KJV: Amasiah (Yiddish form)
Correct form: ÂmasYah

Address location:
Dabary Ha Yamým Byth 17:16
2Chronicles 17:16

늘골 ייר עמסיה בֶּעַר יָהוּאָה לִיָּהוּאָה רֻמִּי מְאַתִּים אֵלֶּחָה גָּבֹר חָיָל

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:
א- 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).
AmatsYahu

H558 אָמַּטְסֵי-הוּ (am-ats-ya-hoo)
Amaziah

Etymology:
From H553 and H3050
H553 = מָשַי means be brave; strong, alert, make firm
H3050 = יָה from H3068: to exist

Combined roots: Strength of Yahūah

KJV: Amaziah (Yiddish form)
Correct form: ĀmatsYahū

Address location:
Malakým Býth 14:1

משנה שלמה לויאש בריהוהו מלך ישראל מלאך אמסיה בריהוהו מלך

In the second year of *Yū’âsh son of *Yū’âchaz king of Yashar’âl reigned Amaziah (ĀmatsYahū) the son of *Yū’âsh king of Yahūdah.

Transliteration:
نظر-equivalent to English-A
ות-equivalent to English-M
צר-equivalent to English-lS
ץ-equivalent to English-Y
ימ-equivalent to English-H
ו-equivalent to English-U

Note: The ref# is the same in these locations.
But, one letter is missing from יהי in some passages of the Hebrew.
This name ĀmatsYahū can also be found in:
(Dabarý Ha Yamým Alaph/1Chr 3:12)(Dabarý Ha Yamým Býth/2Chr 24:27)
(Amůs/Amos 7:10)
The KJV translates “Strong’s” H558 in the following manner: Amaziah (40x).
*Corrupted form: see pg 68
AnathathYah

H6070
(an-a-tdat-ya)

Antothijah

Etymology:
From H6068 and H3050
H6068 = זָעַר, means answers; answers to prayer
H3050 = יִתְן, from H3068, to exist

Combined roots: Yahūah Answers

KJV: Antothijah-(Yiddish form)
Correct form: ĀnāṭḥāṭhYah

Address location:
Dabary Ha Yamým Álaph 8:24
1Chronicles 8:24

And ChānanYah, and Āylam, and Antothijah, (ĀnāṭḥāṭhYah)

Transliteration:
- equivalent to English-A
- equivalent to English-N
- equivalent to English-Th
- equivalent to English-Th
- equivalent to English-Y
- equivalent to English-H

The KJV translates "Strong’s" H6070 in the following manner: Antothijah (lx).
AshYah

וַשְׁחִית

H6222

(ash-ya)

Asaiah

Etymology:
From H6213 and H3050
H6213 = בַּשְׁחִית means to make; fashion, work, produce
H3050 = לַי from H3068: to exist

Combined roots: Yahūah Made

KJV: Asaiah (Yiddish form)
Correct form: ÁshYah

Address location:
Dabarý Ha Yamým Ālaph 4:36 1Chronicles 4:36

ראֵלっぼוֹנַי, וַעֲקֹבָּה וַיָּשָׁכֹח יָהָע, וַאֲסָיַּא, (ÁshYah) וַעָדָּיֵל, וַיָּשָׁמָע, וַבָּנ יָה
t

Transliteration:
ש-equivalent to English-A
ש-equivalent to English letters-Sh
ש-equivalent to English-Y
ש-equivalent to English-H

This name ÁshYah can also be found in:
(Malakým Býth/2Kgs 22:12)(Dabarý Ha Yamým Býth/2Chr 34:20)
The KJV translates "Strong’s" H6222 in the following manner: Asaiah (8x).
*Corrupted form: see pg 68
AthalYahu  תַּלְיָהוּ

- **H6271** (a-ta-al-ya-hoo)
  - **Athaliah**

  **Etymology:**
  - From **H6270** and **H3050**
  - 
  - **H6270** = מָלֵי (meli) means compressed; afflicted
  - **H3050** = יָה (yah) from **H3068**: to exist

  **Combined roots:** Yahūah Afflicts

- **H3050**
  - יָה (yah)
  - - Yah, set-apart Name
  - Etymology: contraction for **H3068**, and meaning the same;
  - KJV: Yah, most vehement. Compare names in "-iah," "- yah."

  **H3068** - וָהָי Self-Existent

**KJV:** Athaliah (Yiddish form)

**Correct form:** ĀṭhalYahū

**Address location:**

*Maliym Būṭh 8:26*

2Kings 8:26

ברעשים רשימים שנה אחותו במלכו רשמי אשת מלך בירושלים רשمش
אמר תאליהה בחרמסי מלך ישראל

*Two and twenty years old was Āḥaṣāyahū when he began to reign; and he reigned one year in Yarūshalam. And his mother’s Name was Athaliah, (ĀṭhalYahū) the daughter of Āmāry king of Yashar ‘al.*

**Transliteration:**

- - equivalent to English- A
- - equivalent to English-Th
- - equivalent to English- L
- - equivalent to English- Y
- - equivalent to English- H
- - equivalent to English- U

**Note:** The ref# is the same in these locations.

But, one letter is missing from יָה in the Hebrew.

This name Āṭhalyahū can also be found in:

(Malakým Būṭh/2Kgs 11:2) (Dabar Yaa Yāmym Būṭh/2Chr 22:2)
(Azra/Ezr 8:7)

The KJV translates “Strong’s” H6271 in the following manner: Athaliah (17x).
H6265 ὅθαία
(atd-ya)
Atthaiah

Etymology:
From H5790 and H3050
H5790 = הָעַד means to hasten; to help
H3050 = הָיָה from H3068: to exist

Combined roots: Yahūah Helps

KJV: Athhaiah (Yiddish form)
Correct form: ἌθhYah

Address location:
Nehemiah 11:4
Nehemiyah 11:4

ובירושלם ישב מבני יוחוד המבנים מבני יוחוד שתה בערייה בֵּית
וכיריה ברפ־אמריה בר־שפיטיה ברֶימִיהליאל מבני־פרים

And at Yarūshalam dwelt [certain] of the children of Yahūdah, and of the children of
Banýman. Of the children of Yahūdah: Athhaiah (Ἁθηαία) the son of Ἄζαν, the son of
ZakarYah, the son of ἈμαρYah, the son of ShaphatYah, the son of Mahalal’âl, of the
children of Paraz;

Transliteration:
ץ-equivalent to English-A
ח-equivalent to English letters-Th
י-equivalent to English-Y
ב-equivalent to English-H

The KJV translates “Strong’s” H6265 in the following manner: Athhaiah (1x).
Azaliah

H683
(a-tsal-ya-hoo)
Azaliah

Etymology:
From H680 and H3050
H680 = יָשָׁב (yash) means lay aside; withdraw, reserve, Set-Apart
H3050 = יָשָׁר (yash) from H3068: to exist

Combined roots: Yahūah Reserves

KJV: Azaliah (Yiddish form)
Correct form: ĀtsalYahū

Address location:
Malakým Býth 22:3
And it came to pass in the eighteenth year of king Y’ashYahū, that the king sent יָשֶׁר – Shaphan the son of Azaliah, (ĀtsalYahū) the son of Mashalam, the scribe, to The House of Yahūah saying,

Transliteration:
ג-equivalent to English-A
ז-equivalent to English letters-TS
י-equivalent to English-L
י-equivalent to English-Y
ו-equivalent to English-H
ו-equivalent to English-U

This name ĀtsalYahū can also be found in:
(Dabary t hacia Yámim Býth/2 Chr 34:8)
The KJV translates "Strong's" H683 in the following manner: Azaliah (2x).
AurYahu

AurYahu (ar-ya-hoo)
Urijah

Etymology:
From H217 and H3050
H217 = יֲאָרָה means flame; light of fire, shine
H3050 = יָה from H3068: to exist

Combined roots: Fire of Yahūah

KJV: Uriah, Urijah (Yiddish form)
Correct form: ĀʻûrYahū

Address location:
YaramYahū 26:20

And there was also a man that foretold in The Name of Yahūah, Urijah (ĀʻûrYahū) the son of Sham’āYahū of Qrỳth–Ha Yārỳm, who foretold against this city and against this land according to all the words of YaramYahū:

Transliteration:
8-equivalent to English-A
6-equivalent to English-U
3-equivalent to English-R
6-equivalent to English-Y
7-equivalent to English-H
0-equivalent to English-U

Note: The ref# is the same in these locations.
But, one letter is missing from יְרֵמִי in some passages of the Hebrew.
This name (ĀʻûrYahū) can also be found in:
(Sham’āl Bỳṭḥ/2Sam 11:3)(Malakỳm Àlaph/1Kgs 15:5)
(Malakỳm Bỳṭḥ/2Kgs 16:11)(Dabarỳ Ha Yamỳm Àlaph/1Chr 11:41)
(Azrā/Ezr 8:33)(NàchamYah/Yeh/Neh 3:4)(YashāYahû/Isa. 8:2)
The KJV translates “Strong’s” H223 in the following manner: Uriah (28x), Urijah (11x).
Azaniah

H245 אָזָנִי (a-zan-ya)
Azaniah

Etymology:
From H238 and H3050
H238 = נָאָי means to hear; listen
H3050 = יָהּ from H3068; to exist

Combined roots: YahuaH Hears

KJV: Azaniah (Yiddish form)
Correct form: ἌζανYah

Address location:
Nehemiah 10:9

הָלוֹלְיוֹם דִּישָׁע* בְּאֶזָנִיָה בָּנָיָה מֵבִי תֱנִיד קְרֵימִיאָל

And the Lúyım: both *Yashuâ the son of Azaniah, (ÂzanYah) Banûy of the sons of Chânadd, Qdamý`âl;

Transliteration:
N-equivalent to English-A
S-equivalent to English-Z
T-equivalent to English-N
V-equivalent to English-Y
W-equivalent to English-H

The KJV translates “Strong’s” H245 in the following manner: Azaniah (1x).
*Corrupted form: see pg 63

Alahym:
Yahuah/Yahusha
יָהוָה/יָהוּשָׁה
Azariah

H5838  הָazorָּה (a-zar-ya-hoo)
Azariah

Etymology:
From H5826 and H3050
H5826 = עָזַר means to help; support
H3050 = יָהֲוָנָה from H3068: to exist

Combined roots: Yahūah Helps

H3050  יָהֵוָּה (yāh)
- Yah, set-apart Name
Etymology: contraction for H3068, and meaning the same;
KJV: Yah, most vehement. Compare names in "-iah," "- yah."
H3068 - Self-Existent

KJV: Azariah (Yiddish form)
Correct form: ĀzarYahū

Address location:
Malakým Býth 15:6 2Kings 15:6

וַיִּהְוֶה הַבְּרִי עָזוֹרָה וַעֲלָיֶשׁ עֲשָׂה הָלַעַדְמָה חָטֲבֵים עַל-צָפֵר בַּרְי חַטֵּם
לְמִלְצָל יְהוֹדָה
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:
- equivalent to English-A
- equivalent to English-Z
- equivalent to English-R
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

Note: The ref# is the same in these locations.
But, one letter is missing from יָהֵוָּה in some passages of the Hebrew.
This name ĀzarYahū can also be found in:
(Malakým Álaph/1Kgs 4:2) (DabarÝ Ha Yamým Býth/2Chr 26:17)
(DabarÝ Ha Yamým Álaph/1Chr 2:8) (Azra/Eara 7:1) (Naĥšan Yah/Neh 3:23)
(YaramYahū/Jer 43:2) (Daný ãl/Dan 1:6)
The KJV translates “Strong’s” H5838 in the following manner: Azariah (48x).
AzYahu

H5818
עָזֹ-הו (az-ya-hoo)
Uzziah

Etymology:
From H5797 and H3050
H5797 = יָו (yō) means to be strong; might; strength
H3050 = יָ (yā) from H3068: to exist

Combined roots: Yahūah is Strong

KJV: Uzziah (Yiddish form)
Correct form: ʾÂzYahū

Address location:
Malakým Býth 15:32
Malîm B 32

2Kings 15:32

בְּשָׁנָה שַׁחֲמָה לַפּוֹקַח בְּנֵי מִלְיָהוּ מלֵךְ יִשְׂרָאֵל מֶלֶךְ יוֹרָם בַּכּוֹרֵעָיו
מלֵךְ יִשְׂרָאֵל

In the second year of Paqch the son of RamalYahū king of Yashar ʿāl began *Yûham the son of Uzziah (ʾÂzYahū) king of Yahūdah to reign.

Transliteration:
 xuất equivalent to English-A
trinsic equivalent to English-Z
urb equivalent to English-Y
it equivalent to English-H
it equivalent to English-U

Note: The ref# is the same in these locations.
But, one letter is missing from יָ in some passages of the Hebrew.
This name ʾÂzYahū can also be found in:
(Dabary Ha Yamým Álapah/1Ch 27:25) (Dabary Ha Yamým Býth/2Ch 26:1)
(ʾAzd/ʾEr 10:21)(Nacham Yah/Neh 11:4)(Hûshá/Hos 1:1)(Amús/Amos 1:1)
(ʾYasháYahú/Isa 1:1)(Zakar Yah/Zech 14:5)
The KJV translates “Strong’s” H5818 in the following manner: Uzziah (27x).
*Corrupted form: see pg 69
AzazYahu عزיהו

H5812 עזיהו (a-zaz-ya-hoo) Azaziah

Etymology:
From H5810 and H3050
H5810 = עז means to be strong; prevail; strengthen
H3050 = יahu from H3068: to exist

Combined roots: Yahūah Strengthens

KJV: Azaziah (Yiddish form)
Correct form: ḪazYahu

Address location:
Dabar Yawm Alaph 27:20
לבן אפרים ורשע בַּעֲצָדיוֹ הָלַחְזֶה לַחְצֵה שַׁבְתָּא חָצֵר הָצִירָא לַכְּפַר הַיָּהוּ: ס

Of the children of Āpharîm, Hūshâ the son of Azaziah (ĤazYahu) of the half tribe of Manashah, *Yūʾāl the son of PadYahu:

Transliteration:
حرف י - equivalent to English-A
حرف ו - equivalent to English-Z
حرف צ - equivalent to English-Z
حرف כ - equivalent to English-Y
حرف ה - equivalent to English-H
حرف ו - equivalent to English-U

This name ḪazYahu can also be found in:
(Dabar Yawm Beṭḥ/2Chr 31:13)
The KJV translates “Strong’s” H5812 in the following manner: Azaziah (3x).
*Corrupted form: see pg 69

Alahym:
Yahuah/Yahusha
יוהו/יווחשא
BadYah

BadYah

H912 (bad-ya)

Bedeiah

Etymology:
Shortened form of H5662
H5662 is יֵבֵד (See p. 176)
Etymology is from H5647 and H3050
H5647 = יִבְדָה means to work; serve
H3050 = יָהָנָה from H3068: to exist

Combined roots: Servant of Yahûah

KJV Bedeiah (Yiddish form)
Correct form: BadYah

Address location:
Âzarâ 10:35 Êzârâ

Ezra 10:35

BanYah, Bedeiah, (BadYah) Kalûhîy,

Transliteration:
¬-equivalent to English-B
¬-equivalent to English-D
¬-equivalent to English-Y
¬-equivalent to English-H

The KJV translates “Strong’s” H912 in the following manner: Bedeiah (1x).
H1183 יָעַלְיָה
(b-al-ya)
Bealiah

Etymology:
From H1167 and H3050
H1167 = יָעַל means owner; husband, lord, possessor
H3050 = יָה from H3068: to exist

Combined roots: Yahuah Possesses

KJV: Bealiah (Yiddish form)
Correct form: B’alYah

Address location:
Dabary Ha Yamym Alaph 12:5 1Chronicles 12:5

אלעורי וירימית ובאלייה וсмерידה ושפשידהCHAZAR
Al’ãúzy, and Yarymuth, and Bealiah (B’alYah), and ShamarYahü, and ShaphatYahü the
Hacarymphy,

Transliteration:
- equivalent to English-B
- equivalent to English-A
- equivalent to English-L
- equivalent to English-Y
- equivalent to English-H

The KJV translates “Strong’s” H1183 in the following manner: Bealiah (1x).
BanYahu

 Barnett

 H1141
(ban-ya-hoo)

 Benaiah

 Etymology:
From H1129 and H3050

 H1129 = הבש means to build; rebuild; establish
H3050 = יahu from H3068; to exist

 Combined roots: Yahuuah Builds

 KJV: Benaiah (Yiddish form)
 Correct form: BanYahuu

 Address location:
Shamuu 'al Byh 23:22

2Samuel 23:22

 אֵלָה יֵשׁ בְּנֵי יְהוּדָה יַרְדֵּנָה, וַהֲדָד שֶּׁמֶנֶלֶת הָגְבָּרִים:

 These [things] did Benaiah (BanYahuu) the son of YahuuYadâ, and had The Name among three mighty men.

 Transliteration:
բ - equivalent to English-B
נ - equivalent to English-N
י - equivalent to English-Y
יה - equivalent to English-H
ע - equivalent to English-U

 Note: The ref# is the same in these locations.
But, one letter is missing from יahu in some passages of the Hebrew.
This name (BanYahuu) can also be found in:
(Malakým Álaph/1Kgs 1:36)(Dabary Ha Yammým Álaph/1Ch 11:24)
(Ázru/Ezr 10:25)(Yachazaq ál/Ezek 11:1)
The KJV translates "Strong's" H1141 in the following manner: Benaiah (42x).
Variant spellings for this word: בְּנֵי יְהוּדָה ("Strong's" and Gesenius)
BaqbaqYah ḕכְפְּקִיהָ

H1229 ḕכְפְּקִיהָ
(bak-bak-ya)
Bakbukiah

Etymology:
From H1228 and H3050
H1228 = בַּקַּבּ כָּרֶב means flask; bottle – from H1238 means to empty
H3050 = יָה from H3068, to exist

Combined roots: Yahūah Empties

KJV: Bakbukiah (Yiddish form)

Correct form: BaqbaqYah

Address location:
NachamYah 11:17
Nehemiah 11:17

וַתְּמַתֵּנָה בְּרֵמָיָה בּוֹרֶבֶּד בּאֶסָּף רָאָשׁ הַתַּחַלֶּה יְהוָה לְפָלַת בּוֹכְפְּקִיהָ
משנה מבית יוצאה בכרמות בּגרעלוּ בּריידיתור

And MaṭhanYah the son of Mýkah, the son of Zabadý, the son of Ásaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah (BaqbaqYah) the second among his brethren, and Ábadâ the son of Shamūâ, the son of Galal, the son of Yadýthîn.

Transliteration:
- equivalent to English-B
- equivalent to English-Q
- equivalent to English-B
- equivalent to English-Q
- equivalent to English-Y
- equivalent to English-H

The KJV translates “Strong’s” H1229 in the following manner: Bakbukiah (3x).
BaqYahu

**H1232**

(bak-ya-hoo)

Bukkiah

Etymology:
From **H1238** and **H3050**
**H1238** = יַּחֲשֹׁב means to empty out; devastate
**H3050** = יה from **H3068**, to exist

Combined roots: Yahūah Lays Waste

**KJV:** Bukkiah, (Yiddish form)
**Correct form:** BaqYahū

Address location:
**Dabar Y ha Yamym Álaph 25:13**

The sixth to Bukkiah (BaqYahū), he, his sons, and his brethren, were twelve:

Transliteration:
- ב-equivalent to English-B
- פ-equivalent to English-Q
- י-equivalent to English-Y
- ה-equivalent to English-H
- י-equivalent to English-U

The KJV translates "Strong's" H1232 in the following manner: Bukkiah (2x).
Variant spellings for this word: בּוֹכֵי תַּחֲשֹׁב ("Strong's") Bukkiah (Gesenius)

Alahym:
Yahuah/Yahusha
יָהוּא/יָהוֹשָׁע
BarakYahu  בְּרָכִיָּה

H1296  בָּרָכִיָּה
(ba-rak-ya-hoo)

Berechiah

Etymology:
From H1290 and H3050
H1290 = בָּרָכִי (barkhi) means to be weak from fear; cause to kneel
H3050 = יְהֵ֣ה from H3068: to exist

Combined roots: Yahūah Causes to Kneel

KJV: Berechiah, Berechia (Yiddish form)
Correct form: BarakYahū

Address location:
Dabar Y Ha Yamím Âlaph 6:39  1Chronicles 6:39

And his brother Asaph, who stood on his right hand, even Asaph the son of Berechia, (BarakYahū) the son of Shamâ’a,

Transliteration:
- equivalent to English-B
- equivalent to English-R
- equivalent to English-K
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

Note: The ref# is the same in this location.
But, one letter is missing from בָּרָכִי in some passages of the Hebrew.
This name (BarakYahū) can also be found in:
(Dabar Y Ha Yamím Bých/2Chr 28:12)(Naçhum Yah/Neh 3:4)
(ZakarYah/Zech 1:7)
The KJV translates “Strong’s” H1296 in the following manner: Berechiah (10x), Berechiah (1x).
H1256
 bara-
(ya)
Beraiah

Etymology:
From H1254 and H3050
H1254 = קָּחַ to mean to create; shape form
H3050 = יָּהָ from H3068, to exist

Combined roots: Yahūah Creator

KJV: Beraiah (Yiddish form)
Correct form: BarâYah

Address location:
Dabarý Ha Yamým Álaph 8:21 1Chronicles 8:21

And AdYah, and Beraiah, (BarâYah) and Shamarath, the sons of Sham’ây;

Transliteration:
ג-equivalent to English-B
ד-equivalent to English-R
ש-equivalent to English-A
ת-equivalent to English-Y
י-equivalent to English-H

The KJV translates “Strong’s” H1256 in the following manner: Beraiah (1x).
H1202 (b-ash-ya) Baaseiah

Etymology:
From H6213 and H3050
H6213 = יָשָׁה means to fashion; make; prepare
H3050 = יָה from H3068; to exist

Combined roots: Yahūah Prepares

KJV- Baaseiah (Yiddish form)
Correct form: B’âshYah

Address location:
Dabary Ha Yamým Álaph 6:40 1 Chronicles 6:40

The son of Ýýk’âl, the son of Baaseiah, (B’âshYah) the son of MalakYah

Transliteration:
- equivalent to English-B
- equivalent to English-A
- equivalent to English-Sh
- equivalent to English-Y
- equivalent to English-H

The KJV translates “Strong’s” H1202 in the following manner: Baaseiah (1x).
H1152 בּסֹדְיָה (ba-sood-yah)
Besodeiah

Etymology:
From H5475 and H3050
H5475 = יָדָה (yāḏāh) means counsel; assembly; intimacy
H3050 = יָה (yāh) from H3068, to exist

Combined roots: Yahūah Counsels

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 - יָהוָה Self-Existent

KJV- Besodeiah (Yiddish form)
Correct form: BasūdYah

Address location:
Nehemiah 3:6 נחמיה 3:6

Moreover פֶּן the old gate was repaired by *Yēḏâ the son of Pasāch, and Mashlam the son of Besodeiah (BasūdYah) they laid the beams, and set up the doors, the locks, and the bars.

Transliteration:
6-equivalent to English-B
5-equivalent to English-S
1-equivalent to English-U
7-equivalent to English-D
6-equivalent to English-Y
7-equivalent to English-H

The KJV translates “Strong’s” H1152 in the following manner: Besodeiah (1x).
*Corrupted form: see pg 69
**ChabYah**  
**Habaiah**

- **H2252** (khab-ya)  
  Chabaiah

  **Etymology:**  
  From **H2247** and **H3050**
  
  - **H2247** = חָבָה means to hide oneself; to withdraw
  - **H3050** = יה from **H3068**; to exist

  **Combined roots:** Yahūah Hides

**KJV: Habaiah (Yiddish form)**

**Correct form:** ChabYah

**Address location:**  
NacḥamYah 7:63  
Nehemiah 7:63

וּמְנָה הָכְהֵנִים בְּנֵי חָבָה בְּנֵי חוֹקֵם בְּנֵי בֵּרָזִלִּי אֲשֶׁר לְקַח מִבּוֹנָת בֵּרָזִלִּי


**Transliteration:**

- פֶּנָה (pena) - no equivalent to English-
- בָּנָה (bana) - equivalent to English-
- יָם (yam) - equivalent to English-
- חָבָה (habah) - equivalent to English

This name (CHABYAH) can also be found:  
(Âzrå/Ezr 2:61)

The KJV translates “Strong’s” H2252 in the following manner: Habaiah (2x).  

**Alahym:**  
Yahuah/Yahusha  
יהוה/יהושע
Haggiah

Etymology:
From H2282 and H3050
H2282 = חָג means festival feast
H3050 = יָה from H3068, to exist

Combined roots: Festival of Yahūah

KJV: Haggiah (Yiddish form)
Correct form: ChagYah

Address location:
Dabarý Ha Yamým Ålaph 6:30
1Chronicles 6:30

Shemâ ʿā his son, Haggiah (ChagYah) his son, ĀshYah his son.

Transliteration:
�-no equivalent to English-C (sound from back of the throat)
ך-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).
Hachaliah

H2446 חָכַלְיָה (khak-al-ya)
Ha-chali-ya

Etymology:
From H2447 and H3050
H2447 חָכַל means dark; dull
H3050 יahu from H3068: to exist

Combined roots: Darkness of Yahūah

H3050 יahu (yah)
- Yah, set-apart Name
Etymology: contraction for H3068, and meaning the same;
KJV: Yah, most vehement. Compare names in "-iah," "- yah."
H3068 יְהוָ֥ה Self-Existent

KJV: Haehaliah (Yiddish form)
Correct form: ČḥakalYah

Address location:
NaḥamYah 1:1 נַחַם יָה י 1:1
Nehemiah 1:1 נְהֶמְיָה 1:1

The words of NaḥamYah the son of Haehaliah (ČḥakalYah). And it came to pass in the
month Kaslā, in the twentieth year, as I was in Shūshan the palace

Transliteration:
ך-no equivalent to English-C (sound from back of the throat)
ך-equivalent to English-K
ך-equivalent to English-L
ך-equivalent to English-Y
ך-equivalent to English-H

The KJV translates "Strong's" H2446 in the following manner: Hachaliah (2x).
H2518  
(khal-aq-ya-hoo)  
Hillkiyah

Etymology:
From **H2506** and **H3050**
H2506 = יֹה (yāh) means portion, share, part
H3050 = יה (yah) from H3068: to exist

Combined roots: **Yahūah is my Portion**

KJV: **Hillkiyah** (Yiddish form)
Correct form: **ChalaqYahū**

Address location:
**Malakým Býth 18:18**  
**2Kings 18:18**

רֶכֶרֶא אֶל-הָמֶלֶךְ וַעֲצַז אַלְדָּם אֲלֵכֶם בְּרַחֲלַקְיָהָּ יִשְֹרְאֵל שָנָבָה

And when they had called to the king, there came out to them Ålyaqým the son of Hillkiyah,  
(*ChalaqYahū*) which [was] over the household, and Shahnah the scribe, and *Yâ'âch* the son of Åsap the recorder.

Transliteration:

- **י**-no equivalent to English-*Ch* (sound from back of the throat)
- **ל**-equivalent to English-*L*
- **מ**-equivalent to English-*Q*
- **נ**-equivalent to English-*Y*
- **י**-equivalent to English-*H*
- **ע**-equivalent to English-*U*

Note: The rif is the same in this location.
But, one letter is missing from יֹה in some passages of the Hebrew.
This name (*ChalaqYahū*) can also be found:
*(Dabary Ha Yamým Alaph /1Chr 26:11) (Dabary Ha Yamým Býth /2Chr 34:9) (Åzrá/Ezr 7:1) (NačhamYah /Neh 8:4) (YashâYahu /Isa22:20) (YaramYah /Jer1:1)*
The KJV translates "Strong's" H2518 in the following manner: **Hilkiah** (34x).
*Corrupted form: see pg 70
Hananiah

H2608 חָנָנְיָה (kha-nan-yah-hoo)
Hananiah

Etymology:
From H2603 and H3050
H2603 חָנָי means to be gracious, show favor, pity
H3050 יהו from H3068; to exist

Combined roots: Yahua shows Favor

KJV: Hananiah (Yiddish form)
Correct form: ChananYahu

Address location:
Dabary Ha Yamym Byth 26:11 2Chronicles 26:11

wipe lyedov heyl esha melomah yizriyi zehu lozmod bemseph pokedem beyd
yizorol hokomo romesyem yeshem or lidhatangma meshiym halel:

Moreover AzYahu 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'aa'al the scribe and M'ashYahu the ruler, under the hand of Hananiah, (ChananYahu) [one] of the king's captains.

Transliteration:
ֻ-no equivalent to English-Cli (sound from back of the throat)
1-equivalent to English-N
2-equivalent to English-N
3-equivalent to English-Y
7-equivalent to English-H
1-equivalent to English-U

Note: The ref# is the same in this location.
But, one letter is missing from יי in some passages of the Hebrew.
This name (ChananYahu) can also be found:
(Dabary Ha Yamym Alaph/Ch 3:19)(Azrav/Ezr 10:28)
The KJV translates "Strong's" H2608 in the following manner: Hananiah (29x).
CharahYah  חַרְחָה יָהָע

H2736  הַרְחָה
(khar-ha-ya)
Harhaiah

Etymology:
From H2734 and H3050
H2734 = הַרְחָה means to burn with anger
H3050 = יָהָע from H3068: to exist

Combined roots: Wrath of Yahah

KJV: Harhaiah (Yiddish form)
Correct form: CharahYah

Address location:
NachaamYah  3:8
Nehemiah 3:8

עַל יְדֵי הָהָדִיקְו זָדוֹאֵל בַּנָּהְרָה לְהָדַיְתָה צֹרְפִיס עַל יְדֵי הָהָדִיקְו חָנִינָה בַּנָּהְרָה יִשְׁלוֹם עַל הָהוֹמָה הָרָחבֻּהַם

Next to him repaired Azyaal the son of Harhaiah, (CharahYah) of the goldsmiths. Next to him also repaired ChananYah the son of one of the Raqchym, and they fortified Yarushalam to the broad wall.

Transliteration:
- no equivalent to English-Ch (sound from back of the throat)
- equivalent to English-R
- equivalent to English-H
- equivalent to English-Y
- equivalent to English-H

The KJV translates “Strong’s” H2736 in the following manner: Harhaiah (1x).
Hasadiah (חָסַד-יָה)

Etymology:
From H2617 and H3050
H2617 = יָרָא means to be good, kind
H3050 = יָה from H3068, to exist

Combined roots: Yahūah is Kind

KJV: Hasadiah (Yiddish form)
Correct form: ChasadYah

Address location:
Dabarý Ha Yamým Álaph 3:20 1Chronicles 3:20

וַחֲשַׁבֵּה יָהוָּה וְבַרְכַּה יָהוָּה וַחֲסַדְיָהוּ וַחֲשַׁבֵּה חֲסַדְיָהוּ אִשְׁכְּרֵה חֲשַׁדְיָהוּ

And Chashabah, and Áhal, and BarakYah, and Hasadiah, (ChasadYah) Yūshāb–Chasad, five.

Transliteration:
ךָחַשַּׁבּ-no equivalent to English-CH (sound from back of the throat)
שָׁ-equivalent to English-S
דָּ-equivalent to English-D
יַ-equivalent to English-Y
חַ-equivalent to English-H

The KJV translates “Strong’s” H2619 in the following manner: Hasadiah (1x).
**Hashabniah**

**Etymology:**
From **H2808** and **H3050**
**H2808** חַשָּבְנָה (kha-sha-ban-ya) Hashabniah
**H3050** יֵאָה (yah)- Yah, set-apart Name
Etymology: contraction for **H3068**, and meaning the same;
KJV: Yah, most vehement. Compare names in "-iah," "- yah."
**H3068** יֵאָה Self-Existant

Combined roots: **Yahüah is Mindful**

**KJV:** Hashabniah (Yiddish form)
**Correct form:** ČhashabanYah

**Address location:**
Nehemiah 3:10

ונִמְכֶּר נַחֲמָיָה בַּעֲרָבָתָן מִשְׁמַעְתָּה בַּעֲרָבָתָן

And next to them, YadYah the son of Čhārūmaph made repairs across from his house. And next to him, Čhatūsh the son of Hashabniah (ČhashabanYah) made repairs.

**Transliteration:**
- **ך**-no equivalent to English-C
- **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).
H2811  
(šab-ya-hoo)  
Hashabiah

Etymology:
From **H2803** and **H3050**
H2803 = לְשׁוֹן֙ means to think, devise a plan, make a judgement
H3050 = יְהַ֣ז from H3068; to exist

Combined roots: **Yahūah Considers**

KJV: Hashabiah (Yiddish form)

Correct form: **ChashabYahū**

Address location:
*Dabar Y Ha Yamím Álaph* 25:3  
*IChronicles 25:3*

לֵידֹותָן בַּנֵי יָדִיתָן גָּדַלְיָה וּצְרָי וּיָשָׂעִיָּה Shabicha and MashathYahū, six, under the hands of their father Yadițhūn, who foretold with a harp, to give thanks and to praise Yahūah.

Transliteration:
ימ-no equivalent to English-Ch
ש-equivalent to English-Sh
ב-equivalent to English-B
י-equivalent to English-Y
ה-equivalent to English-H
ע-equivalent to English-U

Note: The ref# is the same in this location.
But, one letter is missing from יֶה in some passages of the Hebrew.
This name (ChashabYahū) can also be found:  
*(Dabar Y Ha Yamím B'yth/2Ch 35:9)(Ázrâ/Ezr 8:19)/(NachamYah /Neh3:17)*
The KJV translates "Strong's" H2811 in the following manner: Hashabiah (15x).
Your Name Yahuah, endures forever,

Your memorial Name Yahuah,
throughout all generations.

Tahalym 135:13
ChazaqYahu

Hezekiah

H2396  חָזַק (kha-zaq-yah-hoo)
Hezekiah

Etymology:
From H2388 and H3050
H2388 = קָחַ砷 means to be firm, secure, be courageous
H3050 = יָהּ from H3068, to exist

Combined roots: Yahuaah Strengthens

H3050  יָהּ (yâh)
- Yah, set-apart Name
Etymology: contraction for H3068, and meaning the same;
KJV: Yah, most vehement. Compare names in "-iah," "- yah."
H3068 - יָהּ זָרִי Self-Existent

KJV: Hezekiah, Hizkiah, Hizkijah (Yiddish form)
Correct form: ChazaqYahu
Compare H3169

Address location:
Malakým Bỳth 16:20 2Kings 16:20
Malakým b 20

וַיִשָּׁכֶב אִחֵד עֶפֶר אֵלֶּה יִקְבֵּר וְסָמֶאֲבֵהוּ בַּעֲצֵר וּדְרֵי רְיָמִלְתּ חָזַקיהוּ בֹּנָו

And Aâchaz slept with his fathers, and was buried with his fathers in the city of Dûd: and Hezekiah (ChazaqYahu) his son reigned in his stead.

Transliteration:
ḇ-no equivalent to English-Ch (sound from back of the throat)
ẓ-equivalent to English-Z
q-equivalent to English-Q
y-equivalent to English-Y
v-equivalent to English-H
u-equivalent to English-U

Note: The ref# is the same in this location.
But, one letter is missing from מָלָא in some passages of the Hebrew.
This name (ChazaqYahu) can also be found:
(YashâYahu /Asa 36:1) (YaramYahu /Jer 26:18)
(Dabarý Ha Yamým Álaph/ICh 3:13)(Dabarý Ha Yamým Bỳth/2Ch 29:18)
(NačhamYah/Neh 10:17)(Mashtý/Prov 25:1)(TsaphanYah/Zeph 1:1)
The KJV translates "Strong's" H2396 in the following manner: Hezekiah (8x), Hizkiah (1x), Hizkijah (1x).
Hazaiyah

H2382 (khaz-ya)
Hazaiyah

Etymology:
From H2372 and H3050
H2372 = חזה means to see, look, behold, fortell
H3050 = יה from H3068: to exist

Combined roots: Yahūah Sees

KJV: Hazaiyah (Yiddish form)
Correct form: ChazYah

Address location:
Nehemiah 11:5

וַיְהִי אלֹהֵי בָּרוּךְ בִּכְלָלוֹתָו בֵּרָזוּא הָכָּרָזִית בַּרְיָאִים בֶּן־וֹשֵׁה בֶּן־חֶזְיָה וּמֶשֶׁה בֶּן־בָּרֹכֶה בֶּן־כֹּל־חֶזְיָה בֶּן־הָשָׁלֶנִי.

And Me'ashYah the son of Barūk, the son of Kal–Chazah, the son of Hazaiyah, (ChazYah) the son of AdYah, the son of *YūYarýb, the son of ZakarYah, the son of Shalany.

Transliteration:
-CLU no equivalent to English (sound from back of the throat)
-equiv to English-Z
-equiv to English-Y
-equiv to English-H

The KJV translates “Strong’s” H2382 in the following manner: Hazaiyah (1x).
*Corrupted form: see pg 70
DalYahu  דליהו

Delaiah

Etymology:
From H1802 and H3050
H1802 = דלה means to draw, dangle, hang down
H3050 = יה from H3068, to exist

Combined roots: Yahūah has drawn

KJV: Dalaiah, Delaiah (Yiddish form)
Correct form: DalYahū

Address location:
Dabarý Ha Yamým Ālaph 24:18 1Chronicles 24:18

The three and twentieth to Delaiakh, (DalYahū) the four and twentieth to M'âzYahū.

Transliteration:
D equivalence to English-D
L equivalence to English-L
Y equivalence to English-Y
H equivalence 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)(Âzrå/Ezr 2:60)(NachamYah/Neh 6:10)
The KJV translates "Strong's" H1806 in the following manner: Delaiakh (6x), Dalaiah (1x).
**GadalYahu**

**Gedaliah**

- **H1436** (gad-al-ya-hoo)
  - Etymology: From **H1431** and **H3050**
  - **H1431** = מגד means to grow, magnify, make powerful
  - **H3050** = יה from **H3068**, to exist

  **Combined roots:** *Yahūah is Magnified*

- **H3050** (yāh)
  - Yah, set-apart Name
  - Etymology: contraction for **H3068**, and meaning the same;
  - KJV: Yah, most vehement. Compare names in "-iah," "- yah."

**Correct form:** *GadalYahu*

**Address location:**

Malakým Býṭh 25:22

הוהו העם הנשאר בארץ יהודה אשר השאיר נבוכדנצר מלך בבל ויפקד

And [as for] the people that remained in the land of Yahūdah, whom Nabūkadmātsar king of Babal had left, even over them he made אֲחִיקם – *Gedaliah* *(GadalYahu)* the son of Åcĥýqm, 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
- ע - equivalent to English-U

**Note:** The ref# is the same in this location.

But, one letter is missing from יה in some passages of the Hebrew.

This name *(GadalYahu)* can also be found:

*(Dabarý Ha Yamým Ålaph /1Chr 25:9)(Åzrå/Ezr 10:18)*

*(YaramYahū /Jer 39:14)(TsaphanYah/Zeph 1:1)*

The KJV translates "Strong's" H1436 in the following manner: *Gedaliah* (32x).
H1587
(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: Yahüah Completes

KJV: Gemariah, Gemarjah (Yiddish form)

Correct form: GamarYahū

Address location:
YaramYahū 36:10

Then read Barūk in the book the יַֽה 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:
גָּמָר יָה (G)
מָר (M)
יָה (R)
ה (Y)
ו (H)

The KJV translates “Strong’s” H1587 in the following manner: Gemariah (5x).
Hodiah

H1940
(hood-ya)

Hodiah

Etymology:
From: H3064, H3050
H3064 = יָהִי means a Yahudy; one from the tribe of Yahudah and
H3034 for praise or to give thanks. The H1935 defines the root יָהָ as splendor
or majesty. The BDB does not include H1935 for this name. (See p. 293)
H3050 = י from H3068: to exist

Combined roots: Praise of Yahūah

KJV: Hodiah (Yiddish form)
Correct form: HūdYah

Address location:
Dabary Ha Yamym Alaph 4:19 1Chronicles 4:19

And the sons of his Ashaṭh Hodiah (HūdYah) the sister of Nacham, the father of Qāylah the
Garamy, and Ashaṭhamâ the Måkaṭhy.

Transliteration:
ך- equivalent to English-H
ך- equivalent to English-U
ך- equivalent to English-D
ך- equivalent to English-Y
ך- equivalent to English-H

The KJV translates “Strong’s” H1940 in the following manner: Hodiah (1x).
**HoduYah**

- **H1938**
  - (hoo-doo-yah)
  - **Hodavah**

**Etymology:**
From **H1935** and **H3050**
- **H1935** = הָוד means splendor, majesty, vigor
- **H3050** = יה from **H3068**; to exist

**Combined roots:** **Splendor of Yahūah**

**KJV:** Hodaviah, Hodavjah (Yiddish form)

**Correct form:** **HūdūYah**

**Address location:**
*Dabarý Ha Yamým Ålaph 9:7*


**Transliteration:**
- ש- equivalent to English-H
- י-equivalent to English-U
- ש-equivalent to English-D
- י-equivalent to English-Y
- ש-equivalent to English-H

This name **(HūdūYah)** can also be found:

- **(Âzarå /Ezr 2:40)**

The KJV translates "Strong's" H1938 in the following manner: **Hodaviah** (3x).
HushaYah הושעיה

- **H1955** הושעיה
  (hoo-sha-yah)
  Ḥoshaiah

  **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:** Ḥoshaiah (Yiddish form)
  **Correct form:** ḤūshâYah

  **Address location:**
  *NacḥamYah 12:32* Nehemiah 12:32

  יָדַּלְתָּ אַחַרְיֵיהֶם הָהָשֵׁעֵיתָ הַצָּרִי שֵׁרֵי יָהוֹדָה

  *And after them went Ḥoshaiah, (ḤūshâYah) and half of the princes of Yahūdah,*

  **Transliteration:**
  י = equivalent to English- H
  ו = equivalent to English-U
  ש = equivalent to English- Sh
  י = equivalent to English-A
  י = equivalent to English-Y
  ה = equivalent to English-H

  This name (**ḤūshâYah**) can also be found:
  *(YaramYah/Jer 42:1)*
  The KJV translates “Strong’s” H1955 in the following manner: Ḥoshaiah (3x).
כנניהו

H3663 (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

Address location:
Dabarý Ha Yamým Ålaph 26:29

ליצחרי כנניהו בניו للمלאכה ההיוֹנָה על ישראל לשטרים ולשפטים:

Of the Yatsary, Chenaniah (KananYahū) and his sons were for the outward business over Yashar ‘ał, for officers and judges.

Transliteration:

- equivalent to English-K
- equivalent to English-N
- equivalent to English-N
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

The KJV translates “Strong’s” H3663 in the following manner: Chenaniah (3x).
Coniah

Etymology:
From H3204/ H3050
H3204 = is from H3559 - כון means firm, to be established, make stable (See p. 226)
H3050 = יה from H3068; to exist

Combined roots: Yahūah will Establish

KJV: Coniah (Yiddish form)
Correct form: KanYahū

Address location:
YaramYahū 22:24

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:
- equivalent to English-K
- equivalent to English-N
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

The KJV translates “Strong’s” H3659 in the following manner: Coniah (3x).
H3562 כוןיה (koo-nan-ya-hoo)
Cononiah

Etymology:
From H3559 and H3050
H3559 = יִזָּר (yàzār) means firm, to be established, make stable
H3050 = יְהֹוָה (yāhô) from H3068; to exist

Combined root: Yahúa will Establish

KJV: Cononiah (Yiddish form)
Correct form: KūnānYahū

Address location:
Dabary Ha Yamým Býth 31:12
2Chronicles 31:12

And brought in the יְהֹוָה offerings and the tithes and the dedicated things faithfully: over which Cononiah (KūnānYahū) the Lûy was ruler, and Sham’áy his brother was the next.

Transliteration:
K-equivalent to English-K
U-equivalent to English-U
N-equivalent to English-N
Y-equivalent to English-Y
H-equivalent to English-H
U-equivalent to English-U

The KJV translates “Strong’s” H3562 in the following manner: Cononiah (2x), Cononiah (1x).
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: MʿādYah
Compare: H4153 on p. 236

Address location:
NacḥamYah 12:5
Nehemiah 12:5

Mýmyn, Maadiah, (MʿādYah) Balgah

Transliteration:
מ - equivalent to English-M
ע - equivalent to English-A
ד - equivalent to English-D
י - equivalent to English-Y
ה - equivalent to English-H

The KJV translates “Strong’s” H4573 in the following manner: Maadiah (1x).
MakYahu

 mikveh

H4321

(mak-yahu)

 Michaiah

Etymology:
From H4320; H4322; H3050
H4320: from H3588 and H4310
H4310 = בַּע means who, who’s, whom
H4310 has a root of H4100 - פַּש meaning “the likes of what?
H3588 = כָּר means, therefore, then, that, then
H4322 = from H4320
H3050 = יָה from H3068: to exist

Combined roots: Therefore, who’s like Yahūah?

KJV: Micah, Micaiah, Michaiah, Mikajah (Yiddish form)
Correct form: MakYahū

Address location:
YaramYahū 36:11

 Jeremiah 36:11

When Michaiah (MakYahū) the son of GamarYahū, the son of Shaphan, had heard out of the book all the יָה words of Yahūah

Transliteration:
ָּי - equivalent to English-M
ךָ - equivalent to English-K
יָה - equivalent to English-Y
הָ - equivalent to English-H

The KJV translates “Strong’s” H4321 in the following manner: Micaiah (16x), Michaah (2x), Michaiah (2x).
Miqneiah  מִקְנֵ이나ָה

Etymology:
From H4735 and H3050
H4735 = מקָנָה means livestock from H7069 – קָנָה meaning to acquire; to get
H3050 = יָה from H3068, to exist

Combined roots: Yahūah Acquires

KJV: Mikneiah, Miknejah (Yiddish form)
Correct form: MaqnYahū

Address location:
Dabarý Ha Yamým Ålaph 15:18 1Chronicles 15:18

And with them their brethren of the second [degree], ZakarYahū, Ban, and Yâzý́’ãl, and
Shamýramûth, and Yacḥý’ål, and Āný, Âlý’åb, and BanYahū, and M’âshYahū, and
MaṭhaṭhYahū, and ÂlYaphalhū, and Mikneiah, (MaqnYahū) and Ábad, and Y’ây’ãl, the
porters.

Transliteration:
6-equivalent to English-M
7-equivalent to English-Q
1-equivalent to English-N
1-equivalent to English-Y
7-equivalent to English-H
1-equivalent to English-U

The KJV translates “Strong’s” H4737 in the following manner: Mikneiah (2x).
Meshelemiah

Meshelemiah

Etymology:
From **H7999** and **H3050**

H7999 = שלם means cause to be at peace; be complete, make compensation
H3050 = יahu from H3068; to exist

Combined roots: *Yahūah Repays*

KJV: Meshelemiah, Meshelemjah (Yiddish form)
Correct form: *MashalamYahu*

Address location:
*Dabarý Ha Yamým Ålaph 26:1* *(1Chronicles 26:1)*

ל Hubbí Ha Yimím Ḥaliph 26:1
Concerning the divisions of the porters: of the Qrachým [was] Meshelemiah *(MashalamYahū)* the son of Qrā, of the sons of Åsaph.

Transliteration:
- equivalent to English-M
- equivalent to English-Sh
- equivalent to English-L
- equivalent to English-M
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

The KJV translates “Strong’s” H4920 in the following manner: *Meshelemiah* (4x).
H4641  מַעְשְׁיָה (m-ash-ya-hoo)
Maaseiah

Etymology:
From H4639 and H3050
H4639 = מַעְשָׁה means deed, work, labor
H3050 = יָאָה from H3068: to exist
Combined roots: Work of Yahūah
KJV: Maaseiah, Maasejah (Yiddish form)
Correct form: M’āshYahū

Address location:
Dabary Ha Yamým Ālaph 15:18 1Chronicles 15:18

וּעֲמַהְם אֲחַיֵּם הָמְשִׁיתָם וְכִרְיָה בָּנִי יְוָעִיאל וְשַׁמְיַרְמַעְתָּה אַלָּא יֶזֶרְתָם וְרִימַרְתָּם וְיַעַרְשָׁר בָּנַי הָאֲלֵיָהוֹלִים אֱלֹהִים בְּנֵי יְוָעִיאל

And with them their brethren of the second [degree], ZakarYahū, Ban, and Y’âzý’âl, and Shamýramûţh, and Yaĉhû’âl, and Anû, Álî’âh, and BanYahû, and Maaseiah, (M’āshYahū) and MaṭhâṭhYahû, and ÁIYaphalhû, and Maqnyâhû, and Ábad–Ádam, and Y’â’âl, the porters.

Transliteration:
מ- equivalent to English-M
ש- equivalent to English-A
ש- equivalent to English-Sh
י- equivalent to English-Y
ה- equivalent to English-H
ע- equivalent to English-U

Note: The ref# is the same in this location.
But, one letter is missing from יי in some passages of the Hebrew.
This name (M’āshYahū) can also be found:
(Dabary Ha Yamým Bŷth/2Chr 23:1)(Âzrá/Ezr 10:18)
(NaĉhâmYah/Neh 8:4)(YaramYahû/Jer 21:1)
The KJV translates “Strong’s” H4641 in the following manner: Maaseiah (23x).
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

KJV: Mattaniah, Mattanjah (Yiddish form)
Correct form: MaṭhanYahū

Address location:
Dabarý Ha Yamým Ålaph 25:4

Of Hýman: the sons of Hýman; BaqYahū, Mattaniah, (MaṭhanYahū) Āzý’āl, Shabū’āl, and Yarýmūṭh, ChananYah, Chananý, Ālý’āṭhah, Gadalaṭhý, and Ramamaṭhý–Âzar, Yashabqshah, Malūṭhý, Hūṭhýr, {and} Maḥazý’āǔṭh:

Transliteration:
H-equivalent to English-M
T-equivalent to English-Th
N-equivalent to English-N
Y-equivalent to English-Y
H-equivalent to English-H
U-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:
(Malakým Býṭh/2Kgs 24:17)(Dabarý Ha Yamým Býṭh/2Ch 20:14)
(Azrá /Ezr 10:26)(NachamYah/Neh 11:17)
The KJV translates “Strong’s” H4983 in the following manner: Mattaniah (16x).
MathathYahu

**H4993**

(Ma-ttd-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

**KJV:** Mattithiah, Mattithjah, Matthew (Yiddish form)

**Correct form:** MaṭhaṭhYahū

**Address location:**
Dabarý Ha Yamým Ålaph 25:21 1Chronicles 25:21

לארביםה עשר מתתיהו בנים ואחים שלוש עשר

The fourteenth to Mattithiah, (MaṭhaṭhYahū) [he], his sons, and his brethren, [were] twelve:

**Transliteration:**

- מ - equivalent to English-M
- נ - equivalent to English-Th
- י - equivalent to English-Y
- ה - equivalent to English-H

**Note:** The ref# is the same in this location. But, one letter is missing from יהו in some passages of the Hebrew.

This name (MaṭhaṭhYahū) can also be found:

(Âzrå /Ezr 10:43)(NaḥamYah/Neh 8:4)

The KJV translates “Strong’s” H4993 in the following manner: Mattithiah (8x).
MatsabYah מַצְבָּיָה

- **H4677** מַצְבָּיָה
  (ma-tsub-ya)

  **Mesobaite**

  **Etymology:**
  From **H4672** and **H3050**
  
  **H4672** = נָמצא means to find, look for
  **H3050** = יְהֹוָה (yāh) from **H3068**, to exist

  Combined roots: **Yahūah Finds**

  **KJV:** Mesobaite, Metsobajah (Yiddish form)
  **Correct form:** MatsabYah

  **Address location:**
  Dabarý Ha Yamým Ålaph 11:47 1Chronicles 11:47

  אליאל וּעֲבֹד וְיעַשָּׂיָל הָמִצְבָּיָה׃ פ
  Ålý, and Âūbad, and Yashý, the Mesobaite. (MatsabYah)

  **Transliteration:**
  מ- equivalent to English-M
  צ- equivalent to English-Ts
  ב- equivalent to English-B
  י- equivalent to English-Y
  ח- equivalent to English-H

  **The KJV translates “Strong’s” H4677 in the following manner: Mesobaite (1x).**
Maaziah

Etymology:
From H5756; H3050
H5756 = עָז means to take refuge, bring to refuge, seek refuge
H3050 = יָה from H3068; to exist

Combined roots: Yahūah my Refuge

KJV: Maaziah, Maazjah (Yiddish form)
Correct form: MʿâzYahū

Address location:
Dabary Ha Yamým Ålaph 24:18
1Chronicles 24:18

The three and twentieth to DalYahū, the four and twentieth to Maaziah. (MʿâzYahū)

Transliteration:
מ - equivalent to English-M
ע - equivalent to English-A
ז - equivalent to English-Z
י - equivalent to English-Y
ו - equivalent to English-H
ו - equivalent to English-U

Note: The ref# is the same in this location. But, one letter is missing from י in the Hebrew.
This name (MʿâzYahū) can also be found:
(NaḥamYah /Neh 10:8)
The KJV translates “Strong’s” H4590 in the following manner: Maaziah (2x).
Mordehia

H4153
(moo-ad-ya)
Moادية

Etyymology:
From H4151 and H3050
H4151 = しさל means appointed place from H3259 = נָע to assign, designate
H3050 = נָע from H3068: to exist

Combined roots: Time of Yahůah
Compare: H4573 on p. 227

KJV: Moadiah, Moadjah (Yiddish form)
Correct form: MūʿādYah

Address location:
Nehemiah Yah 12:17
Nehemiah 12:17

לארבייה וכר לאמים למרוידה פלטת:

Of ĀbYah, Zakarý; of Manýmýn, of Moadiah, (MūʿādYah) Palaty;

Transliteration:
ך- equivalent to English-M
י- equivalent to English-U
ש- equivalent to English-A
ת- equivalent to English-D
י- equivalent to English-Y
ת- equivalent to English-H

The KJV translates “Strong’s” H4153 in the following manner: Moadiah (1x).
H4179  הָרְוִיה (moor-yah)
Moriah

Etymology:
From H7200 and H3050
H7200 = לִרְוָה means to see, look, inspect, observe
H3050 = יָא from H3068, to exist

Combined roots: Seen of Yahūah

KJV: Moriah, Morijah (Yiddish form)
Correct form: MūrYah

Address location:
2Chronicles 3:1
Dabarý Ha Yamým Býth 3:1

הָרְוִיהת שְלָמָה לְבָנוֹת אֶת-בִּיתֶיהָ דִּיוֹד שְׁלוֹם בָּיְתָהּ בַּר רַעְיָה אֱלֹהֵי יָשָׁב וַיַּרְדֶּד אֶלֶּהָ אֱלֹהֵי אֲשֶׁר הָכִים בְּמִקְמוֹ דָּוִד בָּיְתָן אֶרֶן הָיָבֹשֵׁי

Then Shalamah began to build the הָרְוִיהת House of Yahūah at Yarūshalam in mount Moriah (MūrYah), where he appeared unto Dūyd his father, in the place that Dūyd had prepared in the threshing floor of Ārnan the Yabūśy.

Transliteration:
ฮย-equivalent to English-M
ע-equivalent to English-U
ר-equivalent to English-R
יו-equivalent to English-Y
יה-equivalent to English-H

This name (MūrYah) can also be found:
(B-r úshýth/Gen 22:2)
The KJV translates “Strong’s” H4179 in the following manner: Moriah (2x).
Variant spellings for this word: מֶרִי (Laelah) and “Gesenius” (מריה and “Gesenius”)
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

KJV: Micah Michaiah (Yiddish form)
Correct form: MýkYahū

Address location:
Shūphatým 17:4

Yet he אתָּשׁ 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. (MýkYahū)

Transliteration:
מ -equivalent to English-M
י -equivalent to English-Y
ך -equivalent to English-K
ו -equivalent to English-U

This name (MýkYahū) can also be found:
(Malakým Ålaph /1Kgs 22:8) (Dabarý Ha Yamým Býṭh /2 Chr13:2)
The KJV translates "Strong’s" H4322 in the following manner: Michaiah (2x).
NachamYah  נחמיה

H5166  נחמיה

(na-kham-ya)

Nehemiah

Etymology:
From H5162 and H3050

H5162 = שמח means to be sorry, regret, suffer grief
H3050 = יָהָ from H3068, to exist

Combined roots: Yahūah Comforts

KJV: Nehemiah, Nechemjah (Yiddish form)
Correct form: NachamYah

Address location:
NachamYah 1:1

Nehemiah 1:1

דרכי נחמיה בני חכליה רוח בחרש כסליה נשמת עשרים וארבעה יראת בשושן

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:
⁻=equivalent to English-N
⁻=no equivalent to English-Ch (sound from back of the throat)
⁻=equivalent to English-M
⁻=equivalent to English-Y
⁻=equivalent to English-H

This name (NachamYah) can also be found:
(Âzrâ / Ezr 2:2)
The KJV translates "Strong's" H5166 in the following manner: Nehemiah (8x).
NadabYah

H5072

פֶּדְבָּיָה (na-dab-ya)
Nedemiah

Etymology:
From H5068 and H3050
H5068 = בַּדַּה means to incite, compel, make willing
H3050 = יִדּוֹ from H3068, to exist

Combined roots: Yahūah Drives

KJV: Nedemiah, Nedabjah (Yiddish form)
Correct form: NadabYah

Address location:
Dabary Ha Yamým Álaph 3:18 1Chronicles 3:18

The KJV translates "Strong’s" H5072 in the following manner: Nedemiah (1x).
NarYah

ניירה

H5294 נַעְרִיה (n-ar-ya)
Nearsiah

Etymology:
From H5288 and H3050
H5288 = נָעַר means servant, boy, retainer
H3050 = יָה from H3068, to exist

Combined roots: Servant of Yahūah

KJV: Neariah, Nearjah (Yiddish form)
Correct form: N'arYah

Address location:
Dabarý Ha Yamým Ālapḥ 3:23
1Chronicles 3:23

בְּנֵי נַעְרִיָּה, אֶלְוַעְדֵּני, וְזֶה בֵּית הַעֲדוֹרֵיהֶם שלֶשֶׁה:

And the sons of Neariah; (N’arYah) *ÁlYā ḍānî, and ChâzaqYah, and ĀzarYaqm, three.

Transliteration:
-
-equivalent to English-N
-
-equivalent to English-A
-
-equivalent to English-R
-
-equivalent to English-Y
-
-equivalent to English-H

*Corrupted form: see pg. 68
Neriah

H5374 נֶרִיהַ (nar-ya-hoo) Neriah

Etymology:
From H5216 and H3050
H5216 = ַל means lamp
H3050 = יָה from H3068: to exist

Combined roots: Light of Yahūh

KJV: Neriah, Nerijah (Yiddish form)
Correct form: NarYahū

Address location:
YaramYahū 36:14 Jeremiah 36:14

Therefore all the princes sent יָהָדְךָ —Yahūdī the son of NathānYahū, the son of ShalamYahū, the son of Kūshy, 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 יָהָדְךָ —the roll in his hand, and came to them.

Transliteration:
¬-equivalent to English-N
¬-equivalent to English-R
¬-equivalent to English-Y
¬-equivalent to English-H
¬-equivalent to English-U

The KJV translates “Strong’s” H5374 in the following manner: Neriah (10x).
H5418 נְתַנְיָה (na-than-yah-hoo)
Nethaniah

Etymology:
From H5414 and H3050
H5414 = נָתַן means to give, put, set, grant, bestow
H3050 = יָה from H3068, to exist

Combined roots: Given of Yahh

H3050 יָה (yah)
- 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: Nethaniah, Nethanjah (Yiddish form)
Correct form: NathanYahu

Address location:
Dabarý Ha Yamým Ālahp 25:12 1Chronicles 25:12

ההמישׂ נתייהו בניו אחיו שנים עשר:

The fifth to Nethaniah, (NathanYahu) [he], his sons, and his brethren, [were] twelve:

- equivalent to English-N
- equivalent to English-Th
- equivalent to English-N
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

Note: The ref# is the same in this location.
But, one letter is missing from יָה in some passages of the Hebrew.
This name (NathanYahu) can also be found:
(YaramYahu/Jer 36:14)(Malakým Býth/2Kgs 25:23)(Dabarý Ha Yamým/2Chr 17:8)
The KJV translates "Strong's" H5418 in the following manner: Nethaniah (20x).
NuadYah

H5129 נּוּאָד יָה (noo-ad-ya)
Noadiah

Etymology:
From H3259 and H3050.
H3259 = הַֽאֹֽדֶֽוַ (hā’ōdē‘ō) means to appoint, meet, set, assemble.
H3050 = יָֽהָ (yāh) from H3068; to exist.

Combined roots: To meet with Yahūah

KJV: Noadiah, Noadjah (Yiddish form)
Correct form: NūʿādYah

Address location:
Ezra 8:33
עֶרֶץ

Now on the fourth day was the silver and the gold and the vessels weighed in the house of Aḥālŷnū by the hand of Māramūḥ the son of ĀūrYah the Kahan; and with him was Ālāzār the son of Phŷnachās; and with them [was] Yūzābād the son of *Yashūā, and Noadiah (NūʿādYah) the son of Banūy, Lūyām;

Transliteration:
N - equivalent to English-N
A - equivalent to English-U
Y - equivalent to English-A
H - equivalent to English-D
Y - equivalent to English-Y
H - equivalent to English-H

This name (NūʿādYah) can also be found:
(NaḥḥāmYah /Neh 6:14)
The KJV translates “Strong’s” H5129 in the following manner: Noadiah (2x).
*Corrupted form: see pg 63
PadYahu (pad-ya-hoo)
Padaih

H6305
פֶּדֶיָּה (Padaih)
Padaih

Etymology:
From H6299 and H3050
H6299 = בַּלֹּד means to ransom, redeem, rescue
H3050 = יָא from H3068, to exist

Combined roots: Yahūah Redeems

KJV: Pedaiah, Pedajah (Yiddish form)
Correct form: PadYahu

Address location:
Dabary Ha Yamým Álaph 27:20
1Chronicles 27:20

לָבֹנִי אֲפֹרִים חָרְשׁוֹב בֶּןֶ צוּדוֹת הָוָה חַצִּי שְׁמוֹת מַנָּשָּׁה יִשְׂרָאֵל בָּרֹפֵיָהוּ ס

Of the children of Ápharým, Hūshâ the son of ÁzazYahû: of the half tribe of Manashah,
*Ŷût él the son of Pedaiah (PadYahu):

Transliteration:
- equivalent to English-P
- equivalent to English-D
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

Note: The ref# is the same in this location.
But, one letter is missing from יָע in some passages of the Hebrew.
This name (PadYahu) 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
H6421  פֶּלֶלִיה (па-лал-я)
Pelaliah

Etymology:
From H6419 and H3050
H6419 = יִדְרֶה means to intercede, intervene, pray
H3050 = יִי from H3068, to exist

Combined roots: Yahua Intercedes

KJV: Pelaliah, Pelaljah (Yiddish form)
Correct form: PalalYah

Address location:
Nehemiah 11:12

And their brethren that did the work of the house were eight hundred twenty and two: and AdYah the son of Yaracham, the son of Pelaliah, (PalalYah) the son of Amatsy, the son of ZakarYah, the son of PashachYur, the son of MalakYah,

Transliteration:
P-equivalent to English-P
L-equivalent to English-L
Y-equivalent to English-Y
H-equivalent to English-H

The KJV translates “Strong’s” H6421 in the following manner: Pelaliah (1x).
PalatYahu פלטיהו

H6410 פלטיהו
(pa-lat-yah-hoo)

Pelatiah

Etymology:
From H6403 and H3050
H6403 = מְרַכָּז means to escape, slip away
H3050 = יְהֹוָה from H3068; to exist

Combined roots: Yahūah Delivers

KJV: Pelatiah, Pelatjah (Yiddish form)
Correct form: PalatYahu

Address location:
Yâchâzaq 'ãl 11:1

Ezekiel 11:1

Moreover the rûaḥ 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 אָצֶרֶךְ—YazanYah the son of Āzār, and אַחֲרִי—Pelatiah (PalatYahu) the son of BanYahū, princes of the people.

Transliteration:
P-equivalent to English-P
L-equivalent to English-L
T-equivalent to English-T
Y-equivalent to English-Y
H-equivalent to English-H
U-equivalent to English-U

Note: The ref# is the same in this location.
But, one letter is missing from יְהֹוָה in some passages of the Hebrew.
This name (PalatYahu) can also be found:
(NaḥāmYah/Neh 10:22)(Dabary Ha Yamym Ālaph/1Ch 3:21)
The KJV translates “Strong’s” H6410 in the following manner: Pelatiah (5x).
H6411 פְּלָיָה (pal-ya) "Pelaiyah"

Etymology:
From H6381 and H3050
H6381 = נְפָד means marvelous, wonderful, extraordinary
H3050 = יָּה from H3068, to exist

Combined roots: Yahūah is Wonderful

KJV: Pelaiyah, Pelajah (Yiddish form)
Correct form: PalYah

Address location:
Dabarý Ha Yamým Álaph 3:24
1Chronicles 3:24

דַּבָּרְיָה הַיָּמִים אֵלָפָה 3:24

וּבָנֵי אֲלִירְעֶני אֶשֶׁר הֵרִימוּוֹת וּאֲלִישֵׁי פְּלָיָה וּעֲקֻבֶּה ויַחֲנָן וּדַלְיָה וּאָנַּני שְׁבָעָה ס.

And the sons of Ályúáyaný were, *HūdYáhū, and Ályashýb, and Pelaiyah, (PalYah) and Áqúb, and *Yúchánan, and DalYah, and Ánaný, 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: Pelaiyah (3x).
*Corrupted form: see pg 70, 71
PathachYah

H6611 (pa-thakh-ya)
Pethahiah

Etymology:
From H6605 and H3050
H6605 = הֶעֱלָה means to open
H3050 = יָהּ from H3068, to exist

Combined roots: Yahüah Opens

KJV: Pethahiah, Pethachjah (Yiddish form)
Correct form: PathachYah

Address location:
Dabary Ha Yamým Álapl 24:16 1Chronicles 24:16

לפאתיהה תשעה عشر ליתוקיאל הצררים

The nineteenth to Pethahiah, (PathachYah) the twentieth to Yachazaq’ál,

Transliteration:
P-equivalent to English-P
Th-equivalent to English-Th
CH-no equivalent to English-CH (sound from back of the throat)
Y-equivalent to English-Y
H-equivalent to English-H

This name (PathachYah) can also be found:
(Azrâ /Ezr 10:23) (NachamYah /Neh 9:5)
The KJV translates “Strong’s” H6611 in the following manner: Pethahiah (4x).
QūlYah

H6964
(kool-ya)
Kolaiah

Etymology:
From H6963 and H3050
H6963 = יִמָּה means voice, sound, noise
H3050 = יה from H3068, to exist

Combined roots: Voice of Yahūah

KJV: Kolaiah, Kolajah (Yiddish form)
Correct form: QūlYah

Address location:
Nehemiah 11:7

וַאֲלָה בֵּין בְּנֵי מַשָּׁל וַאֲלָה בֵּין בְּנֵי הַנְּנִי מִשְׁמֵּה שֵׁל בְּנֵי קֹלַיָּה קֵרַפְּדוּת בַּיּוֹ הָאָלֶל וַאֲלָה בֵּין בְּנֵי יִשְׁרֵי בֵּרָאשִׁי לִשׁוֹעֵיהַ בַּיּוֹ

Nehemiah 11:7

וַאֲלָה בֵּין בְּנֵי מַשָּׁל וַאֲלָה בֵּין בְּנֵי הַנְּנִי מִשְׁמֵּה שֵׁל בְּנֵי קֹלַיָּה קֵרַפְּדוּת בַּיּוֹ הָאָלֶל וַאֲלָה בֵּין בְּנֵי יִשְׁרֵי בֵּרָאשִׁי לִשׁוֹעֵיהַ בַּיּו

And these [are] the sons of Banýman; Salâ the son of Mashalam, the son of *Yūʿād, the son of PadYah, the son of Kolaiah, (QūlYah) the son of M’âshYah, the son of Áythy’āl, the son of Yash āYah.

Transliteration:
נְנִי מִשְׁמֵּה שֵׁל בְּנֵי קֹלַיָּה קֵרַפְּדוּת בַּיּוֹ הָאָלֶל - equivalent to English-Q
וַאֲלָה בֵּין בְּנֵי מַשָּׁל - equivalent to English-U
וַאֲלָה בֵּין בְּנֵי הַנְּנִי - equivalent to English-L
וַאֲלָה בֵּין בְּנֵי יִשְׁרֵי - equivalent to English-Y
וַאֲלָה בֵּין בְּנֵי יִשְׁרֵי - equivalent to English-H

This name (QūlYah) can also be found:
(Yaram Yahū /Jer 29:21)
The KJV translates "Strong's" H6964 in the following manner: Kolaiah (2x).
*Corrupted form: see pg 71
Kushaiah

H6984  קַשְׁחַיָּה (qoosh-ya-hoo)
Kushaiah

Etymology:
From H6983; H3050
H6983 קַשׁ means lay a trap, ensnare
H3050 יה from H3068, to exist

Combined roots: Entrapped of Yahūah

KJV: kushaiah, Kushajah (Yiddish form)
Correct form: QūshYahū

Address location:
Dabarý Ha Yamým Ḳālaph 15:17  1Chronicles 15:17

וְעָמַד הָיוֹם אָחִי בֵּית יְהוֹרָד וְאוֹתְתַּי אֵשָּׁמְיוֹ מְיָרוֹן אָחָיָה אֶתְנִין בֵּית קַשְׁחַיָּה

So the Lûým appointed Ḹ – Hýman the son of Yū’âl; and of his brethren, Àsaph the son of BaràkYahū; and of the sons of Maràrý their brethren, Àýthan the son of Kushaiah (QūshYahū);

Transliteration:
ﬀ-eqivalent to English-Q
ﬀ-eqivalent to English-U
ﬀ-eqivalent to English-Sh
ﬀ-eqivalent to English-Y
ﬀ-eqivalent to English-H

*Corrupted form: see pg. 69
RalYah  רעליה

H7480  רעליה
(r-al-ya)
Reelaiah

Etymology:
From H7477 and H3050
H7477 = ל"ע means to quiver, shake, reel
H3050 = יָא from H3068: to exist

Combined roots: Fear of Yahūah

KJV: Reelaiah, Reelajah (Yiddish form)
Correct form: RâlYah

Address location:
Êzrâ 2:2
Ezra 2:2

Which came with Zarūbabal: *Yashūă, NachamYah, SharYah, Reelaiah, (RâlYah)
Maradaký, Balashan, Masphar, Bagûû, Rachûm, and B’ânah. The number of the men of the
group of Yashar’âl:

Transliteration:
- equivalent to English-R
- equivalent to English-A
- equivalent to English-L
- equivalent to English-Y
- equivalent to English-H

The KJV translates “Strong’s” H7480 in the following manner: Reelaiah (1x).
*Corrupted form: see pg 63

Alahym:
Yahuah/Yahusha
יהוה/יהושע
H7425  Remaljah
(ram-al-ya-hoo)
Remaljah

Etymology:
From an unused root - ?

H3050  yıḥ (yāh)
Yah, set-apart Name
Etymology: contraction for H3068, and
meaning the same;
KJV: Yah, most vehement. Compare
names in "-iah," "- yah."
H3068  ידolah Self-Existent

Combined roots: Yahūah - ?

KJV: Remaljah, Remaljah (Yiddish form)
Correct form: RamalYahū

Address location:
Malakŷm Byṭh 15:27 2Kings 15:27
בשנת הخمسים ושתיים שנה לעוריהマル יהודיה מלך פקח ברמליהו על
ישראל ועמדו עשרים שנה:
In the two and fiftieth year of ÁzarYah king of Yahūdah Paqḥ the son of Remaljah
(RamalYahū) began to reign over Yashar ʿāl in Shamarūn, [and reigned] twenty years.

Transliteration:
- equivalent to English-R
- equivalent to English-M
- equivalent to English-L
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

This name (RamalYahū) can also be found:
(Dabarŷ Ha Yamŷm Byṭh/2Chr 28:6) (YashâYahû/Is 7:1)
The KJV translates "Strong’s" H7425 in the following manner: Remaljah (13x).
RamYah

H7422
(ram-yah)
Ramiah

Etymology:
From H7311 and H3050
H7311 = ⧸ ⧸ means to rise, be lofty, be set on high
H3050 = ⧸ from H3068, to exist

Combined roots: Yahūah has Raised

KJV: Ramiah, Ramjah (Yiddish form)
Correct form: RamYah

Address location:
‡31 Ázrā́ 10:25

וּמְיַשֵׁרְאֵל מַבְנֵי פָּרָשׁ רָמִיָּה רִידהִית מִלְּכֵית רְפִיִּיתָא וְאָלֶּצְוָר מִלְּכֵית בֵּיָה:

Moreover of Yashar ‘ál: of the sons of Par’âshh; Ramiah, (RamYah) and YazYah, and MalakYah, and Mýman, and Ál’ázar, and MalakYah, and BanYah.

Transliteration:
-R-equivalent to English-R
-M-equivalent to English-M
-Y-equivalent to English-Y
-H-equivalent to English-H

The KJV translates “Strong’s” H7422 in the following manner: Ramiah (1x).
Your Name Yahuah, endures forever,

Your memorial Name Yahuah, throughout all generations.

Tahalym 135:13
RamYah  רֵעִמְיהוּ

H7485 רֵעִמְיהוּ
(r-am-yah)
Ramiah

Etymology:
From H7481 and H3050
H7481 = רָעִים means to rage, to thunder, cause to tremble
H3050 = yāh from H3068, to exist

Combined roots: Yahūah has Shaken

KJV: Raamiah, Raamjah (Yiddish form)
Correct form: R'amYah

Address location:
NachamYah Nachamiah 7:7
Nehemiah 7:7

The Hebrew of this verse is translated as follows:

וַהֲבָאֲמִים וַעֲסֹרָכִים יָשָׁרָה נַחַמְיָה רֵעִיתָה נַחַמְיָה נְזָמְנִי מִרְדֵּכָי בְּלֵשׁ מִספָּר

Who came with Zaribbal, *Yashuā, Nachamiah, Azaryah, Ramiah, (R'amYah)
Nachmanah, Marada, Balashan, Masapharah, Bagua, Nachum, B'nahah. The number, [I say], of the men of the people of Yashar 'āl [was this];

Transliteration:
- equivalent to English-R
- equivalent to English-A
- equivalent to English-M
- equivalent to English-Y
- equivalent to English-H

The KJV translates “Strong’s” H7485 in the following manner: Ramiah (1x).
*Corrupted form: see pg 63

Alahym:
Yahuah/Yahusha
יָהוֹשֻׁעַ/יָהוּха
RachabYahu  רבחיהו

H7345  רבחיהו  (ra-khab-ya-hoo)
Rehabiah

Etymology:
From H7337 and H3050
H7337 = נָבֵל means to grow wide, roomy
H3050 = יָסָר from H3068; to exist

Combined roots: Yahüah Enlarges

H3050
יָסָר (yāsār)
- Yah, set-apart Name
Etymology: contraction for H3068, and meaning the same;
KJV: Yah, most vehement. Compare names in "-iah," "- yah."
H3068 - יָהוּ Self-Existent

KJV: Rehabiah, Rachabjah (Yiddish form)
Correct form: RachabYahu

Address location:
Dabarý Ha Yamým Álaph 24:21  1Chronicles 24:21
络rıג בו ימי מתאש ישיא:

Concerning Rehabiah: of the sons of Rehabiah, (RachabYahu) the first was YashYah.

Transliteration:
-ح-equivalent to English-R
-ך-no equivalent to English-C ָח (sound from back of the throat)
-כ-equivalent to English-B
-ג-equivalent to English-Y
-ח-equivalent to English-H
-ע-equivalent to English-U

The KJV translates “Strong’s” H7345 in the following manner: Rehabiah (5x).
Rephaiah

H7509
(raf-yah)
Rephaiah

Etymology:
From H7495 and H3050
H7495 = יְשָׁרֵי means to heal, make healthful
H3050 = יִהְיָה from H3068, to exist

Combined roots: Yahuaah Heals

KJV: Rephaiah, Rephajah (Yiddish form)
Correct form: RaphYah

Address location:
Nehemiah 3:9
And next unto them repaired Rephaiah (RaphYah) the son of Chur, the ruler of the half part of Yarushalam.

Transliteration:
- equivalent to English-R
- equivalent to English-Ph
- equivalent to English-Y
- equivalent to English-H

This name (RaphYah) can also be found:
(Dabar Ha Yamim Alaph/Chr 3:21)
The KJV translates “Strong’s” H7509 in the following manner: Rephaiah (5x).
**RaYah**

**Reiaiah**

- **H7211** רַיָּה (r-a-yah)
- **Reiaiah**

**Etymology:**
From **H7200** and **H3050**
- **H7200** = יָּהַיִם means to see, look at, inspect
- **H3050** = יָּהַי from **H3068**; to exist

**Combined roots:** Yahūah Sees

**KJV:** Reiaiah, Reajah (Yiddish form)

**Correct form:** R'âYah

**Address location:**
Dabary Ha Yamym Álaph 4:2

1 Chronicles 4:2

וַּרְאָיהָ בְּכֵהַ אֶתְיוֹד יְהֵת חָלֵד אַתְּאָהֲמִי אָחַל אַלֶּה

משפחתה הצרעה: ס

**And Reiaiah (R'âYah) the son of Shubal begat יָּהַא -Yacḥath; and Yacḥath begat יָּאָחֲמִי -Achâmy, and יָּאָל -Lahad. These [are] the families of the Tsâr'âthîy.**

**Transliteration:**
- ꞌ ה - equivalent to English-R
- Ꞓ - equivalent to English-A
- ꞌ - equivalent to English-Y
- ꞌי - equivalent to English-H

This name (R'âYah) can also be found:
(Azrâ/Ezr 2:47)(Nacham Yah/Neh 7:50)
The KJV translates "Strong's" H7211 in the following manner: *Reiaiah* (3x), *Reiaia* (1x).
Shebaniah

שֶׁבַנְיָהוּ (sha-ban-yah-hoo)
Shebaniah

Etymology:
From the same as **H7644** and **H3050**
H7944 = רָשָׁב means vigour
H3050 = לַל from H3068: to exist

Combined roots: **Yahūah Prospers**

**KJV:** Shebaniah, Shebanjah (Yiddish form)

**Correct form:** ShabanYahu

**Address location:**
Dabary Ha Yamím Álaph 15:24

דַּבַּרי הָיָם א 15:24

And Shebaniah, (ShabanYahu) and Yahūshaphat, and Naḥan‘āl, and ʿĂmashy, and ZakarYahu, and BanYahu, and ĀlYázur, the kahaním, did blow with the trumpets before the ark of Ālahým: and Ābad-Adam and YaḥYah were doorkeepers for the ark.

**Transliteration:**

שֶׁ-equivalent to English-Sh
בּ-equivalent to English-B
נַ-equivalent to English-N
יַ-equivalent to English-Y
הַ-equivalent to English-H
עַ-equivalent to English-U

**Note:** The ref# is the same in this location.
But, one letter is missing from לַל in the Hebrew.
This name (ShabanYahu) can also be found: (NacḥamYah/Neh 9:4)
The KJV translates "Strong’s" H7645 in the following manner: Shebaniah (7x).
*Corrupted form: see pg 72
ShacharYah  שחריה

H7841  שחריה
t (sha-khar-ya)
Shehariah

Etymology:
From H7836 and H3050
H7836 = נוח means to seek earnestly, seek diligently
H3050 = יָה from H3068; to exist

Combined roots: Yahūah Seeks

KJV: Shehariah, Sheeharjah (Yiddish form)
Correct form: ShacharYah

Address location:
Dabarý Ha Yamým Álaph 8:26 1Chronicles 8:26

המשריאי והשהリアה והאתלייה

And Shamashary, and Shehariah, (ShacharYah) and ÁthalYah,

Transliteration:
ש- equivalent to English-Sh
נ- no equivalent in English-C (sound from back of the throat)
ך- equivalent to English-R
י- equivalent to English-Y
י- equivalent to English-H

The KJV translates “Strong’s” H7841 in the following manner: Shehariah (1x).
ShalalmYahu שָלָמְיָהוּ

H8018 (sha-lam-ya-hoo)

Shelemiah

Etymology:
From H8002 and H3050
H8002 = שְׁלָלָה means peace offering, requital, to make peace
H3050 = יָהִי from H3068, to exist

Combined roots: Peace of Yahūah

KJV: Shelemiah, Shelemjah (Yiddish form)
Correct form: ShalalmYahū

Address location:
Dabarý Ha Yamým Ālaph 26:14 1Chronicles 26:14

וַיִּפְלֹל הָגוֹרְלָה מְזוֹרָה לְשָלָמְיָהוּ וַחֲרִימָה בָּנָה יְזִירָי מֵעַל הַפֶּלְלָה גָּרְלוֹת יִצְיָא

And the lot eastward fell to Shelemiah (ShalalmYahū). 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
ע=equivalent to English-U

Note: The ref# is the same in these locations.
But, one letter is missing from י in some passages of the Hebrew.
This name (ShalalmYahū) can also be found:
The KJV translates “Strong’s” H8018 in the following manner: Shelemiah (10x).
ShamaYahu

H8098 שָמַעְיָהוּ (sham-a-yah-hoo)
Shemaiah

Etymology:
From H8085 and H3050
H8085 שָׁמַעְיָהּ means to hear, listen
H3050 יָהָ ה' from H3068, to exist

Combined roots: Yahûah Hears

KJV: Shemaiah, Shemajah (Yiddish form)
Correct form: ShamʾāYahû

Address location:
Dabar Y Ha Yamým Býth 11:2 2Chrons 11:2

וְהָיוּ דְבֵרֵי ה' אֶל־שָׁמַעְיָהוּ אָשֶׁר־הִיא אֲלֵיהֶם לְאָמַר:

But the word of Yahûah came to Shemaiah (ShamʾāYahû) the man of Ālahyhm, saying,

Transliteration:
שָׁמַעְיָהוּ equivalent to English-Sh
ח equivalent to English-M
ו equivalent to English-A
י equivalent to English-Y
ה equivalent to English-H
ע equivalent to English-U

Note: The ref# is the same in all these locations.
But, one letter is missing from י in some passages of the Hebrew.
This name (ShamʾāYahû) can also be found:
(Malakým Alaph/1Kgs 12:22) (YaramYahû/Jer 26:20)
(Dabar Y Ha Yamým Alaph/1Ch 3:22) (Azdô/Ezr 8:13)
(NaḥamYah/Ne 3:29)
The KJV translates "Strong's" H8098 in the following manner: Shemaiah (41x).
Shemariah

H8114
(sha-mar-yah-hoo)
Shemariah

Etymology:
From H8104 and H3050
H8104 = שמר (šǝmr) means to keep, guard, observe
H3050 = יָה (yāh) from H3068, to exist

Combined roots: Yahūah Guards

KJV: Shemariah, Shemarjah (Yiddish form)
Correct form: ShamarYahū

Address location:
Dabar Y HaYamym Alaph 12:5 1Chronicles 12:5
Allèdvwir, and Yarìmúth, and BålYah, and Shemariah, (ShamarYahū) and ShaphatYahū the Chārýphý,

Transliteration:
ש=equivalent to English-Sh
ט=equivalent to English-M
ן=equivalent to English-R
י=equivalent to English-Y
ה=equivalent to English-H
ע=equivalent to English-U

Note: The ref# is the same in both of these locations.
But, one letter is missing from י in some passages of the Hebrew.
This name (ShamarYahū) can also be found:
(Dabar Y HaYamym Býth/2Ch 11:19)(Ažrā/Ezr 10:32)
The KJV translates “Strong’s” H8114 in the following manner: Shemariah (3x), Shamariah (1x).
**Shepathiah**

etymology:
- **H8199** (sha-fat-yah-hoo) Shepathiah
  - From **H8199** and **H3050**
  - **H8199** = שׁפָּה means to Judge, govern, vindicate, punish
  - **H3050** = תּוֹחַ from **H3068**; to exist

Combined roots: **Yahūah Judges**

**KJV**: Shepathiah, Shephathjah (Yiddish form)

**Correct form**: ShaphatYahu

**Address location**:
*Dabary Ha Yamîm Álaph 12:5*

יְהוֹעֵד וְיִרְמָוְת וְבִּלְתָּ יִשְׂרֵי יָשָׁר וָשְׁפָתִיהָ שְׁפָתִיָּה הַדָּרָי

**Al'tuvoi Yirimoth be'alata Yishrei Yeshfatiyoh Shofatiyoh**

**Ál'āûzî, and Yarymûth, and B'âlYah, and ShamarYahû, and Shephathiah (ShaphatYahu) the Chârîphy,***

**Transliteration**:
- ש- equivalent to English-Sh
- י- equivalent to English-Ph
- ב- equivalent to English-T
- נ- equivalent to English-Y
- ח- equivalent to English-H
- ד- equivalent to English-U

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Note: The ref# is the same in all these locations.
But, one letter is missing from ירִמָוְת in some passages of the Hebrew.
This name (ShaphatYahu) can also be found:
(Shamîâ Bîth/2Sam 3:4) (YaramYahû/Jer 38:1)
(Dabary Ha Yamîm Bîth/2Ch 21:2)(Ázrâ/Ezr 2:4)(NaḥamYah/Neh 7:9)
The KJV translates “Strong’s” H8203 in the following manner: **Shepathiah** (13x).
SharYah

H8187  reflexive
(sh-ar-yah)
Sheariah

Etymology:
From H8176 and H3050
H8176 means to split open, reason out, calculate
H3050 means to exist

Combined roots: Yahūah has Weighed

KJV: Sheariah, Shearjah (Yiddish form)
Correct form: Sh'ărYah

Address location:
Dabary Ha Yamym Áلaph 8:38 1Chronicles 8:38

ולאצל ששה בניו אצלו שמות Crawford בכר מסמך רשויות ו었습니다 ובעירה
והן כליאלהبني אצל

And Åtsal had six sons, whose names are these, Åzarýqm, Bakarũ, and Yashamâ'ãl, and Sheariah, (Sh'ărYah) and ÁbadYah, and Čhanan. All these were the sons of Åtsal.

Transliteration:
- equivalent to English-Sh
א- 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).
SharYahu

**H8304**

-shar-ya-hoo

**Seraiah**

Etymology:
From **H8280; H3050**

**H8280** = יָדָ֫ה means to persist, persevere

**H3050** = יֵה from **H3068**, to exist

Combined roots: **Yahūah Contends**

**KJV**: Seraiah, Serajah (Yiddish form)

**Correct form**: SharYahū

**Address location**:

YaramYahū 36:26

But the king commanded יָרָךְ-Yaracham'āl the son of Hamalak, and יָה—Seraiah (SharYahū) the son of Āzar'āl, and ShalamYahū the son of Ābad'āl, to take יְרוּם—Barûk the scribe and YaramYahū the Nabỳā: but Yahūah hid them.

Transliteration:

ש- equivalent to English-Sh

ר- equivalent to English-R

י- equivalent to English-Y

יה- equivalent to English-H

ע- equivalent to English-U

This name (SharYahū) can also be found:

*(Shamū 'āl Bīyah/2Sam 8:17) (Malakāy Bīyah/2Kgs 25:18)*

*(Dabary Ha Yamym Ālapah/1Ch 4:13) (Āzra/'Ezr 2:2) (NachamYah/Neh 10:2)*

The KJV translates “Strong’s” H8304 in the following manner: **Seraiah** (20x).
TabalYahu  טבליהו

H2882  טבליהו
(ta-bal-yah-hoo)
TabalYahu

Etymology:
From H2881 and H3050
H2881 = לִגָּה means to dip into, plunge; immerse
H3050 = יָּהָ from H3068; to exist

Combined roots: Yahûah Immerse

KJV: Tebaliah, Tebaljah (Yiddish form)
Correct form: TabalYahû

Address location:
Dabarý Ha Yamým Ḩlaph 26:11  1Chronicles 26:11

הלוּת יִמְמָלְכָּה לְעֵינָיָה טבליהו השלישי זכריה הדרתיי לבנינו רחברם יהוסף
שלשה عشر

HalaqYahû the second, Tebaliah (TabalYahû) the third, ZakarYahû the fourth: all the sons and brethren of Châsah were thirteen.

Transliteration:

ו- equivalent to English-T
ב- equivalent to English-B
ל- equivalent to English-L
י- equivalent to English-Y
ו- equivalent to English-H
י- equivalent to English-U

The KJV translates “Strong’s” H2882 in the following manner: Tebaliah (1x).
TsadaqYahu  צדקוה

H6667  צדקוה
(tsa-da-qa-hoo)
Zedekiah

Etymology:
From H6664 and H3050
H6664 = יָדָ֣ה means to justice, righteousness, what is right (See pp. 30, 76, 305, 370)
H3050 = יַד from H3068, to exist

Combined roots: Yahûah is Righteous

KJV: Zedekiah Zidkijah, Tsidkijah (Yiddish form)
Correct form: Tsadaq Yahû

Address location:
Malakým Ālaph 22:24  1Kings 22:24

But Zedekiah (Tsadaq Yahû) the son of Kan’ânah went near and smote  יָּדו  –Mýk Yahû on the cheek and said, “Which way went the rûaçh of Yahûah from me to speak to you?”

Transliteration:
ֵצ- equivalent to English-Ts
ֵד- equivalent to English-D
ֵק- equivalent to English-Q
ֵי- equivalent to English-Y
ֵה- equivalent to English-H
ֵי- equivalent to English-U

This name (Tsadaq Yahû) can also be found:
(Yaram Yahû/Jer 1:3)(Dabarî Ha Yamým Býth/2Ch 18:10)
(Dabarî Ha Yamým Alaph/1Ch 3:15)(Malakým Býth/2Kgs 24:17)
The KJV translates “Strong’s” H6667 in the following manner: Zedekiah (62x), Zidkijah (1x).
Tsaphanyahu (Tsa-fan-yah-hoo)

Zephaniah

Etymology:
From Ḥ6845; Ḥ3050
Ḥ6845 יָבָע means to store up, to treasure up, to hide
Ḥ3050 יָה from Ḥ3068; to exist

Combined roots: Yahūah Stores up

KJV: Zephaniah, Tsephanjah (Yiddish form)

Correct form: TsaphanYahu

Address location:
Malakým Býth 25:18 2Kings 25:18

יַךְ רַבִּיסבָהֵים אַתְשׁרְיָה כֹּהַ הָרָאָשׁ אַתְצֵפָנִיהָ כֹּהַ מַשֵּה הָאָחֲרֵי
שֶׁמְרִי הַשָּׁמְךָ

And the captain of the guard took אַתָּה - SharYah the chief Kahan, and אַתָּה - Zephaniah (TsaphanYahu) the second Kahan, and the אַתָּה - three keepers of the door:

Transliteration:
 tz-equivalent to English-Ts
 ṭ-equivalent to English-Ph
 ̀-equivalent to English-N
 ́-equivalent to English-Y
 ḥ-equivalent to English-H
 ́-equivalent to English-U

This name (TsaphanYahu) can also be found:
(YaramYahu/Jer 21:1) (TsaphanYah/Zeph 1:1)
(Dabarý Ha Yamým Alaph/1Ch 6:36) (ZakarYah/Zech 6:10)
The KJV translates "Strong’s" H6846 in the following manner: Zephaniah (10x).
TsaruYah

זרויה

H6870 (tsar-oo-ya)
Zeruiah

Etymology:
H6875: H3050 Feminine passive participle (Conjugated form- H6875 זָרֹיָה H3050 צַרְיָה)
H6875: מַלְפָּר (TsarYah; Shamū‘ āl B’yth/2 Sam 16:10)
H3050: מַלָּפֶר means a balm, salve
H3068: נָהֲרָא from H3068: to exist

Combined roots: Yahūah Soothes

KJV: Zeruiah, Tseruah (Yiddish form)

Correct form: TsarūYah

Address location:
Shamū‘ āl Alaph 26:6

Then answered Dūd and said to Āchýmalak the Haḥathý, and to ĀbYashény the son of Zeruiah (TsarūYah), brother to *Yū āb saying, “Who will go down with me to Shàuíl to the camp?” And ĀbYashény said, “I will go down with you.”

Transliteration:
- equivalent to English-Ts
- equivalent to English-R
- equivalent to English-U
- equivalent to English-Y
- equivalent to English-H

This name (TsarūYah) can also be found:
(Shamū‘ āl B’yth/2Sam 2:13)(Malakým Ālaph/1Kgs 1:7)
(Dubarý Ha Yamým Alaph/1Ch 2:16)

The KJV translates “Strong’s” H6870 in the following manner: Zeruiah (26x).

*Corrupted form: see pg 71
TubYahu

H2900
(toob-ya-hoo)
Tobijah

Etymology:
From H2896 and H3050
H2896 = שָׁבִי (šāvu) means good, pleasant, agreeable
H3050 = יָהָ (yah) from H3068; to exist

Combined roots: Yahūah is Good or Pleasing to Yahūah

KJV: Tobijah (Yiddish form)
Correct form: TūbYahū

Address location:
Dabar Y Ḥa Yamým Býtḥ 17:8
2Chronicles 17:8

זְכָרֵה הָיָ֖ם סְמֹעֵךְ וַן הָבִ֑ידָה וְעָשֹֽׂהּ֛ בָּלָ֑הְי וְרֶשֶׁ֥מְרוּ מִתָּ֖ר וְיוֹזְתֵּֽן
זְכָרֵה וַתֵּרְבוּ הָלוֹ֣זִים וַתְּרַבֶּ֔ן הַלֹּ֖זִים זְכָרֵ֣ה הָלָ֑וָה וְרֶשֶׁ֥מְרוּ הָלָ֖וָה סְמֹעֵךְ אֶל יַשְׁפֶּֽלָהּ

And with them he sent Lūým, even ShamāYahū, and NaṯḥanYahū, and ZabadYahū, and Āshah’āl, and Shamaryāmūṯ, and Yahūnaṯhan, and ĀdanYahū, and Tobijah (TūbYahū), and Tūb-ĀdūnYah, Lūýt; and with them Ālyasha and Yahūram the Kahaným.

Transliteration:
שת Y-equivalent to English-T
ע Y-equivalent to English-U
ב Y-equivalent to English-B
י Y-equivalent to English-Y
ח Y-equivalent to English-H
ע Y-equivalent to English-U

This name (TūbYahū) can also be found:
(Azrā/Ezr 2:60; NaḥamYah/Neh 2:10; ZakarYah/Zec 6:10)
The KJV translates "Strong's" H2900 in the following manner: Tobijah (15x), Tobijah (3x).
YabanYah

יָבָן יָה (ya-ban-ya)

Ibnijah

H2998

Etymology:
From H1129 and H3050
H1129 = יָבָה means to build, rebuild, cause to continue
H3050 = יה from H3068, to exist

Combined roots: Yahűah Builds

KJV: Ibnijah, Jibnijah (Yiddish form)
Correct form: YabanYah

Address location:
Dabarý Ha Yamým Ālap 9:8 1Chronicles 9:8

וַיִּבְנֶה בֵּית יָמִים אֶלֶף וְעַשְׂרִים וְאַחֲרוֹן מִשֶּׁלָם כְּרָשֶׁת וּבְרֵעוֹלָא בָּא

And YabanYah the son of Yaracham the son of Azý, the son of Makary, and Mashalam the son of ShaphatYah, the son of R’āūʾāl, the son of Ibnijah (YabanYah);

Transliteration:
^ - equivalent to English-Y
ô - equivalent to English-B
ô - equivalent to English-N
ô - equivalent to English-Y
ô - equivalent to English-H

The KJV translates “Strong’s” H2998 in the following manner: Ibnijah (1x).
H3000 יִבְרֶכִיהוּ (ya-ba-rak-ya-hoo)

Jeberechiah

Etymology:
From H1288 and H3050
H1288 = יָרָק means be adorned, praise, kneel
H3050 = יַה from H3068. to exist

Combined roots: Favored of Yahūah

KJV: Jeberechiah, Jeberekjah (Yiddish form)
Correct form: YabarakhYahū

Address location:
YashāYahū 8:2

וַאֲעֵרָה לְיִעַדְּנִי אָתָא אֲוַרְּי Yah the Kahan, and אֶז אֵצְקָר יַהְוָה the son of Jeberechiah (YabarakhYahū).

Transliteration:
- equivalent to English-Y
- equivalent to English-B
- equivalent to English-R
- equivalent to English-K
- equivalent to English-Y
- equivalent to English-H
- equivalent to English-U

The KJV translates "Strong's" H3000 in the following manner: Jeberechiah (1x).
YachadYahu

H3165 (ya-khad-yah-hoo)
Jehdeiah

Etymology:
From H3162 and H3050
H3162 = יַהַד means be united, together
H3050 = יָהָה from H3068, to exist

Combined roots: Union of Yahūah

KJV: Jehdeiah, Jechdijah (Yiddish form)
Correct form: YachadYahu

Address location:
Dabarý Ha Yamým Álaph 24:20
1Chronicles 24:20

וַלַּבֵּנוּ לֵי הָנְטֵרֵי לָבְנֵי צְפָרָה שׂוּבָאלוּ לָבְנֵי שׂוּבֹאל צִוְיָהוּ

And the rest of the sons of Lûy were these: Of the sons of Âmram; Shūb’âl: of the sons of Shūb’âl; Jehdeiah (YachadYahu).

Transliteration:
•-equivalent to English-Y

•-no equivalent in English-Ch (sound from back of the throat)

•-equivalent to English-D

•-equivalent to English-Y

•-equivalent to English-H

•-equivalent to English-U

The KJV translates “Strong’s” H3165 in the following manner: Jehdeiah (2x).
**YachazaqYahu**

**Hezekiah**

- **H3169** יָחֶזְקָי ה (ya-khaz-aq-ya-hoo)
- **H3050** יה (yāh)
  - Yah, Set-Apart Name
  - Etymology: contraction for **H3068**, and meaning the same;
  - KJV: Yah, most vehement. Compare names in "-iah," "- yah."
  - **H3068** יְהֹוָה Self-Existent

**Etymology:**

- From **H3388** and **H3050**
  - this is the wrong root I believe-BDB error in “TheWord”
  - **H3388** יָרַחְשׁ means be strengthened; make strong-correct root in the “BDB” book
  - **H3050** יָיָה from **H3068**: to exist

**Combined roots:** Yahūah Strengthens

**KJV:** Hezekiah, Jechizkijah (Yiddish form)

**Correct form:** YacḥazaqYahū

**Address location:**

**Malakým Býth 20:10** מַלְאֵכָם בָּיְת 2Kings 20:10

וַיֹּאמֶר יְהוֹשֵׁה הִצְלָל לַעֲנָה עִשְׂרָה מִעְלָה בָּא כִּי יִשָּׂוּ בְּתֵל אָחֲרִית

And Hezekiah (YacḥazaqYahū) answered, “It is a light thing for the shadow to go down ten degrees: let the shadow return backward ten degrees.”

**Transliteration:**

- *-equivalent to English-Y
  - **Y**-no equivalent in English-
  - **Ch**-sound from back of the throat
  - *-equivalent to English-Z
  - *-equivalent to English-Q
  - *-equivalent to English-Y
  - /ay/-equivalent to English-H
  - *-equivalent to English-U

**Note:** The ref# is the same in all these locations.

But, one letter is missing from יְיִי in some passages of the Hebrew.

This name (YacḥazaqYahū) can also be found:


The KJV translates “Strong’s” H3169 in the following manner: Hezekiah (43x), Jehizkiah (1x).
YachazYah  יהזה

H3167  יהזה
(ya-khaz-ya)
Jahaziah

Etymology:
From H2372 and H3050
H2372 = ראה means to see, look, behold
H3050 = יְהָ from H3068; to exist

Combined roots: Yahūah Sees

KJV: Jahaziah, Jachzejah (Yiddish form)
Correct form: YachazYah

Address location:
 Ezrā 10:15

Only *Yūnāthān the son of Āshah āl and Jahaziah (YachazYah) the son of Ṭhaqūah were employed about this matter: and Mashalam and Shabaṭhū the Lūy helped them.

Transliteration:
*≡-equivalent to English-Y
ך≡-no equivalent in English-(Ch) (sound from back of the throat)
≡-equivalent to English-Z
*≡-equivalent to English-Y
ך≡-equivalent to English-H

The KJV translates “Strong’s” H3167 in the following manner: Jahaziah (1x).
*Corrupted form: see pg 72
H3174 יְחַיָּה (yakh-ya) Jehiah

Etymology:
From H2421 and H3050
H2421 = רָבָּה means to live, have life
H3050 = רָאָה from H3068: to exist

Combined roots: Yahushah is Life

KJV: Jehiah, Jehijah (Yiddish form)
Correct form: YachYah

Address location:
Dabarý Ha Yamým Áľaph 15:24
1Chronicles 15:24

And ShabanYahú, and *Yūshaphat, and Naṭhañ‘āl, and Āmashý, and ZakarYahú, and BanYahú, and Áljázar, the Kahaným, did blow with the trumpets before the ark of Áľahým: and Áḇad-Ādam and Jehiah (YachYah) were doorkeepers for the ark.

Transliteration:
*-equivalent to English-Y
ך-no equivalent in English-Ch (sound from back of the throat)
*-equivalent to English-Y
ך-equivalent to English-H

The KJV translates “Strong’s” H3174 in the following manner: Jehiah (1x).
*Corrupted form: see pg 72
H3048 יָדָיָה (yad-a-ya)
Jedaiah

Etymology:
From H3045 and H3050
H3045 = יָדָיָה means to know (See p. 112)
H3050 = יָדָי from H3068, to exist

Combined roots: Yahîah Knows

KJV: Jedaijah, Jedajah (Yiddish form)
Correct form: YadâYah

Address location:
Dabary Ha Yamûm Ålaph 9:10 IChronicles 9:10

המְרְחֵצָה יֵדֶעְיָה יְהוָה יְהוּדָי, וַאֲפֵלָהּ

And of the Kahanûm; Jedaijah (YadâYah), and YahûYarûb, and Yakûn,

Transliteration:
١-equivalent in English-Y
٧-equivalent in English-D
٢-equivalent in English-A
٨-equivalent in English-Y
٪-equivalent in English-H

This name (YadâYah) can also be found:
(Ázû/Ezr 2:36) (NacûmYah/Neh 7:39) (ZakarYah/Zec 6:10)
The following spelling is supported by “Strong’s” and Gesenius: יָדָיָה.
The KJV translates “Strong’s” H3048 in the following manner: Jedaiah (11x).
YadYah ידיה

H3042 ידיה
(yad-yah)

Jedaiah

Etymology:
From H3034 and H3050
H3034 = יד יד means to give thank, give praise
H3050 = יה from H3068, to exist

Combined roots: Praise of Yahūah

KJV: Ḥedaiah, Ḥedajah (Yiddish form)
Correct form: YadYah

Address location:
Nehemiah 3:10
准沒

עמקים ידיה בַּצְרֵיהוֹת וּנְגֵד בְּתֵי מֶלֶךְ הַצְרֵיָה הַצְרֵיָה והַסְּבָנִיה

And next to them repaired Ḥedaiah (YadYah) the son of Ȝharūmaph, even over against his house. And next to him repaired Ȝhatūsh the son of ȜhashabānYah.

Transliteration:
* equivalent in English-Y
7 equivalent in English-D
* equivalent in English-Y
7 equivalent in English-H

This name (YadYah) can also be found:
(Dabary Ha Yamyım Alaph/1Ch 4:37)
The KJV translates “Strong’s” H3042 in the following manner: Jedaiah (2x).
YadydYah ידeous

H3041 ידeous
(ya-deed-ya) Jedidiah

Etymology:
From H3039 and H3050
H3039 = יְהֹוָה means loved, beloved
H3050 = יִהְיֶה from H3068, to exist

Combined roots: Loved of Yah\(\text{\textsuperscript{u}}\)ah

KJV: Jedidiah, Jedidejah (Yiddish form)
Correct form: YadydYah

Address location:
Sham\(\text{\textsuperscript{u}}\)\'al B\(\text{\textsuperscript{y}}\)h 12:25 2Samuel 12:25

רִשְׁלָה בּוֹד נַתַּן הנֵבֶיָּה ריָדָעִים אַתְּשָׁמְרוּ יְדִeous בּעָבֹר יָהֹוָה

And he sent by the hand of Na\(\text{\textsuperscript{\text{\textsuperscript{a}}}}\)than the naby\(\text{\textsuperscript{a}}\); and he called his name Jedidiah (YadydYah), because of Yah\(\text{\textsuperscript{u}}\)ah.

Transliteration:
- equivalent in English- Y
- equivalent in English- D
- equivalent in English- Y
- equivalent in English- D
- equivalent in English- Y
- equivalent in English- H

The KJV translates “Strong’s” H3041 in the following manner: Jedidiah (1x).
H3012 יגַ֣דְלָיוּהַ (ya-gad-al-ya-hoo)

Etymology:
From H1431 and H3050
H1431 = יַהֲנָה means to grow, great, become important
H3050 = יָה from H3068; to exist

Combined roots: Magnified of Yahūah

KJV: Igdaliah, Jigdaljah (Yiddish form)
Correct form: YagadalYahū

Address location:
YaramYahū 35:4

וַגִּדְלָיוּה אֲלֵילְכֶם בְּגֵן חֵן בַּעֲרִינֵרְלִיָּה אֶרֶס הַאֱלֹהִים אֱשֶר

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 Álahyım, which was by the chamber of the princes, which was above the chamber of M’āshYahū the son of Shalam, the keeper of the door:

Transliteration:

1-equivalent in English-Y
2-equivalent in English-G
3-equivalent in English-D
4-equivalent in English-L
5-equivalent in English-Y
6-equivalent in English-H
7-equivalent in English-U

The KJV translates “Strong’s” H3012 in the following manner: Igdaliah (1x).
Yahua

H3058 יְהוּא (ya-hoo-a)
Jehu

Etymology:
From H1931; H3068
H1931 = הָוָה means he, she, it
H3068 = יְהוּא means to exist

Combined roots: He is Yahūah

KJV: Jehu (Yiddish form)
Correct form: Yahūah

Address location:
Malakým Âlaph 16:1
1Kings 16:1

ויהי דבריוה אלהים אלהי ייחוד עליבשת לאמר
Then the word of Yahūah came to Jehu (Yahūah) the son of Chānaný against B’āshâ, saying,

Transliteration:
י-equivalent in English-Y
ה-equivalent in English-H
ע-equivalent in English-U
א-equivalent in English-A

This name (Yahūah) can also be found:
(Malakým Býth/2Kgs 9:5/(Dabarý Ha Yamým Âlaph/1Ch 2:38)
Dabarý Ha Yamým Býth/2Ch 19:2/(Hûshâ/Hos 1:4)
The KJV translates “Strong’s” H3058 in the following manner: Jehu (58x).
Yahuab יָהֹעָב

H3097 יָהֹעָב
(ya-hoo-ab)

Etymology:
From H1 and H3068
H1 = זק means father
H3068 = יֵהָואֵל means to exist

Combined roots: Yahūah Fathered

KJV: Joab (Yiddish form)
Correct form: Yahū ʼāḇ

Address location:
Dabary Ha Yamým Álaph 11:39
IChronicles 11:39

כָּלָּךְ הַעֲמָנוֹת נַהֲרֵי הַבָּרוֹרִים נַשָּׁה כָּלִי יָאָב
(tsalaq the ʼāmûnîy, nacharî the barûthîy, the armor bearer of Joab (*Yahū ʼāḇ) the son of TsarîYah,

Transliteration:
- equivalent in English-Y
- equivalent in English-H
- equivalent in English-U
- equivalent in English-A
- equivalent in English-B

Note: The ref# is the same in all these locations.
But, one letter is missing from יֵהוָעָב in some passages of the Hebrew.
This name (Yahū ʼāḇ) can also be found:
(Shamû ʼāl Álaph/Sam 26:6) (Shamû ʼāl Bîyth/2Sam 2:13)(Malakîym Álaph/1Kgs 1:7)
(Dabary Ha Yamým Álaph/1Ch 2:16)(Āzrá/Ezr 2:6)(NachamYah/Neh 7:11)
(Tahâlym/Ps 60:1)
The KJV translates "Strong’s" H3097 in the following manner: Joab (145x).
*Corrupted form: see pg 71

Alahym:
Yahuah/Yahusha
ירשע/יהוה
Yahuachaz

Etymology:
From H270; H3068
H270 = יְבִבָּק means to take hold. Siege, possession
H3068 = יָהָוָה means to exist

Combined roots: Yahūah Seized

KJV: Jehoahaz, Jehoachaz (Yiddish form)
Correct form: Yahū àcház

Address location:
Malakým Býth 10:35 2Kings 10:35

And Yahūà slept with his fathers: and they buried him in Shamarūn. And Jehoahaz (Yahū àcház) his son reigned in his stead.

Transliteration:
¬-equivalent in English-Y
¬-equivalent in English-H
¬-equivalent in English-U
¬-equivalent in English-A
¬-no equivalent in English-CH (sound from back of the throat)
¬-equivalent in English-Z

This name (Yahū àcház) can also be found:
(Dubuřý Ha Yamým Býth/2Ch 21:17)
The KJV translates "Strong's" H3059 in the following manner: Jehoahaz (20x).
Yahuadah  יְהוֹעֵדָה

H3085  יְהוֹעֵדָה
(ya-hoo-a-dah)
Jehoadah

Etymology:
From H5710; H3068
H5710 = יָ֣שָׁ֥ה means to pass by, go on, remove, pass on
H3068 = יָהֳ֑ו means to exist

Combined roots: Yahūah Passes over

KJV: Jehoadah, Jehoaddah (Yiddish form)
Correct form: Yahū ḏādah

Address location:
Dabary Ha Yamym Alaph 8:36  1Chronicles 8:36

וַיִּתְחָל הָעִיר יָהֳוָדָה וְיִתְחָלָה הוֹלְלוֹדִיָּה יִתְוְעְדוּתָה עוֹלֶמֶת וַעֲלִימָתָה וַעֲצָפוֹתָה וַעֲצָפוֹתָה

אֶזְכַּח בֶּגֶט הָא — יְהוֹאדָה (יָהֳוָדָה); וְיְהוֹאָדָה (יָהֳוָדָה) בֶּגֶט הָא — אֵּלָֽעָם, וְיִהְוָה — אֶזְמָ֑עָה, וּזְמַֽאָר; וּזְמַֽאָר בֶּגֶט הָא — מִֽיִּסָּא,

Transliteration:
٦-equivalent in English-Y
٧-equivalent in English-H
٨-equivalent in English-U
٩-equivalent in English-A
١٠-equivalent in English-D
١١-equivalent in English-H

The KJV translates “Strong’s” H3085 in the following manner: Jehoadah (2x).
Yahuadan יְהוֹדָדָן

H3086 יְהוֹדָדָן
(ya-hoo-a-dan)
Jehoaddan

Etymology:
From H5727; H3068
H5727 = יְהוֹיָה means to delight oneself
H3068 = Self-Existent

Combined roots: Yahuah Delights

KJV: Jehoaddan, Jehoaddin (Yiddish form)
Correct form: Yahuâdan

Address location:
Dabar Y Ha Yamâm Byth 25:1
2Chronicles 25:1

בָּרְשֵׁים וּחְמֵשׁ שָׁנָה מֵלֶךְ אֲמֵתִיתָה אֶעְשֵׁרֵים וּרְשֵׁעַ שָׁנָה מֵלֶךְ בָּיְרֵשָׁלַם
AhatsYahuâ was twenty and five years old when he began to reign, and he reigned twenty and nine years in Yarûshalam. And his mother’s name was Jehoaddan (Yahuâdan) of Yarûshalam.

Transliteration:
^Y-equivalent in English-Y
^H-equivalent in English-H
^U-equivalent in English-U
^A-equivalent in English-A
^D-equivalent in English-D
^N-equivalent in English-N

This name (Yahuâdan) can also be found:
(Malakûm Byth/2Kgs 14:2)
The KJV translates “Strong’s” H3086 in the following manner: Jehoaddan (2x).
Yahveh

H3068 יָהֵה (ya-hoo-ah)
Jehovah

Etymology:
From H1961 (*incorrect root*) (See pp. 38, 73, 82-92)
H1961 יִהְיָה means to exist, to happen, come to pass, to be;
H1933 יִהְיָה means to be; become; exist; happen
H3050 יְהֹוָה from H3068; to exist
Combined roots: Yahveh Exists; Self Existent One

Ruined forms and common title replacements:
Jehovah, Yahweh, Yehovee, Adonai, Lord, God
Correct form: Yahveh

Address location:
Shamūth 3:15

Exodus 3:15

וַיָּמֶר לֵדְרָר אֲלֵהֶם אֲלִימָה כָּהַתָּמְר אֲלָבֹנִי יִשְׂרָאֵל יִהְיָה אֲלֵהָם אֲבֹתֶיךָ

וַיָּמֶר לֵדְרָר אֲלִים אֲלִים יִצְחָק אֲלִים אֲלִים יִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל יִשְׂרָאֵל

And Ålahým said moreover unto Mashah, “Thus shalt thou say unto the children of Yashar ål, Yahveh Ålahý of your fathers, the Ålahý of Åbraham, the Ålahý of Yatschaq, and the Ålahým of Y’âqôb, hath sent me unto you: this is My Name for ever, and this is My memorial unto all generations.”

Transliteration:
^١-equivalent in English-Y
^٧-equivalent in English-H
^١-equivalent in English-U
^٧-equivalent in English-H

The KJV translates “Strong’s” H3068 in the following manner:
LORD (6,510x), GOD (4x), JEHOWAH (4x), variant (1x).
Yahual

H3100 יְהוָאל (ya-hoo-al)
Joel

Etymology:
From H410; H3068
H410 = יְהֹוָה means mighty one
H3068 = יְהוָה means to exist

Combined roots: Yahūah is Mighty

KJV: Joel (Yiddish form)
Correct form: Yahūʿāl

Address location:
Shamūʿāl Alaph 8:2 1Samuel 8:2

ורְיָה שָׁמְעֵנְו הָבָכְר יְרוּאל רֹשֶׁם מְשֻׁנֶהוּ אֲבִיהָ שֶפֹטִים בָּבֲאָ שֶבֶץ

Now the name of his firstborn was Joel (*Yahūʿāl); and the name of his second, AbYah: they were judges in Babār-shabā.

Transliteration:
 י- equivalent in English-Y
ח- equivalent in English-H
י- equivalent in English-U
א- equivalent in English-A
ל- equivalent in English-L

This name (Yahūʿāl) can also be found:
(Dabary Ha Yamym Alaph/1Chr 4:35)(Dabary Ha Yamym Býth/2Chr 29:12)
(Ázrâ/Ezr 10:43)(NachamYah/Neh 11:9)(Yahūʿāl/Joel 1:1)
The KJV translates "Strong's" H3100 in the following manner: Joel (19x).
*Corrupted form: see pg 69
Yahuash

H3060

(ya-hoo-ash)

Etymology:
From H784; H3068
H784 = שׁ près means fire, flames
H3068 = יהוה means to exist

Combined roots: Fire of Yahūah

KJV: Jeboash (Yiddish form)

Correct form: Yahu āsh

Address location:
Malakým B'yth 11:21

ברושע שנים יודהاش במלך פ

Seven years old was Jeboash (Yahu āsh) when he began to reign.

Transliteration:
◦-equivalent in English-Y
ⁿ- equivalent in English-H
⁻-equivalent in English-U
⁻⁻-equivalent in English-A
⁻⁻⁻-equivalent in English-Sh

The KJV translates “Strong’s” H3060 in the following manner: Jeboash (17x).
Yahuchanan (Ya-hoo-kha-nan)

Jehohanan

H3076

Etymology:
From H2603; H3068
H2603 = יָה (yah) means to show favor, pity
H3068 = יהוה (Yahweh) means to exist

Combined roots: Yahūah shows Favor

KJV: Jehohanan, Jehochanan, John (Yiddish form)

Correct form: Yahūchanan

Address location:
Dabarý Ha Yamým Ālaph 26:3 1Chronicles 26:3

עַלְמָם הַחֲמִישֵׁי יְהוּשָׁעַי הַשָּׁשִּׁי אֲלֵיְוִיחוּנְנֵי הָשָׁבֵעִי

Âyłam the fifth, Jehohanan (Yahūchanan) the sixth, ÂlYahū`āyný the seventh.

Transliteration:
¬-equivalent in English-Y
¬-equivalent in English-H
¬-equivalent in English-U
¬-no equivalent in English-Ch (sound from back of the throat)
¬-equivalent in English-N
¬-equivalent in English-N (final nûn)

This name (Yahūchanan) can also be found:
((Dabarý Ha Yamým Býth/2Chr 17:15)(Âzr/îEzr 10:6)(NacḥamYah/Neh 6:18)
The KJV translates “Strong’s” H3076 in the following manner: Jehohanan (6x), Johanah (3x).
Yahudah

H3063
(ya-hoo-dah)
Judah

Etymology:
From H3034; H3050
H3034 = יָהָוָה means to give thanks, praise (BDB shows no root of H3068 or H3050)
H3050 = יהי 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

Address location:
B-rʿâshyth 29:35

וַתַּעַל וְרָעָה בִּן רָעָה וְפֶעַם אֶזְדָּמֵה יָהְדוּדָה אַלּוֹ הָקָרָא שְׁמוֹ יָהֻדָּה

וְעִצְמָיו מָלִית

And she conceived again, and gave birth to a son: and she said, "Now will I praise יָהְדוּדָה – Yahūdah"; therefore she called his name Judah (Yahūdah); and left bearing.

Transliteration:
- equivalent in English-Y
- equivalent in English-H
- equivalent in English-U
- equivalent in English-D
- 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 H3035) (10x).
Yahudi

H3065
(ya-hoo-dee)
Jehudi

Etymology:
From H3064: H3068
H3064 is from H3063 is from H3034 = יָהָ ה’ means to give thanks, praise
H3068 = יָהָ דָּ ה’ means to exist (BDB shows no root of H3068 or H3050)
(Where is the root for the “Yahua” or Yah?)
Combined roots: Celebrated of Yahuah

KJV: Jehudi-(Yiddish form)
Correct form: Yahûdý

Address location:
YaramYahû 36:14
irimetáh

Yahudi, H3065: Jeremiah 36:14

Therefore all the princes sent ַָּיְרַדְּ יְהָדִי (Yahûdý) the son of NaṭanYahû, the son of ShalâmYahû, the son of Kûshì, unto Barûk, saying, “Take in your hand the roll that you have read in the ears of the people, and come”. So Barûk the son of NarYahû took the ַָּיְרַדְּ roll in his hand, and came to them.

Transliteration:
- equivalent in English-Y
- equivalent in English-H
- equivalent in English-U
- equivalent in English-D
- equivalent in English-Y

The KJV translates “Strong’s” H3065 in the following manner: Jehudi (4x).
Yahudyth

H3067 (ya-hoo-deeth)

Judith

Etymology:
From H3066: H3068
H3066 is from H3064 is from H3063 is from H3034
H3034 = יָחָה means to give thanks, praise
H3068 = יָד ה to exist (No root of H3068 in BDB for “Yahu”. Why?)

Combined roots: Praised of Yahuah

KJV: Judith, Jehudith (Yiddish form)
Correct form: Yahudith

Address location:
B-r ‘ashýth 26:34

Genesis 26:34

And Ashú was forty years old when he took to Ashah ñ –Judith (Yahudith) the daughter of Bárý the Hachathý, and ñ Bashamañ the daughter of Áylan the Hachathý:

Transliteration:
- equivalent in English-Y
- equivalent in English-H
- equivalent in English-U
- equivalent in English-D
- equivalent in English-Y
- equivalent in English-Tḥ

The KJV translates “Strong’s” H3067 in the following manner: Judith (1x).
Your Name Yahuah, endures forever,

Your memorial Name Yahuah, throughout all generations.

Tahalym 135:13
Yahukal

H3081 יְהוּכָלָה (ya-hoo-kal)
Jehukal

Etymology:
From H3201; H3068
H3201 = יֵלֹּד means to prevail, overcome (BDB shows no root of H3068)
H3068 = דָּשׁ means to exist (Where is the root for “Yahu”?)

Combined roots: **Yahūah is Able**
Compare H3116

KJV: **Jehukal** (Yiddish form)
Correct form: **Yahūkal**

Address location:
YaramYahū 37:3  Jeremiah 37:3

רֵעֵמ יְהוּדָה יְהוָּעַל

And TsadaqYahū the king sent אֲנָא – Jehueal (Yahūkal) the son of ShalamYah and אֲנָא – TsaphanYahū the son of M’ashYah the Kahan to the Nabýa YaramYahū, saying, “Pray now to Yahūah our Ålahym for us”.

Transliteration:
* - equivalent in English- **Y**
*7- equivalent in English- **H**
*6- equivalent in English- **U**
*5- equivalent in English- **K**
*6- equivalent in English- **L**

The KJV translates “Strong’s” H3081 in the following manner: **Jehucal (1x)**.
Yahunadab יהונדב

H3082 יהונדב
(ya-hoo-na-dab)
Jehonadab

Etymology:
From H5068; H3068
H5068 = יָהָב means to make willing, to incite, to volunteer
H3068 = יהונדב means to exist

Combined roots: Yahūah is Willing

KJV: Jonadab (Yiddish form)
Correct form: Yahūnadab

Address location:
Yaram Yahū 35:16

Jeremiah 35:16

Because the sons of Jonadab (Yahūnadab) the son of Rakab have performed the -animation of their father, which he commanded them; but this people have not listened to me:

Transliteration:
א-equivalent in English-Y
יח-equivalent in English-H
י-equivalent in English-U
י-equivalent in English-N
ג-equivalent in English-D
ב-equivalent in English-B

The KJV translates “Strong’s” H3082 in the following manner: Jeohonadab (8x).
Yahunathan  יוןתן

H3083  יוןתן
(ya-hoo-na-ťhan)
Jonathan

Etymology:
From H5414; H3068
H5414 = יְבִיא means to give
H3068 = יְהוָה means to exist

Combined roots: Yahūah has Given

KJV: Jonathan, Jehonathan (Yiddish form)
Correct form: Yahūnathan

Address location:
Shaphatým 18:30  Judges 18:30

יקים لهم בנים אתפסל יוןתן בקרשם קרמנשה והם בניי הייר

And the children of Dan set up the בּּעַר -graven image: and Jonathan (Yahūnathan),
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:

- equivalent in English- Y
- equivalent in English-H
- equivalent in English-U
- equivalent in English-N
- equivalent in English-Th
- equivalent in English-N

The KJV translates “Strong’s” H3083 in the following manner: Jonathan (76x), Jehonathan (6x).
Yahoram (Yiddish form)

Correct form: Yahūram

Address location:
Dabar Y Ha Yamym B Yth 21:1

Now Yahūshaphat slept with his fathers, and was buried with his fathers in the city of Dūyd. And Jehoram (Yahūram) his son reigned in his stead.

Transliteration:
- equivalent in English- Y
- equivalent in English- H
- equivalent in English- U
- equivalent in English- R
  - equivalent in English- M (Final Mem)

The KJV translates "Strong's" H3088 in the following manner: Jehoram (23x), Joram (6x).
H3084
(Ya-hoo-saph)
Joseph

Etymology:
From H3130; H3068
H3130 is from H3254 = יָשָׁב means to add, increase, do again
H3068 = יָהָב means to exist

Combined roots: Yahůah Increases

KJV: Joseph; Jehoseph (Yiddish form)
Correct form: Yahūsaph

Address location:
Tahalým 81:5  תהלים

 Psr 81:5

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:
- א-equivalent in English-Y
- ה-equivalent in English-H
- ו-equivalent in English-U
- כ-equivalent in English-S
- פ-equivalent in English-Ph(Final Pah)

The KJV translates “Strong’s” H3084 in the following manner: Joseph (1x).
Yahusha יָהוּשָׁע

H3091 יָהוּשָׁע
(ya-hoo-sha)

Joshua

Etymology:
From H3467; H3068
H3467 יָד means to be saved, be delivered – (See pp. 335-351)
H3068 יָדֵה means to exist

Combined roots: Yahūah is Salvation

Ruined forms and replacement titles:
Yahowshua, Jehoshua, Yeshua, Joshua, Jesus

Correct form: Yahūshā

Address location:
ZakarYah 6:11 Zechariah 6:11

לְכָּחַת כְּפִי צֹוָּה עַשֵּׂית עָרָשׁ תּוֹמָה יִחְרָשׁ בְּרָאשׁ עָז בְּרִיֵּהּ כֵּלָּה

Then take silver and gold, and make crowns, and set them upon the head of Yahūshā the son of Yahūtsadaq, the high kahan;

Transliteration:
- equivalent in English-Y
- equivalent in English-H
- equivalent in English-U
- equivalent in English-Sh
- equivalent in English-A

The KJV translates “Strong’s” H3091 in the following manner: Joshua (218x).
Yahushabath (ya-hoo-sha-bat)

Jehoshabeath

Etymology:
From H3089; H3068
H3089 is from H7650 שָׁמַע means to swear, take an oath
H3068 = הָיוֹרֵד means to exist
Combined roots: Oath of Yahûah

KJV: Jehoshabeath, Jehoshabath (Yiddish form)
Correct form: Yahûshab’âth

Address location:
Dabarý Ha Yamým Ýýth 22:11
2Chronicles 22:11

The KJV translates “Strong’s” H3090 in the following manner: Jehoshabeath (2x).
*Corrupted form: see pg 68
H3092
(ya-hoo-sha-phat)
Jehoshaphat

Etymology:
From H8199; H3068
H8199 = יָשָׁב means to judge, govern, vindicate
H3068 = יהוה means to exist

Combined roots: Yahūah Judges

KJV: Jehoshaphat (Yiddish form)
Correct form: Yahūshaphat

Address location:
Malakým Álaph 4:17 1Kings 4:17

יְהוֹשָׁפָט בֶּן פַּרְעֹךְ בֵּית יָשָׁר: ש

Jehoshaphat (Yahūshaphat) the son of Parūch, in Yashashakar:

Transliteration:
¬-equivalent in English-Y
¬-equivalent in English-H
¬-equivalent in English-U
¬-equivalent in English-Sh
¬-equivalent in English-Ph
¬-equivalent in English-Th

The KJV translates "Strong's" H3092 in the following manner: Jehoshaphat (84x).
Yahuyada

H3077

(ya-hoo-ya-da)

Jehoiada

Etymology:
From H3045; H3068
H3045 = יָֽהּ means to know – (See p. 112)
H3068 = יָהֹוָֽהּ means to exist

Combined roots: Yahūah has Known

KJV: Jehoiada, Jehojada (Yiddish form)

Correct form: Yahūyadā

Address location:
Shamū ʿāl Bŷth 8:18 2Samuel 8:18

示范基地 בִּכְיִהוּרָדָה והקרתיו והפלאתיו ובני דוד כהונים חdın: פ

And BanYahū the son of Jehoiada (Yahūyadā) was over both the Hakaraṭhû and the Palaṭhû; and the sons of Dūd were chief rulers.

Transliteration:
- equivalent in English-Y
- equivalent in English-H
- equivalent in English-U
- equivalent in English-Y
- equivalent in English-D
- equivalent in English-A

The KJV translates “Strong’s” H3077 in the following manner: Jehoiada (5x).
Yahutsadaq יهوצדק

H3087 יִהוּכְדָּק
(Ya-hoo-tsa-daq)
Josedeach

Etymology:
From H6663; H3068
H6663 = יִהוּדָּק means to be just, to be righteous
H3068 = יִהוּדָּק means to exist

Combined roots: Yahūah is Righteous

KJV: Jehozadek Josedeach, Jehotsadak (Yiddish form)
Correct form: Yahūtsadaq

Address location:
ZakarYah 6:11 Zechariah 6:11

לכלחת כספייםהב עשישת תồורת נשמה בראש כיושע בכרחיותרם הבנה

ganrol

Then take silver and gold, and make crowns, and set them upon the head of Yahūshâ the son of Josedeek (Yahūtsadaq), the high kahan;

Transliteration:
ַי-equivalent in English-Y
ַה-equivalent in English-H
ַי-equivalent in English-U
ַג-equivalent in English-Ts
ַט-equivalent in English-D
ַו-equivalent in English-Q

The KJV translates “Strong’s” H3087 in the following manner: Josedeck (6x), Jehozadak (2x).
**Yahuyakyn** ירוחכין

- **H3078** ירוחכין
  - (ya-hoo-ya-keen)
  - **Jehoiachin**

**Etymology:**
- From **H3559; H3068**
  - **H3559** = יִתְמַה means to be firm, stable, be established
  - **H3068** = יְהֹוָה means to exist

**Combined roots:** **Yahūah** will Establish

- **KJV: Jehoiachin, Jehojakin** (Yiddish form)
- **Correct form:** **Yahū Yakyn**

**Address location:**
- דָּבָרְיָה הָא יָםֵּי בָּיְתָּה 36:9
  - בְּכֵלָי הַיּוֹם בְּכֵלָי הַיּוֹם

**2Chronicles 36:9**

אשモנין שָׁנָיִים יְהוּדִי בּולָמְבָּרָה וְשָׁלֵשֶׁה הפִּישֵׁמֶר וְשָׁרְתָה יְמִיס מִלְךָ

**Jehoiachin (Yahū Yakyn)** 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:**
- יְהוּדִי - equivalent in English - **Y**
- בּוֹלָמְבָּרָה - equivalent in English - **H**
- הַפִּישֵׁמֶר - equivalent in English - **U**
- וְשָׁרְתָה - equivalent in English - **Y**
- יְמִיס - equivalent in English - **K**
- מִלְךָ - equivalent in English - **Y**
- נוּן - equivalent in English - **N** (Final nūn)

The KJV translates “Strong’s” H3078 in the following manner: **Jehoiachin** (10x).
Yahuyaqym  יְהוּיָ֑קְמִ֖ים
(ya-hoo-ya-keem)

Jehoiakim

Etymology:
From H6965; H3068
H6965 = מָנַע means to rise, stand, rise up
H3068 = יְהוָ֛ה means to exist

Combined roots: Yahūah will Rise

KJV: Jehoiakim, Jehojakim (Yiddish form)
Correct form: YahūYaqým

Address location:
Dabary Ha Yamým Álahp 3:16
IChronicles 3:16

 bỏּנֵי יְהוּיָ֑קְמִ֖ים יכָנִיה בֹּנֶר צָרְקְיוֹן בִּנְו

And the sons of Jehoiakim (YahūYaqým): YakanYah his son, TsadaqYah his son.

Transliteration:
- equivalent in English- Y
- equivalent in English- H
- equivalent in English- U
- equivalent in English- Y
- equivalent in English- Q
- equivalent in English- Y
- equivalent in English- M (Final mem)

The KJV translates "Strong's" H3079 in the following manner: Jehoiakim (37x).
H3080
(ya-hoo-ya-reeb)
Jehoiarib

Etymology:
From H7378; H3068
H7378 = יָשָׁב means to strive, contend
H3068 = יהי meaning to exist

Combined roots: Yahūah Contends

KJV: Jehoiarib, Jehoiarib (Yiddish form)
Correct form: YahūYarỳb

Address location:
Dabarým Ha Yamým Álahp 9:10  IChronicles 9:10

וסעים העונים יריעיו רוחני רוזרייב ויבי

And of the Kahaným; Yad’áYah, and Jehoiarib (YahūYarỳb), and Yakýn,

Transliteration:
•-equivalent in English-Y
•-equivalent in English-H
•-equivalent in English-U
•-equivalent in English-Y
•-equivalent in English-R
•-equivalent in English-Y
•-equivalent in English-B

The KJV translates “Strong’s” H3080 in the following manner: Jehoiarib (2x).
Yahuzabad

H3075
(ya-hoo-za-bad)

Jehozabad

Etymology:
From H2064; H3068

H2064 = יָהָה means to endow, bestow upon
H3068 = יָהָוָה means to exist

Combined roots: Yahūah has Endowed

KJV: Jehozabad (Yiddish form)
Correct form: Yahūzabad

Address location:
Dabarý Ha Yamým Álaph 26:4 1Chronicles 26:4

זֶבֶר הַיָּמִים אֱלָה

Moreover the sons of Ābad-ādam were, Sham`āYah the firstborn, Jehozabad (Yahūzabad) the second, *Yū`āĉl the third, and Shakar the fourth, and Nathan `al the fifth,

Transliteration:
1-equivalent in English-Y
2-equivalent in English-H
3-equivalent in English-U
4-equivalent in English-Z
5-equivalent in English-B
6-equivalent in English-D

The KJV translates “Strong’s” H3075 in the following manner: Jehozabad (4a).
*Corrupted form: see p. 70
YakalYahu  יכלייהו

H3203  יכלייהו
(ya-kal-ya-hoo)
Jechohiah

Etymology:
From H3201 and H3050
H3201 = יָלָע means to prevail, overcome, endure
H3050 = יה from H3068: to exist

Combined roots: Yahūah will Enable

KJV: Jechohiah, Jekoljah (Yiddish form)
Correct form: YakalYahū

Address location:
Malakým Býth 15:2  יעםיה 2Kings 15:2
בכִּישׁוּר שֶׁהָיָה בְּמֶלֶךְ דָּוִד שֶׁאֵם שָׁתֵם שָׁנָה מֵלֶךְ בֵּירָשְׁלָם שָׁמָּה
ואמר יכלייהו מֵירָשְׁלָם

Sixteen years old was he when he began to reign, and he reigned two and fifty years in Yarûshalam. And his mother’s name was Jechohiah (YakalYahū) of Yarûshalam.

Transliteration:
שׁ-equivalent in English-Y
כ- equivalent in English-K
ל- equivalent in English-L
י- equivalent in English-Y
ח- equivalent in English-H
ן- equivalent in English-U

The KJV translates “Strong’s” H3203 in the following manner: Jechohiah (1x), Jechohiah (1x).
YakanYahu  יָכָן יהוּ (ya-kan-ya-hoo)

Jeconiah

Etymology:
From **H3050**; **H3559**
**H3559** = יֵ֖שׁ means to be firm, stable, be established
**H3050** = יֵ֖ה from **H3068**; to exist

Combined roots: Yahùah will Establish

KJV: Jeconiah, Jekonjah (Yiddish form)

Correct form: **YakanYahu**

Address location:
YaramYahu 24:1 יrather

Jeremiah 24:1

The English translation reads: Yahùah showed me, and, behold, two baskets of figs were set before The Hýkal of Yahùah, after that Nabûkadratsar king of Babal had carried away captive א - Jeconiah (YakanYahu) the son of YahùYaqým king of Yahùdah, and the א - princes of Yahùdah, with the א - carpenters and א - smiths, from Yarûshalam, and had brought them to Babal.

Transliteration:
1- equivalent in English-Y
2- equivalent in English-K
3- equivalent in English-N
4- equivalent in English-Y
5- equivalent in English-H
6- equivalent in English-U

The KJV translates “Strong’s” H3204 in the following manner: Jeconiah (7x).
YaphadYah  יָפַד יָה

IPHEDÉIAH

H3301 ְָּפַד
(ya-fad-yah)

Etymology:
From H6299 and H3050
H6299 = הַפָּד means to rescue, redeem, ransom, deliver
H3050 = הַּי from H3068: to exist

Combined roots: Yahāh will Liberate

KJV: Iphedëiah, Jiphdejah (Yiddish form)
Correct form: YaphadYah

Address location:
Dabar Y Ha Yamym Alaph 8:25
1 Chronicles 1:25

רָפַד יָפַד יָה

And Iphedëiah, (YaphadYah) and Paný ál, the sons of Shashaq;

Transliteration:
6-equivalent in English-Y
5-equivalent in English-Ph
7-equivalent in English-D
6-equivalent in English-Y
7-equivalent in English-H

The KJV translates “Strong’s” H3301 in the following manner: Iphedëiah (1x).
H3359 יֵקְמִיעָה (YaqmYah)

Jekamiah

Etymology:
From H6965; H3050
H6965 = יָגָה means to stand up, rise, arise to become powerful
H3050 = יָה from H3068; to exist

Combined roots: Yahūah Rises
Compare H3079

KJV: Jekamiah, Jekamjah (Yiddish form)
Correct form: YaqmYah

Address location:
Dabarý Ha Yamým Álaph 2:41 1Chronicles 2:41

And Shalûm begat ָּו –Jekamiah, (YaqmYah) and Jekamiah (YaqmYah) begat Ályashamâ.

Transliteration:
≡-equivalent in English-Y
≡-equivalent in English-Q
≡-equivalent in English-M
≡-equivalent in English-Y
≡-equivalent in English-H

The KJV translates “Strong’s” H3359 in the following manner: Jekamiah (2x), Jecamiah (1x).
YaramYahu

H3414 יֵרְמִיהַ (Ya-ram-ya-hoo)
Jeremiah

Etymology:
From H7311 and H3050
H7311 = דָּוִיד means to be exalted, be high, to rise up
H3050 = פָּרָה from H3068: to exist

Combined roots: Whom Yahūah has Appointed

KJV: Jeremiah, Jirmejah (Yiddish form)
Correct form: YaramYahū

Address location:
YaramYahū 1:1 יֵרְמִיהַ 1:1
Jeremiah 1:1

The words of Jeremiah (YaramYahū) the son of ChalaqYahū, of the kahan that were in Ḥanāthūḥ in the land of Banūman:

Transliteration:
Y-equivalent in English-Y
R-equivalent in English-R
M-equivalent in English-M
Y-equivalent in English-Y
H-equivalent in English-H
U-equivalent in English-U

The KJV translates “Strong’s” H3414 in the following manner: Jeremiah (147x).
YarashYah

H3298 יַעֲרָשֶׁה (y-a-rash-yah)
Jaresiah

Etymology:
From an unused root; H3050 יָאָה
Unused Root = יָאָה means to fatten from “Gesenius' Hebrew-Chaldee Lexicon”
H3050 יָאָה from H3068: to exist

Combined roots: Yahüah Nourishes

KJV: Jaresiah, Jareshjah (Yiddish form)
Correct form: Y'årashYah

Address location:
Dabarý Ha Yamým Álaph 8:27 1Chronicles 8:27

And Jaresiah, (Y'årashYah) and Ályah, and Zakarý, the sons of Yaracham.

Transliteration:
-equiv in English-Y
-equiv in English-A
-equiv in English-R
-equiv in English-Sh
-equiv in English-Y
-equiv in English-H

The KJV translates "Strong's" H3298 in the following manner: Jaresiah (1x).
YarayYah

יראייה

H3376
(yar-a-ee-yah)

יריאיה

Etymology:
From H3373 and H3050
H3373 = אֶיָּה means fearing, reverent, afraid
H3050 = יה from H3068: to exist

Combined roots: Dread of Yahūah

KJV: Irijah, Jerijah (Yiddish form)
Correct form: Yar'âyYah

Address location:
YaramYahû 37:13

וַיְדַבֵּר יְהוָה עַל יָרָם יְהָה יֵדֹעַ אַשְׁרֶה בְּנֵיהוּ יָרָם יְהָה בְּכֶשֶׁל מְבִיתוֹ

וַיְהִי הַגִּ结合起来וּ כְּכַל פַּקַּדְתָּ שָׁמוֹ נִרְאֶה יָרָם יְהָה בְּכֶשֶׁל מִבִּיתוֹ

וַיְהִי הַגִּ结合起来וּ כְּכַל פַּקַּדְתָּ שָׁמוֹ נִרְאֶה יָרָם יְהָה בְּכֶשֶׁל מִבִּיתוֹ

And when he was in the gate of Banýman, a captain of the ward was there, whose name was Irijah, (Yar'âyYah) the son of ShalamYah, the son of ČhananYah; and he took נָשִּׂ אֲרֹן –YaramYahû the nabýâ, saying, “You fall away to the Kashdyêm.”

Transliteration:
▪-equivalent in English-Y
▪-equivalent in English-R
▪-equivalent in English-A
▪-equivalent in English-Y
▪-equivalent in English-Y
▪-equivalent in English-H

The KJV translates “Strong’s” H3376 in the following manner: Irijah (2x).
YarYahu (yar-ya-hoo)

Jeriah

H3404 רַיָּה (yāh) - Yah, Set-Apart Name

Etymology:

From H3384; H3050
H3384 יָעַר means to shoot, cast arrows, to direct, teach, instruct
H3050 יֵה from H3068: to exist

Combined roots: Taught of Yahūah

KJV: Jeriah Jerijah (Yiddish form)

Correct form: YarYahū

Address location:
Dabarý Ha Yamým Álaph 23:19

1Chronicles 23:19

בֵּנֵי הָבֵרֹה יְרֵיהוּ הָרָאשׁ אֲמָרַי אֲשֶׁר יָשֶׁנִי יְהוָה יִשָּׂרָאֵל יִשְׂרָאֵל יְבַשֵּׂעַ יְבַשֵּׂעַ

Of the sons of Châbrân; Jeriah (YarYahū) the first, ÁmarYah the second, Yaḥazýāl the third, and Yaqmʻām the fourth.

Transliteration:

- equivalent in English-Y
- equivalent in English-R
- equivalent in English-Y
- equivalent in English-H
- equivalent in English-U

The KJV translates “Strong’s” H3404 in the following manner: Jeriah (2x), Jeriah (1x).
H3253 יִסְמָכִיָּה (ya-sa-mak-yah-hoo)
Ismachiah

Etymology:
From H5564; H3050
H5564 יֵסְמַךְ means to lean on, lay, rest, support
H3050 יָה means from H3068: to exist

Combined roots: Yahūah will Sustain
KJV: Ismachiah, Jismkah (Yiddish form)

Correct form: YasamakYahū

Address location:
Dabary Ha Yamym Byth 31:13 2Chronicles 31:13

ויתיאל✈️徭יה✈️ה✈️נכתיא✈️עשתיאליא✈️יירいまה✈️יויה✈️רליאליא✈️יסמכייה✈️יויה✈️

And Yachy’āl, and ĀzazYahū, and Nāḥaṭh, and Āshā’āl, and Yarāmūth, and Yūzabād, and Ālī’āl, and Ismæḥiah, (YasamakYahū) and Macḥath, and BanYahū, were overseers under the hand of KūnānYahū and Sham’āy his brother, at the commandment of ČhazaqYahū the king, and ĀzarYahū the ruler of The House of Ālahyım.

Transliteration:
- equivalent in English-Y
- equivalent in English-S
- equivalent in English-M
- equivalent in English-K
- equivalent in English-Y
- equivalent in English-U

The KJV translates “Strong’s” H3253 in the following manner: Ismachiah (1x).
YashamaYahu

ישמעיהו

Ishmaiah

H3460

ישמעיה

(ya-sha-ma-ya-hoo)

Ishmaiah

Etymology:
From H8085, H3050
H8085 = שמע means to hear, harken, obey
H3050 = יא from H3068: to exist

Combined roots: Yahūah will Hear

KJV: Ishmaiah, Jishmajah (Yiddish form)
Correct form: YashamâYahū

Address location:
Dabarý Ha Yamým Álaph 27:19 1Chronicles 27:19

לָותְרֵל יִשְׁמַעֵיהוּ בַּעֲבָדֵי יְהוָה לְגֵטְפֵי רִימָתוֹ בּוֹרֵאֵיהוּ: ס

Of Zabûlan, Ishmaiah (YashamâYahū) the son of ÁbadYahū: of Naphâthalý, Yarymûth the son of Ázarîâl:

Transliteration:
- equivalent in English- Y
- equivalent in English- Sh
- equivalent in English- M
- equivalent in English- A
- equivalent in English- Y
- equivalent in English- H
- equivalent in English- U

The KJV translates “Strong’s” H3460 in the following manner: Ismaiah (1x), Ishmaiah (1x).
YashaYahu

ישעיהו

(Yasha-ya-hoo)

Isaiah

Etymology:
From H3467; H3050
H3467 = ישׁוֹע means to be saved, be delivered
H3050 = יָוֹה from H3068: to exist

Combined roots: Yahúah has Saved

KJV: Isaiah, Jeshajah (Yiddish form)
Correct form: YashâYahū

Address location:
YashâYahū 1:1

יהושע 1:1

The vision of Isaiah (YashâYahū) the son of Šā mãts, which he saw concerning Yahūdah and Yarûshalam in the days of ÂzYahū, *Yűthām, Açaḥaz, and YacḥaṣaqYahū, kings of Yahūdah.

Transliteration:

*equivalent in English-Y
*equivalent in English-Sh
*equivalent in English-A
*equivalent in English-Y
*equivalent in English-H
*equivalent in English-U

The KJV translates “Strong’s” H3470 in the following manner: Isaiah (32x), Jesajah (5x), Jesajah (2x).
*Corrupted form: see pg. 69
YashuchYah ישותיה

H3439 (ya-shookh-ya)
Jeshoaiah

Etymology:
From H3445; H3050
H3445 = יָשָׁה means sinking feeling, emptiness
H3050 = יָה from H3068: to exist

Combined roots: Yahūah Humbles/Empties

KJV: Jeshoai̇ah, Jeshөchajah (Yiddish form)
Correct form: Yashųčyah

Address location:
Dabary Ha Yamым Ålaph 4:36 JChronicles 4:36

רָאֶלֶוִים יָשָׁה רְשָׁרוֹתָה וְעָשָׂה וְצִרָאֵלֵי רִשְׁמֵאָל בְּנֵיה

And *Ályū’ány, and Y’aqbah, and Jeshœhajah (Yashųčyah), and ÂshYah, and
Âdy’ål, and Yashým’ål, and BanYah,

Transliteration:
* - equivalent in English-Y
🕵️‍♀️ - equivalent in English-Sh
♂️ - equivalent in English-U
.Place - no equivalent in English-Ch (sound from back of the throat)
♂️ - equivalent in English-Y
♂️ - equivalent in English-H

The KJV translates “Strong’s” H3439 in the following manner: jeshoaiah (1x).
*Corrupted form: see pg 68
YashYah

H3449  יָשְֹה (ya-sh-yah)
Ishijah

Etymology:
From H5383; H3050
H5383 = יָש שׁ means to lend, be a creditor
H3050 = יָשׁ from H3068: to exist

Combined roots: Yahūah will Lend

KJV: Ishiah, Jishshijah (Yiddish form)
Correct form: YashYah

Address location:
Ézrâ 10:31  עֶרֶץ

Ezra 10:31

וְבִּנֵי חַרְמָא אֶלִּיעֶזֶר יָשְֹה מֶלֶךְ שְׂמָעֶה שְׁמִיט

And of the sons of Chāram; Ālî‘āzâr, Ishijah, (YashYah) MalakYah, Sham‘āYah, Sham‘ā‘ūn,

Transliteration:
•-equivalent in English-Y
ש-equivalent in English-Sh
•-equivalent in English-Y
•-equivalent in English-H

The KJV translates “Strong’s” H3449 in the following manner: Ishiah (3x), Jesiah (2x), Ishiah (1x), Ishijah (1x).
Josiah

H2977 יָ֣שָׁהּ
y-ash-ya-hoo
Josiah

Etymology:
From H803: H3050
H803 נָבָיָה means *butress, 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 יָ֣שַׁה which means “to heal”. I cannot find this root. This entry may be in error.
H3050 = יָ֣ ה from H3068: to exist

Combined roots: Yahūah Heals

KJV: Josiah, Josijah(Yiddish form)
Correct form: Y’ashYahū

Address location:
Dabarý Ha Yamým Álaph 3:14 1Chronicles 3:14

አምስ ከስთ ብሆን ግንሱስ

Âmnín his son, Josiah (Y’ashYahū) his son.

Transliteration:
Y-equivalent in English-
A-equivalent in English-
Sh-equivalent in English-
Y-equivalent in English-
H-equivalent in English-

The KJV translates “Strong’s” H2977 in the following manner: Josiah (53x).
*butress – see Glossary
H3153 יְזָנָיָהו (ya-zan-ya-hoo)

**Etymology:**
From **H2970; H3050**
- **H2970** is from **H238** = יָאָר means to hear, harken, listen
- **H3050** = יָה from **H3068**; to exist

**Combined roots:** Yahûah has Listened

**KJV:** Jezaniah, Jezanjah (Yiddish form)
**Correct form:** YazanYahù

**Address location:** YaramYahù 40:8

Then they came to GadAlYah to Matsphaṭah, even Yashamâ‘āl the son of NaṭhanYahù, and *Yūḥanan and Yānnathan the sons of Qrach, and SharYah the son of Tanachmâth, and the sons of Āûphý the Nataphâthý, and Jezaniah (YazanYahù) the son of a M’âkathý, they and their men.

**Transliteration:**
- equivalent in English- Y
- equivalent in English- Z
- equivalent in English- N
- equivalent in English- Y
- equivalent in English- H
- equivalent in English- U

The KJV translates “Strong’s” H3153 in the following manner: Jezaniah (2x).
*Corrupted form: see pg 71, 72*
YazanYahu

יָזָן-יוּהוּ
(y-a-zan-ya-hoo)
Jaazaniah

Etymology:
From H238; H3050
H238 = שָׁקָה means to hear, harken, listen
H3050 = יָבָא from H3068: to exist

Combined roots: Yahūah Hears
KJV: Jaazaniah, Jaazanah (Yiddish form)
Correct form: Y'âzanYahû

Address location:
Malakûm Bîth 25:23
2Kings 25:23

And when all the captains of the armies, they and their men, heard that the king of Babal had made יָהוּ –GadalYahû governor, there came to GadalYahû to Matsphah, even Yashmâ‘îl the son of NathanYah, and * Yûchânân the son of Oraçh, and SharYah the son of Tanachâmâth the Nataphâthû, and Jaazaniah (Y'âzanYahû) the son of a M'âkâthû, they and their men.

Transliteration:
*Y-equivalent in English-Y
S-equivalent in English-A
T-equivalent in English-Z
N-equivalent in English-N
Y-equivalent in English-Y
H-equivalent in English-H
U-equivalent in English-U

The KJV translates “Strong’s” H2970 in the following manner: Jaazaniah (4x).
*Corrupted form: see pg 71
Yazarakb Yah

יְרוֹהִי
god, name of

H3156
(ya-zar-rakh-ya)

Izraiah

Etymology:
From H2224; H3050
H2224 = רָאָה means to rise, come forth, break out, appear
H3050 = ה' from H3068: to exist

Combined roots: Yahua\textsuperscript{h} Appears

KJV: Izraiah Jezraiah, Jizraiah (Yiddish form)

Correct form: Yazarakb Yah

Address location:
Dabar Y Ha Yamym Alaph 7:3

1Chronicles 7:3

And the sons of Azy; Izraiah (Yazarakb Yah): and the sons of Izraiah (Yazarakb Yah); Myk'al, and AbadYah, and *Y'iel, YashYah, five: all of them chief men.

Transliteration:
\*\*\*equivalent in English- Y
\*\*\*equivalent in English-Z
\*\*\*equivalent in English-R
\*\*\*no equivalent in English-C\*\*\* (sound from back of the throat)
\*\*\*equivalent in English- Y
\*\*\*equivalent in English-H

The KJV translates “Strong’s” H3156 in the following manner: Izraiah (2x), Jezraiah (1x).

*Corrupted form: see pg. 69
H3150 יְזָ֑יָ֖ה (yaz-ya)
Jeziah

Etymology:
From H3149; H3050
H3149 is from an unused root יַֽעַ֔שׁ meaning to sprinkle (From Gesenius Lexicon)
and From H410 = יָ֣שׁ means mighty one
H3050 = יָ֔ה from H3068: to exist

Combined roots: Sprinkled of Yahūah

KJV: Jeziyah, Jezzijah (Yiddish form)
Correct form: YazYah

Address location:
ֶזֶרַא 10:25
Ezra 10:25

Moreover of Yashar 'âl: of the sons of Par'âsh; RamYah, and Jeziah (YazYah), and MalakYah, and Mýman, and Ål'âzar, and MalakYah, and BanYah.

Transliteration:
•-equivalent in English-Ŷ
•-equivalent in English-Z
•-equivalent in English-Y
•-equivalent in English-H

The KJV translates "Strong's" H3150 in the following manner: Jeziyah (1x).
YazYahu

יָזְיָהוּ (y-az-ya-hoo)

Jaaziah

Etymology:
From H3267, H3050
H3267 = יָאָשׁ (yaash) means to be strong, be fierce
H3050 = יָה (yah) from H3068: to exist

Combined roots: Yahūah Makes Bold

KJV: Jaaziah, Jaazijah (Yiddish form)
Correct form: Y'âzYahû

Address location:
Dabarý Ha Yamým Álaph 24:26 1Chronicles 24:26

The sons of Mararý were Macâlý and Mûshý: the sons of Jaaziah (Y'âzYahû); Bânu.

Transliteration:
- equivalent in English-Y
- equivalent in English-A
- equivalent in English-Z
- equivalent in English-H
- equivalent in English-U

The KJV translates "Strong's" H3269 in the following manner: Jaaziah (2x).
YusaphYah  יוספיה  Josiphiah

H3131  יוספיה (yoo-saph-ya)
Josiphiah

Etymology:
From H3254; H3050
H3254 = יָשָׁה means to add, increase
H3050 = יַה from H3068: to exist

Combined roots: Yahūah Increases

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

KJV: Josiphiah, Josiphjah (Yiddish form)
Correct form: YūsaphYah

Address location:
עֶדֶא ֳרָא 8:10
Ezra 8:10

וּרְבִּני שלומית בֶּרֶיוספיה וְעֶדֶא מָאָה וְשָׁשִּׁים הוֹכֶרֶים: ס

And of the sons of Shalūmîth; the son of Josiphiah (YūsaphYah), and with him an hundred and threescore males.

Transliteration:
Y-equivalent in English-Y
U-equivalent in English-U
S-equivalent in English-S
Ph-equivalent in English-Ph
Y-equivalent in English-Y
H-equivalent in English-H

The KJV translates “Strong’s” H3131 in the following manner: Josiphiah (1x).
YushabYah

הישבו

(yoo-shab-ya)

Josibiah

Etymology:
From H3427; H3050
H3427 = וְשִׁבֵּה means to dwell, remain, sit
H3050 = יָה from H3068: to exist

Combined roots: Yahūah Abides

KJV: Josibiah, Josibjah (Yiddish form)
Correct form: YūshabYah

Address location:
Dabarý Ha Yamým Ālaph 4:35 1Chronicles 4:35

וְיָשֹׁב וְיָשָׁב יָהִי אֵל שָׁם

And *Yūāl, and Yahūā the son of Josibiah (YūshabYah), the son of Āshyāl,

Transliteration:
1-equivalent in English-Y
2-equivalent in English-U
ש-equivalent in English-Sh
6-equivalent in English-B
7-equivalent in English-H

The KJV translates “Strong’s” H3143 in the following manner: Josibiah (1x).
*Corrupted form: see pg 69
YeshuaH

H3145 יְשׁוּעַ (yoo-shoo-yah)
Joshuviah
Etymology:
From H7737; H3068
H7737 = יְשׁוּעַ means to be like, equivalent, be equal
H3068 = יִשָּׂרֶא means to exist
Combined roots: Yahuah makes Equal

KJV: Joshuviah, Joshavjah (Yiddish form)
Correct form: YishuYah

Address location:
Dabarý Ha Yamým Álaph 11:46 1Chronicles 11:46
אליאל המתריס ויריבי רורשיה בניןalous ויתמה המואב
Ály‘al the Machuym, and Yaryby, and Joshuviah (YishuYah), the sons of Álan‘am, and Yaðhamah the Mu‘aby,

Transliteration:
- equivalent in English-Y
- equivalent in English-U
- equivalent in English-Sh
- equivalent in English-Y
- equivalent in English-H

The KJV translates “Strong’s” H3145 in the following manner: Joshuviah (1x).
H2069 (Za-bad-ya-hoo)
Zebadjah

Etymology:
From H2064; H3050
H2064 = רָבָּת means to bestow, endow with, enstow upon
H3050 = יָה from H3068: to exist

Combined roots: Yahūah has Given

KJV: Zebadiah, Zebadjah (Yiddish form)
Correct form: ZabadYahū

Address location:
Dabarý Ha Yamým Álahp 26:2 1Chronicles 26:2

ולמשלמייתו בנם זכריה הבכור ידיעאלعشני זכריהו השלימי יתניאל
הרביעי

And the sons of MashalamYahū were, ZakarYahū the firstborn, Yadý’â’āl the second, Zebadiah (ZabadYahū) the third, Yaṭhaný’āl the fourth,

Transliteration:
- equivalent in English-Z
- equivalent in English-B
- equivalent in English-D
- equivalent in English-Y
- equivalent in English-H
- equivalent in English-U

The KJV translates "Strong's" H2069 in the following manner: Zebadiah (9x).
The word for "Zachariah" in Hebrew is "זֶכָּרִיָּה" (ZakarYahu).

**Etymology:**
- From **H2142**; **H3050**
  - **H2142** = יָשָׁב means to remember, recall, call to mind
  - **H3050** = יִהְיֶה from **H3068**; to exist

**Combined roots:** Yahūah Remembers

**KJV:** Zechariah, Zecarjah (Yiddish form)
**Correct form:** ZakarYahu

**Address location:**
Malakým Býṭh 15:8

בשנה שלישים ושמונה שנה לazureה מלך יוהודה מלך י,arrה וכריחו בריבורם

In the thirty and eighth year ofAzureh king of Yahuda did ZakarYahu (ZakarYahu) the son of Yarab’ām reign over Yashar’āl in Shamarūn six months.

**Transliteration:**
- יָשָׁב-equivalent in English-Z
- יִהְיֶה-equivalent in English-K
- יָשְׁבָּה-equivalent in English-R
- יָשְׁבָּה-equivalent in English-Y
- יָשְׁבָּה-equivalent in English-H

The KJV translates “Strong’s” **H2148** in the following manner: Zechariah (43x).
H2228 ורחיה (za-rakh-ya)
Zerahiah

Etymology:
From H2225; H3050
H2225 = רָחַי means dawning, shining
H3050 = יָה from H3068: to exist

Combined roots: Yahūah Shines

KJV: Zerahiah, Zerachjah (Yiddish form)
Correct form: ZarachYah

Address location:
Dabar Y Ha Yamym Alaph 6:6 1Chronicles 6:6
זָרָךְ יָה יָהִי אָמְרֵנִי אֲנֵה וְאוֹרֵךְ אָמְרֵנִי אָמְרֵנִי אֲנֵה

And Êzī begat Ṣā Zerahiah (ZarachYah), and Zerahiah (ZarachYah) begat Ṣā – Marûtāth,

Transliteration:
- equivalent in English-Z
- equivalent in English-R
- no equivalent in English-C(X) (sound from back of the throat)
- equivalent in English-Y
- equivalent in English-H
- equivalent in English-U

The KJV translates “Strong’s” H2228 in the following manner: Zerahiah (5x).
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 Mashyâch such as ye̹shūâ, yahošūâ, yahūshūâ and many others. Awhile back in my studies, I came across something very interesting in the Ṭūrah/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 Ṭūrah/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 Ṭūrah/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 Ṭūrah/תורה and all about Yahūah/יהוה directly giving salvation.

The Ṭūrah/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 Yašhûâ or Yahušhûâ, we will take an in-depth look at YAHŪSHÂ/יהושע.

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 YAHUSHÂ 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 Ṭūrah/תורה, there were no vowel points. It was written as Yahūshâ/יהושע and not as Yahûshâ/יהושע. Now, for the Nabâyîa Isaiah, his true name in Hebrew is YashâYahû/ישעיהו. Some versions display this name as YešhâYahû. Here is the basic root for Isaiah:
H3467 = יָשָע - YASHÂ (y-shâ) meaning deliver, help, salvation, victory
H3050 = יה - YA – a shortened form of H3068 = YAHÚAH

Same exact basic roots for the Saviors Name!

H3470 is the ref# for the name YashâYahû. INTERESTING! No one defending the name Yahûshûâ or Yeshûâ or Yehoshûâ ever calls YashâYahû YESHÚYAHÚ! No one ever says that. Why? Because they understand that H3467, the yad/י, shan/ש, and âýn/ע ("עש"), gives us -YASHÂ - opposed to YaSHÛÂ. So when you take a look at that H3467 plus H3050, it gives us YashâYahû and not YashûYahû.

Another Hebrew name to examine is Hosea/Hoshajah. That’s the canonized/Yiddish way of saying his name. But his real name was HŪSHÂYAH. He had the exact same spelling of The Mashýacḥ's Name with the exception of the YA/יה that was at the end of the ŪSHÂ/ועש root. {HŪSHÂ-YAH/Hosea} {YAHÚSHÂ/Savior} This ref# H1954 HŪSHÂ/ועש which means deliverance, plus YA/יה which is the H3050= HŪSHÂYAH/ועשית also goes back to the H3467 YASHÂ/ישע. No one ever calls this man HŪ-SHÛÂ-YAH. Because they would know his name is HŪshâYah. (The root H3467 YASHÂ/ישע supports the SHÂ spelling not the SHÛÂ spelling.)

When we look at Joshua's original name, he had the same name as the Nabýâ Hosea. HŪSHÂ. No one ever says that Joshua's original name was HŪ-SHÛÂ. 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 Mashýacḥ 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 Ålahým/ אלהים and you shall be saved from your enemies.

Saved: There’s that SHÂ/שע root.

נושעתים
nûshâṭhým
~you shall be saved~
Derives from H3467
YASHÂ

The word NÛSHÂ/נושע is derived from the H3467. It's in the plural form as in 'all of you.' When we say "our" or Âmanû, (taken from the study of Emmanuel: see website video "Who is Emmanuel" (www.yahuahislife.com) it has a meaning of "us" ÂMANŬ/אָמָנוּ. It’s the same thing here with the NÛSHÂ/נושע. The H3467 is the word for saved here. You shall be YASHÂ! You shall be SHÂ! You shall be saved! You shall be delivered. What I want to do right now is give you a few cases where the SHÂ root is used without the Hebrew letter yad/י attached to it. It's not YASHÂ/ישע here, it's actually NÛSHÂ/נושע saying, "All of you will be delivered."

(8-mdbar/Num 10:9 Hebrew text)

וכי־תבאו מלחמה בארצכם על־הצר הצרר אתכם והרעתם בחצצרות ונזכרתם לפני יהוה אלהיכם
MAIBICM: זוכי עמליהו באראבכמס עליזא南宁市 מצורר מצורר ומצורר בפצפרת הפרסת ל복지 יוהו אלהיכם

זוכי עמליהו באראבכמס
And if ye go to war in your land against the enemy that oppresses you, then you shall blow an alarm with the trumpets; and you shall be remembered before Yahūah your Ålahým and you shall be saved from your enemies.

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!

佁abal Ñalím/Ps 50:23 "Whoever offers praise esteems Me. And to him who prepares a way, I show the deliverance of Ålahým.”

I show by “YASHÂ/ יישע Ålahým!” 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-yashâ Ålahým
~the deliverance of Ålahým~
yashâ - יישע
H3467
Yashâ

I show the deliverance of Ålahým: this is not SHŪÂ, like we are crying out to be saved, this is actual deliverance. This is personal deliverance by YASHÂ/ יישע Ålahým. So He's saying, whoever prepares the way and esteems Him, he show's YASHÂ/ יישע of Ålahým; He shows deliverance. Who is our deliverer? YA-HŪSHÂ. Yahūshâ!

If you esteem Yahūah, and if you prepare the way, He will show you YASHÂ. The YASHÂ of Ålahým. We know that the Deliverance of The Mighty One is YAHŪSHÂ. That’s what this scripture is pointing to: The Mashýach!

We will look at one more in YashâYahū (Isaiah) before we get into the meat of the topic: YashâYahū/Isaiah 45:8

Just think: no one says YASHŪ/YAHŪ. If the word YASHÂ/ יישע is the yad - shan - äýn, and is the same word that is attached to YAHŪSHÂ'S Name, how do we call him YAHŪSHÂ and NOT call YashâYahū YASHŪYAHŪ? 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/ישע right now: deliverance; savior; avenger; salvation, all these things found in that word. But when you look up SHÛÂ/שוע 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 SHÛÂ?"

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.

Âny/אני Yahûah/יהוה – I, Yahûah, have created it. Let them bring forth salvation! You know what the word here is for salvation? YASHÂ/ישע: 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.

YAHUSHÂ! 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/שע.

Now, the part I'm excited about to get into, is the actual Hebrew where we get to see Yahûah's Name with the Åūt/את, (the first and the last), knowing this is talking about Yahûshâ with the YSHÂ/ישע 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 Ñûráh/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 YAHUSHÂ. 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 Yahûshâ!" 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!

Shamûʿ ál Êṭh/Shamûʿ ʿál BÝṭh/2Sam 8:6 Then Dûd/דוד (pronounced 'dood') put watch-posts in Åram/ארם of Damashaq/דמשק. And the Åramý/ארמי became Dûd/דוד servants, and brought gifts. And And Yahûah Åṭh/ ואת saved Dûd-דוד wherever he went.

Right here! - And Yahûah saved Ñûráh/תורה-

יָשָׂע יְהֻוָּה אַתָּ דֻּד
~and Yahushâ Åth/את (Yahûshâ) saved Dûd~

yashâ - ישע

H3467
Yashâ

Ü- yashâ= H3467 – Yahûah Ñûráh Dûd. And Yahûah-Ñûráh = The First and The Last gave YASHÂ/ישע 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, Chazôn/Rev1:11, 17, 2:8, 22:13) Ü Yashâ Yahûah Åth - 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. 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.

Mashly/Prov 20:22 Do not say, “I repay evil.” Wait for יהוה, and He saves you. Here it is again! Yahūah saves:

-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 YA SHÛÂ/שועי. 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:

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 Savior's Name? You take Yahūah/יהוה plus Yashâ/ישע.

Dabarym/Deut 33:29 “Blessed are you, O Yasharʿål ישארעלה! 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 "âmanūʿāl" meaning: amongst us. Do you know what this scripture is saying when it says, "Baruk are you, O Yasharʿål – a people saved by Yahūah? It actually says:

עם נושע יביהודה
ם nûshâ b-Yahūah
~tribe saved by Yahūah~
H3467
Yashâ
It combines the âmanū 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 Yahūah, it says, “âma nūshâ b- Yahūah”: a people saved; a people delivered; a people having salvation by Yahūah. YAHŪAH NŪSHÂ on this one opposed to Yahūah SHÂ - The NūSHA is a derivative of H3467 - YASHÂ. I think this one is beautiful! If you understand âmanūʿål, then you can really appreciate âmanū shâ! Because its showing that salvation is amongst us. Salvation is in our presence; in our midst. His Name shall be mighty amongst us – Âmanūʿål. You are a people who has the salvation of Yahūah amongst you. You are saved by Yahūah. Âmanū shâ b- Yahūah. 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 Ṭūrah/תורה it is shown to us over and over again.

Remember now, this word nūshâ: the nun/ נ the aua/ ו is added for (nū). For people: to represent a people; in plural form. Then combined with SHÂ, Nū-SHÂ/ נושע: This is saying, "people saved." Âmanūshâ...Âmanū shâ b- Yahūah: a people saved by Yahūah. “Yahūah 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 Yahūah SHÂ, the family Name; Yahūah ’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 Ṭūrah/תורה about who He was: Salvation. From the root word YASHÂ/ישע – the H3467. Remember I told you the NŪSHÂ: ע-ש-ו-נ is the plural way of saying 'people saved'. If I say, that tribe shall be saved, I would say NŪSHÂ. Âm-nūshâ combined is âmanūshâ.

Yashâ/Yahû/Isa 45:17 Yasharʿål/Yisra’el shall be saved by Yahûah with an everlasting deliverance. You are not to be ashamed nor hurt, forever and ever.

There's that Yahūah SHÂ again. Yasharʿål shall be saved by Yahūah. What's the word for salvation here? NŪSHÂ. 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. Nūshâ 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 Yahûshâa. Simply because we don't understand about the SHÂ and SHŪÂ root. So, this is just more proof on that. Refer back to the website www.yahuahislife.com and look at the SHŪÂ vs SHÂ articles. I did two full length articles about this subject and I took all the SHŪÂ names and broke them down in Hebrew to reveal how they could not be Yahûshâa.
Shamūṭh/Ex 14:30 Therefore, יהוה saved Yasharʿāl/ישראל that day out of the hand of the Matsarý, and Yasharʿāl/ישראל saw the Matsarý/מצרים dead on the seashore.

See that? Yahūah saved. Do you know how to say Yahūah saved in Hebrew? You say, Yahūah YASHÂ! 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 SHÂ:

ויהוהיושע

~ and therefore, (he) Yahūah saved ~

שע

H3467
yashâ

Here in Shamūṭh/Exodus chapter 14, it says Yahūah saved. Yahūah SHÂ:

H3068 + H3067 = H3091

יחrusha = יהוה + ישע

Yahūah + Yashâ = Yahūshâ

Here's my thing; If the same exact roots from The Saviors Name is Yahūah and YASHÂ, 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 YAHÛ or Yahūah and attach SHŪÂ/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 Yahūshūâ. 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!" Yahūshūâ 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 Yahūshūâ? It's blasphemy. Shamūṭh/Exodus even shows Yahūah SHÂ! That’s power! Yahūah SHÂ! Yahūah YASHÂ since the days of old.

Shamʿ āl Ālaph/I Sam 14:23 Therefore, יהוה saved Yasharʿāl/ישראל that day, and the battle passed over to Býṭh Āūn.

Thus Yahūah saved Yasharʿāl. You see, there it is! Thus Yahūah saved Yasharʿāl. Now, when you read this it doesn’t say SHŪÂ! To say, "Therefore Yahūah saved Yasharʿāl," we would have this once again:

ויהוהיושע

~ and therefore, (he) Yahūah saved ~

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. Û Y-ŪSHÂ YAHŪAH! Then you read a little bit more and it says Yasharʿāl Āṭh-The First and the Last: The people of The First and The Last. Here again, 'Therefore, Yahūah saved'. Therefore Yahūah SHÂ! From the ref# H3467 YASHÂ/ישע. Therefore Yahūah Ŭ YASHÂ! No SHŪÂ/שוע here! I'm
saying again, he saved. How did he save? Through SHÂ/שע. The H3467 which represents the strength of His salvation. Yahûah Yashâ or Yahûah SHA. Let's move on now to Dabarý Ha Yamým Ålaph/IChr 18:6

_Dabarý Ha Yamým Ålaph/IChr 18:6_ And Dûýd/דוד stationed [men] in Åram/ארם of Damashaq/דמשק, and the Åramý/ארמי became servants of Dûýd/דוד, and brought gifts. And ū-yûshâ Yahûah Åṭh Dûýd wherever he went.

We know what the word for salvation is: YASHÂ/ישע. We know what The Fathers Name is: Yahûah/יהוה. So that's Yahûah-YASHÂ. Now, how do you say Yahûah saved David/Dûýd? This is the way we would say it: ū-yûshâ Yahûah Åṭh Dûýd. Now, this scripture will say Dûýd/דוד, pronounced doo-eed, because the yad/י was added. The original way it was written was דוד, pronounced dood. So, you will see Dûýd on this one, but it says here: ū-yûshâ Yahûah Åṭh Dûýd! There it is again: and Yahûah saved Dûýd. Yahûah YASHÂ!

You know, many people say that the SHŪÂ/שוע means salvation. But as we are looking this up, we are seeing that when Yahûah’s Name is involved, we have NOT seen Yahûah SHŪÂ/שוע Dûd. We are not seeing that. We are seeing: Yahûah SHÂ or yaSHÂ or ūSHÂ or nūSHÂ. All of these are derivatives of H3467 YASHÂ/ישע: deliverance; salvation; deliverer; avenger; YASHÂ. That’s who Yahûshâ is. We don’t apply SHŪÂ/שוע 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 Dûd and the children of Yasharʿål. This is so beautiful to me!

_Dabarý Ha Yamým Býṭh/IIChr 32:22_ Therefore, Yahûah saved YachazaqYahû/יחזקיהו and the inhabitants of Yarûshalam/ירושלם from the hand of Sanacḥarýb/סנחריב the sovereign of Åshūr/אשור, and from the hand of all others, and guided them on every side.

When it says, therefore Yahûah saved YachazaqYahu, it says in the Hebrew:

~and therefore, (he) Yahûah Åṭh/יהוה (Yahushâ) saved YachazaqYahû~

It’s saying here that Yahûah gave the YaSHÂ! He gave deliverance; salvation; to YachazaqYahu. The יְשָׁע is the strength of His deliverance. What is attached to his deliverance? The SHÂ root. Ū-yûshâ Yahûah Åṭh! 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 Yahû-shâ. You will see a little bit later, we will look at the phrase: ‘Yahûah is your salvation’. The way you would write
'your salvation' in Hebrew is Mash́-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-ūshā. Sounding like Yahūah Yahūshā. Yet it is said y- ŪSHĀ, 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 Mash́yach; YAHUSHÂ.

Now, we are going to look at the Yahūshâ root with an extra yad/י

Shamú ál Álaph/I Sam 17:47 and all this assembly know that יְהוּדָה does not save with sword and spear, for the battle belongs to יְהוָה, and He shall give you into our hands."
When he says here that he saves not, it actually says:

יְהוָה יְהוּשֵׁע
y-hūshýâ Yahūah
~ Yahūah saves/delivers ~
hūshýâ - יְשַׁע
H3467
Yashâ

You have Yahūshâ/יְהוּשָע with a yad/י between the shan/ש and the âýn/ע. You will find out later how this is connected to the Hebrew phrase Hūshýʿâh nå (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-hūshyâ Yahūah – Yahūah saves - When you look this up in the interlinear, it will give you the root H3467 YASHÂ/יְשַׁע. All these are different forms of the word YASHÂ. It means the power and the strength of our salvation, not SHŪÂ.

Talahým/Ps 118:25 I pray, O יְהוָה, please save; I pray, O יְהוָה, please send prosperity.
Now, this is the word in the Hebrew you will see as: Hūshýʿâh nå – this is the word where the Greeks get Hosanna from:

G 5614
ὡσαννά`osannah
(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-nå. When its saying 'save us I pray', it's not saying Hosanna.
From the original text, the Hebrew, its saying:

לעוז אדני
Yahūah hūshýʿâh nå
~ save us we pray Yahūah ~

hūshyâ - הושיע
H3467
yashâ

The verse referring to the word Hosanna is Matthew/Yahūah/Matt 21:9, 15
So, the original way to say 'save us we pray' is hūshyʿâh nå. The Greeks say it as Hosanna. Here in Psalm/Ps 118:25 when it says 'I pray oh Yahūah please save', its saying, Yahūah hūshyʿâh nå! Please save, Yahūah! No one would say reading this verse in the Hebrew, 'Yahūah hūshūây'āh nå. 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.

Psalm/Ps 3:7 Arise, O Yahūah; Save me, O my Ålahým/Alephim/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, 'Hūshyʿâh nå'. All from the SHÂ root. Hūshyʿâh nå, Save us, I pray! Save us we pray!
When he says, Arise, O Yahūah; Save me, O my Ålahým/Alephim/אלהים! he is saying:

יורוד ורעיונתי
Yahūah hūshýʿâný
~ save me I pray Yahūah ~

hūshyâ - הושיע
H3467
yashâ
Hūshyʿāný = save me
Hūshyʿâh nå = save us

'Arise Yahūah, save me!' is what this is saying and it comes from the SHÂ root. From the Hebrew: Yahūah hūshyʿāný. Now, we know the only difference between hūshâ/הושע and hushyâ/הושי is the use of the yad/י and the âýn/ע.
This is just so beautiful. All these different forms of the word YASHÂ, the H3467, are all attached to Yahūah's Name: Yahūah Hūshyʿâný; Yahūah hūshyʿâh nå; Yahūah hūshâ; Yahūah yashâ; Yahūah yashâ; because he is our salvation!

Psalm/Ps 12:1 Save, Yahūah, for the kind one is no more! For the trustworthy have ceased from among the sons of men.
All these scriptures are saying the same thing: hūshýʿāh nā, hūshýʿəný, hūshýʿāh nū; 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  YAHUSHÂ = 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.

Ṭahalým/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) Hūshýʿāh nå Yahūah! Same root again.

Yahūah hūshýʿāh
~ save (me) Yahūah ~
ḥūshyā
H3467
yashâ

H3068 + H3067 = H3091
יורש = ישע + יהוה
Yahūah + Yashâ = Yahūshâ

Yahūah + Yashâ = Yahūshâ
~ for I am Yahūah: your salvation ~

Since Shamūṭh/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 NUSHÂ, Yahūah ÂMANUSHÂ, Yahuah HUSHY ÂNÝ, all from Yahūah and YASHÂ – the H3467. I started off showing you when you take the [H3068 Yahūah] and combine it with the [H3097 YASHA], you get YAHUSHÂ! 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 Mashyâch. Do you know how to say Yahūah is your Savior?

ci ʾanî yahūah mūshyâk
~ for I am Yahūah: your salvation ~
mūshyâ
H3467
yashâ

Since Shamūṭh/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 NUSHÂ, Yahūah ÂMANUSHÂ, Yahuah HUSHY ÂNÝ; all from Yahūah and YASHÂ – the H3467. I started off showing you when you take the [H3068 Yahūah] and combine it with the [H3097 YASHA], you get YAHUSHÂ! 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 Mashyâch. Do you know how to say Yahūah is your Savior?
Mūshýak sounds like Mashýacḥ. In Hebrew to say 'your', you have to end a word with . The word used here is mūshʾāh.

Mושעה

mūshʾāh (moo-shah) H4190 comes from H3467 Y’ASHÂ/ישע deliverance

If you want to say deliverance or savior you would say mūshā. To say I am your savior you would say mūshýak.

What do we know about Yahūshâ?

mūshýak (moo-shee-ahk) = your savior

H4190

Mושיעך

mashýacḥ (ma-shee-acḥ) = 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 Mashýacḥ.

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 of Y’âqb.

When it says, 'I, Yahûah your Savior', it says:

אני יהוה מושיעך

~ I am Yahûah: your savior ~

mūshýa - מושיע

H3467

yashâ
For I, Yahūah (self-existent; the eternal) mūshýʿâk. Åný Yahūah mashýacḥ. I, Yahūah, Am your Savior, your Salvation. This is all related to this root H3467 which is YASHÂ/ישע. But if you look at the Hebrew 4190, the word mūshâh is used. It’s from the use of this word mūshʿāh that we get mashýʿâk. So, when you take ‘your’ which is represented by the kaf/ך, with mūshâh/4190 with YASHÂ/3467 you get mūshýʿâk. I said along time ago that Hebrew words break down into two or three basic roots. Many Hebrew words are compound: YashâYahū; Yahūshâ; Yahūah...

Looking at the word Hūsha: you have [Hu] which is to say Oh! or Alas! Then you have [Shâ] Together they say Hūshâ. This word here mūshyʿāk breaks down to the 4190 for mūshah , which comes from the 3467-YASHÂ; 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 SHŪÂ. 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 (Yahūshâ). 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. Yahūshâ himself says, "I Am The Branch". He said He was the root, the offspring of Jesse found in Chazūn/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/YASHÂ. Because...

יהוה יישע

YAHUAH YASHA!!!

...since the days of old

B-mdbar/Num 13:8 From the tribe of Åpharým: 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 'Hūshâ' 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 Israelisites 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

דושן

Husha (hoo-sha')

Deliverer

Hūshâ was his original name! The only difference between his name and The Savior was before Masha added the yad/י. The name HūshâYah which is the H1955 we looked at earlier carries Hūshâ 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 Hūsha the son of Nūn, Yahūshā.

See this? Mashah changed his name. He began to call him by a different name. What does Hūsha mean? Hūsha means deliverance. It comes from the root of SHÂ the H3467. When you put the yad/י in front of Hūsha, now you have Ya + Hūsha = Yahūshā.

How did Joshua's name: Hūsha

** hvorša**

become yahūshūâ?

**יחורשוא**

Wouldn't HUSHA + YA = YAHUSHA?

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 אַלֵיהוּ אֱלֹהִים, “Sing with gladness for Y'āqib, and shout among the chief of the nations. Cry out, give praise, and say, ‘O יהוה, save Your people, the remnant of Yashar'āl!’

When it says, 'Yahūah save your people', it says:

**יהוה הושע את עמך**

hūshā Yahūah Åṭh âmak

~ Yosemite Åṭh (Yahūshā), save your tribe ~

Hūsha - hvorša

H1954 from H3467

Yashā

Hūsha! Deliver; save, Yahūah: your people. âmak: âm - we translate this 'am' to 'people'. It technically means tribe. H5971 עם (ām) = people. a congregated unit: specifically: a tribe - עַמִּים = your tribe. קaf

There's the conjugated form right there. The kaf makes it 'your tribe'. The אַלֵיהוּ אֱלֹהִים 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! Hūsha Yahūah Åṭh âmak – The First and The Last Yahūah-Hūsha 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 Hūsha SHŪÂ. So, how do you explain calling Hūsha '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 YASHÂ. 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 Hūshā 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 Hūshā Yahūah! Now, let’s go to Hūshā/Hosea 1:7!

Hūshā/Hosea 1:7 “But I shall have compassion on the house of Yahūdah and save them by their Ålahým, and not save them by bow or by sword or battle, by horses or horsemen.”

Hūshā(Hosea) had the same name as Hūshā (Joshua) in the beginning. Then Mashah changed his name to Yahūshā because we know that Joshua was a foreshadow of the Mashyâch to come. So much so, that even when everyone was removed from the tent of meeting, when Yahūah was speaking to Mashah only, (Shamûṭh/Exodus 33:11) guess who was in the back of the tent listening? The one who carried the same name of the coming Mashyâch! 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 Yahūshā carried The Name of The Mashyâch. 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?

H1954 from H3467

yashā

Two words here once again: Hūshā-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

Yahūh (ya-boo-ah)

self-existent, the eternal

Yahūah Hūshā. We have seen Yahūah SHÂ, Yahūah y-ūshâ, Yahūah hūshy’āh ná, 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;
It’s the SHÂ/Yahūah Hūshâ!

ZakarYah/Zechariah 12:7  "And הוהי יְהוּדָה יִהְשֹׁע את אֲבִלאָל וְהוּשָׁה יְהוֹעַ (Yahūshâ) saves the tents ~

Hūsha - הושע
H1954 from H3467

Here it is again: and Yahūah shall save = Ū-HÛSHÂ 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 'HŪSHÂ'. It’s the H1954. So this is saying Yahūah will save; Yahūah HÛSHÂ. What do you get if you take Yahūah, (the H3068) and Hūshâ, (the H1954) and put them together?

H3068 + H1954 = H3091

Yahūah + Hūshâ = Yahūshâ

If you take Yahūah + Yashâ?

H3068 + H3067 = H3091

Yahūah + Yashâ = Yahūshâ

All these roots derive from the H3467 YASHÂ. 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 SHŪÂ! 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 Mashýacḥ-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!' YAHŪSHÂ created the heavens and the earth. He bore the family Name of Yahūah. Yahūah is a family Name. In the beginning, Ålahým(that’s the mighty ones) Åṭh: what did Yahūshâ say in Chazūn/Rev chapter 1? He said, ''I Am Åṭh. When you read about that, that’s me. I Am The First and The Last!'' All through Ṭūrah we see Yahūah, and we see Yahūah Åṭh. 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 

**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
So, who was it that spoke? Who was it? Every time Yahūah speaks, through that rūacḥ, 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 Åṭh-The First and The Last, was always associated with the SHÂ root. So much so, that we see hūshýʿâh 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 mashýacḥ 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

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 Mashýacḥ 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: יְהוָֹשׁע יְהוָֹשׁוּע
- Transliteration: Y@howshuwa`
- Phonetic: yeh-ho-shoo'-ah
- Definition: Joshua or Jehoshua = "Jehovah is salvation"

Six letter spelling: יְהוָֹשׁע
Five letter spelling: יְהוָֹשׁע

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 Mashýacḥ 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 Joshūā, but the Hebrew Name from the H3091 transliterated “Yahūshā” doesn’t? In other words, the ‘shū‘ in “Joshūā” 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, Joshūā, and Jehoshūā. 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 יהושוע

So which one is the right one?

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/ שע has been converted to shū‘/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 Yahūshā/

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, Joshūā, Jehoshūā 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”

יהושע

Read from right to left

A SH U H Y

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 Joshūā – Jehoshūā – 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: seb-bo-saw’/-ya – hoo – ah  
Definition: Jehovah/Yahūah = "the existing One" or self existent  
1. the proper name of the one true God/Âlahým  
a. unpronounced except with the vowel points of 0136  
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 discuses 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: Shamūṭh/Ex 20:7  
Now, let’s bust open the H3467:  
H3467 - Original: ישׁע - correct! Reviewing pp. 63, 65 and 335-351 will tell us about yashâ vs shūâ endings in The Mashýacḥ’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 Mashýacḥ’s Name:  
Meaning: “Yahūah Delivers”  
H3068 represents Yahūah and means self-existent  
H3068 - Original: יהוה - Transliteration: Y@hovah/Yahūah  
H3467 is Yashâ/ישׁע and means: to save; deliverer; delivered  
Consistent with “sha” in “yahū-shâ” ייָהוּשׁא  
Not consistent with “shūâ” in “yahū-shūâ” ייָהוּשׁוּא  
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/ישׁוע is the salvation sent by Yahūah!  
A Greek Mashýacḥ is nowhere in this. Our Savior is Åbarý.  
The name Jesus carries the suffix, sūs/Σῶς 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.  
* ישׁוע (See pp. 63-65, 335-351)
**Glossary**

Hebrew/Greek reference # such as: H3068/G2424 is a number associated with a Hebrew or Greek word, giving its definition and root word locations; aiding in the Etymological study and origin of a word found in study tools such as, “The Brown-Driver-Briggs Hebrew and English Lexicon”; “The Interlinear Bible” and “Strong’s Expanded Dictionary of Bible Words”.

*It is recommended to bookmark the glossary section of this book for easy reference*

- קבֵּד 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 Ålaph and The Ṭū: (YashaYahU/Isa 41:4, 44:6, 48:12, Chazôn/Rev 1:8, 11, 17, 2:8, 22:13)
  - The ק is the “Ålaph”; the first letter of the Hebrew/Aramaic script
  - The Ṭ is the “Ṭū”; the last letter of the Hebrew/Aramaic script
- אָבָרֶךְ Definition: Hebrew – Looks like this in the Hebrew: אברך Pronunciation: aw-bære – H5680
- ἀκολούθος Definition: award, honor, or laudatory notice: The play received accolades from the press.
- אָלָהִים Definition: mighty Ones – (in the plural form) – Looks like this in the Hebrew: אלהים Pronunciation: al-heem – H430 – *This word is used in place of “God” when referencing The Father and The Son*
- אפָח Definition: measure of grain – Looks like this in the Hebrew: אפח Pronunciation: aw-fah – H374
- אָשֶׁה Definition: woman; female – Looks like this in the Hebrew: אשה Pronunciation: aw-shah – H802 – *This word is used in place of Wife*
- בָּרָך Definition: present tense; to be exulted; praise; to kneel; to favor – Looks like this in the Hebrew: ברך Pronunciation: ba-rak H1288 – *This word is used in place of Bless*
- בָּרָכה Definition: benediction; (by implication) prosperity – Looks like this in the Hebrew: ברכה Pronunciation: ba-rook – H1293
  - This word is used in place of Blessing
- בָּרוּך Definition: past tense – to be favored – Looks like this in the Hebrew: ברוך Pronunciation: ba-rook – H1263 – *This word is used in place of Blessed*
- בָּטַח 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](http://dictionary.reference.com/browse/buttress?s=ts))
- קְהֻלָּת Definition: a special quality or trait that makes a person, thing, or group different from others; a distinguishing trait, characteristic
- בָּרוּך Definition: present tense – to be exulted; praise; to kneel; to favor – Looks like this in the Hebrew: ברך Pronunciation: ba-rak H1288 – *This word is used in place of Bless*
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- בָּרוּך Definition: past tense – to be favored – Looks like this in the Hebrew: ברוך Pronunciation: ba-rook – H1263 – *This word is used in place of Blessed*
- אֲבֵד Definition: liquid measure – Looks like this in the Hebrew: אבֵד Pronunciation: awd
- יָּנוּר 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: akhal – 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 Ålaph and The Ṭū: (YashaYahU/Isa 41:4, 44:6, 48:12, Chazôn/Rev 1:8, 11, 17, 2:8, 22:13)
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 יְהֹוָה written as “Jehovah”. I have included the entire Gesenius entry for The Name יְהֹוָה in screen captures for your convenience:

Jehovah, pr. name of the supreme God (יהוה) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mosis t. iii. p. 519, 529). Whenever, therefore, this nomen tetragrammaton occurred in the sacred text (יְהֹוָה, יְהֹוָה יְהֹוָה), they were accustomed to substitute for it יְהֹוָה, and thus the vowels of the noun יְהֹוָה are in the Masoretic text placed under the four letters יְהֹוָה, but with this difference, that the initial Yod receives a simple and not a compound Sh’va (יְהֹוָה, not יְהֹוָה); prefixes, however, receive the same points as if they were followed by יְהֹוָה, thus יְהֹוָה, יְהֹוָה, יְהֹוָה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יְהֹוָה by δель Kόρος (יַהֲנָה): the Samaritans have also followed a similar custom, so that for יְהֹוָה they pronounce ἴεν (i. q. יָהָה). Where the text has יְהֹוָה יְהֹוָה, in order that Adonai should not be twice repeated, the Jews read יָהָה יָהָה, and they write יָהָה יָהָה.

As it is thus evident that the word יְהֹוָה 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 יְהֹוָה is the true pronunciation (according to the analogy of הֹוָה, הֹוָה), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called Iαω (Diod. i. 94: ἱστοροῦσα... τοῦ νόμου διδόται—παρὰ δὲ τοῦ Ιουδαίου Μωσῆν τὸν Iαω ἐπικαλομένου θεόν). Macrobi. Sat. i. 18. Hesych. v. Καλομένα, intp. ad Clem. Alex. Strom. v. p. 616. Theod. quæst. 15 ad Exod.: καλομένα δὲ αὐτὸ Σαμαρείται Iαβε [יָהָה] 'Iουδαίου δὲ Iαω); 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. Hares. i. 34; ii. 26. Beller. über die Gemmen der Alten mit dem Abraxasblinde, i. ii.). Not very dissimilar is the name IΕΥΩ of Philo Byblius ap. Euseb. prep. Evang. i. 9; and Iαω (יָהָה) in Clem. Al. Strom. v. p. 562. Others, as Reland...
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?

cad. exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Ih. 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 ויהי and יה. Also those who consider that יהוה was the actual pronunciation (Michaelis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יה 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 loc.: 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 הוהי, יהוה).

To this origin, allusion is made Exod. 3:14; יהוה יהוה, “I (ever) shall be (the same) that I am (to-day);” compare Apoc. 1:4, 8, ὃ ὁ ὁ καὶ ὁ καὶ ὁ ἐσώκομενος: the name יהוה being derived from the verb יהוה to be, was considered to signify God as eternal and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos. 12:6, יהוה יהוה; “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 Saite temple, Plut. de Iside et Osiride, c. 9, ἐγὼ εἰμι τὸ γεγονός καὶ ὃν καὶ ἑσώκειν. [This shews how Pagans borrowed ideas from the...
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 θεός ἐπικεφαλής [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 ה' (= ה', and by the appellative (א' ה', 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, רָאָת ה', ה', ה' ו- ה', ו- ה', ו- ה', ו- ה', ו- ה', etc. The use of the word is to be especially observed in the following cases.

(a) ה' (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 also ה' 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 ה' יהוה (Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. H' ה' Deu. 1:21; 6:3; 27:3; ה' ה' Deu. 1:1, 31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) ה' "Jehovah (the God) of the (heavenly) hosts," see ה'.

(c) ה' (as to the points ה', see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(d) As to the phrase ה', see ה', under the word ה'.

- **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: ה' Pronunciation: Ka-han – H3548 – *This word is used in place of Priest*
- **Kahaným** Definition: plural; ones officiating – Looks like this in the Hebrew: ה' נים 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'ak Definition: messenger; representative – Looks like this in the Hebrew: מַלְאָכָּה Pronunciation: Mal-auk – H4397 – This word is used in place of Angel.

- Mashýac'h Definition: anointed one – Looks like this in the Hebrew: מָשִׁיחֵּ֛א 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”.


- 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: מַצָּרֵּ֣יָמ Pronunciation: Ma-tsar-eem – 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. שְׂנֶ֥ה Etymology: a primitive word (perhaps rather from H7760 through the idea of definite and conspicuous position; compare H8064) Pronunciation: shm – H8034

- Nabýāy Definition: Spokesman; speaker – Looks like this in the Hebrew: נָבִ֥יָּו Pronunciation: naw-bee-aw – H5030 – This title is used in place of Prophet

- Nabý’āy Definition: in the plural form; speakers – Looks like this in the Hebrew: נָבִ֥יָּוִּים 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)

- Pará ah Definition: King; great house; leader or ruler of Matsarým – Looks like this in the Hebrew: פָּרָ֑א ה 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: פָּסַ֖ח 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 δοκίμαζω Pronunciation: do-kë-má’-zo – G1381 dokimazo

- 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: רוּךָ 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: סָכָ֥ה Pronunciation: sa-kah – H5521 – from H5520; סָכָה (sak) – a hut (as of entwined boughs) Etymology from H5526 – סָכָה (sakak) to entwine as a screen; to fence in; cover over

- Seek Definition: to bend one’s efforts toward; aim at; pursue: seeking perfection – (yourdictionary.com)

- Semitic Definition: Semitic language that is both a sacred language of Judaism and a modern vernacular in Israel. Like Aramaic, to which it is closely related, Hebrew has a documented history of nearly 3,000 years. The earliest fully attested stage of the language is Biblical Hebrew: the earlier parts (“Standard Biblical Hebrew”) date before 500 BC and include even older poetic passages; the later parts (“Late Biblical Hebrew”) were composed c. 500–200 BC. Post-Biblical Hebrew, variously termed Rabbinic or Mishnaic Hebrew
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

Set-Apart Definition: to be clean; dedicated; an obvious distinction — Looks like this in the Hebrew: ידים Pronunciation: qah-dash – H6942 — This term is used in place of Holy

Slaughter Place Definition: Place of slaughter — looks like this in the Hebrew: מזבח Pronunciation: ma-za-bach – H4196 — This title is used in place of Altar

Tanakh Definition: Tanakh is an acronym of the first three Hebrew alphabet letters 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 or language — Pronunciation: trans-lit-er-ate — 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)

Tûrah Definition: a precept or statute; law; instruction; the five books of Mashah/Moses known as The Law — looks like this in the Hebrew: התורה Pronunciation: too-rah – H8451 — etymology from H3384 – יוה (yara) instruct; to teach; to point out

Tsabäʿôtth Definition: that which goes forth, army, whole of creation. Particularly the army or resources in every detail of creation belonging to The Most High. — Looks like this in the Hebrew: צבאות Pronunciation: tsab-oht – H6635 — This title is used in place of Hosts

Ugaritic Definition: an extinct Northern Semitic language closely related to Hebrew: it is known from cuneiform inscriptions of c. 1500 found in the ruins of Ugarit — (yourdictionary.com)


Yarûshalam Definition — founded peaceful; capital of Palashath (Palestine) — Looks like this in the Hebrew: ירושלים Pronunciation: Yo-roo-sha-lam – H3389 — This word is used in place of Jerusalem

Yasharʿâlî Definition — Mighty Ruler — Looks like this in the Hebrew: ישראלי Pronunciation: Yaa-shar-‘alî – H3478 — This title is used in place of Israel


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://www.merriam-webster.com/dictionary/yiddish)

Zakar Definition — A memento; recollection; by implication, commemoration; memorial, memory, remembrance — Looks like this in the Hebrew: זכר Pronunciation: za-kar – H2143: from H2142 – to mark (so as to be recognized), i.e, to remember; by implication, to mention.
Cḥazūn/Rev 22:4 And they shall see His face, and His Name [shall be] upon their foreheads.
SECTION 5

OTHER COOL STUFF

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### Original 12 Tribes
of B-rʿåshýṭh/Genesis 49

- **Reuben**
  - רָעִיבּוּן (Rʿåûban) H7205
- **Simeon**
  - שְׂמֵעִית (Shamʿâûn) H8095
- **Levi**
  - לוּי (Luûy) H3878
- **Judah**
  - יְהוֹדָה (Yahûdah) H3063
- **Zebulun**
  - זְבָלוּן (Zabalûn) H2074
- **Issachar**
  - יְשׁוֹעֵר (Yashashakar) H3485
- **Dan**
  - דָּן (Dan) H1835
- **Gad**
  - גָּד (Gad) H1410
- **Asher**
  - אָשָּׁר (Âshar) H836
- **Naphtali**
  - נַפְתָּלִי (Naphaṭhalîy) H3485
- **Joseph**
  - יְהוּסָף (Yahûsaph) H3130
- **Benjamin**
  - בֵּיתָם (Banýman) H1144

### 12 Tribes Sealed
of Cházûn/Revelation 7

- **Judah**
  - יְהוֹדָה (Yahûdah) G2448
- **Reuben**
  - רָעִיבּוּן (Rʿåûban) G4502
- **Gad**
  - גָּד (Gad) G1045
- **Asher**
  - אָשָּׁר (Âshar) G768
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- **Manasseh**
  - מַנְאָשֶׁה (Manashah) G3128
- **Simeon**
  - שְׂמֵעִית (Shamʿâûn) G4826
- **Levi**
  - לוּי (Luûy) G3017
- **Issachar**
  - יְשׁוֹעֵר (Yashashakar) G2646
- **Zebulun**
  - זְבָלוּן (Zabalûn) G2194
- **Joseph**
  - יְהוּסָף (Yahûsaph) G2501
- **Benjamin**
  - בֵּיתָם (Banýman) G958
Days of The Week

1. Sunday........................................... 1\textsuperscript{st} day or åcḥad.......................... אחד (a-chad)
2. Monday........................................... 2\textsuperscript{nd} day or shaný......................... שני (sha-nee)
3. Tuesday.......................................... 3\textsuperscript{rd} day or shalýshý...................... שלישי (sha-lee-shee)
4. Wednesday................................. 4\textsuperscript{th} day or rabýʿâý.......................... רביעי (ra-bee-a-ee)
5. Thursday......................................... 5\textsuperscript{th} day or chámýshý...................... חמישי (cha-mee-shee)
6. Friday.............................................. 6\textsuperscript{th} day or shashý.......................... שישי (sha-shee)
7. Saturday.......................................... 7\textsuperscript{th} day or shabýʿâý....................... שביעי (sha-bee-a-ee)

\textbf{Chädash (Months/Moons) of The Year}

1. Chädash/Moon 1................................... Åbýb.................................................. אביב (a-beeb)
2. Chädash/Moon 2.............................. Shaný..................................................... שני (sha-nee)
3. Chädash/Moon 3.............................. Shalýshý............................................ שלישי (sha-lee-shee)
4. Chädash/Moon 4.............................. Rabýʿâý............................................. רביעי (ra-bee-a-ee)
5. Chädash/Moon 5.............................. Chámýshý........................................... חמישי (cha-mee-shee)
6. Chädash/Moon 6.............................. Shashý............................................... שישי (sha-shee)
7. Chädash/Moon 7.............................. Shabýʿâý.......................................... שביעי (sha-bee-a-ee)
8. Chädash/Moon 8.............................. Shamýný............................................ שמיני (sha-mee-nee)
9. Chädash/Moon 9.............................. Թաշա................................................. (ta-shâ)
10. Chädash/Moon 10............................ Աշար................................................. (âh-shar)
11. Chädash/Moon 11........................... Աշաթի Աշար............................... (ah-sha-tee ah-shar)
12. Chädash/Moon 12............................ Shaným Աշար.............................. (sha-neem ah-shar)
Corrected Book Titles with Abbreviations

2. Exodus/Ex = Û Ålah Shamúṭh (sha-moot)…עלאה שמעת: and these were the names.
3. Leviticus/Lev = Û Yaqrā (oo-ya-kra)…וַיּוָקֵר: and be called forth.
4. Numbers/Num = B-madbar (ba-md-bar)…מדבר: the wilderness.
5. Deuteronomy/Deut = Ûlah Dabarým (da-ba-reem)… אלה דברים: these are the words.
9. 1 Samuel/1Sam = Shamú̀ āl Ālaph (sha-moo-awl Alaph)…שמועל אלAPH: beard of Alahým.
10. 2 Samuel/2Sam = Shamú̀ āl Býṭh (sha-moo-awl Býṭh)…שמועל בrepid: beard of Alahým.
11. 1 Kings/1Kgs = Malakým Ālaph (ma-la-keem Alaph)…מלאכים אלה: kings/rulers.
12. 2 Kings/2Kgs = Malakým Býṭh (ma-la-keem Býṭh)…מלאכים בrepid: kings/rulers.
13. 1 Chronicles/1Chr = Dabarý Ha-Yamým Ālaph (da-baree ha- yamim Alaph)…דברים דברי: the matters of the days.
14. 2 Chronicles/2Chr = Dabarý Ha-Yamým Býṭh (da-baree ha- yamim Býṭh)…דברים דברי: the matters of the days.
19. Psalms/Ps = Ṭahalým (ta-ha-leem)…תהלים: the praises.
20. Proverbs/Prov = Mashalý (ma-shalee)…משל: byword/adage.
22. Songs of Solomon/Sg = Shýr Ha-Shýrým (sheer ha- shee-reem)…שיר השירים: sing the songs.
24. Jeremiah/Jer = YaramYah (ya-ram ya-hoo)…יהרמ: yah is exalted
25. Lamentations/Lam = Âykah (ee-kah)…איָכָה: bow!
27. Daniel/Dan = Daný āl (dan-ee-awl)…דָּנִ֥יָּל: judge of Alahým.
30. Amos/Am = Âmūs (ah-mooce)…امر: burdensome.
32. Jonah/Jon = Yūnah (yoo-nah)...יְנוֹהַ֣ה: dove (from the warmth of mating).
33. Micah/Mi = Mýkah or MýkYah (mee-kah or meek-yah)...מִ֒יתָ֥ה or מִ֒יתָ֥ה: who is for yab!
34. Nahum/Na = Nachûm (nakoo-um)...נחום: comforted, consoled.
35. Habakkuk/Hab = Cḥabaqūq (kha-ba-khook)...חבקוק: to clasp the hands, or embrace.
36. Zephaniah/Zeph = TsaphanYah (tsa-fawn-yah)...צפניה: yab has hidden.
37. Haggai/Hag = Cḥagý (kha-gee)...חגי: festive.
40. Matthew/Mt = MaṭhaṭhYahú (ma-tawt ya-hoo)...玛塔法提亚乌: gift of yab, yab bas given.
41. Mark/Mk = Markos...Μάρκος: of Latin origin.
42. Luke/Lk = Lukus (loo-kus)… Λουκᾶς: of Latin origin
43. John/Jn = Yahūcḥanān (ya-hoo-khah-nawn)... יוחנן: 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.
49. Ephesians/Eph = Ephesous … Εφεσος: a city of Asia Minor.
50. Philippians/Phil = Philippoi… Φιλιπποι: a place in Macedonia.
51. Colossians/Col = Kolossia… Κολοσσαι: a place in Asia Minor; apparently feminine plural of kolossos (“colossal”).
52. 1 Thessalonians/1Thes = Prote Thessalonikeis… Θεσσαλονικεύς: a Thessalonican, i.e. inhabitant of Thessalonice.
53. 2 Thessalonians/2Thes = Deutera Thessalonikeis… Θεσσαλονικεύς: a Thessalonican, i.e. inhabitant of Thessalonice.
54. 1 Timothy/1Tim = Prote Yaqrh? (ya-q-rah Ålaph)... יקר: has been precious.
55. 2 Timothy/2Tim = Deutera Yaqrh? (ya-q-rah Býṭh)... יקר: has been precious.
56. Titus/Ti = Titos… of Latin origin but uncertain significance
57. Philemon/Phil = Philemon… Φιλήμων: friendly.
58. Hebrews/Heb = Âbrým (ah-breem)... עברים: crossing over.
59. James/Jas = Yʿâqb (ya-ah-kab)... יָעַב: heel catcher.
60. 1 Peter/1Pet = Prote Kaph (kawf Ålaph)... כף: hollow rock, hollow palm.
61. 2 Peter/2Pet = Deutera Kaph (kawf Býṭh)... כף: hollow rock, hollow palm.
62. 1 John/1Jn = Prote Yahūcḥanān (ya-hoo-khah-nawn Ålaph)... יוחנן: yah has favored.
63. 2 John/2Jn = Deutera Yahūcḥanān (ya-hoo-khah-nawn Býṭh)... יוחנן: yah has favored.
64. 3 John/3Jn = Tritos Yahūcḥanān (ya-hoo-khah-nawn Gamal)... יוחנן: yah has favored.
Model Prayer

Shalum in the Set Apart Names of יהוה & יהוה. 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’. יהוה 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*

אַבְנָיִי אֱשֶׂר יְשָׁב בְּשֵׁםָיו קְדוֹשׁוֹ הִי שָׁמָה
Your name. be set apart (in) the heavens resides which Our Father

מִלְכַּתּוּ לָנוּ הָקִּים יִגְשֶׁה בָּאָרֶץ בְּשֵׁמָיו
as (in) heaven. On earth be done Your statutes come Your kingdom

הָבֵה לְנוּ עַד-כִּיּוֹם לָהֶם תַּמִּיד בְּפַר הַמַּעֲשֵׂה
our sin-guilt and cover continual, bread this day, on to us Give

עַזְוָנָיו לְ-סָלָה הַמַּעֲשֵׂה הָוָּבָל לְ-הָנָהֲנוֹ אֶל הָמוּס
trials, into guide us Do not of our debtors the sin-guilt to pardon Help us

כֶּלֶשׁ נְפַשְׁנָה מַצָּאָו
from wickedness. Our beings deliver but

הָמָלְכָּתּוּ לָךְ הַמַּעֲשֵׂה לֶלָךְ אָט-הָנוּבָדְךָ לֶלָךְ צָוָלָם
for eternity is Yours, and the Splendor of הַמַּעֲשֵׂה is Yours, and the Might is Yours The Kingdom

אָמָן.

Aman.

Ancient Hebrew: *Right to Left*

שָׁמָאָה הַיָּוָּא qdūsh b-shamým yashab åshar abýnū
shamak hý qdush b-shamym yashab ashar abynu

כֶּלֶשׁ לָכְךָ יִגְשֶׁה לָךְ אָט-הַמַּעֲשֶׂה לָךְ צָוָלָם
trials, into guide us Do not of our debtors the sin-guilt to pardon Help us

לַ-סָּלָה הַמַּעֲשֶׂה הָוָּבָל לְ-הָנָהֲנוֹ אֶל הָמוּס
trials, into guide us Do not of our debtors the sin-guilt to pardon Help us

מִלָּכָהָה לָכְךָ אָט-הָנוּבָדְךָ לָכְךָ צָוָלָם
for eternity is Yours, and the Splendor of מַדָּרֶךְ is Yours, and the Might is Yours The Kingdom

אָמָן.

Aman.
Speak to the children of Yashar‘āl, and say to them concerning the feasts of תִּבְצֹרֵךְ, which you shall proclaim to be Set Apart appointed times. These are My Feasts...

Ú Yaqrá 23:2-44/Leviticus 23:2-44

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<th>מִרְצֹדֵים</th>
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<td>Baktúrym</td>
<td>Feast of the First Fruits</td>
<td>Feast of the First Fruits</td>
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<td>Shabúà</td>
<td>Feast of Weeks</td>
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<td>Zakarûn Tarū‘ah</td>
<td>Memorial of Trumpets</td>
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<td>Kapharûm Yûm</td>
<td>Atonement Day</td>
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<tr>
<td>Ha Sakah Chag</td>
<td>Festival of Booths</td>
<td>Festival of Booths</td>
</tr>
<tr>
<td>Ha Shamýnû Yûm</td>
<td>Eighth Day - Last Great Day</td>
<td>Eighth Day - Last Great Day</td>
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-Graphics by Yanah Kathath: created in PaintShop Pro 7
### Attributes of The Name of Yahuah

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<th>YAHUH MUSHYACH</th>
<th>YAHUH AL-R'AYH</th>
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<td>B-r'ashyoth/Gen 16:13</td>
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<td>Yahuah your Savior</td>
<td>Yahuah The Mighty One Sees</td>
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<tr>
<td>H3068/H4190</td>
<td>H3068/H7210 - from H7200</td>
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<tr>
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<td>YaramYahu/Jer 23:6</td>
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<tr>
<td>Yahuah The Mighty Ones</td>
<td>Yahuah our Righteousness</td>
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<td>H3068/H410</td>
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<th>YAHUH SHMAH</th>
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<tr>
<td>Shamuth/Ex 31:13</td>
<td>Yachazaq'al/Ezek 48:35</td>
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<tr>
<td>Yahuah Set Apart</td>
<td>Yahuah is Present</td>
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<td>H3068/H6942</td>
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<th>YAHUH SHALUM</th>
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<td>Shamuth/Ex 17:15</td>
<td>Shaphatym/Judg 6:24</td>
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<tr>
<td>Yahuah our Banner</td>
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<td>H3068/H525/H3071</td>
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<td>Yahuah The Mighty One Sees</td>
<td>Yahuah Almighty; Powerful</td>
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<td>H3068/H410H7210 - from H7200</td>
<td>H3068/H7703/H352/H7706</td>
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<tr>
<td>Dabarym/Deut 30:20</td>
<td>Mashalym/Prov 20:22</td>
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<td>Yahuah is Life</td>
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<tr>
<td>Yahuah is your Strength/Protection</td>
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www.evidenceforthename.wordpress.com
These The Words

"I am Yahua 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 Yahua am a jealous Alahym visiting with hostile intent the iniquity of the Fathers on the children and on the third and fourth generation of those who hate my commands by refusing to guard them. But I will be faithful in creating generous mercy, favor and loving-kindness toward thousands of those loving Me and guarding My commands."

"Do not lift up the name Yahua your Alahym in shua. For Yahua your Alahym will not hold guiltless the one who lifts up the name of Yahua to ruin it in shua."

"Guard the shabath, to keep it set apart as Yahua your Alahym commanded you. Six days do all your work and the seventh day shall be a shabath to Yahua. 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 Yahua your Alahym brought you out by a mighty hand and an outstretched arm. Therefore, Yahua your Alahym commands you to guard the day of the shabath.

"Honor your Father and your Mother as Yahua your Alahym has commanded you so that your days may be prolonged and your paths be well on the land Yahua 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."

Yahua spoke these 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
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 and 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**

(ftp://www.blueletterbible.org/)

**THIS IS FREE!!**

1. **BIBLE-CENTERED:** We view the Bible as central to our study resources. We intentionally designed the website to include study tools that are linked directly to Bible passages.
2. **POWERFUL STUDY TOOLS:** Dig deep into the Word using commentaries, encyclopedias, maps/images and much more. One of our most used tools is the Lexicon search, which gives users immediate access to the original Hebrew and Greek words.
3. **QUICK AND EASY SEARCH FUNCTION:** In one spot, you can search Scripture by word, verse or multiple verses.
4. **PERSONALIZED EXPERIENCE:** Use some features more than others? Create a customized homepage and sidebar to include exactly what study tools you want.
Ernest Klein’s Comprehensive Etymological Dictionary Of The Hebrew Language

A clear and concise work on the origins of the Hebrew words and their sense development. Each of the c. 32,000 entries is first given in its Hebrew form, then translated into English and analyzed etymologically, using Latin transcription for all non-Latin scripts. An indispensable source of biblical, Jewish, modern Hebrew and Near Eastern studies.

$100 purchase: can be found at amazon.com and other online sources (ouch! But well worth the financial sting)

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.
The “Gesenius Lexicon”, available on the “Blue Letter Bible” site, is an excellent study source when digging up word origins in the Hebrew text. The list of abbreviations however, that riddle this lexicon in each definition, are not located on the site anywhere; from what I could search out. So, I went on a search online in other areas for the evasive list. This is what I could dig up for you new students. I may have missed a few, but this list should get you started.

Bible Linguistics have substantially unabbreviated this version of Gesenius’ Lexicon. Below is a partial abbreviations index. One has to be careful with unabbreviating since for example: part. can mean particle OR participle!

[https://archive.org/stream/hebrewenglishlex00geseuoft/hebrewenglishlex00geseuoft_djvu.txt](https://archive.org/stream/hebrewenglishlex00geseuoft/hebrewenglishlex00geseuoft_djvu.txt)

- **abb.** = abbreviated, abbreviation
- **Abp.** = Archbishop
- **absol.** = absolute, absolutely
- **abstr.** = abstract, abstractly
- **act.** = active, actively
- **acc. or accus.** = accusative
- **acc. to** = according to
- **adj.** = adjective, adjectively
- **adv.** = adverb, adverbial, adverbially
- **aff.** = affix, affixed
- **affin.** = affinity
- **AJSL.** = American Journal of Semitic Languages
- **appar.** = apparent, apparently
- **Aqu.** = Aquila, author of a Greek version
- **arch.** = architecture, architectural, architecturally
- **art.** = article
- **artif.** = artificial, artificially
- **A. S.** = Anglo-Saxon
- **Ass.** = Assyrian
- **A. V.** = Authorized Version
- **Bab.** = Babylon, 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.** = conjugational, conjugationally
- **conjun.** = conjunction, conjunctional, conjunctionally
- **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
- **e.g.** = exempli gratiā for example
Syr. = Syriac
te. = technical, technically
Thes. = Gesenius' Thesaurus (Thesaurus philologicus criticus linguæ 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.
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.
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. 

G or Gsrb. = 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).


KC = "Novum Testamentum ad Fidem Codicis Vaticani" 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.
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.
excerpt. = an excerpt or extract.
fin. or ad fin. = at or near the end.
G or Grsb. = Griesbach's Greek text (see above)
i.e. = that is.
ib. or ibid. = in the same place.
Other More Common Abbreviations

DSS
Dead Sea Scrolls, remains of an ancient Jewish library, written in Hebrew, Aramaic, and Greek. The library includes Hebrew Bible manuscripts, as well as Apocrypha and other Jewish literature of the period. (2nd cent. B.C. - 1st cent. A.D.)

Greek Texts of the Besekh
TR
Textus Receptus ("Received Text", 1633 ed. of Erasmus' Greek text of 1516). This Greek text is the basis for the KJV. Online (1894 ed.)

LXX
Septuagint (the Greek version of the Hebrew Bible, translated by Jewish scribes between 250-100 B.C., which included the Apocrypha) - Elpenor - Bilingual LXX with English translation of L.C.L. Brenton (1851) - LXX2012 - Septuagint in American English 2012 (1885, 2012) - NETS - New English Translation of the Septuagint (2009)

MS
Manuscript

MSS
Manuscripts

MT
Masoretic Text (the traditional text of the Hebrew Bible, which may be dated to Rabbi Akiva's efforts to standardize the Hebrew canon in the early 2nd century A.D. Extant MSS only date to the 10th cent. A.D.)

NT
New testament

OT
Old Testament

S
Syriac (the Bible in Syrian Aramaic; the Tanakh was first translated by Jews, probably Messianic Jews, in the late 1st century to early 2nd century, and the Besekh by Christians in the late 2nd century.

T
Targums, Aramaic translation of the Tanakh with interpretative comments (Extant MSS dated to 70-135 A.D., although such translation existed in an oral form a long time before that, which Jewish authorities date to the time of Ezra.)

V or Vul
Biblica Sacra Vulgata, Jerome (the Latin version of the Bible, A.D. 405)
Abbreviations of Scrolls Found
(http://www.oxfordhandbooks.com)

- col(s) column(s)
- DJD Discoveries in the Judaean Desert


DSS Dead Sea Scrolls


Evv English versions

fr(s) fragment(s)


NTOSA.SA Novum Testamentum et Orbis Antiquus. Series Archaeologica


RBL Review of Biblical Literature

English Bible Translations With Abbreviations

(http://tyndalearchive.com/scriptures/index.htm)

- **Abbreviated Bible** - TAB - 1971, eliminates duplications, includes the Apocrypha
- **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
- **Ath Cepher** - AC - 2014
- **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
- **Godsey Translation of the New Testament** - GTNT - 1905
- **God's Word** - GW - 1995, a.k.a. *Today's Bible Translation*
- **Holy Bible in Modern English** - HBME - 1900
- **Holy Bible, Revised Version** - HBRV - 1885, an official revision of the *King James Version* which was not accepted at the time
- **Holy Scriptures (Harkavy)** - HSH - 1951
- **Holy Scriptures (Leeser)** - HSL - 1905
- Holy Scriptures (Menorah) - HSM - 1973, a.k.a. Jewish Family Bible
- Inclusive Version - AIV - 1995, stresses equality of the sexes and physically handicapped, includes Psalms
- Inspired Version - IV - 1867, a revision of the King James Version
- Interlinear Bible (Green) - IB - 1976, side-by-side Hebrew/Greek and English
- 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
- 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
- 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 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 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
- 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 - ReV - 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
- **Swann New Testament** - SNT - 1947, no chapters, only paragraphs, with verses numbered consecutively from Matthew to Revelation
- **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 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
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.biblegateway.com
- http://biblesuite.com
- http://www.newjerusalem.org
- http://www.greatsite.com
- http://www.divine-name.info
- http://yahuahislife.com
- http://www.ancientscripts.com
- http://www.openbible.info/topics/elohim
- 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.1611kingjamesbible.com/manuscripts.html/
- http://www.jewfaq.org/name.htm
- http://www.jstor.org
Test Yourself: Modern Hebrew Alaph Byth

Print this page and fill in the blanks.

ålaph       býṭh       gamal       dalath       ha       uau       zan       čhat       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.

dž th n s b f č k m r ĥ

א         ב          פ           ק           ם          ר          ן   ז         צ         ת         ץ

א         ב          פ           ק           ם          ר          ן   ז         צ         ת         ץ

א         ב          פ           ק           ם          ר          •          נ          ו           ה

כ            ד           •           י           ג           •           •

Write out the letter by reading its name in Hebrew! Fill in the blanks.

גמל
הא
קוף
פה

Remember these! Write these character names in English.

ץ
<table>
<thead>
<tr>
<th>UPPER CASE</th>
<th>lower case</th>
<th>Traditional Name and Sound</th>
<th>Modern Sound</th>
<th>Name in Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Α</td>
<td>α</td>
<td>Alpha <em>(al-fah)</em> as in father</td>
<td><em>add</em></td>
<td>Αλφα</td>
</tr>
<tr>
<td>2. Β</td>
<td>β</td>
<td>Beta <em>(bay-tah)</em> as in boy</td>
<td><em>(Vay-tah)</em> violet</td>
<td>Βητα</td>
</tr>
<tr>
<td>3. Γ</td>
<td>γ</td>
<td>Gamma <em>(ga-mah)</em> as in girl</td>
<td><em>(gα-mah)</em></td>
<td>Γαμμα</td>
</tr>
<tr>
<td>4. Δ</td>
<td>δ</td>
<td>Delta <em>(del-tah)</em> as in dog</td>
<td><em>(thel-tah)</em> thick</td>
<td>Δελτα</td>
</tr>
<tr>
<td>5. Ε</td>
<td>ε</td>
<td>Epsilon <em>(ep-si-lon)</em> as in emery</td>
<td><em>(eep-see-lon)</em> see</td>
<td>Εψιλον</td>
</tr>
<tr>
<td>6. Ζ</td>
<td>ζ</td>
<td>Zeta <em>(zay-tah)</em> as in zip</td>
<td><em>(zee-tah)</em></td>
<td>Ζητα</td>
</tr>
<tr>
<td>7. Η</td>
<td>η</td>
<td>Eta <em>(ay-tah)</em> as in ray</td>
<td><em>(ee-tah)</em> seen</td>
<td>Ητα</td>
</tr>
<tr>
<td>8. Θ</td>
<td>θ</td>
<td>Theta <em>(thay-tah)</em> as in think</td>
<td><em>(thee-tah)</em> the</td>
<td>Θετα</td>
</tr>
<tr>
<td>9. Ι</td>
<td>ι</td>
<td>Iota <em>(eye-oh-tah)</em> as in might</td>
<td><em>(yo-tah)</em> seen</td>
<td>Ιωτα</td>
</tr>
<tr>
<td>10. Κ</td>
<td>κ</td>
<td>Kappa <em>(kap-ah)</em> as in kiss</td>
<td>‘k’ as in kiss</td>
<td>Καππα</td>
</tr>
<tr>
<td>11. Λ</td>
<td>λ</td>
<td>Lambda <em>(lam-dah)</em> as in lip</td>
<td><em>(lam-tha)</em> lip</td>
<td>Λαμδα</td>
</tr>
<tr>
<td>12. Μ</td>
<td>μ</td>
<td>Mu <em>(moo)</em> as in mop</td>
<td><em>(mee)</em> as in mop</td>
<td>Με</td>
</tr>
<tr>
<td>13. Ν</td>
<td>ν</td>
<td>Nu <em>(noo)</em> as in nap</td>
<td><em>(nee)</em> as in nap</td>
<td>Νε</td>
</tr>
<tr>
<td>14. Ξ</td>
<td>ξ</td>
<td>Xi <em>(zie)</em> as in lexicon</td>
<td><em>(ksee)</em> lexicon</td>
<td>Ξι</td>
</tr>
<tr>
<td>15. Ο</td>
<td>ο</td>
<td>Omicron <em>(ah-ma-cron)</em> as in olive</td>
<td><em>(oh-mee-krone)</em> go</td>
<td>Ομικρον</td>
</tr>
<tr>
<td>16. Π</td>
<td>π</td>
<td>Pi <em>(pie)</em> as in pin</td>
<td><em>(pee)</em> as in pin</td>
<td>Πι</td>
</tr>
<tr>
<td>17. Ρ</td>
<td>ρ</td>
<td>Rho <em>(roe)</em> as in run</td>
<td><em>(roe)</em> ‘r’ as in run</td>
<td>Ρω</td>
</tr>
<tr>
<td>18. Σ</td>
<td>σ</td>
<td>Sigma <em>(sig-mah)</em> as in sit</td>
<td><em>(see-g-mah)</em> sit</td>
<td>Στιγμα</td>
</tr>
<tr>
<td>19. Τ</td>
<td>τ</td>
<td>Tau <em>(ta-oow)</em> as in tip</td>
<td><em>(taf)</em> as in tip</td>
<td>Ταφ</td>
</tr>
<tr>
<td>20. Υ</td>
<td>υ</td>
<td>Upsilon <em>(up-si-lon)</em> as in tool</td>
<td><em>(eep-see-lon)</em> eel</td>
<td>Επσιλον</td>
</tr>
<tr>
<td>21. Φ</td>
<td>φ</td>
<td>Phi (fie)</td>
<td>as in fix</td>
<td>(fee) fix/phone</td>
</tr>
<tr>
<td>22. Χ</td>
<td>χ</td>
<td>Chi (khie)</td>
<td>as in bach</td>
<td>*(khy) as in bach</td>
</tr>
<tr>
<td>23. Ψ</td>
<td>ψ</td>
<td>Psi (sigh)</td>
<td>as in psssst!</td>
<td>*(psee) psssst!</td>
</tr>
<tr>
<td>24. Ω</td>
<td>ω</td>
<td>Omega (oh-may-gah)</td>
<td>as in old</td>
<td>as in old</td>
</tr>
</tbody>
</table>

**Greek Chart Key**

- δ *(thel-tah)* - known as the ‘Delta’, has a hard th sound in today’s Greek: Thad; thick; thimble; think; thwart; thistle.
- θ *(thee-tah)* - known as the ‘Theta’, has a more softer th sound in today’s Greek: that; they; then; this; them; those; their; the.
- 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/ח. The Ḥaṭh/ח 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 *(seeğ-mah)* - known as ‘sigma’, has a third form: ς used only at the end of a word.
- *ġ* - this ḡ, 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-

-יִ֣֗נָה קַ֜הַת

Yashâ/Yahû/Isa 42:8 Ånî/Yâhûah (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 Ålahým said further to Mashah, “Thus you are to say to the children of Yashar’âl, Yahûah/יהוה, Ålahým of your fathers, the Ålahým of Åbrahâm, the Ålahým of Yatschaq, and the Ålahým 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.

Dabary Ha Yamûm Álaph/1Cër 16:11 Seek Yahûah/יהוה and His strength, seek His face continually.
Notes
Notes
Notes
Since the days of old man has cried out to one mightier than himself to escape wars, famines, persecution, sickness, enemies seen and unseen, self made snares and certain death. 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'âl/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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