

# A Study of the Hebrew Name of God

*Yah hy*

## The Short Form of **hwhy** *Yahweh* In the Hebrew Old Testament Found in 42 Verses

Magnifying our Lord Jesus Christ as the

אלהים *Elohem* and **hwhy** *Yahweh* and the God-  
Man,  
**hy**

**Mt 6:7** But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

The usage of so many different names of God, used more than once in the same verse, is for a purpose and cannot be attributed to vain repetitions.

Gleanings from the ancient Hebrew Text Canon of the Ezra Led Great Assembly Supported by the Massorah

(Exod 15:2 [AKJV) The LORD **hy** (singular form of *Yahweh*) [*is*] my strength and song, and he is become my salvation: he [*is*] my God **yla** (singular form of *Elohem*)), and I will prepare him an habitation; my father's God **yhla** (plural *Elohem*) and I will exalt him.

By the Ministering Brethren of  
The Old Faith Baptist Church

With

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## **The Self-Existent Three in One, the Divine Tri-Unity or Triad in Whom the One Divine Essence Abides**

**2Tim 3:14 AKJV But continue you in the things which you have learned and have been assured of, knowing of whom you have learned them;**

**15 And that from a child you have known the holy scriptures, which are able to make you wise to salvation through faith which is in Christ Jesus.**

**16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:**

**17 That the man of God may be perfect, thoroughly furnished to all good works.**

### **Our Purpose**

**As is true in all of our Old Testament Translations, our purpose is to set forth the Divine Godhead or Divine Nature in the Trinity of their Beings and the Antiquity of the God-Man in His first Form as the Divine Equal.**

**Introduction: In this treatise we proceed upon the position that there are at least two forms for the Hebrew word **hwhy** and one is the shorter form and the other is the regular or longer form.**

**Our manner of defining these ancient names of God in their original meanings is by a careful study of their usage in the Sacred Scriptures. We are not justifying what is called Sacred Interpretation, a Pedobaptist invention, but rather that the Sacred Scriptures themselves, without heathen writers, define the Sacred Names and other Words a by their usage in the Sacred Scriptures. Some have suggested that they meant essential or self-existent life. We do feel it is obvious when we read the Sacred Hebrew texts that they often meant a very special form of life, even Divine Life, or THE LIFE, self-existent life.**

**These ancient Sacred Names as given in the Old Testament have been presented in a much simpler form in the New Testament than they appeared in the Old Testament. Our**

Lord, the eternal God-Man, the Elohem and **LORD hy** of the Old Testament, is presented with His new name, Jesus, the Christ, or Emmanuel, in the New Testament. The Father, sometimes named Yahweh in the Old Testament, appears in the New Testament as our Heavenly Father. These are very simple New Testament Names given to the Father to the Being of Yahweh and Elohem in the New Testament.

## **The Seen and the Unseen God-Yahweh**

We have also observed that the name Yahweh sometimes refers to the Father and sometimes unto our Lord Jesus Christ in the Old Testament. The distinction must be made this way, the Father is never seen or heard, and when Yahweh is seen or heard this must be our Lord Jesus Christ. The invisible Yahweh is the Father and the visible Yahweh is our Lord Jesus Christ.

No Man has seen God at any time, but our Lord Jesus Christ, the Only Begotten Son has manifested Him, as John taught, John 1:18.

Life is one of the wonderful blessings that the Father communicated unto Jesus Christ in His heavenly humanity.

**Joh 5:26** For as the Father hath life in himself; so hath he given to the Son to have life in himself;

**Joh 6:27** Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

**Joh 6:33** For the bread of God is he which cometh down from heaven, and giveth life unto the world.

**Joh 6:35** And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

**Joh 6:40** And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

**Joh 6:47** Verily, verily, I say unto you, He that believeth on me hath everlasting life.

**Joh 6:48** I am that bread of life.

**Joh 6:51** I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

**Joh 8:12** Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

**Joh 17:2** As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

**Joh 17:3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

**Joh 20:31** But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

When we by faith, eat of the Heavenly Bread that came down from heaven, and drink His divine blood, we are partaking of the wonderful blessings of the Father given to His only begotten Son before creation. We are speaking of Jesus Christ the God-Man in His first form as the Divine Equal generated from the Father in His sacred Sonship and Heavenly Being, before all creation. Please see Proverbs 8 and Phil 2 in light of these comments.

Some lexicons give different definitions to these two names of God, **Yahweh** and **Yah**, and this does not concern us because we believe their usage in the Sacred Scriptures is the best way to determine their meanings.

Here is an example of what we are saying:

### Ex 17:16

For he said, Because the LORD (Yah short or singular form-here used of the Father) hath sworn *that* the LORD (Yahweh long or plural, the God-Man, Jesus Christ) *will have war with Amalek from generation to generation.*

**rd rdm qlmeb hwhy  
hmxlm hy ok-le dy-yk  
rmayw Ex**

Here Yah, the Father, affirms that Yahweh, the God-Man, swore to fight against Amalek from generation to generation. One Divine Being, Yah, is informing us that He has sworn to

the fact that Yahweh, the Self-Existent will fight Amalek in all his generations.

In the Book of Hebrews Paul alludes to God's swearing and making sure and certain the effectual work of Jesus Christ as our great high priest.

### Three Important Doctrines from the Hebrew Old Testament

First, the Biblical doctrine of the Divine Tri-Unity is clearly expressed by the usages of these different Hebrew names. Sabellians urge that our definition of I John 5:7, a Trinity of Divine Beings, is not found in the Bible. We answer: in the Old Testament it certainly is, the Hebrew word Elohem occurs nearly 2600 times. Elohem is plural!

These Names of God in the Hebrew Old Testament clearly show our Lord Jesus Christ in His first form as the Divine Equal. The OT is a clear presentation of the Deity of our Lord Jesus Christ in clear and certain ways. These various names that all scholars assign to the Deity of God, are understood in the New to refer to our God-Man Redeemer, our Lord Jesus Christ.

In addition our God-Man Redeemer is clearly set forth in the Antiquity of His Person in the Hebrew Old Testament. He was often seen, heard, and felt by many fallen human beings. One of the most beautiful accounts is our favorite from Ex. 24. **They saw the God of Israel and did eat and drink before Him and were not consumed.** In order for them to escape the glory of the God of Israel without being consumed, they needed a MEDIATING FILTER to protect them from His Essential Divine Glories, and they had one in the Heavenly Man, Jesus Christ, already in union with God the Eternal Word. We must appreciate these special appearances by our God-Man, Jesus Christ, in light of John 1:18, no has seen God!

In our opinion a distinct difference exists between the different forms of **Yahweh hwhy** when these names are used in the ancient Hebrew Scriptures. The regular or long form is **hwhy** and the short form is **hy**. In our opinion **hwhy** denotes the Godhead in the Tri-Unity in Their essential incommutable divine nature of self-existence. In this manner Yahweh can be used of each Divine Being. Just as

**nyhla** is the plural form of **la** and **hwla** is the singular form, both forms are used in the Hebrew OT. Often these distinct forms are used in the same verse. See for example Ex. 15:2.

We often use quotations from both our Online Bible Program and theWORD program but when we quote from the On-Line program it come over in a white text format and appear as PDF, but it is not and can still be edited. We must have these in order to convert them over to the ancient forms of the Hebrew Text. When we quote from theWORD we cannot convert these over to the different Hebrew Texts. Our reason for doing this is to show the different modes of the one Hebrew Text as the Hebrew language expanded from the days that Moses first used it, Palo-Hebrew, to write the Book of Job and his other books known as the First Five Books of Moses or the Pentateuch.

[http://jewishmag.com/160mag/original\\_hebrew\\_script/original\\_hebrew\\_script.htm](http://jewishmag.com/160mag/original_hebrew_script/original_hebrew_script.htm)

We also point out that even though the ancient Hebrew language and its different Texts have undergone different forms, it is still the VERY SAME WORDS OF GOD EXPRESSED BY DIVINE INSPIRATION AND PRESERVED BY DIVINE PROVIDENCE. Bullinger's *The Companion Bible* with its various amendments gives a detailed account of the alternations made in the ancient text since the time of Ezra, and issued in the The Second Rabbinic Bible 1524.

[http://archive.org/details/The\\_Second\\_Rabbinic\\_Bible\\_Vol\\_3](http://archive.org/details/The_Second_Rabbinic_Bible_Vol_3)

The Second Rabbinic Bible is the Hebrew Masoretic text that was used as the source text for the King James Version of the Old Testament and the older English Translations from the Greek and Hebrew Languages. The margins contain the wonderful notes known as the **Massorah** in which the alterations of the text had been preserved and the original text inserted. Yaakov ben Hayyim or Jacob ben Hayyim ibn Adonijah or Ben Chayyim, who was at that time one of the leading Masoretic scholars in Europe. His labors and studies on this were blessed of God to convert him to Jesus Christ as the Messiah and this resulted in his becoming unemployed as an old man and his being turned out to the world forsaken by all but true Christians. We have a separate Treatise on this

**subject. Daniel Bomberg published these in about 1524 from Venice. Christian Ginsberg, another converted Jewish Rabbi, published in his great work on the Massorah.**

### **Scriptural Source controversies.**

**The many controversies re. the origins of the Christian Old Testament (OT), the Septuagint, and the Essenes were dealt with by the scholarship of Dr. David Ginsburg. His international recognition as a Hebrew Scholar, and particularly his famous work on the Massorah, together with his joint efforts with Dr. E. W. Bullinger in the editing of the Companion Bible, have produced one of the finest critical works of the KJV available.**

**The ongoing controversy between the Orthodox (Pharisaic) Jews, and Christians, as to the authentic OT, is cleared by Dr Ginsburg's detailed knowledge and work on the OT Manuscripts, which, as he became a Christian, are not accepted by Pharisaic Jewry, as the Christology of the OT is confirmed by him!**

**Dr. Ginsburg's conversion to Christ, as he came from a devout background of Orthodoxy, has resulted in his negation by Orthodox Jewry, as he is regarded an "heretic". His detractors state that he became a Christian at age 15, and could not have known what he was doing! However; in the book "The Appointed Time", by Rick L. Wills, on page 3 he states that David Ginsburg converted to Christ at age 25, which makes more sense, as he would have been unlikely to have attended Rabbinical College in Warsaw as a Christian! Also, his rabbinical studies would have prepared him for the momentous works he was to accomplish in his lifetime, particularly on Massorah! The Jewish resistance to his brilliance is understandable, as they lost a great mind to the truth of Christ Jesus Messiah!**

<http://www.revelationsmessage.co.uk/Christian%20David%20Ginsburg.htm>

<http://archive.org/details/MassorahMassorethMassoretic>

**The Massorah is an encyclopedic work siting all various readings of the Tanach from different manuscripts through out the world. In the first four volumes, the original text of the masorah (in Hebrew) is arranged alphabetically with many additional notes drawn from manuscripts. The fifth volume contains supplements, and some masoretic tractates. The sixth volume renders into English all Hebrew entries of the first volume up to the letter "yod," with explanatory notes. Christian David Ginsburg himself was a Jewish apostate who originally learned in the Yeshivas of Poland but later converted to Christianity (thus adopting the name Christian) and moved to England. In spite of his personal status his works are still**

cited and used by many present day talmidei chachamim and serve as an invaluable work towards preserving the massorah of the correct text of Tanach." Seforim Online offers the original 4 vols. in the 6 vols. edition; Google and Microsoft and others have some or all the volumes. Here is all the set with additional works related to it. May it live on. mjm,2009.

**hy** and **hwhy** are the two form of the Hebrew word denoting THE LIFE, or Divine Self Existent life when they speak of The Divine Being of Beings.

א בראשית ברא אלהים את  
השמים ואת הארץ

As we enter into this wonderful study of Old Testament Christology, let us realize that our authorities are not the Pharisees, nor their German-Jewish higher critics, for they really do not know any of these wonderful truths, as Paul said:

**(2Cor 3:12 [KJV]) Seeing then that we have such hope, we use great plainness of speech:**

**13 And not as Moses, [which] put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:**

**14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which [vail] is done away in Christ.**

**15 But even unto this day, when Moses is read, the veil is upon their heart.**

**16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.**

**17 Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.**

**18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.**

He Who has eyes to see and ears to hear, let Him or Her hear what the Spirit of Jesus Christ saith unto the Churches:

Search the Scriptures, for in them you think you have life, and they testify of Me-Jesus Christ.

Moses wrote of Me-Jesus Christ.

(Luke 24:44 [KJV]) And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.

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## The Biblical Usages of **hy** and **hwhy**

1) Ex. 15:2 [AKJV]

**yl-yhyw hy trmzw yze** Ex  
15:2

**whnmmraw yba yhla**  
**whwnaw yla hz hewsyl**

The LORD **hy** is my strength and song, and he is become my salvation: he is my God **yla**, and I will prepare him an habitation; my father's God **yhla**, and I will exalt him.

From Ex. 15:2 we have 3 different Hebrew words used. This almost is the text form that Ezra, Nehemiah and the others used to produce the Hebrew Bible in their days.

The LORD **hy** (singular form of Yahweh) [is] my strength and song, and he is become my salvation: he [is] my God **yla** (singular form of Elohem) ), and I will prepare him an habitation; my father's God



rd rdm qlmeb hwhy  
hmxlm hy ok-le dy-yk  
rmayw Ex

This is an amazing verse because we have both the short and long forms used for the Divine Being. In our opinion Moses said that the self-existent Divine One hy Yah, swore that the Self-Existent Divine Ones, **hwhy** Yahweh, shall have war with Amalek from generation to generation. The usage of the double names here provides further evidence of the distinctions between the Divine Beings in the Godhead.

### 3) Ps 68:18

Myhla hy Nksl Myrrwo Paw  
Mdab twntm txql ybs tybs  
Mwrml tyle <68:19> Ps 68:18

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

Very important text because Paul applies this to our God-Man Redeemer, Jesus Christ.

This is a wonderful statement setting forth our Lord Jesus Christ as the **Yah Elohim** in the Old Covenant. Paul quotes this in Ephesians 4. This passage, and many others like this, enforce my desire to restudy the *Messianic Prophecies* in the Old Testament in their usage of the Divine Names. David

pointed out that the **Yah Elohim Myhla hy** received gifts so that He might dwell among men, even the rebellious. Are we to assume that He received these gifts in His Deity, or

in His being as the God-Man? By the leadership of the Holy Spirit Paul applied this to Jesus Christ at His ascension. Therefore by Divine Inspiration we can know that the **Yah Elohim** did receive gifts, from another Divine Being, and He did this so that He would continue to dwell among mankind. He does this in His Gospel Church, ministry, and ordinances in a special manifest way. This certainly sets forth our Lord Jesus Christ in His antiquity as the God-Man and if not, then why did He need to receive gifts from another Divine Being? The Doctrines of the *Godhead* and the *antiquity of the God-Man* are seen in this verse and its fulfillment in the New Testament. The Old Covenant Zion and the New Covenant Sion are indeed the dwelling places of the God-Man Jesus Christ.

#### 4) Ps 77:11

I will remember the works of the LORD **hy**: surely I will remember thy wonders of old.

**alp dqm hrkza-yk hy-yllm rykza**

<77:12> Ps 77:11

In this passage the writer is drawing attention to the God-Man in His essential divine nature or essence. The short form or **hy Yah** is a divine name with special importance or else it would not be used in this form in the Sacred Scriptures. This is another Scripture that speaks of the Antiquity of the God-Man for He must be remembered for His wonders of Old, such as Creation, His dealings with Adam and Eve in the Garden and many, many more.

#### 5) Ps 89:8

O LORD **hwhy** God **yhla** of hosts **צבאות**, who *is* a strong LORD **hy** like unto thee? or to thy faithfulness round about thee?

([Ps 89:9 [Aleppo])

ט יהוה אלהי צבאות--מי-כמוך חסין יה  
ואמונתך סביבותיך

Ps 89:9 [WLC] Westminster Leningrad Codex)

יְהוָה וְאֱלֹהֵי צְבָאוֹת מִי־כְמוֹךָ הָסִין וְיָהּ  
וְאֶמְוֹנֶתְךָ סְבִיבוֹתֶיךָ:

Kytwbybo Ktnwmaw hy  
Nyox Kwmk-ym twabu yhla  
hwhy <89:9> Ps 89:8

Here is another example of both the long and short forms of *Yahweh* with the plural name *Elohem* all used in the same verse. His special name here is *Yahweh Elohem of or Hosts*, **צבאות**.

6) Ps 94:7

Yet they say, The LORD hy shall not see, neither  
shall the God **yhla** of Jacob regard *it*.

bqey yhla Nyby-alw hy-  
hary al wrmayw Ps 94:7

([Ps 94:7 [Aleppo])

ז יאמרו לא יראה-יָהּ ולא-יבין  
אֱלֹהֵי יַעֲקֹב

In this verse the God of Jacob is identified in the short form of *Yahweh* and in our opinion sets forth the God-Man is His

essential Divine Nature. Did not Jacob wrestle with Him and said later that He saw the Face of God at Bethel and lived? Jacob saw Him as Elohem.

Ge 32:30 And Jacob called the name of the place Peniel: for I have seen God (אלהים) face to face, and my life is preserved.

([Gen 32:31 [WLC])

וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיֵאל  
כִּי־רָאִיתִי אֱלֹהִים פְּנִים אֶל־פְּנִים וַתִּנָּצֵל  
נַפְשִׁי:

([Gen 32:31 [Aleppo])

לא ויקרא יעקב שם המקום פניאל כי  
ראיתי אלהים פנים אל פנים ותנצל נפשי

Jud 13:22 And Manoah said unto his wife, We shall surely die, because we have seen God.

([Judg 13:22 [Aleppo])

כב ויאמר מנוח אל אשתו מות נמות כי  
אלהים ראינו

Joh 1:18 No man hath seen God Θεός at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

(John 1:18 [Greek])

θεον ουδεις εωρακεν πρωποτε ο<sup>τσβ</sup> μονογενης υιος<sup>τσβ</sup> ο ων εις τον κολπον του πατρος εκεινος εξηγησατο

1Jo 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

(1John 4:12 [Greek])

θεον ουδεις πρωποτε τεθεαται εαν αγαπωμεν αλληλους ο θεος εν ημιν μενει και η αγαπη αυτου τετελειωμενη<sup>τσβ</sup> εστιν<sup>τσβ</sup> εν ημιν τετελειωμενη<sup>α</sup> εστιν<sup>α</sup>

3Jo 1:11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

(3John 1:11 [TR])

αγαπητε μη μιμου το κακον αλλα το αγαθον ο αγαθοποιων εκ του ΘΕΟΥ εστιν ο δε κακοποιων ουχ εωρακε τον ΘΕΟΥ

We must not forget that no man can see God in His essential Divine nature and live through such an experience, John 1:18. Heb 12:29, our God is a consuming Fire.

De 4:24 For the LORD thy God *is* a consuming fire, even a jealous God.

**anq la awh hika sa yhla hwhy**

yk 24

The *Yahweh thy Elohem* is a consuming fire, even a jealous *EI*.

For the LORD thy God *is* a consuming fire, even a jealous God. Remember Paul's citing of this in Hebrews

(Please note that I have Deut. 4 set aside for special translation when I can. It is a remarkable chapter setting forth several differing names of God.)

De 9:3 Understand therefore this day, that the LORD thy God (Yahweh thy Elohem) *is* he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD (Yahweh) hath said unto thee. (No usage of the singular form here)

**ı hwhy rbd rsak rhm tdbahw tsrwhw  
ynpl ynky awhw dymsey awh hika sa ynpl  
rbh-awh yhla hwhy yk wyh tdyw 3**

We are reminded of these verses:

Joh 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

**Joh 8:26** I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

**29** και γαρ ο θεος ημων πυρ καταναλισκον

Heb 12:29 For our God is a consuming fire.

## **7) Ps 94:12**

**Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;**

**wndmlt Ktrwtmw hy**

**wnroyt-rsa rbgh yrsa Ps 94:12**

This is another passage that Paul quoted showing us how that we are chastened of the Lord. It is amazing that the Divine Being here is El and in the New Covenant this El is spoken of as our Lord.

**1Co 11:32** But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

In Hebrews Paul relates this to our Spiritual Father:

**Heb. 12:9** Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

**10** For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

The short form for **Yahweh** is like the long form in that it can relate to each Divine Being in the Godhead and the context must determine which Divine Being is meant.

## **8) Ps 102:18**

**This shall be written for the generation to come: and the people which shall be created shall praise the LORD.**

**hy-Ilhy arbn Mew Nwrx  
rwdl taz btkk <102:19> Ps  
102:18**

Each of the coming generations that are going to be created shall praise the **Yah**. This shows what is called Divine Creationism in human reproduction. Certainly those involved in this praise must be those of the New Creation. 2 Cor. 5:15-21 with Eph. 2:8-10. It is further remarkable that the generations that shall come, shall be created. In addition, they shall continue to praise Yah, or Jesus Christ in the New Covenant. David understood this to be a certain, sure and immutable fact. He shows again his belief in the Predestination of all things. We are reminded of Ephesians 3:21 here.

**9) Ps 104:35**

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

**hy-wllh hwhy-ta yspn ykrb  
Mnya dwe Myesrw Urah-Nm  
Myajx wmty Ps 104:35**

Both the long and short forms of Yahweh **hwhy** appear in this verse.

**10) Ps 105:45**

That they might observe his statutes, and keep his laws. Praise ye the LORD.

**hy-wllh wruny wytrwtw  
wyqx wrmsy rwbeb Ps  
105:45**

The **Yah** is to be praised.

**11) Ps 106:48**

Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

**hy-wllh Nma Meh-Ik rmaw  
Mlweh dew Mlweh-Nm  
larvy yhla hwhy-Kwrb  
Ps 106:48**

Praise the self-existent(PI) the Strong Ones (plural), praise our Self-Existent (singular)

The name of the *Yahweh Elohem of Israel* is used and then again we are exhorted to praise *Yah*.

([Exod 24:9 [Aleppo])

**ט ויעל משה ואהרן--נדב ואביהוא  
ושבעים מזקני ישראל**

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of **Israel**:

([Exod 24:10 [Aleppo])

י ויראו את אלהי ישראל ותחת רגליו  
כמעשה לבנת הספיר וכעצם השמים  
לטהר

And they saw the **God of Israel**: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

([Exod 24:11 [Aleppo)

יא ואל אצילי בני ישראל לא שלח ידו  
ויחזו את האלהים ויאכלו וישתו  
{ס}

And on the nobles of the children of Israel he laid not his hand: also they saw **God**, and did eat and drink.

The Elohem of Israel is a visible Being. How then can He be visible if God has not been seen? He is visible because of His union into One Person with Jesus Christ, in His first form as the Divine Equal. Jesus Christ, in His first form as the Divine Equal makes the Divine Essence safe for fallen men to approach and they may see Him if they are His living children. He is able to do this because He, in His first, protected men and women from the almighty power of His absolute Being and essence. We can no more approach God in His pure and essential Being than we can approach the sun. We would be consumed instantly. But, with the Mediatorial filter of the Heavenly Man Jesus Christ, the God of Israel can be seen and approached. The God-Man makes the Divine Essence safe for us to see, hear, approach and eat in communion with as the Seventy of Elders of Israel did.

12) Ps 111:1

Praise ye the LORD (hy Yah). I will praise the LORD,  
(hwwhy Yahweh), with *my* whole heart, in the

assembly of the upright, and *in* the congregation. Praise you (singular or short form) the SELF EXISTENT BEING, I WILL PRAISE THE SELF EXISTENT BEINGS (Plural or long form) with my whole heart...

**hdew Myrsy dwob bbl-lkb  
hwhy hdwa hy wllh Ps 111:1**

**13) Ps 112:1**

Praise ye the LORD (Yah). Blessed *is* the man *that* feareth the LORD (Yahweh), *that* delighteth greatly in his commandments.

**dam Upx wytwumb hwhy-  
ta ary sya-yrsa hy wllh Ps  
112:1**

**14) Ps 113:1**

Praise ye the LORD (Yah). Praise, O ye servants of the LORD (Yahweh), praise the name of the LORD (Yahweh).

**hwhy Ms-ta wllh hwhy  
ydbe wllh hy wllh Ps 113:1**

**15) Ps 113:9**

He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD (Yah).

**Hy -wllh hxmv Mynbh-Ma  
tybh trqe ybyswm Ps 113:9**

**16) Ps 115:17**

The dead praise not the LORD (Yah), neither any that go down into silence.

**hmwd ydry-ik alw hy-  
wllhy Mytmh al** Ps 115:17

**17) Ps 115:18**

But we will bless the LORD (Yah) from this time forth and for evermore. Praise the LORD (Yah).

**Hy -wllh Mlwe-dew htem  
hy Krbn wnxnaw** Ps 115:18

**18) Ps 116:19**

In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

**Hy -wllh Mlswry ykkwtb  
hwwhy tyb twruxb** Ps 116:19

This is another verse where both the Long and Short forms of Yahweh are used.

**19) Ps 117:2**

For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

**hy-wllh Mlwei hwwhy-  
tmaw wdox wnyle rbg yk** Ps  
117:2

**20) Ps 118:5**

I called upon the LORD (Yah) in distress: the LORD (Yah) answered me, *and set me* in a large place.

**hy bxrmb ynne hy ytarq  
rumh-Nm Ps 118:5**

Here is a very rare usage of the two short forms in one verse.

**21) Ps 118:14**

The LORD (Yah) *is* my strength and song, and *is* become my salvation.

**hewsyl yl-yhyw hy trmzw  
yze Ps 118:14**

**22) Ps 118:17**

I shall not die, but live, and declare the works of the LORD (Yah).

**hy yvem rpoaw hyxa-yk  
twma al Ps 118:17**

**23) Ps 118:18**

The LORD (Yah) hath chastened me sore: but he hath not given me over unto death.

**ynntn al twmlw hy ynroy  
roy Ps 118:18**

Please see our previous comments about the chastening of the Lord.

**24) Ps 118:19**

Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD (Yah):

**hy hdwa Mb-aba qdu-yres  
yl-wxtp Ps 118:19**

**25) Ps 122:4**

Whither the tribes go up, the tribes of the LORD (Yah), unto the testimony of Israel, to give thanks unto the name of the LORD (Yahweh).

**hwwhy Msl twdhl larvyl twde  
hy-yjbs Myjbs wle MSS Ps 122:4**

Here both the long and short forms are used. The Tribes of (Yah) go up and give testimony unto Israel. The Tribes of Yah go up and give thanks unto the name of Yahweh.

**26) Ps 130:3**

If thou, LORD (Yah), shouldest mark iniquities, O Lord (Adoni), who shall stand?

**dmey ym ynda hy-rmst  
twnwe-Ma Ps 130:3**

Here is a very interesting usage of *Yah*, the short form, with *Adoni*.

**27) Ps 135:1**

Praise ye the LORD (Yah). Praise ye the name of the LORD (Yahweh); praise *him*, O ye servants of the LORD (Yahweh).

**hwhy ydbe wllh hwhy Ms-  
ta wllh hy wllh** Ps 135:1

**28) Ps 135:3**

**Praise the LORD (Yah); for the LORD (Yahweh) is good: sing praises unto his name; for *it is* pleasant.**

**Myen yk wmsl wrmz  
hwhy bwj-yk hy-wllh** Ps 135:3

**29) Ps 135:4**

**For the LORD (Yah) hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.**

**wtlgol larvy hy wl rxb  
bqey-yk** Ps 135:4

**30) Ps 135:21**

**hy-wllh Mlswry Nks  
Nwyum hwhy Kwrh** Ps 135:21

**Blessed be the LORD (Yahweh) out of Zion, which dwelleth at Jerusalem. Praise ye the LORD (Yah).**

**Here is another Psalm of joint praise unto both Yahweh and Yah.**

**31) Ps 146:1**

**hwhy-ta yspn yllh hy-  
wllh** Ps 146:1

Praise ye the LORD (Yah). Praise the LORD (Yahweh), O my soul.

This is another Psalm of joint praise unto both Yah and Yahweh.

### 32) Ps 146:10

The LORD (Yahweh) shall reign for ever, even thy God (Elohem), O Zion, unto all generations. Praise ye the LORD (Yah). This is another verse with three Divine Names used. David here is prophesying of the future rule and reign of Jesus Christ in all the generations, world without end.

**hy-wllh rdw rdl Nwyu Kyhla**  
**Mlwel hwhy Klmy** Ps 146:10

ימלך יהוה לעולם-- ' ([Ps 146:10 [Aleppo])  
**אלהיך ציון לדר ודר הללו-יה**

The self-existent Divine Beings **Yahweh**, even your Mighty Three in One **Elohem**, shall reign forever, praise you **Yah**, the Self- Existent Being. Zion is to praise unto all generations their self-existent Beings who are their Elohem (Plural) and they are to praise their Yah, Self-Existent Divine Being.

### 33) Ps 147:1

Praise ye the LORD, Yah: for *it is* good to sing praises unto our God, Elohem; for *it is* pleasant; *and* praise is comely.

**hlht hwan Myen-yk**  
**wnyhla hrmz bwj-yk hy**  
**wllh** Ps 147:1

### 34) Ps 147:20

He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD (Yah).

**hy-wllh Mwedy-lb  
Myjpsmw ywg-ikl Nk hve al**

Ps 147:20

**35) Ps 148:1**

Praise ye the LORD (Yah). Praise ye the LORD (Yahweh) from the heavens: praise him in the heights.

**Mymwrmb whwllh Mymsh-  
Nm **hw**hy-ta wllh hy wllh**

Ps 148:1

Here is another double praise, and in this instance **Yahweh** is to be praised for He is from the Heavens. Please remember John 6 in this connection.

**36) Ps 148:14**

He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD (Yah).

**hy-wllh wbrq-Me larvy  
ynbl wydyox-ikl hlht wmel  
Nrq Mryw** Ps 148:14

**37) Ps 149:1**

Praise ye the LORD, Yah. Sing unto the LORD, Yahweh, a new song, *and* his praise in the congregation of saints.

**Mydyox lhqb wtlht sdx rys  
**hw**hyI wrys hy wllh** Ps 149:1

Here is another Psalm of two Beings to be praised, both **Yah** and **Yahweh**.

**38) Ps 149:9**

To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD (Yah).

**hy-wllh wydyox-kl aw  
rdh bwtk jpsm Mhb twvel** Ps  
149:9

**39) Ps 150:1**

Praise ye the LORD (Yah). Praise God (El) in his sanctuary: praise him in the firmament of his power.

**wze eyqrb whwllh wsdqb  
la-wllh hy wllh** Ps 150:1

Here the two Diving Beings to be worshipped are Yah and El,  
**la.**

**40) Ps 150:6**

Let every thing that hath breath praise the LORD (Yah). Praise ye the LORD (Yah).

**hy-wllh hy llht hmsnh lk** Ps  
150:6

There is a double usage of (Yah) in this verse.

**41) Isa 12:2**

Behold, God (El) *is* my salvation; I will trust, and not be afraid: for the LORD (Yah) JEHOVAH (Yahweh) *is* my strength and my song; he also is become my salvation.

**hewsyl yl-yhyw hwhy hy  
trmzw yze-yk dxpa alw  
xjba ytewsy la hnh** Isa 12:2

Most of the time the KJV Translators have used LORD for Yahweh

**hwhy** and **hy** however in this verse they departed from that and used the eclectic made up name Jehovah which is not from the Hebrew but from the English. I would assume they did not yet know about the transliterated name of **Yahweh**. But, the question remains, why did they depart from using the word LORD as they used it in many other passages?

Here is from the original 1611 KJV:

**<sup>2</sup>Behold, God is my salutation: I will trust, and not be afraid; for the Lord IEHOVAH is my strength and my song, he also is become my salutation.**

The earlier English Translations *did not* do this.

Here is from the Bishop's Bible:

**<sup>2</sup> Beholde, God is my saluation, in who I wyll trust and not be afrayde: for the Lorde God is my strength and [my] song, he also is become my saluation.**

Here is from the Cloverdale Bible:

**Behold, God is my health, in whom I trust, and am not afraid. For the LORDE God is my strength, and my praise, he also shal be my refuge.**

I find it noteworthy that the original KJV departed here from the earlier English versions and used the eclectic name of lehovah and then later Jehovah.

The 1917 Jewish Translation has:

**2 Behold, God is my salvation; I will trust, and will not be afraid; for GOD the LORD is my strength and song; and He is become my salvation.'**

## 42) Isa 38:11

I said, I shall not see the LORD **hy** (Yah), *even* the LORD **hy** (Yah), in the land of the living: I shall behold man no more with the inhabitants of the world.

# Idx ybswy-Me dwe Mda jyba- al Myyxh Urab hy hy hara- al ytrma Isa 38:11 Our Conclusions

We must note that both of these names related to LIFE and when they are dealing with Deity, they relate to DIVINE LIFE. Divine Life is SELF-EXISTENT LIFE when it deals with the essential nature or essence of the Divine Beings, the Father, the Word and the Holy Spirit.

Moses first used these two forms of the Name in Ex. 15:2, when he interwove the Singular with *Elohem*, the Three-in-One Plural name. He recognized the Being named *Yahweh* in the Old Testament later named Jesus Christ in the New Testament. By Divine Inspiration Paul continued on with the identifying process started in the writings of Moses, and brought them to a completed fullness in such places as Colossians 1.

Moses gave another exceptional usage in Ex. 17:16 showing that *Yah* had sworn that *Yahweh* would continue the fight against Amalek in all generations. We are reminded of Paul's speaking of the Lord God Who swore by an Oath concerning the Priesthood of our Lord Jesus Christ.

We could go on and on and give a very large discourse on each verse used, but this would swell our pages far beyond our goals. Each of these verses are a miniature Body of Divinity.

We will cite Psa. 68:18 and ask for special notice to be directed again to our remarks on this passage and how Paul used it in the New Testament.

We are strongly impressed by how much David knew about the Lord Jesus Christ and the major Biblical doctrines centered in and around Him.

The Divine Inspiration from the Holy Spirit in both Covenants is shown by the continued unity of the one constant testimony about our Lord Jesus Christ as He was and is in both of His forms, the Divine Equal and the Incarnate Servant.

Another impressive point is how Paul used many of these Scriptures to enforce his teachings on many points. The Lord`s choosing of His people is one, see Psa. 94:12.

The manifest and visible appearance and naming of the LORD God of Israel and identifying Him as both *Yahweh* and *Ya* is very important. This is of special consideration because He, the LORD God of Israel, *Yahweh Elohem*, is both visible and approachable. The Elders of Israel were not consumed by His glory. They were able, not only to see Him and approach near to Him as Moses recorded in Ex. 24, but they even ate and drank in special communion with Him and were not consumed. For, Moses said later, He laid not His hand on them!

Why were the 70 Elders of Israel, Moses and many others not consumed when they went near to the God of Israel? It was because His glory and power was hidden filtered by the Heavenly Person of the Heavenly Man, Jesus Christ in His first form as the Divine Equal. In the Old Testament, the Lord Jesus Christ already manifested God many, many times as He appeared with His Deity hidden in part, by His Heavenly Manhood. If this were not the case then human beings would have been consumed the very moment they saw or heard Him. He makes God visible and hearable and even safe to see if we are His living children. He is our only way to God!

Both Testaments bear witnesses unto our Lord Jesus Christ as the Eternal God-Man under different names. We love to study Him in His first form under these different Old Testament names when He was the Divine Equal before becoming a Servant during His incarnate form. Now He is back to His first form following His resurrection and He returned to the glory He had with the Father before the world was and this is a wonderful delight for us to consider.