

# Yahowah His Name (יהוה . יהוה . יהוה)

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As evidence of God’s position on the issue of His Towrah, Prophets and Psalms please consider the following introduction to amplified Scripture: **“Yahowah’s (יהוה - יהוה - יהוה) Towrah (Towrah – written instruction and teaching, source of direction and guidance) is complete and entirely perfect (tamym – without defect, lacking nothing, correct, sound, genuine, right, helpful, healing, beneficial, and true), returning, restoring, and transforming (suwb – turning around, bringing back, changing, and renewing) the soul (nepesh – consciousness). Yahowah’s (יהוה - יהוה - יהוה) testimony (‘eduwth – and witness) is trustworthy and reliable (‘aman – verifiable, confirming, supportive, and establishing), making understanding and obtaining wisdom (hakam – educating and enlightening to the point of comprehension) simple for the open-minded (pethy).” (Mizmowr / Song / Psalm 19:7)**

Since this is just the second time we have witnessed Yahowah’s יהוה - יהוה - יהוה personal and proper name in print (read right to left in Ancient Hebrew, Paleo-Hebrew, and Modern Hebrew), let’s consider its pronunciation. Most of you have probably heard, and many have read, that Jews have “too much respect for this name to write it,” that “no one knows how to pronounce it,” even that God’s name was written using “four consonants.” More still have been told that “it doesn’t matter what you call God,” even that “God has many names.” Yet none of this is true.

After all, God, Himself, said: **“I am (‘any) Yahowah (יהוה - יהוה). This is My name (huw’ shem). And (wa) My glory and manifestation of power (kabowd) I will not give (lo’ natan) to (la) another (‘acher) or (wa) My renown and reputation (tahilah) to (la) religious imagery (pacyl).” (Yasha’yah / Yah Saves / Isaiah 42:8)**

And yet rabbis and priests despise Yahowah’s name. Their disdain is so great, the last time Jewish clerics were politically empowered, and they killed anyone who said it. Catholics have officially outlawed its use in their churches. And as I will demonstrate in the first and second volumes of this *Introduction to God*, the evidence is overwhelming that over the centuries rabbis have deliberately corrupted their language for the express purpose of altering the phonetic sounds originally associated with each of the letters which comprise YHWH. And Roman Catholics now filter everything through Latin, an alphabet which like Greek lacks the letters to accurately convey Yahowah’s name. So there is a conspiracy in this regard, one which is surprisingly easy to prove.

In Ancient, Paleo, and Babylonian Hebrew, God’s name consists of four letters – יהוה - יהוה - יהוה – two of which are repeated, and all three of which are among the standard twenty-two characters which comprise the alphabet. All three letters in God’s name are vowels. There isn’t a single consonant among them. Also relevant, the Ancient Hebrew script in which God’s name was first scribed, represents mankind’s oldest alphabet. (Our word “alphabet” is derived from a transliteration of the first two Hebrew

letters: Aleph (א or א) and Beyt (ב or ב).) So it is by deploying these twenty-two characters, five of which are vowels (representing the open mouth sounds in a language as opposed to the more closed mouth sounds of consonants), that we can pronounce all six thousand words, titles, and names which appear in the Torah, Prophets, and Psalms—without exception.

While the second volume [\*Dabar – His Word\*](#) of this *Introduction to God* is devoted to Yah's favorite names, titles, and words, suffice it to say for now, the first letter of Yahowah's name (אֱלֹהֵינוּ - אֱלֹהֵינוּ - אֱלֹהֵינוּ), the Hebrew Yowd (א or א or א), is pronounced similarly to the y or i in English. *Yisra'el*, which we transliterate "Israel," is a prime example.

*Yasha'yah*, which is transliterated "Isaiah," is another case in point.

Moving on to the next letter in God's name, some 99.9% of the time the Hebrew Hey (ה) appears in a word, it is pronounced "ah," as is the case with the word upon which Yahowah's name is based: "*hayah* – to exist." *Towrah*, which we transliterate "Torah," is another classic example, as is *'elowah*, the Hebrew word for "Almighty God."

That leaves us with a single challenge—the Hebrew Wah (ו). But it's hardly a mystery. The four best-known Hebrew words all contain the character Wah: *Towrah*, *Shalown*, *'Elowah*, and *Gowym*. And in every case, the Wah is pronounced as an "o" is spoken in English. Therefore, even with a cursory review of the evidence it becomes obvious that God's name, הוהוה – YHWH, is pronounced: Yahowah. (Again, in Ancient Hebrew Yahowah's name was written from right to left as: אֱלֹהֵינוּ. In Paleo-Hebrew, the same name then becomes: אֱלֹהֵינוּ.)

There is great significance and symbolism in the letters which comprise Yahowah's name, אֱלֹהֵינוּ, especially as they were originally written. Just as there are five fingers on a hand and five conditions associated with the Covenant, there are five hands in God's name. The initial Yowd was originally called a Yad, and is even today the Hebrew word for "hand." In this case, the א depicts Yahowah's hand outstretched and reaching down to lift us up. The two א represent God's family. Those who look up to and reach up to Yahowah, observing Him and relying upon Him, are able to stand and walk with God. Further, the symbolism of the א on either side of the י, or אֱלֹהֵינוּ, represents the enlargement and growth of our Heavenly Father's family and home. You see, the י is not only symbolic of a tent peg, the device used to enlarge and secure a shelter, throughout history the Hebrew י was used to make a connection which was additive by nature.

Yahowah's name, therefore, was carefully designed to communicate His purpose: אֱלֹהֵינוּ. And do not miss the fact that the participants in Yahowah's family are standing upright. They are engaged and shown walking with God. They aren't bowing down or worshipping Him. The kind of relationship Yahowah intends is familial, not religious. It is a message He conveys exactly 7,000 times. That is precisely how often we find אֱלֹהֵינוּ, אֱלֹהֵינוּ, or אֱלֹהֵינוּ written in Yahowah's Torah, Prophets, and Psalms.

Source: <http://anintroductiontogod.com/>

# Yahowsha' His Name (𐤏𐤍𐤅𐤔𐤏 - 𐤏𐤍𐤅𐤔)

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𐤏𐤍𐤅𐤔 Yahowah is God's one and only name. (𐤏𐤍𐤅𐤔 - 𐤏𐤍𐤅𐤔) alone is God. Only Yahowah saves. That is why Yahowsha' (𐤏𐤍𐤅𐤔 or 𐤏𐤍𐤅𐤔) is a compound of Yahowah (𐤏𐤍𐤅𐤔 or 𐤏𐤍𐤅𐤔) and *yasha'* (𐤏𐤍 or 𐤏𐤍). But when this realization is obfuscated, as it is in every English bible translation by their replacement of Yahowah for “*ha Ba'al* – the Lord,” and their substitution of “*ha Ma'aseyah Yahowsha'*” with the “Lord Jesus Christ,” a different god and savior emerges—one unrelated to the real One.

Yada did a pretty comprehensive review of Yahowsha' in the Name volume of [An Introduction to God pdf](#) . The Shin affirms that He is the Word of Yahow-ah. The eye reveals that He provides the best perspective for us to see and understand Yahowah.

In Hebrew, the first three letters of Yahowsha's name mirror those found in Yahowah: 𐤏𐤍𐤅𐤔. So by way of review, the Yowd represented an open hand at the end of an arm reaching down and out to us: 𐤏. It symbolized the power and authority to do whatever work was required.

The second letter in Yahowsha', like Yahowah, is Hey, which was drawn in the form of a person standing, reaching up and pointing to the heavens 𐤏. It conveyed the importance of observing what God has revealed, and of reaching up to Him for assistance. It shows us engaged, standing and waling with Yahowah, while holding His hand.

The third letter, a Wah, was pictographic depicted via a tent peg 𐤏. They were used to secure a shelter and to enlarge it so that more people could come inside, be accommodated and protected therein. It spoke of adding to and of increasing something, of being associated with and being connected to someone.

In Ancient and Paleo Hebrew, the fourth character, a Shin, was drawn to represent teeth, 𐤏 or 𐤏, making it symbolic of language and nourishment, even the word. As such, we should see Yahowsha' as “𐤏 – the Word” “𐤏 – associated with and connected to” “𐤏 – Yah.

Ayin is the final letter in the designation Yahowsha'. Scribed in the form of an eye, it was used to convey the ideas of sight, observation, and knowledge 𐤏. Even today, *ayn* is the Hebrew word for “eye, sight, and perspective, leading to discernment and understanding.”

Bringing these images together from Hebrew's past, we discover that Yahowsha's name, 𐤏𐤍𐤅𐤔 - 𐤏𐤍𐤅𐤔 reveals that He represents the word of Yah. He has the power and the authority of Yah to do whatever work is required to assist those who look to Him, who observe

His words, and who reach up to Him for help. Those who accept and understand this perspective will be added to His family. They will be sheltered and become secure.

When it comes to affirming God's preference for names, there is only one unimpeachable source: the Torah, Prophets, and Psalms. And so while we will scrutinize the following discussion from the book aptly named *Yahowsha'*, fully amplified and in its entirety in the *Towrah* section, there is considerable merit to previewing the following excerpt of that message here as well.

**“And it came to be (*hayah*), after (*'ahar*) the physical death (*mawet*) of Moseh (*Moseh*), Yahowah's (יְהוָה) servant and coworker (*'ebed*), Yahowah (יְהוָה) spoke (*'amar*) as God to (*'el*) Yahowsha' (יהושע or יהושיע – *Yahowsha'*: a compound of *Yahowah* and *yasha'*, saves), son of (*ben*) Nuwn – the eternally existing (*Nuwn*), who had rendered assistance to (*sarat*) Moseh for the purpose of saying (*la 'amar*), ‘Moseh, My servant and associate (*'ebed*) has died (*muwth*), and so now, at this time (*wa 'atah*) stand upright (*quwm*) and pass over (*'abar*) this (*zeth*) Yarden (*Yarden*), you (*'atah*) and the entire (*kol*) family (*'am*) into God's (*'el*) realm (*'erets*) which as a result of the relationship (*'asher*) I am (*'anky*) giving (*natan*) to them (*la*), to (*la*) the Children (*beny*) of Yisra'el – those who strive to live with God (*Yisra'el*).’ (*Yahowsha'* 1:1-2)**

**‘In the manner (*ka*) which relationally (*'asher*) I existed with (*hayah 'eth*) Moseh, I will be with you (*hayah 'eth*). I will not fail you, nor withdraw from you (*lo' rapah*), and I will not abandon you or neglect you (*lo' azab*).’ (1:5)**

**‘Exclusively (*raq*) prevail by being strengthened, growing strong, firm and courageous (*chazaq*), and (*wa*) be very (*me'od*) alert, bold, brave, and secure (*'amats*), by means of (*la*) being observant (*shamar*) for the purpose of (*la*) acting upon, actively engaging, doing, celebrating, and profiting (*'asah*) consistent with and according to (*ka*) the Towrah Teaching and Instruction (*ha Towrah*) which, as a result of the relationship (*'asher*), Moseh (*Moseh*), My servant and associate (*'ebed*), guided and directed you (*sawah*), not turning aside from it, not changing your direction away from it, not being pulled or departing from it, not leaving it or being removed from it, not abolishing or rejecting any part of it (*lo' suwr min*) moving away from what is right (*yamym*) or to the left, dressing or covering it up (*shamow'el*), so that (*ma'an*) you gain understanding as a result of the teaching and succeed, you gain insight and perspective, you become wise, circumspect, and think properly, and you prosper (*shakal*) in everything (*ba kol*), wherever (*'asher*) you walk (*halak*).’ (1:7)**

**‘Do not depart, moving away from, do not lose sight of, fail to follow, or change (*lo' muws*) the written scroll (*seper*) of the Towrah Teaching and Instruction (*ha Towrah*). This then (*zeth*), you should meditate upon, considering all of the implications (*hagah*), and (*wa*) it should flow out of your mouth (*min peh*) in (*ba*) the light of day (*yomam*) and the darkness of night (*wa laylah*), so that (*ma'an*) you closely examine and carefully consider, consistently being observant (*shamar*) for the purpose of (*la*) acting upon, engaging in, endeavoring to work with, doing, celebrating, and profiting from (*'asah*) accordingly (*ka*) everything (*kol*) that is written (*katab*) in it (*ba*). For then, indeed, at that point and time (*ky 'az*) you will be prepared to succeed, be useful, and accomplish the goal, you will be empowered, become capable, be successful, prosper, and thrive (*salah*) in association with (*'eth*) the Way (*derek*). And also (*wa*) at that point and time (*'az*) you will gain understanding as a result of the**

teaching and succeed, you will gain insight and perspective, you will become wise, circumspect, and think properly, and you will prosper (*shakal*).’ (1:8)

“Later (*‘achar*) therefore (*ken*), he [Yahowsha’] recited and proclaimed (*qara*) all of (*kol*) the words (*dabar*) of the Towrah Guidance and Direction (*ha Towrah*), the blessings of peace and prosperity, the enriching gifts and loving benefits (*ha barakah*), and also (*wa*) the slights, the denunciations, vilifications, and abominations (*ha qalalah*), just as (*ka*) all of these things (*kol*) were written (*katab*) in (*ba*) the permanently engraved scroll (*seper*) of the Towrah (*ha Towrah*). (Yahowsha’ 8:34)

There did not exist (*lo’ hayah*) a Word (*dabar*) from (*min*) all (*kol*) that which (*‘asher*) Moseh (*Moseh*) had instructed and taught (*sawah*) which (*‘asher*) Yahowsha’ (𐤆𐤃𐤓𐤕𐤓𐤕 or 𐤏𐤓𐤕𐤓𐤕 – *Yahowsha*: a compound of *Yahowah* and *yasha*’ – saves = *Yahowah* Providing Salvation) did not (*lo’*) read, recite, call out, and proclaim (*qara*) in a straightforward manner in the presence of (*neged*) the entire (*kol*) assembled community (*qahal*) of Yisra’el (*Yisra’el* – those *‘ysh* – individuals, who *sarah* – strive, contend, and endure with, engage, persist, and persevere with, are set free and are empowered by *‘el* – God), including (*wa*) the women (*ha ‘isah*) and the little children (*tap*), as well as (*wa*) the foreigners (*ger*) who were walking (*halak*) among them (*ba qereb*).” (8:35)

“Exclusively and invariably rely (*raq*), and to the greatest extent possible (*ma’od*), be observant (*shamar*), with the goal of (*la*) engaging in and acting upon, respecting, celebrating, and profiting from (*‘asah*) the terms and conditions (*mitswah*) associated with (*‘eth*) the Towrah Teaching and Instructions (*ha Towrah*), which as a result of the relationship (*‘asher*), Moseh (*Moseh*), the servant and associate of (*‘ebed*) Yahowah (𐤆𐤃𐤓𐤕𐤓𐤕 - 𐤓𐤕𐤓𐤕), guided and directed (*sawah*) you all with (*‘eth*), for the express purpose of (*la*) choosing to actually love (*‘ahab*) Yahowah (𐤆𐤃𐤓𐤕𐤓𐤕 - 𐤓𐤕𐤓𐤕), your God (*‘elohym*), and (*wa*) to (*la*) choose to genuinely walk (*halak*) in (*ba*) all (*kol*) His ways (*derek*), and (*wa*) to (*la*) accurately observe, closely scrutinize, carefully examine, diligently explore, and thoughtfully consider (*shamar*) His terms and conditions (*mitswah*), so that (*wa la*) you actually want to pursue Him, and cling to Him, choosing to stay very close to Him by following Him (*dabaq ba*), and so that (*wa la*) you actually serve with Him (*‘abad ba*) with all (*kol*) your heart (*leb*) and with all (*wa ba kol*) your soul (*nepesh*). (Yahowsha’ 22:5)

And (*wa*) Yahowsha’ (𐤆𐤃𐤓𐤕𐤓𐤕 or 𐤏𐤓𐤕𐤓𐤕) diminished and extended himself to serve and bless them (*barak*), and he sent them walking (*salah halak*) to God’s (*‘el*) and their homes (*wa ‘ohel*). (Yahowsha’ 23:6)

Do not (*bilty*) move purposefully toward or deliberately associate with (*la bow’ ba*) the things of (*ha ‘eleh*) those Gentiles from foreign cultures and nations (*ha ‘eleh gowym*) who remain (*sa’ar*) among you (*‘eth*). And with regard to (*wa ba*) the names (*shem*) of their gods (*‘elohym*), you must not be compelled to memorialize, mention, recall, nor proclaim them (*lo’ zakar*). And you should not be prompted to swear an oath or make promises by way of them (*wa lo’ shaba’*), nor should you serve them (*lo’ ‘abad*), and you should not bow down to them, prostrating yourselves (*wa lo’ hawah*) to them (*la*).” (23:7)

“Rather instead (*‘im ky*), with (*ba*) Yahowah (𐤆𐤃𐤓𐤕𐤓𐤕 - 𐤓𐤕𐤓𐤕), your God (*‘elohym*), you should actually cling, staying really close (*dabaq*), just as (*ka*) that which relationally (*‘asher*) you have been doing (*‘asah*) up to now on (*‘ad*) this day (*ha yowm*). (23:8)

“And so now (*wa ‘atah*), respect and revere (*yare’*) Yahowah (יְהוָה - יהוה), serving and working with Him (*‘abad ‘eth*) with integrity, being completely upright, in an association which is entirely true, perfect, and right, innocent, morally sound, and sincere (*ba tamym*), while being truthful, reliable, and trustworthy (*wa ba ‘ameth*). And (*wa*) reject and remove (*suwr*) accordingly (*‘eth*), the gods (*‘elohym*) which (*‘asher*) they, your ancestors, served (*‘abad*) in (*ba*) the eastern Euphrates (*‘eber* – speaking of Assyria and Babylon along the) River (*nahar*) and also in (*wa ba*) the Crucible of Egypt (*Mitsraym*). And (*wa*) serve as a coworker with (*‘abad ‘eth*) Yahowah (יְהוָה - יהוה - יהוה - *Yahowah*).” (*Yahowsha’* 24:14)

“Indeed (*ky*), Yahowah (יְהוָה), our God (*‘elohym*), He (*huw’*) lifted us and our fathers up and took us away from (*‘alah ‘eth wa ‘ab min*) the land (*‘erets*) of the Crucible of Egypt (*Mitsraym* – serving as a literal place and as a metaphor for human oppression and divine judgment), from (*min*) the house (*beyth*) of slavery (*‘ebed*), and He as a result of the relationship (*wa ‘asher*) engaged and performed (*‘asah*) before our eyes (*la ‘ayn*) the signs (*ha ‘owth*) and the great and powerful things (*ha gadowl ‘eleh*). And (*wa*) He closely watched over us and kept us secure (*shamar*) all along (*ba kol*) the Way (*ha derek*) which (*‘asher*) we walked (*halak*), and among all of (*wa ba kol*) the people (*‘am*) whose (*‘asher*) midst (*qereb*) we passed through (*‘abar*).” (24:17)

“And Yahowsha’ (יְהוֹשֻׁעַ or יְהוֹשָׁע - *Yahowsha’*: a compound of *Yahowah* and *yasha’* – saves = *Yahowah* Providing Salvation) said (*‘amar*) to (*la*) the family (*‘am*), ‘You, yourselves, are witnesses (*‘atem ba ‘ed*), indeed (*ky*), you, yourselves, have chosen (*‘atem bahar*) for yourselves (*la*) Yahowah (יְהוָה) with whom to actively engage (*la ‘abad ‘eth*).’ And they said (*wa ‘amar*), ‘We are witnesses (*‘ed*).’ (24:22)

And so now then (*wa ‘atah*) leave, reject, and remove, walk away from, get rid of, and abolish (*suwr*) these foreign gods (*‘eth nekar ‘elohym*) which (*‘asher*) are in your midst (*ba qereb*), and (*wa*) stretch out (*natah*) your hearts (*leb*) to God (*‘el*), Yahowah (יְהוָה), the God (*‘elohym*) of *Yisra’el* – of those who strive, contend, and endure with, who engage, persist, and persevere with, who are set free and are empowered by God (*Yisra’el*). (24:23)

And the family of related people (*‘am*) said (*‘amar*) to (*‘el*) Yahowsha’ (יְהוֹשֻׁעַ), ‘With (*‘eth*) Yahowah (יְהוָה), our God (*‘elohym*), we will engage and serve (*‘abad*). And (*wa*) concerning (*ba*) His voice (*qowl*), we will listen (*shama’*).’ (24:24)

And so (*wa*) Yahowsha’ (יְהוֹשֻׁעַ) established by cutting (*karat*) the Family-Oriented Covenant Relationship (*beryth*) on behalf of (*la*) the family (*‘am*) on this day (*ba ha huw’ yowm*). And he appointed it (*sym*) as a clearly communicated prescription and inscribed decree (*choq*), and (*wa*) as the means used to achieve justice and resolve disputes (*mishpat*) in *Shakem* – where burdens are shouldered (*Shakem*). (24:25)

And then (*wa*) Yahowsha’ (יְהוֹשֻׁעַ - יְהוֹשָׁע) wrote (*katab*) these (*‘eleh*) words (*dabar*) in (*ba*) God’s (*‘elohym*) *Towrah* (*ha Towrah*). And (*wa*) He grasped hold of (*laqah*) a great (*gadowl*) stone (*‘eben*) and He stood it upright (*quwm*) there (*sam*) under (*tahat*) a large tree (*‘alah*) which represented (*‘asher*) a set-apart place unto (*miqdash*) Yahowah (יְהוָה - יהוה).” (*Yahowsha’* / *Yah Saves* / *Joshua* 24:26)

Source: [יְהוָה](#)