

Name YHUH To Claim Yahuah

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

Part 2b

YHUH יהוה - The Name - The Cover up

Name Him To Claim Him-Part 2

<http://www.yahuwahsoasis.com/>

YAHUAH'S OASIS

Find us at Youtube and Vimeo



Search

HOME PAGE

PRAISE MUSIC

PRAISE VIDEO

APPOINTED TIMES (FEASTS)

THE TRIAL OF SAUL/PAUL

MORE...

AMPLIFIED PSALMS

Current Events

GENESIS

SHABAT WEBINARS

WORD STUDIES

END TIMES

CHANOK/ENOCH - THE
PROPHET

COMING OUT OF
BABYLON

POLITICAL PAGANISM

NAME YHUH TO CLAIM
YAHUAH

DEBUNKING RALPH
BETHEA AND HIS WORD
OF YAH

LYRICS

CONTACT US



5/12/2017

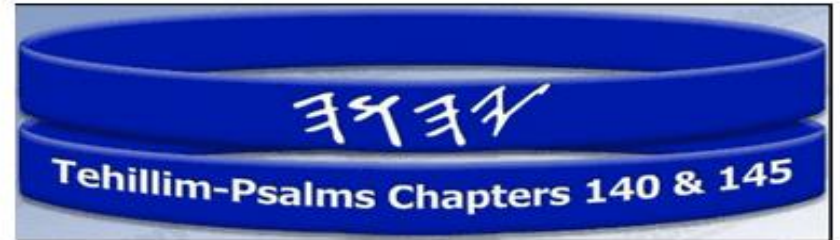
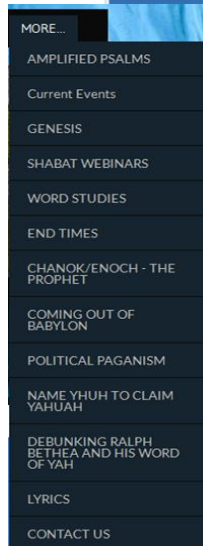
Welcome to Yahuah's Oasis, where it's all things Yahuah !! We have videos on Vimeo for all the PDF studies, scroll down for easy access to our Vimeo site. Praise music and all downloads are free, you can also see the music videos at our YouTube site, scroll down for easy access. We hope you'll visit often and let us know what you think or any ideas to make this site better. Also if you send us your address, we'll send Yah's bracelet. Blessings!!!

<https://vimeo.com/yahuahschokmah>

You can find all the videos for the PDF's at our Vimeo site.

<http://www.youtube.com/cedarnsage>

You can find all our Praise Music videos at our YouTube site.



Yahuah's Chokmah PRO

78 Videos | 20 Followers | 0 Likes

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



Part 2b

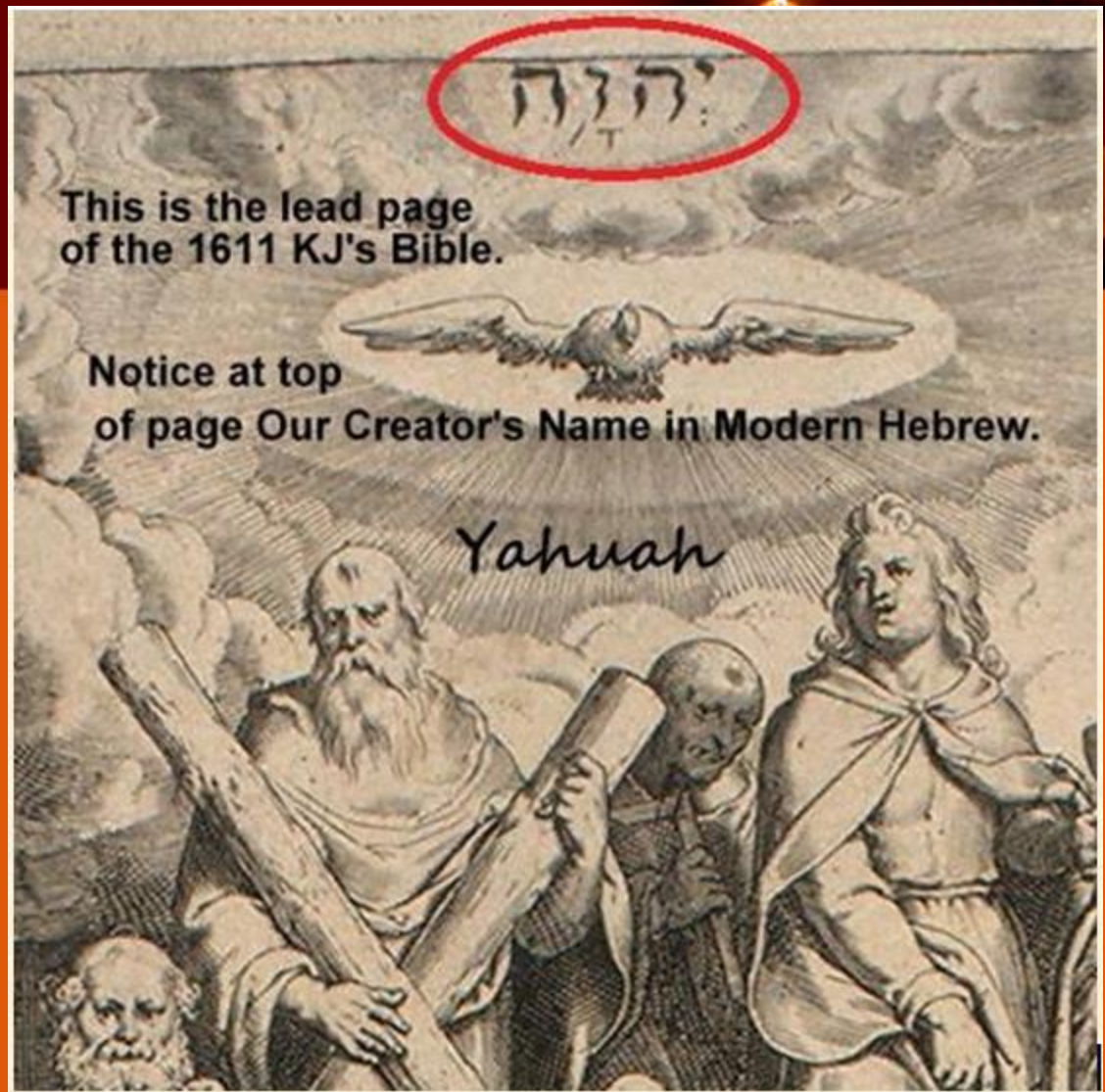
יהוה - YHWH

The Name The Cover-Up

Proverbs 30:4

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

5/12/2017




There is no excuse for not knowing His name.

Last time we looked at the Hebrew proof of the Cover-up of Yahuah's name. Now we are going to look at The Greek side and finish up with more testimony from YAHUAH.

Lets continue.

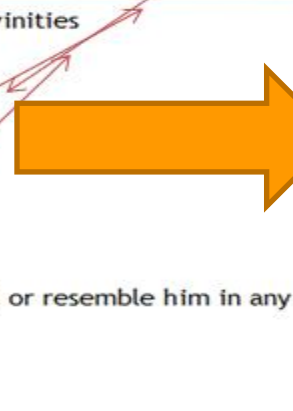
Theos -G2316 is the only Greek word that would qualify at first glance as an acceptable title. Let's dig deeper.

Strong's G2316 - <i>theos</i>	
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 suppose to tell it's Yahuah? "The"God! Again, אַיָּאָז 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 אַיָּאָז! 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!

- 
- 1) a god or goddess, a general name of deities or divinities
 - 2) the Godhead, trinity
 - 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
 - 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
 - a) God's representative or viceregent
 - 1) of magistrates and judges

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.

52:6 Therefore^{H3651} My people^{H5971} shall know^{H3045} My name (character, reputation- shem) ^{H8034} therefore^{H3651} they shall know in that^{H1931} day^{H3117} that^{H3588} I^{H589} am He^{H1931} that does speak:^{H1696} behold,^{H2009} it is I.

Now let's look at אֱלֹהִים'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

יה

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 אֲדֹנָי Yod,Hay,Waw,Hay

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

Proper noun with reference to deity

Root: from H1961 HaYah הָיָה (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 **היה** Hay, Yod, Hay

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

Verb

Root: A primitive root (compare H1933 **הוה** 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 **יהוה**

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

Proper noun with reference to deity

*A variation of H3068 (Yehovah **יהוה**) 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 **יהוה**) as H136 (Adonay). 1) Jehovah- used primarily in the combination 'Lord Jehovah' **יהוה**"
a) equal to H3068 (Yehovah **יהוה**) but pointed with the vowels of H430 (Adonay)

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

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

H3070 Yehova Yireh Spelled יהוה יראה

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

1 time (1x Jehovah אָוּאָוּ sees)

Proper Locative Noun

Root from H3068 (Yehovah אָוּאָוּ) and H7200 Raah

Jehovah-Jireh= "Jehovah אָוּאָוּ sees"

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

H3071 Yehovah Nicciy spelled יהוה נסי

Yod Hay Waw Hay (אָוּאָוּ) Nun Samek Yod

Total of 1 time : 1x Jehovahnissi

Proper locative Noun

Root: From H3068 (Yehovah אָוּאָוּ) and H5251 Nec

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

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

יְהוָה צְדָקָנוּ

H3072 Yehovah אָיָאָר Tsidqenuw Spelled

Yod Hay Waw Hay

Tsadee, Daleth, Koph, Nun, Waw

Total of 2 times (2x Lord our Righteousness)

Proper masculine noun

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

Jehovah אָיָאָר is our righteousness

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

יְהוָה שְׁלוֹמִים

H3073 Yehovah אָיָאָר Shalomw Spelled

Yod Hay Waw Hay

אָיָאָר

Shin Lamed Waw Mem

Total of 1 time (Jehovahshalom)

Proper locative noun

Root: From H3068 (Yehovah אָיָאָר) and H7965 Shalomw

Jehovah אָיָאָר-shalom= Yehovah אָיָאָר is peace

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

יְהוָה שָׁמָּה

H3074 Yehovah אָיָאָר Shammah Spelled

Yod Hay Waw Hay

אָיָאָר

Shin Mem Hay

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

Proper locative noun

Jehovah אָיָאָר -shammah= "Jehovah אָיָאָר is there"

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



ONLINE ETYMOLOGY DICTIONARY

Search:

Search Mode

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

Jehovah

1530, Tyndale's erroneous transliteration of Hebrew Tetragrammaton *YHWH* using vowel points of *Adhonai* "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 *Adhonai* 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 *alleluja*, 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 *Elijah*.

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 *Elohists*.

Yahweh

1869, hypothetical reconstruction of the tetragrammaton *YHWH* (see *Jehovah*), based on the assumption that the tetragrammaton is the imperfective 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.



Multæ terricolis lingue, colostibus 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

יהוה!

יהוה; see ידה
יהוה; the most sacred and unalienable
name of God; see יהוה.

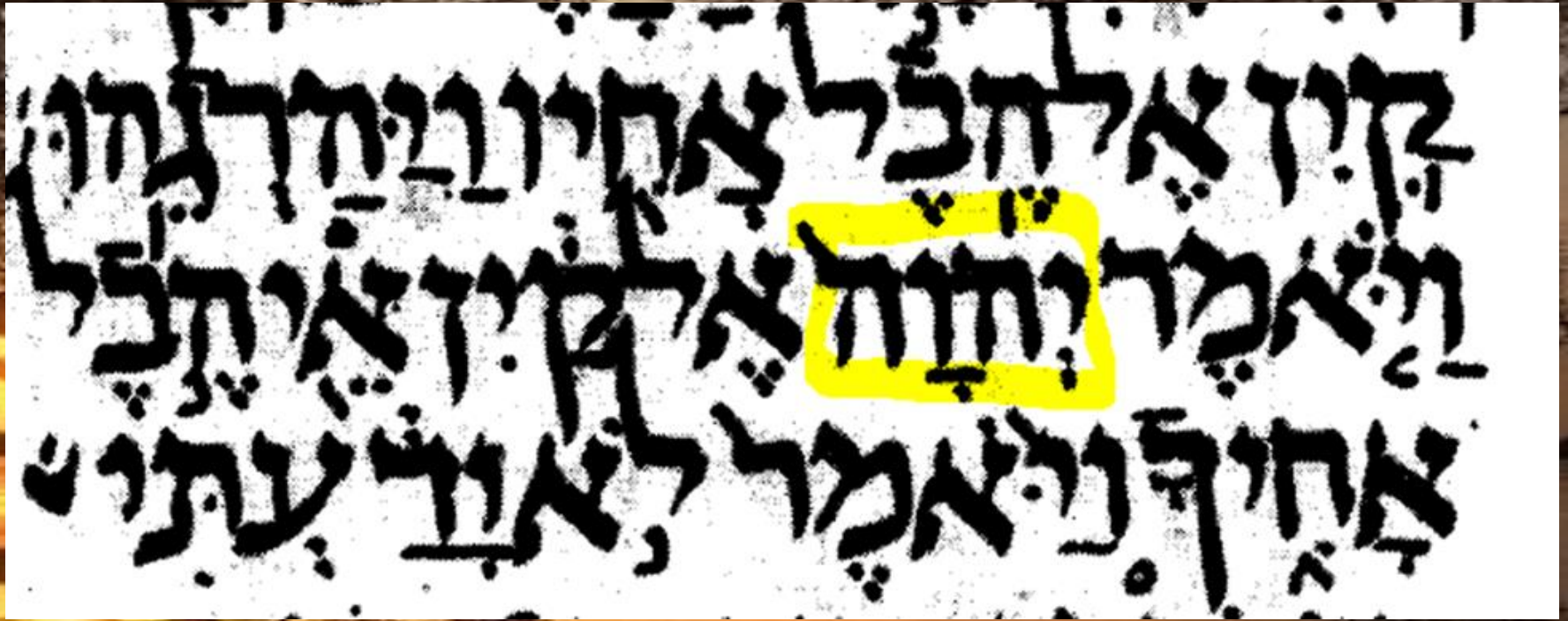
יהוה one of the names of God; probably
an abbreviation of יהוה.

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 **אֱלֹהִים** in all variations of pronunciation!
- They admit that the words they use to cover over **אֱלֹהִים** are from pagan gods (ie SHATAN's minions)
- They admit for a fact, **אֱלֹהִים** 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, **אֱלֹהִים** has been hidden over 7000 times

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



So right from the start, even with the attempts to hide from us, the personal name of the Creator, יהוה, 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 - <i>Iēsous</i>	
Ἰησοῦς	
Transliteration	Pronunciation
<i>Iēsous</i>	ē-ā-sū's (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	Of Hebrew origin יְהוֹשֻׁעַ: (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, <i>Jesus</i> (יְהוֹשֻׁעַ, and acc. to a later form יֵשׁוּעַ, Syr. ܝܫܘܥ, i. e. whose <i>help</i> is <i>Jehovah</i> ; Germ. <i>Gotthilf</i> ; but later writ. gave the name the force of יְהוֹשֻׁעַ, see Mt. i. 21, cf. Sir. xlvi. 1 Ἰησοῦς ὁς ἐγένετο κατὰ τὸ	

Strong's H3091 - <i>Yēhowshuwa'</i>	
יהושוע	
Transliteration	Pronunciation
<i>Yēhowshuwa'</i>	yeh-hō-shū'ah (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	From יהוה: (H3068) and שוע: (H3467)
TWOT Reference	
n/a	
Variant Spellings	
Variant spellings for this word: יהושוע (Strong's and Gesenius) יהושע (Strong's and Gesenius)	
[What are these variants?]	
Outline of Biblical Usage	
Joshua or Jehoshua = "Jehovah is salvation"	
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} you receive^{G2983} me^{G3165} not:^{G3756} if^{G1437} another^{G243} shall come^{G2064} in^{G1722} his own^{G2398} name,^{G3686} him^{G1565} you will receive.^{G2983}

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 אַיָּאז'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 Scriptures that have endeavored to restore אַיָּאז 's name, we cannot be sure that it did not originally say H3068 or אַיָּאז 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 אַיָּאז!

HalleluYAH that אַיָּאז 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 EQUIVLIANT
H5920	AL	Above, Most High, On High
H5943	<u>Illy</u> (Aramaic)	The Most High, Most high, High
H5945	<u>Alyown</u>	High, Most High, <u>High upper</u> , higher, highest, above, Highest, uppermost
H5946	<u>ilyown</u> (Aramaic)	The Most High
Greek		
G5310	<u>Hypsistos</u>	Highest, most high
G5311	<u>Hypsos</u>	on high, height, high, be exalted
G5313	<u>Hypsoma</u>	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. <i>the Highest, Most High</i> . Used of God, Hosea 11:7, אֱלֹהֵי יִשְׂרָאֵל “they (the prophets) called them (the people) to the Most High, but no one will exalt (him).” With the negative part. עַל לֹא or לֹא עַל <i>non-summus, not the Most High</i> , i. q. אֱלֹהִים לֹא <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 הָקָם “(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)	
עַלְיָ	
Transliteration	Pronunciation
'illay (Aramaic)	il-lah·ē (Key)
Part of Speech	Root Word (Etymology)
adjective	Corresponding to עָלָה (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)	
עַלְיָ Chald. <i>most high, supreme</i> . אֱלֹהֵא עַלְיָא Dan. 3:26, 32; 5:18, 21; and simply עַלְיָא Dan. 4:14, 21; 7:25; used of the only and most high God. In כְּחִיב always עליא; according to the Syriac form ܥܠܝܐ.	

Strong's H5945 - 'elyown	
עַלְיוֹן	
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: עַלְיוֹן. [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	

עָלְיוֹן m. עֲלִיּוֹנָה f. adj.—(1) *high, higher* (opp. to פְּתוּחוֹן), Gen. 40:17. הַבְּרֵכָה הָעֲלִיּוֹנָה 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 παραδειγματίζεσθαι. 1 Ki. 9:8, יְהִיָה עֲלִיּוֹן, וְהַבַּיִת הַזֶּה Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High, used of God*, as עֲלִיּוֹן לֵאלֹהֵי Gen. 14:18; יְהוָה עֲלִיּוֹן Psal. 7:18; יְהוָה אֱלֹהֵים עֲלִיּוֹן Psalm 57:3; and simply עֲלִיּוֹן Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλιούν, i. q. ὑψιστος, Philo Bybl. in Euseb. Præp. Evang. i. 10; and *Alonim valomuth* (עליונים ועליונות) the gods and goddesses, pr. those who are above, both male and female. Plaut. Pœn. 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

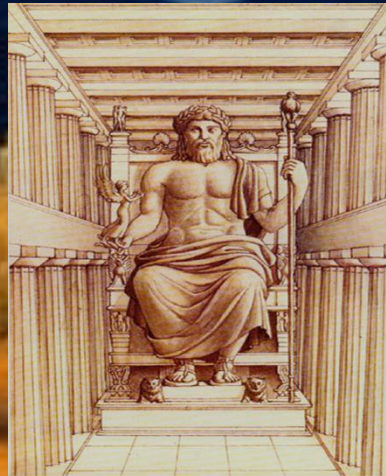
ὑψιστος, -η, -ου, (superl. ; fr. ὑψι on high), in Grk. writ. mostly poetic, *highest, most high*; a. of place: neut. τὰ ὑψιστα (Sept. for מְרוֹמִים), the highest regions, i. e. heaven (see ὑψηλός, a.), Mt. xxi. 9; Mk. xi. 10; Lk. ii. 14; xix. 38, (Job xvi. 19; Is. lvii. 15). b. of rank: of God, ὁ θεὸς 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. אֱלֹהֵים עֲלִיּוֹן, אֱלֹהֵים עֲלִיּוֹן, אֱלֹהֵים עֲלִיּוֹן; יְהוָה עֲלִיּוֹן; Zeus ὑψιστος, Pind. Nem. 1, 90; 11, 2; Aeschyl. Eum. 28).*

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

ὑψιστος

Transliteration		Pronunciation
hypsistos		hü'psē-stos (Key)
Part of Speech		Root Word (Etymology)
adverb		Superlative from the base of ὕψος (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		

Strong's G2203 - Zeus	
<h1>Ζεύς</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 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 Ζεύς (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	

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, -ous, τό, fr. Aeschyl. and Hdt. down, Sept. for מְרֹם, מְרֹמָה, גְּבוּהָ, 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).*	

διοπετής, -ές, (fr. Διός of Zeus, and πέτω for πίπτω; in prof. writ. also δῦπετής), *fallen from Zeus, i. e. from heaven*: τὸ διοπετές, sc. ἄγαλμα (which is expressed in Eur. Iph. T. 977; Hdt. 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>hypsoō</i>	
ὑψόω	
Transliteration	Pronunciation
<i>hypsoō</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. <ul 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	

Thayer's Lexicon (Help)

ὑψόω, -ῶ; fut. ὑψώσω; 1 aor. ὑψῶσα; Pass., 1 aor. ὑψώθην; 1 fut. ὑψωθήσομαι; (ὑψος); [Batr. 81; Hippocr., al.]; Sept. very often for מָרַח, also for מָרַח, מָרַח, מָרַח, 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 מָרַח, 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 ταπεινῶ); 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; ἐμαυτόν, to exalt one's self (with haughtiness and empty pride), (opp. to ταπεινῶ), 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 ὑψῶσαι 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. marg.]; hence the opinion of those who has great probability who regard Peter's phrase as formed on the model of the Aramaean מָרַח; cf. *Bleek, Einl. in das N. T.* ed. 1, p. 346 [but see W. 214 (201), 215 (202); Meyer ad loc. COMP.: ὑπερ-ὑψόω.]*

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

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 unlouted 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, (o!)

[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: )

Im 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 you^{H859} are they that forsake^{H5800} (the LORD), **גַּדְגַּד**^{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	
גַּד	
Transliteration	Pronunciation
Gad	gad (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	A variation of גַּד (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)

גַּד m.—(1) *coriander* seed, so called from its furrowed and striped grains; see the root גַּדְגַּד 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), *Αἰγύπτιοι ὄχιον, Ἀφροὶ (i. e. Pœni) Γοῖδ.*

(2) i. q. גַּדְגַּד No. 1, *fortune*; with art., specially *the divinity of Fortune*, worshipped by the Babylonians and by the Jews exiled among them; elsewhere called *Baal* (see גַּדְגַּד, גַּדְגַּד), 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 גַּדְגַּד, 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 גַּדְגַּד page cxxxv, B.

Our old buddy Baal is back I see

גַּד

Transliteration	Pronunciation
gad	gād (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	From גַּד (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)

גַּד m.—(1) *fortune*, i. q. גַּד No. 2; compare the root No. 3. (Arab. جَد and Syr. ܓܕ id. جَد to be fortunate, rich; جَدِيد fortunate.) Gen. 30:11. כְּחַיִּב, קָנָה. LXX. ἐν τύχη. Vulg. feliciter, sc. this happens to me. קָרַי, קָנָה “fortune has come.”

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

Learn More About Our Word Search Tools

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 Leah ³⁸¹² said ⁵⁵⁹, A troop ¹⁴⁰⁹ cometh ⁹³⁵; and she called ⁷¹²¹ his name ⁸⁰³⁴ Gad ¹⁴¹⁰.

Isa 65:11 But ye [are] they that forsake ³⁰⁰⁰ the LORD ³⁰⁶⁸, that forget ⁷⁹¹³ my holy ⁶⁹⁴⁴ mountain ²⁰²², that prepare ⁶¹⁸⁶ a table ⁷⁹⁷⁹ for that troop ¹⁴⁰⁹ ¹⁴⁰⁸, and that furnish ⁴³⁹⁰ the drink offering ⁴⁴⁶⁹ unto that number ⁴⁵⁰⁷.

Strong's H1413 - gadad

גָּדַד

Transliteration

gadad

Pronunciation

gä-dad' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root [compare גָּדַד (H1464)]

TWOT Reference

313

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

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 H1464 - guwd

גָּוַד

Transliteration

guwd

Pronunciation

güde (Key)

Part of Speech

verb

Root Word (Etymology)

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 INVADÉ him, Gen. 49:19; Hab. 3:16.

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

Strong's H4507 - Mēniy

מְנִי

Transliteration	Pronunciation
Mēniy	men-ē' (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	From מְנָה (H4487)
TWOT Reference	
n/a	
Outline of Biblical Usage	
Mēni = "fate" 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)	
<p>מְנִי (from the root מְנָה, to which origin allusion is made Isa. 65:12), <i>fate, fortune</i> (Arab. مَنِيَّة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see גַּד, גַּל), by lectisternia, Isa. 65:11. [This passage says</p> <p>Click Here for the Rest of the Entry</p>	

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

It should read" Isa 65:11 But ye are they that forsake, אֲנִי־אֶזְכֹּר 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 ~~C~~ommandment (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, אֱ**^{H3050} and rejoice^{H5937} before^{H6440} him.

(KJV-1611) Sing unto God, sing praises to his Name: extoll him that rideth ypon 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, אֲיָהוָה^{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 over 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 אֲיָהוָה^{H3068}** is my strength^{H5797} and my song; ^{H2176} he also is become^{H1961} my salvation.^{H3444}

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

(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 אֱלֹהִים made mention in Malachi 3:16-18.

"Then those who feared אֱלֹהִים spoke to one another, and אֱלֹהִים listened and heard them, so a book of remembrance was written before Him for those who stand in awe of אֱלֹהִים and who meditate on His Name. 'They shall be Mine,' says אֱלֹהִים 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)** אֱלֹהִים ^{H3068} better than an ox^{H4480 H7794} or bullock^{H6499} that has horns^{H7160} and hoofs. ^{H6536}

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)^{H3068} ,^{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 ॐ५ॐ.

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*

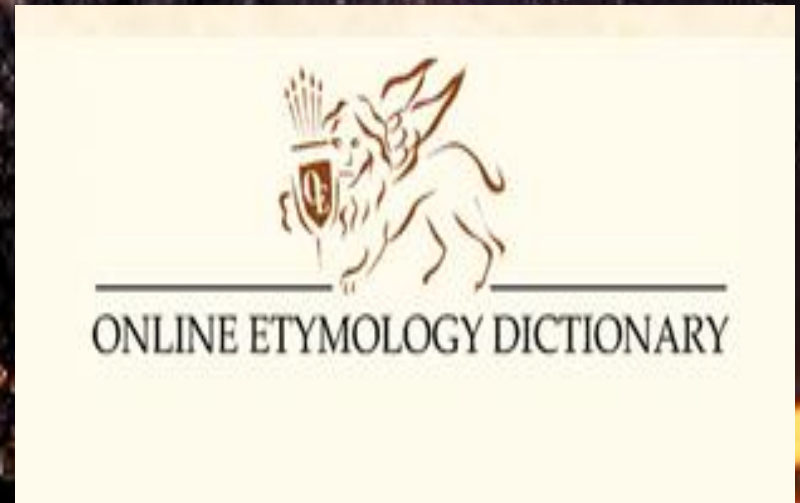
Websters Dictionary

- 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



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, אָיָאָז!

Here is a bit more detailed information that we looked at in part one, of not
so current news, but 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.



News Items:

Headlines

News Briefs

Stories

Movies

Word To Life

More News:

Vatican

Africa

Special Sections:

2007 in review

China

Inside the Curia

Archives:

2006 in review

Vatican II at 40

John Paul II

Other Items:

Client Area

CNS Story: |

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

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.

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."

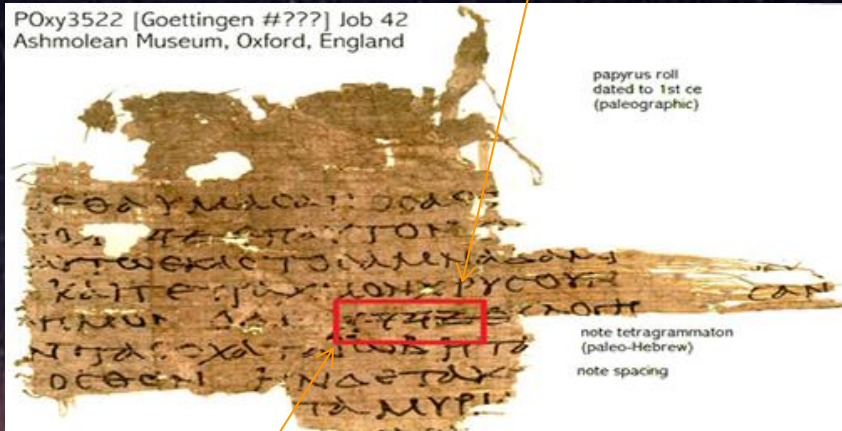
Bishop Serratelli said the Vatican decision also would provide "an opportunity to offer catechesis for the faithful as an encouragement to show reverence for the name of God in daily life, emphasizing the power of language as an act of devotion and worship."

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

"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."

I hate liars!



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

Copyright (c) 2008 Catholic News Service/USCCB. All rights reserved.
This material may not be published, broadcast, rewritten or otherwise distributed.
CNS - 3211 Fourth St NE - Washington DC 20017 - 202.541.3250

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.**



ONLINE ETYMOLOGY DICTIONARY

Search: Search Mode

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

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 *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.

But as for why God's name disappeared from Christian writings, well that is a very complicated issue. But I can say that it 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.htm>

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 us for Part 3-
The Tetragrammaton-Wicked or Set apart-Which Came First?
We will dig more into the intrigue of The Name of אֱלֹהִים.

