

Name YHUH To Claim Yahuah

Helping Others To Learn, Love and Use the Name of
The Creator Of The Universe

Part 4D

The Hebrew Roots/Sacred
Name/Messianic Movements/Anyone
using יהוה 's Name
Are They Cults?

Name Him To Claim Him-Part 4

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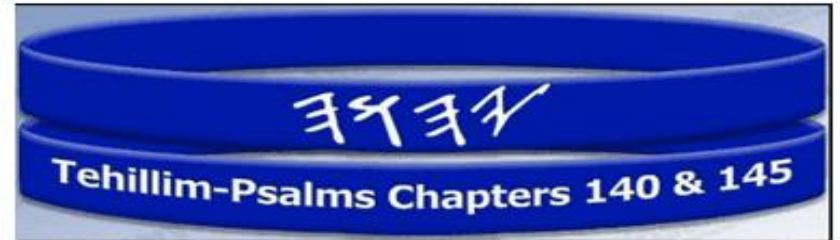
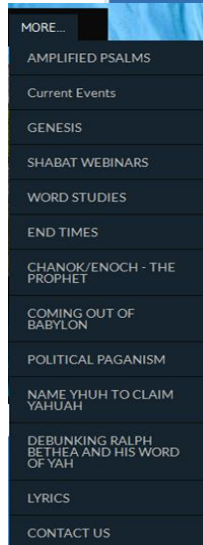
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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. **Read more**



The Hebrew Roots

Scared Name

Messianic
Movements

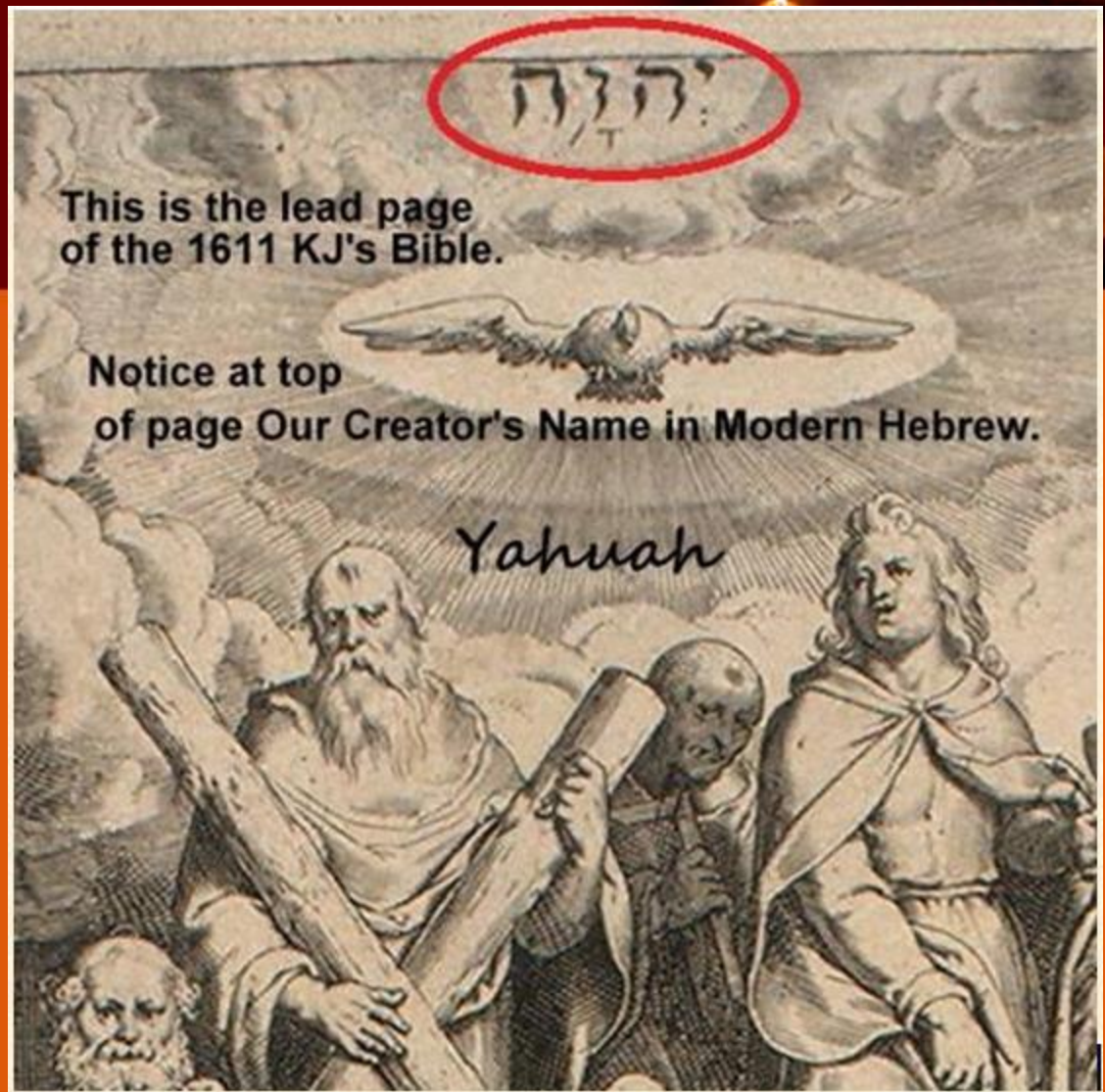
Anyone using YHWH

Are They Cults?

PART 4D

Proverbs 30:4

Who hath ascended up into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What *is His name*, and what *is His son's name*, if you can tell?




There is no excuse for not knowing His name.

In Part 4 we will be looking at the argument that those who use Yahuah's personal name are to be avoided because by doing so, they have fallen into cult status and can not be trusted. Parts 1-3 have been at least 80% of Yahuah actually speaking, right out of a Kings James Version saying the exact opposite. In this study D the detractors now start using Scripture to discredit those who call on Yah.

We will pickup in the PDF on page 100 with the next

Jeremiah 8:8-9 is used to describe how the sacred name was removed from the Scriptures. However, this text says nothing about a sacred name. It simply states that wise men have rejected the Word of the Lord, not the name of the Lord.

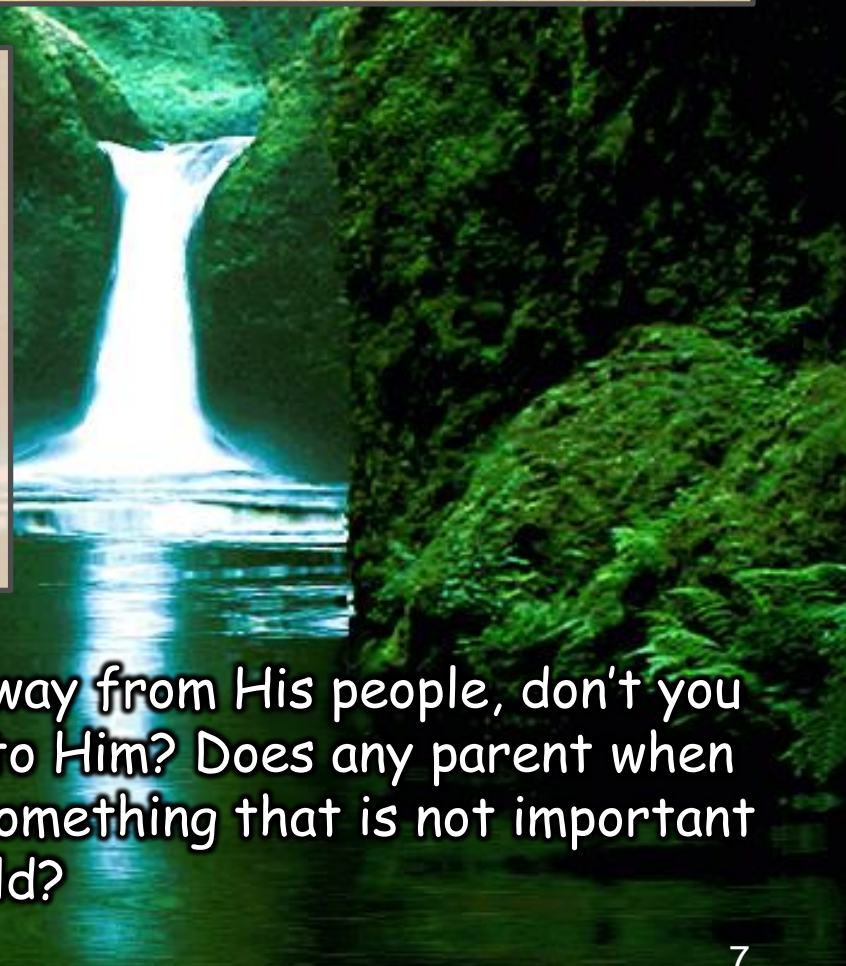


Jer 8:8 How^{H349} do ye say, ^{H559} We^{H587} *are* wise, ^{H2450} and the
(instructions-Torah) ^{H8451} of ^{H3068} אַיָּאֵז ^{H5854} is with us? Lo, ^{H2009}
certainly^{H403} **in vain** (deception, disappointment, fraud-sheqer) |
^{H8267} made^{H6213} he it; the pen^{H5842} of the scribes^{H5608} **is in vain**
(deception, disappointment, fraud-sheqer).^{H8267}

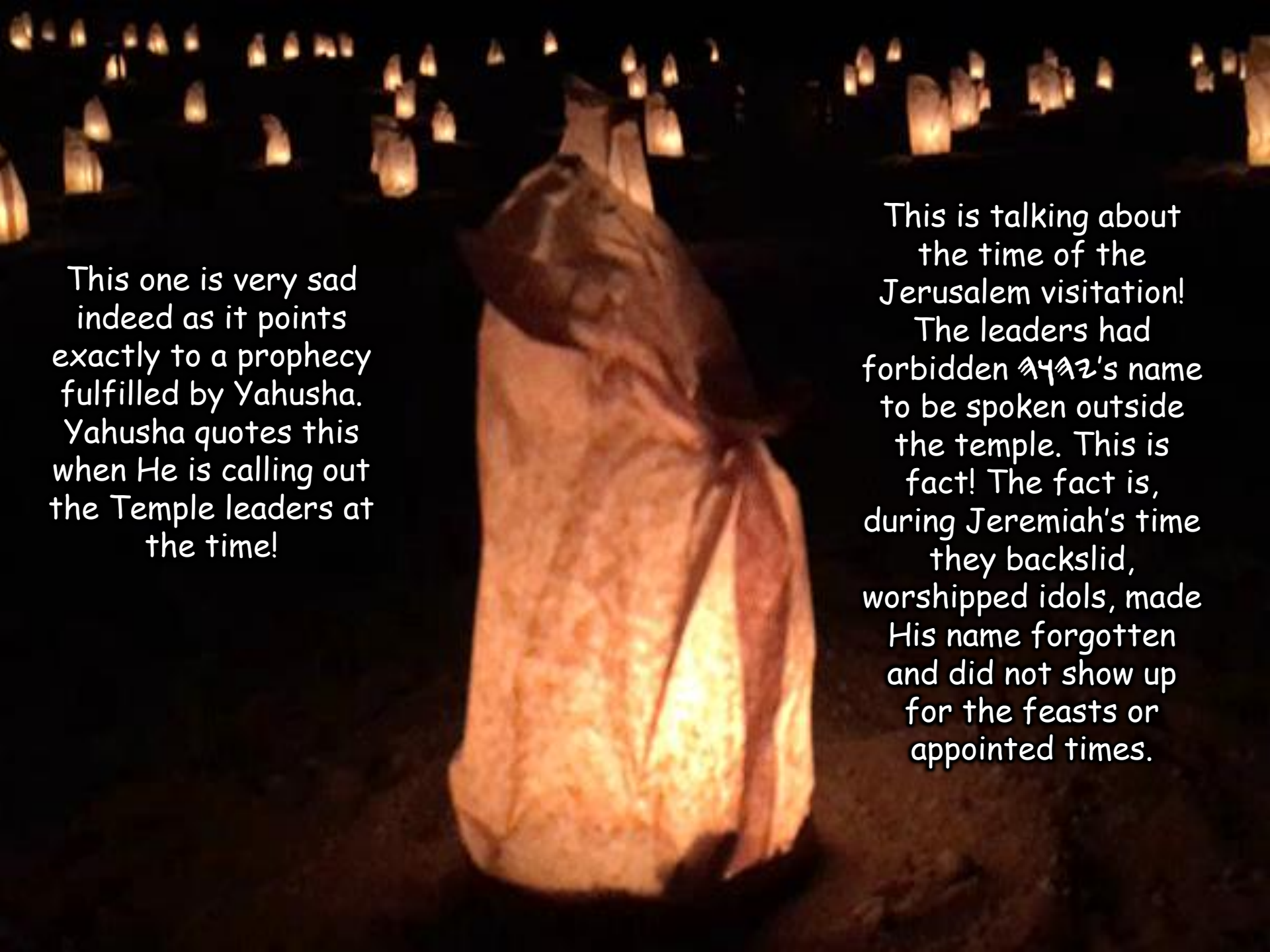
**** H8267 (in vain) really means Lie, deception, falsehood!** Let that really sink in. There was deception and fraud in the pen of the scribes at least 2 generations before 626BC! They are the ones who covered over Yah's name as well as other falsehoods!

Jer 8:9 The wise^{H2450} *men* are ashamed,^{H954} they are dismayed^{H2865} and taken:^{H3920} lo,^{H2009} they have rejected^{H3988} the word (*words, utterances- debar*)^{H1697} of אַיָּאֵל;^{H3068} and what^{H4100} wisdom^{H2451} *is* in them?

Do we see a pattern here with Mr. C ?
But maybe he does not know that Yahuah's words and utterances specifically tells us to proclaim His name and not to make it void. In Part 1 and 2 we saw just how much Yah talks about this! Mr. C cannot reject all those scriptures himself and still think he is proving his point.



Question: If Yahuah took His name away from His people, don't you think it was because it was precious to Him? Does any parent when disciplining their children take away something that is not important to the child?



This one is very sad indeed as it points exactly to a prophecy fulfilled by Yahusha. Yahusha quotes this when He is calling out the Temple leaders at the time!

This is talking about the time of the Jerusalem visitation! The leaders had forbidden אֱלֹהִים' name to be spoken outside the temple. This is fact! The fact is, during Jeremiah's time they backslid, worshipped idols, made His name forgotten and did not show up for the feasts or appointed times.

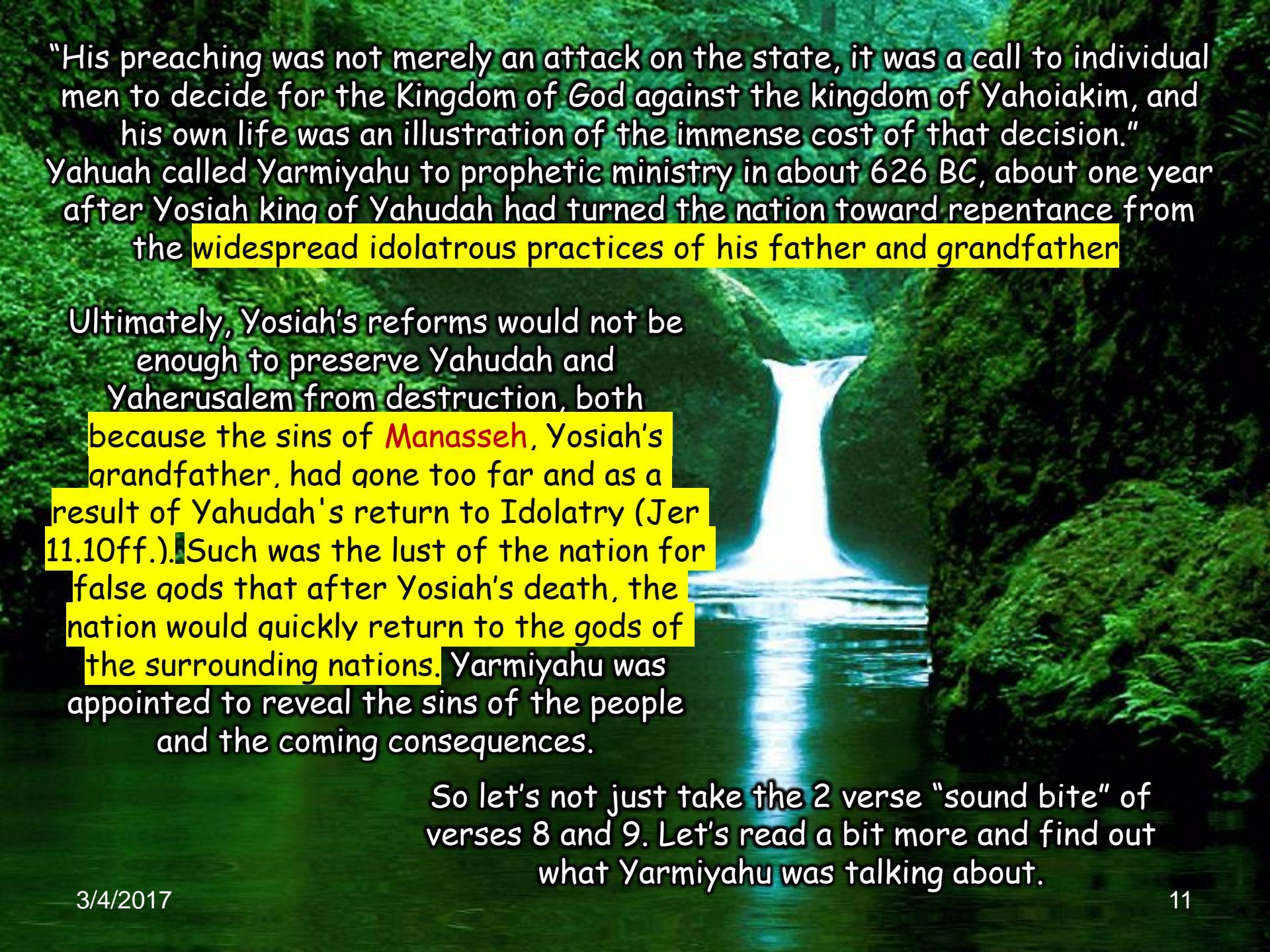
If they had gone back to worshipping idols, they would no longer be calling on Yahuah- right? If they rejected Yah's Word- They rejected His Name. It's part of His Word! It made it into the Top 10 Instructions!

Here is some history for perspective.

YahrmiYahu's ministry was active from the thirteenth year of Yosiah, king of Yahudah (3298 HC, or 626 BC), until after the fall of Yahrusalem and the destruction of Solomon's Temple in (3358 HC, or 587 BC). He saw the reigns of five kings of Yahudah: Yosiah, Yahoahaz, Yahoikim, Yahoichin, and ZedekYah. The Hebrew-language chronology work Seder Ha Doroth gives Yahrmiyahu's final year of prophecy to be (3350 HC), whereby he transmitted his teachings to Baruch ben Neriah.

King Yosiah began a religious reform in Yahudah at about 622 BC, "never had there been a reform so sweeping in its aims and so consistent in execution!" Yosiah was free to cut off all tribute to Assyria and even extend his power to the north, into the former territory of Israel, because after the death of Ashurbanipal (in 627 BC), the already weakened Assyrian empire began to disintegrate. Also in 627 B.C. Yahrmiyahu received his call to be a prophet and so, with others, spurred Yosiah's reforms on, "by asserting that the nation was under judgment and would know the wrath of Yahuah if she did not repent, the prophets help to prepare the ground for reform."

After the death of Yosiah, Yahoahaz was placed on the throne but the Egyptians took him in exile after only 3 months. The Egyptians made Yahoiaxim king; he allowed the swift deterioration of Yosiah's reforms and tormented Yahrimyahu. He wasted the kingdom's resources on a new palace. In 605 BC, the Egyptians were routed by the Babylonians at Carcamesh and thereby the Assyrian Empire vanished. The Babylonians moved into the Philistine plain the next year and devastated Ashkelon as well as causing great anxiety in Yahrusalem. Yahrimyahu took advantage of the situation to preach his "Temple Sermon" (ch. 26).



"His preaching was not merely an attack on the state, it was a call to individual men to decide for the Kingdom of God against the kingdom of YahoiaKim, and his own life was an illustration of the immense cost of that decision."
Yahuah called Yarmiyahu to prophetic ministry in about 626 BC, about one year after Yosiah king of Yahudah had turned the nation toward repentance from the widespread idolatrous practices of his father and grandfather

Ultimately, Yosiah's reforms would not be enough to preserve Yahudah and Yaherusalem from destruction, both because the sins of **Manasseh**, Yosiah's grandfather, had gone too far and as a result of Yahudah's return to Idolatry (Jer 11.10ff.). Such was the lust of the nation for false gods that after Yosiah's death, the nation would quickly return to the gods of the surrounding nations. Yarmiyahu was appointed to reveal the sins of the people and the coming consequences.

So let's not just take the 2 verse "sound bite" of verses 8 and 9. Let's read a bit more and find out what Yarmiyahu was talking about.

Jer 8:5 Why^{H4069} *then* is this^{H2088} people^{H5971} of Jerusalem^{H3389} slidden back^{H7725} by a perpetual^{H5329} backsliding?^{H4878} **they hold fast^{H2388} deceit,^{H8649} they refuse^{H3985} to return.^{H7725}**

Jer 8:6 I hearkened^{H7181} and heard,^{H8085} *but* they spoke^{H1696} not^{H3808} right:^{H3651} no^{H369} man^{H376} repented^{H5162} him of^{H5921} his wickedness,^{H7451} saying,^{H559} What^{H4100} have I done?^{H6213} every one^{H3605} turned^{H7725} to his course,^{H4794} as the horse^{H5483} rushes^{H7857} into the battle.^{H4421}

Jer 8:7 Yea,^{H1571} the stork^{H2624} in the heaven^{H8064} knows^{H3045} her appointed times;^{H4150} and the turtle^{H8449} and the crane^{H5483} and the swallow^{H5693} observe^{H8104} (H853) the time^{H6256} of their coming;^{H935} **but my people^{H5971} know^{H3045} not^{H3808} (H853) the judgment^{H4941} of אַיָּאֵל.^{H3068}**

Jer 8:8 How^{H349} do ye say,^{H559} **We^{H587} are wise,^{H2450} and the law—(instructions—Torah)^{H8451} of אַיָּאֵל^{H3068} is with^{H854} us?** Lo,^{H2009} **certainly^{H403} in vain** (deception, disappointment, fraud—**sheqer**) **made^{H6213} he it; the pen^{H5842} of the scribes^{H5608} is in vain** (deception, disappointment, fraud—**sheqer**).^{H8267}

Jer 8:9 The wise^{H2450} *men* are ashamed,^{H954} they are dismayed^{H2865} and taken:^{H3920} lo,^{H2009} they have rejected^{H3988} the word (**words, utterances-debar**)^{H1697} of אַיָּאֵז;^{H3068} and what^{H4100} wisdom^{H2451} *is* in them?

Jer 8:10 Therefore^{H3651} will I give^{H5414} (H853) their wives^{H802} to others,^{H312} *and* their fields^{H7704} to them that shall inherit^{H3423} *them*: for^{H3588} every one^{H3605} from the least^{H4480} ^{H6996} even to^{H5704} the greatest^{H1419} is given to covetousness,^{H1214} ^{H1215} **from the prophet**^{H4480} ^{H5030} **even to**^{H5704} **the priest**^{H3548} **every one**^{H3605} **deals**^{H6213} **falsely**(**deception, disappointment, fraud-sheqer**)!.^{H8267}

Jer 8:11 For they have healed^{H7495} as a strong covenant mark אֵז (H853) the hurt^{H7667} of the daughter^{H1323} of My people^{H5971} slightly,^{H7043} saying,^{H559} Peace,^{H7965} peace;^{H7965} when *there is no*^{H369} peace.^{H7965}

Jer 8:12 Were they ashamed^{H954} when^{H3588} they had committed^{H6213} abomination?^{H8441} nay,^{H1571} they were not^{H3808} at all ashamed,^{H954} ^{H954} neither^{H3808} could^{H3045} they blush:^{H3637} **therefore**^{H3651} **shall they fall**^{H5307} **among them that fall:**^{H5307} **in the time**^{H6256} **of their visitation-punishment**^{H6486} **they shall be cast down,**^{H3782} **says**^{H559} אַיָּאֵז.^{H3068}

Jer 8:13 I will surely consume^{H5486 H5486} them, says^{H5002} אַיִן: ^{H3068} *there shall be* no^{H369} grapes^{H6025} on the vine,^{H1612} nor^{H369} figs^{H8384} on the fig tree,^{H8384} and the leaf^{H5929} shall fade;^{H5034} and *the things that* I have given^{H5414} them shall pass away^{H5674} from them.

Jer 8:14 Why^{H4100 H5921} do we^{H587} sit^{H3427} still? assemble yourselves,^{H622} and let us enter^{H935} into^{H413} the defenced^{H4013} cities,^{H5892} and let us be silent^{H1826} there:^{H8033} for^{H3588} אַיִן^{H3068} our Almighty^{H430} has put us to silence,^{H1826} and given us water^{H4325} of gall^{H7219} to drink,^{H8248} because^{H3588} we have sinned^{H2398} against אַיִן.^{H3068}

Jer 8:15 We looked^{H6960} for peace,^{H7965} but no^{H369} good^{H2896} *came; and* for a time^{H6256} of health,^{H4832} and behold^{H2009} trouble!^{H1205}

Jer 8:16 The snorting^{H5170} of his horses^{H5483} was heard^{H8085} from Dan:^{H4480 H1835} the whole^{H3605} land^{H776} trembled^{H7493} at the sound^{H4480 H6963} of the neighing^{H4684} of his strong ones;^{H47} for they are come,^{H935} and have devoured^{H398} the land,^{H776} and all^{H4393} that is in it; the city,^{H5892} and those that dwell^{H3427} therein.

Jer 8:17 For, ^{H3588} behold, ^{H2009} I will send ^{H7971} serpents, ^{H5175} cockatrices, ^{H6848} among you, which ^{H834} *will not* ^{H369} *be charmed*, ^{H3908} and they shall bite ^{H5391} you, says ^{H5002} אַיִן. ^{H3068}

Jer 8:18 *When* I would comfort ^{H4010} Myself against ^{H5921} sorrow, ^{H3015} My heart ^{H3820} *is faint* ^{H1742} in ^{H5921} me.

Jer 8:19 Behold ^{H2009} the voice ^{H6963} of the cry ^{H7775} of the daughter ^{H1323} of My people ^{H5971} because of them that dwell in a far ^{H4801} country: ^{H4480} ^{H776} *Is not* ^{H369} אַיִן ^{H3068} in Zion? ^{H6726} *is not* ^{H369} her king ^{H4428} in her? **Why** ^{H4069} **have they provoked Me to grief and anger** ^{H3707} **with their graven images,** ^{H6456} **and with strange (foreign knowledge, alien, gods, that which is foreign)** ^{H5236} **vanities (empty and impotent)?** ^{H1892}

Jer 8:20 The harvest ^{H7105} is past, ^{H5674} the summer ^{H7019} is ended, ^{H3615} **and we** ^{H587} **are not** ^{H3808} **saved.** ^{H3467}

Jer 8:21 For^{H5921} the hurt^{H7667} of the daughter^{H1323} of My people^{H5971} am I hurt(broken into pieces, maimed, crushed, shattered);^{H7665} I am blaek (mourning and I grow dark);^{H6937} astonishment (waste, horror, appalment, stunned, devastation) ^{H8047} has taken hold^{H2388} on Me.

Jer 8:22 *Is there no*^{H369} balm^{H6875} in Gilead;^{H1568} *is there no*^{H369} physician^{H7495} there?^{H8033} Why^{H4069} then^{H3588} is not^{H3808} the health-healing restoration^{H724} of the daughter^{H1323} of My people^{H5971} recovered?^{H5927}

Here in Jer 8:21 you see just how emotional Yahuah is and the trouble these liars bring that teach against Yahuah and His name and Torah. Here is the Prophecy fulfilled and again the warning of the leaven or doctrine of the Pharisees and Sadducees.

Mat 16:6 Then^{G1161} Yahusha^{G2424} said^{G2036} to them,^{G846} **Take heed**^{G3708} **and**^{G2532} **beware**^{G4337} **of**^{G575} **the**^{G3588} **leaven**^{G2219} **of the**^{G3588} **Pharisees**^{G5330} **and**^{G2532} **of the Sadducees.**^{G4523}

Mat 16:12 Then^{G5119} understood^{G4920} they how^{G3754} that he bade^{G2036} *them not*^{G3756} **beware**^{G4337} **of**^{G575} **the**^{G3588} **leaven**^{G2219} **of bread,**^{G740} **but**^{G235} **of**^{G575} **the**^{G3588} **doctrine**^{G1322} **of the**^{G3588} **Pharisees**^{G5330} **and**^{G2532} **of the Sadducees.**^{G4523}

They are still lying today. And people are trying to convince us that Yahuah did not say what He meant! When people cling to the name JC because of a sign or wonder does this verse not ring in their ears?

So does Jerimiah or Yarimeyah specifically say they took away the name of Yah? No- it says they rejected the Word of Yahuah and in His word are instructions to proclaim His name. There is no denying that. But you would not know that if you were told the Torah is not worth reading. I get the strong feeling that Mr. C and may Christians have never read it through. They have been taught precept up precept instead of not separating a verse out of context. We are accused remember of being literalists, and yet this is exactly what Mr. C is doing. He rejects it because it literally said word and not name. How very sad.

Exodus 23:13, Joshua 23:7, and Psalm 16:4 are said to prove it is wrong to mention (use) any other title or name except Yahweh as the name of 'the true Mighty One'. The English word 'mention' that is used in these scriptures is translated from the Hebrew word 'zakar', which means 'to infix', 'penetrate into the mind', 'recall', or 'to preserve in memory'. It does not refer to 'not mentioning the names of other gods', which was often done by the prophets; nor does it state that the use of any name other than Yahweh is sinful.

Exo 23:13 And in all^{H3605} things that^{H834} I have said^{H559} to^{H413} you be circumspect (guard, give heed, observe -shamar):^{H8104} **and make no mention^{H2142} ^{H3808} of the name^{H8034} of other^{H312} gods,^{H430} neither^{H3808} let it be heard^{H8085} out of^{H5921} your mouth.^{H6310}**

I don't think אַיִן could be more plain, being that this first example is right after the exodus, אַיִן was making it quite clear not to remember or make mention of the pagan gods they had encountered while being in Egypt for 400 years! Do you really think Yahuah is any less repulsed in the 21st century to be called by the title of Shatan - Baal - lord than He was when they made the golden calf? If it does not matter to Him, why did He almost wipe every one of those people off the face of the earth? Why did He make them wander around for 40 years? It was because that generation who made the golden calf would be dead and not cross over to the promise land!!

Did He say, 'oh those crazy kids, look, they made me something and it looks just like the idol I took them away from. How adorable. No! He was furious and rightly so! I hope this picture is really getting through! He will not take us over to the Promised Land *if* we continue to call Him **LORD AND GOD** and His precious Son, *Jesus*! He does not want these other pagan names to be promoted! They will lead others astray!

This is not rocket science! You don't call your wife/husband by your ex- girl/boyfriend's name! Nor do you call your AB, Father, and Creator of the Universe by the name of a demon that is destined to go into the pit of hell!

Strong's H2142 - zakar

זָכַר

Transliteration	Pronunciation
zakar	zä·kar' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
551	

Outline of Biblical Usage

- 1) to remember, recall, call to mind
 - a) (Qal) to remember, recall
 - b) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind
 - c) (Hiphil)
 - 1) to cause to remember, remind
 - 2) to cause to be remembered, keep in remembrance
 - 3) to mention
 - 4) to record
 - 5) to make a memorial, make remembrance

Authorized Version (KJV) Translation Count – Total: 233

AV – remember 172, mention 21, remembrance 10, recorder 9, mindful 6, think 3, bring to remembrance 2, record 2, misc 8

So it is both remember and record or make mention. He did not want the people sitting around talking about the 'good ole gods and customs of Egypt'. אֵלֹהֵי מִצְרָיִם knew His people very well. They started moaning and complaining and remembering the food of Egypt. They also remembered to make a golden calf! So this verse is exactly what it says. If He were just telling them to not think about the other gods then He would not have added, "Nor let it be heard out of your mouth"!

Jos 23:6 Be you therefore very ^{H3966} courageous ^{H2388} to keep ^{H8104} and to do ^{H6213} (H853) all ^{H3605} that is written ^{H3789} in the book ^{H5612} of the law **TORAH** ^{H8451} of Moses, ^{H4872} that you turn ^{H5493} not ^{H1115} aside ^{H5493} therefrom ^{H4480} to the right hand ^{H3225} or to the left; ^{H8040}

Jos 23:7 That you come ^{H935} not ^{H1115} among these ^{H428} nations, ^{H1471} these ^{H428} that remain ^{H7604} among you; neither ^{H3808} make mention ^{H2142} of the name ^{H8034} of their gods, ^{H430} nor ^{H3808} cause to swear ^{H7650} by them, neither ^{H3808} serve ^{H5647} them, nor ^{H3808} bow yourselves ^{H7812} to them:

Jos 23:8 But ^{H3588} ^{H518} cleave ^{H1692} to אַיָּא ^{H3068} your Almighty, ^{H430} as ^{H834} you have done ^{H6213} to ^{H5704} this ^{H2088} day. ^{H3117}

Psa 16:4 Their sorrows ^{H6094} shall be multiplied ^{H7235} that hasten ^{H4116} after another ^{H312} god: their drink offerings ^{H5262} of blood ^{H4480} ^{H1818} will I not ^{H1077} offer, ^{H5258} nor ^{H1077} take up ^{H5375} (H853) **their names ^{H8034} into ^{H5921} my lips.** ^{H8193}

Psa 16:5 אַיָּא ^{H3068} is the portion ^{H4521} of my inheritance ^{H2506} and of my cup: ^{H3563} you ^{H859} maintain ^{H8551} my lot. ^{H1486}

Psa 16:6 The lines^{H2256} are fallen^{H5307} to me in pleasant^{H5273} places; yes,^{H637} I have^{H5921} a goodly^{H8231} heritage.^{H5159}

Psa 16:7 I will bless^{H1288 (H853)} אֱלֹהִים^{H3068}, who^{H834} has given me counsel:^{H3289} my reins^{H3629} also^{H637} instruct^{H3256} me in the night seasons.^{H3915}

Mr. Cocherell is way off base. If אֱלֹהִים says it, He means it. He is being a bit sly in saying there is no other title that can be used for אֱלֹהִים. אֱלֹהִים is not a title. He knows that most groups use EL and Eloheim and even some still say god. As I have stated before, AB which is Hebrew for Father or Almighty Father or Most High or the title Yahuah uses Hyah -Eternal is quite acceptable.

Exodus 20:7 and Leviticus 19:12 supposedly condemn the substitution of any name other than Yahweh, because the word 'vain' means 'to falsify', 'to bring God's name to nought', or 'to substitute'. The Hebrew authority Gesenius says the usage of the word 'vain' in these scriptures means, 'utter not the name of Jehovah upon a falsehood' (i.e., do not swear falsely). This means that one should not use the name of Yahweh when falsely swearing, but it has no reference to using a substitute name for God (see Gesenius, p. 807).

Mr. C has it backwards. Using the title god is a substitute for Yahuah's name, which means you are swearing and promoting another deity. These verses do not say do not swear by the title of Yahuah, it clearly says His name. This is not just about a court proceeding where you swear in Yah's name to tell the truth. Every word out of our mouths will be judged right? He also misses that Shav-H7723 the word for vain is also used in a general context, not just giving an oath, like in his example of Exodus 20:7.

Exo 20:7 You shalt not^{H3808} take^{H5375} strong covenant mark אֵת alef Tau^(H853) the name^{H8034} of אֱלֹהֶיךָ^{H3068} your Eternal^{H430} in vain (empty, meaningless, lies, uselessness, destructive –shav;^{H7723} for^{H3588} אֱלֹהֶיךָ^{H3068} will not^{H3808} hold him guiltless(not) unpunished, (not) innocent, (not) cleansed, (not) exempt from obligation -naqah^{H5352} strong covenant mark אֵת alef Tau^(H853) that^{H834} take^{H5375} strong covenant mark אֵת alef Tau^(H853) His name^{H8034} in vain(empty, meaningless, lies, uselessness, destructive – shav.^{H7723}

Lev 19:12 And you shall not^{H3808} swear^{H7650} by My name^{H8034} falsely,^{H8267} neither shall you profane(defile, pollute, violate the honor of, treat as common-chalal)^{H2490} strong covenant mark אֵת alef Tau^(H853) the name^{H8034} of your Almighty:^{H430} I^{H589} am יהוה^{H3068}.

The above definition provided by Mr. C is partly what Gesenius said about the word 'vain'. As they say "here is the rest of the story".

(a) which is committed, *wickedness, iniquity*. חֲבֵלֵי שָׂוֹן wicked men, Job 11:11; Isa. 5:18, חֲבֵלֵי הַשָּׂוֹן “cords of wickedness.”—(b) which any one suffers, *calamity, destruction*, Job 7:3; Isa. 30:28, נֶפֶת שָׂוֹן “fan of destruction.” Both significations (a, b) are found in the following example, Job 15:31, “let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward.”

(2) spec. *falsehood, a lie* (as on the other hand צְדִיק also denotes *what is true*) Ps. 12:3; 41:7; Job 31:5; עֵד שָׂוֹן a false report, Ex. 23:1; עֵד שָׂוֹן false witness, Deu. 5:17; Ex. 20:7; לֹא תִשָּׂא אֶת־שֵׁם יְהוָה לְשׂוֹן “utter not the name of Jehovah upon a falsehood,” do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַח שָׂוֹן “a lying sacrifice,” i. e. offered by a hypocrite without pious feeling. Hence—

(3) *emptiness, vanity, nothingness*, (used of any thing which disappoints the hope reposed upon it) Job 15:31; חֲבֵלֵי שָׂוֹן vain idols, Ps. 31:7; Mal. 3:14; שָׂוֹן עֲבַד אֱלֹהִים “it is a vain (or useless) thing to serve God.” Hence לְשׂוֹן *in vain*, Jer. 2:30; 4:30; 6:29.

Vain meaning empty or destroying the meaning of.
That is exactly what is meant by Exodus 20:7. And אֱלֹהִים talks about this a lot. If we use god and lord then the credit we give to these unnamed deities get the praise that belongs only to Him!

It also was the custom to take an oath on His Personal Name. He is warning them they better not be lying when they do this! It was the same warning He gave the Prophets to not say “so says אֱלֹהִים” if it were not true and they had to be 100% every time!

We talked about what "vain" really means in Hebrew so I won't belabor the point, but if you don't use Yahuah's name you are destroying His reputation. You are saying it is so insignificant; you can't even be bothered to learn it or teach it to your children. Any pagan name will do.

שׂוּאָה f. (from the root שׂוּא No. 1)—(1) *a storm, tempest*, so called from noise and crashing, Pro. 1:27 (שׂוּאָה כְּחַיִּב); Eze. 38:9.

(2) *desolation*, often coupled by paronom. with the syn. מְשׂוּאָה Zeph. 1:15. Hence *desolate regions, ruins*, Job 30:3, 14; 38:27.

(3) *destruction*, especially sudden, *ruin*, Psalm 63:10; לְשׂוּאָה יִבְקֹשׁוּ נַפְשִׁי "they lay wait for my life that they may *destroy it*," Isa. 10:3; 47:11; Ps. 35:8.

Malachi 1:6 supposedly condemns the priests who despise God's name and is a reference to the ministers today who refuse to give honor to God by not using the sacred name. However, Sacred Names advocates fail to quote Malachi 1:7-14, which shows how the priests were despising God's name.

Mal 1:6 A son^{H1121} honours^{H3513} his father,^{H1} and a servant^{H5650} his master:^{H113} if^{H518} then I^{H589} be a father,^{H1} where^{H346} is My honour?^{H3519} and if^{H518} I^{H589} be a master,^{H113} where^{H346} is My fear (reverence)?^{H4172} says^{H559} יהוה^{H3068} of hosts^{H6635} to you, O priests,^{H3548} that despise^{H959} My name.^{H8034} And you say,^{H559} Wherein^{H4100} have we despised^{H959} as a strong covenant mark אֵת^{H853} Your name?^{H8034}

Mal 1:7 You offer^{H5066} polluted^{H1351} bread^{H3899} upon^{H5921} My altar;^{H4196} and you say,^{H559} Wherein^{H4100} have we polluted^{H1351} you? In that you say,^{H559} The table^{H7979} of יהוה^{H3068} is contemptible.^{H959}

Mal 1:8 And if^{H3588} you offer^{H5066} the blind^{H5787} for sacrifice,^{H2076} *is it not*^{H369} evil?^{H7451} and if^{H3588} you offer^{H5066} the lame^{H6455} and sick,^{H2470} *is it not*^{H369} evil?^{H7451} offer^{H7126} it now^{H4994} to your governor;^{H6346} will he be pleased^{H7521} with you, or^{H176} accept^{H5375} your person?^{H6440} says^{H559} יהוה^{H3068} of hosts.^{H6635}

Mal 1:9 And now,^{H6258} I pray you,^{H4994} beseech^{H2470} The Almighty^{H410} that he will be gracious^{H2603} to us: this^{H2063} has been^{H1961} by your means:^{H4480} H3027 will he regard^{H5375} your^{H4480} persons?^{H6440} says^{H559} יהוה^{H3068} of hosts.^{H6635}

Mal 1:10 Who^{H4310} *is there* even^{H1571} among you that would shut^{H5462} the doors^{H1817} *for nought?* neither^{H3808} do you kindle^{H215} fire on My altar^{H4196} for nought.^{H2600} I have no^{H369} pleasure^{H2656} in you, says^{H559} יהוה^{H3068} of hosts,^{H6635} neither^{H3808} will I accept^{H7521} an offering^{H4503} at your hand.^{H4480} H3027

Mal 1:11 For^{H3588} from the rising^{H4480} H4217 of the sun^{H8121} even to^{H5704} the going down^{H3996} of the same My name^{H8034} *shall be great*^{H1419} among the Gentiles;^{H1471} and in every^{H3605} place^{H4725} incense^{H6999} *shall be offered*^{H5066} to My name,^{H8034} and a pure^{H2889} offering:^{H4503} for^{H3588} My name^{H8034} *shall be great*^{H1419} among the heathen,^{H1471} says^{H559} אֲנִי יהוה^{H3068} of hosts.^{H6635}

Mal 1:12 But you^{H859} have profaned^{H2490} it, in that you say,^{H559} The table^{H7979} of YAH^{H136} *is polluted;*^{H1351} and the fruit^{H5108} thereof, *even His meat,*^{H400} *is contemptible.*^{H959}

Mal 1:13 You said^{H559} also, Behold,^{H2009} what a weariness^{H4972 H8513} *is it!* and you have snuffed at^{H5301} it, says^{H559} יהוה^{H3068} of hosts;^{H6635} and you brought^{H935} *that which was torn,*^{H1497} and the lame,^{H6455} and the sick;^{H2470} this you brought^{H935} **as a strong covenant mark** אֶת (H853) an offering:^{H4503} should I accept^{H7521} this of your hand?^{H4480 H3027} says^{H559} אַיֶּאֱז. ^{H3068}

Mal 1:14 But cursed^{H779} *be* the deceiver,^{H5230} which has^{H3426} in his flock^{H5739} a male,^{H2145} and vows,^{H5087} and **sacrifices**^{H2076} to YAH^{H136} a **corrupt thing:**^{H7843} for^{H3588} I^{H589} *am* a great^{H1419} King,^{H4428} says^{H559} יהוה^{H3068} of hosts,^{H6635} and My name^{H8034} *is* **dreadful**^{H3372} among the **heathen** (nations).^{H1471}

Well we just looked at it and there was no smoking gun. But we do see where Mr. C is being a literalist again. However, he must have overlooked verse 1:11 specifically about the name. The priests were corrupted on every level just like today. They stole the money and did not do the offerings properly by not using the best for אַיֶּאֱז. So אַיֶּאֱז is now finished with them for a time and turning His sights on to the Gentiles, that we would be able to know His name.

But alas, our pastors are not any better and failing just like the priests. Unless I missed something, pastors in Christian churches are not teaching Torah- Yah's Word!

Like Cain, the priests would not accept אֱלֹהִים's rebuking- saying 'what did we do'? Knowing full well what they did. Christians today who attack those who call on the name of אֱלֹהִים are filled with the spirit of Cain as well. They cannot stand to be corrected by the obvious Scriptures that support praising His personal name. I have never found a Scripture yet where אֱלֹהִים rebukes people for calling on His name, quite the opposite. There are blessings to be had, and curses for those who call on Baal-The LORD. The whole book of Malachi is a great read, it's only three chapters. We have put up a video on Youtube called "Fleecing the Flock ", which is a study done on Malachi. Tithing is not of Yahuah. The gifts given were *food-not money!* Here is address if you would like to check it out.

Tithing to YHUH or Fleecing the Flock
[yahuwahschokmah](http://www.youtube.com/watch?v=BFKRzDMPitA)
<http://www.youtube.com/watch?v=BFKRzDMPitA>



The video player shows a black background with white speckles, resembling a starry night sky. The text "Tithing to אֱלֹהִים ..." is displayed in a glowing blue font. Below the video player, the title "Tithing to YHUH or Fleecing the Flock" is visible, along with the channel name "cedimage", a "Subscribe" button with 363 subscribers, and a view count of 1,349 views.

Matthew 17:11 is used to support the concept that John the Baptist preached the sacred name. However, an examination of this text does not support the idea that John's message included the restoration of a sacred name.

Really? Maybe not in the English version without the Strong's numbers. On the contrary, this is totally supported by Scripture! The trouble with people who criticize is, they don't go back to the verse that is being quoted. The famous phrase that Yahuchannan (John) was to have uttered comes from Isaiah 40:3. Yahuchannan had to be quoting it or the prophecy would not have been fulfilled. Yahshayahu (Isaiah) clearly wrote אָרָאז ! Matthew clearly says he was quoting Yahshayahu (Isaiah)! Again, this is not rocket science, it is overcoming laziness! Even Malachi says it regarding the future when Yahusha returns!

Isa 40:3	The voice ⁵⁹⁶³ of him that crieth ⁷¹²¹ in the wilderness ⁴⁰³⁷ , Prepare ⁴⁴³⁷ you the way ¹⁸⁷⁰ אָרָאז ³⁰⁶⁸ , make straight ³⁴⁷⁴ in the desert ⁵¹⁶⁰ a highway ⁴³⁴⁶ for our God-Eternal ⁴³⁰ .
Mat 3:3	For ¹⁰⁶³ this ³⁷⁷⁵ is he ²⁰⁷⁶ that was spoken ⁴⁴⁵³ of by ³²³⁹ the prophet ⁴³⁹⁶ Esaias ²²⁶³ , saying ³⁰⁰⁴ , The voice ³⁴⁵⁵ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁵ , Prepare you ²⁰⁹⁰ the way ³⁹⁹⁵ of the Lord-Yahuah ²⁹⁶² , make ⁴¹⁶⁰ his ³⁴⁵ paths ³¹⁴⁷ straight ²¹¹⁷ .

Mar 1:3	The voice ³⁴⁵⁵ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁵ , Prepare you ²⁰⁹⁰ the way ³⁹⁹⁵ of the Lord-Yahuah ²⁹⁶² , make ⁴¹⁶⁰ his ³⁴⁵ paths ³¹⁴⁷ straight ²¹¹⁷ .
☐ Luk 3:4	As ³⁶¹³ it is written ¹¹²⁹ in ¹⁷²² the book ⁹⁷⁶ of the words ³⁰⁵⁶ of Esaias ²²⁶³ the prophet ⁴³⁹⁶ , saying ³⁰⁰⁴ , The voice ³⁴⁵⁵ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁵ , Prepare you ²⁰⁹⁰ the way ³⁹⁹⁵ of the Lord-Yahuah ²⁹⁶² , make ⁴¹⁶⁰ his ³⁴⁵ paths ³¹⁴⁷ straight ²¹¹⁷ .
☐ Jhn 1:23	He said ³³⁴⁶ , I ¹⁴⁷³ [am] the voice ³⁴⁵⁵ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁵ , Make straight ²¹¹⁶ the way ³⁹⁹⁵ of the Lord-Yahuah ²⁹⁶² , as ²³³¹ said ³⁰³⁶ the prophet ⁴³⁹⁶ Esaias ²²⁶³
Mal 3:1	Behold, I will send ⁷⁹⁷¹ My messenger ⁴³⁹⁷ , and he shall prepare ⁶⁴³⁷ the way ¹⁸⁷⁰ before ⁶⁴⁴⁰ Me: and the Lord(Adon) Yahuah ¹¹³ * * * * *, whom you seek ¹²⁴⁵ , shall suddenly ²³⁹⁷ come ⁹²³ to his temple ¹⁹⁶⁴ , even the messenger ⁴³⁹⁷ of the covenant ¹²⁵⁵ , whom you delight ²⁶³⁵ in: behold, he shall come ⁹²³ , says ³³⁹ אָרָאז ³⁰⁶⁸ of hosts ⁶⁶³³ .

****H113 in Mal 3:1 is Adon which we know they used to cover over Yahuah's name.**

John 17:6-26 is given as proof that Jesus revealed the sacred name to his followers and stirred up much controversy for doing so. Luke 11:52 is also used to show he attacked the Pharisees for deleting the sacred name from the sacred texts. But, there is no evidence in these scripture that supports this claim or shows that Jesus used the sacred name.

Joh 17:6 I have manifested^{G5319} Your^{G4675} name^{G3686} to the^{G3588} men^{G444} which^{G3739} you gave^{G1325} me^{G3427} out of^{G1537} the^{G3588} world:^{G2889} Your^{G4674} they were,^{G2258} and^{G2532} You gave^{G1325} them^{G846} me;^{G1698} and^{G2532} they have kept^{G5083} Your^{G4675} word.^{G3056}

Strong's G5319 - phaneroō	
φανερῶ	
Transliteration	Pronunciation
phaneroō	fä-ne-ro'-ō (Key)
Part of Speech	Root Word (Etymology)
verb	From φανερός (G5318)
TDNT Reference	Vines
9:3,1244	View Entry
Outline of Biblical Usage	

- 1) to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way
 - a) make actual and visible, realised
 - b) to make known by teaching
 - c) to become manifest, be made known
 - d) of a person
 - 1) expose to view, make manifest, to show one's self, appear
 - e) to become known, to be plainly recognised, thoroughly understood
 - 1) who and what one is

I don't know how else you could read this! Yahusha specifically says I have made known what by teaching His Father's Name a thing that was hidden!

John 17:24 Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory, which you have given me: for you loved me before the foundation of the world. 25 O righteous Father, the world has not known you: but I have known you, and these have known that you have sent me. 26 And I have declared to them **Your name**, and will declare it: that the love with which you have loved me may be in them, and I in them.

John 17:8 For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me

John 15:9 "As the Father has loved me, so have I loved you. Now remain in my love.

Luk 11:52 Woe^{G3759} to you,^{G5213} lawyers!^{G3544} for^{G3754} you have taken away^{G142} the^{G3588} key^{G2807} of knowledge:^{G1108} you entered not in^{G1525 G3756} yourselves,^{G846} and^{G2532} them that were entering in^{G1525} you hindered.^{G2967}

I have explained why this means they were shutting people out by not allowing them to learn Yahuah's Name among other things so will not repeat it here.

I will provide one more verse that shows Yahusha did use His Father's Name. Here he quoted the 1st Instruction.

Mat 22:36 Master, ^{G1320} which ^{G4169} is the great ^{G3173} **commandment**
Instruction ^{G1785} in ^{G1722} the ^{G3588} **law**-Torah? ^{G3551}

Mat 22:37 (^{G1161}) Yahusha ^{G2424} said ^{G2036} to him, ^{G846} **You shall love** ^{G25} **the Lord**
אֱלֹהֶיךָ ^{G2962} **your** ^{G4675} **Almighty** ^{G2316} **with** ^{G1722} **all** ^{G3650} **your** ^{G4675} **heart,** ^{G2588}
and ^{G2532} **with** ^{G1722} **all** ^{G3650} **your** ^{G4675} **soul,** ^{G5590} **and** ^{G2532} **with** ^{G1722} **all** ^{G3650}
your ^{G4675} **mind.** ^{G1271}

Deu 6:5 And you shall love ^{H157} **as a strong covenant mark** **אֶת** (^{H853}) **אֱלֹהֶיךָ**
^{H3068} **your Eternal** ^{H430} **with all** ^{H3605} **your heart,** ^{H3824} **and with all** ^{H3605}
your soul, ^{H5315} **and with all** ^{H3605} **your might.** ^{H3966}

Amos 4:13, which the Authorized Version translates as "The Lord, the God of hosts, is his name" is taken by Sacred Names advocates to differentiate between the name and title. Stating that 'The Lord' (Yahweh) is the name, and 'The God of hosts' is the title. The Hebrew text does not contain punctuation here, so there are no commas to indicate a differentiation between a name and a title. The text literally reads, "Yahweh the God of hosts [is] his name."

Amo 4:13 For, ^{H3588} lo, ^{H2009} he that formed ^{H3335} the mountains, ^{H2022} and creates ^{H1254} the wind, ^{H7307} and declares ^{H5046} to man ^{H120} what ^{H4100} is His thought, ^{H7808} that makes ^{H6213} the morning ^{H7837} darkness, ^{H5890} and treads ^{H1869} upon ^{H5921} the high places ^{H1116} of the earth, ^{H776} **אֵלֶּיךָ**, ^{H3068} The Eternal ^{H430} of hosts, ^{H6635} is His name. ^{H8034}

Common sense would dictate that after all the Scriptures telling us what His Personal Name is that one could reasonably deduce that Most High of Hosts is talking of His title. And most sad again, if Mr. "C" would just stop and read what he wrote-- **The text literally reads, "Yahweh the God of hosts [is] his name."** If that is literally what it reads--- why is he not getting it? Yahuah is a personal name- God would be the title- a bad one but it is the title. There is no way he can look up this word in Strong's and not see that Yahuah H6038 is a Pronoun!!

Amos 5:27 states, "Therefore will I cause you to go into captivity beyond Damascus, says the Lord, whose name is The God of hosts." Sacred Names advocates say this text should be read: "The Elohim of Hosts, whose name is Yahweh." This is another example of violating the Hebrew text. The Hebrew text says: "Yahweh, the God of hosts (is) his name." This shows Yahweh is not the exclusive name of the God of the Old Testament.

Amo 5:27 Therefore will I cause you to go into captivity^{H1540} beyond^{H4480 H1973} Damascus,^{H1834} says^{H559} אֵלֹהִים, ^{H3068} whose name^{H8034} is The Eternal^{H430} of hosts.^{H6635}

I am laughing out loud. Remember just a few pages ago he was complaining that Shem H8034 did not mean name all the time, and we should not be so literal? As we discussed earlier, Shem or Name H8034 can mean more than a personal name as the sentence would dictate. The above would be "אֵלֹהִים, who's reputation, fame and splendor is the Most High of hosts". Again you will not see god listed as a proper noun! Mr. "C" has a bad case of "circular-reasoning-ites". I just wish he would provide one really strong example! But of course, he can't! Because Yahuah does not lie!

Strong's H8034 - shem	
שֵׁם	
Transliteration	Pronunciation
shem	shām (Key)
Part of Speech	Root Word (Etymology)
masculine noun	A primitive word [perhaps rather from שָׁם (H7760) through the idea of definite and conspicuous position
TWOT Reference	
2405	
Outline of Biblical Usage	
1) name	
a) name	
b) reputation, fame, glory	
c) the Name (as designation of God)	
d) memorial, monument	
Authorized Version (KJV) Translation Count – Total: 864	
AV – name 832, renown 7, fame 4, famous 3, named 3, named + 07121 2, famous + 07121 1, infamous + 02931 1, report 1, misc 10	

Sacred Names advocates insist that, in the New Testament, Jesus came with his Father's name, Yah. They claim that the Messiah's name 'Yahshua' is a combination of Yah with 'shua' (salvation). John 5:43 and John 14:26 are quoted to prove their point. However, neither of these texts say Jesus came with his Father's name. They state he came in his Father's name, which is a reference to his coming with the Father's power and authority. These texts clearly do not prove the Messiah used the name Yahshua.

Joh 5:43 I^{G1473} am come^{G2064} in^{G1722} my^{G3450} Father's^{G3962} name,^{G3686} and^{G2532} you receive^{G2983} me^{G3165} not:^{G3756} if^{G1437} another^{G243} shall come^{G2064} in^{G1722} his own^{G2398} name,^{G3686} him^{G1565} you will receive.^{G2983}

Mat 11:27 All things^{G3956} are delivered^{G3860} unto me^{G3427} of^{G5259} my^{G3450} Father:^{G3962} and^{G2532} no man^{G3762} knows^{G1921} the^{G3588} Son,^{G5207} but^{G1508} the^{G3588} Father;^{G3962} neither^{G3761} knows^{G1921} any man^{G5100} the^{G3588} Father,^{G3962} save^{G1508} the^{G3588} Son,^{G5207} and^{G2532} he to whomsoever^{G3739 G1437} the^{G3588} Son^{G5207} will^{G1014} reveal^{G601}

Mat 16:27 For^{G1063} the^{G3588} Son^{G5207} of man^{G444} shall^{G3195} come^{G2064} in^{G1722} the^{G3588} glory Esteem^{G1391} of his^{G848} Father^{G3962} with^{G3326} his^{G848} angels;^{G32} and^{G2532} then^{G5119} he shall reward^{G591} every man^{G1538} according^{G2596} to his^{G848} works.^{G4234}

Joh 10:30 I^{G1473} and^{G2532} my Father^{G3962} are^{G2070} one.^{G1520}

Now he has flipped back to using shem as just reputation. More importantly, he also refuses to use a Lexicon that we showed where they point "Jesus" back to Joshua and then back to Yahusha. It is not hard to think that Yahusha should have part of אֱלֹהִים' name as His name is a mark of kinship- being His son! The custom of some of the Hebrew people would put YAHU at the end of their names to show they belonged to אֱלֹהִים! It is a way for us to know the real from the deceptions! If any son come in his father's name or power or authority, he will still have his name right? Even adopted kids take on the name of the father. Are there any sons born today or anytime in the past, that do not have their father's name as a birthright? Again, this is not rocket science! If the following scriptures are not about the son of the creator, then Mr. C is really in trouble.

Mat 1:21 And^{G1161} she shall bring forth^{G5088} a son,^{G5207} and^{G2532} you shall call^{G2564} his^{G846} name^{G3686} JESUS.^{G2424} YAHUSHA for^{G1063} he^{G846} shall save^{G4982} his^{G848} people^{G2992} from^{G575} their^{G846} sins.^{G266}

Mat 1:25 And^{G2532} knew^{G1097} her^{G846} not^{G3756} till^{G2193} she had brought forth^{G5088} her^{G848} firstborn^{G4416} son:^{G5207} and^{G2532} he called^{G2564} his^{G846} name^{G3686} JESUS.^{G2424} YAHUSHA

Strong's H3091 - Yēhowshuwa'

יהושוע

Transliteration	Pronunciation				
Yēhowshuwa'	yeh-hō-shū'-ah (Key)				
Part of Speech	Root Word (Etymology)				
proper masculine noun	From יהוה (H3068) and שוע (H3467)				
TWOT Reference					
n/a					
Variant Spellings					
Variant spellings for this word: יהושוע (Strong's and Gesenius) יהושע (Strong's and Gesenius)					
[What are these variants?]					
Outline of Biblical Usage					
Joshua or Jehoshua = "Jehovah is salvation"					
<table border="1"> <tr> <td>n</td> <td>p</td> <td>r</td> <td>m</td> </tr> </table>		n	p	r	m
n	p	r	m		
<ol style="list-style-type: none"> 1) son of Nun of the tribe of Ephraim and successor to Moses as the leader of the children of Israel; led the conquest of Canaan 2) a resident of Beth-shemesh on whose land the Ark of the Covenant came to a stop after the Philistines returned it 3) son of Jehozadak and high priest after the restoration 4) governor of Jerusalem under king Josiah who gave his name to a gate of the city of Jerusalem 					

Strong's G2424 - Iēsous

Ἰησοῦς

Transliteration	Pronunciation
Iēsous	ē-ā-sū's (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	Of Hebrew origin יהושוע (H3091)
TDNT Reference	Vines
3:284,360	View Entry
Outline of Biblical Usage	
Jesus = "Jehovah is salvation"	
<ol style="list-style-type: none"> 1) Jesus, the Son of God, the Saviour of mankind, God incarnate 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac. 7:45, Heb. 4:8) 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu. 3:29) 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col. 4:11) 	

We will get more into this in Part 13 but consider this please from the website <http://www.elijah.com/branch.htm>.

Yahusha's name foretold in Zechariah!

Here are some scriptures that show the "Branch" to be the future Messiah

Jeremiah 33:15 (KJV) In those days, and at that time, will I cause **the BRANCH** (Tseh-makh) of **righteousness** to grow up to David; and he shall execute judgment and righteousness in the land. **16** In those days shall Judah be saved, and Jerusalem shall dwell in safety: and this [is the name] by which she shall be called, **Yahweh our righteousness – Yahuah-tsed-aw-kaw.**

Lexicon :: Strong's H3072 - Yēhovah tsidqenuw	
יהוה צדקנו	
Transliteration	Pronunciation
Yēhovah tsidqenuw	ye-hō-vā' tsid-kā'-nū (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	From יהוה (H3068) and צדק (H6664) with pronominal suffix

Isaiah 11:1-AV And there shall come forth a rod out of the stem of Jesse, and a **BRANCH** shall grow out of his roots: **2** (KJV) And the spirit of Yahweh shall rest upon him, (see John 1:32) the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the reverence and awe of Yahweh; **3** And shall make him of quick understanding in the reverence and awe of Yahweh: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: **4** But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. **5** And righteousness shall be the belt of his loins, and faithfulness the belt of his reins.

Jeremiah 23:2-AV Therefore thus says Yahweh Eternal of Israel against the shepherds that feed my people; You have scattered My flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, says Yahweh. **3 (KJV)** And I will gather the remnant of My flock from all countries where I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. **4** And I will set shepherds over them who shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, says Yahweh. **5** Behold, the days come, says Yahweh, that I will raise **to David a righteous BRANCH**, and a King shall reign and prosper, and shall execute judgment and justice upon the earth. **6** In his days Judah shall be saved, and Israel will dwell in safety: and **this [is] his name by which he shall be called, YAHWEH OUR RIGHTEOUSNESS**. **7** Therefore, behold, the days come, says Yahweh, that they shall no more say, Yahweh lives, who brought the children of Israel out of the land of Egypt; **8** But, Yahweh lives, who brought and who led the seed of the house of Israel out of the north country, and from all countries where I have driven them; and they shall dwell in their own land.

Lexicon :: Strong's H3072 - Yéhovah tsidqenuw	
יְהוָה צְדִיקֵנוּ	
Transliteration	Pronunciation
Yéhovah tsidqenuw	ye-hō-vā' tsid-kā'nū (Key) 
Part of Speech	Root Word (Etymology)
proper masculine noun	From יְהוָה (H3068) and צִדִּיק (H6664) with pronominal suffix

Outline of Biblical Usage [?]

- I. Jehovah is our righteousness
 - A. a sacred name symbolically applied to Jerusalem and the Messiah

Zechariah 3:1

Notice in the Hebrew-Joshua is spelled Yahusha.

וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד
לְפָנַי מֵאֲדָר יְהוָה וְהַשָּׂטָן עֹמֵד עַל־יְמִינוֹ
LEB OT RI | לְשִׁטְנוֹ: him. | LEB

And he showed me Joshua the high priest standing before the angel of Yahweh; and Satan was standing on his right to accuse him. | LEB

Zec 3:1 And he showed^{H7200} me as a strong covenant mark אֶת (H853) **Joshua** (Yahushua)^{H3091} the high^{H1419} priest^{H3548} standing^{H5975} before^{H6440} the angel^{H4397} of יהוה,^{H3068} and Satan^{H7854} standing^{H5975} at^{H5921} his right hand^{H3225} to resist^{H7853} him. *** The word H7853 means to Attack!

Zechariah 3:8-AV Hear now, O Joshua-Yahusha the high priest, you, and your fellows that sit before you: for they [are] men wondered at: for, behold, I will bring forth **My servant the BRANCH.**

Here is Yahushua's name prophesied

Zechariah 6:9 (KJV) And the word of Yahweh came to me, saying, **10** Take of [them of] the captivity, [even] of Heldai, of Tobijah, and of Jedaiah, who are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; **11** Then take silver and gold, and make crowns, and set [them] upon the head of **Joshua the son of Josedech, the high priest;**

Zechariah 6:11

וְלָקַחְתָּ כֶּסֶף וְזָהָב וַעֲשִׂיתָ עֲטֻרוֹת וְשָׂמְתָּ
בְּרֹאשׁ יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל:

LEB OT RI

Take the silver and gold and make a crown, and set it on the head of **Joshua son of Jehozadak, the high priest.** | LEB

Joshua is pronounced Yahushua in the original Hebrew because Hebrew has no "J" or "J" sound

Zechariah 6:12 (KJV) And speak to him, saying, This speaks Yahweh of hosts, saying, **Behold the man whose name [is] The BRANCH;** and he shall grow up out of his place, and he shall build the temple of Yahweh:

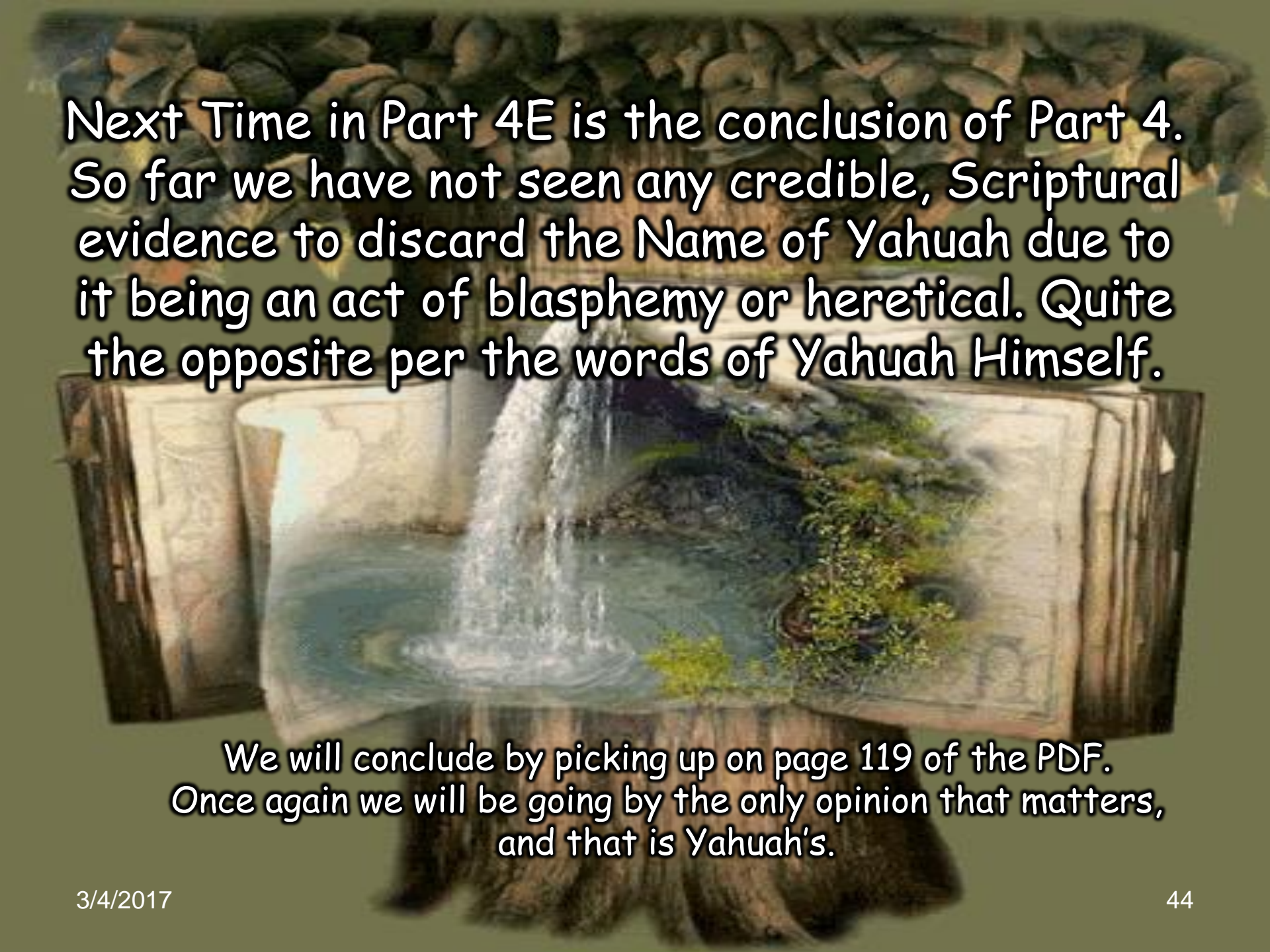
So the Scripture is saying: "Behold (or look) the man (Yahusha) whose NAME is the BRANCH!" Therefore the current High Priest of Judah in the days of Zechariah Joshua (Yahusha) has the name of the "BRANCH" or the coming Messiah.

No one can change the fact that the name given to Yahusha by His earthly parents was Yahusha and it does have the first letters of אַיָּאֵז's name! I will get into this deeper in Part 13. We will also dig a little deeper into the Greek Divine Place holders.

Since it was a common name, Christians are really uncomfortable with that. Did you know Barabas the criminal whom they let go instead of Yahusha, also was named Yahusha?

Both Yahusha son of Nun and Yahusha ben (son of) Yoseph (Joseph) did deliver their people per the plan Yahuah laid out. They did not do it on their own power. That is why Yahuah is salvation! They implemented the plan!

Contrary to what Mr. C said, this does indeed point to Yahusha being the name of the Messiah or Anointed one of Yahuah.



Next Time in Part 4E is the conclusion of Part 4. So far we have not seen any credible, Scriptural evidence to discard the Name of Yahuah due to it being an act of blasphemy or heretical. Quite the opposite per the words of Yahuah Himself.

We will conclude by picking up on page 119 of the PDF. Once again we will be going by the only opinion that matters, and that is Yahuah's.