

YHVH יהוה

I was going to undertake this endeavor to expound on our creator on my own but I ran across this from the KJV restored names Bible and it was already completed for me. As shown below any honest scholar will have to conclude YHVH is ONE GOD. As you read through this there is no semblance to a triune God or Elohim.

The Hebrew Bible

King James Edition of 1769

Holy Name & Divine Titles Restored

Thou shalt not take the Name of **Yahweh** thy **Elohim** in vain;
for **Yahweh** will not hold him guiltless that taketh His Name in vain.

[Exodus 20:7](#)

PREFACE

Foreword.

The purpose for preserving the Holy Name, including the Hebrew and Aramaic divine titles, into the vernacular of our lost Israelite brothers and sisters should be unmistakable. *My people shall know My Name*, says Yahweh ([Isaiah 52:6](#)), and yet we have been deafened to it for millennia. While the Name is used with respect to the relationship between Yahweh and the Holy People, the various forms and titles thereof each communicate different meaning. It is this covenantal Identity with Yahweh as His People, the subtle poetic or otherwise meaningful usage of divine title, and the restoration of Yahweh's commanding Word that compel us to such a Biblical endeavor.

While there have been previously established *sacred* or *restored* Name versions of the English Bible, this Archivist found it necessary to present a more accurate and thorough model with as little divergence from the text of the King James translation as conscience would allow. Other existing attempts have been found to be littered with signs of shallow research and mechanical error, most grievous as misrepresenting *Adonai* for *Yahweh* and *Yahweh* for *Adon*! Whereas past efforts have been to *translate* some of the recurring titles for deity, this work has sought to *transliterate* without prejudice, including those of the Aramaic tongue. May the Student find the

following a source of truth and a foundation for further correction of what is an otherwise lacking English translation of a corrupted Hebrew Bible.

Transliteration Notes.

*The following is a list of the transliterations performed in this restoration, including particular attention to the deserving examples. Simply, any Biblical text herein that has been kept black represents the original text of the King James translation, 1769 edition, whereas any text that is rendered **in yellow** indicates an instance of transliteration.*

YAHWEH (YHVH, without its assumed vowel points)

- Strong's lexical number: [3068/3069](#)
- Formerly rendered: "the LORD" "GOD (when coupled with *Adonai*)" and 4 times as "JEHOVAH"

Determined to having been present at least the 6,961 transliterated times in the primitive (pre-Masoretic) texts of the Hebrew Bible, the Holy Name of Yahweh (a shortened form of Yahveh, or perhaps Yahvah) is so rendered here, like the subsequent divine titles, after its more popular modern Anglicized form. It is herein represented another 17 times in the *[italic]* (assumed in the English translation for clarity's sake) designations of the King James edition of 1769 – once coupled with *God* as *unto the LORD thy God* ([Deuteronomy 16:10](#)), 4 times originally rendered as simply *God* ([Leviticus 10:17](#); [Isaiah 26:1](#); [Hosea 1:6,9](#)), and 12 times rendered (*the*) *LORD* ([Exodus 33:9](#); [Numbers 23:15](#); [Deuteronomy 33:12](#); [1 Samuel 3:17](#); [16:7](#); [1 Kings 13:22](#); [2 Kings 23:19](#); [2 Chronicles 3:1](#); [18:21](#) – including the three completely unnecessary instances of rendering *of the LORD* in [Leviticus 24:11,16](#) and *LORD* in [2 Chronicles 17:4](#), in keeping with the translators' decision).

This restoration makes no distinction between Dr. Strong's lexical entry [3068](#) (where the Jews pointed the Holy Name as *Yehovah*, after the vowels of *Adonai*) and the less frequent 305 occurrences of [3069](#) (where it was pointed *Yehovih*, after the vowels of *Elohim*, when usually coupled after the appellation *Adonai* – see next), as this difference amounts to nothing more than tittle-fiddling on account of the Scribes' efforts to pervert the pronunciation of Yahweh's Name. Consequently, there are many varying opinions for how one accurately pronounces (vowel-points) the Name.

The Jewish Soferim had also made significant textual effort to entirely usurp the Holy Name with that title, *Adonai*. Simply, every occurrence of *Adonai* within the Masoretic Text which stands alone (apart from Yahweh) should read *Yahweh*, the sole exception to this being [Psalm 35:23](#) where the text reads: *my Elohim & Adonai (my God and my Lord)* – perhaps the earliest usage of the plural possessive *Adonai*. This corruption was attempted 134 times; the precise listing is given here:

[Genesis 18:3,27,30,31,32](#); [19:18](#); [20:4](#). [Exodus 4:10,13](#); [5:22](#); [15:17](#); [34:9,9](#). [Numbers 14:17](#).

Joshua 7:8, Judges 6:15; 13:8. 1 Kings 3:10,15; 22:6. 2 Kings 7:6; 19:23. Ezra 10:3. Nehemiah 1:11; 4:14. Job 28:28. Psalm 2:4; 16:2; 22:19,30; 30:8; 35:17,22; 37:13; 38:9,15,22; 39:7; 40:17; 44:23; 51:15; 54:4; 55:9; 57:9; 59:11; 62:12; 66:18; 68:11,17,19,22,26,32; 73:20; 77:2,7; 78:65; 79:12; 86:3,4,5,8,9,12,15; 89:49,50; 90:1,17; 110:5; 130:2,3,6. Isaiah 3:17,18; 4:4; 6:1,8,11; 7:14,20; 8:7; 9:8,17; 10:12; 11:11; 21:6,8,16; 28:2; 29:13; 30:20; 37:24; 38:14,16; 49:14. Lamentations 1:14,15,15; 2:1,2,5,7,18,19,20; 3:31,36,37,58. Ezekiel 18:25,29; 21:9; 33:17,20. Daniel 1:2; 9:3,4,7,9,15,16,17,19,19,19. Amos 5:16; 7:7,8; 9:1. Zechariah 9:4. Micah 1:2. Malachi 1:12,14.

While this list is constructed from a variety of extant Masoretic marginal notes which do not all agree (in 2 Samuel 7:22, the text body of the Aleppo and Westminster manuscripts don't even agree, reading *Yahweh Elohim* and *Adonai Yahweh* respectively), the pattern of the corruption (*Adonai* appearing by itself in the text) becomes apparent. The Scribes also admitted among their various notes to blotting out the Holy Name in at least the 3 instances where it is read *Elohim* in Psalm 14:1,2,5 (compare Psalm 53). They have thus been restored herein to *Yahweh* along with the 134 aforementioned.

The instances where the King James translators made emphasis on the Name with all CAPITAL letters, such as *THE LORD* and the poor transliteration of *JEHOVAH* where it was found to be necessary, have been preserved in form herein as *YAHWEH* at Exodus 6:3; 28:36; 39:30; Deuteronomy 28:58; Psalm 83:18; Isaiah 12:2; 26:4; Jeremiah 23:6; Zechariah 14:20.

The vast majority of times where the King James translators incorrectly rendered *Yahweh the LORD*, the Name was restored herein without the English article *the* in keeping with the Hebrew syntax. While there are many instances where the Hebrew *particle eth* is used of the Name *Yahweh* (Genesis 4:1; Exodus 5:2; Numbers 11:20; Deuteronomy 4:29; and frequently), instances an *article* is carried over into English with *Yahweh* herein are: *the good Yahweh* (2 Chronicles 30:18), *the righteous Yahweh* (Psalm 11:7), *the glorious Yahweh* (Isaiah 33:22), and *the just Yahweh* (Zephaniah 3:5).

The typical English Bible's designation for *Yahweh: the LORD*, should not be confused with the so-called Greek New Testament's *Lord Jesus (Kurios Iesus)*. Christian expressions such as *the Lord's Prayer* and *the Lord's Day* (Sunday) are not a reference to *Yahweh* (i.e. *the Father*). This restoration strictly involves the Hebrew and Aramaic portions of surviving pre-John the Baptist canonical scripture. While past efforts have been to insert the Hebrew Name and titles into English translations of the *New Testament*, the extant and original languages should be respected whether they are Aramaic or Greek. Even such references to *Yahweh* as the *Christian Iesus* quoting Deuteronomy 8:3 to *the devil*:

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every [word] that proceedeth out of the mouth of the LORD doth man live."
–Deuteronomy 8:3, KJV, 1769

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." –Matthew 4:4, KJV, 1769

“And Jesus answered him, saying, *It is written, That man shall not live by bread alone, but by every word of God.*” –[Luke 4:4](#), KJV, 1769

...should be transliterated as *Theos* (the word translated *God* from the original *Koine Greek* of Luke), or, at best, the surviving equivalent of Matthew’s *Syriac/Peshitta Aramaic*. The same rule applies to the name *Iesous* – it should not be transliterated as though it were from Hebrew or Aramaic as *Yahshua* (*Joshua*) or *Yeshu(a)* when existing in a Greek text as *Iesous* (*Jesus*). Similarly, past efforts have been to carelessly insert the Hebrew equivalents of the divine titles into the Aramaic portions of the so-called *Old Testament* (such as *Elohim* or *Eloah* for *Elah*, see the items listed below), so it should be emphasized that Hebrew portions should be transliterated from *Hebrew*, Aramaic from *Aramaic*, Greek from *Greek*. Similarly, Christian liturgy of various languages involving the benediction: *may the Lord bless you and keep you...* almost amounts to mockery considering the blessing reads:

“And the LORD spake unto Moses, saying, *Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them.*” –[Numbers 6:22-27](#), KJV, 1769

Clearly, the blessing of the children of Israel should involve the Name of Yahweh; without the Name, it is no blessing at all!

Let it be understood that while the title *lord* may be somewhat of an accurate translation of the Hebrew title *Adonai* (and even more so of *Adon*, see ADON YAHWEH below), it has gone further than even the Jewish Scribes did to mask the Holy Name of Yahweh from our People. Furthermore, the English reader cannot trust the commonly used text of King James 1769 when it comes to the designation *the LORD* (small capitals –ORD), since it is not uniformly used for Yahweh, as such publications as *Adon* in [Zechariah 4:14](#) often testify. Likewise, the English reader cannot possibly discern whether the designation *the Lord* (lower-case –ord) refers to *Adonai*, *Adon*, *Yahweh*, or various others, in such heinous Scribal pollutions and subsequent English mistranslations as [Ezra 10:3](#):

“Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.” –KJV, 1769

Even the modern translations fail to render in their designated ways that the agreement to divorce the strange (foreign) wives and their bastard (Hebrew: *mamzer*, Strong’s lexical number [4464](#)) children according to the Law, was likewise *according to the counsel of Yahweh* – not: *my lord* (lower-case translation of *Adonai*)! Note that of all the places *Adonai* (being a corruption for *Yahweh*) was translated into English, only here and [Isaiah 21:8](#) did the translators fail to do so with at least an upper-case *Lord*. This divorce scene’s synoptic version found in Nehemiah should also be considered where we read:

“On that day they read in the book of Moses in the audience of the people; and therein was

found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.” –[Nehemiah 13:1-3](#), KJV, 1769

Just as the post-John the Baptist scripture of our example in [Luke 4:4](#) & [Matthew 4:4](#) quotes the earlier portions of the Hebrew Bible in [Deuteronomy 8:3](#) referencing *Yahweh* as *Theos*, this earlier post-exilic scripture of Nehemiah quotes the specific racial instruction (*Torah*) found at [Deuteronomy 23:2-6](#), mentioning *Yahweh thy Elohim* (*the LORD thy God*, see YAHWEH ELOHIM below) as simply *our Elohim* and referencing *the congregation of Yahweh* instead as *the congregation of Elohim*:

“A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever.” –KJV, 1769

Aside from being replaced or coupled with *Adonai*, the Holy Name is also associated with a number of ancient Hebrew or otherwise Semitic names and expressions used as titles and designations, some recurring 100s of times:

ADONAI YAHWEH

- Strong’s lexical number: [136](#)
- Formerly rendered: “the Lord” and once as “God ([Habakkuk 3:19](#))”

Occurs 306 times (300 times directly before *Yahweh*, 5 times after *Yahweh*.)

The 300 instances of *Adonai Yahweh* are rendered *the Lord GOD*, “GOD” being typically the translation of Strong’s lexical entry [3069](#), where the Jews pointed the Holy Name with the vowels of *Elohim* (see YAHWEH ELOHIM below). The 5 instances of *Yahweh Adonai* are [Psalm 68:20](#); [109:21](#); [140:7](#); [141:8](#), rendered *GOD the Lord*, and [Habakkuk 3:19](#), rendered *the LORD God*.

(...and the one time *Adonai* is associated with *Elohim* – [Psalm 35:23](#)).

Adonai has been confused with the plural form of *Adon* (see next), and, as it is considered plural

possessive, has been oftentimes translated *my Lord* in English versions where the primitive texts had read *Yahweh*. These issues have all been rectified with the restoration of the 134 Scribal corruptions, as the Biblical text herein never reads *my Yahweh*. Such a reading would be redundant since Yahweh is the national God of Israel, i.e. *Yahweh our Elohim*.

ADON YAHWEH (ADONIM, plural)

- Strong's lexical number: [113](#)
- Formerly rendered: "L/lord(s)" "master(s)" "owner" "sir"

Occurs 334 times (28 times used of Yahweh:)

Adon Yahweh appears 7 times; *Yahweh Adonim* appears 3 times; *Yahweh Adon of the whole earth* appears once in [Joshua 3:13](#); *thy Adonim Yahweh* appears once in [Isaiah 51:22](#) which should be noted is with the 2nd person feminine suffix – Yahweh acting as the husband of Israel. Note its formerly redundant translation:

"Thus saith thy Lord the LORD, and thy God [that] pleadeth the cause of his people..." KJV, 1769

This relationship of a marital covenant between Yahweh and His People is in a similar sense to how Yahweh says in [Hosea 2:16](#), *thou shalt call me Ishi* (my man/husband), *and shalt call me no more Baali* (my lord/master). We should not be calling Yahweh, *LORD*, in such senses reminiscent of heathen deities.

Adonim of adonim appears 2 times ([Deuteronomy 10:17](#); [Psalm 136:3](#)); *Adon of the whole earth* appears 5 times apart from *Yahweh* ([Joshua 3:11](#); [Psalm 97:5](#); [Micah 4:13](#); [Zechariah 4:14](#); [6:5](#)).

Adon and its plural form *Adonim* appear 9 other times variously in reference to the Divine Role, and special attention should be placed upon [Psalm 110:1](#) & [Malachi 3:1](#):

"[A Psalm of David] The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." –KJV, 1769

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." –KJV, 1769

In the first reference, David the King of all Israel writes, *Yahweh said unto my Adon*, and it should be noted that there could be no earthly *Adon* greater than the King of all Israel. The Psalm goes on to say of this *Adon* in [verse 5](#): *Yahweh at thy right hand...* which happens to be one of the places where the wicked Jews (of whom the King James translators warned in their Preface Letter to the Readers of 1611) supplanted the Name of Yahweh with *Adonai*. The

second reference begins the last chapter of the Prophets section (*Nevi'im*) of the Jews' *Tanak*. Therein, Yahweh Sabaoth (of hosts, see below), promises to send His *messenger* and that *the Adon, whom ye seek*, shall suddenly come. These Messianic references become much more evident in a restored names text such as herein.

(...and 306 times used of other persons beside Yahweh – 2 of which are angels:)

These are the instances which have been translated in the various ways: “lord(s),” “master(s),” “owner”, and “sir.” In [Judges 6:13](#) *the angel of Yahweh* is addressed as *my adon*, and in [Daniel 12:8](#) *the man clothed in linen* is likewise addressed. While in the King James edition of 1769 these two instances are rendered with a capital *Lord*, they are rendered herein with a lower-case *adon*, in keeping with the consistency of capitalized titles being used solely of Yahweh.

Finally, let it be noted that all such instances of capitalizing *Adon* and *Adonim* were found to be without need of the English article *the* (such as the compound titles *Adon of the whole earth* and *Adonim of adonim*) except for the 2 instances of [Malachi 3:1](#) and [Psalm 114:7](#), where it was necessary for the English reading.

YAHWEH ELOHIM

- Strong's lexical number: [430](#)
- Formerly rendered: “G/god(s)” “God-ward” “goddess” “judge(s)” “angels”

Occurs 2,599 times (221 times after Yahweh and once before Yahweh:)

“And David went up, and all Israel, to Baalah, [that is], to Kirjathjearim, which [belonged] to Judah, to bring up thence the ark of God the LORD, that dwelleth [between] the cherubims, whose name is called [on it].” – [1 Chronicles 13:6](#), KJV, 1769

It should be noted that what above is translated *God the LORD* is the unique instance of *Elohim* placed immediately before *Yahweh*, and it appears in a portion of scripture that has been called into question on account of Jewish Scribes likely replacing *Yahweh* with the plural *Elohim*, just as they had done with *Adonai*. Compare [2 Samuel 5:19-25](#); [6:9-17](#); [1 Chronicles 13:6,12](#); [14:10](#); [16:1](#).

(...296 times as *Yahweh thy Elohim* – once thereof in all CAPITALS, 145 times as *Yahweh your Elohim*, 98 times as *Yahweh our Elohim*, 39 times as *Yahweh their Elohim*, 38 times as *Yahweh my Elohim*, 1503 times often referring, though not directly, to Yahweh:)

For example, in [Genesis 1:1-2:3](#) we read: *Elohim created the heaven and the earth* along with all the host of them in six days and that, *He rested on the seventh day*, however we discover in [Genesis 2:4](#) that *Yahweh Elohim made the earth and the heavens*. Furthermore, we are commanded in [Exodus 20:9-11](#) to keep the Sabbath of Yahweh, *for [in] six days Yahweh made*

heaven and earth...and rested the seventh day. While *Elohim* is fundamentally a plural noun, it was used of our Ancestors for *Yahweh* (much like how the Scribes began masking *Yahweh* for the plural forms *Adonai* & *Elohim*), and while we find instances of *Elohim* saying: *let us, like one of us*, etc ([Genesis 1:26; 3:22; 11:7](#)), it becomes apparent from [Isaiah 6:8](#) that *Yahweh* is doing and speaking on *behalf* of a heavenly host: *I heard the voice of Yahweh, saying, Whom shall I send, and who will go for us?*

(...244 times used in reference to foreign god(s) or, for other reasons, left lower-case, 8 times translated *judge(s)*, *angels* or *goddess*.)

Two examples of where *Elohim* is not used of *Yahweh*, but likewise not of strange god(s) are [Psalm 8:5](#) & [82:6](#):

“For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.” –KJV, 1769

“I have said, Ye [are] gods; and all of you [are] children of the most High.” –KJV, 1769

In the first example, *Elohim* is translated *the angels* (following after Septuagint renderings) since it is being used in contrast to *Yahweh* who made the *son of Adam* (*ruddy appearing man*, Strong’s lexical number [120](#))...*a little lower than the elohim*. It has thus been restored to lower-case *elohim* herein. In the second example, the children of *Elyon* (the most High, see YAHWEH ELYON below) are called *elohim* by *Yahweh*. It had therefore been rendered *gods* in the King James translation, but is restored to lower-case *elohim* herein. This second example of *elohim* is used in a similar sense to the 5 instances of *elohim* translated *judge(s)* elsewhere – men acting as *elohim* in the role of judge ([Exodus 21:6; 22:8,9,9; 1 Samuel 2:25](#)).

Where *Ashtoreth* (the pagan deity *Ishtar*, as in *Easter*) is called *goddess of the Zidonians* ([1 Kings 11:5,33](#)), herein it has been restored to lower-case *elohim* like the other false gods in context, just as the plural and singular renderings of the false god(s) have all been restored to lower-case *elohim*. Such differences in sex and plural construct & absolute of an already plural noun may be individually discerned from the Hebrew texts in context. However, for the record, the only place where the King James translators chose to capitalize the plural designation *Gods* is [1 Samuel 4:8](#), where it was done 2 times, and of the 252 times *elohim* is herein rendered lower-case, it had been translated *gods* 214 times, *god* 30 times, *goddess* 2 times, *judge* once, *judges* 4 times, and *angels* once. The 30 instances where *elohim* was translated singular, lower-case *god* are listed here:

[Exodus 7:1; 22:20. Deuteronomy 32:39. Judges 6:31; 8:33; 9:27; 11:24; 16:23,23,24,24. 1 Samuel 5:7. 1 Kings 11:33,33; 18:27. 2 Kings 1:2,3,6,16; 19:37. 2 Chronicles 32:21. Isaiah 37:38. Daniel 1:2,2. Hosea 13:4. Amos 2:8; 5:26; 8:14. Jonah 1:5. Micah 4:5.](#)

(...and 6 times used as an adjective and thus not transliterated herein:)

[Genesis 30:10; 1 Samuel 14:15](#) as “great”; [Genesis 23:6; Exodus 9:28](#) as “mighty”; [Jonah 3:3](#) as “exceeding”; [Malachi 2:15](#) as “godly”.

Finally, *E/eloim* is represented another 17 times in the [italic] designations of the King James edition of 1769 – once as *Yahweh thy Elohim* ([Deuteronomy 16:10](#)), 11 times by itself as *Elohim* ([1 Samuel 2:32](#); [2 Chronicles 33:19](#); [Nehemiah 6:9](#); [Job 20:23](#); [21:17](#); [27:22](#); [Psalm 10:4](#); [Proverbs 21:12](#); [Ecclesiastes 2:26](#); [Isaiah 17:13](#); [Hosea 1:9](#)) and 5 times in lower-case as *eloim* ([Deuteronomy 32:16](#); [32:17](#); [2 Chronicles 14:3](#); [Psalm 16:4](#); [Isaiah 43:12](#) – the latter two verses having been originally translated singular as *god*). There were also 14 instances of necessary article change where a *G/god* became an *E/eloim*.

YAHWEH SABAOTH

- Strong's lexical number: [6635](#)
- Formerly rendered: “of hosts” where directly associated with Yahweh & Elohim

Occurs 284 times where associated with Yahweh & Elohim (34 times as *Yahweh Sabaoth the Elohim of Israel* (all found in Jeremiah except for [Isaiah 21:10](#) & [Zephaniah 2:9](#)), 15 times as *Adonai Yahweh Sabaoth*, 211 times as *Yahweh Sabaoth* (often connected with *Elohim* in other ways), 13 times as *Yahweh Elohim Sabaoth* and 11 times as *Elohim Sabaoth*).

In the 201 times where not directly associated with Yahweh or Elohim, the root, *tsaba'* (often in this singular form -- *tsabaoth* being plural) has been left to its original King James translation renderings of: “host” “war” “army” “battle” “service” “warfare” “soldiers” “company” etc.

Sabaoth has also herein been represented once in the [italic] designations of the King James edition of 1769 where the Masoretic Text identifies it as a *qere* rather than a *kethib* reading ([2 Kings 19:31](#)).

YAHWEH EL (ELIM, plural)

- Strong's lexical number: [410](#)
- Formerly rendered: “G/god(s)” “(ye/the) mighty” “idols”

Occurs 239 times (218 times used in reference to Yahweh:)

Yahweh El appears 6 times, *El Yahweh* appears 2 times ([Psalm 85:8](#) & [Isaiah 42:5](#)), *El Yahweh Sabaoth* appears once at [Jeremiah 32:18](#), *El Elohim [even] Yahweh* appears once at [Psalm 50:1](#), *El of elim (God of gods)* appears once at [Daniel 11:36](#), and 228 other times are directly or otherwise referring to Yahweh. Also, not listed here, are the many and varying instances where *El* is translated as part of a theophoric name or place, such as *Beth-El* or *DaniEl*. *Bethel* was sometimes translated outright as *house of God* ([Judges 20:18](#), [26](#), [31](#); [21:2](#)), and thus is numbered among the above listings for *El*, rendered herein as *house of El*.

It should be noted here that the one instance of *El* rendered *the mighty* (lower-case) in the King James translation, while still being a reference to Yahweh, has been restored herein to upper-case *El* at [Psalm 50:1](#). Also, consider the King James translation of the Messianic reference: *Wonderful, Counsellor, The mighty God (El Gibbor*, Strong's lexical number [1368](#)), *The everlasting Father, The Prince of Peace*, at [Isaiah 9:6](#).

(...and 21 times used of other persons or false god(s) – 6 of which are referenced in the plural form *elim* (not to be confused with the place, *Elim*). Unlike *Elohim*, the plural of *El* is always rendered in lower-case, as it never references Yahweh:)

The King James rendering *idols* was restored to *elim* at [Isaiah 57:5](#). Similarly, [Psalm 89:6](#) which had read, *sons of the mighty*, has herein been restored to *sons of the elim*, keeping the English article *the* for the sake of emphasizing the plurality of the title's reference. It should be noted here that while both [Psalm 29:1](#) & [Psalm 89:6](#) read in the Hebrew, *sons of elim*, the King James translation at [Psalm 29:1](#) fails to even recognize the word, *beni* (*sons*, Strong's lexical number [1121](#)), in similar fashion to the way it renders *anointed ones* at [Zechariah 4:14](#). The other 3 instances of lower-case *el* and *elim* being restored from their translations of "ye/the mighty" are: *Give unto the LORD O ye mighty...* (ye *elim*, [Psalm 29:1](#)), *God standeth in the congregation of the mighty...* (congregation of *el*, [Psalm 82:1](#)), and *when he raiseth up himself, the mighty are afraid...* (the *elim*, [Job 41:25](#), though some sources suggest this is a form of *ayil*, Strong's lexical number [352](#)).

The instances at [Ezekiel 31:11](#) & [32:21](#) were of particular difficulty in transliterating. Some sources suggest the former verse has a form of *el* present where translated, *the mighty one of the heathen*, but the various extant Hebrew manuscripts all appear to have *ayil*. The latter verse has a form of *el* with the letter *yod* yet without the *mem*, perhaps suggestive of the meaning: *the strongest*; thus it has been herein left to its original King James rendering of: *the strong*.

Finally, it has also been left to its original rendering the 7 times where the King James translation clearly referenced the inanimate ideas: *power* ([Genesis 31:29](#); [Nehemiah 5:5](#); [Proverbs 3:27](#); [Micah 2:1](#)), *might* ([Deuteronomy 28:32](#)), *great* ([Psalm 36:6](#)), and *goodly* ([Psalm 80:10](#)). There were also 14 instances of necessary article change where a *G/god* became an *E/el*.

EL SHADDAI

- Strong's lexical number: [7706](#)
- Formerly rendered: "(the) Almighty"

Occurs 48 times, always of Yahweh – 7 times of which are coupled with *El* as *El Shaddai*. Of particular interest is [Exodus 6:3](#) which reads:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them." –KJV, 1769

Here, Yahweh says He appeared to our Patriarchs Abraham, Isaac, and Jacob as *El Shaddai* but was not known to them by His Name, Yahweh.

YAHWEH ELYON

- Strong's lexical number: [5945/5946](#){in Aramaic}
- Formerly rendered: “(the) most high” “(the) high” “the H/highest”

Occurs 35 times in reference to Yahweh (2 times as *Yahweh Elyon* ([Psalm 7:17](#); [47:2](#)), 2 times as *Elohim Elyon* ([Psalm 57:2](#); [78:56](#)), 5 times coupled with *El* as *El Elyon* – once of which being *Yahweh, El Elyon* ([Genesis 14:22](#)), and 26 times standing alone for Yahweh – 2 of which being rendered, *Yahweh [art] Elyon*.)

Uniquely, one such time where *Elyon* stands alone for Yahweh was formerly translated lower-case as *highest* at [Psalm 87:5](#) and has herein been restored to upper-case *Elyon*.

It is worthy of mentioning that the first occurrence of *Elyon* identifies Melchizedek, the King of Salem, as the *priest of El Elyon* ([Genesis 14:18](#)). The word *elyon* is used as an adjective, thus it always appears after the noun, when present.

Also, the 4 times where *Elyon* carries over into the Aramaic portions of scripture (and therefore is given the lexical number 5946) are: [Daniel 7:18,22,25,27](#). Interestingly, all four times are styled: *the saints* (separated-ones) *of Elyon*, implying segregation from the Babylonian system.

It occurs 22 other times where not used of Yahweh or as an adjective and therefore left to its original renderings of: *highest* ([Ezekiel 41:7](#)), *high* ([Deuteronomy 26:19](#); [28:1](#); [1 Kings 9:8](#); [2 Chronicles 7:21](#); [23:20](#); [27:3](#); [Nehemiah 3:25](#); [Jeremiah 20:2](#)), *higher* ([2 Kings 15:35](#); [Psalm 89:27](#); [Jeremiah 36:10](#); [Ezekiel 9:2](#)), *upper* ([Joshua 16:5](#); [2 Kings 18:17](#); [1 Chronicles 7:24](#); [2 Chronicles 8:5](#); [32:30](#); [Isaiah 7:3](#); [36:2](#); [Ezekiel 42:5](#)), and *uppermost* ([Genesis 40:17](#)).

YAHWEH MEKADDISHKEM

- Strong's lexical number: [6942](#)
- Formerly rendered: “which sanctify/hallow you/them”

Occurs 8 times coupled with Yahweh (4 times in the 2nd person plural – “you,” [Exodus 31:13](#); [Leviticus 20:8](#); [21:8](#); [22:32](#), and 4 times in the 3rd person plural – “them,” [Leviticus 21:23](#); [22:9,16](#); [Ezekiel 20:12](#).)

It is important to note that the 2nd and 3rd person information is lost in the fundamental transliteration of *Mekaddishkem* (the most grammatically complex of the transliterated titles

herein), creating, in some cases, a rough literal translation, but such a title for Yahweh ought to be set apart in the English text, since its meaning is: Yahweh *which sets-apart* Israel (or *separates* from the other nations, thereby making the People *holy* or *saints*). Instances of *Mekaddishkem* tend to be left unmentioned in other compiled lists.

YAHWEH ZIDKENU

- Strong's lexical number: [3072](#) (or [3068-6664](#))
- Formerly rendered: "the LORD our righteousness"

Occurs 2 times ([Jeremiah 23:6](#); [33:16](#) – 23:6 being in all CAPITALS).

YAHWEH YIREH

- Strong's lexical number: [3070](#)
- Formerly rendered: "Jehovahjireh"

Occurs once: [Genesis 22:14](#).

YAHWEH NISSI

- Strong's lexical number: [3071](#)
- Formerly rendered: "Jehovahnissi"

Occurs once: [Exodus 17:15](#).

YAHWEH ROEH

- Strong's lexical number: [3068-7462](#)
- Formerly rendered: "the LORD [is] my shepherd."

Occurs once: [Psalm 23:1](#).

YAHWEH ROPHEKA

- Strong's lexical number: [3068-7495](#)
- Formerly rendered: "the LORD that healeth thee"

Occurs once: [Exodus 15:26](#).

YAHWEH SHALOM

- Strong's lexical number: [3073](#)
- Formerly rendered: "Jehovahshalom"

Occurs once: [Judges 6:24](#).

YAHWEH SHAMMAH

- Strong's lexical number: [3074](#) (or [3068-8033](#))
- Formerly rendered: "the LORD [is] there"

Occurs once: [Ezekiel 48:35](#) (the Prophetic Book's last words). Not to be confused with the person, *Shammah*.

YAH

- Strong's lexical number: [3050](#)
- Formerly rendered: "(the) LORD" and once as "JAH ([Psalm 68:4](#))"

Occurs 49 times, always of Yahweh (22 times as *Praise ye Yah*, 5 times as *Praise Yah*.)

These are the translations of the commonly known and expressed, *HalleluYah* (*Hallelujah*) and its Greek form, *Alleluia*.

(...2 times as *Yah YAHWEH* in [Isaiah 12:2](#); [26:4](#) – both of which are thus emphasized with CAPITALS in the King James translators' attempt of *the LORD JEHOVAH* to not be redundant in their bogus usage of the title *the LORD* for both *Yah* and *Yahweh*, once as *Yah Elohim*, and 19 times by itself).

Also, not numbered here are the many and varying ways that Yah is part of a theophoric name or place (and therefore, another word altogether), such as *EliYah/EliYahu* (*Elijah*).

ELOAH

- Strong's lexical number: [433](#)
- Formerly rendered: "G/god"

Occurs 57 times – 52 of which refer to Yahweh. The other 5 occurrences reference some foreign god ([2 Chronicles 32:15](#); [Daniel 11:37,38,39](#); [Habakkuk 1:11](#)). This is the emphatically singular form of *Elohim*, yet *Elohim* was mostly used in the same way as *Eloah* in referencing Yahweh among our monotheistic Ancestors.

There were also 3 instances of necessary article change where *a G/god* became *an E/eloah*.

ELAH (ELAHIN, plural)

- Strong's lexical number: [426](#){Aramaic}
- Formerly rendered: "G/god(s)"

Occurs 95 times within the Aramaic portions of pre-John the Baptist scripture, (78 times used of Yahweh; 15 times used of foreign gods; and 2 times used of some foreign god:)

In [Daniel 2:47](#), both singular and plural forms appear as, *your Elah [is] an Elah of elahin...* In [Daniel 3:14](#), Nebuchadnezzar is also recorded as saying, *do not ye serve my elahin, nor worship the golden image which I have set up?* Interestingly, *Elah* (not to be confused with the two individuals bearing the name) is the Aramaic equivalent of the Arabic *Allah*.

Since a sizable portion of the post-exilic or otherwise pre-John the Baptist Aramaic scripture ([Ezra 4:6-6:18](#); [7:12-26](#); [Daniel 2:4-7:28](#); and one sentence in [Jeremiah 10:11](#)) was written amidst heathens, their plural designation, *elahin*, is used exclusively of foreign deities, unlike the plural construct Hebrew usage of *Elohim*. For this reason, to emphasize its plurality, the English article *the* is always retained before such instances of *elahin*, and, therefore, special attention must be given to [Daniel 3:25](#):

"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." –KJV, 1769

This is particularly problematic since the King James translators here chose to present Nebuchadnezzar's exclamation as a Messianic reference (using the English article *the* and capitalizing *Son*). Furthermore, they translated, in only this one particular instance, the plural

Aramaic *elahin* as *God* (singular and capitalized)! The Aramaic text here reads: *the form of the fourth is like a son of the elahin (bar elahin)*. Nebuchadnezzar was remarking that the fourth man appeared to be an *angel* (referenced as *bar elahin* – son of the *gods*, akin to the Hebrew, *bene elohim* – sons of *God*, note [Daniel 3:28](#)). Nevertheless, in the spirit of keeping with the King James rendering as much as conscience will allow, the expression has been rendered: *the Son of elahin*.

Thus, only the yellow Biblical text in every instance herein, consistently represents places of divergence from the King James edition of 1769, except for the 2 necessary instances of article change where *a God* became *an Elah*, along with the 31 previously mentioned article changes. Note that the exactly 150 instances of a possessive Holy Name or divine title have all been likewise formatted with their possessive marks (-'s).

ILLAY

- Strong's lexical number: [5943](#){Aramaic}
- Formerly rendered: “((the) most) H/high”

Occurs 10 times, always of Yahweh – 4 of which are coupled with the Aramaic *Elah* as *Elah Illay* (the rough Aramaic equivalent of *El Elyon*). Note this reference from the aforementioned scene in [Daniel 3:26](#) which reads, *Nebuchadnezzar...spake, and said, Shadrach, Meshach, and Abednego, ye servants of Elah Illay...*

Also note that *Illay* along with *Elyon* (which was carried over into Aramaic portions of scripture 4 times, see YAHWEH ELYON above) coexist in chapter 7 of Daniel. The one instance where they both appear in the same verse had read:

And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. –[Daniel 7:25](#), KJV, 1769

The redundant rendering of the King James translation is herein restored where we read of that king of the apocalyptic *fourth beast* which shall speak *against Illay* ([#5943](#)), *and shall wear out the saints of Elyon* ([#5946](#)).

Further Notes.

When the typical English renderings for deity were found within the *italic* text (assumed into the English translation for the sake of clarity, sometimes rendered in [brackets]) they were restored accordingly. When the mention was clearly that of Yahweh, it was rendered thus; when the titles were unclear, *E/elohim* was used.

An example of this restoration would be [Hosea 1:4-9](#), where the King James translation reads two times: *God*, instead of the typical: *the LORD*, yet the Speaker in context is clearly Yahweh:

“Then said [God], Call his name Loammi: for ye [are] not my people, and I will not be your [God].” –[Hosea 1:9](#), KJV, 1769

This herein became: *then said [Yahweh], Call his name Loammi: for ye [are] not my people, and I will not be your [Elohim].*

Of the 33 remaining instances of “*God*” found in this restoration, 27 are due to the 3 poorly chosen English expressions: *Would (to) God (that)...(!)* ([Exodus 16:3](#); [Numbers 11:29](#); [14:2,2](#); [20:3](#); [Deuteronomy 28:67,67](#); [Joshua 7:7](#); [Judges 9:29](#); [2 Samuel 18:33](#); [2 Kings 5:3](#)), *God forbid(...)* ([Genesis 44:7,17](#); [Joshua 22:29](#); [24:16](#); [1 Samuel 12:23](#); [14:45](#); [20:2](#); [Job 27:5](#)) and *God save (the) king* ([1 Samuel 10:24](#); [2 Samuel 16:16,16](#); [1 Kings 1:25,34,39](#); [2 Kings 11:12](#); [2 Chronicles 23:11](#)). The 11 instances of *would (to) God (that)...(!)* may be better translated as *O that...(!)* or perhaps *if only that...(!)*; the 8 times *God forbid(...)* is expressed would be better styled as *far be it(...)*, and the 8 times *God save (the) king* is used should be more literally rendered *let the king live* – something like the more modern phrase *long live the king!* – from the Hebrew root there meaning *life* (*chayah*, Strong’s lexical number [2421](#)).

In 3 instances ([Genesis 49:24](#); [Psalm 132:2,5](#)), the Hebrew expression *the mighty One* (*'abir*, Strong’s lexical number [46](#)) of *Jacob* was instead rendered *the mighty [God] of Jacob*. Note that the King James translators correctly rendered this expression in [Isaiah 1:24](#) as *the mighty One of Israel* and in [Isaiah 49:26](#); [60:16](#) as *the mighty One of Jacob*. Once ([Proverbs 26:10](#)), the Hebrew expression *the great One* (*rab*, Strong’s lexical number [7227](#)) was instead rendered *the great [God]*. Finally, in 2 verses ([Isaiah 44:8](#) & [Habakkuk 1:12](#)), a Hebrew word for rock (*sur*, Strong’s lexical number [6697](#)) is translated *God* and has been thus retained, along with these other 31 instances, in keeping with the translators’ decision.

Interestingly, *sur* is poorly translated *the mighty One* within the expression *to the mighty Rock of Israel*, at [Isaiah 30:29](#). Also note that *sur* may accompany *olam* (Strong’s lexical number [5769](#)) as *sur olam*, translated everlasting strength at [Isaiah 26:4](#). *Olam* is also coupled with *El* as *El Olam* at the unique occurrence of [Genesis 21:33](#), but due to not being a recurring title and being only an adjectival designation (such as *Elyon*), it has been retained herein as: *the everlasting El*. Similarly, the three times the compound Aramaic title, *Ancient of days* (*atik yomin*, Strong’s lexical number [6268-3118](#)) is used in Daniel 7 (verses [9,13,22](#)) have been left to their original translations by reason of their complex nature and infrequent usage in canonical scripture.

The King James translators chose to use the word *ungodly* in these verses: [2 Samuel 22:5](#); [2 Chronicles 19:2](#); [Job 16:11](#); [34:18](#); [Psalm 1:1,4,5,6](#); [3:7](#); [18:4](#); [43:1](#); [73:12](#); [Proverbs 16:27](#); [19:28](#). Furthermore, the word *godly* was employed in these verses: [Psalm 4:3](#); [12:1](#); [32:6](#); [Malachi 2:15](#) – this final instance being a translation of *elohim*.

The 42 remaining instances of “*L/lord(s)*” left untransliterated in this restoration appear 32 times as *lords* ([Numbers 21:28](#); [Joshua 13:3](#); [Judges 3:3](#); [16:5,8,18,18,23,27,30](#); [1 Samuel 5:8,11](#); [6:4,4,12,16,18](#); [7:7](#); [29:2,6,7](#); [1 Chronicles 12:19](#); [Ezra 8:25](#); [Isaiah 16:8](#); [Jeremiah 2:31](#); [Ezekiel](#)

[23:23](#); [Daniel 4:36](#); [5:1,9,10,23](#); [6:17](#)), 8 times as *lord* ([Genesis 27:29,37](#); [2 Kings 7:2,17,19](#); [Daniel 2:10](#); [4:19,24](#)) and 2 times as *Lord* ([Daniel 2:47](#); [5:23](#)).

When translated *lords* the original scriptures contained the word *ba'al* (Strong's lexical number [1167](#)) at [Numbers 21:28](#) & [Isaiah 16:8](#), *sar* ([#8269](#)) at [Ezra 8:25](#), *rud* ([#7300](#)) at [Jeremiah 2:31](#), *shalish* ([#7991](#)) at [Ezekiel 23:23](#), the Aramaic *rabreban* ([#7261](#)) in all 6 references from Daniel, and *ceren* ([#5633](#)) in the remaining 21 references. When translated *lord* the scriptures contained the word *gebir* ([#1376](#)) at [Genesis 27:29,37](#), *shalish* ([#7991](#)) at [2 Kings 7:2,17,19](#), the Aramaic *rab* ([#7229](#)) at [Daniel 2:10](#), and the Aramaic *mare'* ([#4756](#)) at [Daniel 4:19,24](#). Finally, the two instances left translated as a capital *Lord* (and, therefore, the only 2 referring to Yahweh) are of the Aramaic *mare'* ([#4756](#)) at [Daniel 2:47](#) & [5:23](#), within the expressions *Lord of kings* and *Lord of heaven*, respectively.

The King James translators also chose to use the word *lordly* at the unique instance in [Judges 5:25](#) – a translation of *'addir* (Strong's lexical number [117](#)).

Finally, it should be pointed out that not one occurrence of the Holy Name of Yahweh or any of the titles for deity discussed in these notes will be found in the historically inaccurate text of Esther, nor in the Song of Songs. These books have thus been left completely unaltered herein (from the original black text of the 1769 edition of the King James translation) because they never once reference Yahweh. Esther (as in *Ishtar* and *Easter*) was never found in the Dead Sea Scrolls corpus and strictly represents the tradition of the wicked Jews, directly contradicting the Prophecy of Daniel (which isn't even recognized among their Prophetic texts, merely cataloged as part of the *Ketuvim*, or *writings*) and establishing the un-Lawful and entirely Jewish Anti-Christ festival of *Purim*.

Quick Reference.

- [Adonai](#) – the emphatic form of Adon, meaning *my Lord*, always of Yahweh
- [Adon/Adonim](#) – *lord/husband* occasionally used of Yahweh, also of foreign gods
- [Elah/elahin](#) – the Aramaic form of Eloah, and its absolute plural form
- [Eloah](#) – a reference to *God* or a *god* in the singular emphatic form of El
- [Elohim](#) – the plural form of Eloah, usually a reference to Yahweh
- [El/elim](#) – the fundamental word for *God*, used in many names and its plural form
- [Elyon/Illay](#) – the designation *most high* in Hebrew and its Aramaic equivalent
- [Sabaoth](#) – the designation of *hosts/armies*, often used with Yahweh, also with Elohim
- [Shaddai](#) – widely translated as the designation *Almighty*
- [Yahweh](#) – YHVH, the Name of the one and true Deity – the *God of Israel*
- [Yahweh Mekaddishkem](#) – the name-title *Yahweh that Separates You/Them*
- [Yahweh Nissi](#) – the name-title *Yahweh my Banner*
- [Yahweh Roeh](#) – the name-title *Yahweh my Shepherd*
- [Yahweh Ropheka](#) – the name-title *Yahweh that Healeth Thee*
- [Yahweh Shalom](#) – the name-title *Yahweh [is] Peace*
- [Yahweh Shammah](#) – the name-title *Yahweh [is] There*

- **Yahweh Yireh** – the name-title *Yahweh Provideth*
- **Yahweh Zidkenu** – the name-title *Yahweh our Righteousness*
- **Yah** – the poetic/shortened form of Yahweh, found in many names like EliYah (Elijah)

Yahweh bless thee, and keep thee:

Yahweh make His face shine upon thee, and be gracious unto thee:

Yahweh lift up His countenance upon thee, and give thee peace.

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