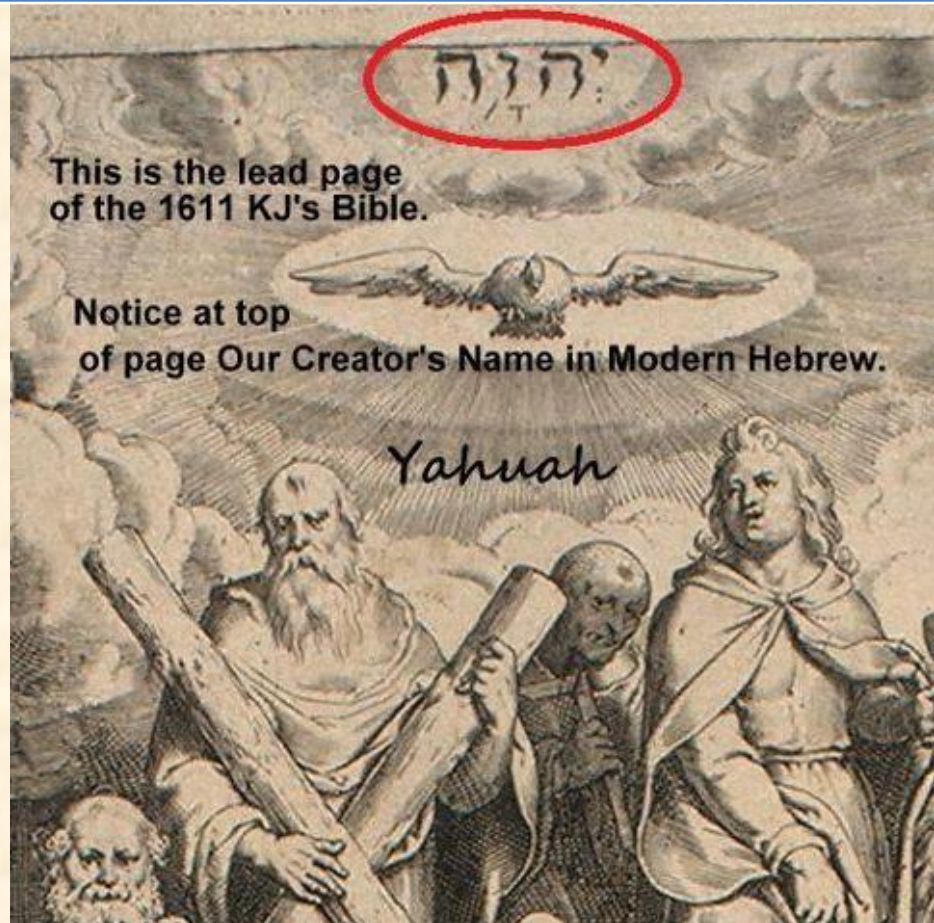


Name Him To Claim Him-Part 2

אֱלֹהִים- The Cover Up Of His Name



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Proverbs 30:4

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

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My personal study on why I have come to trust the importance of calling on The Creator's Name and His Son's Name using as close to the original pronunciation as possible.

Items of Discussion

- Part 1 The Only Opinion that matters is Yahuah's
- Part 2 **YHWH-The Name The Cover UP**
- Part 3 The Tetragrammaton-Wicked or Set apart-Which Came First?
- Part 4 The Hebrew Roots/Scared Name/Messianic Movement
- Part 5 The Kabala/Freemansons and the KJV
- Part 6 The Initial Breaking of The 3rd Commandment
- Part 7 OT Scriptures on the Importance of Yahuah's Name
- Part 8 Historical Names In The OT/NT
- Part 9 Archeological Evidence for OT Names
- Part 10 De-Greecing The Names and Hebrew Thought
- Part 11 The Manuscripts
- Part 12 Jew/Gentile.. Who are the Scriptures Talking To?
- Part 13 **Can We Be Saved In the Name of Jesus or other Pronunciations of Yahusha?**
- Part 14 Truth Seeking Spirit no matter where the truth leads
- Part 15 Resources

Part 2

YHWH-The Name The Cover UP

We are going to be looking at some of the players in the cover-up of אֱלֹהִים's name. Some information may be shocking, but most if not all this information is very easy to find. One thing that we have in our favor as I have said before is that shatan loves to brag. We will also pinpoint the changes using Strong's numbers and the KJV. It's so obvious and out in the open, anyone can find this.

From the Jewish Virtual Library under the Name of God Section we read:

"The most important of God's Names is the four-letter Name represented by the Hebrew letters *Yod-Heh-Vav-Heh* (YHVH). It is often referred to as the Ineffable Name, the Unutterable Name or the Distinctive Name. Linguistically, it is related to the Hebrew root *Heh-Yod-Heh* (to be), and reflects the fact that God's existence is eternal. In scripture, this Name is used when discussing God's relation with human beings, and when emphasizing his qualities of loving kindness and mercy. It is frequently shortened to *Yah* (*Yod-Heh*), *Yahu* or *Yeho* (*Yod-Heh-Vav*), especially when used in combination with names or phrases, as in *Yehoshua* (Joshua, meaning "the Lord is my Salvation"), *Eliyahu* (Elijah, meaning "my God is the Lord"), and *Halleluyah* ("praise the Lord")."

We now have wonderful archeological finds (see Part 9) that support the fact that Yahu and Yah were indeed part of the names of some very important people from Scripture as well as everyday folks whose parents wanted their children to be associated with The Most High. We also learned in Part 1 that the first instance of seeing the Name was in Genesis 2:4. This is Creation week, keep in mind, this is before any pagan god was conceived.

Under the section "Pronouncing the Name of God" we also find out what Scripture has confirmed:

"Nothing in the Torah prohibits a person from pronouncing the Name of God. Indeed, it is evident from scripture that God's Name was pronounced routinely. Many common Hebrew names contain "*Yah*" or "*Yahu*," part of God's four-letter Name. The Name was pronounced as part of daily services in the Temple.

The Mishnah confirms that there was no prohibition against pronouncing The Name in ancient times. In fact, the Mishnah recommends using God's Name as a routine greeting to a fellow Jew. *Berakhot* 9:5.

However, by the time of the Talmud, it was the custom to use substitute Names for God. Some rabbis asserted that a person who pronounces YHVH according to its letters (instead of using a substitute) has no place in the World to Come, and should be put to death. Instead of pronouncing the four-letter Name, we usually substitute the Name "*Adonai*," or simply say "*Ha-Shem*" (lit. The Name).

Although the prohibition on pronunciation applies only to the four-letter Name, Jews customarily do not pronounce any of God's many Names except in prayer or study. The usual practice is to substitute letters or syllables, so that *Adonai* becomes *Adoshem* or *Ha-Shem*, *Elohaynu* and *Elohim* become *Elokaynu* and *Elokim*, etc.

For those who are not familiar with what the Talmud is I think it's important to give a little history.

The Talmud is additional Jewish writings used to "clarify" the Tanak-Torah, Prophets and Psalms. These additional Oral laws were never intended by Yahuah. Yahuah is quite capable of telling us straight out what He wants, case in point, the detailed instructions for building His tabernacle in the wilderness or how to build the Ark. He very clearly says not to add to or to diminish what He lay down. The Talmud is a great example of man's ego being fed by shatan. We don't need an intercessor; we just need to read His words, properly translated!

Deu 4:1 Now^{H6258} therefore hearken,^{H8085} O Israel,^{H3478} to^{H413} the statutes (ordinance, prescribed portion, prescribed limit, enactment, conditions - **choq**)^{H2706} and to^{H413} the judgments (means to execute good judgement, process, procedure, justice – **mishpat**)^{H4941} which^{H834} I^{H595} teach (instruct, diligently and skillfully teach -**lamad**)^{H3925} you, for to do (to accomplish, work, produce, act with effect-**asah**)^{H6213} them, that^{H4616} you may live (to continue in life, remain alive, sustain life, live forever, live prosperously – **chayah**)^{H2421} and go in^{H935} and possess^{H3423} Strong covenant mark **אנ** (H853) the land^{H776} which^{H834} (the LORD) **אנאנ**^{H3068} (God) Eternal^{H430} of your fathers^{H1} give (bestowed, permitted, entrusted- **nathan**)^{H5414} you.

Deu 4:2 You shall not^{H3808} add^{H3254} to^{H5921} the word^{H1697} which^{H834} I^{H595} command (give charge, appoint, bade- **tsauah**)^{H6680} you, neither^{H3808} shall you diminish (take away, restrain, keep back, clipped-**gara**)^{H1639} ought from^{H4480} it, that you may keep (guard, give heed, observe -**shamar**)^{H8104} Strong covenant mark **אנ** (H853) the commandments (terms and conditions- **mitzwah**)^{H4687} of (the LORD) **אנאנ**^{H3068} ^{H3068} your (God) Eternal^{H430} which^{H834} I^{H595} command (give charge, appoint, bade- **tsauah**)^{H6680} you.

Deu 4:3 Your eyes^{H5869} have seen^{H7200} Strong covenant mark **אנ** (H853) what^{H834} (the LORD) **אנאנ**^{H3068} ^{H3068} did^{H6213} because of Baalpeor:^{H1187} for^{H3588} all^{H3605} the men^{H376} that^{H834} followed^{H1980} ^{H310} **Baalpeor**,^{H1187} (the LORD) **אנאנ**^{H3068} ^{H3068} your (God) Eternal^{H430} have destroyed^{H8045} them from among^{H4480} ^{H7130} you.

Deu 4:4 But you^{H859} that did cleave^{H1695} to (the LORD) אלהים^{H3068} your (God) Eternal^{H430} are alive^{H2416} every one^{H3605} of you this day.^{H31}

So from the get go, they were in violation of the Torah. They have added to it with these additional Oral laws and have taken away His Name.

The Talmud is 2 parts, the Mishnah, which was the first major work of Rabbinic Judaism. It was the editing of the oral law at about 200 BC. It's the core text of The Talmud. The 2nd part is called the Gemara 340-500 BC. There is one from Babylon and one from Jerusalem. It is a commentary on the Mishnah.

Together they make up the Talmud. There are 63 tractates, 6,200 pages long. The Talmud contains the opinions of thousands of rabbis on a variety of subjects, including law, ethics, philosophy, customs, history, theology, lore and many other topics. The Talmud is the basis for all codes of rabbinic law and is much quoted in other rabbinic literature. They put these writings on equal footing with Scripture.

So why did they go against Scripture and create a "man's traditions" and stop using His Name, pretty uppity right? It is interesting to note that the Rabbis followed the thought process of majority rules. That is how they settled debates. So since they outnumbered Yahuah, they could override His Torah. Yahusha took them to task about this. A few centuries later Rambam, a respected Rabbi (by his peers) wrote an introduction to the Mishnah that is very telling and worth repeating to get a clear picture of the mindset.

"If there are 1000 prophets, all of them of the stature of Elijah and Elisha, giving a certain interpretation, and 1001 Rabbis giving the opposite interpretation, you shall incline after the majority and the law according to the 1001 Rabbis, not according to the 1000 venerable prophets..Eloheim (god) did not permit us to learn from the prophets, only from the Rabbis who are men of logic and reason."

Seriously? We can all learn from the prophets of Yahuah to this very day.. READ their books and properly translate the words.

One can see this same mind set in Roman Catholicism, both in rebellion to Yahuah. It is the same thing that started shatan on his downward slide, Adam and Chauah (Eve) and now we add the rabbis, Catholicism, Christianity and religion as a whole. They all want to be like the Most High, so much so we are very comfortable changing what He said to suit them. There is no penalty, right? Yahuah is a liar. We as humans fall for this same deception it seems every time.

The Rabbinic tradition states that they got to the point of only saying the Name when reading Scripture, however, after the death of Simeon the Just (290BC), the Name was no longer pronounced even on those occasions making Simeon the Just the last righteous enough man to utter the sounds. However, according to the 15th edition of the Encyclopedia Britannica, Vo12 Page 995 under the heading "Jehovah" it says this can be contested and it was well attested that in the last generation before the fall of Jerusalem (AD 70) it was uttered so low that the sounds were lost in the chant of the priest. Philo states that only priests might pronounce the Name and according to Josephus those who knew it were forbidden to divulge it. The Samaritans shared the scruples of the Jews, except that they used the Name in judicial oaths.

Samaritan poetry employs the Tetragrammaton and then rhymes it with words having the same sound as YAH-OO-AY. From the Journal of Biblical Literature, 25, p.50 and Jewish Encyclopedia, Vol 9, P 161.

From Part 1- The Introduction, do you remember any stipulation from אֱלֹהִים in Scripture that only the "righteous" could speak His name? Of course not! Again the elites' attitude, where they crowd around and blocking the path to Yahuah, but they themselves are not fit to enter.

There are opposing reasons that say:

- Hebrew is all consonants so we don't know how to pronounce the Name, thus it is better not to pronounce the Name at all for fear of being wrong.
- Hebrew had both vowels and consonants so the pronunciation was never lost.
- The Jews were forbidden to use The Name and continue not to out of respect.

- We don't need the vowel points as they only point us away from the true pronunciation.
- We do need the vowel points to keep the Catholics and translators from incorrectly translating a word that without the point would give a bad translation (only if you believe Hebrew has no vowels).
- There is a conspiracy to keep אֱלֹהִים's people from using His name as He instructs which only keeps them bound and burdened by a very old and evil adversary.

As you might guess by now, I think it is the last one. No matter what the reason is, most Christians never think about the fact that The Most High, *has a name!* They read about it, but can't *see it* even though it says it again and again in Scripture, it does not register, that "God" is not a Name.

We need to do a bit of language study. It will be a bit in-depth, so bear with me. I am not a Hebrew scholar nor do I present myself to be any kind of expert, but by using the tools that are provided in Part 1, anyone who will look and ask for guidance from the *Ruach Ha Qodesh* is in good hands. I will be presenting the accepted spellings and pronunciations for now that are found in the Blue Letter Bible, although in part 13, I will be providing my additional research for why I believe the Father's Name is pronounced Yahuah and His Son is Yahusha. We need to get used to verifying by using this first step, that what we have is a good and true rendering of the intended thought of the passage. This is important because you can see for yourself how the words have been changed and used in our modern English Scriptures.

יהוה appears 6,518 times in the traditional Masoretic Text, in addition to 305 instances of יהוהי (Jehovih). The earliest available Latin text to use a vocalization similar to *Jehovah* dates from the 13th century- Brown Driver Briggs. There was also over a hundred additional new finds in the Dead Sea Scrolls, which is a 1,000 years older than the Masoretic Text.

****Disclaimer #3**** I do not agree with the Transliteration of Strong's, nor do I support the vowel pointing of the Masorites, but I am using this as a starting point for this discussion.

We will be looking at all the variations of God, Lord, Adonai, Jehovah and Elohim, et al, since these are all the Titles/Names given to represent יהוה. Except in the case of Elohim, EL, and Adonai, you will find in the original Hebrew Texts, Yahuah's name clearly spelled יהוה when your bibles say 'Lord'.

They have written in Elohim, EL and Adonai as a substitute. They clearly take credit for the cover up because they did not want to use יהוה. This proves that יהוה was originally there or they would not have to use a substitute to avoid saying it. English Bibles translate Elohim, EL and Adonai as "God". From the beginning we have at least 6 base cover up words for יהוה we will look at. Within those 6 base words there at least 86 different Hebrew/Aramaic/Greek words that can be used for יהוה that also mean other things. Even clearly wicked things! That is why we need to do a bit of word archeology.

We will be using the word charts throughout this study. It may be helpful to print these out for easy reference.

We will take each word group individually in Hebrew, Greek and English. As you will see from the charts there is overlap of lord and god in all the words used in place of יהוה's name so if there is repetition in the information presented please be patient.

The reason I wanted to include these tables was because as we read "God" in our Scriptures or "Lord" we need to understand who they were talking about.

I think that we proved in Part 1 that both god and lord are titles. They are not names. So we are looking at why we should not use them as titles. Do they have any offending quality or background? If we agree that we proved in Part 1 that Yahuah should be read in place of "the lord", then is it ok to use god and lord as titles? Where did they come from? Why would shatan want us to use these terms?

One of the things that still disturbs me when I am doing Hebrew and Greek word studies is just how wide the meanings of a word can be in English and how they were used.

When you read a novel and when someone uses the word "prince" (H8269) for example, you don't need to check a concordance and find it has 9 other meanings and my favorite of all that I see is the use of "Misc" as a definition.

The Scriptures, when translated into English created a lot of confusion from the start. I'm using the KJV whenever possible but this version is not even the worst version at this. Due to the early date of that translation and copyright laws, in order to sell a "new" translation it has to be at least 30% different. So the later translations can get quite ridiculous, striving to meet this requirement. They also take huge liberties with the English language not to mention the original Hebrew intent. So this is one thing we can notice right off when we look at the tables and definitions. Greek has its own issues, since there were no vowel points in the Hebrew/Aramaic, the same written word can have different meanings as well. Sometimes the best choice was not chosen due to ignorance of Hebrew customs.

Here's a case in point, the story where Yahusha goes to see Simon "the leper" before Passover. This is a famous story in Mattithyahu (Matt 26:6-7). Yahusha was being anointed with expensive oils. Well here is the problem with this reading. According to the Torah, if you are leper, you have to be separated from the rest of the community until you are healed.

Lev 13:45 And the leper^{H6879} in whom^{H834} the plague^{H5061} *is*, his clothes^{H899} shall be^{H1961} rent,^{H6533} and his head^{H7218} bare,^{H6544} and he shall put a covering^{H5844} upon^{H5921} his upper lip,^{H8222} and shall cry,^{H7121} Unclean,^{H2931} unclean.^{H2931}

Lev 13:46 All^{H3605} the days^{H3117} wherein^{H834} the plague^{H5061} *shall be* in him he shall be defiled;^{H2930} he^{H1931} *is* unclean;^{H2931} he shall dwell^{H3427} alone;^{H910} without^{H4480 H2351} the camp^{H4264} *shall* his habitation^{H4186} *be.*

You certainly would not be having a dinner party nor would you have expensive oils in your house due to contamination. You would not have a servant to pour the oils on a guest. You could not have guests. Most importantly if Yahusha came into contact with a leper He would not be our perfect substitute to take our sins at Passover. He would be disqualified-He would be defiled. So what gives? Maybe Yahusha healed Simon the leper and that is why he was holding a dinner for Him? That can't be it. Number 1 we are not told that this is the case, so we can't assume this. Number 2, if he was healed, it would not be legal, (this breaking the Torah again) to call someone a leper after he was healed. You would be damaging his reputation and ability to engage in business and interact within the community. So what is the answer? It's a mistake in translation from the Aramaic to the Greek. Andrew Gabriel Roth in his translation from the Aramaic sheds light on this issue.

The Aramaic word for "Jar" maker is garba and leper is garaba. You would know the difference if you heard it but not if you saw it. Both look like גרב (BRG-no vowels written) The Greek copyist made a bad choice because he was not aware of the Torah and it has been repeated in our bibles ever since. Had any one of our English translators been diligent in knowing those pesky Instructions of Yahuah, they would have corrected this centuries ago, and not left a stumbling block for Jews who do the "law" and thus disregard this story as one more reason Yahusha cannot be their Messiah. See how important one word can be? Do you see why it's important to read about and understand the Hebrew culture? The Tanak shows us how to "rightly divide" Scripture-If we would just read it.

All of the words the Hebrew Priests and Christianity used to cover over אֱלֹהִים are not a specific title just for Him as it should be. Think about it, if His real name is so "Sacred" that they cannot bare to utter it, lest they offend Him, why would you make up a title in place of it that is not only ordinary, but is used as a title for pagan deities (read shatan) and mortal men!

In other words, would you take something priceless, too priceless to even be looked at, only to wrap it in a filthy, polluted, disgusting rag? And if someone asks why you would do such a thing, "I do it because it is so precious?"

We are told to not cast our pearls before swine because why?

Matt 7:6-7 "Do not give what is *Qodesh* (Set Apart) to the dogs (Unbelievers), nor throw your pearls before the pigs, lest they trample them under their feet, and turn and tear you to pieces. Keep asking and it shall be given to you, keep seeking and you shall find, keep knocking and it shall be opened to you. For everyone who keeps asking, receives, and he who keeps seeking, finds, and to him that keeps knocking, it shall be opened."

אֱלֹהִים's Name is Set-Apart! A most precious thing! He gave us the privilege of calling Him by an intimate Name. It is a sign that He wants to be close to us. He wants us to be specifically linked to Him by calling on His name. And when we do not even make an effort to know Him, we are rejecting His gift—a relationship with Him! He cannot protect nor redeem someone who He has no relationship with. It's this important! We are refusing to be adopted, so the gift offered of Eternal life to family members only, can no longer be offered to us.

I can see shatan's hoof prints all over this! He wants to confuse and destroy everything important to Yahuah, from His Name, His Son, and His Creation! He wants to make אֱלֹהִים unknown and unimportant. Not specific. You must ask yourself, why would shatan do this? We know all the devil's pagan names! We know all other religious deities by name in their original language. So why is shatan so threatened by the name אֱלֹהִים, to have waged this all-out assault on it being proclaimed? If he is so threatened by it, would that not convince you, that אֱלֹהִים is a name you should know? Shatan is threatened because knowing this first step gets us on the pathway home to Yahuah and away from him.

Those who do not perceive the importance of this issue are on the wider path where all roads lead to a single title of deity to worship—"God". They say "God" knows my heart and knows which one I mean". The real trouble is THEY don't really know which one they mean. If you can't name Him, you can't proclaim Him so how are you a blessing to Him?

How can you be about the Father's business? As we saw in Part 1, there are a lot of curses and blessings that deal directly with His Name. Is this what Yahusha means when He said He will say, "I never knew you". If you don't know someone's name how well do you really know them?

Unfortunately Yahuah does know our hearts, and when we are too busy or too comfortable living 'in the world' in Babylon, not willing to come out, He is very aware-and not in a good way! He knows US by name after all.

The words El-Eloheim, like the words Baal-Adonai came from the Canaanite vocabulary and worship. These Canaanite words were accepted into the Hebrew language many years after the Yahwist writings of the Scriptures.

So why are these bad, besides the cover up? You are aware I'm sure of Scriptures where אֱלֹהִים scolds the people for worshipping Baal. "I don't do that", you say, but in fact when you use the word LORD that is IN FACT what you are doing and what we have all been taught to do, this I will prove!

Shatan wants nothing more for you to think you are praising אֱלֹהִים, when you are in fact praising shatan by using this title. So again I ask, just who are your prayers going to? Are they being addressed to the wrong place? Is there a more specific address you could use?

I don't put this information out there to have the truth torn to bits by unbelievers. If after all the Scripture proof, you don't agree, I pray that you will develop a heart of a truth seeker, and you will take Yahusha's advice below.

- Read this information and then Ask (Pray) for guidance to truth
- Seek (Research) and keep doing so
- The Ruach will lead you in all things if you have a humble spirit.

We should never stop on our journey with אֱלֹהִים, thinking we are 'good' enough where we are. Remember what we think is "good" are like filthy rags. Even Isaiah said his lips were too unclean to speak for אֱלֹהִים and אֱלֹהִים agreed and had them seared with a hot coal. Do we think we are better than Isaiah! And Isaiah was not speaking Greek or English with all the pagan connotations! How much more important is it then, that we must try and cleanse our attitudes and our speech?

So let's dig deeper in to these filthy rags that אֱלֹהִים's name has been covered in.

**** A reminder**** Hebrew is read Right to Left****** When I spell out the word for you, I've written it Left to Right so you can start to learn to pronounce them.

Adonay/Lord/Baal

Blue Letter Bible Site

Adonay

436 times in the Scriptures but covered over with Lord, lord and God

Lord

27 different words for lord, (Caps did not matter)

19 different Hebrew/Aramaic words and 8 different Greek words.

Total amount of all words in both OT and NT is 6,668.

Baal

2 different Hebrew words/1 Greek word

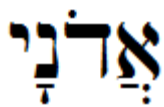
85 times in Scripture

Adonay/Lord/Baal Lexicon Search

Hebrew/Aramaic/Greek

Word we searched for:

STRONGS	TRANSLITERATION	ENGLISH EQUIVLANT
H113	ADOWN	LORD, MASTERS, OWNER, SIR
H136	ADONAY	LORD, GOD
H3050	YAHH	LORD, JAH
H3068	YEHOVAH	LORD, GOD, JEHOVAH, VARIANT
H4756	MARE (ARAMAIC)	lord of king or of false gods
H5633	CEREN	LORD, PLATE
H7261	RABREBAN (ARAMAIC)	lord, PRINCE - ** ONLY REFERED TO MEN
H1376	GEBIYR	Lord ** FROM THE IDEA OF POWER-OF MEN ONLY
H3072	YEHOVAH TSIDQENUW	LORD OUR RIGHTEOUSNESS
H3074	YEHOVAH SHAMMAH	THE LORD IS THERE
H3069	YHOVIH	GOD, LORD
H7991	SHALIYSH	CAPTAIN, LORD, INSTRUMENT OF MUSICK, GREAT MEASURE, EXCELLENT THING, MEASURE, PRINCE
H2486	CHALIYLAH	GOD FORBID, FAR BE IT , FAR, LORD FORBID, MISC
H7229	RAB (ARAMAIC)	GREAT , MASTER, STOUT, CHIEF, CAPTAIN, LORD
H241	OZEN	EARS AUDIENCE, HEARING, SHOW, ADVERTISE, DISPLEASED THE LORD, HEAR, REVEAL, TELL
H117	ADDIYR	NOBLES, EXCELLENT, MIGHTY, PRINCIPAL, FAMOUS, GALLANT, GLORIOUS, GOODLY, LORDLY, NOBLE ONE, WORTHIES
H1181	BA'ALEY BAMOWTH	LORDS OF THE HIGH PLACES
H7300	RUWD	DOMINION, LORDS, MOURN, RULETH
H8269	SAR	PRINCE, CAPTAIN, CHIEF, RULER, GOVERNOR, KEEPER, PRINCIPAL, GENERAL, LORDS, MISC
H1120	Bamowth	HIGH PLACES OR GREAT HIGH PLACE
H1168	Baal	LORD,SUPREME MALE DIVINTIY OF THE PHOENICIANS OR CANAANITES, A RUEBENITE
G896	Baal	LORD, THE SUPREME MALE DIVINITY OF THE PHOENICIAN AND CANAANITISH NATIONS, AS ASHTORETH WAS THEIR SUPREME FEMALE DIVINTIY
G1203	DESPTOTES	LORD MASTER
G2634	KATAKYRIEUO	EXCERISE DOMINION OVER, OVERCOME, BE LORD OVER, EXERCISE LORDSHIP OVER
G2961	KYRIEUO	HAVE DOMINION OVER, EXERCISE LORDSHIP OVER, BE LORD OF, LORDS
G2962	KYRIOS	LORD, lord, MASTER, sir, SIR, MISC
G4462	RHABBOUNI	LORD(CHIRST), RABBONI (CHRIST)



H136 Adonay Spelled

Alef, Daleth, Nun, Yod

Strong's H136 - 'Adonay	
אֲדֹנָי	
Transliteration	Pronunciation
'Adonay	ad·ō·nōy' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	Am emphatic form of אֲדָמָה (H113)
TWOT Reference	
27b	
Outline of Biblical Usage	
1) my lord, lord ● a) of men ● ** men first-אֲדֹנָי second??** b) of God	
2) Lord - title, spoken in place of Yahweh in Jewish display of reverence	
Authorized Version (KJV) Translation Count – Total: 434	
AV – Lord 431, lord 2, God 1	

Admitting cover up due to reverence

Notes from Gesenius lexicon : Aleph-Dalet-Nun-Yod - H136- Adonay

The Lord; only used of God, Gen 18:27, Jud 13:8; Ezra 10:3 etc. Chiefly in the Pentateuch where God is submissively and reverently addressed as: Bee (H994) Adonay in Hebrew- "My Lord", also where God is spoken about. Frequently other divine names are added written in the text as Adonay אֲדֹנָי (using H3069 instead of H3038 for אֲדָמָה) or "Lord God" in English. Example: Isa 40:10 but write it the same as My Lord, just changing the vowel points of אֲדָמָה. The last letter or Yod was given a different vowel point by the grammarians to distinguish it from meaning "my lords". There are some in favor of this opinion, however, there is a hindrance (b) אֲדָמָה would then be calling Himself "my lords" in Job 28:28 and Isa 8:7 compare verse 5. The difficulty of אֲדָמָה calling Himself "my lords" is fully met by the fact that in **Job very many MSS read אֲדָמָה and in Isa 8 do so! The Jews, from an over scrupulous superstition and reverence for the name of God, whenever in the sacred text אֲדָמָה occurs, read it Adonay, which in the writers of a later age is pretty frequently in the text.**

****Just look how many cover ups have occurred in some places****

ANALYTICAL CONCORDANCE TO THE HOLY BIBLE

BY
ROBERT YOUNG, LL.D.

AUTHOR OF 'A NEW TRANSLATION OF THE BIBLE,' 'NEW CONCORDANCE TO THE GREEK NEW TESTAMENT,' 'DICTIONARY
AND CONCORDANCE OF BIBLE WORDS AND SYNONYMS,' 'CONCISE CONCORDANCE TO EIGHT THOUSAND CHANGES OF THE
REVISED TESTAMENT,' AND NUMEROUS OTHER WORKS IN BIBLICAL AND ORIENTAL LITERATURE

CONTAINING ABOUT 311,000 REFERENCES, SUBDIVIDED UNDER THE HEBREW AND
GREEK ORIGINAL WITH THE LITERAL MEANING AND PRONUNCIATION OF EACH;
ALSO INDEX LEXICONS TO THE OLD AND NEW TESTAMENTS, BEING A GUIDE
TO PARALLEL PASSAGES; AND A COMPLETE LIST OF SCRIPTURE PROPER NAMES

TO WHICH IS ADDED

A SKETCH OF EXPLORATION IN BIBLE LANDS

By THOMAS NICOL, D.D.

PROFESSOR OF DIVINITY AND BIBLICAL CRITICISM AT ABERDEEN UNIVERSITY



5. He (who) is, יהוה *yahweh* (read *adonai*).

Gen. 2. 4 LORD God made the earth and the heavens
 2. 5 the LORD God had not caused it to rain
 2. 7 the LORD God formed man(of) the dust of
 2. 8 the LORD God planted a garden eastward
 2. 9 out of the ground made the LORD God to
 2. 15 the LORD God took the man, and put him
 2. 16 the LORD God commanded the man, saying
 2. 18 the LORD God said, (It is) not good that
 2. 21 the LORD God caused a deep sleep to fall
 2. 22 which the LORD God had taken from man
 3. 1 any beast. . which the LORD God had made
 3. 8 And they heard the voice of the LORD God
 3. 8 from the presence of the LORD God amon.
 3. 9 the LORD God called unto Adam, and said
 3. 13, 14, 21, 22, 23; 4. 1, 3, 4, 6, 9, 13, 15, 15,
 16, 26; 5. 29; 6. 3, 5, 6, 7, 8; 7. 1, 5, 16; 8. 20, 21, 21;
 9. 26; 10. 9, 9; 11. 5, 6, 8, 9, 9; 12. 1, 4, 7, 7, 8, 8, 17;
 13. 4, 10, 10, 13, 14, 18; 14. 22; 15. 1, 4, 6, 7, 18; 16. 2,
 5, 7, 9, 10, 11, 11, 13; 17. 1; 18. 1, 13, 14, 17, 19, 19, 20,
 22, 26, 33; 19. 13, 13, 14, 16, 24, 24, 27; 20. 18; 21. 1, 1,
 33; 22. 11, 14, 15, 16; 24. 1, 3, 7, 12, 21, 26, 27, 27, 31, 35,
 40, 42, 44, 48, 48, 50, 51, 52, 56; 25. 21, 21, 22, 23; 26. 2,
 12, 22, 24, 25, 28, 29; 27. 7, 20, 27; 28. 13, 13, 16, 21; 29.
 31, 32, 33, 35; 30. 24, 27, 30; 31. 3, 49; 32. 9; 38. 7, 7,
 10; 39. 2, 3, 3, 5, 5, 21, 23, 23; 49. 18.

Exod. 3. 2, 4, 7, 15, 16, 18, 18; 4. 1, 2, 4, 5, 6, 10, 11,
 11, 14, 19, 21, 22, 24, 27, 28, 30, 31; 5. 1, 2, 2, 3, 17, 21,
 22; 6. 3, 2, 3, 6, 7, 8, 10, 12, 13, 26, 28, 29, 29, 30; 7. 1,
 5, 6, 8, 10, 13, 14, 16, 17, 17, 19, 20, 22, 25; 8. 1, 1, 5, 8,
 8, 10, 12, 13, 15, 16, 19, 20, 20, 22, 24, 26, 27, 28, 29, 29,
 30, 31; 9. 1, 1, 3, 4, 5, 5, 6, 8, 12, 12, 13, 13, 20, 21, 22,
 23, 23, 27, 28, 29, 29, 30, 33, 35; 10. 1, 2, 3, 7, 8, 9,
 10, 11, 12, 13, 16, 17, 18, 19, 20, 21, 24, 25, 26, 26, 27; 11.
 1, 3, 4, 7, 9, 10; 12. 1, 11, 12, 14, 23, 23, 25, 27, 28, 29, 31,
 36, 41, 42, 42, 43, 48, 50, 51; 13. 1, 3, 5, 6, 8, 9, 9, 11, 12,
 12, 14, 15, 15, 16, 21; 14. 1, 4, 8, 10, 13, 14, 15, 18, 21, 24,

Just look at how many Scriptures have been changed! But keep going!

29, 29, 30; 36. 1, 1, 2, 5; 38. 22; 39. 1, 5, 7, 21, 26, 29, 30, 31, 32, 42, 43; 40. 1, 16, 19, 21, 23, 23, 25, 25, 27, 29, 32, 34, 35, 38.

Lev. 1. 1, 2, 3, 5, 9, 11, 13, 14, 17; 2. 1, 2, 3, 8, 9, 10, 11, 11, 12, 14, 16; 3. 1, 3, 5, 6, 7, 9, 11, 12, 14, 16; 4. 1, 2, 3, 4, 4, 6, 7, 13, 15, 15, 17, 18, 22, 24, 27, 31, 35; 5. 6, 7, 12, 14, 15, 15, 17, 19; 6. 1, 2, 6, 7, 8, 14, 15, 18, 19, 20, 21, 22, 24, 25; 7. 5, 11, 14, 20, 21, 22, 25, 28, 29, 29, 30, 30, 35, 35, 36, 38, 38; 8. 1, 4, 5, 9, 13, 17, 21, 21, 26, 27, 28, 29, 29, 34, 35, 36; 9. 2, 4, 4, 5, 6, 6, 7, 10, 21, 23, 24; 10. 1, 2, 2, 3, 6, 7, 8, 11, 12, 13, 15, 15, 17, 19, 19; 11. 1, 44, 45; 12. 1, 7; 13. 1; 14. 1, 11, 12, 16, 18, 23, 24, 27, 29, 31, 33; 15. 1, 14, 15, 30; 16. 1, 1, 2, 7, 8, 9, 10, 12, 13, 18, 30, 34; 17. 1, 2, 4, 4, 5, 5, 6, 6, 9; 18. 1, 2, 4, 5, 6, 21, 30; 19. 1, 2, 3, 4, 5, 8, 10, 12, 14, 16, 18, 21, 22, 24, 25, 28, 30, 31, 32, 34, 36, 37; 20. 1, 7, 8, 24, 26; 21. 1, 6, 8, 12, 15, 16, 21, 23; 22. 1, 2, 3, 3, 8, 9, 15, 16, 17, 18, 21, 22, 22, 24, 26, 27, 29, 30, 31, 32, 33; 23. 1, 2, 3, 4, 5, 6, 8, 9, 11, 12, 13, 16, 17, 18, 18, 20, 20, 22, 23, 25, 26, 27, 28, 33, 34, 36, 36, 37, 37, 38, 38, 39, 40, 41, 43, 44; 24. 1, 3, 4, 6, 7, 8, 9, 12, 13, 16, 22, 23; 25. 1, 2, 4, 17, 38, 55; 26. 1, 2, 13, 44, 45, 46; 27. 1, 2, 9, 9, 11, 14, 16, 21, 22, 23, 26, 26, 28, 28, 30, 30, 32, 34.

Num. 1. 1, 19, 48, 54; 2. 1, 33, 34; 3. 1, 4, 4, 5, 11, 13, 14, 16, 39, 40, 41, 42, 44, 45, 51, 51; 4. 1, 17, 21, 37, 41, 45, 49, 49; 5. 1, 4, 5, 6, 8, 11, 16, 18, 21, 21, 25, 30; 6. 1, 2, 5, 6, 8, 12, 14, 16, 17, 20, 21, 22, 24, 25, 26; 7. 3, 4, 11; 8. 1, 3, 4, 5, 10, 11, 11, 12, 13, 20, 21, 22, 23; 9. 1, 5, 7, 8, 9, 10, 13, 14, 18, 18, 19, 20, 20, 23, 23, 23, 23; 10. 1, 9, 10, 13, 29, 29, 32, 33, 33, 34, 35, 36; 11. 1, 1, 1, 2, 3, 10, 11, 16, 18, 18, 20, 23, 23, 24, 25, 29, 29, 31, 33, 33; 12. 2, 2, 4, 5, 6, 8, 9, 13, 14; 13. 1, 3; 14. 3, 8, 9, 9, 10, 11, 13, 14, 14, 16, 18, 20, 21, 26, 28, 35, 37, 40, 41, 42, 43, 43, 44; 15. 1, 3, 3, 4, 7, 8, 10, 13, 14, 15, 17, 19, 21, 22, 23, 23, 24, 25, 25, 28, 30, 31, 35, 36, 37, 39, 41, 41; 16. 3, 3, 5, 7, 7, 9, 11, 15, 16, 17, 19, 20, 23, 28, 29, 30, 30, 35, 36, 38, 40, 40, 41, 42, 44, 46; 17. 1, 7, 9, 10, 11, 13; 18. 1, 6, 8, 12, 13, 15, 17, 19, 19, 20, 24, 25, 26, 28, 28, 29; 19. 1, 2, 13, 20; 20. 3, 4, 6, 7, 9, 12, 13, 16, 23, 27; 21. 2, 3, 6, 7, 7, 8, 14, 16, 34; 22. 8, 13, 18, 19, 22, 23, 24, 25, 26, 27, 28, 31, 31, 32, 34, 35; 23. 3, 5, 8, 12, 16, 17, 21, 26; 24. 1, 6, 11, 13, 13; 25. 3, 4, 4, 4, 10, 16; 26. 1, 4, 9, 52, 61, 65; 27. 3, 5, 6, 11, 12, 15, 16, 17, 18, 21, 22, 23; 28. 1, 3, 6, 7, 8, 11, 13, 15, 16, 19, 24, 26, 27; 29. 2, 6, 8, 12, 13, 36, 39, 40; 30. 1, 2, 3, 5, 8, 12, 16; 31. 1,

Yikes! It gets worse! Can you see in this graphic illustration where ~~YHWH~~ specifically should be named or given the Praise or mention, He is reduced to a mere title. This is not only grievous to Him but it's disrespectful.

But it gets really bad, so keep going...

L O R D

Nah. 1. 2, 2, 2, 3, 3, 7, 9, 11, 12, 14; 2. 2, 13; 3. 5.
 Hab. 1. 2, 12; 2. 2, 13, 14, 16, 20; 3. 2, 2, 8, 18.
 Zeph. 1. 1, 2, 3, 5, 6, 6, 7, 7, 8, 10, 12, 14, 14, 17, 18; 2.
 2, 3, 3, 5, 7, 9, 10, 11; 3. 2, 5, 8, 9, 12, 15, 15, 17, 20.
 Hag. 1. 1, 2, 2, 3, 5, 7, 8, 9, 12, 12, 13, 13, 13, 14, 14; 2.
 3, 4, 4, 4, 6, 7, 8, 9, 9, 10, 11, 14, 15, 17, 18, 20, 23, 23, 23.
 Zech. 1. 1, 2, 3, 3, 3, 4, 4, 6, 7, 10, 11, 12, 12, 13, 14, 16,
 16, 17, 17, 20; 2. 6, 6, 8, 9, 10, 11, 11, 12, 13; 3. 1, 2, 2, 2,
 5, 6, 7, 9, 10; 4. 6, 6, 8, 9, 10; 5. 4; 6. 9, 12, 12, 13, 14,
 15, 15, 15; 7. 1, 2, 3, 4, 7, 8, 9, 12, 12, 13; 8. 1, 2, 3, 3, 4,
 6, 6, 7, 9, 9, 11, 14, 14, 17, 18, 19, 20, 21, 21, 22, 22, 23; 9.
 1, 1, 14, 15, 16; 10. 1, 1, 3, 5, 6, 7, 12, 12; 11. 4, 5, 6, 11,
 13, 13, 15; 12. 1, 1, 4, 5, 7, 8, 8; 13. 2, 3, 7, 8, 9; 14. 1, 3,
 5, 7, 9, 9, 12, 13, 16, 17, 18, 20, 20, 21, 21.
 Mal. 1. 1, 2, 2, 4, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 13, 14;
 2. 2, 4, 7, 8, 11, 12, 12, 13, 14, 16, 16, 17, 17; 3. 1, 3, 4, 5,
 6, 7, 10, 11, 12, 13, 14, 16, 16, 16, 17; 4. 1, 3, 5.

I did not count these but it is well over the 431 times stated above as the number of times Adonay was used. It may well be a combination of Adonay and when אדנא was change to Lord added together.

And the nerve of the preachers who do know this information like Billy Graham and Jerry Falwell, James McArthur, Charles Swindoll, David Jeremiah to keep on leading the people down the path to "the Lord" Baal-Satan! See what their fate is!

Mat 18:6 But ^{G1161}whoso ^{G3739 G302}shall offend ^{G4624}one ^{G1520}of these ^{G5130}little ones ^{G3398}which believe ^{G4100}in ^{G1519}me, ^{G1691}it were better ^{G4851}for him ^{G846}that ^{G2443}a millstone ^{G3458 G3684}were hanged ^{G2910}about ^{G1909}his ^{G846}neck, ^{G5137}and ^{G2532}that he were drowned ^{G2670}in ^{G1722}the ^{G3588}depth ^{G3989}of the ^{G3588}sea. ^{G2281}

^{G4624} σκανδαλίζω *skandalizō* - To put a stumbling block or impediment in the way (again another reference to blocking the gate to redemption by others) to cause a person to distrust and desert one whom it ought to trust and follow instructions. To cause to fall away.

^{G3398} μικρός *mikros* Can be children (parents be warned) as well as a small number of people. Remember also, we are all called "children" of Yahuah. John uses "little children" in his letters. So it can also be those who are new or "young" in the trust of Yahuah.

Mat 18:7 Woe^{G3759} unto the^{G3588} world^{G2889} because of offences!^{G4625} for^{G1063} it must needs be^{G2076 G318} that offences^{G4625} come;^{G2064} but^{G4133} woe^{G3759} to that^{G1565} man^{G444} by^{G1223} whom^{G3739} the^{G3588} offence^{G4625} cometh!^{G2064}

G4624 σκανδαλίζω skandalizō - To put a stumbling block or impediment in the way (again another reference to blocking the gate to redemption by others) to cause a person to distrust and desert one whom it ought to trust and follow instructions.

To cause to fall away

G2064 cause to appear, come before the public, and make one's appearance.

It is also disturbing to me that Adonay is so close to the Greek Adonis.

wikipedia.org/wiki/Adonis

Adonis, in Greek mythology, is the god of beauty and desire, and is a central figure in various mystery religions. His religion belonged to women: the dying of Adonis was fully developed in the circle of young girls around the poet Sappho from the island of Lesbos, about 600 BC, as revealed in a fragment of Sappho's surviving poetry.

Adonis is one of the most complex figures in classical times. He has had multiple roles, and there has been much scholarship over the centuries concerning his meaning and purpose in Greek religious beliefs. He is an annually-renewed, ever-youthful vegetation god, a life-death-rebirth deity whose nature is tied to the calendar. His name is often applied in modern times to handsome youths, of whom he is the archetype. Adonis is often referred to as the mortal god of Beauty.

Etymology and origin

The Greek Ἄδωνις (Greek pronunciation: [ˈadɔːnis]), *Adōnis* was a borrowing from the Semitic word adon, "lord", which is related to *Adonai*, one of the names used to refer to the God (אֲדֹנָי) in the Hebrew Bible and still used in Judaism to the present day. Syrian Adonis is *Gauas*^[3] or *Aos*, to Egyptian *Osiris*, to the Semitic *Tammuz* and *Baal Hadad*, to the Etruscan *Atunis* and the Phrygian *Attis*, all of whom are deities of rebirth and vegetation.

Adonis was certainly based in large part on *Tammuz*. His name is Semitic, a variation on the word "adon" meaning "lord". Yet there is no trace of a Semitic deity directly connected with Adonis and no trace in Semitic languages of any specific mythemes connected with his Greek myth; both Greek and Near Eastern scholars have questioned the connection (Burkert, p 177 note 6 bibliography). The connection in practice is with Adonis' Mesopotamian counterpart, *Tammuz*:

"Women sit by the gate weeping for Tammuz, or they offer incense to Baal on roof-tops and plant pleasant plants. These are the very features of the Adonis legend: which is celebrated on flat roof-tops on which sherds sown with quickly germinating green salading are placed, Adonis gardens... the climax is loud lamentation for the dead god."—Burkert, p. 177.

When the legend of Adonis was incorporated into Greek culture is debated. Walter Burkert questions whether Adonis had not from the very beginning come to Greece with Aphrodite.

http://en.wikipedia.org/wiki/Names_of_God_in_Judaism

The singular form is *Adoni*, "my lord". **This was used by the Phoenicians for the god Tammuz and is the origin of the Greek name Adonis.** Jews only use the singular to refer to a distinguished person.

The plural form is usually explained as *pluralis excellentiae*. The pronunciation of the tetragrammaton came to be avoided in the Hellenistic period, therefore Jews use "Adonai" instead in prayers, and colloquially would use *Hashem* ("the Name").

http://one-evil.org/content/entities_gods_adonis.html

Key Facts	
Other names	Tammuz, Adonai, Baal Hadad
Year of origin	1200 BCE
Location	
Parent(s)	Smyrna (Myrrha) and Theias
Partner(s)	
Children	
Aspect(s)	Rebirth and Vegetation
Major Centre(s)	
Period of worship	

These are shatans other names in other cultures. Any other deity other than Yahuah is shatan.

Origin of the cult

Adonis was based very heavily on Tammuz. His name may be Semitic, a variation on the word "adon" meaning "lord" that was also used, as "Adonai", to refer to Yahweh in the Old Testament. When the Hebrews first arrived in Canaan, they were opposed by the king of the Jebusites, Adonizedek, whose name means "lord of Zedek" (Justice). Yet there is no surviving trace of a Semitic cult directly connected with Adonis, and no surviving evidence in Semitic languages of any specific mythemes connected with his Greek myth. **The connection in cult practice is with Adonis' Mesopotamian counterpart, Tammuz.**

"Women sit by the gate weeping for Tammuz, or they offer incense to Baal on roof-tops and plant pleasant plants. These are the very features of the Adonis cult: a cult confined to women which is celebrated on flat roof-tops on which sherds sown with quickly germinating green salading are placed, Adonis gardens... the climax is loud lamentation for the dead god."

Sacred Festival

The Festival of Adonis was celebrated by women at midsummer by sowing fennel and lettuce, and grains of wheat and barley. The plants sprang up soon, and withered quickly, and women mourned for the untimely death of the vegetation god

Eze 8:14 Then he brought^{H935} me to^{H413} the door^{H6607} of the gate^{H8179} of (The LORD) אַדֹנַי^{H3068} house^{H1004} which^{H834} was toward^{H413} the north;^{H6828} and, behold,^{H2009} there^{H8033} sat^{H3427} women^{H802} weeping^{H1058} for^{H854} Tammuz.^{H8542}

Strong's H8542 - Tammuz	
תַּמּוּז	
Transliteration	Pronunciation
Tammuz	tam·mūz' (Key)
Part of Speech	Root Word (Etymology)
proper noun with reference to deity	Of uncertain derivation
TWOT Reference	
2519	
Outline of Biblical Usage	
Tammuz = "sprout of life"	
1) a Sumerian deity of food or vegetation	
Authorized Version (KJV) Translation Count – Total: 1	
AV – Tammuz 1	
Gesenius's Lexicon (Help)	
<p>תַּמּוּז [Tammuz], pr. n. of a Syrian god, Adonis (אָדוֹן) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of every year (called תַּמּוּז beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, §7, seqq.; also Selden, De Dis Syris, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תַּמּוּ is not found in the Phœnicio-Shemitic languages; it may be that תַּמּוּז is for תַּמּוּז from the root תַּמּוּז denoting fear, coner. fearful.)</p>	

<http://phoenicia.org/adonis.html>

Adon, Adonis or Adonai and Hebrew


The Phoenicians settled in Cyprus around 900 B.C. They conquered Cypriot Idalion, and brought their cultic practices to it. In Phoenician the two words that mean "Lord": Ba'al and Adon, as indicated earlier. Ba'al had a very specific identity for Phoenicians -- including the Phoenician Cypriot community at Kition -- as the primary male deity. Thus Ba'al was not available as an appellation for the native Cypriot deity encountered by Phoenician traders at Idalion. Since the local Cypriots called their god the Wanax -- that is, the Lord -- the Phoenicians likely called this native god by their other word for "Lord": Adon.

The name "Adon" appears in a number of Phoenician inscriptions in Cyprus, including one from Idalion. The title "Adon" must have been used to designate the local deity by Phoenician visitors who happened to worship in this shrine.

The Greeks took over the administration of Idalion from the Phoenicians around 300 B.C. The primary language when the Greeks arrived was Phoenician. So it would have been natural for the Greeks to assume that "Adon" was the name of the local deity rather than a title. The name "Adon" was then Hellenized by adding the Greek ending "IS" -- Creating the familiar "Adonis."

Later, after the Romans conquered Cyprus in the first century B.C., a number of poets cited lovely Idalion as the place where Venus had her fabled affair with Adon or Adonis.

In the Bible the Israelite god Yahweh is sometimes referred to as Adon, though the term is used as a title, not as the personal name of Yahweh. Eventually, the appellation "Adonai" (my Lord) became a substitution name for pronouncing in prayer the unutterable name Yahweh, which by the early rabbinical period (first and second centuries A.D.) had become too sacred to pronounce. To this day, when Jews encounter the consonants of "Yahweh" (YHWH) in prayer, they pronounce it "Adonai." They might be shocked to learn that this substitution word is related to the Phoenician "Adon" and the Greek Cypriot "Adonis." Further, Muslim, Jews and Arabic-speaking,



Gods and Goddesses

Tammuz

Saviour God

- Adad
- Adonis
- Attis
- Buddha
- Christos
- Dionysus
- Heracles
- Hesus
- Horus
- Indra
- Krishna
- Mithra
- Quetzalcoatl
- Tammuz

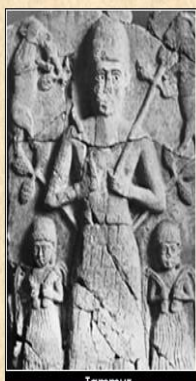
Key Facts	
Other names	Damu-zid, Dumuzi
Year of origin	
Location	
Parent(s)	
Partner(s)	
Children	
Aspect(s)	
Major Centre(s)	
Period of worship	

Background

The myth of Set's conflict with Horus, Osiris and Isis appears in many Egyptian sources, including the Pyramid Texts, the Coffin Texts, the Shabaka Stone, inscriptions on the walls of the temple of Horus at Edfu, and various papyrus sources. The Chester Beatty Papyrus No. 1 contains the Northwest Semitic Tammuz (Hebrew תַּמּוּז, Standard Hebrew Tammuz, Tiberian Hebrew Tammūz), Arabic تَمُّوز Tamūz; Akkadian Duzu, Dūzu; Sumerian Dumuzid (DUMU ZID "the true son") was the name of an Ancient Near Eastern deity, legend known as The Contention of Horus and Set.

In Babylonia, the month Tammuz was established in honor of the eponymous god Tammuz, who originated as a Sumerian shepherd-god, Dumuzid or Dumuzi, the consort of Inanna and, in his Akkadian form, the parallel consort of Ishtar. The Levantine Adonis ("lord"), who was drawn into the Greek pantheon, was considered by Joseph Campbell among others to be another counterpart of Tammuz, son and consort. The Aramaic name "Tammuz" seems to have been derived from the Akkadian form Tammuzi, based on early Sumerian Damu-zid. The later standard Sumerian form, Dumu-zid, in turn became Dumuzi in Akkadian.

Beginning with the summer solstice came a time of mourning in the Ancient Near East as in the Aegean: the Babylonians marked the decline in daylight hours and the onset of killing summer heat and drought with a six-day "Tunerai" for the god. Readers in four-season temperate cultures may doubt shepherd-god as a vegetation god: "He was no dying and resurrecting vegetation demon, as James George Frazer wanted him to be, (for one thing no vegetation demon dies in the spring, in April)", Miroslav Marcovich observed, though recent discoveries reconfirm him as an annual life-death-rebirth deity: tablets discovered in 1963 show that Dumuzi was in fact consigned to the Underworld himself, in order to secure Inanna's release, though the recovered final line reveals that he is to revive for six months of each year.



Tammuz

http://one-evil.org/content/entities_gods_tammuz.html

Aramaic/Syriac-speaking Christians might be shocked also to learn that their words for God come from the Phoenician god's name of "Ei" as in "Elah," "Allah," "Elahona," "Eloh," "Elohaino," "Eli," "Eloi," "Elohak"...etc.

Aniconism (the prohibition against graven images) and the use of a standing stone (*massabah* in Hebrew) -- are characteristic of Israelite cultic practices. Therefore, is there a connection between worship in ancient Cyprus and worship in ancient Israel, the link is the Phoenicians. Popular religion among the Israelites as opposed to the "official" religion promoted in the Hebrew Bible, especially the Book of Deuteronomy--was similar to Phoenician religion. The Bible presents a purified, elite monotheism devoted exclusively to the worship of Yahweh. The orthodox, nationalistic parties that produced the Hebrew Bible proscribed the worship of Ba'al and suppressed all but the faintest traces of a theology that included a consort of Yahweh. But both Ba'al and this female goddess continued to live on in Israelite popular religious practices as well as in Phoenician (formerly Canaanite) practice.

The local Cypriot god the Wanax, or the Lord, was worshiped by the Phoenicians as Adon and then later by the Greeks as Adonis. This god had a female consort, much like the Phoenician Asherah -- a goddess whom the official Israelite religion had much difficulty in suppressing.

Now let's bring this full circle as to who Tammuz can be traced to:

<http://christiananswers.net/q-eden/edn-t020.html>

King Nimrod, Queen Easter (Ishtar/Semiramis), and Tammuz (the "reincarnated" Nimrod)

Nimrod built and organized major cities. The Bible notes that these included **Babel**, **Asshur**, **Nineveh** and **Calah** (**Genesis 10:10-12**). If you know anything about ancient history, the mention of these places may send shivers up your spine. For these were cities of great, almost unimaginable practices and perversion.

When **Nimrod** eventually died, the Babylonian religion in which he figured prominently continued on. His wife/queen saw to that. Once he was dead, she deified him as the **Sun-god**. In various cultures he later became known as **Baal**, the Great Life Giver, the god of fire, **Baalim**, **Bel**, **Molech**, etc.

"Later, when this **adulterous** and **idolatrous** woman gave birth to an illegitimate son, she claimed that this son, Tammuz by name, was Nimrod reborn."^[4] Easter/Ishtar "claimed that her son was supernaturally conceived [no human father] and that he was the promised seed, the 'savior'—promised by God in **Genesis 3:15**. "However, not only was the child worshipped, but the woman, the MOTHER, was also worshipped as much (or more) than the son!"^[5] Nimrod deified as the god of the **sun** and father of creation. Easter became the goddess of the **moon**, fertility, etc.

"In the old fables of the Mystery cults, their 'savior' Tammuz, was worshipped with various rites at the spring season. According to the legends, after he was slain [killed by a wild **boar**], he went into the underworld. But through the weeping of his mother... he mystically revived in the springing forth of the vegetation—in Spring! Each year a spring festival dramatically represented this supposed 'resurrection' from the underworld."^[6]

Thus, a terrible false religion developed with its **sun** and **moon** worship, false priests, **astrology**, **demonic** worship, worship of **stars** associated with their gods, **idolatry**, mysterious rites, human sacrifice, and more. Frankly, the practices which went on were so horrible that it is not fitting for me to speak of them here.

It was at Nimrod's city of **Babel (Babylon)** that a towering structure was first built in defiance of Yahuah as part of their **Satanic** religion. Archaeological evidence indicates that this was a spectacular pyramid-shaped structure (ziggurat). The Bible tells us that at this time there was only one language in the world and that most of the world's population centered in this area and participated in this religion. It was evident to Yahuah that all mankind would soon degenerate into a level of evil that would parallel that of the pre-Flood world. For humanity's sake, something had to be done to slow and frustrate this organization of an evil one world, tyrannical government.

Yahuah **confused their language**, so that they could not understand each other (**Genesis 11:7**). (This is the **ultimate source** of the world's many languages.) As a result, many people moved away from the area in groups according to their particular new language. Most, if not all, of these people carried their evil Sun-God-based religion with them. They continued to worship the stars and practice all the other ungodly rituals of their **religion**. Some also continued to build pyramids reminiscent of the **Tower of Babel** as part of this mystery religion. Today, we can still find remnants of these throughout the world (e.g., Iraq, South America, Central America, Egypt, and Burma).

Babel was the origin of an **idolatrous** system that swept the world. The Bible says of her, "**Babylon...** the nations drank her **wine**; Therefore the nations are deranged" (**Jeremiah 51:7**). The Bible often speaks of the Satanic religions which came from her. The ancient Greek historian Herodotus "witnessed the Mystery religion and its rites in numerous countries and mentions how Babylon was the primeval source from which ALL systems of **idolatry** flowed."**[7]** Austen Layard said "that we have the united testimony of sacred and profane history that idolatry originated in the area of **Babylonia**—the most ancient of religious systems."**[8]**

Basically, almost every vile, profane and idolatrous practice you can think of originated at **Babel** with Queen Easter/Ishtar (Semiramis), the Mother Goddess and **Nimrod**. **As the people scattered from Babel with their different languages, they, of course, used different names for Nimrod (Tammuz) and Semiramis.** Some called the Mother Goddess "ISHTAR" (originally pronounced "Easter").**[9]** In other lands, she was called Eostre, Astarte, Ostera, and Eastre. Other names for Semiramis, the Mother Goddess include: Wife of **Baal**, **Ashtaroth** or **Ashtoreth**, and Queen of Heaven.**[10]** The Mother goddess was frequently worshipped as the goddess of fertility—and as a sort of Mother Nature and goddess of Spring and sexual love and birth. She was also worshipped as a mediator between god and man. Sexual orgies and temple **prostitutes** were often used in her worship and in attempting to gain her favor.

1. Woodrow, Ibid., p. 9.; In his reincarnated form (Nimrod/Tammuz), has been known as Horus (Egypt), Attis (Italy), Crishna or Iswara (India), Deoius (Asia Minor), Janus (Rome), etc. **[up]**
2. Woodrow, Ibid., p. 9. **[up]**
3. "The resurrection of Tammuz [Nimrod] through Ishtar's grief [Semiramis] was dramatically represented annually in order to insure the success of the crops and the fertility of the people... Each year men and women had to grieve with Ishtar over the death of Tammuz and celebrate the god's return, in order to win anew her favor and her benefits!" [Homer W. Smith, *Man and His Gods*, p. 86, as cited by Woodrow, p. 157.] **[up]**
4. Ibid., p. 10; Herodotus' History, Book 2, p. 109, as cited by Woodrow. **[up]**
5. Woodrow, Ibid., p. 11; Austen Henry Layard, *Nineveh and Its Remains*. **[up]**
6. Woodrow Ibid., p. 152. **[up]**
7. The names **Ashtaroth** or **Ashtoreth**, and Queen of Heaven where used for Semiramis by the Israelites and the ungodly peoples around them, see **Judges 2:13**, **Jeremiah 44:17-19**, etc. Other names for Semiramis include **Astarte** (Cyprus), Diana (Ephesus and throughout Asia Minor), Cybele (Asia Minor), Isis (Egypt), Aphrodite, Ceres (Greece), Venus or Fortuna (Romans), Shingmoo (China), Disa (Scandanavia), Nutria (Etruscans), Virgo-Paritura (Druids), Isi or Indrani or Devaki (India). **[up]**

So we have Nimrod to Tammuz to El to Baal to Adonay to Adonis. Do your really feel comfortable calling Yahuah or Yahusha, "The Lord"?



Here they covered over YAH as well..

7. *Jah*, (a contraction of *Jehovah*), יְהוָה *yah*.

Exod 15. 2 LORD (is) my strength and song, and he is
17. 16 For he said, Because the LORD hath sworn
Psa. 77. 11 I will remember the works of the LORD
89. 8 who (is) a strong LORD like unto thee? or
94. 7 The LORD shall not see, neither shall the
94. 12 the man whom thou chastenest, O LORD
102. 18 and the people . . shall praise the LORD
104. 35 Bless thou the LORD, O my soul. Praise
105. 45 and keep his laws. Praise ye the LORD
106. 1 give thanks unto the LORD; for (he is)
106. 48 the people say, Amen. Praise ye the LORD
111. 1 Praise ye the LORD. I will praise . . in the
112. 1 Praise ye the LORD. Blessed (is) the man
113. 1 Praise ye the LORD. Praise, O ye servants
113. 9 (be) a joyful mother . . Praise ye the LORD
115. 17 The dead praise not the LORD, neither any
115. 18 we will bless the LORD . . Praise the LORD
116. 1 I love the LORD, because he hath heard
116. 19 In the courts of the LORD'S house, in the
118. 5 called upon the LORD in distress: the LORD
118. 14 The LORD (is) my strength and song, and
118. 17 live, and declare the works of the LORD
118. 18 The LORD hath chastened me sore: but
118. 19 go in to them, (and) I will praise the LORD
122. 4 the tribes go up, the tribes of the LORD
130. 3 If thou, LORD, shouldest mark iniquities
135. 1 Praise ye the LORD. Praise ye the name
135. 3 Praise the LORD . . sing praises unto his na.
135. 4 the LORD hath chosen Jacob unto himself
135. 21 dwelleth at Jerusalem. Praise ye the LORD
146. 1 Praise ye the LORD . . O my soul
146. 10 unto all generations. Praise ye the LORD
147. 1 Praise ye the LORD: for (it is) good to sing
147. 20 have not known them. Praise ye the LORD
148. 1 Praise ye the LORD . . from the heavens
148. 14 people near unto him. Praise ye the LORD
149. 1 Praise ye the LORD. Sing . . a new song
149. 9 this honour have all . . Praise ye the LORD

150. 1 Praise ye the LORD. Praise God in his sa.
150. 6 breath praise the LORD. Praise ye the L.
Isa. 12. 2 LORD Jehovah (is) my strength and (my)
26. 4 LORD Jehovah (is) everlasting strength
38. 11 I shall not see the LORD, (even) the LORD

It would be good to pause here and go over again in Part 1 what ~~1412~~ said about the importance of specifically calling Him by His Name. We have much to repent for because of the slyness of shatan!

H113 Adown Spelled אָדוֹן Alef, Daleth, Waw, Nun

Strong's H113 - 'adown	
אָדוֹן	
Transliteration	Pronunciation
'adown	ä·dōn' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From an unused root (meaning to rule)
TWOT Reference	
27b	
Outline of Biblical Usage	
<p>1) firm, strong, lord, master</p> <p>a) lord, master</p> <p>1) reference to men</p> <p>a) superintendent of household, of affairs</p> <p>b) master</p> <p>c) king</p> <p>2) reference to God</p> <p>a) the Lord God</p> <p>b) Lord of the whole earth</p> <p>b) lords, kings</p> <p>1) reference to men</p> <p>a) proprietor of hill of Samaria</p> <p>b) master</p> <p>c) husband</p> <p>d) prophet</p> <p>e) governor</p> <p>f) prince</p> <p>g) king</p> <p>2) reference to God</p> <p>a) Lord of lords (probably = "thy husband, Yahweh")</p> <p>c) my lord, my master</p> <p>1) reference to men</p> <p>a) master</p> <p>b) husband</p> <p>c) prophet</p> <p>d) prince</p> <p>e) king</p> <p>f) father</p> <p>g) Moses</p> <p>h) priest</p> <p>i) theophanic angel</p> <p>j) captain</p> <p>k) general recognition of superiority</p> <p>2) reference to God</p> <p>a) my Lord, my Lord and my God</p> <p>b) Adonai (parallel with Yahweh)</p>	
<p>Authorized Version (KJV) Translation Count — Total: 335</p> <p>AV — lord 197, master(s) 105, Lord 31, owner 1, sir 1</p>	

If this is a special title for אָדוֹן, why then is it the 2nd definitions

THIS IS NOT SPECIAL!

THIS IS NOT REVERENT!

We have the same problem in Greek with "Lord". The priority (definition 1 and 2 b), is a title for men. 2C finally could be about Yah. But there is even more confusion! It can either mean Yahusha or אַיָּאז!

Strong's G2962 - kyrios	
κύριος	
Transliteration	Pronunciation
kyrios	kū'-rē-os (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From kuros (supremacy)
TDNT Reference	Vines
3:1039,486	View Entry
Outline of Biblical Usage	
<p>1) he to whom a person or thing belongs, about which he has power of deciding; master, lord</p> <p>a) the possessor and disposer of a thing</p> <p>1) the owner; one who has control of the person, the master</p> <p>2) in the state: the sovereign, prince, chief, the Roman emperor</p> <p>b) is a title of honour expressive of respect and reverence, with which servants greet their master</p> <p>c) this title is given to: <u>God, the Messiah</u></p> <p>Click for Synonyms</p> <p>[View this word in Trench's <i>Synonyms</i> here.]</p>	
Authorized Version (KJV) Translation Count – Total: 748	
AV – Lord 667, lord 54, master 11, sir 6, <u>Sir 6</u> , <u>misc 4</u>	

Here is an example of what I mean:

Here "Lord" means אַיָּאז

Mat 23:39 For ¹⁰⁶³ I say ³⁰⁰⁴ unto you ⁵²¹³, Ye shall ¹⁴⁹² not ³³⁶⁴ see ¹⁴⁹² me ³¹⁶⁵ henceforth ⁵⁷⁵ ⁷³⁷, till ²¹⁹³ ³⁰² ye shall say ²⁰³⁶, Blessed ²¹²⁷ [is] he that cometh ²⁰⁶⁴ in ¹⁷²² the name ³⁶⁸⁶ of the Lord ²⁹⁶².

Here "Lord" means Yahusha

Mat 24:42 Watch ¹¹²⁷ therefore ³⁷⁶⁷: for ³⁷⁵⁴ ye know ¹⁴⁹² not ³⁷⁵⁶ what ⁴¹⁶⁹ hour ⁵⁶¹⁰ your ⁵²¹⁶ Lord ²⁹⁶² doth come ²⁰⁶⁴.

Here "Lord" means a human master

Mat 24:45 Who⁵¹⁰¹ then⁶⁸⁶ is²⁰⁷⁶ a faithful⁴¹⁰³ and²⁵³² wise⁵⁴²⁹ servant¹⁴⁰¹, whom³⁷³⁹ his⁸⁴⁶ lord²⁹⁶² hath made ruler²⁵²⁵ over¹⁹⁰⁹ his⁸⁴⁶ household²³²², to give¹³²⁵ them⁸⁴⁶ meat⁵¹⁶⁰ in¹⁷²² due season²⁵⁴⁰?

Notes from Thayer's Lexicon G2962 Septuagint for Adonay

Kuplos-he to whom a person or thing belongs, about which he has the power of deciding; master, lord.- can be toward men, Yahusha or אֲדֹנָי. To God, the ruler of the universe (so the Sept. for אֲדֹנָי, אֱלֹהִים, אֱלֹהִים, אֱלֹהִים and יְהוָה ;).

This is not an acceptable word in Greek to use for either Yahusha or אֲדֹנָי!

Strong's H1168 - Ba'al	
בַּעַל	
Transliteration	Pronunciation
Ba'al	bah'al (Key)
Parts of Speech	Root Word (Etymology)
proper locative noun, proper masculine noun	The same as בַּעַל (H1167)
TWOT Reference	
262a	
Variant Spellings	
The following spelling is supported by Strongs and Gesenius: בַּעַל. [What are these variants?]	
Outline of Biblical Usage	
Baal = "lord"	
n pr m	
1) supreme male divinity of the Phoenicians or Canaanites	
2) a Reubenite	
3) the son of Jehiel and grandfather of Saul	
n pr loc	
4) a town of Simeon, probably identical to Baalath-beer	
Authorized Version (KJV) Translation Count – Total: 80	
AV – Baal 62, Baalim 18	

Strong's G896 - Baal	
Βάαλ	
Transliteration	Pronunciation
Baal	bä'-äl (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	Of Hebrew origin בַּעַל (H1168)
TDNT Reference	
n/a	
Outline of Biblical Usage	
Baal = "lord"	
1) the supreme male divinity of the Phoenician and Canaanitish nations, as Ashtoreth was their supreme female divinity	
Authorized Version (KJV) Translation Count – Total: 1	
AV – Baal 1	



Baál [so accented also by Pape (Eigenn. s. v.), Kuenen and Cobet (Ro. as below); but L T (yet the name of the month, 1 K. vi. 5 (38), Baál) Tr WH etc. *Báal*; so Etym. Magn. 194, 19; Suid. 1746 a. etc. *Dind.* in Steph. Thesaur. s. v. *Báal* or *Baál*], **ó, ḥ**, an indecl. noun (Hebr. **לַעֲבָד**, Chald. **ܠܥܒܕ** contr. fr. **ܠܥܒܕ**), **lord**: Ro. xi. 4. **This was the name of the supreme heavenly divinity worshipped by the Shemitic nations (the Phœnicians, Canaanites, Babylonians, Assyrians), often also by the Israelites themselves, and represented by the Sun: τῆ Baál, Ro. xi. 4. Cf. Win. RWB. [and BB.DD.] s. v. and J. G. Müller in Herzog i. p. 637 sqq.; Merx in Schenkel i. 322 sqq.; Schlottmann in Richm p. 126 sq. Since in this form the supreme power of nature generating all things, and consequently a male deity, was worshipped, with which the female deity Astarte was associated, it is hard to explain why the Sept. in some places say **ó Baál** (Num. xxii. 41; Judg. ii. 13; 1 K. xvi. 31; xix. 18, etc.), in others **ḥ Baál** (Hos. ii. 8; 1 S. vii. 4, etc. [yet see Dillmann, as below, p. 617]). Among the various conjectures on this subject the easiest is this: that the Sept. called the deity **ḥ Baál** in derision, as weak and impotent, just as the Arabs call idols goddesses and the Rabbins **אלהות**; so Gesenius in Rosenmüller's Repert. i. p. 139 and Tholuck on Ro. l. c.; [yet cf. Dillmann, as below, p. 602; for other opinions and reff. see Meyer ad loc.; cf. W. § 27, 6 N. 1. But Prof. Dillmann shows (in the Monatsbericht d. Akad. zu Berlin, 16 Juni 1881, p. 601 sqq.), that the Jews (just as they abstained from pronouncing the word Jehovah) avoided uttering the abhorred name of Baal (Ex. xxiii. 13). As a substitute in Aramaic they read **דחלא, שעות****

or **פתכר**, and in Greek *αισχúνη* (cf. 1 K. xviii. 19, 25). This substitute in Grk. was suggested by the use of the fem. article. Hence we find in the Sept. **ḥ B.** everywhere in the prophetic bks. Jer., Zeph., Hos., etc., while in the Pentateuch it does not prevail, nor even in Judges, Sam., Kings, (exc. 1 S. vii. 4; 2 K. xxi. 3). It disappears, too, (when the worship of Baal had died out) in the later versions of Aq., Sym., etc. The apostle's use in Ro. l. c. accords with the sacred custom; cf. the substitution of the Hebr. **בְּשֵׁת** in Ish-bosheth, Mephi-bosheth, etc. 2 S. ii. 8, 10; iv. 4 with 1 Chr. viii. 33, 34, also 2 S. xi. 21 with Judg. vi. 32; etc.]*

Adonay/Lord/ Baal in English



ONLINE ETYMOLOGY DICTIONARY

lord (v.)

c.1300, "to exercise lordship," from **lord** (n.). Meaning "to play the lord, domineer" is late 14c. Related: *Lorded*; *lording*. To *lord it* is from 1570s.

lord (n.)

mid-13c., *laverd*, *loverd*, from Old English *hlaford* "master of a household, ruler, superior," also "God" (translating Latin *Dominus*, though Old English *drihten* was used more often), earlier *hlafeard*, literally "one who guards the loaves," from *hlaef* "bread, loaf" (see **loaf** (n.)) + *weard* "keeper, guardian" (see **ward** (n.)). Cf. **lady**, and Old English *hlafeata* "household servant," literally "loaf-eater." Modern monosyllabic form emerged 14c. As an interjection from late 14c. *Lord's Prayer* is from 1540s. *Lord of the Flies* translates **Beelzebub** (q.v.) and was name of 1954 book by William Golding. To *drink like a lord* is from 1620s.

Beelzebub

Old English *Belzebub*, Philistine god worshipped at Ekron (2 Kings i:2), from Latin, used in Vulgate for New Testament Greek *beelzeboub*, from Hebrew *ba'al-z'hub* "lord of the flies," from *ba'al* "lord" + *z'hubh* "fly." By later Christian writers often taken as another name for "Satan," though Milton made him one of the fallen angels.

Belial

early 13c., from Hebrew *bel'yya'al* "destruction," literally "worthless," from *b'li* "without" + *ya'al* "use." Wickedness as an evil force (Deut. xiii:13); later treated as a proper name for Satan (2 Cor. vi:15), though Milton made him one of the fallen angels.

Baal

"The name of many deities of the Semitic peoples" [Klein], late 14c., Biblical use is from Hebrew *Ba'al*, literally "owner, master, lord," from *ba'al* "he took possession of," also "he married;" related to Akkadian *Belu* (source of Hebrew *Bel*), name of Marduk. Also related to the first element in **Beelzebub**. Used figuratively for any "false god."

bel (n.)

unit of power level in measuring sound, 1929, named for Scottish-born telephone pioneer Alexander Graham *Bell* (1847-1922).

Bel

heaven-and-earth god of Babylonian religion, from Akkadian *Belu*, literally "lord, owner, master," cognate with Hebrew *ba'al*.

bel (adj.)

"beautiful," early 14c., from Old French *bel*, *belle* "beautiful, fair, fine" (see **belle**). "Naturalized in ME.; but after 1600 consciously French" [OED].

Adonai

Old Testament word for "God," late 14c., from Medieval Latin, from Hebrew, literally "my lord," from *adon* (see **Adonis**) + suffix of 1st person.

Adonis (n.)

"a beau," 1620s, from Greek *Adonis*, name of the youth beloved by Aphrodite, from Phoenician *adon* "lord," probably originally "ruler," from base *a-d-n* "to judge, rule." **Adonai** is the Hebrew cognate.

The word Baal means Lord! In the Greek New Testament Kurios (Christ) was the cover for Adoni!

Unger's Bible Dictionary, page 665.

Lord (Hebrew Adon), an early word denoting ownership; hence, absolute control. It is not properly a (righteous) title...master; of kings, as the lords of their subjects. (4.) Lord. Master, (Greek Kurios) Supreme...

(5.) Baal (Master) (As noted above, it means Lord)—applied only to heathen deities (gods), or to man as husband, etc ...

The Jews out of a superstitious reverence for the Name of Yahweh, always, in reading, pronounced Adonai where Yahweh is written.

Unger's Bible Dictionary page 413 :

Baal—common Canaanite word for master, lord, was one of the chief male deities of the Canaanite Pantheon, now well known from the religious epic literature discovered at Ras Shamra (an Ugarit of the Amarna Letters), from 1921-1937.

Smith's Bible Dictionary on pages 195-196 :

The substitution of the word Lord is most (sad) ; for, while it in no way represents the meaning of the Sacred Name, the mind has constantly to guard against a confusion with its lower uses, and, above all, the direct personal hearing of the Name on the revelation of Yahweh...is injuriously out of sight.

Blue Letter Bible Site (4) Eloheim

3 different words from Eloheim

3 in Hebrew and 0 for Greek

2606 times in the OT

Off the Blue Letter Bible site (1) GOD

52 different words for "god" in the KJV

4,458 times both OT and NT all different words are used

17 different Hebrew words and 35 different Greek words.

Elohiym

STRONGS	TRANSLITERATION	ENGLISH EQUIVLIANT
H430	elohiym	God, god, judge, GOD, goddess, great, mighty, angels, exceeding, god-ward, godly
H433	elowahh	God, False god
H410	el	God, god, power, mighty, goodly, great, idols, Immanuel = h6005, might, strong
H532	ayil	ram, posts, mighty men, trees, lintel, oaks
H193	uwl	mighty, strength

GOD- Hebrew

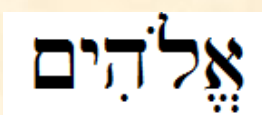
STRONGS	TRANSLITERATION	ENGLISH EQUIVLIANT
H410	EL	GOD, POWER, MIGHTY, GOODLY, GREAT, IDOLS, IMMANUEL, MIGHT, STRONG
H426	ELAHH (ARAMAIC)	GOD
H430	ELOHIYM	GOD, JUDGE, GODDESS, GREAT, MIGHTY ANGELS, EXCEEDING, GOD-WARD, GODLY
H433	ELOWAHH	GOD
H3069	YHOVIAH	GOD, LORD
H2486	CHALIYLAH	GOD FORBID, FAR BE IT, FAR, LORD FORBID
H3068	YHOVAH	LORD, GOD, JEHOVAH VARIANT
H3863	LUW	IF, WOULD GOD, O THAT, OH, WOULD IT BE, IF HAPLY, PERADVENTURE, OH THAT, PRAY THEE, THOUGH, WOULD
H136	ADONAY	LORD, GOD

H305	ACHALAY	O THAT, WOULD GOD
H6697	TSUWR	ROCK, STRENGTH, SHARP, GOD, BEAUTY, EDGE, STONES, MIGHTY ONE, STRONG
H4136	MUWL	AGAINST, TOWARD, FOREFRONT, BEFORE, BEFORE IT, FROM, GOD-WARD, WITH
H2623	CHACIYD	SAINTS, HOLY, MERCIFUL, GODLY, GOOD, GODLY MAN, HOLY ONE, UNGODLY
H1100	BELIYA' AL	BELIAL, WICKED, UNGODLY, EVIL, NAUGHTY, UNGODLY MEN,
H1412	GUDGODAH	GUDGODAH
H5760	AVIYL	UNGODLY
H7563	RASHA	WICKED, UNGODLY, WICKED MAN, MISC

God -In Greek and English

New Testament (Greek) for "God"			
G112	<i>atheos</i>	ä'-the-os	without God
G932	<i>basileia</i>	bä-sē-lā'-ä	kingdom (of God), kingdom (of heaven), kingdom (general or evil), (Thy or Thine) kingdom, His kingdom, the kingdom, (My) kingdom, misc
G935	<i>basileus</i>	bä-sē-lyü's	king, King (of Jews), King (God or Christ), King (of Israel)
G1096	<i>ginomai</i>	gē'-no-mī	be, come to pass, be made, be done, come, become, God forbid, arise, have, be fulfilled, be married to, be preferred, not tr, misc, vr done
G1140	<i>daimonion</i>	dī-mo'-nē-on	devil, god
G2098	<i>euaggelion</i>	yü-än-ge'-lē-on	gospel, gospel of Christ, gospel of God , gospel of the Kingdom, misc
G2128	<i>eulogētos</i>	yü-lo-gā-to's	blessed (said of God)
G2312	<i>theodidaktos</i>	the-o-dē'-däk-tos	taught of God
G2313	<i>theomacheō</i>	the-o-mä-khe'-ō	fight against God
G2314	<i>theomachos</i>	the-o-mä'-khos	to fight against God
G2315	<i>theopneustos</i>	the-o'-pnyü-stos	given by inspiration of God
G2316	theos	the-o's	God, god, godly, God-ward, misc
G2318	<i>theosebēs</i>	the-o-se-bā's	worshipper of God
G2319	<i>theostygēs</i>	the-o-stü-gā's	hater of God
G3361	<i>mē</i>	mā'	not, no, that not, God forbid, lest, neither, no man, but, none, not translated, misc
G3785	<i>ophelon</i>	o'-fe-lon	I would, I would to God , would to God

G4151	<i>pneuma</i>	pnü-ä-mä	Spirit, Holy Ghost, Spirit (of God), Spirit (of the Lord), (My) Spirit, Spirit (of truth), Spirit (of Christ), human (spirit), (evil) spirit, spirit (general), spirit, (Jesus' own) spirit, (Jesus' own) ghost
G5207	<i>huios</i>	hwē-o's	son(s), Son of Man, Son of God , child(ren), Son, his Son, Son of David, my beloved Son, thy Son, only begotten Son, his (David's) son, firstborn son
G5377	<i>philotheos</i>	fē-lo'-the-os	lover of God
G5463	<i>chairō</i>	khī-rō	rejoice, be glad, joy, hail, greeting, God speed, all hail, joyfully, farewell
G5537	<i>chrēmatizō</i>	khrā-mä-tē'-zō	be warned of God , call, be admonished of God , reveal, speak, be warned from God
G5538	<i>chrēmatismos</i>	khrā-mä-tē-smo's	answer of God



H430 Elohiym Spelled Alef, Lamed, Hay, Yod, Mem

2606 x Total :(2346xGod, 244x god, 5xjudge, 1xGOD, 2xgoddess, 2xgreat, 2xmighty, 1xangels, 1xexceeding, 1god-ward w/H4136, 1xgodly)

Masculine noun

Root: plural of H433 (see Elowahh below)

1) (plural)

a) rulers, judges

b) divine ones

c) angels

d) gods

2) (plural intensive- singular meaning)

a) god, goddess

b) godlike one

c) works or special possessions of God

d) the (true) God

e) God

אלוה

H433 Elowahh Spelled

Alef, Lamed, Waw, Hay

Total of 57 times : (52xGod, 5xgod)

Masculine Noun

Root:Probably prolonged (emphat.) from H410 EL (see below)

- 1) God
- 2) False god

אלה

H426 Elahh (Aramaic) Spelled

Alef, Lamed, Hay

Total of 95 times: (79x God, 16x god)

Masculine Noun

Corresponding to H433 Elowahh (see above)

- 1) god, God
- 2) god, heathen deity
- 3) God (of Israel)

אל

H410 El Spelled

Alef, lamed

Total 245 times (213x God, 16x god, 4xpower, 5xgoodly, 1x great, 1xidols, 1 immanuel +H6005, 1x might, 1x strong

Masculine noun

Root :Shortened from H352

איל

Ayil (Alef, Yod, Lamed)

- 1) god, god-like one, mighty one
 - a) mighty men, men of rank, mighty heroes
 - b) angels
 - c) god, false god, (demons, imaginations)
 - d) God, the one true God, Jehovah **יהוה**
- 2) mighty things in nature
- 3) strength, power

אֵיל

H352 Ayil Spelled Alef, Yod, Lamed

Total 185 times: (156x ram(s), 21x post(s), 4x mighty (men), 2x tree, 1x lintel, 1x oaks

Masculine Noun

Root: from the same as H193 אֵיל uwl (Alef, Waw, Lamed)

- 1) ram
 - a) ram (as food)
 - b) ram (as sacrifice)
 - c) ram (as skin dyed red, for tabernacle)
- 2) pillar, door post, jambs, pilaster
- 3) strong man, leader, chief
- 4) mighty tree, terebinth

אֵיל

H193 Uwl Spelled Alef, Waw, Lamed

Total 2 times (1x mighty, 1x strength)

Masculine noun

Root: From an unused root meaning to twist, i.e. (by implication) be strong

- 1) prominence
 - a) body, belly (contemptuous)
 - b) nobles, wealthy men

Let's take a look at the English Etymology of these words we use. Wow- We see a gender shift from female to male after the Word came to Christianity and it can have Greek roots that bring it back to Zeus- the light or shining. Hmm that sounds like ole cloven hoof to me!

god (n.)

Old English *god* "supreme being, deity; the Christian God; image of a god; godlike person," from Proto-Germanic **guthan* (cf. Old Saxon, Old Frisian, Dutch *god*, Old High German *got*, German *Gott*, Old Norse *guð*, Gothic *gub*), from PIE **ghut-* "that which is invoked" (cf. Old Church Slavonic *zovo* "to call," Sanskrit *huta-* "invoked," an epithet of Indra), from root **gheu(e)-* "to call, invoke."

But some trace it to PIE **ghu-to-* "poured," from root **gheu-* "to pour, pour a libation" (source of Greek *khein* "to pour," also in the phrase *khute gaia* "poured earth," referring to a burial mound; see *found* (v.2)). "Given the Greek facts, the Germanic form may have referred in the first instance to the spirit immanent in a burial mound" [Watkins]. Cf. also *Zeus*.

Not related to *good*. Originally a neuter noun in Germanic, the gender shifted to masculine after the coming of Christianity. Old English *god* probably was closer in sense to Latin *numen*. A better word to translate *deus* might have been Proto-Germanic **ansuz*, but this was used only of the highest deities in the Germanic religion, and not of foreign gods, and it was never used of the Christian God. It survives in English mainly in the personal names beginning in *Os-*.

I want my lawyer, my tailor, my servants, even my wife to believe in God, because it means that I shall be cheated and robbed and cuckolded less often. ... If God did not exist, it would be necessary to invent him.
[Voltaire]

God bless you after someone sneezes is credited to St. Gregory the Great, but the pagan Romans (*Absit omen*) and Greeks had similar customs.

Zeus

supreme god of the ancient Greeks, 1706, from Greek, from PIE **dewos-* "god" (cf. Latin *deus* "god," Old Persian *daiva-* "demon, evil god," Old Church Slavonic *deivai*, Sanskrit *deva-*), from root **dyeu-* "to gleam, to shine;" also the root of words for "sky" and "day" (see *diurnal*). The god-sense is originally "shining," but "whether as originally sun-god or as lightener" is not now clear.

Zeus

noun

the supreme deity of the ancient Greeks, a son of Cronus and Rhea, brother of Demeter, Hades, Hera, Hestia, and Poseidon, and father of a number of gods, demigods, and mortals; the god of the heavens, identified by the Romans with Jupiter.

diurnal (adj.)

late 14c., from Late Latin *diurnalis* "daily," from Latin *dies* "day" + *-urnus*, an adjectival suffix denoting time (cf. *hibernus* "wintery"). *Dies* "day" is from PIE root **dyeu-* (cf. Sanskrit *diva* "by day," Welsh *diw*, Breton *deiz* "day;" Armenian *tiw*; Lithuanian *diena*; Old Church Slavonic *dini*, Polish *dzień*, Russian *den*), literally "to shine" (cf. Greek *delos* "clear;" Latin *deus*, Sanskrit *deva* "god," literally "shining one;" Avestan *dava-* "spirit, demon;" Lithuanian *devas*, Old Norse *tívar* "gods;" Old English *Tig*, genitive *Tiwes*, see *Tuesday*).

The pagan word God comes from the word El (singular—God) or Eloheim (plural—Gods). We can see that right away:

The Interpreter's Dictionary of the Bible, Volume 1, page 817,

A. In The OT. 1. Daimonism. a. Daimon. The Hebrew equivalent of "demon" (*daimon*) in the original sense is simply אל or אלהים ('elohim), commonly rendered "god."

The Encyclopedia Judaica, Volume 7, page 674 :

Most of these terms were employed also by the Canaanites to designate their pagan gods. This is not surprising; since on settling in the Promised Land the Patriarchs and early Israelites made "the language of Canaan" their own (Is. 19:18), the Hebrew language would naturally use the Canaanite vocabulary for terms designating their own Deity.

These names of the Canaanites' Gods (Eloheim) were accepted before and during the time of Jeremiah the prophet began his prophesying. However "natural" it was, it was sinful and the people were warned of the great consequences for doing this. The copyists replaced Yahuah's Name, or used Eloheim to identify Him in their writings with this Canaanite title. However, these pagan words cannot identify Yahuah our Creator, because they are titles of shatan and his demons.

Yeremyah 23:25-27—

25 I have heard what the prophets say, who prophesy lies in My Name, saying; I have dreamed! I have dreamed!

26 How long will *this* be in the heart of the prophets who prophesy lies? Yes, *they are* prophets of the deceit of their own minds;

27 Who devise; *plan and scheme*, to cause My people to forget My Name through their dreams, which they tell every man to his neighbor, just as their fathers have forgotten My Name for Baal; Lord.

Unger's Bible Dictionary page 412

States that the word El is a Canaanite word meaning *God or devil*.

The Interpreter's Dictionary of the Bible, Volume 1, page 817,

Under Demonology, states the word Elohim (plural form of El) means *demons or Gods*.

Harper's Bible Dictionary by Paul Achtemeier, page 253 states:

The accomodation of El worship by Yahwism was a remarkable occurrence for Israel was as a rule hostile to the cults of Canaanite gods and goddesses.

Notice in the Scriptures below Strong's #H410 "EL" is translated "Power" of man, not the Almighty!

Gen 31:29 It is^{H3426} in the **power^{H410}** of my hand^{H3027} to do^{H6213} you hurt;^{H7451} but the God^{H430} of your father^{H1} spake^{H559} to^{H413} me yesternight,^{H570} saying,^{H559} Take you heed^{H8104} that you speak^{H4480 H1696} not to^{H5973} Jacob^{H3290} either good^{H4480 H2896} or^{H5704} bad.^{H7451}

Pro 3:27 Withhold^{H4513} not^{H408} good^{H2896} from them to whom it is due,^{H4480 H1167} when it is^{H1961} in the **power^{H410}** of thine hand^{H3027} to do^{H6213} it.

Mic 2:1 Woe^{H1945} to them that devise^{H2803} iniquity,^{H205} and work^{H6466} evil^{H7451} upon^{H5921} their beds!^{H4904} when the morning^{H1242} is light,^{H216} they practise^{H6213} it, because^{H3588} it is^{H3426} in the **power^{H410}** of their hand.^{H3027}

Look at "EL" #H410 in the chart above. You see H410 "EL" comes from #H352-AhYil, which has a root #H193 AUL. The two root words have to do with descriptions of man or animal power- Certainly not an Almighty power! When they shortened it to "EL" only the 4th description mentions "God, the one true God, Jehovah". This is an act of blasphemy especially in light that the 3rd Definition is "god, false god, (demons and imaginations).

Brothers and Sisters, we cannot use the words "EL" or God, words that can mean false gods and demons for יהוה and expect him to be happy. It should be a word that ONLY means THE ALMIGHTY and not a shared description.

Proof texts:

Exodus:

23:13 And in all^{H3605} **things** that^{H834} I have said^{H559} unto^{H413} you be circumspect:^{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} thy mouth.^{H6310} ** Remember H430 is "EL"

JOSHUA

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:

The Encyclopedia Judaica, Volume 7, page 674

'El. The oldest Semitic term for God is `el (corresponding to Akkadian *ilu (m)*, Canaanite 'el or 'il, and Arabic 'el as an element in personal names). The etymology of the word is obscure. It is commonly thought that the term derived from a root `yl or `wl meaning "to be powerful."

. Psalm 22:19

Psa 22:19 But be not^{H408} You^{H859} far^{H7368} from me, O (LORD) אֵלֶיךָ :^{H3068} O my strength,^{H360} haste^{H2363} You to help^{H5833} me.

Strength in this verse is word #H360 and means *power, by implication, protection, and strength*.

H360. אֵילֻוּת 'eyaluwth; *eh-yah-looth*'; fem. of 353; power, by imp. protection:—strength.

Eyaluwth comes from the word eyal, which comes from ayil, which comes from the same unused root uwl, which means:

H353. אֵיל eyal, *eh-yawl*'; a var. of 352; *strength*; strength.

The direct work of the elohist writer has been to place the names of the gods of Canaan into the Scriptures. The Canaanites took the idols of strength and power, contained in the primitive roots *yl* and *wl*, and made gods out of these concepts. Israelites have fallen for this deception and now worship Eloheim instead of Yahuah, Who is truly the only source of power.

Gesenius Hebrew-Chaldee Lexicon, page 45,

אֵל, m.—(1) prop. part. of the verb אֵיל אֵיל No. 2, *strong, mighty, a mighty one, a hero* (comp. note). (2) might, strength) prop. that which is strong. Lamed in this phrase marks state

or condition. The nature of this phrase has been but little understood by those who would here render אל by God... **Note.** Following most etymologists, I have above derived אל from the root אול but to give my opinion more exactly, it appears rather to be a primitive word, the etymology being however adapted to the root אול; so that to Hebrews this word would present the notion of strength and power.

Gesenius Hebrew-Chaldee Lexicon, page 20

אול or איל a root not used as a verb, but of wide extent in the derivatives. (2) to strength and power (comp. אול & איל), whence אל strong, God; אלה terebinth (as if "robust tree"); אלה oak; also איל, אילה strength, aid. The notion of strength and power is applied.

Gesenius Hebrew-Chaldee Lexicon To The Old Testament, page 695

This word El originally came from the root words wl and yl. Man's own writings say these words mean strength, power, strong. These writings also say that the words El-God and elohim-god, were the work of a later and deceived writer.

So let's look at who and what these deceived writers were trying and still are using to deceive. These next quotes will prove what I have been saying.... that shatan is behind this deception!

Michael Tsarion; The Irish Origins of Civilization, Volume 2

"Freud did not realize, as most still do not, that the term Elohim (from Eloah and Aleim) that implies a plurality of "gods", simply referred to the Egyptian (and Phoenician-Sumerian) kings and pharaohs who were considered nothing less than living gods. These kings of the Euphrates and the Nile not only styled themselves on the gods of ancient pantheons, but were regarded as actual embodiments of and channels for the will of those gods and goddesses. They were the "Keepers" the "Watchers," the "Elders," the "Kadosh." Secondary permutations of the words Elohim, Nephilim, and Annuaki, refer to these living incarnate gods, the pharaohs of Egypt, and the various stellar, solar, and lunar priestarchies they headed."

Manly P. Hall; The Secret Teachings of all Ages (Lucifarian of the Theophocy Society)

“The six powers of Microprosopus flow from and are contained in their own source, which is Binah, the Mother of the Lesser Adam. These constitute the spheres of the sacred planets; their name is Eloheim, and they move upon the face of the deep.”

What Manly says comes straight out of the demonic playbook because he says the satanic eloheim is really the creator, not אֱלֹהִים! It is no secret now, why it's important to shatan, that אֱלֹהִים's name be covered over by using eloheim we are giving praise to a satanic made-up entity. Manly comes clean with the characteristic of what and who eloheim is. This is and could NEVER be אֱלֹהִים!

Barbara G. Walker; The Woman's Encyclopedia of Myths and Secrets

Hebrew plural word meaning “the goddesses and the gods,” though every time it appeared in a Bible text it was translated simply “God”. In the original manuscripts of the book of Genesis, Yahweh was only one of the elohim. Sometimes the singular form was taken as a name, e.g. the Phoenician bull-god called simply EL, “the god”. Medieval wizards thought Elohim was one of the magical secret names of God; or, at times, it was taken to be the name of a devil.

Do you see then how this lie goes out into the ether and permeates society's thinking? Do you see how very dangerous to spread the lies that shatan has told against אֱלֹהִים and jump on the bandwagon of the suppression of His name? The only part that could be right about this is what I highlighted. Eloheim is not a Hebrew word. Yahuah is not one of many gods! El was used as well and that is why I am convinced based on Scripture Yahuah would never refer to Himself with these titles!

Manly P. Hall; The Secret Teachings of all Ages More satanic info:

In the Mysteries the seven Logi, or Creative Lords, are shown as streams of force issuing from the mouth of the Eternal One. This signifies the spectrum being extracted from the white light of the Supreme Deity. The seven Creators, or Fabricators, of the inferior spheres were called by the Jews the Elohim. By the Egyptians they were referred to as the Builders (sometimes as the Governors) and are depicted with great knives in their hands with which they carved the universe from its primordial substance. Worship of the planets is based upon their acceptance as the cosmic embodiments of the seven creative attributes of God. The Lords of the planets were described as dwelling within the body of the sun, for the true nature of the sun, being analogous to the white light, contains the seeds of all the tone and color potencies which it manifests.”

“By the Word of God the material universe was fabricated, and the seven creative powers, or vowel sounds-which had been brought into existence by the speaking of the Word-became the seven Elohim or Deities by whose power and ministrations the lower world was organized.”

“The Elohim of the Jews were supposedly seven in number. They were the Spirits of the Dawn, more commonly known as the Archangels controlling the planets. The seven Archangels, with the three spirits controlling the sun in its threefold aspect, constitute the 10, the sacred Pythagorean decade.”

Manly P Hall; How To Understand Your Bible (Seriously, from a luciferian lol)

It was the Elohim in turn, moving in Space, who brought forth the mundane universe over which they ruled...

By mundane is meant not the physical worlds but the metaphysical system, of which the physical creation is the lowest or seventh part...

In the Egyptian Hermetic teaching the Elohim are the Governors, the Cosmocratores..the servants of Ptah...

The Elohim are also the seven Cabiri of Samothrace; the seven rays upon the golden crown of the Gnostic Lion; the sacred seven, the unwritten vowels which together make up the name of the manifested divinity, the seven colors of the spectrum, the seven days of creation, the seven seals of Revelation.

First, in Hebrew, **Elohim** is an androgynous term inferring a combination of male and female attributes. Second, the word, by its termination, is plural. Actually therefore the word Elohim means “the male-female creators.” **Representing a host or at least a group of powers and not, under any condition, a single personal entity.**

This is another reason why I do not feel comfortable using this term. It is NOT a name so I say, stick with English and say “The Everlasting” or “The Almighty”.

Mark Booth; The Secret History of the World

“There a circle of six other, similar spirits hovered above the ground. This shining company turned to welcome Zarathustra, and invited him to leave his physical body for a while in order to join them. We have met these **shining spirits** before. **They are the spirits of the sun called in Genesis the elohim.** They now prepared Zarathustra for his mission.”

“Elohim and Jehovah are not different names for the same entity but different entities.” Elohim is, as we have seen, a collective name for the seven spirits working together as the god of the sun, while Jehovah came into being when one of these seven broke away to defend the Earth from Venus.

Henry Binkley Stein; The Axe Was God

The Biblical Gods were the Elohim or the Aleim. Jehovah is a singular word, Je is the word for lord and EL is the word for God. Joel means Jehovah is God **and Elijah means God is Jehovah**. Ale or Eli means God, beyond question. Crudens Concordance gives many instances. One writer states Ale or Eli occurs in the Bible 17 times as Oak or Cedar tree, 99 times as God, and 48 times as a swearing and conjuring word. Elohim is used of 2500 times in the old testament and is the plural form of Gods, oak spirits, or lords of creation.”

** This is horribly incorrect as any lexicon will show you. In Part 8 I show exactly what these names really mean, backed up by reliable sources. Henry is still stuck with the “j” that was not invented until 500 years ago, so I hardly think Joel or Yael means Jehovah is God. It would mean Yah is the Almighty.**

“Jehovah is a singular name, the Elohim are plural. Jehovah Elohim should connote a person of a family or one of a priesthood. Much as Senator Huey Long was one of the Senate, and such prerogatives as belong to Senator Long would not necessarily be those of the Senate of the United States of America, and one could be spoken of in a different manner than the other. The Elohim, it finally comes out, were the priesthood, and Jehovah was only one of it.”

I must remind Henry Binkley Stein that:

Isaiah 42:8 I^{H589} am (The LORD) אֲנִי אֲנִי H³⁰⁶⁸ that^{H1931} is My name: H⁸⁰³⁴ and My glory (honor, reputation, reverence, splendor, esteem – kabowd) H³⁵¹⁹ will I not H³⁸⁰⁸ give^{H5414} to another, H³¹² neither my praise H⁸⁴¹⁶ to graven images. H⁶⁴⁵⁶


Brothers and Sisters- Who are you going to believe?

Henry Binkley Stein; Thirty Thousand Gods Before Jehovah

“The Elohim were the gods of the Bible and of Babylon (the gate of the gods).”

I hope I have proven beyond a shadow of a doubt, for my brothers and sisters that using these terms Eloheim, EL or Eloah, should NOT under any circumstances, be terms we are attributing to אֱלֹהִים! I am after truth. I do not condone the terms of the Christians of "God" or "Lord", but I also reject these clearly and just as bad terms that folks find when they go back to reading the Scriptures in Hebrew. We must always be on guard. We are being attacked from all sides.

Theos -G2316 is the only Greek word that would qualify at first glance as an acceptable title. Let's dig deeper.

Strong's G2316 - theos	
θεός	
Transliteration	Pronunciation
<i>theos</i>	the-o's (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	Of uncertain affinity; a deity, especially (with ὁ (G3588)) the supreme Divinity
TDNT Reference	Vines
3:65,322	View Entry
Outline of Biblical Usage	
<ol style="list-style-type: none"> 1) a god or goddess, a general name of deities or divinities 2) the Godhead, trinity <ol style="list-style-type: none"> a) God the Father, the first person in the trinity b) Christ, the second person of the trinity c) Holy Spirit, the third person in the trinity 3) spoken of the only and true God <ol style="list-style-type: none"> a) refers to the things of God b) his counsels, interests, things due to him 4) whatever can in any respect be likened unto God, or resemble him in any way <ol style="list-style-type: none"> a) God's representative or viceregent <ol style="list-style-type: none"> 1) of magistrates and judges 	
Authorized Version (KJV) Translation Count – Total: 1343	
AV – God 1320, god 13, godly 3, God-ward + 4214 2, misc 5	

Really.. Which is it?
 This is really sad. This word (G3588) is "The". That is the only way we are supposed to tell its Yahuah? "The" God! Again, אֱלֹהִים said clearly there is only ONE!

WOW! Used 1320 for God, but we have the same problem with Theos as we do all the other titles in Hebrew.

The very first definition can be ANY god! On this basis alone we should shun it's usage to refer to אֱלֹהִים! Shatan has his bases covered. In Hebrew it's the Canaanite/Phoenician gods that are really given the praise and in Greek, it could mean any of the Greek pagan gods. I also have an issue with the confusion that the second definition brings. The Godhead-Trinity. Not everyone ascribes to this very Greek thought of what אֱלֹהִים is and the relationship to Yahusha and the Ruach Ha Qodesh. If אֱלֹהִים says there is only one Almighty- we have a problem here. I do like the way Andrew Roth explains the relationship. אֱלֹהִים is the tree trunk from which the branches of Yahusha and the Ruach Ha Qodesh are attached to. They cannot exist without אֱלֹהִים. They are an extension of אֱלֹהִים, but there is only one tree!

Definition 2 a-c is very confusing! This definition says that if I use the word Theos, or God, I can be talking about אֱלֹהִים or Yahusha or the Ruach Ha Qodesh INDIVIDUALLY! 1320 times it is used as "God", how do we know if its 2 or 2A-2B or 2C?

I personally reject this as it is NOT what אֱלֹהִים says nor is it what Yahusha says! It is more confusion and a different message other than what Yahusha taught the Apostles. This is another trap set by shatan to diffuse the absolute Almighty majesty of אֱלֹהִים! I am not saying that Yahusha is not fully man and fully divine or that the Ruach Ha Qodesh is not divine. They have to be, as they are extensions of אֱלֹהִים, but they SERVE אֱלֹהִים the Almighty Most High Father, just like we should and will do in the future.

Since definition 3 and 4 are so broad a description it is enough to rule out this word.

It even tells us the root word is "of uncertain affinity; a deity". The only way we know if they are talking about אֱלֹהִים is if they say "The" or G3588. Really, then this is saying there ARE other gods! So I must reject this as an acceptable title for אֱלֹהִים!

In the Greek we have a very curious problem. There is no Greek word that is equivalent to אֱלֹהִים's name or The One True "God"! Look at the vast definitions of what "God" in our English bibles can be! Once shatan got אֱלֹהִים's word into Greek and Greek thought, he could wipe out אֱלֹהִים's name all together! Or so he thought.

Isa 52:6 **Therefore**^{H3651} **my people**^{H5971} **shall know**^{H3045} **my name:**^{H8034}
 therefore^{H3651} *they shall know* in that^{H1931} day^{H3117} that^{H3588} I^{H589} *am* he^{H1931} that doth
 speak:^{H1696} behold,^{H2009} *it is I.*

Now let's look at יהוה's name and see if we find the same issues we have with the titles, or if this is only a name reserved for The Most High.

Blue Letter Bible Site (4) Jehovah

4 different words for Jehovah.

4 in Hebrew and 0 for Greek.

6,510 times in the OT! How is it spelled? יהוה!

The Tetragrammaton! 6510 x as Lord, 4x as God, 4x Jehovah, 1 Variant.

Jehovah

STRONGS	TRANSLITERATION	ENGLISH EQUIVLIANT
H3068	yehovah	Lord, God, Jehovah, varient
H3070	Yehovah yireh	Jehovahjireh
H3071	Yehovah nicciy	Jehovahnissi
H3073	Yehavah Shalowm	Jehovahshalom

H3050 Yahh Spelled יהוה Yod, Hay

Total of 49 times (48x Lord, 1x Jah)

Proper noun with reference to deity

Contraction of the H3068 יהוה (Yod,Hay,Waw,Hay) (See below) and meaning the same

1) Jah (Jehovah יהוה in the shortened form)

- a) the proper name of the one true God
- b) used in many compounds

- 1) names beginning with the letters 'Je'
- 2) names ending with 'iah' or 'jah'

H3068 Yehovah Spelled יהוה אָיָוָה Yod, Hay, Waw, Hay

Total of 6519 times (6510x Lord, 4x God, 4x Jehovah אָיָוָה, 1x variant)

Proper noun with reference to deity

Root: from H1961 HaYah הַיָּה (see below)

"the existing One"

1) the Proper name of the one true God

a) Unpronounced except with the vowel pointings of H136 (Adonay).

THE GREAT I AM- OR ETERNAL

H1961 Hayah Spelled הַיָּה Hay, Yod, Hay

Total of 75 times (was, come to pass, came, has been, were happened, become, pertained, better for thee)

Verb

Root: A primitive root (compare H1933 הוּוּה see below)

1) to be, become, come to pass, exist, happen, fall out

a) (Qal)

to happen, fall out, occur, take place, come about, come to pass

2) to come into being, become

a) to arise, appear, come

b) to become

1. to become

2. to become like

3. to be instituted, be established

3) to be

a) to exist, be in existence

b) to abide, remain, continue (with word of place or time)

c) to stand, lie, be in, be at, be situated (with word of locality)

d) to accompany, be with

B) Naphal

1. to occur, come to pass, be done, be brought about

2. to be done, be finished, be gone

H1933 Hava Spelled **הוה** Hay,waw,hay

Total of 6times (2x be thou, 1x be, 1x shall be, 1x may be, 1 hath)

Verb

Root: A primitive root

1) Qal

a) to fall

b) to be, become, exist, happen

H3069 Yehouih Spelled **יהוה** Yod, Hay, Waw,Hay **יְהוָה**

Total of 305times (304x God, 1x Lord)

Proper noun with reference to deity

*A variation of **H3068 (Yehovah יְהוָה)** used after **H136 (Adonay)**, and pronounced by Jews as **H430 (Elohiym)** in order to prevent the repetition of the same sound, since elsewhere pronounced **H3068 (Yehovah יְהוָה)** as **H136 (Adonay)**. 1) **Jehovah-** used primarily in the combination 'Lord **Jehovah יְהוָה** ' a) equal to **H3068 (Yehovah יְהוָה)** but pointed with the vowels of **H430 (Adonay)**

1) **Jehovah-**used primarily in the combination 'Lord **Jehovah יְהוָה** '

2) equal to **H3068 (Yehovah יְהוָה)** but pointed with the vowels of **H30 Elohyim**

H3070 Yehova Yireh Spelled יהוה יראה

Yod, Hay, Waw, Hay (אָיָוּ) Yod, Resh, Alef, Hay

1 time (1x Jehovah אָיָוּ sees)

Proper Locative Noun

Root from H3068 (Yehovah אָיָוּ) and H7200 Raah

Jehovah-Jireh= "Jehovah אָיָוּ sees"

- 1) symbolic name given by Abraham to Mount Moriah in commemoration of the interposition of the angel of Jehovah אָיָוּ who prevented the sacrifice of Isaac and provided a substitute.

H3071 Yehovah Nicciy spelled יהוה נסי

Yod Hay Waw Hay (אָיָוּ) Nun Samek Yod

Total of 1 time : 1x Jehovahnissi

Proper locative Noun

Root: From H3068 (Yehovah אָיָוּ) and H5251 Nec

Jehovah אָיָוּ-nissi= "Yehovah אָיָוּ is my banner"

- 1) the name given by Moses to the alter which he built in commemoration of the discomfiture of the Amalekites

H3072 Yehovah אָיָוּ Tsidqenuw Spelled יהוה צדקנו

Yod, Hay Waw Hay Tsadee, Daleth, Koph, Nun, Waw

Total of 2 times (2x Lord our Righteousness)

Proper masculine noun

Root: From H3068 (Yehovah אָיָוּ) and H6664 Tsedeq with pronominal suffix

Jehovah אָיָוּ is our righteousness

- 1) a sacred name symbolically applied to Jerusalem and the Messiah

H3073 Yehovah יהוה Shalom Spelled **יהוה שלום**

Yod Hay Waw Hay יהוה Shin Lamed Waw Mem

Total of 1 time (Jehovahshalom)

Proper locative noun

Root: From H3068 (Yehovah יהוה) and H7965 Shalom

Jehovah יהוה-shalom= Yehovah יהוה is peace

1) the name of a sacred alter built by Gideon in Ophrah (Judges 6:24)

H3074 Yehovah יהוה Shammah Spelled **יהוה שמה**

Yod Hay Waw Hay יהוה Shin Mem Hay

Total of 1 time (1x the lord is there)

Proper locative noun

Jehovah יהוה-shammah= "Jehovah יהוה is there"

1) a symbolic name for Jerusalem. Read Eze 48:35



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Jehovah

1530, Tyndale's erroneous transliteration of Hebrew Tetragrammaton *YHWH* using vowel points of *Adhoni* "my lord" (see *Yahweh*). Used for *YHWH* (the full name being too sacred for utterance) in four places in the Old Testament in the KJV where the usual translation *lord* would have been inconvenient; taken as the principal and personal name of God.

The vowel substitution was originally made by the Masoretes as a direction to substitute *Adhoni* for "the ineffable name." European students of Hebrew took this literally, which yielded Latin *JeHoVa* (first attested in writings of Galatinus, confessor to Leo X, 1516). *Jehovah's Witnesses* "member of Watchtower Bible and Tract Society" first attested 1933; the organization founded c.1879 by Charles Taze Russell (1852-1916); the name from Isa. xliii:10.

alleluia

late 14c., from Latin *alleluia*, from Greek *allelouia*, from Hebrew *hallelu-yah* "praise Jehovah" (see *hallelujah*).

Jah (n.)

1530s, a form of Hebrew *Yah*, short for *Yahweh* "Jehovah." Used in some English bibles. Cognate with the second element in *hallelujah* and in *Etijah*.

Jehovist (n.)

the presumed author or authors of the parts of the Hexateuch in which the divine name is written *Yhwh* (see *Jehovah*) + *-ist*. Opposed to the *Elohist*.

Yahweh

1869, hypothetical reconstruction of the tetragrammaton *YHWH* (see *Jehovah*), based on the assumption that the tetragrammaton is the imperative of Hebrew verb *hawah*, earlier form of *hayah* "was," in the sense of "the one who is, the existing."

Jeremiah

masc. proper name, Old Testament prophet (see *jeremiad*) who flourished c.626-586 B.C.E., from Late Latin *Jeremias*, from Hebrew *Yirmeyah*, probably literally "may Jehovah exalt," but Klein suggests it also might be short for *Yirmeyahu* "the Lord casts, the Lord founds," and compares the first element in *Jerusalem*. The vernacular form in English was *Jeremy*.

tetragrammaton (n.)

c.1400, from Greek (*to*) *tetragrammaton* "(the word) of four letters," from *tetra-* "four" (see *four*) + *gramma* (genitive *grammatos*) "letter, something written" (see *grammar*). The Hebrew divine name, transliterated as *YHWH*, usually vocalized in English as "Jehovah" or "Yahweh."

HEBREW-ENGLISH

LEXICON

CONTAINING

ALL THE HEBREW AND CHALDEE WORDS IN THE
OLD TESTAMENT SCRIPTURES, WITH THEIR
MEANINGS IN ENGLISH.



Multe terciois lingue, coelestibus una.

LONDON

SAMUEL BAGSTER AND SONS, LIMITED

NEW YORK: JAMES POTT & CO.

1898

In 1898 they knew
beyond a shadow of
a doubt that the
Creators Name is

אֵלֹהִים!

יְהוָה; see יְהוָה; יְהוָה; יְהוָה; יְהוָה; see יְהוָה
יְהוָה the most sacred and unalienable
name of God; see יְהוָה.

יְהוָה one of the names of God; probably
an abbreviation of יְהוָה.

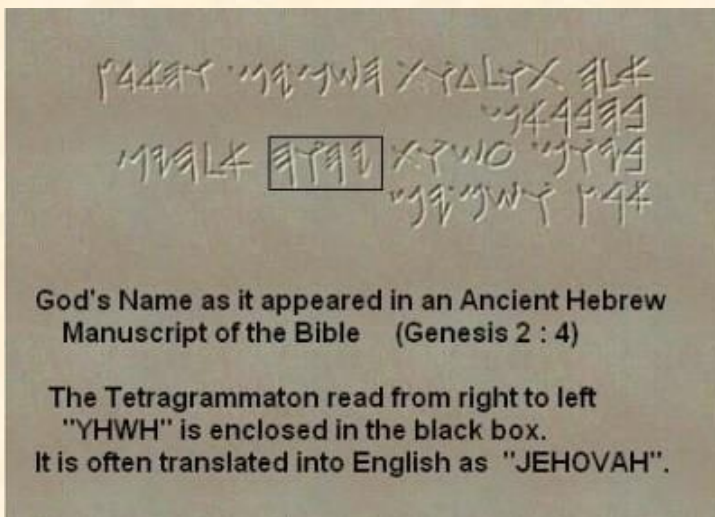
So here we have discovered that in fact if one searches just on the surface, you can find for yourself that:

- The authorities admit that Lord, God, Adonay, and Elohiym are cover ups for **יהוה** in all variations of pronunciation!
- They admit that the words they use to cover over **יהוה** are from pagan gods (ie SHATAN's minions)
- They admit for a fact, **יהוה** is a Proper Noun or in other words the Personal Name of our Creator!

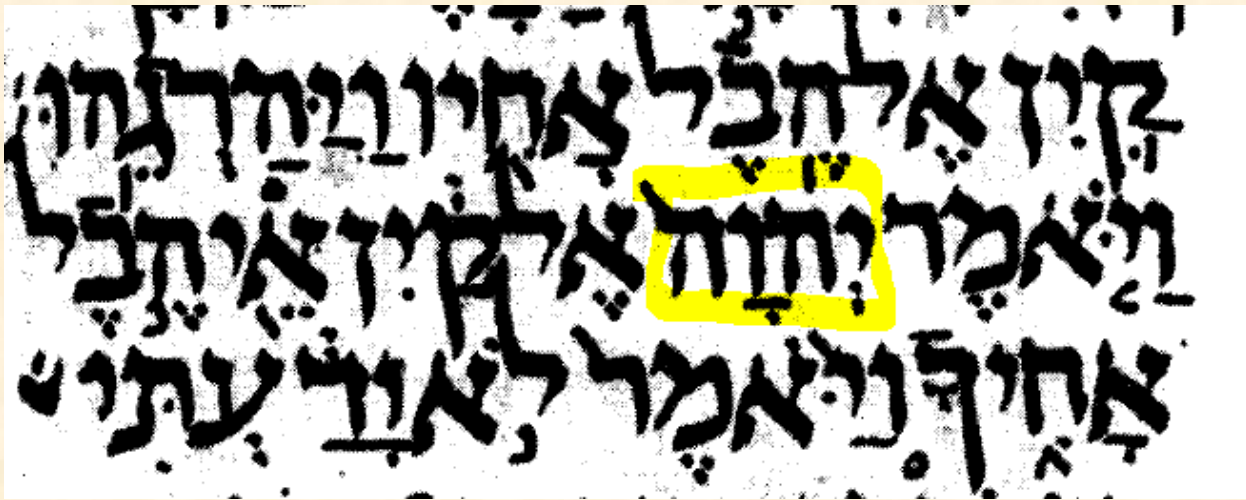
So shatan is responsible for burying or changing the Name of The Creator and man has just gone along with it! In fact, **יהוה** has been hidden over 7000 times!

The first time that **יהוה's** name was used was in Genesis 2:4! Creation week!

Gen 2:4 These^{H428} are the generations^{H8435} of the heavens^{H8064} and of the earth^{H776} when they were created,^{H1254} in the day^{H3117} that the LORD **יהוה**^{H3068} God^{H430} made^{H6213} the earth^{H776} and the heavens,^{H8064}



From the Leningrad Codex on line from Genesis show the use of the **אֱלֹהִים**.



So right from the start, even with the attempts to hide from us, the personal name of the Creator, **אֱלֹהִים**, has been preserved for those who care to seek it out.

We do not translate names of foreign people. Out of respect for a culture, we would not call a Spaniard named Jose "Joseph." Even more so, we would not call a foreign dignitary by his translated name (calling Vladimir Putin "William Putin"). Do you really think now after all this proof, that it is appropriate to call The Most High by anything other than what He asked you to?

His Son, The most important Foreign Dignitary in history, should be called by the name He was called by His family and apostles-The one that has His real Father's name included in it! Yahusha!

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

Strong's G2424 - *lēsous*

Ἰησοῦς

Transliteration		Pronunciation	
<i>lēsous</i>		ē-ā-sū's (Key)	
Part of Speech		Root Word (Etymology)	
proper masculine noun		Of Hebrew origin יֵשׁוּעַ; (H3091)	
TDNT Reference	Vines		
3:284,360	View Entry		

Outline of Biblical Usage

Jesus = "Jehovah is salvation"

- 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)

Authorized Version (KJV) Translation Count – Total: 975
 AV – Jesus 972, Jesus (**Joshua**) 2, Jesus (Justus) 1

Thayer's Lexicon (Help)

Ἰησοῦς, -οῦ, dat. -οῦ, acc. -οῦν, voc. -οῦ, [W. § 10, 1], ὁ, *Jesus* (ישׁוּעַ; and acc. to a later form ישׁוּעַ, Syr. ܝܫܘܥ, i. e. whose *help* is *Jehovah*; Germ. *Gotthilf*; but later writ. gave the name the force of ישׁוּעַ, see Mt. i. 21, cf. Sir. xlv. 1 Ἰησοῦς ὁς ἐγένετο κατὰ τὸ

Strong's H3091 - *Yēhowshuwa'*

יהושוע

Transliteration		Pronunciation	
<i>Yēhowshuwa'</i>		yeh-hō-shū'ah (Key)	
Part of Speech		Root Word (Etymology)	
proper masculine noun		From יהוה: (H3068) and שׁוּעַ: (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"

n	pr	m
---	----	---

- 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

Authorized Version (KJV) Translation Count – Total: 218
 AV – Joshua 218

THIS IS SO SAD!!!!

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

There is no reason in the world that they could not have translated "Joshua" for Yahusha. They translated it correctly 218 times in Scripture, and it has יהושע's name in it. That is how The Son can come in The Father's Name! That is how you know He is really The Messiah!! It could not be any clearer.

The toying with vowels which is disgraceful that we discovered above with EL and all combinations, means that when we see H430 in Scriptures either in Hebrew or in English (God-Lord), in Scripture's that have endeavored to restore יהושע's name, we cannot be sure that it did not originally say H3068 or יהוה instead of eloheim.

Thank Goodness we do have better choices to use than those above.

I have discovered by digging deep in this study that there is a Hebrew and Greek word that means only "Most High"! The only appropriate title we can use for אֵלֹהִים!

HalleluYAH that אֵלֹהִים preserved this information for those who seek! He is true to His word!

Let's take a closer look just to be sure!

Most High/Almighty

STRONGS	TRANSLITERATION	ENGLISH EQUIVLANT
H5920	AL	Above, Most High, On High
H5943	Illy (Aramaic)	The Most High, Most high, High
H5945	Alyown	High, Most High, High, upper, higher, highest, above, Highest, uppermost
H5946	ilyown (Aramaic)	The Most High
Greek		
G5310	Hypsistos	Highest, most high
G5311	Hypsos	on high, height, high, be exalted
G5313	Hypsoma	height, high thing

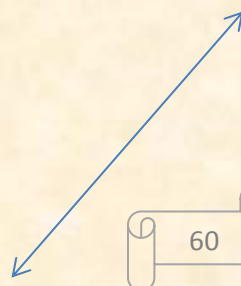
It has been documented that the Ayin and Alef has been switched in many word spellings over the years. I have a good reason to believe, just from the definitions above that the real words used for H430 "El" covered over H5920 Al and H426 to H433 covering over the above H5943 to H5946.

Strong's H5920 - 'al	
עַל	
Transliteration	Pronunciation
'al	al (Key)
Parts of Speech	Root Word (Etymology)
adverb, substantive	From עָלָה (H5927)
TWOT Reference	
1624p	
Outline of Biblical Usage	
subst	
1) height	
adv	
2) above, upwards, on high	
Authorized Version (KJV) Translation Count – Total: 6	
AV – above 3, most High 2, on high 1	

Gesenius's Lexicon (Help)
עַל & עָלָה (of the same form as עָרַב, from the root עָרַב) — (1) prop. subst. <i>height</i> , hence as a coner. the Highest, Most High . Used of God, Hosea 11:7, אֱלֹהֵינוּ יְקַרְאוּהוּ עַל “they (the prophets) called them (the people) to the Most High, but no one will exalt (him).” With the negative part. לֹא עַל or לֹא עָלָה <i>non-summus, not the Most High</i> , i. q. לֹא אֱלֹהִים <i>non-deus, not god</i> , collect. <i>non-dii, not gods</i> , i. e. idols, or i. q. בְּלִיעַל worthlessness, nothingness. Hos. 7:16, יִשְׁבּוּ לֹא עַל “they turn themselves to idols” or “to worthlessness.”
(2) Adv. — (a) <i>on high, highly</i> . 2 Sam. 23:1, עָלָה הָיָה “(who) was raised on high.” — (b) <i>on high, above, from above</i> , Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

Strong's H5943 - 'illay (Aramaic)	
עָלַי	
Transliteration	Pronunciation
'illay (Aramaic)	il-lah'ē (Key)
Part of Speech	Root Word (Etymology)
adjective	Corresponding to עָלַי (H5942)
TWOT Reference	
2909d	
Outline of Biblical Usage	
1) highest, the Most High	
Authorized Version (KJV) Translation Count – Total: 10	
AV – the most High 5, most high 4, high 1	
Gesenius's Lexicon (Help)	
עָלַי Chald. most high, supreme . אֱלֹהָא עָלָא Dan. 3:26, 32; 5:18, 21; and simply עָלָא Dan. 4:14, 21; 7:25; used of the only and most high God . In כְּתִיב always עָלַי; according to the Syriac form ܥܠܝܝܢܝܢ.	

Strong's H5945 - 'elyown	
עָלְיוֹן	
Transliteration	Pronunciation
'elyown	el-yōn' (Key)
Parts of Speech	Root Word (Etymology)
adjective, masculine noun	From עָלָה (H5927)
TWOT Reference	
1624g, 1624h	
Variant Spellings	
The following spelling is supported by Strongs and Gesenius: עָלְיוֹן. [What are these variants?]	
Outline of Biblical Usage	
adj	
1) high, upper	
a) of Davidic king exalted above monarchs	
n m	
2) Highest, Most High	
a) name of God	
b) of rulers, either monarchs or angel-princes	
Authorized Version (KJV) Translation Count – Total: 53	
AV – High 18, most high 9, high 9, upper 8, higher 4, highest 2, above 1, Highest 1, uppermost 1	



Gesenius's Lexicon (Help)

עָלִיּוֹן m. עֲלִיּוֹנָה f. adj.—(1) *high, higher* (opp. to תַּחְתּוֹן), Gen. 40:17. הַבְּרֵכָה הָעֲלִיָּנָה the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek *παρδειγματιζεσθαι*. 1 Ki. 9:8. יְהִיָּה עָלִיּוֹן וְהַבַּיִת הַזֶּה וְהַבַּיִת הַזֶּה Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High, used of God*, as אֱלֹהֵינוּ Gen. 14:18; יְהוָה עָלִיּוֹן Ps. 7:18; אֱלֹהִים עָלִיּוֹן Psalm 57:3; and simply עָלִיּוֹן Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. *Ἐλιοῦν*, i. q. *ὑψιστος*, Philo Bybl. in Euseb. Præp. Evang. i. 10; and *Alonim valomuth* (עֲלִיּוֹנִים וְעֲלִיּוֹנוֹת) the gods and goddesses, pr. those who are above, both male and female. Plaut. Pæn. v. 1, 1; also pr. n. *Abdalonimus*, i. e. עַבְד עֲלִיּוֹנִים the servant, i. e. worshipper of the gods.)

These titles at least stay with the theme of an Exalted Most High. My choice would be H5943 IL-LYAH. Ayin-Lamed-Yod. But as I said, since it is still a title we can stick with the English.

Now on to The Greek word for Most High.

Strong's G5310 - *hypsistos*


ὑψιστος


Transliteration		Pronunciation
<i>hypsistos</i>		hū'-psē-stos (Key)
Part of Speech		Root Word (Etymology)
adverb		Superlative from the base of ὑψος (G5311)
TDNT Reference	Vines	
8:614,1241	View Entry	
Outline of Biblical Usage		
1) highest, most high		
a) of place: the highest regions		
b) of rank: the most high God		
Authorized Version (KJV) Translation Count – Total: 13		
AV – highest 8, most high 5		


Thayer's Lexicon (Help)

ὑψιστος, -η, -ον, (superl. ; fr. ὑψι on high), in Grk. writ. mostly poetic, *highest, most high*; a. of place: neut. τὰ ὑψιστα (Sept. for מְרוֹמִים), the highest regions, i. e. heaven (see ὑψηλός, a.), Mt. xxi. 9; Mk. xi. 10; Lk. ii. 14; xix. 38, (Job xvi. 19; Is. lvii. 15). b. of rank: of God, ὁ θεὸς ὁ ὑψιστος, the most high God, Mk. v. 7; Lk. viii. 28; Acts xvi. 17; Heb. vii. 1; [Gen. xiv. 18; Philo de leg. ad Gaium § 23]; and simply ὁ ὑψιστος, the Most High, Acts vii. 48; and without the article (cf. B. § 124, 8 b. note; [WH. Intr. § 416]), Lk. i. 32, 35, 76; vi. 35, and very often in Sir.; (Hebr. אֱלֹהִים עָלִיּוֹן, אֱלֹהִים עָלִיּוֹן עָלִיּוֹן, אֱלֹהִים עָלִיּוֹן עָלִיּוֹן עָלִיּוֹן; Zeús ὑψιστος, Pind. Nem. 1, 90; 11, 2; Aeschyl. Eum. 28).*

This corresponds with אֱלֹהִים and the other Hebrew titles, but notice they too could use it for Zeus if needed, an interesting admission.

Strong's G2203 - Zeus	
<h1>Ζεὺς</h1>	
Transliteration	Pronunciation
Zeus	zyū's (Key) 
Part of Speech	Root Word (Etymology)
proper masculine noun	Of uncertain affinity
TDNT Reference	
n/a	
Outline of Biblical Usage	
Jupiter or Zeus = "a father of helps"	
1) the national god of the Greeks and corresponds to the Roman Jupiter	
Authorized Version (KJV) Translation Count – Total: 2	
AV – Jupiter 2	

Strong's G5311 - hypsos	
<h1>ὑψος</h1>	
Transliteration	Pronunciation
hypsos	hū'-psos (Key) 
Part of Speech	Root Word (Etymology)
neuter noun	From a derivative of ὑπέρ (G5228)
TDNT Reference	Vines
8:602,1241	View Entry
Outline of Biblical Usage	
1) height a) of measurement b) of place, heaven c) metaph. rank, high station	
Authorized Version (KJV) Translation Count – Total: 6	
AV – on high 2, height 2, high 1, be exalted 1	
Thayer's Lexicon (Help)	
ὑψος, -ους, τό, fr. Aeschyl. and Hdt. down, Sept. for קרום, קרום, קרום, גבה, etc., <i>height</i> : prop. of measure, Eph. iii. 18; Rev. xxi. 16; of place, heaven [A.V. <i>on high</i>], Eph. iv. 8 (fr. Ps. lxxvii. (lxxviii.) 19); Lk. i. 78; xxiv. 49; metaph. <i>rank, high station</i> : Jas. i. 9 (Job v. 11; 1 Macc. i. 40; x. 24; ὑψος ἀρετῆς, Plut. Popl. 6).*	

Strong's G1356 - diopetēs	
<h1>διοπετής</h1>	
Transliteration	Pronunciation
diopetēs	dē-o-pe-tā's (Key) 
Part of Speech	Root Word (Etymology)
adjective	From the alternate of Ζεὺς (G2203) and the alternate of πίπτω (G4098)
TDNT Reference	
n/a	
Outline of Biblical Usage	
1) fallen from Zeus, i.e. from heaven	
2) an image of the Ephesian Artemis which was supposed to have fallen from heaven	
Authorized Version (KJV) Translation Count – Total: 1	
AV – which fell down from Jupiter 1	
Thayer's Lexicon (Help)	
διοπετής, -ές, (fr. Διός of Zeus, and πέτω for πίπτω; in prof. writ. also διῦπετής), <i>fallen from Zeus, i. e. from heaven</i> : τὸ διοπετές, sc. ἄγαλμα (which is expressed in Eur. Iph. T. 977; Hdian. 1, 11, 2 [1 ed. Bekk.; cf. W. 234 (219); 592 (551)]), an image of the Ephesian Artemis which was supposed to have fallen from heaven, Acts xix. 35; [cf. Meyer ad loc.; Farrar, St. Paul, ii. 13 sq.].*	



Strong's G5312 - <i>hypoō</i>	
ὑψόω	
Transliteration	Pronunciation
<i>hypoō</i>	hū-pso'-ō (Key)
Part of Speech	Root Word (Etymology)
verb	From ὑψος (G5311)
TDNT Reference	Vines
8:606,1241	View Entry
Outline of Biblical Usage	
1) to lift up on high, to exalt 2) metaph. <ol style="list-style-type: none"> a) to raise to the very summit of opulence and prosperity b) to exalt, to raise to dignity, honour and happiness 	
Authorized Version (KJV) Translation Count — Total: 20	
AV — exalt 14, lift up 6	

The Greek again, is a mixed bag that can be used for any god including Zeus.

Thayer's Lexicon (Help)

ὑψόω, -ῶ; fut. ὑψώσω; 1 aor. ὑψόωσα; Pass., 1 aor. ὑψώθην; 1 fut. ὑψωθήσομαι; (ὑψος); [Batr. 81; Hippocr., al.]; Sept. very often for **רום**, also for **רָבַח**, **רָבַח**, **רָבַח**, etc.; *to lift up on high, to exalt, (Vulg. exalto): τινά* or *τί*, prop. of place, Jn. iii. 14^a; used of the elevation of Jesus on the cross, Jn. iii. 14^b; viii. 28; xii. 34; with *ἐκ τῆς γῆς* added, to remove from (lit. *out of*) the earth by crucifixion (ὑψοῦν *τινα* foll. by *ἐκ*, Ps. ix. 14), Jn. xii. 32 (the Evangelist himself interprets the word of the lifting up upon the cross, but a careful comparison of viii. 28 and xii. 32 renders it probable that Jesus spoke of the heavenly exaltation which he was to attain by the crucifixion (cf. xii. 23 sqq., xiii. 31 sqq., Lk. xxiv. 26), and employed the Aramaic word **רום**, the ambiguity of which allowed it to be understood of the crucifixion; cf. *Bleek, Beiträge zur Evangelienkritik*, p. 231 sq.; [the 'lifting up' includes death and the victory over death; the passion itself is regarded as a glorification; cf. Westcott ad loc.]); *τινά ἕως τοῦ οὐρανοῦ* (opp. to *καταβιβάζειν* [or *καταβαίνειν*] ἕως ἄδου), metaph. *to raise to the very summit of opulence and prosperity*, pass., Mt. xi. 23; Lk. x. 15, [al. understand exaltation in privilege as referred to in these pass. (see vs. 21 in Mt.)]; simply *τινά*, *to exalt, to raise to dignity, honor, and happiness*: Lk. i. 52 (where opp. to *ταπεινώ*); Acts xiii. 17; to that state of mind which ought to characterize a Christian, 2 Co. xi. 7; to raise the spirits by the blessings of salvation, Jas. iv. 10; 1 Pet. v. 6; *ἐμυρτών*, *to exalt one's self* (with haughtiness and empty pride), (opp. to *ταπεινώ*), Mt. xxiii. 12; Lk. xiv. 11; xviii. 14;— in these same pass. *ὑψωθήσεται* occurs, *he shall be raised to honor*. By a union of the literal and the tropical senses God is said ὑψώσαι Christ τῇ δεξιᾷ αὐτοῦ, Acts v. 31; pass. Acts ii. 33; the dative in this phrase, judged according to Greek usage, hardly bears any other meaning than *with* (by means of) *his right hand* (his power) [R. V. txt.]; but the context forbids it to denote anything except *at (to) the right hand of God* [so R. V. mrg.]; hence the opinion of those has great probability who regard Peter's phrase as formed on the model of the Aramaean **רְמִיָּה**; cf. *Bleek, Einl. in das N. T. ed. 1*, p. 346 [but see W. 214 (201), 215 (202); Meyer ad loc. COMP.: ὑπερυψόω.]*

Excerpts from:

<http://yahwehisprophecyreve.forumotion.com/t5-pagan-origins-of-the-name-god>

Just Who is God? By [Gary C. Miller](#)

The word "God" is one of the most commonly used words among those professing the Bible as the basis of their beliefs.

Those most responsible for the widespread use of this word were doubtless the translators of the King James Version of the Holy Bible. Ever since the 1611 A.D. edition inserted it into the translated text, this word has been increasingly on the lips of the growing number of Christian converts the world over.

It is substituted for the Hebrew Elohim in the Old Testament, and for the Greek Theos in the New Testament. This simple replacement allows one, alias God, to get credit for everything from creating heaven and earth to granting eternal life to repentant sinners!

Doesn't it make sense that if someone is going to get that much credit that someone had better be the right person? If we give that much honor and esteem to the wrong being, then the ONE who really deserves the credit just might not take it lightly!

Would you relish being on the "wrong side" of the REAL CREATOR, the one with infinite power over all the forces of nature?

How would you feel if you invented a new machine or created a new process with worldwide appeal and someone else got all the credit? Would it matter? Of course it would.

Searching for "God".

If we can show just who God is, then we can know whether he deserves all that credit or not. ...

When a church title is given as, say, "The Church of God," and we were to ask what this means of those advocating this title, we are very likely to get something like, "This is the church of the Creator of heaven and earth..."

Obviously, this assumes that God is the Creator of all these things. But is he?

"God is found in the Bible"

The word "God" is pronounced "gawd." This fact follows from Webster's Dictionary where we find the pronunciation as "god."

The symbol above the letter "o" gives essentially the vowel in "fork," and has also been used to represent the sound midway between the unlauted letter "a"

(the diacritical mark [a] placed over the vowel), and (o) heard in an Eastern variant of "fob" (Webster's New World Dictionary, 1962). [I was not able to add the symbol, greater than, pointing up, over the letters.]

To illustrate this rather abstract explanation of (o) notice Webster's pronunciation of several words beginning with the letters "aw:"

awe, (o); [here the 'e' is silent];

awe.some, (o'sem);

awk.ward, (okwerd);

awl, (ol)

[as above, I'm not able to add the symbol, greater than, pointing up, over the letter "o".]

Here we see the pronunciation of "aw" clearly given as "o." So when we find God, the form "gawd" very appropriately gives the correct pronunciation.

Now, why this emphasis on pronunciation of the word God (gawd)? This: If God is a pagan deity of some sort, and is so recognized by the Biblical writers, then we must certainly know what the name is by its sound.

Names are primarily transmitted by the way they are pronounced. The real purpose of the spelling of names is to preserve their actual sound. The Biblical writers would, without doubt, transmit such a pagan name by giving the letters conveying its sound. What better identification than the actual name given according to its proper phonetic resonance?

Turn to Isaiah 65:11. Here is a very interesting verse. Notice what is recorded:

"But ye are they that forsake the LORD (Yahweh), that forget my holy mountain, that prepare a table for that troop (KJV margin: or Gad), and that furnish the drink offering unto that number (KJV margin: Meni)."

As noted, the margin reads in the place of troop, Gad. And who is Gad? The word troop (Strong's #1409) of this verse means fortune. Notice carefully how Strong says it is pronounced: "gawd." We would ordinarily spell it "god." The marginal reference translates troop as Gad. Gad (Strong's Exhaustive Concordance #1408; see also Gesenius, p. 157) is, according to Strong's, "...a variation of #1409; Fortune, a Babylonian deity - that troop."

In other words, Gad is a variation of "gawd" or "god!" He was a Babylonian deity!

As a variation of GOD it is quite certain GAD was pronounced "GOD" in Isaiah's time. Gad is God! He was the Babylonian deity of good luck.

We see today a near universal usage of the term God in religion which refers to a being given all reverence, and every attribute by which he is supposed to insure his worshipers good fortune now and in the hereafter. This is doubtless the origin of the salutation, "Good (god) luck."

Is this a mere coincidence? Or does the fact that we live in a time of religious confusion stemming from the practices of ANCIENT BABYLON have something to do with it? Detailed studies reveal the amazing fact that many, many of the false doctrines of today go back to ancient Babylon!

Who is God? Is he not the Babylonian deity of good fortune or good luck? "Gad" is "fortune" or "God" with the article "that" attached as found in Isaiah 65:11, "...that troop..."

In The Two Babylons, Hislop says in a footnote on page 94:

"The name Gad evidently refers, in the first instance, to the war-god, for it signifies to assault, but it also signifies the assembler; and under both ideas it is applicable to Nimrod..."

Other translations have this part of Isaiah 65:11:

"...who are setting for Gad a table and who are filling fort Meni a mixture..." (Young's Literal Translation.)

"...and worship Gad and Meni, the gods of luck and fate..." (Good News Bible)

"...setting in order a table for the god of Good Luck and those filling mixed up wine for the god of Destiny..." (New World Translation)

"...who lay the table for Gad, who fills cups of mixed wine for Meni..." (Jerusalem Bible)

Notice that Isaiah 65:11 is essentially saying that "You who forsake [Yahweh](#) worship God!" How many people worship God today? How many sing praises to that name or title? Millions; tens of millions.

Does it matter? It does to [Yahweh](#)! Here's what He says: "I am Yahweh; that is My Name: AND MY GLORY WILL I NOT GIVE TO ANOTHER, NEITHER MY PRAISE TO GRAVEN IMAGES," (Isa. 42:🙄.)

I'm going to interject here with some other information. Notice the KJV uses 'troop' for H1408. **This was a deliberate cover up!** Let's look at the Blue Letter Bible.

Isa 65:11 But ye^{H859} are they that forsake^{H5800} the LORD, **אָנָה**^{H3068} that forget^{H7913 (H853)} My (holy) Set Apart^{H6944} mountain, ^{H2022} that prepare^{H6186} a table^{H7979} for that troop,^{H1408} and that furnish^{H4390} the drink offering^{H4469} unto that **number.**^{H4507}

Lexicon Results	
Strong's H1408 - Gad	
גָּד	
Transliteration	Pronunciation
Gad	gād (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	A variation of גָּד (H1409)
TWOT Reference	
313e	
Outline of Biblical Usage	
Gad = "god of fortune"	
1) a Babylonian deity	
Authorized Version (KJV) Translation Count — Total: 1	
AV — non translated variant 1	

Gesenius's Lexicon (Help)
<p>גָּד m.—(1) <i>coriander</i> seed, so called from its furrowed and striped grains; see the root גָּדָה No. 1, Ex. 16:31; Nu. 11:7; LXX., Vulg. κόριον, κορίανον, coriandrum; and so the other Eastern interpreters, except Ch., Sam.; and similar to this was the Punic usage, of which Dioscorides says (iii. 64), Αἰγύπτῳ ὄχιον, "Αφροι (i. e. Pœni) Γοῖδ.</p> <p>(2) i. q. גָּד No. 1, <i>fortune</i>; with art., specially <i>the divinity of Fortune</i>, worshipped by the Babylonians and by the Jews exiled among them; elsewhere called <i>Baal</i> (see גַּבְלָהּ, גַּבְלָהּ), i. e. the planet Jupiter, regarded in all the East as the giver of good fortune (السعد الأكبر the greater good fortune). Isa. 65:11. In the other hemistich, there is mentioned גַּבְלָהּ, prob. the planet Venus, called in the East, the lesser good fortune; see under this word. I have treated of these religions at greater length on Isa. vol. ii. p. 283, seq.; 335, seq. Well rendered by the LXX. Τύχη. Vulg. Fortuna. Compare גָּד גַּבְלָהּ page cxxxI, B.</p>

Our old buddy Baal is back I see.

Strong's H1409 - gad	
גָּד	
Transliteration	Pronunciation
gad	gād (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From גָּדָה (H1464) (in the sense of distributing)
TWOT Reference	
313d	
Outline of Biblical Usage	
1) fortune, good fortune	
Authorized Version (KJV) Translation Count — Total: 2	
AV — troop 2	
Gesenius's Lexicon (Help)	
<p>גָּד m.—(1) <i>fortune</i>, i. q. גָּד No. 2; compare the root No. 3. (Arab. جَد and Syr. جَد id. جَد to be fortunate, rich; جَدِيد fortunate.) Gen. 30:11. כתיב גָּד, גָּדָה. LXX. ἐν τύχη. Vulg. feliciter, sc. this happens to me. קרי גָּד, גָּד "fortune has come."</p> <p>Click Here for the Rest of the Entry</p>	

Why would it say it means 'fortune, or good fortune' and then translate twice as "troop"? This is not an innocent mistranslation when the Scriptures are put into context. When you click on this, it says GAWD. Why is it that a word means the same 1408 & 1409 but are pronounced different? 1408 is GAD. To not make the connection that they actually said GAWD for the deity??

Strong's H1409 - gad

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Strong's Number H1409 matches the Hebrew גַּד (gad), which occurs 2 times in 2 verses in the Hebrew concordance of the KJV
Page 1 / 1 (Gen 30:11 - Isa 65:11)
(More Info)

SHOW STRONG'S

Gen 30:11 And Leah³⁸¹² said⁵⁵⁹, A troop¹⁴⁰⁹ cometh⁹³⁵: and she called⁷¹²¹ his name⁸⁰³⁴ Gad¹⁴¹⁰.

Isa 65:11 But ye [are] they that forsake³⁸⁰⁰ the LORD³⁰⁶⁸, that forget⁷⁹¹³ my holy⁶⁹⁴⁴ mountain²⁰²², that prepare⁶¹⁸⁶ a table⁷⁹⁷⁹ for that troop¹⁴⁰⁹, and that furnish⁴³⁹⁰ the drink offering⁴⁴⁶⁹ unto that number⁴⁵⁰⁷.

Wow! Check this out! Blue Letter Bible says it was H1409 which makes more sense in the sentence than troop. "Good fortune" has come and so she named him Gad. However, E-Sword has H1413! Let's check out that word.

Strong's H1413 - gadad

גָּדַד

Transliteration	Pronunciation
gacad	gä·dad' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root [compare גָּדַד (H1464)]
TWOT Reference	
13	
Outline of Biblical Usage	
1) to penetrate, cut, attack, invade a) (Qal) to penetrate, cut into b) (Hithpoel) 1) to cut oneself 2) to gather in troops or crowds	
Authorized Version (KJV) Translation Count – Total: 8	
AV – cut 5, gather together 1, assemble by troop 1, gather 1	

Strong's H1464 - guwd

גָּוַד

Transliteration	Pronunciation
guwd	güde (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root [akin to גָּדַד (H1413)]
TWOT Reference	
325	
Outline of Biblical Usage	
1) to invade, attack a) (Qal) to attack	
Authorized Version (KJV) Translation Count – Total: 3	
AV – overcome 2, invade with troops 1	
Gesenius's Lexicon (Help)	
גָּוַד i. q. גָּדַד No. 2, TO PRESS, URGE upon any one, TO INVADE him, Gen. 49:19; Hab. 3:16.	

(3) the signification of lot and fortune (compare גָּוַד No. 2), whence. Heb. גָּוַד. גָּוַד fortune.

Strong's H4507 - Mēniy

מְנִי

Transliteration	Pronunciation
Mēniy	men-ē' (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	From מָנָה (H4487)
TWOT Reference	
n/a	
Outline of Biblical Usage	
Meni = "late" or "fortune" 1) god of fate who the Jews worshipped in Babylonia	
Authorized Version (KJV) Translation Count – Total: 1	
AV – number 1	
Gesenius's Lexicon (Help)	
מְנִי (from the root מָנָה, to which origin allusion is made Isa. 65:12), fate, fortune (Arab. مَنِيَة مَنِيَة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see גָּד, גָּדַד), by lectisternia, Isa. 65:11. [This passage says Click Here for the Rest of the Entry	

To make matters worse they translate destiny or fate as "number" - REALLY??

It should read" Isa 65:11 But ye are they that forsake, מְנִי that forget my set apart mountain, that prepare a table for that god of fortune and that furnish the drink offering unto that god of destiny.

If you listen to the word it is mone ee or as we would say money.

This is why you must do your own homework. This translation of two verses is way off because they wanted to hide the pronunciation and the meaning of the word gad or gawd as the meaning fortune. We all know lots of people who do worship this god, but it should never be used to speak of Yahuah.

Look at these additional facts regarding "God."

In an article entitled "Facts about God," the Scripture Research Association has the following:

"The Twentieth Century Dictionary confirms the pagan origin of the name GOD. It says, 'It was applied to heathen deities; and, later, when the Teutonic peoples were converted to Christianity, the word was elevated to the Christian sense. There is no connection between 'god' and 'good' in form.'

The Teutonic tribes were Christianized in the seventh century. Thereafter, the pagan tribes continued to call their deities GOD, and the Christian tribes called their deity GOD. The English borrowed it from the pagans. THE HEATHEN TEUTONIC TRIBES WORSHIPPED THEIR DEITY GOD; THE CHRISTIAN GERMANS WORSHIPPED THEIR DEITY AND CALLED HIM GOD. Thus God came into the English language. This was in the seventh century." (Emphasis mine).

They further note that the World's Popular Encyclopedia under the topic "God" says:

"GOD (O.E. god. Dutch God. Ger. Gott) in heathen times an idol, or object of worship. Since the Teutonic acceptance of Christianity it is the name reserved for the Creator of the Universe."

Conclusion

Is "God" really an appropriate name or even title as the Creator of the Universe? Should he be praised as the CREATOR when another has declared that He is the Creator and even gives His Name as [Yahweh](#)? Hardly.

The many who claim "...it doesn't matter all that much what He is called..." would not dare sing hymns to Zeus or Jupiter or offer prayers to these admittedly pagan deities.

Yet these same sincere many will gladly sing hymns and offer prayers to GOD, the Babylonian deity of good luck! What's the difference? God is a pagan deity, too!

The Bible clearly exposes Jupiter (Zeus), Mercurius (Hermes), AND God as pagan deities and condemns any worship of them.

All who worship in those names are clearly and defiantly breaking the First

Commandment (instruction) which says we are not to place any other Elohim or Mighty One before Yahweh.

A "Church of God" is just that - a church of or dedicated to the Babylonian deity of good fortune. It is HIS church, not Yahweh's.

Absurd, you say? No, it's not absurd at all. When you examine that church's doctrines you will certainly find that many of its fundamental tenets come directly from ancient Babylon, even though they CLAIM to get them from the Bible.

Examine them in the light of the Bible, and you find they are not there! Shocking, but true! Just because a church says they use the Bible as a basis for their doctrines, doesn't mean a thing.

You can start the examination by seeing just WHOSE church they claim to be. Does the REAL Creator just look the other way in matters regarding worship of the other deities? Of course He doesn't! He clearly has direct prohibitions against such practices! See Exodus 20:3.

Make no mistake about it. If a pagan deity is "named on you," i.e., you worship in that name, that is really who you serve. That is who you really believe in.

You can test that statement by closely scrutinizing the fundamental doctrines you believe. Find out if they really come from the Bible, or from ancient Babylon!

Baal-gad or more currently pronounced Baal-god, is still worshipped today on a grand scale. Satan is the master deceiver behind it all.

Quit worshipping God, and start worshipping Yahweh - the True Creator - in spirit and in truth. ~ [Gary C. Miller](#)

I think I have proven so far what אֱלֹהִים wants and how shatan has corrupted and deceived man into thinking we are being obedient. It's not like we don't know His name. We do. Here are three more proofs that the 1611 KJV knew what His name was and what אֱלֹהִים wants us to do. There is no excuse. He has preserved it. This is not some new "Fad". This, my brothers and sisters is a restoration of not only His name but of being excited to be His children, not ashamed to be called by His Name.

Psa 68:4

(KJV+) Sing^{H7891} unto God,^{H430} sing praises^{H2167} to his name:^{H8034} extol^{H5549} him that rideth^{H7392} upon the heavens^{H6160} by his name^{H8034} **JAH, אַז**^{H3050} and rejoice^{H5937} before^{H6440} him.

(KJV-1611) Sing unto God, sing praises to his Name: extoll him that rideth vpon the heauens, by his Name **Iah**, and reioyce before him.

LITV) Sing to God, sing praise to His name; lift up *a song* for Him who rides in the deserts, by His name **Jehovah**; yea, exult in His presence.

(Webster 1833) Sing to God, sing praises to his name: extol him that rideth upon the heavens by his name **JAH**, and rejoice before him.

(YLT 1898) Sing ye to God--praise His name, Raise up a highway for Him who is riding in deserts, In **Jah** is His name, and exult before Him.

Psalm 83:18

(KJV+) That *men* may know^{H3045} that^{H3588} thou,^{H859} whose name^{H8034} alone^{H905} is **JEHOVAH, אַז**^{H3068} *art* the most high^{H5945} over^{H5921} all^{H3605} the earth.^{H776}

KJV-1611) That men may knowe, that thou, whose name alone is IEHOVAH: art the most High ouer all the earth.

(LITV) And let them know Your name is Jehovah, that You alone *are* the Most High over all the earth.

Webster 1833) That *men* may know that thou, whose name alone is JEHOVAH, *art* the most high over all the earth.

(YLT1898) And they know that Thou--(Thy name is Jehovah--by Thyself,) *Art* the Most High over all the earth!

Isaiah 12:2

(KJV+) Behold,^{H2009} God^{H410} is my salvation;^{H3444} I will trust,^{H982} and not^{H3808} be afraid:^{H6342} for^{H3588} the LORD^{H3050} JEHOVAH **אַז**^{H3068} is my strength^{H5797} and *my* song;^{H2176} he also is become^{H1961} my salvation.^{H3444}

(KJV-1611) Behold, God is my saluation: I will trust, and not be afraid; for the Lord IEHOVAH is my strength and my song, he also is become my saluation.

(LITV) Behold, God is my salvation! I will trust and not be afraid, for my strength and song is Jah Jehovah; yea, He has become my salvation.

(Webster 1833) Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

(YLT 1898) Lo, God *is* my salvation, I trust, and fear not, For my strength and song *is* Jah Jehovah, And He is to me for salvation.

It is my personal position, that I will only be using English when using a title of The Most High or Almighty or The Everlasting as it is a title and not a name.

In Todd D Bennett's book "Names", he points out that we should pay attention when אַיָּאָז made mention in Malachi 3:16-18.

"Then those who feared אַיָּאָז spoke to one another, and אַיָּאָז listened and heard them, so a book of remembrance was written before Him for those who stand in awe of אַיָּאָז and who meditate on His Name. 'They shall be Mine,' says אַיָּאָז of hosts, 'On the day that I make them My jewels. And I will spare them as a man spares his own son who serves him.' Then you shall again discern between the righteous and the wicked, between the one who serves The Most High and one who does not serve Him."

Is this indeed the Lamb's book of life or another translation "The Scroll of the Living" let's look at it a bit more closely.

Psa 69:21 They gave^{H5414} me also gall^{H7219} for my meat;^{H1267} and in my thirst^{H6772} they gave me vinegar^{H2558} to drink.^{H8248} (Sounds like Yahusha is speaking!)

Psa 69:28 Let them be blotted^{H4229} out of the book^{H4480 H5612} of the living,^{H2416} and not^{H408} be written^{H3789} with^{H5973} the righteous.^{H6662}

Psa 69:30 I will praise^{H1984} the name^{H8034} of **Eternal**(God) ^{H430} with a song,^{H7892} and will magnify^{H1431} him with thanksgiving.^{H8426}

Psa 69:31 *This also shall please*^{H3190} (The LORD) אַיָּאָז ^{H3068} better than an ox^{H4480 H7794} or bullock^{H6499} that has horns^{H7160} and hoofs.^{H6536}

Yahusha is speaking again

Rev 3:5 He that overcometh,^{G3528} the same^{G3778} shall be clothed^{G4016} in^{G1722} white^{G3022} raiment;^{G2440} and^{G2532} I will not^{G3364} blot out^{G1813} his^{G848} name^{G3686} out^{G1537} of the^{G3588} book^{G976} of life,^{G2222} but^{G2532} I will confess^{G1843} his^{G848} name^{G3686} before^{G1799} my^{G3450} Father,^{G3962} and^{G2532} before^{G1799} His^{G848} angels.^{G32}

There is a special blessing for those whose names are written in the Book of Remembrance- But if you think His Name is still not an important issue, then you will not mind having your name blotted out. What's in a name right?

The only one that determines how we are to have a relationship with The Most High is Him! We get into trouble when we think we can set these standards. Re-read Malachi and see how אֱלֹהִים feels about an improper relationship. Here is another good example from someone who was known to have a "Heart after אֱלֹהִים"! That is the key he followed after Him, letting אֱלֹהִים lead him. In this way he is a wonderful example of how to please אֱלֹהִים!

Psa 19:12 Who^{H4310} can understand^{H995} *his* errors?^{H7691} cleanse^{H5352} You me from secret^{H4480} ^{H5641} *faults*.

Psa 19:13 **Keep back**^{H2820} **Your servant**^{H5650} **also**^{H1571} **from presumptuous**^{H4480} ^{H2086} *sins*; let them not^{H408} have dominion^{H4910} over me: then^{H227} shall I be upright,^{H8552} and I shall be innocent^{H5352} from the great^{H7227} transgression.^{H4480} ^{H6588}

Psa 19:14 **Let the words**^{H561} **of my mouth,** ^{H6310} **and the meditation**^{H1902} **of my heart,** ^{H3820} **be**^{H1961} **acceptable**^{H7522} **in Your sight,** ^{H6440} **O** (LORD) אֱלֹהִים ^{H3068} **my strength,** ^{H6697} **and my redeemer.** ^{H1350}

We know beyond a shadow of doubt that David is in the Book of Remembrance!

Here is one last example of how shatan wants us all chanting the same unified title and be one big happy demonic family and shutting out any remembrance of אֱלֹהִים.

Remember George Harrison's song, "My Sweet Lord"? Christians loved it! The Halleluyah in the background was a nice misleading touch. He must be meaning "JC" right? Then it changes to hare Krishna, Krishna , Krishna, hare hare". Wow so what happened there? George's "Lord" he was praising (and Christians too) was the trinity of Brahma, Vishnu and Shiva. He goes into a sacred Hindu prayer, which means, "Guru is Brahma (the god of creation), Guru is Vishnu (the god of sustenance), Guru is the god Shiva (the god of annihilation) and guru is verily the supreme god, my salutations to that auspicious guru".

And you still think just saying "lord" is harmless? This of course is exactly what the ecumenical and universal (Catholic) movements promote. We sure don't want to offend anyone, so let's just mold all our deities together and call them "god" and "lord". Is this history repeating itself? Constantine did the exact same thing with Christianity in the first place. Zeus-the pagan sun god worshipping became Jesus the Christ.

In Matthew (MattithYAHU *Correct Hebrew Spelling) 6:9-13 we have "The "Lord's Prayer". This is really another example of just how mixed up this is. This is called the "lords" prayer but we are praying to Our Heavenly FATHER- Not Yahusha! It starts as you know, Our Father, in heaven, **Hallowed be Your Name.**

The Greek word for hallowed is hagiozo which means to purify, or consecrate-to venerate. The same word in Hebrew is Quodesh, which means set-apart, like the phrase in Hebrew for the "Holy Spirit" the Ruach ha Quodesh- or "the Set Apart Spirit".

American Heritage Dictionary

1. **Sanctified; consecrated:** *a hallowed cemetery.*
2. **Highly venerated; sacrosanct:** *our hallowed war heroes*

Websters Dictionary

1: HOLY, CONSECRATED <the church stands on *hallowed* ground>

2: SACRED, REVERED <the university's *hallowed* halls> <*hallowed* customs>

Synonyms: VENERABLE, REVERED, REVEREND, SACRED, VENERATED

The Free Dictionary

belonging to or derived from or associated with a divine power



ONLINE ETYMOLOGY DICTIONARY

[hallow \(v.\)](#) 

Old English *halgian* "to make holy, to honor as holy, consecrate, ordain," related to *halig* "holy," from Proto-Germanic **hailaga-* (cf. Old Saxon *helagon*, Middle Dutch *heligen*, Old Norse *helga*), from PIE

root *kailo- "whole, uninjured, of good omen" (see [health](#)). Used in Christian translations to render Latin *sanctificare*. Also used since Old English as a noun meaning "holy person, saint." Related: *Hallowed; hallowing*.

How in the world do we honor The Most High's name when we don't use it? We are destroyed for lack of knowledge. How many people know they can have their names put in The Book of Remembrance for Remembering and making a memorial throughout the generations the Almighty Name above ALL Names, **יהוה**!

Here is a bit of not so current news, something folks don't know about. Not like I really care, but maybe just maybe the more folks are calling on Yahuah the more uncomfortable the false religions are getting.

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HYMNS-YAHWEH Aug-12-2008 (840 words) xxxn

No 'Yahweh' in songs, prayers at Catholic Masses, Vatican rules

By Nancy Frazier O'Brien
[Catholic News Service](#)

WASHINGTON (CNS) -- In the not-too-distant future, songs such as "You Are Near," "I Will Bless Yahweh" and "Rise, O Yahweh" will no longer be part of the Catholic worship experience in the United States.

At the very least, the songs will be edited to remove the word "Yahweh" -- a name of God that the Vatican has ruled must not "be used or pronounced" in songs and prayers during Catholic Masses.

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the U.S. bishops' Committee on Divine Worship, announced the new Vatican "directives on the use of 'the name of God' in the sacred liturgy" in an Aug. 8 letter to his fellow bishops.

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He said the directives would not "force any changes to official liturgical texts" or to the bishops' current missal translation project but would likely have "some impact on the use of particular pieces of liturgical music in our country as well as in the composition of variable texts such as the general intercessions for the celebration of the Mass and the other sacraments."

John Limb, publisher of OCP in Portland, Ore., said the most popular hymn in the OCP repertoire that would be affected was Dan Schutte's "You Are Near," which begins, "Yahweh, I know you are near."

He estimated that only "a handful" of other OCP hymns use the word "Yahweh," although a search of the OCP Web site turned up about a dozen examples of songs that included the word.

OCP is a nonprofit publisher of liturgical music and worship resources.

Limb said the company would be contacting composers to "ask them to try to come up with alternate language" for their hymns. But he said hymnals for 2009 had already been printed, so the affected hymns would not include the new wording for at least another year.

Even when the new hymnals are out, "it may take time for people to get used to singing something different," he added in an Aug. 11 telephone interview with [Catholic News Service](#).

At Chicago-based GIA Publications, another major Catholic publisher of hymnals, no major revisions will be necessary, because of the company's longtime editorial policy against use of the word "Yahweh."

Kelly Dobbs-Mickus, senior editor at GIA Publications, told CNS Aug. 11 that the policy, which dates to 1986, was based not on Vatican directives but on sensitivity to concerns among observant Jews about pronouncing the name of God. As an example, she cited Heinrich Schutz's "Thanks Be to Yahweh," which appears in a GIA hymnal under the title "Thanks Be to God."

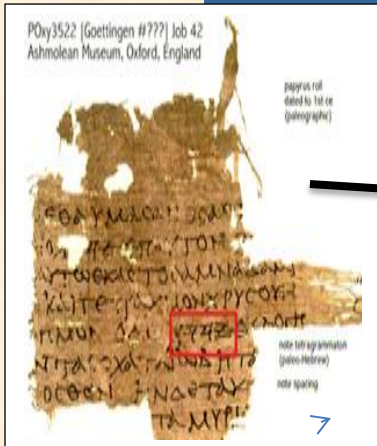
Bishop Serratelli said the Vatican decision also would provide "an opportunity to offer catechesis for the faithful as an encouragement to show reverence for the name of God in daily life, emphasizing the power of language as an act of devotion and worship."

His letter to bishops came with a two-page letter from the Vatican Congregation for Divine Worship and the Sacraments, dated June 29 and addressed to episcopal conferences around the world.

"By directive of the Holy Father, in accord with the Congregation for the Doctrine of the Faith, this congregation ... deems it convenient to communicate to the bishops' conferences ... as regards the translation and the pronunciation, in a liturgical setting, of the divine name signified in the sacred Tetragrammaton," said the letter signed by Cardinal Francis Arinze and Archbishop Malcolm Ranjith, congregation prefect and secretary, respectively.

The Tetragrammaton is YHWH, the four consonants of the ancient Hebrew name for God.

I hate liars!



"As an expression of the infinite greatness and majesty of God, it was held to be unpronounceable and hence was replaced during the reading of sacred Scripture by means of the use of an alternate name: 'Adonai,' which means 'Lord,'" the Vatican letter said. Similarly, Greek translations of the Bible used the word "Kyrios" and Latin scholars translated it to "Dominus"; both also mean Lord.

"Avoiding pronouncing the Tetragrammaton of the name of God on the part of the church has therefore its own grounds," the letter said. "Apart from a motive of a purely philological order, there is also that of remaining faithful to the church's tradition, from the beginning, that the sacred Tetragrammaton was never pronounced in the Christian context nor translated into any of the languages into which the Bible was translated."

The two Vatican officials noted that "Liturgiam Authenticam," the congregation's 2001 document on liturgical translations, stated that "the name of almighty God expressed by the Hebrew Tetragrammaton and rendered in Latin by the word 'Dominus,' is to be rendered into any given vernacular by a word equivalent in meaning."

"Notwithstanding such a clear norm, in recent years the practice has crept in of pronouncing the God of Israel's proper name," the letter said. "The practice of vocalizing it is met with both in the reading of biblical texts taken from the Lectionary as well as in prayers and hymns, and it occurs in diverse written and spoken forms," including Yahweh, Jahweh and Yehovah.

END

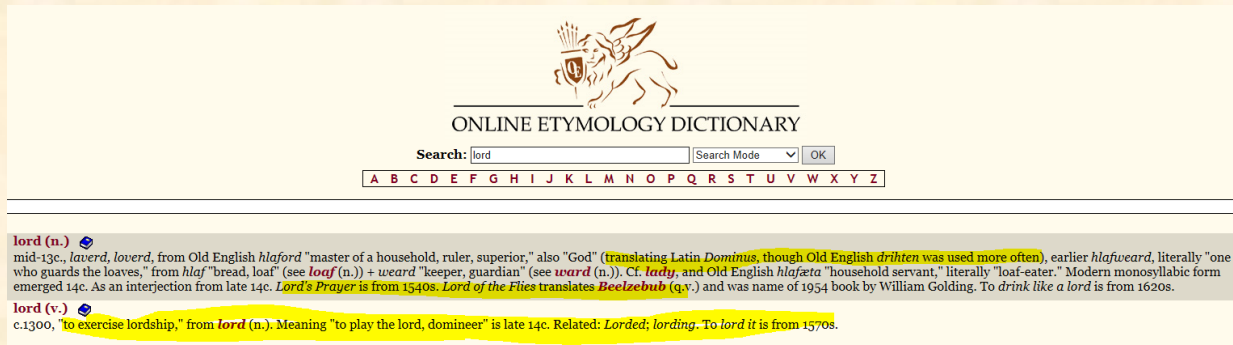
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Dominus (title)

From Wikipedia, the free encyclopedia

Dominus is the [Latin word for master or owner](#). As a [title of sovereignty](#) the term under the [Roman Republic](#) had all the associations of the [Greek Tyrannos](#); refused during the early [principate](#), it finally became an official title of the [Roman Emperors](#) under [Diocletian](#) (this is where the term [dominate](#), used to describe a political system of [Roman Empire](#) in 284-476, is derived from). Dominus, the [French](#) equivalent being "sieur", was the Latin title of the [feudal](#), superior and [mesne](#), [lords](#), and also an [ecclesiastical](#) and [academical](#) title. The ecclesiastical title was rendered in [English](#) "sir", which was a common [prefix](#) before the [Reformation](#) for [parsons](#), as in Sir Hugh Evans in [Shakespeare's Merry Wives of Windsor](#). The academical use was for a [bachelor of arts](#), and so is still used at the [University of Cambridge](#)^[*citation needed*] and other [universities](#). The shortened form "dom" is used as a prefix of honor for ecclesiastics of the [Catholic Church](#), and especially for members of the [benedictine](#) and other [religious orders](#).

****Leave it to the Catholic church to have their lord be a tyrant and master or owner of its creation, not a heavenly father wanting a relationship with His children.**



The screenshot shows the Online Etymology Dictionary interface. At the top is a logo of a griffin. Below it, the text "ONLINE ETYMOLOGY DICTIONARY" is centered. A search bar contains the word "lord". Below the search bar is a row of letters from A to Z. The entry for "lord" is displayed, with the following text: **lord** (n.) mid-13c., *lawerd, loverd*, from Old English *hlaford* "master of a household, ruler, superior," also "God" (translating Latin *Dominus*, though Old English *drihten* was used more often), earlier *hlafweard*, literally "one who guards the loaves," from *hlaf* "bread, loaf" (see *loaf* (n.)) + *weard* "keeper, guardian" (see *ward* (n.)). Cf. *lady*, and Old English *hlafæta* "household servant," literally "loaf-eater." Modern monosyllabic form emerged 14c. As an interjection from late 14c. *Lord's Prayer* is from 1540s. *Lord of the Flies* translates *Beelzebub* (q.v.) and was name of 1954 book by William Golding. To *drink like a lord* is from 1620s. **lord** (v.) c.1300, "to exercise lordship," from *lord* (n.). Meaning "to play the lord, domineer" is late 14c. Related: *Lorded*; *lording*. To *lord it* is from 1570s.

<http://www.xanga.com/DivineNamePics/6557...>

But as for why God's name disappeared from Christian writings, well that is a very complicated issue. But I can say that is was probably not for the Pope's reasons. It was more likely because of anti-Semitism and the influx of Gentiles into the Christian church who did not have the same appreciation for the name that the Jewish Christians did.

"Suddenly, however, all of this changed. Almost at a stroke, at the beginning of the second phase of transmission, the phase of the codex. 'holy names' were being abbreviated in Christian papyri....this was also the period when Jews and Christians were becoming estranged, beginning with the killing of St. James...This was the moment for the scribes to make a statement - a statement of faith. It was no longer necessary to show diplomatic or missionary consideration for Jewish sensitivities. Christian documents could begin to assert unequivocally the divinity of Jesus. It was a final step, from oral preaching via the more cautious scroll documents to the boldly unambiguous handwritten signs in the oldest codex and its successors: Jesus Christ is Lord and God." [1]

"...Jewish scribes always preserved the Tetragrammaton in their copies of the Septuagint both before and after the New Testament period. In all probability Jewish Christians wrote the Tetragrammaton in Hebrew as well. Toward the end of the first Christian Century, when the church had become predominantly Gentile, the motive for the retaining the Hebrew name for God was lost and the words *kyrios* and *theos* were substituted for it in Christian copies of Old Testament Septuagints. Both *kyrios* and *theos* were written in abbreviated form in a conscious effort to preserve the sacred nature of the divine name. Soon the original significance of the contractions was lost and many other contracted words were added.

A similar pattern probably evolved with respect to the New Testament. When the Septuagint which the New Testament church used and quoted contained the Hebrew form of the divine name, the New Testament writers no doubt included the Tetragrammaton in their quotations. But when the Hebrew form for the divine name was eliminated in favor of Greek substitutes in the Septuagint, it was eliminated also from the New Testament quotations of the Septuagint.

Thus toward the end of the first Christian century, the use of surrogates (kyrios and theos) and their contractions must have crowded out the Hebrew Tetragrammaton in both Testaments. Before long the divine name was lost to the Gentile church except insofar as it was reflected in the contracted surrogates or remembered by scholars. Soon, even the contracted substitutes lost their original significance and were joined by a host of other abbreviated nomina sacra which had no connection with the divine name at all." [2]

And yes, we do have a good idea of how God's name was likely pronounced. It's a very simple train of logic. Some just really don't want to use the name, so they ignore it.

Source(s):

[1] Carston Thiede, The Jesus Papyrus p. 143

[2] George Howard, The Name of God in the New Testament (Biblical Archeology Review, March '78)

<http://jehovah.to/exe/greek/yhwh.htm>

<http://jehovah.to/exe/greek/tetragram.ht...>

This is just the tip of the iceberg of deception but I hope you are coming to realize you cannot be passive in your relationship to Yahuah. Too much is at stake to take all you have been indoctrinated with. It was not innocent. It was a well calculated perversion of the facts and now we have to sort it out. But Yahuah is with us and wants us to make the effort.

I hope you will stay with me for Part 3- The Tetragrammaton-Wicked or Set apart- Which Came First?

We will dig more into the intrigue of The Name of יהוה.