

# I AM YAHWEH THAT IS MY NAME!

Isaiah 42:8

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

**YAHWEH** is our Heavenly Father's personal name. Any Bible or English dictionary will confirm this statement. Our Father did not name Himself 'God' as He is so commonly referred to today. Then we must ask ourselves, "Why did people change His name from Yahweh to God or Lord instead of embracing His true name, Yahweh?" Mankind can address any worshipped deity, in any religion, as Lord or God, and be safe and correct. (George Harrison, of the Beatles, wrote a song called, "My sweet Lord." It was for a pagan god.) ("One Nation under God," is not necessarily referring to Yahweh, as we all know.) By using these names, 'Lord or God,' we will blend right into any religious society. "As indeed there are gods many and lords many" (I Cor. 8:5). The Creator of all things, whose heavens are His Throne and the earth His footstool, has called Himself, Yahweh, but the religious communities are not comfortable with His Name. Some will say, "Yahweh sounds to Jewish." Imagine that! Yahweh, Elohim of the Hebrews, has a Hebrew name! Let us seek to please Yahweh and not man. Let us be the servants of our Father and not the servants of men. Let us imitate David's heart and say, "Praise ye Yah, Praise, O my soul, Yahweh. I will praise Yahweh while I live" (Ps. 146:1,2)!

## *Divine Hebrew Names and Titles of our Creator* *('God' is not one of them)*

The Bible translators caused a mess when they translated instead of transliterated<sup>1</sup> our Creator's Divine Hebrew Names and Titles<sup>2</sup>. Our Creator has communicated Himself to us by way of Hebrew thought, written in Hebrew words. Psalms 12:6 states, "The words of Yahweh, are words, that are **pure**, silver refined in a crucible of earth, purified seven times!" These pure words are not English words but Hebrew words. When translating a Hebrew word into an English word our culture must have an equivalent. If we do not have an English equivalent, then we must transliterate the Hebrew word and explain to the readers the meaning of the Hebrew word. This was done with the Hebrew word, 'sabbath.' No other culture had an equivalent Hebrew custom, so the word was transliterated into Greek as, 'sabbaton' and into English as, 'sabbath' and the readers were given the definition of the Hebrew word. By transliterating, 'sabbath,' the pure word of Yahweh, was communicated in its fullness. Likewise the Hebrew Names and Titles of our Creator had no English or Greek equivalent but instead of transliterating the Hebrew words the Bible translators translated three of the Hebrew divine titles into one Greek and English word. The Greek word is 'Theos' and the English word is 'God.' E. W. Bullinger wrote,

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<sup>1</sup> To write or spell words in the characters of another alphabet that represent the same sound or sounds.

<sup>2</sup> See Companion Bible by E.W. Bullinger, appendix. 4

“In our judgment, all the Divine Names and Titles should have been preserved in their original forms in translating the Bible into any language. They should have been transferred (with explanations) instead of being translated. No one word in any language can ever explain all that is contained and implied in the Hebrew original.<sup>3</sup>” (We will attempt to transliterate Yahweh’s titles in this paper.) Listed below is only a partial definition of the Divine Hebrew Names and Titles of our wonderful Creator, Yahweh.

### *Divine Hebrew Names and Titles of our Creator*

- Elohim** Yahweh as Creator, Worker, Spirit (Gen. 1). (First usage Gen. 1:1) (Elohim was also used for beings other than Yahweh.)
- El** Yahweh in all his strength and power. (First usage Gen. 14:18) (El was also used for beings other than Yahweh.)
- Eloah** Yahweh our maker (Job 4:17, 35:10, Deu. 32:15), One to be worshipped. (First usage Deu. 32:15)
- Yahweh** Name of the Creator. Covenant relationship with mankind. I will become what I will become. (Ex. 3:14). (First usage Gen. 2:4, Yahweh Elohim, Gen. 4:1, Yahweh.)
- Yah** Yahweh as having become our salvation. (First usage Ex. 15:2)
- Adonay** Yahweh in relation to the earth. (First usage Gen. 15:2)
- Shaddai** Yahweh as Almighty, the All Bountiful. (First usage Gen. 17:1)
- Elyon** Yahweh as Most High, possessor of heaven and earth. (First usage Gen. 14:18)
- Holy Spirit** Yahweh, in the New Testament, as the author of scripture.(Heb.10:15,16, Jer.31:33)

Psalms eighteen is an illustration of the usage of the Divine Name, Yahweh and the Divine Titles, Elohim, El and Eloah associated with Yahweh. Each title has a divine meaning, which communicates Yahweh’s position and attributes.

“For, thou, didst light up my lamp, Yahweh my God [**Elohim**], enlightened my darkness; For, by thee, I ran through a troop, and, by my God [**Elohim**], I leapt over a wall. As for God [**El**], blameless is his way, The speech of Yahweh hath been proved, A shield, he is to all who seek refuge in him. For who is a God [**Eloah**], save Yahweh? And who is a Rock, save our God [**Elohim**]? The God [**El**] who girded me with strength, and set forth, as blameless, my way: Planting my feet like hinds’ *feet*, yea, on my high places, he caused me to stand: Teaching my hands to war,—so that a bow of bronze was bent by mine arms”(Ps. 18:28-34).

The Septuagint, the Greek translation of the Hebrew Old Testament, translated Elohim, El and Eloah, in Psalms eighteen, into the one Greek word, ‘Theos.’ As you can see, our English translations also made the same mistake and translated all three Hebrew divine titles into the same English word ‘God<sup>4</sup>.’ There can be similarities between the English word ‘God’ and Elohim, El and Eloah but they are not synonyms. Christian’s are not aware of these different meanings, which leads to huge doctrinal errors in the Christian Faith.

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<sup>3</sup> The Book of Job, pg. xi, by E.W. Bullinger

<sup>4</sup> The English dictionary defines ‘god’ as “any of various beings conceived of as supernatural, immortal, and having special powers over the lives and affairs of people and the course of nature.” ‘God’ is defined as “in monotheism, the self-existent and eternal creator, sustainer, and ruler of life and the universe.”

Most Christians are Gentiles (none Hebrews) and predominately read the New Testament, which was written in Greek<sup>5</sup>. Even by reading the Old Testament our Creator's Divine Names and Titles are hidden in the English translations. The Hebrew's know these names because they are taught Hebrew as children and are instructed in the Torah. We, as Gentiles, only know the English language. The prophets who wrote the Word of Yahweh were Hebrew and not Greek. These words or thoughts from Yahweh, given to the prophet's, were Hebrew thoughts. Yahshua (Jesus) was a Hebrew, born of Hebrew parents and was the only begotten son of Elohim, the Elohim of the Hebrews (Ex. 3:18). Yahshua was not a Greek even though the New Testament we have today was written in Greek. The Greek language, our New Testament, is not a pure conduit whereby the Hebrew thought can be transferred.

## The Name

In the Word of Yahweh, a name expresses the very character and nature of the person. Lets look at the very nature of our Father, Yahweh. "And Elohim spoke unto Moses, and said unto him, **"I AM YAHWEH**, and I appear unto Abraham, unto Isaac, and unto Jacob, as El Shaddai; as to My name Yahweh, I have not been known to them; and also I have established My covenant with them, to give to them the land of the Canaan, the land of their sojournings, wherein they have sojourned; and also I have heard the groaning of the sons of Israel, whom the Egyptians are causing to serve, and I remember My covenant. Therefore say to the sons of Israel, **I AM YAHWEH**, and I have **brought you** out from under the burdens of the Egyptians, and have **delivered you** from their service, and have **redeemed you** by a stretched-out arm, and by great judgments, and I have **taken you** to Me for a people, and I have **been to you** for Elohim, and ye have known that I am Yahweh your Elohim, who is **bringing you** out from under the burdens of the Egyptians; and I have **brought you** in unto the land which I have lifted up My hand to give it to Abraham, to Isaac, and to Jacob, and have **given it to you**—a possession; **I AM YAHWEH"** (Ex. 6:2-8). In other words, **I AM YAHWEH**, and I have brought you, delivered you, redeemed you, taken you, bringing to you, brought you and have given it to you. He has taken us for a people.

The name of our Creator, Yahweh, had been known to Adam and Eve but was not known to Moses. How and when was the name 'Yahweh' lost? Well, we know that Eve and Adam knew our Elohim as Yahweh (Gen. 4). Abraham, Isaac and Jacob also knew the name of Yahweh (Gen. 12:1,2; 25:21,22; 28:13,16). The story of "The Lost Name," begins with Joseph. (Joseph should be pronounced as 'Yahseph,' which means, "Yahweh added." He was the only son of Jacob that had the name of Yahweh incorporated into his name (Gen. 30:24).) Joseph was named after Yahweh but Joseph never spoke the name of Yahweh in the book of Genesis.

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<sup>5</sup> The manuscripts we have today are written in Greek but possible the originals text was written in Aramaic or Hebrew.

Joseph was taken captive, into the pagan land of Egypt, at the age of seventeen. He was a Hebrew raised in a pagan land. At the age of thirty he became ruler and was renamed 'Zaphenath-paneah' by Pharaoh. Pharaoh, who was a pagan, gave Joseph a pagan wife who was the daughter of the pagan priest of On (Gen. 41:45,46). Joseph reigns through seven years of plenty before he gets reacquainted with his Hebrew family. He has now been separated from other Yahwists for over twenty years. Yahweh's people had been separated from other pagan nations since Abram, but now they move into the pagan country of Egypt and live there, among pagans, for over four hundred years. The Hebrew's in Egypt lose the name of Yahweh as the Christians in the United States have also done. Moses did not know the name of His Elohim even though he was a Hebrew. "And Moses said unto Elohim—Lo! as surely as, I, go in unto the sons of Israel, and say unto them, The Elohim of your fathers, hath sent me unto you, So surely will they say unto me—What is his name? What shall I say unto them" (Exodus 3:13)? Pharaoh also did not know the name of the Elohim of the Hebrews even though there were millions of Hebrews living in Egypt. "Then said Pharaoh, Who is Yahweh that I should hearken to his voice, to let Israel go? I know not Yahweh, and certainly. Israel, will I not let go (Ex. 5:2)! The title, "Yahweh, Elohim of the Hebrews," was now our Father's introduction to Pharaoh and to mankind. This phrase was used six times in Exodus (Ex. 3:18, 5:3, 7:16, 9:1, 9:13, 10:3). Yahweh reintroduced his name to the seed of Abraham. "And Elohim said yet further unto Moses—Thus shall thou say unto the sons of Israel, Yahweh, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac and Elohim of Jacob, hath sent me unto you. This, is my name to times age-abiding, And, this, my memorial to generation after generation" (Ex. 3:14). Pharaoh also learned the name of Yahweh when he spoke to Moses after a plague. "I have sinned this time, Yahweh is the Righteous, and I and my people are the Wicked" (Ex.9:27). Yahweh's name was again revealed to mankind. In Egypt, Elohim had replaced the name 'Yahweh' as also it has done in our day and time.

Demonic pollution of Yahweh's words occurs when Yahweh's people live among the pagans. When the believer lives among the unbeliever there occurs a commingling of demonic doctrine with the doctrine of Yahweh. One example in our society is the holiday, Christmas. December 25<sup>th</sup> was a pagan holiday and not the birthday of our Savior. The Hebrew's made the same mistake when they left Egypt. Aaron made a molten calf (Egyptian god) and said, "A festival to Yahweh (Hebrew God), to-morrow" (Ex. 32:4-5)! As Rotherham states, "Thus bringing in the false worship under cover of the true." Yahweh warns us of the consequences of the above behavior. "Take heed to thyself, Lest thou solemnize a covenant with the inhabitant of the land, whereupon, thou, art about to enter,—Lest he become a snare in thy midst...For thou shall not bow thyself down to another El,—For as for Yahweh, Jealous, is his name, A jealous El, he is: Lest thou solemnize a covenant with the inhabitant of the land,—And then as surely as they go unchastely after their elohims and sacrifice to their elohims, So surely will he invite thee, And thou wilt eat of his sacrifice; And thou wilt take of his daughters for thy sons,—And his daughters will go unchastely after their elohims, And will cause thy sons to go unchastely after their elohims" (Ex. 34:12-16).

The above verse is prophetic concerning the fall of King Solomon (I Kg. 11:1,2). Yoking with unbelievers has been and is the repeated mistake of Yahweh's people. "Be not getting diversely yoked with unbelievers; for what partnership have righteousness and lawlessness? Or what fellowship hath light with darkness? And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever? And what agreement hath a shrine of God with idols? For, we, are *the* shrine of a God, that lives:—even as God hath said—will dwell in them, and walk, and will be their God, and, they, shall be my people. Wherefore come ye forth out of their midst, and be separated,—says *the* Lord,—and, one impure, do not touch; and, I, will give you welcome, And will become your Father, and, ye, shall become my sons and daughters, says *the* Lord Almighty" (II Cor. 6:14-18).

Yahweh as our Elohim is in a covenant relationship with his people. He is our Father, all-powerful and His immediate and continuing presence will always be. "He is the Next-of-Kin, as redeemer, whose right, it is to stand in for a helpless relative, taking every need upon himself as if it were his own and out of his own resources paying whatever price will cover the situation" (Ruth 2:20, 3:9,12,13). The name of Yahweh would be sounded forth, throughout the earth. Yahweh told Pharaoh, "For now, might I have put forth my hand, and smitten thee and thy people with pestilence,—and thou shouldst have secretly disappeared from the earth; but, in very deed for this purpose, have I let thee remain, for the purpose of showing thee my might,—and that my name may be celebrated in all the earth" (Ex. 9:15, 16).

Forty years after the Exodus, in a town called Jericho, Rahab said, "I have known that **Yahweh** hath given to you the land, and that your terror hath fallen upon us, and that all the inhabitants of the land have melted at your presence. For we have heard how **Yahweh** dried up the waters of the Red Sea at your presence in your going out of Egypt, and that which ye have done to the two kings of the Amorite who are beyond the Jordan;...And we hear, and melt doth our heart, and there hath not stood any more spirit in any man, from your presence, for **Yahweh your Elohim, He is Elohim** in the heavens above, and on the earth beneath" (Joshua 2:8-11). Moses said, "For **the name of Yahweh I proclaim**, ascribe ye greatness to our Elohim" (Deu. 32:3). In Malachi 1:11, Yahweh said, "For, from the rising of the sun to its going in, **Great is My name among nations, and in every place perfume is brought nigh to My name, and a pure present, for great is My name among nations**, said Yahweh of Hosts." Why has the name, 'Yahweh,' been erased from His Book? I believe, "A enemy has done this" (Mt. 13:29).

## The Incommunicable Name

By Joseph Bryant Rotherham (edited)

It is willingly admitted that the suppression of The Name has not been absolute; at least so far as Hebrew and English are concerned. The Name, in its four essential letters (יהוה or YHWH in English), was reverently transcribed by the Hebrew copyist, and therefore was necessarily placed before the eye of the Hebrew reader. The latter, however, was instructed

not to pronounce it, but to utter instead a less sacred name – *Adonay*[*Lord*] or *Elohim* [*God*]. (*The words, Adonay and Elohim, come from pagan religions as also does the word Baal, as we will see later.*) In this way The Name was not suffered to reach the ear of the listener. To that degree it was suppressed. The Septuagint, or ancient Greek version, made the concealment complete by regularly substituting *Kurios*; as the Vulgate, in like manner, employed *Dominus*; both *Kurios* and *Dominus* having at the same time their own proper service to render as correctly answering to the Hebrew *Adonay*, confessedly meaning “Lord.” The English versions do nearly the same thing, in rendering The Name as Lord, and occasionally God; these terms also having their rightful office to fill as fitly representing the Hebrew titles *Adonay* and *Elohim* and *El*. So that the Tetragrammaton (a technical term frequently employed by scholars for the four letters, YHWH, of The Name) is nearly hidden in our public English versions.

The immediate consequence of the suppression is the confusion into which many things through this abnormal state of things. “Baal” is “lord” and so is “Adon” (*Adonay*) – that is unfortunate; but why add to the embarrassment by rendering YHWH (and YH, the shorter form) also as “Lord”? Worst of all is the confusion when The Name and *Adonay* occur together, as they do many times in the Book of Ezekiel (Ez. 5:7). Inasmuch as to say, “Lord Lord” for “*Adonay* YHWH,” was too grotesque and misleading (positively false to the ear), the new device had to be resorted to of rendering this combination by “Lord God” – “God” in this case, and not “Lord” at all, standing for The Name. [In the NIV Bible “*Adonay* YHWH” is translated, “Sovereign Lord.”] Even YH (the shorter form) and YHWH (the full form) of the Tetragrammaton, coming together, caused a dilemma; though in these instance, the acuteness of the trouble compelled the adoption of a partial remedy, and “the Lord Jehovah” is the result (Ex. 17:16, Is. 12:2, 26:2). “Confusion,” then, is a term not a whit too strong to apply to these varying devices. No wonder that even intelligent and educated people are continually forgetting what they have heard or read concerning so involve a matter.

Is it too much to assume that The Name has about it something very grand or very gracious, or at least something very mysterious? Whichever conclusion is received, the question arises whether there is not something essentially presumptuous, however little intended, in substituting for it one of the commonest of titles, seeing that there are on earth “lords many,” and the master of the humblest slave is his “lord”? There is surely nothing very grand or gracious or mysterious in that! It is therefore the most natural presumption that the suppression of The Name has entailed on the reader, and especially upon the hearer, irreparable loss. The name should be restored. So grave a mistake cannot be corrected too soon. Then in what form?

Why not in the form of “Jehovah”? The pronunciation Jehovah was unknown until 1520, when it was introduced by Galatinus. Erroneously written and pronounced Jehovah, which is merely a combination of the sacred Tetragrammaton and the vowels in the Hebrew word for Lord, substituted by the Jews for JHVH, because they shrank from pronouncing The

Name, owing to an old misconception of the two passages, Ex. 20:7 and Lev. 24:16. The form “Yahweh” is here adopted as practically the best.

The meaning of “Yahweh” certainly appears to be explained in Exodus 3:14. It does not follow that the statements there made are rightly understood; nor can any compelling reason be assigned why a translator should be ready to expound everything, which he has to represent in English. Nevertheless, the correct rendering of the above passage is so connected with the meaning of The Name, that, were it not for special reasons, the attempt now to be made might not have provoked the charge of presumption. As it is, the reproach of rashness cannot easily be escaped.

An individual opinion respectfully submitted. The conclusion formed may be thus expressed: The Name itself signifies, “He who becomes”; and the formula by which that significance is sustained and which is rendered in the Authorized Version “I am that I am,” expresses the sense, “I will become whatsoever I please”; or, as more exactly indicating the idiom involved, “I will become whatsoever I may become.” We amplify the “may,” and more freely suggest the natural latitude, which the idiom claims, by saying: “Whatsoever I will, may, or can become.”

The reason for this conclusion: That it gives the simplest most obvious, most direct force to the derivation of The Name itself, as generally admitted. Yahweh is almost always regarded as the third person, singular, masculine, imperfect tense, from the root hawah, an old form of the root hayah. The one meaning of hawah is “become.”

## **Yahwist or Elohist?**

A ‘Yahwist’ is “the unidentified writer or writers of certain Old Testament passages in which Yahweh instead of Elohim is used as the name for God.”<sup>6</sup> A ‘Elohist’ is “the unidentified writer or writers of certain Old Testament passages in which Elohim [or Theos in New Testament] instead of Yahweh is used as the name for God.”<sup>1</sup> Yahweh is the name of our Elohim as seen in Exodus 6:2 & 3 “And Elohim spoke unto Moses,—and said unto him, I, am Yahweh. I appeared, therefore, unto Abraham unto Isaac, and unto Jacob, as El Shaddai,—although, by my name Yahweh was I not made known to them.” If Yahweh is the name of our Father then let us look at the Hebrew words translated God, which are El, Elohim and Eloah.

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<sup>6</sup> Webster’s New World Dictionary of the American Language.

0410 אֵל *'el ale*

shortened from 0352, Greek 2241 ἡλι and 1664 ελιουδ; TWOT-93a; n m

- 1) god, god-like one, mighty one 1a) mighty men, men of rank, mighty heroes
- 1b) angels 1c) god, false god, (demons, imaginations) 1d) God, the one true God, Jehovah 2) mighty things in nature 3) strength, power

0430 אֱלֹהִים *'elohiym el-o-heem'*

plural of 0433; TWOT-93c; n m p

- 1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods
- 2) (plural intensive-singular meaning) 2a) god, goddess 2b) godlike one 2c) works or special possessions of God 2d) the (true) God 2e) God

0433 אֱלֹהָה *'elowahh el-o'-ah* rarely (shortened) אֱלֹהָה *'eloahh el-o'-ah*

probably prolonged (emphat.) from 0410; TWOT-93b; n m

- 1) God 2) false god

“In the Ras Shamra tablets, ‘El’ is the name of the Canaanite ‘high god’ whose son was Baal.”<sup>7</sup> When we say the word, ‘God,’ we are actually saying the word ‘el, elohim or eloah.’ The Hebrews did not live in a vacuum but lived among pagans as we do today. The pagans culture, vocabulary, or customs can and have been absorbed into our lives as it also was with Yahweh’s people. Our Christian society today is an ‘Elohist Society,’ as was the Northern Kingdom, which was called Israel. This means the Christian community calls the Creator ‘God’ instead of ‘Yahweh.’ The Southern Kingdom, called Judah, which is where Jerusalem is located, was a ‘Yahwist Society.’ A good example of a Yahwist and a Elohist would be displayed in Psalm 14 and 53 which are almost identical. Psalms 14 was written by David, in Judah, while Psalms 53 was probably written in Israel. See Appendix D. Another example would be comparing Psalm 41 with Psalm 42. Psalm 41, which was written by David, uses Yahweh six times and uses Elohim once while Psalm 42, which was not written by David, in contrast, uses Yahweh once and Elohim thirteen times. Lets look at the pagan societies, which impacted Israel, the Northern Kingdom, and Judah the Southern Kingdom.

## The Pantheon

“A pantheon of deities was worshiped at Ugarit. (Ugarit was an important city in Syria whose excavation has provided tablets giving the closest primary evidence available for reconstructing the Canaanite religion Israel faced.) On the one hand, each deity had a clear duty assignment, while on the other hand considerable fluidity flowed in deity perception. The role(s) of any given deity might be assumed by another.

*El* was acknowledged as the titular head of the pantheon. As king of the gods, he was both the creator god and a fertility god. He had earlier been more strongly associated with

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<sup>7</sup> The New Bible Dictionary, Douglas, pg 478



fertility than was true in the fourteenth century, although he was still depicted in the form of a bull. El lived at some distance from Ugarit upon a mountain (Mt. Saphon) located to the north. In practice it was Baal, however, who dominated the worship of the people.

El was joined by *Athirat*, apparently his wife, who is represented in the Old Testament as *Asherah*, with both feminine (*Asheroth*) and masculine (*Asherim*) plurals. Athirat was acknowledged as the mother of the deities, having given birth to some seventy gods and goddesses. Thus, she was predominately a fertility goddess and designated, “creatress of the gods.”

*Baal* was the chief god in the popular worship of the people. Baal means “master” or “lord” and could refer to any one of the numerous Baalim (Baals) who had authority in various locations. The Ugaritic Baal, however, referred to the ultimate Baal...

As Baal gradually supplanted El, many of the prerogatives earlier associated with El were naturally transferred to Baal. The biblical text derives from the period when this symbolic struggle between the deities had in essence been accomplished. Thus in the Bible Baal is often depicted with Asherah (i.e., Athirat) rather than Anath (i.e., Anat), as in Judges 3:7 (NIV).

**Old Testament Relationships.** The Israelites settling into Canaan were not impervious to their surroundings. In the Ancient Near East people assumed that as a people migrated from one area to another they would take over the gods and religion of the new area in which they settled. At the least, they would incorporate the new religion into their own old religious structure. After all, these gods and goddesses had demonstrated their capability in meeting the inhabitants’ needs. For the Israelites the most natural thing would have been to embrace Baalism, although perhaps not to the exclusion of Yahwism. Multiple worship was the norm rather than the exception in antiquity.

Strong argument can be made that a type of Yahwism—Baalism synthesis gradually established itself, **particularly in the Northern Kingdom**. During the period of Joshua and the Judges, a cultural struggle was waged which had to do more with the conflict between wilderness (Israelite) and agrarian (Canaanite) cultural motifs than between Yahweh and Baal. As earlier indicated, in the Book of Judges only one Judge, Deborah, is depicted as fighting directly against the Canaanites. Another judge could be called Jerabaal (Judg. 6:32), having a father with an altar to Baal (Judg. 6:25). Without leadership Israel worshipped Baal-berith (“Baal of the covenant”) mixing Baalism with the covenant of Yahweh (Judg. 8:33).

The early monarchical period demonstrates the same type of syncretistic behavior. Saul assuredly did not struggle to eliminate Baalism, and he even named a son Eshbaal (“man

of Baal,” 1 Chron. 8:33). Jonathan had a son, Merib-baal (1 Chron. 8:34). In like manner David named a son Beeliada (“Baal knows,” 1 Chron. 14:7). Solomon was even more of a syncretist. Solomon’s crowning glory, the Temple, was designed and built by Canaanite architects. In such an atmosphere, lines of demarcation were loosely drawn. Solomon’s politically-motivated marriages brought many other gods and their worship into Jerusalem (2 Kings 11:1-8).

Following Solomon’s death and the disruption of the United Monarchy, the identity crisis continued in both north and south, but not as much in the south as in **the north**. Judah was the base for worship of Yahweh and the site of the Jerusalem Temple. In addition, Judah was geographically isolated from the northern Canaanite area where Baalism was more regularly practiced.

**In Israel, however**, (the Northern Kingdom) the initial king, Jeroboam I (922-901 B.C.), erected rival shrines to the Jerusalem Temple at Dan and Bethel. These shrines, in the shape of bulls, are viewed by most scholars as being associated in some fashion with Baalism (recall that both El and Baal could be represented in the form of a bull). Regardless, the adherence to Jeroboam’s shrines was for the biblical writers the mark of apostasy for Israel’s kings.

During the Omrid Dynasty, Ahab (869-850 B.C.) married Jezebel, a princess from Tyre, as a sign of the diplomatic relationship between Israel and Tyre. Jezebel brought the clearest infusion of Baalism into Israel. Amidst the building of a Baal temple in the capital city of Samaria and the persecution of Yahweh’s prophets, the prophet Elijah emerged on the scene. In a classical story of cultural confrontation, Elijah encouraged a contest atop Mount Carmel (1 Kings 18-19). On the one hand, the contest was an attempt to determine which deity could give the life-giving rain. On the other hand, it had a much greater significance. It clarified that a person must worship *either* Yahweh *or* Baal. It was not possible to worship both, for Yahweh demanded exclusive allegiance.

The struggle Elijah initiated with this either-Yahweh-or-Baal imperative, King Jehu (842-815) carried forward politically. Religiously, in the Northern Kingdom, Hosea gave voice to the anti-Baalistic message.

In the South, two kings led the anti-Baalistic struggle. Hezekiah (715-687 B.C.) is remembered as a reforming king (2 Chron. 29-31), Josiah (640-609 B.C.) was the reformer *par excellence*. Josiah initiated the Deuteronomic Reformation in 621, a primary focus of which was anti-Baalism.

Judah also had its vocal prophetic spokesmen against Baalism. Isaiah about 740-700 addressed the issue. Jeremiah from 615 B.C. onwards issued the strongest denunciation of

Baalism. Our first clear literary evidence for monotheism derives from Isaiah 41:4; 44:6; 45:6, but the impetus for the emergence of a pure monotheistic posture developed its roots in the anti-Baalistic thrust of the ninth-century prophet, Elijah.

The Baalistic Canaanites influenced Israel in many ways: Temple construction, sacrificial rituals, the high places, a rejection of any sexual motif as a worship instrument (Deut. 23:17-18), and a lessening of the purely mythical with a concomitant emphasis upon the historical happening (as with Yahweh's splitting of the sea (*Yam Suph*) rather than a struggle with a mythological Yam—Ex. 14-15).

It is too easy for the biblical interpreter to focus on the numerous ways that Israel found the Canaanite religion to be offensive. In some cases, such as the use of sex in worship, the level of antipathy witnessed in the Old Testament may not always have characterized Israel's actual practice, as prophetic denunciations like Hosea's show. The marked hostility (Deut. 20:16-18), which clamored for the wholesale destruction of the Canaanites came from inspired religious leaders who did not represent the majority of Israel's population. A priest could call a prophet to leave the king's place of worship (Amos 7:12-13). The prophet could command people not to go to traditional worship places (Amos 5:5).

In summary, the Israelites did not settle into a cultural vacuum upon entering Canaan. They encountered a people with a proud history and a thriving religion. Historically speaking, that encounter could potentially have led to the elimination of Yahwism. It did not. Rather, a long historical process led to the eventual elimination of baalism and other elements of Canaanite religion. Israel's battle with Canaanite religion gave new dimensions and depth to Israel's faith. The biblical record affirms that Yahweh, the Lord of history, has used the reality of historical encounter as a means to bring biblical religion to its mature development as revealed in the full canon of Scripture. See Amorites; Anath; Asherah; Baal; El; Elijah; Israel; Phoenicia; Ugarit.”<sup>8</sup>

“The worship of ‘*Adonis*’ was practiced by the Semitic peoples of Babylonia and Syria, and the Greeks borrowed it from them as early as the seventh century before Christ. The true name of the deity was Tammuz: the appellation of Adonis is merely the Semitic word Adon, which means ‘**lord**,’ a title of honor by which his worshippers addressed him. In the Hebrew text of the Old Testament the same name Adonai, originally perhaps Adoni, ‘**my lord**,’ is often applied to Jehovah. But the Greeks through a misunderstanding converted the title of honor, ‘my lord,’ into a proper name. While Tammuz or his equivalent Adonis enjoyed a wide and lasting popularity among peoples of the Semitic stock, there are grounds for thinking that his worship originated with a race of other blood and other speech, the Sumerians, who in the dawn of history inhabited the flat alluvial

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<sup>8</sup> Holman Bible Dictionary. Canaan, History and Religion of the Patheon

plain at the head of the Persian Gulf and created the civilization which was afterward called Babylonian.”<sup>9</sup> The word, ‘Adoni,’ was also used in other pagan names. *Adoni-bezek*, Lord of Bezek, a Canaanitish King (Judges 1:4-7). ‘*Adoni-zedek*’ was a pagan king of Jerusalem and was slain by Joshua (Joshua 10:1). David did name one of his sons, ‘Adoni-jah’ (Adoni-yah) which means, “Yahweh is my lord.”

The Babylonian culture also affected Yahweh’s prophets. The prophets Daniel, Ezra and Nehemiah were all raised in Babylon. In their books, the word ‘God’ (el, elohim, eloah) is used more than the word, ‘Yahweh.’ (See Appendix B.) Daniel was taken captive by Nebuchadnezzar, king of Babylon, and taken to Babylon as a youth. And thus he spent the majority of his life in a pagan country. In the Book of Daniel, Daniel uses Elohim and Eloah fifty six times while only using Yahweh eight times. Daniel uses elohim, as a pagan god, sixteen times. The captivity lasted seventy years, which means Ezra and Nehemiah spent a great deal of their lives in Babylon.

‘*Theos*,’ is the Greek word translated into English, ‘*God*’ in the New Testament, was used as a surname for Antiochus II and Antiochus VI. They ruled from around 250 – 146 B.C. *Theos* is where we get the word *Theology*. *Theology* does not mean the study of Yahweh but the study of *theos*, which means, “a god or goddess, a general name of deities or divinities.” In Greek, the word *daimon*, translated demon, in the New Testament, means, “god or goddess.” As you can see from above, the world has many ‘lords and gods.’

What do we do with this new information? What would please our Father, Yahweh? Do I keep calling Him, ‘God,’ now that I know that God is translated from the word, ‘*El*?’ Or do I call Him, ‘Lord,’ when I know the word comes from ‘*Adoni*?’ Yahweh is a sacred name but *El*, *Elohim*, *Eloah*, *Adoni*, *Baal* or *Theos* are not sacred names. The most accurate usage would be to say, “My God (*EL*, *Theos*) is Yahweh, who is my Father. I am a son of Yahweh. I read the Word of Yahweh. I have the spirit of Yahweh.” To the uninformed, I would still use the word, ‘God,’ because they do not know Yahweh and they do not understand Him as ‘Father.’ As Josiah changed, when he discovered the Book of Yahweh, so must we also change as new light from His Word is revealed to us. “And it came to pass, when the king [Josiah] heard the words of the book of the law, that he rent his clothes... Go ye—enquire of Yahweh, for me and for the people, and for all Judah, concerning the words of this book which hath been found,—for, great, is the wrath of Yahweh, in that it hath fired up against us, because our fathers have not hearkened unto the words of this book, to do according to all which is written concerning us... And, like him, was no king, before him, who turned unto Yahweh with all his heart, and with all his soul, and with all his might, according to all the law of Moses,—neither, after him, arose one, like him” (II Kings 22:11-23:25).

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<sup>9</sup> The Golden Bough by Frazer, Adonis Vol. 5, pg. 6.

# What's in a Name?

*Yah-weh & Yah-shua*  
*Father & Son*

“A study of the word, ‘name,’ in the Old Testament reveals how much a name means in Hebrew. The name is no mere label, but is significant of the real personality of him to whom it belongs. It may derive from the circumstances of his birth, or reflect his character, and when a person puts his, ‘name,’ upon a thing or another person the latter comes under his influence and protection.”<sup>10</sup> What is the proper name of our Creator and what is the proper name of His only begotten son? God! Wrong! Jesus! Wrong! We must first acknowledge that we have been raised in a pagan society, which has influenced our education on the things of Yahweh. We must be ready to unlearn what our teachers have told us, if it is not in the Word of Yahweh. You might even say, “Why does he say the ‘Word of Yahweh’ instead of the ‘Word of God’? The phrase, ‘Word of Yahweh,’ was used 231 times in the Old Testament and first occurred with Abram. “After these things, came the word of Yahweh unto Abram” (Genesis 15:1). The ‘Word of Elohim’ (God) is only used five times in the Old Testament and thirty-five times in the New Testament. We must humble ourselves as children and be willing to change if we are to receive the magnificent things of Yahweh. “Arise—shine, For your light, has come,—And, the glory of Yahweh, on you, has beamed” (Is. 60:1).

Yahweh has revealed Himself through words, which were written in Hebrew, in the Old Testament, and possibly Aramaic or Hebrew instead of Greek, in the New Testament (Acts 21:40). How can I say this? We do not have the original text and we know that all of the writers of the Bible were Hebrews. The Greek language loses the meanings of Hebrew thought. For example the Greek word ‘hades,’ is used to represent the Hebrew word, ‘sheol’ (Acts 2:31, Ps. 16:10). Hades, which is the underworld, ruled by the god Hades is not the same as Sheol. Another illustration of this truth is revealed in the Septuagint, which is a Greek translation of the Old Testament. Yahweh is never used in the Septuagint or the New Testament but was translated ‘Theos’ instead. Our Father’s name did not change from ‘Yahweh’ to ‘Theos.’ (2316 θεος *theos theh’-os a god or goddess, a general name of deities or divinities.*) ‘Theos’ (God) is used 1,300 times in the Greek New Testament but Yahweh is never used. Yahweh has not changed (Malachi 3:6). Yahweh is the author of His Word while the Hebrew prophets recorded His Word’s. The writers of the Word of Yahweh thought Hebrew thoughts, because they were Hebrews. The Words of Yahweh should be studied along with the, ‘Word of Yahweh.’ “And, the **words** which you gave me, have I given them” (John 17:8).

“Having considered the study of the Word as a whole, we now come to the study of the Words of which it is made up. Whether ‘sayings’ or ‘words,’ a revelation, in writing is impossible apart from words; hence the importance

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<sup>10</sup> The New Bible Dictionary. Douglas, pg. 478

of studying, not merely the Word as a whole, but the actual words in which it is given to us. When, of course, we speak of the ‘words’ it must be borne in mind that we mean Hebrew and Greek words; for in these, the original languages, have the words been given to us. We cannot hold the spirit of God responsible for the way in which individual men have chosen to translate the original words in their respective languages.”<sup>11</sup>

In our society, names are for identification purposes only and carry no meaning. All of our lives we have called the Creator, God, as if it is His name. Why? Because our parents, pastors and pagans have called Him ‘God.’ What does the word ‘God’ mean in the dictionary? “Any of **various beings** conceived of as supernatural, immortal, and having special powers over the lives and affairs of people and the course of nature; deity.”<sup>12</sup> People, all over the world, pray to many different elohims as they also did in the Word of Yahweh. Our El, Elohim and Eloah is Yahweh. “For great is Yahweh, and worthy to be mightily praised, to be revered is he above all elohims” (Ps. 96:4).

Our Father used his name, Yahweh, 6,830 times in the Old Testament. When we speak to our Elohim we should call Him **Yahweh** or **Father**, as Yahshua did, and not Lord or God. Yahshua’s first recorded words were, “Why was it that ye were seeking me? Perceived ye not, that, in the courts of my **Father**, I must needs be”(Luke 2:49)? His last recorded words, before he died were, “**Father!** into thy hands, I commend my spirit” (Luke 23:46). Before he ascended he said, “To abide around the promise of the **Father** which ye have heard of me” (Acts 1:4). Yahweh has revealed His name to us in order that we may address Him as such. There are many elohims that people worship, but there is only one ‘Yahweh’ who is our Father . What about His son’s name?

First, Yahweh named John the Baptist, “**Yah-CHANAN**,” which is the Hebrew name for John (Luke 1:13). Yah-CHANAN means, “Yahweh is a gracious giver.” Zachariah and Elizabeth received a “gracious gift from Yahweh,” their son, Yah-CHANAN. Beautiful! Zachariah (Zechar-yah) also means, “remembered of Yahweh.” Yahweh remembered Zachariah’s prayer for a child. Yahweh puts His name into other people’s names by using the word Yah, which is a short form of His Name. When Yah is left out of a name, we can no longer see our Father’s connection with the individual. Yahweh has been translated Lord or God and Yahchanan has been translated John in English Bibles such as the NIV and King James Version.

|                            |   |                       |
|----------------------------|---|-----------------------|
| <i>English translation</i> | Lord or God – John                              | No name connection.   |
| <i>Literal translation</i> | <b>Yah-weh</b> – <b>Yah-CHANAN</b>              | Name connection made. |
|                            | “He who becomes” – “Yahweh is a gracious giver” |                       |

<sup>11</sup> How to Enjoy the Bible, E.W. Bullinger, Pg. 181

<sup>12</sup> Webster’s New World Dictionary of the American Language.

Did Yahweh name His son Jesus? No! He named him, “Yah-shua” which means, “Yahweh is salvation”(Mt. 1:21). (*This name can also be pronounced Y@howshuwa‘ yeh-ho-shoo’-ah.*) There’s Yahweh’s name again. Yahweh places Yah, in His son’s name.

*English translation* Lord or God – Jesus No name connection.

*Literal translation* Yah-weh – Yah-shua, Name connection made.

“He who becomes”—“Yahweh is salvation”

Yahweh is glorified by the names He has given others. Every time I see the name “Jesus” I do not see His Father, Yahweh. The Greek name, “Jesus,” does not reflect Yahweh. Actually Joshua, Moses servant, is also named Jesus in the Greek New Testament (Acts 7:45, Heb. 4:8). (2424 Ἰησοῦς Iesous *ee-ay-sooce*’ of Hebrew origin 03091 יֵשׁוּעַ; TDNT-3:284,360; n pr m AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975) We do not call Joshua, Jesus, just because he was called that in the Greek New Testament. Joshua’s name in Hebrew is Yah-shua, (Yahweh is salvation) the same as our Savior. The name “Yahshua” reflects Yahweh every time. “Moreover she shall bring forth a son, and thou shall call his name Yah-shua (Yahweh is Salvation),—for, he, will save his people from their sins” (Mt. 1:21). What’s in a name? Yahweh means, “He who becomes [your deliverer, healer, salvation etc.]” and Yahshua means, “Yahweh is salvation.”

Our Elohim, Yahweh, exalts His name!! Yahweh is used 6,830 times, Yah is used 73 times and Yah-shua (Jesus) is used 931 times. A partial list of hundreds of names associated with Yahweh, are listed in Appendix C. Yahweh, in Yah form, is probably used close to 10,000 times in the Bible, but how many times is it used in our major Bible Translations? **O!** Could this be the work of our enemy, Satan? “For, such as these, are false apostles, deceitful workers, transfiguring themselves into apostles of Christ. And no marvel! For, Satan himself, doth transfigure himself into a messenger of light! No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness!—whose end, shall be according to their works” (II Cor. 11:13-15). Through Greek and English translations of the Word of Yahweh we have lost the Creator’s name and the significance it plays through out His wonderful Word. We have also lost our Savior’s name and it’s significance, which is ‘Yahshua.’ Lets us be like the prophet Jeremiah (Yerem-yah means, ‘May Yahweh Lift Up’) and say, “Your [Yahweh’s] **words**, were found, and I did eat them, Then became **your words** unto me the joy and gladness of my heart,—For **your Name** has been called upon me, O Yahweh, Elohim of hosts” (Jeremiah 15:16 )!

## Who is ‘the Lord,’ anyway?

The Hebrew and Greek words translated “the Lord,” in the Bible can be very confusing. Are we talking about Yahweh or Yahshua? Bible translations have made “Lord” a proper name instead of a position. Most of the Bible translators have followed the traditions of men, instead of the text, which has caused the confusion. “I certainly have a persuasion that had our Bible been more faithful to the original, half the errors which now perplex and

divide the Christian Church would never have existed; and the other half would have been less injurious.”<sup>13</sup> For example, in Acts 2:34 the translators wrote, “The Lord said to my Lord: sit at my right hand.” Well, is there one Lord or two Lords and who are we talking about, Our Father or Yahshua? There is only one Lord as stated in Ephesians 4:5. Let us begin by looking at the words translated “the Lord,” in the Hebrew and Greek texts.

Hebrew words translated “the Lord,” in the Old Testament.

- 1.) Yahweh (3068<sup>14</sup>). Used 6830<sup>15</sup> times. The name of God. “And God spoke unto Moses,—and said unto him, I, am Yahweh: I appeared, therefore, unto Abraham, unto Isaac, and unto Jacob, as GOD Almighty,—although, by my name Yahweh was I not made known to them” (Ex. 6:3).
- 2.) Yah (3050). Used 50 times. The name of God. “Praise ye Yah, for it is good, to make melody to our GOD,—For it is delightful, seemly is praise” (Ps 147:1).
- 3.) Adonay (136). Used 430 times. “Adonay is an emphatic form of adown ((master) 113); the Lord (used as a proper name of God only).”<sup>16</sup> “And Abram said Adonay Yahweh, what canst thou give me, when, I, am going on childless” (Gen. 15:2).
- 4.) Adown (113). Used 201 times. Lord, master or owner; divine or human. “So then Sarah laughed within herself, saying: After I am past age, hath there come to me pleasure, my lord [human], also being old” (Gen. 18:12). “Lo! The ark of the covenant of the Lord [divine] of all the earth, is about to pass before you into the Jordan” (Jos. 3:11).

Greek word translated “the Lord,” in the New Testament.

- 1.) Kurios (2962). Used 717 times. Supreme in authority. God, Lord, master, Sir; divine or human.

Adonay (Lord), indicates Yahweh as the Ruler to whom everything is subject and to whom man is related as servant. It is used as a title of Yahweh. “And Moses said unto Yahweh— Pardon, O Adonay! Not a man of words, am I” (Ex. 4:10).

The Hebrew word, which has caused most of our problem, which was translated incorrectly “Lord,” is “Yahweh.” Yahweh is a proper name while adonay, adown and kurios are titles, which communicate position. Yahweh has been translated incorrectly, “the Lord,” and God over 6,000 times in the Old Testament by most translations except Rotherham’s Emphasized Bible and a few others. The Jewish people, because of tradition, when reading the Hebrew text would not speak the name “Yahweh.” They would say the word “Adonay” (the Lord) in its place or “Elohim” (God). The text read Yahweh but they

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<sup>13</sup> Reminiscences by Joseph Bryant Rotherham

<sup>14</sup> Strong’s Numbering system

<sup>15</sup> Rotherham’s Emphasized Bible. [Seriousd.com/bible.htm](http://Seriousd.com/bible.htm)

<sup>16</sup> The New Strong’s complete Dictionary of Bible Words. James Strong, II.d



spoke “the Lord (Adonay)” or “God (Elohim)” instead. An excellent article on Yahweh, “The Incommunicable Name,” is written in “Rotherham’s Emphasized Bible.”<sup>17</sup> This tradition caused problems when the Hebrew texts were translated into the Greek language, approximately 250 B.C. This text was called the Alexandrian Text also known as “The Septuagint.”

The Greek translators of the Septuagint translated all the above Hebrew words (Yahweh, Yah, Adonay and adown) into the one Greek word, Kurios. By doing this they changed the four different meanings of the above words into the one meaning mentioned above. Confusion and error are now present in The Greek text of the Old Testament, which the Greek Jews are now reading, 250 years before Yahshua is born. A corruption has taken place into the written Word of Yahweh just as the same corruption is still present in our Bible Translations.

This error in translation, in the Hebrew text, is then carried into the New Testament. We end up with “The Lord [kurios] said to my Lord [kurios]: sit at my right hand.” This verse in Acts 2:34 is quoted from Psalms 110:1, which reads, in the Hebrew Text, “The declaration of Yahweh to my Lord [adown, not Adonay], sit thou at my right hand.” Now the verse makes sense when seen in the Hebrew text but not in the Greek text.

The Greek word kurios is similar or equal to adown in Hebrew. Adown means lord, master, owner. Abraham was called lord [adown]. “Then did Sarah wife of my lord [adown], bear a son to my lord [adown], after she had become old,—so he gave to him all that he had” (Gen. 24:36). Kurios also means lord, master, owner. “A, disciple, is not above, the teacher, nor, a servant, above, his lord [kurios]” (Mt. 10:24). Kurios is not equal to Yahweh, Yah or Adonay.

In Luke 4:18-19, Yahshua read from the scroll of Isaiah, “The spirit of **the Lord** is upon me. Because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of **the Lord**.” This verse was quoted from Isaiah 61:1-2. In Isaiah, the first usage of “the Lord,” is the Hebrew word Adonay Yahweh, meaning the Master or Lord Yahweh who is our Elohim and the second usage of “the Lord,” is the Hebrew word Yahweh. (“*The spirit of my Adonay Yahweh is upon me...to preach the acceptable year of Yahweh.*”) In the New Testament, the Greek manuscripts have both words as kurios. A partial list of Old Testament scriptures quoted in the New Testament where “the Lord,” should have been translated Yahweh, Adonay or adown is listed in appendix A.

Originally, Yahweh gave to Adam and Eve lordship over the earth. “And Elohim said—Let us make mankind in our image after our likeness—and let them have dominion over

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<sup>17</sup> This Bible can be purchased at [Christianbook.com](http://Christianbook.com) or Barnes and Noble or you can receive it free online at [seriousd.com/bible.htm](http://seriousd.com/bible.htm)

the fish of the sea, and over the bird of the heavens and over the tame-beast—and over all the land, and over every creeping thing, that creeps on the land” (Gen. 1:26). The word Adonay and adown were not used until after the fall of mankind. Adam and Eve were the First Adam. The Last Adam, Yahshua, was given dominion over all of Yahweh’s creation, earth and heaven (I Cor. 15:45).

Our Elohim, whose name is Yahweh, was the Lord (Adonay) and was Lord (adown, master) in the Old Testament. Our Father gave His Lordship (adown), which covers all His creation, to His Son until the last enemy is destroyed which is death. “Assuredly, then, let all the house of Israel know: that, both Lord and Christ, hath God made him, even the same Yahshua whom, you, crucified” (Acts 2:36)! Then Yahshua will deliver his Lordship, which was given to him by Yahweh, back to Yahweh. “For he [Yahshua] must needs reign, until he shall put all his enemies under his feet: As a last enemy, death, is to be destroyed; For—He [Yahweh] put, all things, in subjection under his [Yahshua] feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except Him [Yahweh] who did put into subjection, unto him [Yahshua], the all things— But whensoever have been put into subjection, unto him, the all things, then, the Son himself, also shall be put in subjection unto Him [Yahweh] who put in subjection, unto him [Yahshua], the all things,—that, God, may be, all things in all” (I Cor. 15:26-27). In the Church Epistles, Our Father does not refer to Himself as Lord God. There is one Elohim and Father of all whose name is, “Yahweh,” and one Lord of all, whose name is, “Yahshua” (Eph. 4:5,6).

Christians commonly use the phrase, “Lord God,” in songs and prayers because the King James Bible and other translations have translated Yahweh into Lord and into God. The actual phrase should be Yahweh Elohim, which is used 81 times through out the Old Testament. “These are the geneses of the heavens and the earth when they were created,— in the day when Yahweh Elohim made earth and heavens” (Genesis 2:4). Adonay Yahweh, which is used 161 times, has also be translated incorrectly Lord God. “And Abram said My Adonay Yahweh, what canst thou give me, when, I, am going on childless” (Genesis 15:2). Adonay Elohim or Lord God is used only once in the Old Testament, which is in Daniel 9:3. “So I set my face unto the Lord God, to seek *him* by prayer, and supplication,—with fasting, and sackcloth and ashes.” It should also stand to reason that the usages of Lord God in the New Testament should mean Adonay Yahweh or Yahweh Elohim (Lk 1:32, Acts 3:22, Rev. 4:8, 11:17,15:3, 16:7, 18:8, 21:22 and 22:5). Lord God is not used in the Church Epistles because Yahshua, the Anointed One, is the one and only Lord now.

Verses now made clear.

- 1.) John the Baptist was making straight the way of Yahweh not Yahshua. “A voice of one crying!—In the desert, prepare ye the way of Yahweh,—Make smooth in the waste plain a highway for our God” (Is. 40:3, Luke 3:4).

- 2.) The Day of the Lord or the Lord's Day is the Day of Yahweh and not the day of Yahshua. "The sun, shall be turned into darkness, and the moon into blood,—before the coming of the great and awful day of Yahweh" (Joel 2:31, Acts 2:20).
- 3.) The spirit of the Lord is actually the spirit of Yahweh. The acceptable year of the Lord is the year of Yahweh. "The spirit of Adonay Yahweh, is upon me,—Because Yahweh hath anointed me to tell good tidings to the oppressed, hath sent me to bind up the broken-hearted, To proclaim To captives, liberty, To them who are bound, the opening of the prison; To proclaim The year of acceptance of Yahweh" (Is. 61:1,2; Luke 4:18,19).
- 4.) David was quoted in Acts 2:34 as saying, "Said the Lord unto my Lord, sit thou at my right hand" This verse is quoted from Ps. 110:1 which reads, "The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes thy footstool."

The problem now arises as what are we to do? We do not have the original text that the Word of Yahweh was written in. Our present texts have 'kurios' in the place of Yahweh and Adonay, which is incorrect when the New Testament quotes the Hebrew text. I believe if we inform the believer of the facts, as presented above, we can change our vocabulary to reflect and distinguish between Yahweh, Adonay and adown instead of using the word Lord indiscriminately to represent all three. This would be well pleasing to our Father who has magnified His Word above all His name. "I will bow down towards your holy temple, and thank your Name, for your loving kindness and for thy faithfulness, for you have magnified, above all your Name, your Word" (Ps. 138:2)! Who "the Lord," is in the Old Testament (Yahweh), in the New Testament (Yahshua), in the 1000 year reign of Christ (Yahshua) and in Revelation chapter 21 (Yahweh) is now apparent. Now when I use the word Lord in a prayer, I am speaking of Yahshua and not Our Father. Every knee will bow at the name of Yahshua our Lord. When addressing Yahweh, I can say my Father or Yahweh. Now I can speak as the Psalmist and say, "But, as for me, the drawing near of Elohim, is my blessedness,—I have made, Adonay Yahweh, my refuge,—That I may recount all your works" (Psalms 73:28). I do not address Our Father as Lord any longer because that title is reserved for Yahshua, our Savior. No more confusion.

## Conclusion

Yahweh is the only name that has only one owner. The names, 'god and lord,' have had many owners in the past, present and will have new owners in the future. Our Father's desire for His children is that we become full-grown in Christ. We are not to be infants blown about with every wind of doctrine (Eph. 3:11-15). As full-grown sons of Yahweh we must rightly divide the Word of Truth, which includes removing errors in translations when they are found (II Tim. 2:15). What a privilege it is to live in an age where this information is available! Generations have longed to read His Word as we can read it today. In our pursuit of the truth we have discovered, the Truth, regarding the Name of our Father. Full-grown Christians should have their organs of perception well trained to His

Word and not in the traditions of men. “Concerning whom, great, is our discourse, and of difficult interpretation, to express, seeing that, **slothful**, have ye become **in the hearing**; For, even when ye ought to be teachers, by reason of the time, again, have ye, need, that one be teaching, you, what are the first principles of the oracles of God, and have become such as have, **need, of milk**, not, of strong food; For, every one **partaking of milk**, is **unskilled** in discourse of righteousness, for he is, a **babe**; but to such as are **full-grown** [teleios], pertains, the strong food, to them who, by reason of habit, have their **organs of perception well trained** for discriminating both good and evil” (Heb. 5: 11-14). Moses as well as David were full-grown servants of Yahweh.

Then, sang Moses,  
and the sons of Israel, this song unto YAHWEH,  
and they spake, saying,  
I will sing to YAHWEH,  
for he is exalted, exalted,  
The horse and his rider, hath he cast into the sea.  
My might and melody, is YAH,  
And he became mine, by salvation,  
This, is my El, and I will glorify him,  
The Elohim of my father and I will set him on high.  
YAHWEH is a warlike one,  
YAHWEH, is his name.  
(Exodus 15:1-3)

A Melody of David.  
Give to YAHWEH, ye sons of the mighty,  
Give to YAHWEH, *both* glory and strength:  
Give to YAHWEH, the glory of his Name,  
Bow down to YAHWEH, in the adornment of holiness.  
The voice of YAHWEH, is upon the waters,  
The El of glory, hath thundered,  
YAHWEH, is upon mighty waters;  
The voice of YAHWEH, is with power,  
The voice of YAHWEH, is with majesty...  
And YAHWEH hath taken his seat, as king, unto times age-abiding.  
YAHWEH, will give, strength to his people,  
YAHWEH, will bless his people with prosperity.  
(Psalms 29)

# Appendix A

**A list of;**  
*Old Testament Scriptures containing the word, “Yahweh,” which  
when quoted in the New Testament were incorrectly translated,  
“Kurios.”*

## Scriptures

## Old Testament Reference

|                                |  |               |
|--------------------------------|--|---------------|
| Matt. 4:7                      | “Thou shall not tempt Yahweh thy Elohim”   | Deut. 6:16    |
| Matt. 4:10                     | “Thou shall worship Yahweh thy Elohim”   | Deut. 6:13    |
| Matt. 5:33                     | “But shall perform unto Yahweh your oath”  | Num. 30:2     |
| Matt. 22:37                    | “Thou shall love Yahweh thy Elohim”  | Deut. 6:5     |
| Matt. 22:44 (1 <sup>st</sup> ) | “Yahweh said unto my Lord”   | Ps. 110:1     |
| Matt. 23:39                    | “Blessed is he that cometh in the name of Yahweh”  | Ps. 118:26    |
| Mk. 12:29                      | “Hear, O Israel, Yahweh our Elohim is one Yahweh”  | Deut. 6:4     |
| Mk. 12:30                      | “Thou shall love Yahweh thy Elohim”  | Deut. 6:5     |
| Mk. 12:36                      | “Yahweh said to my Lord”   | Ps. 110.1     |
| Luke 2:23                      | “As it is written in the law of Yahweh, every male<br>That opens the womb shall be called holy to Yahweh.” | Ex. 13:2      |
| Luke 3:4                       | “Prepare ye the way of Yahweh”   | Is. 40:3      |
| Luke 4:8                       | “Thou shall worship Yahweh thy Elohim:   | Deut. 6:13    |
| Luke 4:19                      | “To preach the acceptable year of Yahweh”  | Is. 61:2      |
| Luke 10:27                     | “Thou shall love Yahweh thy Elohim”  | Deut. 6:5     |
| Luke 13:35                     | “Blessed is he that cometh in the name of Yahweh”  | Ps 118:26     |
| Luke 20:42                     | “Yahweh said to my Lord”   | Ps. 110:1     |
| Acts 2:20                      | “Notable day of Yahweh come”   | Joel 2:31     |
| Acts 2:21                      | “Whosoever shall call on the name of Yahweh”   | Joel 2:32     |
| Acts 2:25                      | “I foresaw Yahweh always before my face”   | Ps. 16:8      |
| Acts 2:34                      | “Yahweh said unto my Lord, sit thou on my right”   | Ps. 110:1     |
| Acts 3:22                      | “A prophet shall Yahweh your Elohim raise up”  | Deut. 18:15   |
| Acts 4:26                      | “The rulers were gathered together against Yahweh”   | Ps. 2:2       |
| Acts 7:37                      | “A prophet shall Yahweh your Elohim raise up”  | Deut. 18:15   |
| Acts 7:49                      | “What house will ye build me? Said Yahweh”   | Is. 66:1      |
| Rom. 4:8                       | “Blessed is the man to whom Yahweh will not impute   | Ps. 32:2      |
| Rom. 9:29                      | “Except Yahweh of Sabbath had left us seed”  | Is. 1:9       |
| Rom. 10:13                     | “Whosoever shall call upon the name of Yahweh”   | Joel 2:32     |
| Rom. 10:16                     | “Yahweh, who hath believed our report”   | Is. 53:1      |
| Rom. 11:3                      | “Yahweh, they have killed thy prophets”  | I Kings 19:10 |
| Rom. 11:34                     | “For who hath known the mind of Yahweh”  | Is. 40:13     |
| Rom. 12:19                     | “Vengeance is mine; I will repay said Yahweh”  | Deut. 32:35   |

|                 |  |             |
|-----------------|--|-------------|
| Rom. 14:11      | “As I live, said Yahweh, every knee shall bow to me    | Is. 45:23   |
| Rom. 15:11      | “Praise Yahweh, all ye nations; and laud Him”          | Ps. 117:1   |
| I Cor. 1:31     | “He that glories, let him glory in Yahweh”             | Jer. 9:24   |
| I Cor. 2:16     | “For who hath known the mind of Yahweh”                | Is. 40:13   |
| I Cor. 3:20     | “Yahweh knows the thoughts of the wise”                | Ps. 94:11   |
| I Cor. 10:26,28 | “For the earth is Yahweh’s, and the fullness thereof”  | Ps. 24:1    |
| I Cor. 14:21    | “With men of other tongues... said Yahweh”             | Is. 28:11   |
| II Cor. 6:17    | “Come out from among them...said Yahweh”               | Is. 52:11   |
| II Cor. 10:17   | “He that glories, let him glory in Yahweh”             | Jer. 9:24   |
| Heb. 7:21       | “Yahweh swore and will not repent, thou art a priest”  | Ps. 110:4   |
| Heb. 8:8        | “Behold, the days come, said Yahweh”                   | Jer. 31:31  |
| Heb. 8:9        | “I regarded them not, said Yahweh”                     | Jer. 31:32  |
| Heb. 8:10       | “After those days, said Yahweh”                        | Jer. 31:33  |
| Heb. 8:11       | “Know Yahweh, for all shall know me”                   | Jer. 31:34  |
| Heb. 10:30      | “Yahweh shall judge his people”                        | Deut. 32:36 |
| Heb. 12:5       | “My son, despise not thou the chastening of Yahweh”    | Prov. 3:11  |
| Heb. 12:6       | “For whom Yahweh loves”                                | Prov. 3:12  |
| Heb. 13:6       | “Yahweh is my helper, I will not fear”                 | Ps. 118:6   |
| I Peter 1:25    | “But the word of Yahweh endures forever”               | Is. 40:8    |
| I Peter 3:12    | “For the eyes of Yahweh are over the righteous”        | Ps. 34:15   |
| I Peter 3:12    | “the face of Yahweh, is against such as do wickedness” | Ps. 34:16   |
| Rev. 15:3       | “Great and marvelous are thy works, Yahweh”            | Ex 15:1-18  |

## Adonay

|           |   |          |
|-----------|---|----------|
| Luke 4:18 | “The spirit of Adonay Yahweh, is upon me, | Is. 61:1 |
|-----------|---|----------|

## Adown

|             |   |           |
|-------------|---|-----------|
| I Peter 3:6 | “So then Sarah laughed within herself, saying: After I am past age, hath there come to me pleasure, my lord.” | Gen.18:12 |
| Mk. 12:36   | “Yahweh said to my Lord”  | Ps. 110.1 |

## Theos

|           |   |           |
|-----------|---|-----------|
| Matt. 4:4 | that not on bread alone ... from the bidding of Yahweh    | Deu. 8:3  |
| John 6:45 | And, all thy children, shall be the instructed of Yahweh, | Is. 54:13 |
| Heb. 2:13 | Lo! I and the children whom Yahweh hath given me.         | Is. 8:18  |
| Heb. 9:20 | the blood of the covenant which Yahweh has solemnized     | Ex. 24:8  |

# Appendix B

## The Number of Usages of Yahweh & God in the Old & New Testament

| Book               | Yahweh                             | God (el, elohim, eloah) |     |       |
|--------------------|------------------------------------|-------------------------|-----|-------|
|                    |                                    | God                     | god | Total |
| Exodus-Deuteronomy | 1657 (Yahweh revealed in Ex. 3:15) | 560                     | 13  | 573   |
| Joshua             | 224                                | 67                      | 3   | 70    |
| Judges             | 175                                | 44                      | 11  | 55    |
| Ruth               | 18                                 | 3                       | 0   | 3     |
| I & II Samuel      | 475                                | 146                     | 7   | 153   |
| I & II Kings       | 535                                | 163                     | 16  | 179   |
| I & II Chronicles  | 556                                | 292                     | 14  | 306   |
| Esther             | 0                                  | 0                       | 0   | 0     |
| Psalms 1-41 Book 1 | 279 (David's psalms)               | 66                      | 0   | 66    |
| 90-106 Book 4      | 105 (Anonymous)                    | 28                      | 1   | 29    |
| 107-150 Book 5     | 236 (Anonymous)                    | 40                      | 1   | 41    |
| Proverbs           | 88                                 | 6                       | 0   | 6     |
| Songs of Solomon   | 0                                  | 0                       | 0   | 0     |
| Isaiah             | 450                                | 102                     | 3   | 105   |
| Jeremiah           | 726                                | 114                     | 3   | 117   |
| Lamentations       | 32                                 | 0                       | 0   | 0     |
| Ezekiel            | 433                                | 40                      | 2   | 42    |
| Hosea              | 46                                 | 25                      | 3   | 28    |
| Joel               | 33                                 | 11                      | 0   | 11    |
| Amos               | 81                                 | 12                      | 0   | 12    |
| Obadiah            | 7                                  | 0                       | 0   | 7     |
| Jonah              | 26                                 | 16                      | 1   | 17    |
| Micah              | 40                                 | 11                      | 1   | 12    |
| Nahum              | 13                                 | 1                       | 0   | 1     |
| Habakkuk           | 13                                 | 2                       | 1   | 3     |
| Zephaniah          | 34                                 | 4                       | 0   | 4     |
| Haggai             | 35                                 | 3                       | 0   | 3     |
| Zechariah          | 133                                | 11                      | 0   | 11    |
| Malachi            | 46                                 | 9                       | 0   | 9     |

### (El, Elohim and Eloah used more than Yahweh)

|                     |                                   |              |           |              |
|---------------------|-----------------------------------|--------------|-----------|--------------|
| Genesis             | 165 (Yahweh made known in Exodus) | 228          | 0         | 228          |
| Ezra                | 37 (Babylon influence)            | 97           | 0         | 97           |
| Nehemiah            | 17 (Babylon influence)            | 74           | 0         | 74           |
| Daniel              | 8 (Babylon influence)             | 56           | 16        | 72           |
| Job                 | 32 (unknown author)               | 110          | 1         | 111          |
| Psalms 42-72 Book 2 | 31 * see note                     | 211          | 0         | 211          |
| Psalms 73-89 Book 3 | 44 * see note                     | 75           | 1         | 76           |
| Ecclesiastes        | 0 (unknown author)                | 40           | 0         | 40           |
| <b>Total</b>        | <b>6,830</b>                      | <b>2,668</b> | <b>98</b> | <b>2,766</b> |

God was used, as a proper name, approximately 1408 times in the Old Testament. (2,766 minus 98 (god) minus 1260 (other usages) equals 1,640.) (Other usages were God is not used as a proper name; my God 134, the God 106, O God 100, Yahweh, God 81, a God 48, thy God 351, our God 187, own God 8, Living God 13, your God 175, his God 57.) Yahweh was used 6,830 times.

\* (Probably written in the Northern Kingdom)

**New Testament**

0

1313 Theos (Greek Translation)

# Appendix C

## Following is only a partial list of the many ways

### THE NAME OF YAHWEH

Has been revealed to us in His Wonderful Word

| English Bible Translation | Literal Translation | Strong's Number | Meaning of the name         |
|---------------------------|---------------------|-----------------|-----------------------------|
| Abijah                    | Abiyah              | 29              | My Father is Yahweh         |
| Adaiah                    | Adayah              | 5718            | Yahweh has Adorned          |
| Adonijah                  | Adoniyah            | 138             | Yahweh is my Ruler          |
| Ahaziah                   | Ahazyah             | 274             | Yahweh has Seized           |
| Ahiah, Ahijah             | Ahiyah              | 281             | My Redeemer is Yahweh       |
| Amariah                   | Amaryah             | 568             | Yahweh has Commanded        |
| Amos                      | Amosyah             | 6007            | Corroborated by Yahweh      |
| Amazyah                   | Amatzyah            | 558             | Yahweh will Establish       |
| Anaiah                    | Anayah              | 6043            | Yahweh Heeds                |
| Ananiah                   | Ananyah             | 6055            | Yahweh has covered          |
| Anthothijah               | Anothothiyah        | 6070            | My Witness is Yahweh        |
| Asahiah                   | Asahyah             | 6222            | Yahweh will Bring to Pass   |
| Athaiiah                  | Athayah             | 6265            | Yahweh will Hasten          |
| Athaliah                  | Athalyah            | 6271            | Yahweh will Draw Together   |
| Azaliah                   | Azalyah             | 683             | Yahweh will Select          |
| Azaniah                   | Azanyah             | 245             | Yahweh Hears                |
| Azariah                   | Azaryah             | 5838            | Yahweh has Helped           |
| Azaziah                   | Azazyah             | 5812            | Yahweh will Prevail         |
| Baaseiah                  | Baaseyah            | 1202            | In the Gathering of Yahweh  |
| Bakbukiah                 | Bakbukyah           | 1229            | The Wasting of Yahweh       |
| Bedeijah                  | Bedeyah             | 912             | Servant of Yahweh           |
| Benaiah                   | Benayah             | 1141            | Yahweh will Surely Build    |
| Berachiah                 | Berechyah           | 1296            | Kneel to Yahweh             |
| Beriah                    | Bereyah             | 1256            | Yahweh is the Creator       |
| Besodeiah                 | Besodeyah           | 1152            | In the Foundation of Yahweh |
| Bithiah                   | Bithyah             | 1332            | Daughter of Yahweh          |
| Bizjothjah                | Bizyothyah          | 964             | Contempt of Yahweh          |
| Bukkiah                   | Bukkiyah            | 1232            | Yahweh will Waste           |
| Chenaniah                 | Chenanyah           | 3663            | Yahweh has Planted          |
| Coniah                    | Conyah              | 3659            | Yahweh will Establish       |
| Cononiah                  | Conanyah            | 3562            | Yahweh has Ordained         |
| Deliah                    | Delayah             | 1806            | Yahweh will Draw Out        |
| Dodaiah                   | Dodayah             | 1735            | Love of Yahweh              |
| Elijah                    | Yliyah              | 452             | My El is Yahweh             |
| Habaiah                   | Habayah             | 2252            | Yahweh will Hide            |
| Habziniah                 | Habathstsanyah      | 2262            | Collection of Yahweh        |
| Hachaliah                 | Hakalyah            | 2446            | Darkness of Yahweh          |
| Hallelujah                | Halleluyah          | 239             | Praise Yahweh               |



|                  |             |      |                                 |
|------------------|-------------|------|---------------------------------|
| Harhaiah         | Harhayah    | 2736 | Yahweh Grows Hot in Anger       |
| Hasadiah         | Hasadyah    | 2619 | Yahweh will Reprove             |
| Hashabniah       | Hashabneyah | 2813 | Yahweh will make a Reckoning    |
| Hashabiah        | Hashabyah   | 2811 | Yahweh will Find Out            |
| Hazaiah          | Hazayah     | 2382 | Yahweh will Provide             |
| Hilkiah          | Hilkiyah    | 2518 | Yahweh is My Portion            |
| Hezekiah         | Hizkiyah    | 2396 | Yahweh will Prevail             |
| Hodaiah          | Hodeyah     | 1939 | Yahweh is Glorious              |
| Hodaviah         | Hodayah     | 1938 | Yahweh is Majestic              |
| Hodevah          | Hodeyah     | 1937 | Worshiper of Yahweh             |
| Hodiah, Hodijah  | Hodiyah     | 1940 | Worshiper of Yahweh             |
| Gedaliah         | Gedalyah    | 1436 | Yahweh is Magnificent           |
| Gemariah         | Gemaryah    | 1587 | Yahweh will bring to Completion |
| Irijah           | Iriyah      | 3376 | Reverent of Yahweh              |
| Isaiah           | Isayah      | 3470 | Salvation of Yahweh             |
| Ishiah, Issiah   | Ishiyah     | 3449 | Yahweh will exalt               |
| Ishmaiah         | Ishmayah    | 3460 | Yahweh will hear                |
| Ismachiah        | Ismachyah   | 3253 | Yahweh will Sustain             |
| Jaazaniah        | Yaazanyah   | 2970 | Yahweh will Hearken             |
| Jaaziah          | Yaaziyah    | 3269 | Yahweh will be Fierce           |
| Jacob            | Yaaqob      | 3290 | He who Grabs the Heel           |
| Jahaziah         | Yachziyah   | 3167 | Yahweh will Behold              |
| Jehoadah         | Yahadah     | 3085 | Advanced by Yahweh              |
| Jehoahaz, Joahaz | Yahahaz     | 3059 | Seized by Yahweh                |
| Jehoaddan        | Yahaddan    | 3086 | Delightful to Yahweh            |
| Jehucal          | Yahcal      | 3081 | Yahweh is Able                  |
| Jehoaddan        | Yahaddan    | 3086 | Delightful to Yahweh            |
| Jehoram          | Yahram      | 3088 | Yahweh is Exalted               |
| Jehoshabeath     | Yahshabbath | 3090 | Sabbath of Yahweh               |
| Jehoshaphat      | Yahshaphat  | 3092 | Judgment of Yahweh              |
| Jehosheba        | Yahsheba    | 3089 | Completion of Yahweh            |
| Jehovah          | Yahweh      | 3068 | YAHWEH                          |
| Jehozadak        | Yahtsadak   | 3087 | Yahweh is Righteousness         |
| Jeremiah         | Yeremyah    | 3414 | May Yahweh Lift Up              |
| Jesus            | Yahshua     | 3091 | Yahweh is Salvation             |
| Jesus            | Yeshua      | 3442 | He will Save                    |
| Joab             | Yahab       | 3097 | Yahweh is Our Father            |
| Joah             | Yahach      | 3098 | Yahweh is our Kindred           |
| Joash            | Yahash      | 3060 | Fire of Yahweh                  |
| Joatham          | Yahsham     | 3147 | Yahweh is Perfect               |
| Jochebed         | Yahchebed   | 3115 | Yahweh is Glorious              |
| Joel             | Yahyl       | 3100 | Yahweh is El                    |
| Joezer           | Yahezer     | 3134 | Yahweh is Our Aid               |
| Joha             | Yahcha      | 3109 | Yahweh will Make Alive          |
| John             | Yahchanan   | 2491 | Yahweh is Merciful              |
| Jonathan         | Yahnathan   | 3129 | Yahweh Has Given                |
| Jose             | Yahseph     | 2499 | He will be sustained of Yahweh  |
| Joseph           | Yahseph     | 3084 | May Yahweh Add                  |
| Joshua           | Yahshua     | 3091 | Yahweh is Salvation             |
| Josiah           | Yoshiyah    | 2977 | Foundation of Yahweh            |
| Judah            | Yahdah      | 3063 | I will Praise Yahweh            |

|                      |             |      |                                     |
|----------------------|-------------|------|-------------------------------------|
| Kelaiah              | Kelayah     | 7041 | Yahweh will Despise                 |
| Kolaiah              | Kolayah     | 6964 | Voice of Yahweh                     |
| Kushaiah             | Kushayah    | 6984 | Entrapped of Yahweh                 |
| Maadiah              | Maadyah     | 4573 | Yahweh will Continue                |
| Maaseiah             | Maaseyah    | 4941 | The Working of Yahweh               |
| Maaziah              | Maatzyah    | 4590 | Yahweh will cause to Save by Flight |
| Malchiah, Malchijah  | Malchiyah   | 4441 | Appointed by Yahweh                 |
| Mattaniah            | Mattanyah   | 4983 | Gift of Yahweh                      |
| Mattathias, Matthas  | Matthyah    | 4993 | Gift of Yahweh                      |
| Matthew              | Matthyah    | 3156 | Gift of Yahweh                      |
| Melatiah             | Melatyah    | 4424 | Cemented of Yahweh                  |
| Melchiah             | Melchiyah   | 4441 | Appointed by Yahweh                 |
| Meraiah              | Merayah     | 4811 | Rebellion against Yahweh            |
| Meshelemiah          | Meshelemyah | 4920 | Whom Yahweh Repays                  |
| Micah, Michaiah      | Micahyah    | 4320 | Who is Like Yahweh                  |
| Mikneiah             | Mikneyah    | 4743 | Brought of Yahweh                   |
| Moadiah              | Moadyah     | 4153 | Appointed Feast of Yahweh           |
| Moriah               | Moriyah     | 4179 | Seen of Yahweh                      |
| Moses                | Mosheh      | 4872 | Draw out                            |
| Neariah              | Nearyah     | 5294 | Active for Yahweh                   |
| Nehemiah             | Nehemyah    | 5166 | Yahweh has Consoled                 |
| Nedabiah             | Nedabyah    | 5072 | Offer Freely of Yahweh              |
| Neraih               | Neray       | 5374 | Light of Yahweh                     |
| Nethaniah            | Nethanyah   | 5418 | Shown of Yahweh                     |
| Noadiah              | Noadyah     | 5129 | Set Time for Yahweh                 |
| Obadiah              | Obadyah     | 5662 | Worshiper of Yahweh                 |
| Pedaiah              | Pedayah     | 6305 | Yahweh has Redeemed                 |
| Pekahiah             | Pekahyah    | 6494 | Yahweh has Observed                 |
| Pelaiah              | Pelayah     | 6411 | Separated out by Yahweh             |
| Pelaliah             | Pelalyah    | 6421 | Judgment of Yahweh                  |
| Pelatiah             | Pelatyah    | 6410 | Yahweh will cause to Escape         |
| Pethahiah            | Pethachyah  | 6611 | Yahweh has Drawn Out                |
| Raamiah              | Raamyah     | 7485 | Yahweh has Shaken                   |
| Ramiah               | Ramyah      | 7422 | Yahweh has Exalted                  |
| Reaiah               | Reayah      | 7211 | Yahweh has Marked                   |
| Rechabiah            | Rechabyah   | 7245 | Yahweh will Enlarge                 |
| Reelaiah             | Reelayah    | 7480 | Yahweh will cause to Reel           |
| Remaliah             | Remalyah    | 7425 | Protected by Yahweh                 |
| Rephaiah             | Rephayah    | 7509 | Yahweh is the Physician             |
| Uriah                | Uriyah      | 223  | Yahweh is My Light (Flame)          |
| Yahweh Nissi         | Ex. 17:15   | 3071 | Yahweh is My Banner                 |
| Yahweh Shalom        | Judges 6:24 | 3073 | Yahweh is Peace                     |
| Yahweh Shammah       | Ez. 48:35   | 3074 | Yahweh is There                     |
| Yahweh Tsidqenu      | Jer. 23:6   | 3072 | Yahweh is Righteousness             |
| Yahweh Yireh         | Gen. 22:14  | 3070 | Yahweh Sees It                      |
| Zachariah, Zechariah | Zecharyah   | 2148 | Yahweh Remembers                    |
| Zephaniah            | Zephanyah   | 6846 | Protected by Yahweh                 |

# Appendix D

## Psalm 14 (Yahwist)

<<To the Chief Musician. David's.>>  
The impious hath said in his heart—  
There is no Elohim! They have acted  
corruptly, they have done an  
abominable deed, there is none that  
doeth good.

**Yahweh**, out of the heavens, looked  
down over the sons of men,—to see  
whether there was one that showed  
wisdom, enquiring after Elohim:—  
The whole, have turned aside, Together  
have they become tainted,—There is  
none that doeth good, not so much as,  
one!  
Are all the workers of iniquity, without  
knowledge? devouring my people *as*  
they devour food! Upon **Yahweh**,  
have they not called.  
There have they been in great dread,  
because, Elohim, is in the circle of the  
righteous man.  
The purpose of the poor, ye would put to  
shame, because, **Yahweh**, is his  
refuge.  
Oh that, out of Zion, were granted the  
salvation of Israel! When **Yahweh**  
bringeth back he captives of his  
people, Jacob, shall exult, Israel, be  
glad.

## Psalm 53 (Elohist)

<<To the Chief Musician. On  
Mahalath. A Psalm of  
Instruction, of David.>> The  
impious hath said in his heart,  
There is no Elohim! They have  
acted corruptly, They have  
wrought abominable perversity,  
There is none that doeth  
good:—

**Elohim**, out of the heavens, looked  
down upon the sons of men,—To see  
whether there was one that showed  
wisdom, Enquiring after Elohim.  
They all, have turned back,  
together have they become  
tainted,—There is none that  
doeth good, Not so much as,  
one!  
Are the workers of iniquity, without  
knowledge? Devouring my people, *as*  
they devour food? Upon **Elohim**, have  
they not called.  
There have they been in great  
dread where no dread was,  
Because, Elohim, hath scattered  
the bones of thy besieger,—  
Thou hast put *him* to shame, Because,  
**Elohim**, had, rejected, them.  
Oh that, out of Zion, were granted the  
salvations of Israel! When **Elohim**  
bringeth back the captives of his  
people, Jacob, shall exult, Israel, shall  
be glad.