

REVISED AND UPDATED

# YAHUWEH

Exposition of the Name of Yahuweh

NO MANS ZONE

# YAHUWEH

Exposition of the Name of YAHUWEH

# NMZ BOOKS

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## DEDICATION

This Exposition is dedicated to AVEINU MALKEINU

## THANK YOU

NMZ would like to acknowledge and thank all the Authors,  
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## NOTICE

### **A special note on the pronunciation of the Set-Apart Name of the Father**

In Hebrew, the Set-Apart Name is composed of four letters YHWH pronounced as Yud ך, Hei ם, Vav ן, Hei ן.

This is referred to as the “Tetragram” or “Tetragrammaton” meaning roughly, “The Four Letters” - YHWH.

How the Tetragram is actually pronounced, there is no general consensus among scholars.

Current research points to one of five related pronunciations for the Set-Apart Name:

- 1) *Yah-way*
- 2) *Yah-hoo-way*
- 3) *Yah-oo-ay*
- 4) *Yah-oo-ah*
- 5) *Yeh-ho-vah*

For this, the English version of the Tetragrammaton YHWH and the Hebrew “**Yahuweh**” is employed throughout this Exposition to allow the reader to practice the pronunciation of the Sacred Name. You are free to use another variation according to the letters.

The term LORD or Lord as it is used in English Bible translations is a substitute for the Tetragrammaton. Therefore, it is not employed in this Exposition.

### **Other terms that are used in this Exposition**

Here are some terms you need to be familiar with that we will be using throughout this Exposition:

Yeshua (alternatively Yahushua): This is the eternal name of the Son whom in Christianity is called Jesus.

Ruach HaKodesh: This is the eternal name of the Set-Apart Spirit of the Father whom in Christianity is called the Holy Spirit.

Elohim: This is translated in our English Bibles as God. We prefer the term Creator.

Eloah or Eloha: The singular of Elohim.

Adonai: This is translated as Sovereign or Master.

Kahal: The Hebrew name for congregation/assembly or what Christianity calls the Church.

Mitzrayim: The Hebrew name for Egypt or, more correctly, an ancient place that was located in Saudi Arabia of which is symbolic of ancient Egypt.

Yahrushalayim: More accurately called Yerushalem from whence we get the name Jerusalem.

Yisra'el: Israel. Not modern Israel but Torah Israel.

Torah: The first five books of the Old Covenant.

TaNak: This is a name used in Judaism for the canon of the Hebrew Bible or the Old Testament. It is an acronym meaning The Torah (“Teaching,” also known as the Five Books of Moshe (Moses)), Neviim (“Prophets”), and Ketuvim (“Writings”).

Brit Chadashah: This is the name of the New Testament literally the New/Renewed Covenant.

Amein: Literally, so be it.

## GLOSSARY

Note: We employ throughout this Work the original Hebrew titles of the Set-Apart Scriptures (Keetvay haKodesh) instead of their English equivalents because it assists believers to develop their Hebraic vocabulary.

### THE SCRIPTURE (KEETVAY HA-KODESH)

#### **Instructions**

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

#### **Torah**

Beresheeth

Shemoth

Wayiqra

Bamidbar

Devarim

#### **Prophets**

Joshua

Judges

First Samuel

Second Samuel

First Kings

Second Kings

Isaiah

Jeremiah

Ezekiel

Daniel

Hosea

Joel

Amos

Obadiah

Jonah

Mikah

Nahum

#### **Nevim**

Yahoshua

Shophtim

Schmuel Alef

Schmuel Bet

Melechim Alef

Melechim Bet

Yeshayahu

Yirmeyahu

Yechezkel

Daniyel

Hoshea

Yoel

Ahmos

Ovadyah

Yonah

Micha

Nachum

Zephaniah	Tzephanyah
Habakkuk	Chabakook
Haggai	Chaggai
Zechariah	Zecharyah
Malaki	Malachi
<b>Ketuvim</b>	<b>Writings</b>
Psalms	Tehillim
Proverbs	Mishle
Job	Iyov
Song of Songs	Shir HaShirim
Ruth	Root
Lamentations	Echah
Ecclesiastes	Koheleth
Esther	Hadasah
Ezra	Ezrah
Nehemiah	Nechemyah
First Chronicles	Divre HaYamim Alef
Second Chronicles	Divre HaYamim Bet
<b>The Renewed Covenant</b>	<b>Brit Chadashah</b>
Matthew	Mattityahu
Mark	Marqus
Luke	Luka
John	Yochanan
Acts	Maaseh Shlichim
James	Yaakov
Hebrews	Ivrim
First Peter	Kepha Alef
Second Peter	Kepha Bet
First John	Yochanan Alef
Second John	Yochanan Bet
Third John	Yochanan Gimel
Jude	Yahudah

Exposition of the Name of Yahuweh

Romans	Romiyah
First Corinthians	Qorintyah Alef
Second Corinthians	Qorintyah Bet
Galatians	Galutyah
Ephesians	Ephsiyah
Philippians	Phylypsiyah
Colossians	Qolesayah
First Thessalonians	Tesloniqyah Alef
Second Thessalonians	Tesloniqyah Bet
Philemon	Phileymon
First Timothy	Timtheous Alef
Second Timothy	Timtheous Bet
Titus	Teitus
Revelation	Gilyahna

*“I am YHWH (**Yahuweh**), that is My Name: and My glory will I not give to another, neither My praise to graven image”  
Yeshayahu (Isaiah) 42:8.*

## INTRODUCTION

The Exposition of the Set-Apart Name of **Yahuweh** begins with this prophecy from the Book of Yoel (Joel):

*“Be glad then, you children of Tziyon (Zion), and rejoice in **Yahuweh** your Elohim: for He gives you the former rain in just measure. And He causes to come down for you, the rain: the former rain, and the latter rain, at the first. **And the floors shall be full of grain, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust has eaten; the cankerworm, and the caterpillar, and the palmerworm--My great army, which I sent among you. And you shall eat in plenty and be satisfied, and shall praise the Name of Yahuweh** your Elohim, that has dealt wondrously with you: and My people shall never be ashamed. And you shall know that I am in the midst of Yisra’el: and that I am **Yahuweh** your Elohim and there is none else, and My people shall never be ashamed” Yoel (Joel) 2:23-27.*

**Yahuweh** who is “the LORD” in this prophecy has promised His people that a time will come upon them where once again their threshing floors shall be full of wheat, and their vats shall overflow with new wine and oil so that all that the locusts and other pests have taken from His people will be completely

restored to them. It is my solemn conviction that we have come to the time of the “former” and “latter” rains.

In another great prophecy (Yeshayahu (Isaiah) 52:5-6), **Yahuweh** proclaims that the knowledge of His great Name that was once blasphemed among the nations will be restored to His people:

*“Now therefore, what do I here, says **Yahuweh**, seeing that My people is taken away for nought? They that rule over them do howl, says **Yahuweh**, and My Name continually all the day, is blasphemed. Therefore **My people ... shall know My Name**. Therefore they shall know in that day that I, even He that spoke, behold, here I am.”*

(Note: The Hebrew Roots Version Scriptures 2009 is the base text of this Exposition. The HRVS employs the Tetragrammaton YHWH throughout its translation. This is the standard practice among Hebrew and Aramaic based translations. We have inserted the vowels of the Set-Apart Name in accordance with its pronunciation which we will establish in this Exposition.)

His Name, King Solomon tells us, is as an *‘Ointment poured forth to His virgins,’* - this is no other than the oil of Yoel’s prophesy.

*“Your ointments have a goodly fragrance; your name (**Yahuweh**) is as ointment poured forth: therefore do the maidens love you”* Shir HaShirim (Song of Songs) 1:3.

Thus, the prophet saw into our time and revealed that **Yahuweh**’s people would once again hallow\* His great Name. HalleluiYah!

*“When he sees his children, the work of My hands, in the midst of him, **that they sanctify\* My Name (Yahuweh)**--yes, they shall sanctify HaKadesh of Ya’akov, and shall stand in awe of the Elohim of Yisra’el”* (Yeshayahu (Isaiah) 29:23).

\* Sanctify comes from the Hebrew word “Kadosh,” which means to make holy, purify, sanctify, or set-apart.

We have structured this Exposition into fifteen chapters, and each chapter will address a particular opinion held by Christians and

other faiths concerning knowing and using the Set-Apart Name of the Father.

### **Opinions against using the Set-Apart Name:**

The following are the more common opinions held regarding the Set-Apart Name:

- 1) The proper pronunciation of the Name was lost to the Jews, and the Jews themselves do not use the name,
- 2) The Name is reserved for the pious, and it is too revered for any common man to utter,
- 3) There is no commandment in the Scripture that requires us to use the Set-Apart Name,
- 4) The Set-Apart Name is of antiquity and is not eternal and therefore has no real value for the believer today,
- 5) It is a Hebrew Name only for Judaism; therefore, Christians are exempted from using it,
- 6) The Bible was translated into English, and the English translators did not use the Hebrew Name; therefore, a believer is not obligated to use it,
- 7) It was Moshe (Moses) who first received the revelation of the name, but prior to Moshe (Moses), the name was not used and never required,
- 8) The New Testament does not use the name, which is reflected by the fact that the Messiah and the Apostles never spoke the name,
- 9) The New Testament now requires us to use the name of Jesus Christ for salvation because this is the age of Christianity, and



- 10) There are Scriptural precedents that allow us to use alternative names to refer to YHWH, like Lord, God, Adonai, etc.

From these opinions, we will reveal to you the truth concerning His Sacred Name. This Exposition will open up for you a new understanding of Scripture and enable you to embark on a journey of great reward.

## **So why do we need to know the Set-Apart Name?**

The following are some of the brief reasons why we need to know and speak the Set-Apart Name. These will be expanded on in greater detail as we proceed through the lessons of this book, where many more reasons will be illuminated.

### **1. The Set-Apart Name is the key to KNOWLEDGE of the Scriptures**

Yeshua said;

*“Woe to you scribes: because you have taken away **the keys of knowledge**. You have not entered, and you have hindered those who were entering”* Luka (Luke) 11:52.

The Scribes and teachers of the law (the Torah) had deliberately kept from the people the very key that could unlock their captivity as the prophet Yeshayahu (Isaiah) had revealed (Yeshayahu (Isaiah) 52:5-6). You will come to understand the value of this key as we progress through these studies.

### **2. The Set-Apart Name is the key to SALVATION**

*“And it shall come to pass that, whosoever shall call on **the Name of Yahuweh**, shall be delivered (saved)”* Yoel (Joel) 2:32. See also Tehillim (Psalms) 18:1-6 91; 14-16; 116:1-6).

Note: In the original Hebrew, it is **Yahuweh** and not LORD or GOD that appears in the scriptural text. “LORD” and “GOD” were later used as substitutes – as will be discussed in the first chapter of this Exposition. Also, note that the above text (Yoel (Joel) 2:32) does not say “Jesus.”

The Set-Apart Name is indeed the key to salvation. This is why there are numerous references in Scripture why we must praise and exalt the name of **Yahuweh**!

### **3. The Set-Apart Name is the key to the INHERITANCE**

In Scripture, the inheritance that was promised to Avraham (Abraham) and his descendants, which would be an eternal possession, is the LAND of Yisra’el (Beresheeth (Genesis) 15:7). This is “the land of Kanaan,” a region defined as “from the river Mitzarim (Egypt) to the river (Euphrates)” (Beresheeth (Genesis) 13:14-17; 15:1-1; 15:17-21; 17:1-10). It encompasses much of Syria, Iran, Iraq, Jordon, and Saudi Arabia and will be where the Messiah will establish His Millennial Kingdom.

Tehillim (Psalms) 37:9-11, 27-34 tells us that only the righteous will inherit this land. In a later chapter of this Exposition, you learn who exactly are the righteous that will inherit this land when our Messiah returns and reign with Him in Yerushalem.

It is not really a mystery why the names of **Yahuweh** and Yeshua have been conspicuously dropped from the Scriptures. There are compelling reasons why and you will discover them as we progress through this Exposition.

**NOTE:** For the purpose of clarity, we have employed the pronunciation “**Yahuweh**” throughout the Versions quoted in this Exposition, and we have made the Name bold for emphasis.

## CHAPTER

# 1

### THE NOTION OF MANY NAMES

In the introduction, we spoke about the common opinions against using the Set-Apart Name, and we briefly introduced some of the reasons why the Set-Apart Name was dropped from the Scripture. In this chapter, we will begin to address some of these opinions.

The principal opinion put forward by Christians and people of other faiths to dismiss the Set-Apart Name of **Yahuweh** is the notion that **Yahuweh** has many names, that there is no singular personal name for **Yahuweh**. Therefore we can use any name to call on Him or substitute His Name.

#### **The notion of many names**

It is true that Scriptures uses many names to call on **Yahuweh**, but the Scripture also clearly teaches that there is only ONE personal Name of our Creator.

This misunderstanding comes because of not understanding the difference between *generic names, titles, and substitute names and the personal name.*

For example, both the Hebrew Scripture uses the names Eloah, Elohim, el, el Shaddai, elon, Adonai, haShem, etc., and the English Scriptures use the names Lord, Jehovah, God, and so forth.

In his excellent book “The sacred Name of **Yahuweh**,” scholar R. Clover states that,

*“...this reasoning fails to take into account the fact that these other names are only generic and descriptive titles, not personal names. Yahuweh, on the other hand, is our heavenly father’s only personal and proper name...”* (Clover, R. *The Sacred Name Yahuweh*, Vol. 1, Qadesh La Yahuweh Press, 2nd edition, 1995, page 5).

When generic names are used in their proper context, they are meant to describe or convey an attribute, a rank, or title of the person. For example, Mr. or Mrs. is a title we would add to a person’s name, but that person’s name is not Mr. or Mrs. Let us now examine these categories to understand their proper usage and meaning.

## Generic names

Generic names are names associated with genus or kind. These names are Eloah, Eloha, Elohi, Elohim (in Hebrew eloha is singular, plural elohi, collective noun elohim). For example, Tehillim (Psalms) 86:8, 96:4. It must be noted that both the *Harper’s Bible Dictionary* and *The International Standard Bible Encyclopaedia* places these terms clearly under the category of “Generic names,” which scholar R. Clover mentions in his book.

Malachim (Angels) are also called Elohim (in the Hebrew) in Tehillim (Psalms) 8:5, and Ivrim (Hebrews) 2:6. In English and generally in most languages, we only use one term to refer to all three usages. We use the word God or LORD. The point that must be clearly made is that generic or family names are never used in Scripture as the Father’s personal Name. It is advisable to use a Strong’s Concordance to confirm the meaning of these terms in Hebrew and particularly in the Hebrew TaNaK (Old Covenant).

## Titles

Titles are a class of names that are descriptive in nature being simply a social title. Prominent among these is the Hebrew term “el” and its cognate form eli and elim. Mattityahu (Matthew) 27:46 mentions that “... *at the ninth hour, Yeshua cried with a loud voice, and said: My El, My El, why have you forsaken Me?*” El is also written as “Ayl” or “Al” in some English transliterations from the Hebrew.

El means “mighty one” or “mighty hero.” El can also refer to a powerful ruler and can equally be applied to a wicked man. In Yechezkel (Ezekiel), for example, the Babylonian king who conquered Egypt is referred to as “el of the nations” (see also Yechezkel (Ezekiel) 30:20-26). The term is also used to refer to the rulers in Israel. To demonstrate, in the book of Yechezkel, Eli is applied to rulers in the land of Yerushalem who were carried away captive by the king of Babylon. Other uses of the term are given in Iyov (Job) 41:25 and Tehillim (Psalms) 29:1. However, we need to be reminded that Scripture also uses the term “el” to describe pagan deities (See Devarim (Deuteronomy) 31:12; Tehillim (Psalms) 81:9; Malachi (Malaki) 2:11).

Here are some of the ways the title “el” is used in Scripture to apply to **Yahuweh**:

- *El Shaddai*, “the All-powerful Mighty One” (Beresheeth (Genesis) 17:1, 28:3, 35:11);
- *El Elion*, “the Most High Mighty One” (Beresheeth (Genesis) 14:18, 19, 20, 22);
- *El Dauth*, “the Mighty One of Knowledge” (Schmuel Alef (First Samuel) 2:3);
- *El Olam*, “the Mighty One of Eternity” (Beresheeth (Genesis) 21:33; Yeshayahu (Isaiah) 40:28);
- *El Roi*, “the Mighty One of Seeing” (Beresheeth (Genesis) 16:13);
- *El-Berith*, “the Mighty One of the Covenant” (Judges (Shophtim) 9:46); and
- *El-Gibhor*, “the Mighty Elohim” (Yeshayahu (Isaiah) 9:6).

Here are some of the ways in which the Name of **Yahuweh** is combined with His works:

- **Yahuweh Yireh**, “**Yahuweh** will Provide” (Beresheeth (Genesis) 22:14);
- **Yahuweh Rophe**, “**Yahuweh** Who Heals” (Shemoth (Exodus) 15:22-26; Yirmeyahu (Jeremiah) 30:17, 3:22);
- **Yahuweh Nissi**, “**Yahuweh** is our Banner” (Shemoth (Exodus) 17:15; Tehillim (Psalms) 4:6);
- **Yahuweh M'kaddesh**, “**Yahuweh** Who Sanctifies” (Leviticus (Wayiqra) 20:7-8);
- **Yahuweh Shalom**, “**Yahuweh** is our Peace” (Devarim (Deuteronomy) 27:6; Judges (Shophtim) 6:24);
- **Yahuweh Elohim**, “**Yahuweh** our Elohim” (Beresheeth (Genesis) 2:4; Judges (Shophtim) 5:3);
- **Yahuweh Tsidkenu**, “**Yahuweh** our Righteousness” (Yirmeyahu (Jeremiah) 23:5, 6, 33:16);
- **Yahuweh Rohi**, “**Yahuweh** our Shepherd” (Tehillim (Psalms) 23);
- **Yahuweh Shammah**, “**Yahuweh** is There” (Yechezkel (Ezekiel) 48:35); and
- **Yahuweh Sabaoth**, “**Yahuweh** of Hosts” (Yeshayahu (Isaiah) 1:24, Tehillim (Psalms) 46:7, 11).

Other titles used in Scripture to refer to **Yahuweh** include the following:

- **Adonai**, “Master” (Beresheeth (Genesis) 15:2; Tehillim (Psalms) 8, 114:7, 135:5);
- **The Holy One of Yisra'el** (Tehillim (Psalms) 71:22, 78:41);
- **The Ancient of Days** (Daniyel (Daniel) 7:9, 13);
- **Abir**, “Mighty One” - to be strong (Beresheeth (Genesis) 49:24; Devarim (Deuteronomy) 10:17);
- **Tsemach**, “The Branch” (Zecharyah (Zechariah) 3:8, 6:12; Yeshayahu (Isaiah) 4:2);
- **Kadosh**, “Holy One” (Tehillim (Psalms) 71:22; Yeshayahu (Isaiah) 40:25, 43:3, 48:17);
- **Shaphat**, “Judge” (Beresheeth (Genesis) 18:25);

- *Kanna*, “Jealous”- zealous (Shemoth (Exodus) 20:5, 34:14; Devarim (Deuteronomy) 5:9);
- *Palet*, “Deliverer” (Tehillim (Psalms) 18:2);
- *Yeshua*, “Savior” (Yeshayahu (Isaiah) 43:3);
- *Gaol*, “Redeemer” (Iyov (Job) 19:25);
- *Magen*, “Shield” (Tehillim (Psalms) 3:3, 18:30);
- *Eben*, “Stone” (Beresheeth (Genesis) 49:24);
- *Eyaluth*, “Strength” (Tehillim (Psalms) 22:19);
- *Tsaddiq*, “Righteous One” (Tehillim (Psalms) 7:9);
- *Tsur*, “Elohim our Rock” (Devarim (Deuteronomy) 32:18; Yeshayahu (Isaiah) 30:29);
- *Melekh*, King” (Tehillim (Psalms) 5:2, 29:10, 44:4, 47:6-8; Yeshayahu (Isaiah) 5:1, 5, 41:21, 43:15, 44:6);
- *Abba*, “Father” (Schmuel Bet (Second Samuel) 7:14-15; Tehillim (Psalms) 68:5);
- *The First and Last* (Yeshayahu (Isaiah) 44:6, 48:12); and
- *Immanuel*, “Elohim with us” (Yeshayahu (Isaiah) 7:14, 8:8).

See the Chapter HA-SHEM for a complete list.

Again the point must be made that at no time are any titles ever referred to as the personal Name of our heavenly Father. In fact, titles in any culture or society are never understood as personal names. While the use of a title is a general mark of respect and honor, it never becomes the personal property of the person since a title cannot be owned by an individual. This is not true of a personal name.

## Substitute names

A substitute name is a pseudonym or alternative name that is used in direct replacement of the Father’s personal Name. Some of the substitute names that our English translations use to substitute **Yahuweh** are God, GOD, Lord, LORD, YHWH, YAH, and Jehovah (a hybrid form). The Hebrew scribes use the terms Adonai and HaShem to substitute the name. We will explain these substitute forms under their own heading.

## GOD or God

The word God is a very loose and general English term that can also refer to a superhuman being, a pagan deity, or a statue. The Oxford dictionary defines God “*as someone who is worshipped as possessing powers over nature human fortunes etc.*”

The Encyclopedia Britannica 11<sup>th</sup> edition defines “*GOD (as) the common Teutonic word for a personal object of religious worship...applied to all those superhuman beings of the heathen mythologies*” (and added that) *the word god on the conversion of the Teutonic races to Christianity was adopted as the name of the one Supreme being...*” (*The Encyclopedia Britannica 30 Vols. Encyclopedia Britannica Inc, Helen Hemingway Benton, 1973-1974*).

The word God fails to distinguish between the singular and plural meanings of Hebrew. It was first introduced into the Scriptures when the Greek and Hebrew Scriptures were translated into English in the 15<sup>th</sup> Century by William Tyndale and later in 1611 when the King James Bible was published. The origin of the word itself is clearly pagan. Its counterpart in Hebrew is the word “El” (where we get the word Elohim) and is no better.

Unger’s Bible Dictionary on page 412 states, “*that the word El is a Canaanite word meaning God or devil*” (*The Unger’s Bible Dictionary Merrill Unger, R.K. Harrison, Howard Vos, Cyril Barber: Books 1988*).

The Interpreter’s Dictionary of the Bible, Volume 1, page 817, under Demonology, says “*the word Elohim (plural for El) means demons or Gods*” (*The Interpreter’s Dictionary of the Bible, 4 Volumes. Abingdon Press, Nashville, 1962*).

An alternative meaning of the word ‘el’ is ‘strength.’ Strong’s Exhaustive Concordance Hebrew Dictionary confirms this. El, comes from #352 ayil, which means: *410.la ‘el, ale; short. From 352; strength; as adj. mighty; espec. The Almighty (but used also of any deity);-- God, (go), x goodly, x great, idol, might (-y one), power, strong. Cop. names in “-el.”*



This is most likely the original meaning of the word until it was changed to mean God because of the Canaanite influence. We see that King David, a man after **Yahuweh**'s own heart, acknowledged that **Yahuweh** was his strength and certainly he did not call Him by the pagan term God, as demonstrated by his call to Him recorded in Tehillim (Psalms) 22:19 - "*But You, O **Yahuweh**, be not far off: O You my strength, hasten to help me.*"

'Strength' in this verse is the word #360 in Strong's Exhaustive Concordance Hebrew Dictionary which means power by implication, protection, strength.

360.tWlyā, *eyalwth*; *eh-yah-looth*; fem. Of 353; power; by imp. protection:-strength.

## **LORD or Lord**

The word LORD has substituted the Name of **Yahuweh** in our English Old Covenant Scriptures some 6,823 times. In six major English translations, it replaces the name of **Yahuweh** with LORD or Lord. For example, Yeshayahu (Isaiah) 52:4 is translated in the six translations as follows:

- "*For thus saith the **Lord** God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause*" (The King James Version - KJV);
- "*For thus says the **Lord** God: "My people went down at first into Egypt to sojourn there; then the Assyrian oppressed them without cause"* (The New King James Version - NKJV);
- "*For thus saith the **Lord** Jehovah, My people went down at the first into Egypt to sojourn there: and the Assyrian hath oppressed them without cause*" (The American Standard);
- "*For thus says the **Lord** God: My people went down at the first into Egypt to sojourn there, and the Assyrian oppressed them for nothing*" (The Revised Standard);
- "*For this is what the Sovereign **LORD** says: "At first my people went down to Egypt to live; lately, Assyria has oppressed them"* (The New International Version - NIV); and

- *“This is what the Sovereign **LORD** says: My people were tyrannized without cause by Egypt and Assyria, and I delivered them”* (The Living Bible).

The capitalized word LORD and where only the first letter is capitalized (Lord) are translated from the Hebrew word “Adonai” (Hebrew 3068) and the Greek word “Kurios” (Greek 2962), respectively. More will be said under the section on “Adonai” below.

Many Christians are not aware of the fact the word Lord in the Hebrew literally means “Baal.” In Unger’s Dictionary page 665 we find this definition of the word.

*“Lord (Hebrew Adon), an early word denoting ownership; hence, absolute control. It is not a proper (righteous) title...master; of kings, as the lord of their subjects.*

*(4.) Lord. Master, (Greek Kurios) Supreme....*

*(5.) Baal (Master) (as noted above, it means Lord) - **applied only to heathen deities (gods), or to man as Husband, etc....”***

*(The Unger’s Bible Dictionary Merrill Unger, R.K. Harrison, Howard Vos, Cyril Barber: Books 1988).*

Similarly, Wikipedia Online Encyclopaedia defines Baal as follows:

*“Ba’al (Biblical Hebrew בַּעַל, pronounced ba’al, usually spelled Baal in English) is a Northwest Semitic title and honorific meaning “master” or “lord” that is used for various gods who were patrons of cities in the Levant, cognate to Akkadian Belu. A Baalist or Baalite means a worshipper of Baal.”*

<http://en.wikipedia.org/wiki/Ba%27al>).

And Baal, we know, is the principal deity of the Canaanites (Philistines) who worshipped pagan gods. Unger’s Bible Dictionary (page 413) explains that “Baal,” a *“common Canaanite word for master, lord, was one of the chief male deities of the Canaanite Pantheon, now known from the religious epic literature discovered at Ras Shamra (an Ugarit of the Amarna Letters), from 1921-1937.”*

The substitution of **Yahuweh**'s name as Lord is most sad, and scholars have taken note. Smith's Bible Dictionary (pages 195-196) explains that "*the substitution of the word Lord is most (sad); for, while it no way represents the meaning of the Sacred Name, the mind has constantly to guard a confusion with its lower uses, and, above all, the direct personal hearing of the Name on the revelation of **Yahweh**...is injuriously out of sight*" (William Smith, *Smith's Bible Dictionary* 1884).

Interestingly the Apostle Paul points out in Qorintyah Alef (First Corinthians) 8:5 that the word Lord is applied to other deities. For this reason, it is not surprising to find that the title Lord is quite repugnant to early believers. A report states that "*the early Christians used and copied the Septuagint (the Greek version of the Old Covenant) and it is interesting to note that among all the copies which have been found (less than 10) dated before 150 C.E., none has the name "Lord" (Kyrios in Greek)*" (*The Name of God Yehowah. Its Story*, By Gérard Gertoux A19).

## YHWH

To avoid the misuse or mispronunciation of the Father's Name, the elders of Yisra'el used the tetragram "YHWH" as a substitute for **Yahuweh** and used the vowels of the name Adonai in the text to indicate to the reader not to pronounce the name of **Yahuweh** but to say Adonai. Often called the "Tetragram" or "Tetragrammaton" (meaning roughly, "The Four Letters") by technical writers and lecturers, this word, יהוה, is composed of the four letters Yud ך, Hei ה, Vav ם, and Hei ה.

The Encyclopaedia Judaica (Volume 7, page 680) confirms this fact explaining that;

*"...the personal Name (is) written in the Hebrew Bible with the four consonants YHWH (and) is referred to as the "Tetragrammaton."* The Encyclopaedia added that "*at least until the destruction of the First Temple in 586 B.C.E. this Name was regularly pronounced with its proper vowels, as is clear from the Lachish Letters, written shortly before that date. But at least by the third century B.C.E. the pronunciation of the name YHWH*

*was avoided and Adonai, “the Lord,” was substituted for it” (The Encyclopedia Judaica, The Encyclopedia Judaica Jerusalem. 16 Vols. Keter Publishing House, Jerusalem, Israel, The Macmillian Company, Jerusalem, 1972).*

The Hebrew name יהוה is the actual name of **Yahuweh** as it is written in the Masoretic Hebrew. The addition of vowels to the name is much later tradition because the original Hebrew was written without vowels. More will be said on this later.

## YAH

The Short form Yah has been substituted 48 times in the Old Covenant with Lord, and only in one place was it retained as Yah in Tehillim (Psalms) 68:4 in the older and more literal translations. This short form is not the personal name of the Father but a short form of His name. YAH is the first three syllables of the name **Yahuweh**.

YAH is an abbreviated form of the personal name of **Yahuweh**, which Hebrew scholars agree is as ancient as the name **Yahuweh**. Interestingly several prophets have the name YAH in their names, including the following:

- Ab-yah or Abijah (means Fruit of Yah);
- Yesha-yah or Jesaiah (means Yah will deliver);
- Yerem-yah or Yirmeyahu (Jeremiah) (means Yah will arise);
- Zechar-yah or Zecharyah (Zechariah) (means Yah is remembered); and
- Zede-yah or Zedekiah (means Right of Yah).

YAH is also an abbreviated name for the angel YAHU **Yahuweh** who became Yeshua, the Messiah. Yahu means “Yah is” (see Shemoth (Exodus) 23:20-21; Yeshayahu (Isaiah) 12:2, 26:4, and Tehillim (Psalms) 68:4).

Nevertheless, the abbreviated form YAH and the tetragram “YHWH” are not the personal Name of the Father. The tetragram “YHWH” is merely an abbreviation that the Scribes and

translators have used to avoid directly sounding out the name of **Yahuweh** - a topic we will discuss at some length in the next chapter.

## **Jehovah**

Pope Leo, during the 12th century, is generally accredited as the first to introduce the name of Jehovah. A man by the name of Petrus Galatinus during the middle ages (about 1500 AD) changed the Tetragrammaton YHWH to the abbreviation JHVH and substituted the vowels from the name Adonai to create Jehovah.

This is explained in the Anchor Bible Dictionary, which mentions that *“the misreading of the text to form the word “Jehovah” is usually traced to Petrus Galatinus, confessor to Pope Leo X, who in 1518 AD transliterated the four Hebrew letters with the Latin letters JHWH together with the vowels of Adonai, producing the artificial form “Jehovah.” (This confused usage may, however, have begun as early as 1100 AD)”* (**“Yahweh” Anchor Bible Dictionary, vol. 6, 1011**).

The letter J is non-existent in the Hebrew alphabet; thus, the name of Jehovah is an invented or coined name. It is a hybrid name created by a man. It first appeared in the English language when it was used in the KJV. It was subsequently dropped from the NKJV because of the lack of scriptural evidence to support its use. The name is still used today by the Jehovah’s Witness sect, and many of the older English translations still use this name.

## **Other Names**

Other substitute names that are commonly used in Jewish texts that are a substitute or a reference to the name **Yahuweh**.

## **Adonai**

The title Adonai is translated as LORD or Lord in our English Old Covenant Scriptures some 6,823 times. The plural form of Adonai

is “Adon.” The word Adonai is not of pagan origin. It is, however, a substitute for the name **Yahuweh**. Adonai is better translated as “Sovereign” rather than Lord because it refers to the basis or foundation of a government, i.e., “who is on the throne.” An exact rendering of the English word Lord would be the word “Master.”

In the Masoretic text (the Hebrew Scriptures or TaNaK), from which most of our English versions are derived, the name **Yahuweh** has been, without exception, replaced with the title Adonai. In the Aramaic text (the Peshitta), a Semitic language similar to the Hebrew, it preserves the name as “MarYah,” translated as the Master **Yahuweh**. This is confirmed by Aramaic scholar Andrew Gabriel Roth who explains that “... *in places where the Hebrew Tanakh reads Adonai, and it is 100% clear that its meaning is YHWH, the Aramaic universally substitutes with MarYah.*” (**Understanding why Mar Yah is the Aramaic name of YHWH page 6**).

The Paleo Hebrew, as well as the Dead Sea Scrolls from which the Masoretic Hebrew and Aramaic Peshitta are derived, has the sacred name **Yahuweh**. We also know from the *Masorah* (a scribal record of changes done to the Masoretic Hebrew text from which our English Bibles are translated) that the Hebrew text was changed by the scribes around 1100 AD to substitute the name in some 134 places, even the title Elohim was replaced. Hebrew translator Yaakov (James) Scott Trimm noted these changes in his excellent translation, the Hebrew Roots Version Scriptures (HRVS).

Yaakov (James) reports that “*the Masorah ... notes 134 places, where the Masoretic Text reads “Adonai,” but which according to the Masorah, originally read “YHWH”... There are also several places where the Masoretic Text reads “Elohim,” but which the Masorah indicates the original reading was “YHWH” (Yahuweh)* (addition in parenthesis).

## Ha-Shem

Later in history, the Rabbis developed yet another custom to avoid even pronouncing the name Adonai - the substitute for the Tetragrammaton "YHWH." The title HaShem literally "the Name," was introduced (similarly in the Aramaic Shemc, also meaning "the Name"). This title is mostly employed when vocalizing instances where you are referring to the Name. For example, when it is said in prayer, the term Ha-Shem may be used and is commanded in ordinary conversation in Jewish circles and homes.

## Allah

Finally, a word on how the title Allah was developed, which is also a substitute for the Sacred Name.

When the Hebrew Scriptures were translated into Arabic, the words Eloha, Elohi, Elohim, el, and Adonai were translated as "Allah," which is the generic name for God in Arabic. Mohammed, the founder of Islam, assumed that "Allah" was the personal Name of God. The rabbis of the time who taught Mohammed did not tell Mohammed that Allah was merely a substitute name for **Yahuweh** because of the tradition of substituting the Set-Apart Name - a tradition that the Church perpetuated through the Arabic translation of the Bible of which Mohammed was exposed, thereby compounding the error.

Muslims believe that the God that they worship is the same God who spoke to the Old Covenant prophets Avraham (Abraham), Yitzchak (Isaac), and Yaakov (Jacob), whose writings are part of the Koran. Thus, we see this error being perpetuated through Muslim teaching on the name. A statement from the World Assembly of Muslim Youth (WAMY), Riyadh, Saudi Arabia states;

*"It is a known fact that every language has one or more terms that are used in reference to God and sometimes to lesser deities. This is not the case with Allah. **Allah is the personal name of the***

***One true God. Nothing else can be called Allah.** The term has no plural or gender. This shows its uniqueness when compared with the word god, which can be made plural, gods, or feminine, goddesses. It is interesting to notice that Allah is the personal name of god in Arabic. Allah is a reflection of the unique concept that Islam associates with god. To a Muslim, Allah is the almighty, creator and sustainer of the universe, who is similar to nothing and nothing is comparable to Him.”*

However, to the credit of Muslims, it appears that they know and understand the importance of maintaining the translation of the name of their God. In five different translations of the Qur’an, Muslims faithfully translate the personal name of their God Allah as Allah and never in any other way. For example, Q.1:1 is given in English and five other languages as follows:

- English: In the name of **Allah**, Most Gracious, Most Merciful.
- Arabic: bismi **allaahi** arrahmaani arrahiyumi.
- Turkish: Rahman ve Rahim olan **Allah**'in Adiyıla.
- French: Au nom d'**Allah**, le Tout Miséricordieux, le Très Miséricordieux.
- German: Im Namen **Allahs**, des Gnädigen, des Barmherzigen.
- Spanish: En el nombre de **Alá**, el Compasivo, el Misericordioso!

(Is the term Allah for god a mistake? <http://www.abrahamic-faith.com/Books/books.html>)

Unfortunately, this cannot be said of the Jewish and Christian Scriptures, where the Name has been substituted over 6,000 times without fail. In the next chapter, we will explain why this was done.

## **The Personal Name**

There is ONE Name by which Scripture commands us to personally call our heavenly Father.



*“And Elohim said moreover unto Moshe: Thus shall you say unto the children of Yisra’el: **Yahuweh**, the Elohim of your fathers, the Elohim of Avraham, the Elohim of Yitz’chak, and the Elohim of Ya’akov, has sent me unto you. **This is My Name forever, and this is My memorial unto all generations**”* Shemoth (Exodus) 3:15.

Moshe (Moses) here commands Yisra’el to address their Elohim (God) by the personal Name of our Heavenly Father, no other than the name **Yahuweh**.

YAHUWEH

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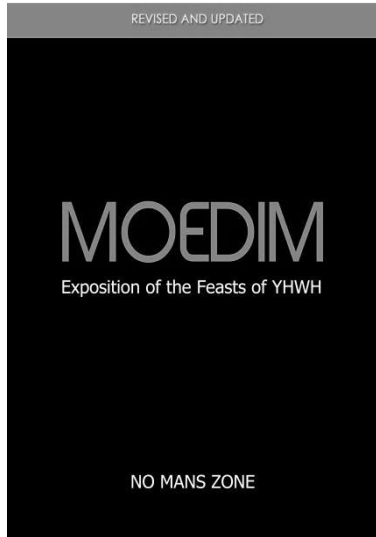
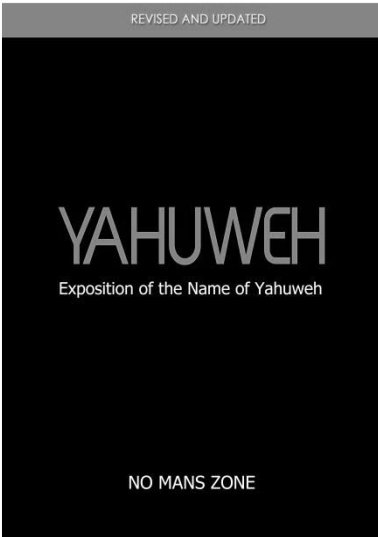
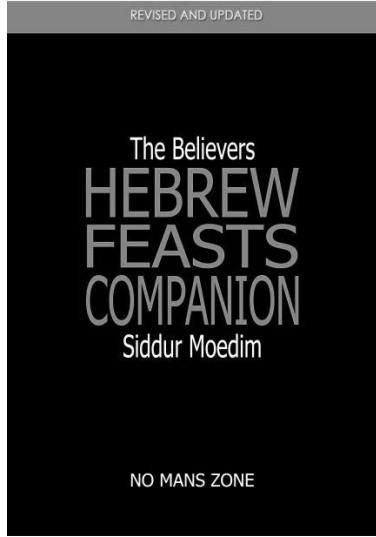
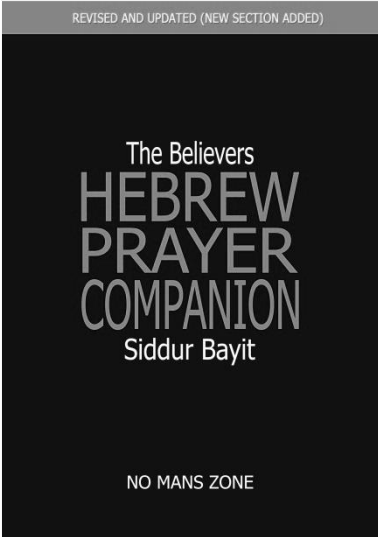
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# Yahuweh

## Exposition of the Name of Yahuweh

The Name of the Creator appears in the Hebrew Masoretic text 6,823 times which is the base text from which all English Bibles are translated. Yet in almost all English Translations the Name has been removed and changed. During the first Century the Name was banned from being spoken except by the High Priest, then under the penalty of death and to pronounce it meant eternal damnation and that ban has Never been officially lifted by the Sanhedrin to this day!

This Exposition will show you why, when and how the Name was removed and changed. It will also reveal the greatest secret of the New Testament times, why Yeshua (Jesus) was executed and why Sha'ul (Paul) relentlessly persecuted the followers of Yeshua. It will also reveal the way to salvation as it is truly unfolded in the pages of Scripture. This book promises to restore back to you the source of all authority, power righteousness and blessings in the Universe.

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