

Name YHUH To Claim Yahuah

HELPING OTHERS TO LEARN, LOVE AND USE THE
NAME OF THE CREATOR OF THE UNIVERSE

Part 13A

Is The Way To Salvation
Through A Specific Name?

Name Him To Claim Him- Part 13

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HOME PAGE

PRAISE MUSIC

PRAISE VIDEO

APPOINTED TIMES (FEASTS)

THE TRIAL OF SAUL/PAUL

MORE...

NAME YHUH TO CLAIM YAHUAH

Name YHUH -PDFS to videos

AMPLIFIED PSALMS

Current Events

GENESIS

SHABAT WEBINARS

WORD STUDIES

END TIMES

CHANOK/ENOCH - THE PROPHET

COMING OUT OF BABYLON

POLITICAL PAGANISM

DEBUNKING RALPH BETHEA AND HIS WORD OF YAH

LYRICS

CONTACT US



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Name Him To Claim Him- Part 13

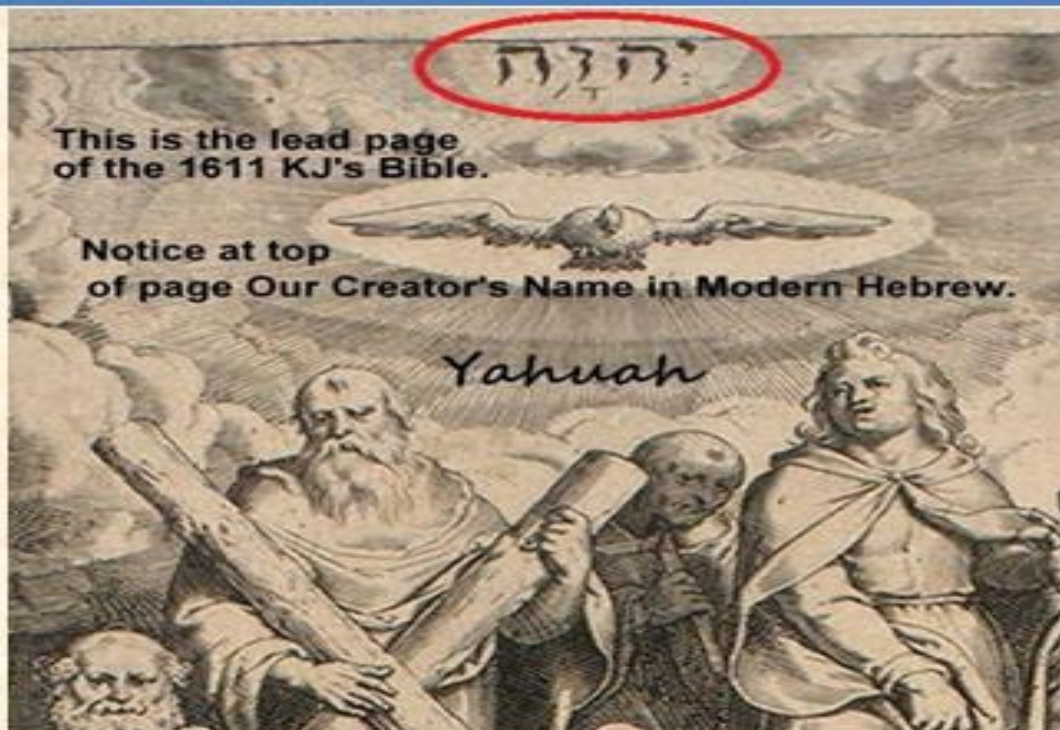
Is The Way
To
Salvation
Through
A Specific
Name?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

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?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★



Our personal study on why we 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.

In Part 13 A We will be looking at the notion that "there is only one name in which you can be saved" and "Jesus" being that name. We will conclude this large study with a good look at Acts 4:12 which has led people to believe this.



In the book "The Transformation of Biblical Proper Names by Joze Krasovec", he states there is a "universal phenomenon of human culture showing that proper names are normally accepted in other languages and cultures in their original forms". He also says on page 55 "Even the earliest translators of the Bible believed that equivalents had to be found for all the words that appeared in the original text. Notable exceptions have been proper names as well as Hebrew common nouns for which no adequate translations could be found: Amen, ephod, Gehenna, Hallelujah, manna, Pesach, Sabbath and so on. From the beginning, Bible translators decided to transliterate almost all proper names, only occasionally translating them according to their etymological meaning or cultural determinants. For very special reasons, the main Hebrew name for G, YHWH (Yahweh) was replaced by the general designation LORD. The method of early translator's became an unwritten law for translators of later versions of the Bible".

We want to say that beyond a shadow of a doubt, "Jesus" is not the name of Yahuah's Son. Here are just four of many reasons why it can't be.

1. There is no J in Hebrew, Greek or Latin and he was and is Hebrew.

2. Yahuah's Son had to come in His name. That disqualifies it right there. There is nothing in Jesus that points back to Yahuah.

3. Jesus is a Latin/Greek/German hy-bred word- so no Hebrew or Greek called Yahuah's Son "Jesus" during His lifetime.

4. Taking into consideration 1-3 "Jesus" does not have any salvational power since it is purely a fictional name, which per scripture is what Yahusha's name should be pointing to. (Matthew 1:21). " And she shall call his name Yahusha for he shall save his people from their sins."

Having said that, אָמֵן will bring us all to Himself, from whatever starting point we are at, if we have a love for His word and His Instructions by whatever means is available. If you have been introduced to Jesus, then don't stop there. Get better acquainted and find out who is really the Son of the Almighty Father and remember Yah's words will not come back void. We are not here to judge anyone's relationship with The Father and His Son. We are here to point out that there has been fraud committed and we need to be aware of all the evil under what has been taught.

For example, we would hope that if you had been calling your spouse by the wrong pronunciation of their name and they corrected you, out of love for them you would learn it. It would show a love and intimacy with them. It would be an easy fix for you to do that! You would want to do that! That is the difference. But to make matters worse if you are not just calling your spouse by the wrong pronunciation, you are incorporating in their name a curse word of the smuttiest kind and adding in their arch enemy's name too boot, how long would your relationship last? Especially if you keep telling them they should not be upset by this and they are being petty.

Once you knew what you were doing, would you still use that name? What if you continually called your spouse or significant other by an old flame's name? What would that say about how much you care for your current love? How long would they put up with that? It would make them very jealous right? When we come out of Babylon we are to learn Yahuah's name and not have those other idols on our lips in praise and worship. Those are the past loves. Yahuah is a vey jealous Almighty and will not share His honor with another. This is what He is talking about. That is why He made sure Moshe specifically told the folks coming out of Egypt His name to use as a memorial throughout all generations.

Most teachers say that our goal is to be the bride of the Messiah! If they think that, then they better get the grooms name right! We doubt you want to be the "bride of Chucky", but that may be what you get if you don't have a relationship first with the specific groom you want to marry.

We will say thankfully salvation is not up to us but we will say that the answer to the question that is posed as our heading is, Yes and No. Most will be shocked but we will explain what we mean in this section. First though we want to really get to the heart of the "Jesus" Idolatry.

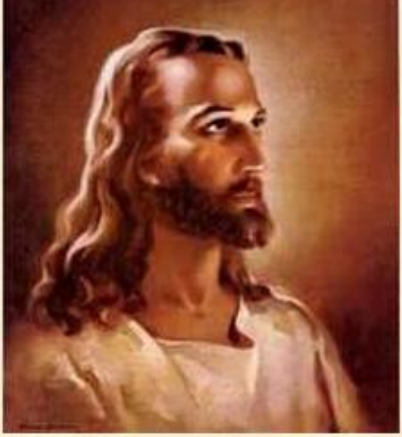
We have in previous parts and will in this section give you the tools to see what the path to salvation is. Do you know what you are really saying when you call on the name of 'Jesus'? We will look at this in-depth and then you will need to decide and make your choice.

אֱלֹהִים will be righteous and just to those who don't know this information no matter what that outcome will be. We would not dare to make a guess. It is way above our paygrade. We know what His Word says, but if you are reading this, you will no longer have an option to say you were not told.

We call His Son, Yahusha, but there are other pronunciations. He did not say we would be condemned if we pronounce it wrong, but only if we cover it up or don't use it! Notice (Yahu)ah's name is part of his name.

Remember all the people we saw in Part 11 that had Yahu or Yah as part of their names? Hundreds of them that were documented! They were not the Son of the Almighty but adopted children. **Do you really think His actual son would not bear His name, if these adopted children did?** That in itself, is a very strong argument.

This is a picture of the false Messiah! Yahusha was a Hebrew. His hair was like wool. We have to get this Greek image out of our heads. It was put there to deny the Torah as the only message He was teaching and Yahuah His Father.



But honestly, we think we are asking the wrong question in the first place. We are not "saved by any name". We are saved as a byproduct of the relationship we have with יהושע, and all that it entails. We will prove this in a bit but right now let us get cemented in our minds why Yahuah's son's name can't be Jesus and why it's important not to keep propagating that name. It should be obvious by now, but we don't want to leave any stone unturned for anyone to be able to rationalize a way to keep using it and think because of using it "they were saved in that name" or had miracles happen in that name.



Yahusha would have perhaps looked more like this:



Let us view this from the time when Yahusha was
here

Matthew 1:21 "She will bear a Son; and you shall call His name **Yahusha**, for He will save His people from their sins."

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

The Diatessaron of Tatian
(circ. A.D. 160)



Translated by Rev. Hope W. Hogg, B.D.

first published by T&T Clark in Edinburgh 1867

And when eight days were fulfilled that the child should be circumcised, his name was called Yahusha, being that by which he was called by the angel before his conception in the womb.

Blue Letter Bible

HELP QUICKNAV ADV. OPTIONS

JESUS KJV

← COPY COPY OPTIONS STRONG'S RED-LETTER

Lexicon :: Strong's G2424 - *Ἰησοῦς*

Ἰησοῦς

Transliteration	Pronunciation
<i>Iêsous</i>	ē-ā-sū's (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	Of Hebrew origin יְהוֹשֻׁעַ (H3091)

Dictionary Aids

Vine's Expository Dictionary: View Entry
 TDNT Reference: 3:284,360

KJV Translation Count — Total: 975x

The KJV translates Strong's G2424 in the following manner: Jesus (972x), Jesus (Joshua) (2x), Jesus (Justus) (1x).

This is a horrible lie for BLB to actually print that Jesus means "Jehovah is salvation". Really? In what language? We will show that it in fact does not mean this. Only Yahusha or Yahushua means this because it is Hebrew and points back to Yahuah!.

Here is Greek name that will come in when you put 'Jesus' in the search engine. See the yellow above. Now what you will notice right off is that the root word is a Hebrew name. So right there BLB is saying this Greek name is covering over a perfectly good Hebrew Name. 'Jesus' covered over Yahusha 972x, and they actually used Joshua 2x

Outline of Biblical Usage [?]

- I. Jesus = "Jehovah is salvation"
 - A. Jesus, the Son of God, the Saviour of mankind, God incarnate
 - B. Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
 - C. Joshua was the famous captain of the Israelites, Moses' successor (Ac. 7:45, Heb. 4:8)
 - D. Jesus, son of Eliezer, one of the ancestors of Christ (Lu. 3:29)
 - E. Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col. 4:11)

Strong's Definitions [?] (Strong's Definitions Legend)

Ἰησοῦς *Iêsous*, ee-ay-sooce'; of Hebrew origin (H3091); Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites:—Jesus.

STRONGS NT 2424: Ἰησοῦς

Ἰησοῦς, Ἰησοῦ, dative Ἰησοῦ, accusative Ἰησοῦν, vocative Ἰησοῦ (Winer's Grammar, § 10, 1), **ὁ, Jesus (עִשְׂרָאֵל and according to a later form, עִשְׂרָאֵל, Syriac 9wSy [], i. e. whose help is Jehovah; German Gotthilf, but later writings gave the name the force of הַעֲשֵׂרָאֵל, see Matthew 1:21, cf. Sir. 46:1 Ἰησοῦς ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρία ἐκλεκτῶν αὐτοῦ, of Joshua, the successor of Moses; Philo, nom. mutat. § 21 Ἰησοῦς ἐρμηνεύεται σωτηρία κυρίου), a very common proper name among the Israelites; cf. Delitzsch, Der Jesusname, in the Zeitschr. f. d. Luth. Theol. for 1876, p. 209 sq. [Keim i. 384 sq. (Eng. trans. ii. 97 sq.)]."**

1. **Joshua** (fully **Jehoshua**), the famous captain of the Israelites, Moses' successor: Acts 7:45; Hebrews 4:8.
2. **Jesus**, son of Eliezer, one of Christ's ancestors: Luke 3:29 L T Tr WH.
3. **Jesus**, the Son of God, the Saviour of mankind: Matthew 1:21, 25; Luke 1:31; Luke 2:21, and very often; see κύριος and Χριστός.
4. **Jesus Barabbas**; see Βαραββᾶς.
5. **Jesus**, surnamed **Justus**, a Jewish Christian, an associate with Paul in preaching the gospel: Colossians 4:11.


THAYER'S GREEK LEXICON, Electronic Database.
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Do you see how dishonest this is? This is where they mislead again! They show 'Jesus" but then in parenthesis put Yahusha in Hebrew and then says it means whose help is Yahuah. They then go on to say it was a very common name! So that is the scam. The Christian god messiah can not have a common Hebrew name! After all he is god right?!

Notice Yahusha was an ancestor of Yahusha and also the name of the criminal they let and decided to crucify Yahusha! That could be confusing!

Lexicon :: Strong's H3091 - Yəhowshuwa` Aa

יהושוע

Transliteration	Pronunciation
Yəhowshuwa`	yeh-hō-shū'ah (Key) 
Part of Speech	Root Word (Etymology)
proper masculine noun	From יהוה (H3068) and ישע (H3467)

Clearly showing Yahuah is part of this name! Jesus does not

Variant Spellings

Variant spellings for this word: יהושוע (Strongs and Gesenius), יהושע (Strongs and Gesenius)

KJV Translation Count — Total: 218x

The KJV translates Strong's H3091 in the following manner: Joshua (218x).

Outline of Biblical Usage [?]

I. Joshua or Jehoshua = "Jehovah is salvation"

n pr m

- A. 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
- B. a resident of Beth-shemesh on whose land the Ark of the Covenant came to a stop after the Philistines returned it
- C. son of Jehozadak and high priest after the restoration
- D. governor of Jerusalem under king Josiah who gave his name to a gate of the city of Jerusalem

Here you see clearly that Yahusha the word the BLB points to for Jesus is used 218 times in the Tanakh and in English it was translated as Joshua and says it means Yahuah is Salvation. Interesting.

If this name is used 218 times and exclusively is translated as Joshua then what is the rational and logical reason that only when speaking about Yahusha ben Yahuah does his name suddenly become Jesus? The only reason would be deception.

Strong's Definitions [?]

(Strong's Definitions Legend)

יְהוֹשׁוּעַ Y^ehōwshūwā', yeh-ho-shoo'-ah; or **יְהוֹשׁוּעַ** Y^ehōwshū'a; from H3068 and H3467; Jehovah-saved; Jehoshua (i.e. Joshua), the Jewish leader:—Jehoshua, Jehoshuah, Joshua. Compare H1954, H3442.

Gesenius' Hebrew-Chaldee Lexicon [?]

יְהוֹשׁוּעַ & יְהוֹשִׁעַ m. ("whose help [salvation] is Jehovah;") comp. **יְהוֹשִׁעַ**, the German Gotthilf), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also **יְהוֹשִׁעַ** Num. 13:16 (see also **יְהוֹשִׁעַ**).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see **יְהוֹשִׁעַ**.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. *Ἰησοῦς*. Vulg. *Josua*.

Lexicon :: Strong's H3467 - yasha'

Aa

יָשַׁע

Transliteration

yasha'

Pronunciation

yā-shah' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 929

KJV Translation Count — Total: 205x

The KJV translates Strong's H3467 in the following manner: save (149x), saviour (15x), deliver (13x), help (12x), preserved (5x), salvation (3x), avenging (2x), at all (1x), avenged (1x), defend (1x), rescue (1x), safe (1x), victory (1x).

Outline of Biblical Usage [?]

- I. to save, be saved, be delivered
 - A. (Niphal)
 - i. to be liberated, be saved, be delivered
 - ii. to be saved (in battle), be victorious
 - B. (Hiphil)
 - i. to save, deliver
 - ii. to save from moral troubles
 - iii. to give victory to

Strong's Definitions [?]

(Strong's Definitions Legend)

יָשַׁע yāsha', yaw-shah'; a primitive root; properly, to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor:—**X** at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

יָשַׁע unused in Kal, Arab. **وَسَّعَ** TO BE SPACIOUS, AMPLE, BROAD, figuratively *to be opulent*, kindred to **שָׁוַע**. See Jeuhari in A. Schultens, *Origg. Heb.* tom. i. p. 20. The signification of *ample space* is in Hebrew applied to liberty, deliverance from dangers and distresses (compare **רָחַב**, **רָוַח**), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. **צָרָה**, **צָוּר**). Hence—
 HIPHIL הוֹשִׁיעַ fut. יוֹשִׁיעַ, the ה rarely retained הוֹשִׁיעַ Ps. 116:6, apoc. יוֹשִׁעַ, יוֹשִׁעַ.

(1) *to set free, to preserve*, followed by מִן Ps. 7:2; 34:7; 44:8; **כִּי־יָשַׁע** Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36.

(2) *to aid, to succour*. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and לְ Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is i. q. *to give victory*, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, הוֹשִׁיעָה לִי יָדַי “my own hand has helped me,” [saved me] or, הוֹשִׁיעָה לִי זְרַעִי “my own arm has helped me,” i. e. “by my own valour (without the aid of any one) have I gained the victory.” Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, הוֹשִׁיעַ יָדָךְ לָךְ “to help thyself with thy own hand,” i. e. to take private vengeance, 1 Sa. 25:33. יָדְךָ and יָדִי 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 17:13); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

NIPHAL — (1) *to be freed, preserved*, followed by מן Nu. 10:9; Ps. 33:16.

(2) *to be helped*, Isa. 30:16; 45:17; *to be safe*, Ps. 80:4, 8; also *to conquer*, [Is it not *saved* in the alleged passage?] Deu. 33:29. Part. נִשְׁעַת *conqueror*, Zec. 9:9 [In this passage of course it refers to Christ as *bestowing salvation*]; Ps. 33:16.

Derivatives, besides those which immediately follow, יְשׁוּעָה, מוֹשְׁעוֹת, and the pr. n. אֱלֹהֵי יְשׁוּעָה, חוֹשֵׁעַ, הוֹשִׁיעַ, הוֹשִׁיעָה, יְהוֹשִׁיעַ, יְשׁוּעַ [also מוֹשֵׁעַ and מִיְשָׁע].

Well you can't get any clearer than that! Remember in the Hebrew culture the people's names meant something. Here is a review from Part 11 with some of the people who had Yah's name in them.

English	Hebrew	Meaning in Hebrew
Nehemiah	NeyahmiYahu	Yah is Comfort
Isaiah	YashaYahu	Yah is Salvation
Jeremiah	YahrmeYahu	Yah Appoints
Joshua	Yahusha	Yah Saves
Joel	Yahal	Yah is Mighty
Obadiah	ObadYah	Servant of Yah
Micah	MichaYah	Who is like Yah?
Zephaniah	TsephanYahu	Yah Hides/ Yah has Hidden
Zechariah	ZakarYahu	Yah Remembers
Elijah	YliYahu	Mighty Yah/ Strength of Yah
Hallelujah	HalleluYah	Praise Yah/ Praise You Yah
Jesus	No Hebrew Translation	No meaning in Hebrew-Greek English or Latin!

Yah wanted His name to be a memorial. What better way for the people who loved Yahuah to show it, than to name their sons with Yahu or Yah in it, and beyond that it also held a clear meaning. Just as with Yahusha, His name points to The Father as the one who saves, protects, helps and keeps safe!

Do you think this could be a piece of the puzzle of as to why shatan's editors could not leave His name as it was written?

#1 They could build a brand-new religion based on a brand new savior-The Christ Jesus.

#2 shatan does not want any credit for anything going to Yahuah. We can see very clearly, the evil logic of the plan to create a counterfeit savior that does not have the power to save.

#3 shatan surely does not want people to know Yahuah's Son's name. Take away the name that points to who is doing the saving and you take away who is providing the path to salvation.

#4 It had to be non Hebrew, and not common. They could not go with Joshua. Their god had to point to other gods but not Yahuah.

THE ILLUSTRATED
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AND

A NEW CONCORDANCE TO THE *AUTHORIZED AND REVISED*
VERSIONS, COMBINED WITH A SUBJECT-INDEX AND
PRONOUNCING DICTIONARY OF SCRIPTURE
PROPER NAMES

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JESUS, *je'sus* — **Gk. form of Jeshua or Joshua**
(1) Christ (*q.v.*), Mat. 1. 21. [4. 8.
(2) Joshua, the military leader, Acts 7. 45; Heb.
(3) Jewish convert Justus, Col. 4. 11.
JESUS or JOSHUA. Acts 7. 45; Heb. 4. 8.
Jesus Christ. See also CHRIST JESUS.

In Yahusha's time, the Hebrews were in the mode of not mentioning the Creator's name. Yahusha had constant clashes with the religious leaders and tried to show them that their traditions caused them to lead the people away from Yah. One example of Him uttering His Father's name, was when He got up to read the scroll in the synagogue on Sabbath. He read from the prophet Isaiah-Yahshayahu. When He read the portion, he bypassed all priestly tradition and simply read the Scriptures just as they should be written. When He came to the Tetragrammaton, He did not say "Adonai" or "Lord", but simply spoke His Father's name, Yahuah. "The Spirit of Yahuah is upon me, because He has anointed me to preach the good news to the poor; He has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of Yahuah." Luke 4:18, 19 (quoting from Isaiah 61:1, 2)

"And he closed the book, and he gave it again to the priest, and sat down. And **the eyes of all them that were in the synagogue were fastened on Him.**" Luke 4:20 ** look into John 7:14-19 . were they freaked out because of how well he taught or because he had pronounced the letters of Yahuah's name in this passage. Luke 2:41 - 50.

Of course he realized what he had just done. He transgressed the tradition of the elders. The rabbi's considered it blaspheme to speak the set-apart name, and thus the punishment of Lev. 24:16. The synagogue leaders instigated things and ended up attempting to throw this radical Hebrew off the edge of the cliff for blaspheming and uttering the set-apart name, lest a plague should break out and everyone start mentioning the name. Let us all be so afflicted!

Another place Yahusha mentioned the name is in Matthew 22:44, quoting from Psalm 110:1; this is indicated in the English text by putting all capital letters "LORD". This leads us to ask, "How many other times did he mention his Father's name when quoting from the Tanakh?" **Obviously every time!** He was a "user of the true name" in his day. He came to proclaim the name of His Father!

He came to teach others to do so as well.

It is Scriptural to mention and praise the name of Yahuah, "by You only will we make mention of Your name." Isaiah-Yahshayahu 26:13

Another example of the Hebrews avoiding the name is in Mark 14, where Yahusha is brought in before the high priest at His trial. The high priest asked, "Are you the Messiah, the Son of the Blessed?" When the High priest said "Blessed" it was to avoid the name. What was Yahusha's reply? The English says "I am", but in the Greek it is the same as the Septuagint for Ex. 3:14, THE BEING. But Yahusha was speaking Hebrew to the high priest and possibly said the set-apart name, at least the translation. It was as if Yahusha corrected the high priest and said, "you mean Yahuah!"

But the response of the high priest gives it away.

"Then the high priest rent his clothes, and said. What need we any further witnesses? You have heard the blasphemy: what think you? And they all condemned Him to be guilty of death." Mark 14:63-64. The only thing punishable by death was blasphemy and that was saying the name of Yahuah.

That is also why he tore his clothes.

What was the counsel of Moses? "Because I will publish the name of Yahuah: ascribe greatness to our Everlasting." Deuteronomy 32:3

Matt 21:9- When Yahusha rode in on the donkey the people were saying Baruk Ha Ta ba Shem Yahuah. Blessed is He who comes in the name of Yahuah. Luke 19:37-40 tells us of the same story and adds that the Pharisees told him to rebuke the crowd for saying this. Yahusha's response was "I say to you that if these shall be silent, the stones would cry out."

We to are supposed be crying out "Baruk, (Blessed) is the one who is coming in the Name of Yahuah! Peace in the heavens and esteem in the highest" when Yahusha returns! He did not rebuke them for reciting the Tanakh as it was written, calling on the one and only Yahuah by name! He encouraged it. If they stopped he would create a miracle and have the rocks start singing!

Now again the disciples only knew the Hebrew name of Yahusha and the Torah's path for salvation. So, let us ask this question.

Since they did not know "Jesus", or pray a sinner's prayer do the Christians think they are "not saved"? Puts things in perspective, doesn't it?

LC

Where did the name "Jesus" come from?

2,000 years ago, there was not a Jerusalem, Jehovah or Jews. The name Jesus is approximately 480 years old. Think about that! This is a relatively new deception! The Eye Witness Accounts are over 2,000 years old! At first blush you can see that Jesus is Greek. Any word ending in 'sus' is derived from the Greek.

The name Jesus is from the Greek name Iesus, which is derived from a Greek goddess. It's also connected to the Greek god Zeus. In the Spanish language the name Jesus is pronounced (Hey-Zeus) and means horse. Hmm a Greek goddess- wrong gender and a horse- nice! Or we could blame it on the Latin and it gets much worse on many levels/

http://www.sabbathcovenant.com/doctrine/sus_is_latin_for_pig.htm

Etymology of the name Je-sus by Rav Sha'ul

I want to break down the complete Etymology of the name "Jesus"...

Je

- GE or GEO [ME "geo", from.MF& L,from.Gk - "Ge"- "Geo",from "Ge"] EARTH GROUND SOIL (as in) GEO/GRAPHICAL GEO/GRAPHY and GEO/POLITICS (WEBSTER'S SEVENTH NEW COLLEGIATE DICTIONARY)
- GE (**je**,ge) GAEA;GAIA GAEA (Jee),Noun. [Gr.Gaia derived from "Ge", earth] in Greek mythology the earth personified as a goddess ,mother of Uranus the Titans,etc, MOTHER EARTH: identified by the Romans with Tellus: also Gala,Ge. GEO (jeo,jee) [Gr. "geo" derived from gaia,ge, the earth] a combining form meaning earth,as in geo/centric, geo/phyte. (WEBSTER'S NEW WORLD DICTIONARY) {PROPER NAME} GEORGE Gr. georgos means "EARTH WORKER" (DICTIONARY OF FIRST NAMES)

sus

- **sus**, sus N 3 1 NOM S C T, sus N 3 1 VOC S C T sus, suis swine; hog, pig, sow; (Latin-English-Latin Java Dictionary with Whitaker's Wordlist) sus : swine, pig, hog. (Lynn Nelson's Latin=English Dictionary (Hong Kong) sus, -is g.c. nomen animalis (A Latin Dictionary of Saxo Grammaticus (medireview Latin) SWINE [ME fr.OE swin; akin to OHG swin swine LATIN -SUS--more at SOW] 1: any of various stout-bodied short legged omnivorous mammals (family Suidae) with a thick bristly skin and long mobile snout; esp: a domesticated member of the species (Sus Scrofa) that includes the European wild boar-usu.used collectively 2: a contemptible person (Webster's Seventh New Collegiate Dictionary)

Conclusion:

Je-SUS = earth pig or earthly swine or BEAST of the Earth.

The doctrine of Christianity demonstrates this is true by worshipping a man above YHWH on EASTER! The Pagan name Zeus too was used in many name-endings like Tarsus, Pegasus, Dionysus, Parnassus, etc., to honor Zeus phonetically. Yes, even the son of Zeus (the pig) Jesus. The Latin name endings like sus, sous, and seus were employed to give honor to "Zeus". **"Sus" in Latin means "pig".**

Excluding the Greek word/name, this Latin word for SWINE i.e. pig---"**SUS**" is identical in writing to the suffix of the Latin and the English transliteration "Ie-SUS" and "Je-SUS". "SUS" pronounced "SOOCE" or "ZUS" in English! In Latin it means "SWINE" i.e. PIG, and has the same sound as the Greek suffix in the word/name "Ie-SOUS", pronounced "SOOCE" Here are some more interesting parallels In the Spanish translations of the scriptures such as in Mexico for example the name is written "Je-sus" but it is pronounced He or HEY - SOOCE. Both the suffix spelling and sound of the suffix is the same for the Latin word "SUS", which means SWINE. (According to the dictionary this word SWINE **can also mean a CONTEMPTIBLE Person**) **THE LITERAL WRITTEN PARALLELS ARE THERE! THE LITERAL PHONETIC PARALLELS ARE THERE!**
SWINE

[ME fr.OE swin; akin to OHG swin swine LATIN -**SUS**--more at SOW]

1: any of various stout-bodied short legged omnivorous mammals (family Suidae) with a thick bristly skin and long mobile snout; esp: a domesticated member of the species (*Sus Scrofa*) that includes the European wild boar-usu.used collectively 2: **a contemptible person** (Webster's Seventh New Collegiate Dictionary) pig (*plural pigs or swine*), Any of several mammals of the genus Sus, having cloven hooves, bristles and a nose adapted for digging; especially the domesticated farm animal *Sus scrofa*.

The suffix sus comes from the Latin word for pig sous. Sous in Latin means pig this is where we get the pig call soooouuuuuuu. So in English if we examine the name Jesus as a compound name it means **literally earthly pig or pig of Tellus/Goddess Mother Earth.**

Do you really think by calling Yahusha, JC, you are being reverent to the King over us for eternity? The one who was tortured for us we would belittle by calling him a swine? An unclean animal! Shatan is such a degenerate. Not only does he have people calling Yahusha, "Jesus", but by the very meaning of the word says he is earth bound and unclean. If he was unclean, he would not have been able to fulfill his mission at Passover. It is a disgusting inside slur-joke if you will, between shatan and Yahusha. Getting people to eliminate the Torah and slur Yahusha with every prayer. Teaching others that "the earth pig" is the only name by which you can be saved! There are no words for how revolting this is. But you would not grasp it if 1. You did not study and 2. if you did not understand Torah. It's disgusting on so many different levels.

I don't see how anyone can rationalize this. Pretty arrogant to change the Name of the Most High's Son into something slanderous and then condemn all that don't use it by saying they are going to hell if they are not saved in that name. One question—Where is the scripture for that?

The letter "J" did not come into wide spread usage until after the year 1630 A.D. When we go back into history we find that the letter "J" is one of the newest letters to the English Alphabet. We know there is not a letter "J" or "J" equivalent nor "J" sound in the Latin, Greek or Hebrew Languages.

The original 1611 King James Version (KJV) of the bible does not use Jesus in the entire book. So people back in 1611 did not know "Jesus". They only knew Iesus. In other earlier translations of the bible (not KJV) Yahusha's name was written Iesvs. The "I" was pronounced like a Y sound. Unfortunately, they still retained the "sus" from the Greek.

According to Christian doctrine, does this mean all those that were before 1630 will die in sin, seeing they did not know this new name of salvation called "Jesus" invented in the 1700's?

"Jesus" is not the English translation of the Hebrew Yahusha. The closest English translation is Joshua if you just had to use the new fangled "J". And they do by the way, have no trouble using Joshua -Son of Nun in the English "Old Testament". Doesn't that convince you that there is more to this cover up than purely innocent transliterational issues? **Transliteration** means you find a word that sounds as close to the word as possible. **Translation** means you find a word that means the same as close as can be possible.

We can trace back Ieso to the Greek goddess of healing. Also the name Iesous which is derived from Ieso can be traced back to sun worship.



Iaso with mirror, Athenian red-figure amphora
C5th B.C.
Museum of Fine Arts, Boston

Iaso (/ˈaɪ.əsoʊ/; Greek: Ἴασώ, *Iasō*) or Ieso /aɪˈɪsoʊ/; Greek: Ἴησώ, *Iēsō*) was the Greek goddess of recuperation from illness. The daughter of Asclepius, she had five sisters: Aceso, Aglæa/Ægle, Hygieia, Panacea, and Meditrina (Roman). All six were associated with some aspect of health or healing. For more information on the genealogy of Iaso, see Panacea.

Dictionary of Greek and Roman Biography and Mythology

THE NON ORIGINAL, SUBSTITUTE NAME
"JESUS", TRACES BACK

israelect.com/reference/WillieMartin/Jesus.htm Cached

Iaso (**leso**), 183 the Greek **goddess** of healing. Because of her father's and grandfather's identities as Sun-deities, she too is in the same family of Sun-deities.

<http://www.nazarite.net/king-james.html>

paste info from this site

In the King James Version of the scriptures, we find an interesting problem in its translation:

When Iesous was transliterated into Latin, It became "Iesus", which was then carried over into English it became our modern day "jesus" when the letter J developed.

Therefore, the reason the KJV has "jesus" in those two verses is because Yahusha's name is actually the same as Joshua, son of Nun, and in the Hebrew pronounced Yahusha. Therefore, jesus is a Latin translator's transliteration invention.

Saviour

This is an awesome and extremely easy example as to how the Greek loses all the intended meaning of a name or word when translated from Hebrew and then translated again into English. Look how the Hebrew below shows that it is YA-SHA. You can see Yahuah is involved with the salvation. Total number of times used 205

(2) *to aid, to succour.* Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and ? Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is i. q. *to give victory*, followed by a dat. Deu. 20:4; Josh.

Old Testament (Hebrew) for "saviour"

H3467

yasha'

yā·shah' |

save, **saviour**, deliver, help, preserved, salvation, avenging, at all, avenged, defend, rescue, safe, victory

New Testament (Greek) for "saviour"

G4990

sōtēr

sō-tā'r

Saviour

The Greek however is even more shady and used 24 times.

σωτήρ

Transliteration

sōtēr

Pronunciation

sō-tā'r (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From σωζω (G4982)

TDNT Reference

7:1003,1132

Vines

[View Entry](#)

Outline of Biblical Usage

1) saviour, deliverer, preserver

The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in more degenerate days by the way of flattery to personages of influence. (Wigram) The word *sōtēr* was a common Greek epithet for the gods (e.g., Zeus, Apollo, and Hermes), active personalities in world affairs (e.g., Epicurus) and rulers (e.g., Ptolemy Philopator, and later Roman Emperors). (cf. LSJ and BDAG)

We can clearly see here that Yahuah has been taken out of the picture with the Greek translations of savior.

Not only was "jesus" inserted in- displacing Yahuah, but "jesus" displaced the real Son Yahusha!

The New Got-spell of "Grace" (those naked nymphs) propped up a ZEUS/Apollo like savior or Sotar and a new religion was born with a new greek/latin god, "jesus".

With the new jesus they have cut out the Sabbath, Appointed Feast times, Yahusha, and Yahuah.

This is what Yahusha warned against as a new message and not to fall for it!

σωτήρ, -ῆρος, ὁ, (σώζω), fr. Pind. and Aeschyl. down, Sept. for ψ , $\eta\psi$, [ψ], savior, deliverer; preserver; (Vulg. [exc. Lk. i. 47 (where *salutaris*)] *salvator*, Luth. *Heiland*) [cf. B. D. s. v. Saviour, I.]; (Cic. in Verr. ii. 2, 63 Hoc quantum est? ita magnum, ut Latine uno verbo exprimi non possit. Is est nimirum 'soter', qui salutem dedit. The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence; see Passow [or L. and S.] s. v.; *Paulus*, Exgt. Hdbch. üb. d. drei erst. Evang. i. p. 103 sq.; [Wetstein on Lk. ii. 11; B. D. u. s.]). In the N. T. the word is applied to God, — σωτ. μου, he who signally exalts me, Lk. i. 47; ὁ σωτ. ἡμῶν, the author of our salvation through Jesus Christ (on the Christian conception of 'to save', see σώζω, b. [and on the use of σωτήρ cf. Westcott on 1 Jn. iv. 14]), 1 Tim. i. 1; ii. 3; Tit. i. 3; ii. 10; iii. 4; with διὰ Ἰησοῦ Χριστοῦ added, Jude 25 [Rec. om. διὰ Ἰ. Χ.]; σωτήρ πάντων, 1 Tim. iv. 10 (cf. Ps. xxiii. (xxiv.) 5; xxvi. (xxvii.) 1; Is. xii. 2; xvii. 10; xlv. 15, 21; Mic. vii. 7, etc.); — to the Messiah, and Jesus as the Messiah, through whom God gives salvation: Lk. ii. 11; Acts v. 31; xiii. 23; ὁ σωτ. τοῦ κόσμου, Jn. iv. 42; 1 Jn. iv. 14; ἡμῶν.

This is crazy! In Hebrew we go from Yahsha meaning Yahuah Saves, to the Greek Sotar that they admit is a word given to Zeus, Apollo, mortal men and tutelary deities! What is a Tutelary Deity?

Tutelary deity

From Wikipedia, the free encyclopedia

A **tutelary** (also **tutelar**) is a [deity](#) or [spirit](#) who is a guardian, patron or protector of a particular place, geographic feature, person, lineage, nation, culture or occupation. Both *tutelary* and *tutelar* can be used as either a noun or an adjective. **An analogous concept in Christianity is the patron saint**, or to a lesser degree [guardian angel](#).

One type of tutelary deity is the [genius](#), the personal deity or [daimon](#) of an individual from birth to death. [Pierre A. Riffard](#) defines a tutelary spirit as either the genius (present since birth) **or a familiar spirit**. (Do you remember Yah's warnings of not invoking familiar spritits?!)

In [ancient Roman religion](#), the **genius** was the individual instance of a general divine nature that is present in every individual person, place, or thing.^[1]



Familiar spirits, patron saints, and genii's-all of which are condemned by Yahuah, but Christians apply this Greek word to their "god" Jesus. WOW-and they think they know the way home! It's tragic! There is a point when it will be too late and Yahusha will say "I NEVER KNEW YOU!"
Is it any wonder?

A Winged genii facing a woman with a tambourine and mirror, from southern Italy, about 320 BC. Although the term *genius* might apply to any divinity whatsoever, most of the higher-level and state *genii* had their own well-established names.

The supreme hierarchy of the Roman gods, like that of the Greeks, was modelled after a human family. It featured a father, [Jupiter](#) ("father god"), who, in a [patriarchal society](#) was also the supreme divine unity, and a mother, [Juno](#), queen of the gods. These supreme unities were subdivided into *genii* for each individual family; hence, the *genius* of each female, representing the female domestic reproductive power, was a Juno. The male function was a Jupiter.^[4] Etymologically [genius](#) ("household guardian spirit") has the same derivation as *nature* from [gēns](#) ("tribe", "people") from the [Indo-European](#) root *gen-, "produce."^[7] It is the indwelling nature of an object or class of objects or events that act with a perceived or hypothesized unity.^[8] Philosophically the Romans did not find the paradox of the one being many confusing; like all other prodigies they attributed it to the inexplicable mystery of divinity. Multiple events could therefore be attributed to the same and different divinities and a person could be the same as and different from his *genius*.

Daemon (classical mythology)

The words *dæmon* and *daimôn* are Latinized spellings of the Greek "δαίμων", a reference to the daemons of ancient Greek religion and mythology, as well as later Hellenistic religion and philosophy.

Daemons are good or benevolent nature spirits, beings of the same nature as both mortals and gods, similar to ghosts, chthonic heroes, spirit guides, forces of nature or the gods themselves (see Plato's Symposium). Walter Burkert suggests that unlike the Judeo-Christian use of demon in a strictly malignant sense, "[a] general belief in spirits is not expressed by the term *daimon* until the 5th century when a doctor asserts that neurotic women and girls can be driven to suicide by imaginary apparitions, 'evil *daimones*'

Characterizations of the daemon as a dangerous, if not evil, lesser spirit were developed by Plato and his pupil Xenocrates, and later absorbed in Christian patristic writings along with Neo-Platonic elements.

In the Old Testament, evil spirits appear in the book of Judges and in Kings. In the Greek translation of the Septuagint, made for the Greek-speaking Jews of Alexandria, the Greek *ángelos* (ἄγγελος: "messenger") translates the Hebrew word mal'ak, while *daimon* (or neuter *daimonion*) carries the meaning of a natural spirit that is less than divine (see supernatural) and translates the Hebrew words for idols, foreign gods, certain beasts, and natural evils. The usage of *daimon* in the New Testament's original Greek text, caused the Greek word to be applied to the Judeo-Christian concept of an evil spirit by the early 2nd century AD. (I would say they had it right, any idol or foreign god is a demon from shatan. Natural evil is an oxy moron).

SOTER-Saviour

Thayer's Lexicon (Help)

σωτήρ, -ῆρος, ὁ, (σώζω), fr. Pind. and Aeschyl. down, Sept. for **עֲשֵׂה נִשְׁעָה**, [כִּשְׁעָה], savior, deliverer; preserver; (Vulg. [exc. Lk. i. 47 (where *salutaris*)] *salvator*, Luth. *Heiland*) [cf. B. D. s. v. Saviour, I.]; (Cic. in Verr. ii. 2, 63 Hoc quantum est? ita magnum, ut Latine uno verbo exprimi non possit. Is est nimirum 'soter', qui salutem dedit. The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence; see Passow [or L. and S.] s. v.; Paulus, Exgt. Hdbch. üb. d. drei erst. Evang. i. p. 103 sq.; [Wetstein on Lk. ii. 11; B. D. u. s.]). In the N. T. the word is applied to God, — σωτ. μου, he who signally exalts me, Lk. i. 47; ὁ σωτ. ἡμῶν, the author of our salvation through Jesus Christ (on the Christian conception of 'to save', see σώζω, b. [and on the use of σωτήρ cf. Westcott on 1 Jn. iv. 14]), 1 Tim. i. 1; ii. 3; Tit. i. 3; ii. 10; iii. 4; with διὰ Ἰησοῦ Χριστοῦ added, Jude 25 [Rec. om. διὰ Ἰ. Χ.]; σωτήρ πάντων, 1 Tim. iv. 10 (cf. Ps. xxiii. (xxiv.) 5; xxvi. (xxvii.) 1; Is. xii. 2; xvii. 10; xlv. 15, 21; Mic. vii. 7, etc.); — to the Messiah, and Jesus as the Messiah, through whom God gives salvation: Lk. ii. 11; Acts v. 31; xiii. 23; ὁ σωτ. τοῦ κόσμου, Jn. iv. 42; 1 Jn. iv. 14; ἡμῶν.

Notice, it says that in the "NT" the word is applied to "God", the author of our salvation through JC and then later says it's applied to JC, as "the Messiah" through whom "God" gives salvation. They can't make up their minds- it's either applied to "God" to "jc" or just "jc" alone. Is it any wonder why Christians are confused? It is very confusing on purpose!

New Testament (Greek) for "Christ"

G721	<i>arnion</i>	är-nē'-on	Lamb i.e. Christ , lamb
G935	<i>basileus</i>	bā-sē-lyū's	king, King (of Jews), King (God or Christ), King (of Israel)
G2098	<i>euaggelion</i>	yü-än-gē'-lē-on	gospel, gospel of Christ , gospel of God, gospel of the Kingdom, misc
G3056	<i>logos</i>	lo'-gos	word, saying, account, speech, Word (Christ), thing, not tr, misc
G3816	<i>pais</i>	pī's	servant, child, son (Christ), son, manservant, maid, maiden, young man

G4151	<i>pneuma</i>	pnü'-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
G4461	<i>rhabbi</i>	rhäb-bē'	Master (Christ), Rabbi (Christ), rabbi
G4462	<i>rabbouni</i>	rhäb-bü-nē'	Lord (Christ), Rabboni (Christ)
G5547	<i>Christos</i>	khrē-sto's	Christ
G5580	<i>pseudochristos</i>	psyü-do'-khrē-stos	false Christ

Χριστός

Transliteration		Pronunciation
Christos		khrē-sto's (Key)
Part of Speech		Root Word (Etymology)
adjective		From χρίω (G5548)
TDNT Reference	Vines	
9:493,1322	View Entry	
Outline of Biblical Usage		
Christ = "anointed"		
1) Christ was the Messiah, the Son of God		
2) anointed		
Authorized Version (KJV) Translation Count – Total: 569		
AV – Christ 569		

χριστός, -ή, -όν, (χρίω), Sept. for חֲשִׁיב , anointed: δ $\text{ιερεὺς } \delta$ χριστός , Lev. iv. 5; vi. 22; οἱ χριστοὶ ἱερεῖς , 2 Macc. i. 10; the patriarchs are called, substantively, οἱ χριστοὶ θεοῦ , Ps. civ. (cv.) 15; the sing. δ $\text{χριστὸς τοῦ κυρίου}$ (יהוה יחשיב) in the O. T. often of the king of Israel (see χρίσμα), as 1 S. ii. 10, 35; [xxiv. 11; xxvi. 9, 11, 23]; 2 S. i. 14; Ps. ii. 2; xvii. (xviii.) 51; Hab. iii. 13; [2 Chr. xxii. 7]; also of a foreign king, Cyrus, as sent of God, Is. xlv. 1; of the coming king whom the Jews expected to be the saviour of their nation and the author of their highest felicity: the name δ χριστός (חשיב , Chald. חשיב) is not found in the O. T. but is first used of him in the Book of Enoch 48, 10 [cf.

the N. T. it is used 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], δ χριστός :

added, Rev. xi. 15 ; xii. 10. 2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name 'Ἰησοῦς; a. Ἰησοῦς ὁ χριστός, Jesus the Christ ('Messiah'): Acts v. 42 R G; ix. 34 [R G]; 1 Co. iii. 11 Rec.; 1 Jn. v. 6 [R G L]; Ἰησοῦς ὁ λεγόμενος χριστός, who they say is the Messiah [(cf. b. below)], Mt. xxvii. 22; without the art. Ἰησοῦς χριστός, *Jesus as Christ* or *Messiah*, Jn. xvii. 3; 1 Jn. iv. 2; 2 Jn. 7, [but in all three exx. it seems better to take χρ. as a prop. name (see b. below)]; ὁ χριστός Ἰησοῦς, **the Christ** (Messiah) who is Jesus, [Mt. i. 18 WH mrg. (see b. below)]; Acts v. 42 **L T Tr WH** [R. V. *Jesus as the Christ*]; xix. 4 Rec. b. ὁ Χριστός **is a proper name** (cf. W. § 18, 9 N. 1; [as respects the use of a large or a small initial letter the critical edd. vary: Tdf. seems to use the capital initial in all cases;

Here they are admitting that Christ- was turned into a proper name!

The Hebrew word for Anointed -was transliterated as "messiah" in English, and given a brand new connotation, from anointed

Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for "Messiah"			
H4899	<i>mashiyach</i>	mā·shē'akh	anointed, Messiah

Notice the YAH - Yod Hay (left to right in yellow on the first line) Yahuah is clearly in charge as being the one choosing who to anoint in the Hebrew word!

Gesenius's Lexicon (Help)

מָשִׁיחַ m.—(1) adj. verbal pass. (from the root **מָשַׁח**), *χριστός*, *anointed* (used of a shield), 2 Sam. 1:21; **מָשִׁיחַ נָגִיד** the anointed prince [Messiah the prince], Dan. 9:25; **הַכֹּהֵן הַמָּשִׁיחַ** the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. *Χριστός*, *Anointed*, i. e. *prince* (consecrated by anointing), Dan. 9:26: more fully **מָשִׁיחַ יְהוָה** the anointed of Jehovah (LXX. *ὁ Χριστὸς Κυρίου*), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, **holy**, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of *the future Messiah* (although some refer Ps. 2:2 to him). [This is an awfully false statement, *many* of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. **the anointed of Jehovah**, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

מָשִׁיחַ

Transliteration	Pronunciation
<i>mashiyach</i>	mă·shē'·akh (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From מָשַׁח (H4886)
TWOT Reference	
1255c	
Outline of Biblical Usage	
<p>anointed, anointed one</p> <ul style="list-style-type: none"> a) of the Messiah, Messianic prince b) of the king of Israel c) of the high priest of Israel d) of Cyrus e) of the patriarchs as anointed kings 	
Authorized Version (KJV) Translation Count – Total: 39	
V – anointed 37, Messiah 2	

Thank goodness, we do have better choices of titles to use than those Greek words above.

I have discovered digging deep for this study that there is a Hebrew and Greek word that means only “Most High”! The only appropriate title we can use for Yahuah!

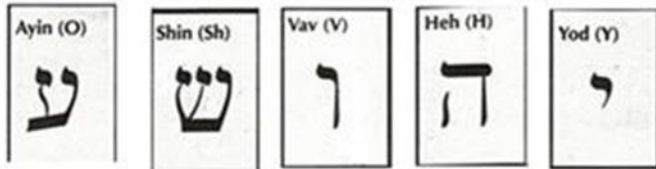
HalleluYAH that אלהים preserved this information for those who seek! He is true to His word!

Do you really think now after all this proof, that it is appropriate that we call the Most High's Only Begotten Son by anything other than what He asked you to call him?

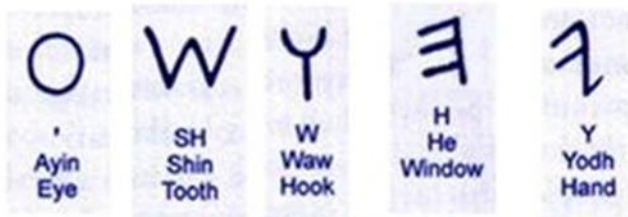
His Son, The most important Foreign Dignitary in history, should be called by the name he was called by his family and apostles-The one that has his heavenly Father's name included in it! Yahusha! After all, **Per Scripture, Yah named him!** Or do you still think it appropriate to call Him a horse goddess-son of zeus earth pig?

THE NAME OF THE SON **YAHUSHA**

READ FROM **RIGHT TO LEFT**



MODERN HEBREW



PALEO HEBREW 1500 BC



PICTOGRAPHIC HEBREW

Is Jesus the name of the Messiah?
We say, absolutely not. That is not what Yahuah named His Son. The English scriptures say... "thou shalt call his name JESUS: for he shall SAVE his people from their sins." (Matthew 1:21)

The question(s) we need to ask are

Is JESUS a Hebrew word? **NO!**
Does JESUS mean "Save"? **NO!**
So that can not be the name his family and friends knew him by.

How do Christians just glaze over this verse and actually use as Proof this text for their religion, yet "Jesus" means absolutely nothing! To make matters worse, if they were paying attention, and looked up the Hebrew name, they would see that Yahusha means, "YAH is salvation". Their doctrine is wrong on both counts. Jesus is not the messiah nor is Yahusha. Yahuah is our Salvation.

Yahusha through his actions, as Yah's Anointed One, created the indestructible doorway that leads us to Yahuah's Salvation. We must go through the door that Yahusha opened at Pesach, Matza (Unleavened bread) and Bakurim (first fruits) to be able to be deemed guiltless and innocent-cleansed. He has entered into the Covenant with Yahuah to pay our debt so we could get home. Without his effort, we would be found guilty of our own transgressions. But to be covered by what he did (which is open to all) we must also accept (just as he did) the terms and conditions of Yahuah's plan.

Yahusha is the implement that Yahuah used to cement that plan in place. You can't have one without the other or put the Son ahead of the Father.

Yahusha never spoke that way.

Christianity now has "jc" as the creator god, because he is the debar (word). But a word is not formed by itself. The speaker (Yahuah) must speak it for it to guide, create, take action, make covenants, communicate, teach and inspire. "JC the creator god" is another packaged lie that a lot of Messianic's packed into their bag as well and brought with them on their trip out of Babylon. They will have to dump that bag before they will be able to go in, just like Christians. No need to keep a skunk in your trunk and drive it up to the pearly gates, as a metaphor. You still reek of lies. You won't get in.

Just like you can not have the Son without the Father, You can not have salvation without agreeing to the terms and conditions of that salvation.

On proper investigation there are two spellings, the "shua" at the end means Yah cries out. We will not quibble with people about the pronunciation of this as long as you are trying to pronounce as it is spelled in Hebrew.

Incidentally Joshua's name was originally Hosea before Moses changed it to Joshua, which should really be Yahusha, see scripture below...

So let's find out what the Hebrew word for save is....

H1954

hoshea

ho-sha-yah

From H3467; deliverer; salvation; Hoshea, the name of five Israelites: - Hosea, Hoshea, Oshea.

So Hosea means salvation, if we add to that Yah (which is the name of the Most High) we get... From H3068 and H3467; Father-saved; Yehoshua (that is, Joshua), the Jewish leader: - Yehoshua, Yehoshuah, Yoshua. Compare H1954, H3442. The Father saves
Commonly spelled
Yahshua and Yahushua

Numbers 13:16

16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Yahusha.

This literally means that the Yahu "saves or delivers", and not that He will save or is going to save in the future only, or the father cries out. Remember Hebrew can be outside of time. This means that this is an ongoing, continuous action.

Just as we shouldn't change Yahuah (YHWH) with a word that defiles His reputation, such as "LORD" the same is true for Yahusha's name. If we are going to say his name we should understand what the name means when we speak of him and his selfless action. If we don't attempt to say his name in Hebrew we again, blot out the Fathers name! Nice one two punch on shatan's account. Please, if you are still a Christian, deeply think about this. There is no grading on the curve.

To be very clear the name above all Names is Yahuah! YAH is Salvation. Yahusha is the *door* to Salvation. It is because of what he did that we are able to be accepted and are fit to live in eternity with YAH if we agree to the terms and conditions, repent and turn around and endure!

*****NOTE***** Remember! Saying the Father and Sons names correctly will not save us! We must observe the Instructions (Torah) not just the 3rd or fourth, but all the Instructions and appointed times, in love, because of the relationship we have with אֱלֹהִים and Yahusha. When we observe the instructions, they tell us of Yah's plan as they guide us and explain all the things that just don't make sense in the KJV.

We are to search out our own understanding of these instructions. We should not allow pastors or those leaders of institutional Christianity dictate to us things which are contrary to the Torah but allow the Spirit to teach us. Since they do not live or teach the Torah unless they repent and turn around they are lost!

We must endeavor to live more set apart than them especially, if they don't accept the truth. Don't wait to let someone else teach you! There is no better teacher than The Set-Apart Spirit from Yahuah. Ask for guidance and it will be given to you! Remember Yahusha said the babies will understand and get the message! Not the clergy, priests or scholars.

Remember what the book of Revelation says, that the true family members will have the name of the Father, something that you now have access to here, as well as His Son.

Matthew 5:19-20

¹⁹Whosoever therefore shall not observe one of these least instructions, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

²⁰For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Fyi, he was not kidding or talking in parables. Yahusha was talking about the TORAH not the NT.

This is a very interesting article. I will comment along the way as they do have some misguided information.

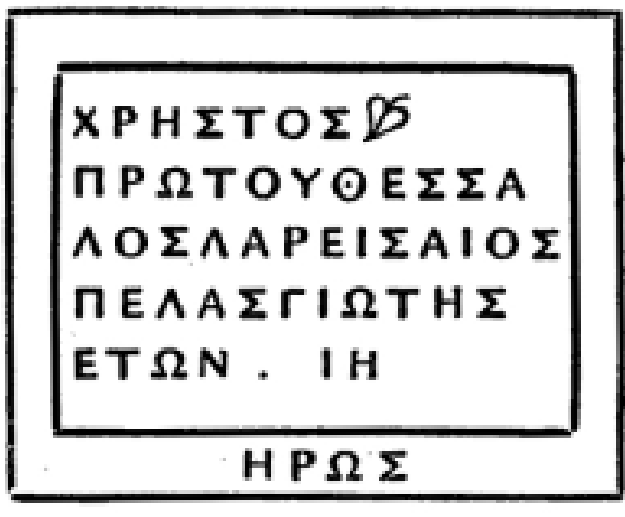
Apollo the Chrēst? God of Oracles and Son of God

by D.M. Murdock/Acharya S



The Greek god of the sun and oracles, Apollo, possesses important attributes in common with the Jewish savior Jesus, including his status as the son of God. **(jesus is not "jewish nor the savior of anyone, much less the jews lol).**

As Jesus was titled "the Christ" or *Christos*, so too was Apollo purportedly styled *Chrēstos*, a similar-sounding Greek word meaning "good" or "useful," among other connotations. (I must make you aware *Christos* in Greek means drugged one- an appropriate title for Christians I would say. They are correct that they originally used *Chrestos*-which means "good and useful tool" and exactly describes Yahusha in Yahuah's hand; in being Yah's right hand- The Anointed Implement.)



It is further claimed that this sun god and son of God was given the epithet IH or "IE," which appears on a Larissan epitaph discovered at the Greek sacred site of Delphi, ostensibly representing the year of "age" ("eton") of 18. **If Apollo essentially was called "IE the Chrēstos," centuries before the common era, we find ourselves faced with an important precedent for "Iesous the Christos" or Jesus Christ.**

Concerning the uses of the word *chrestos* or its related forms in Pagan antiquity, which I have discussed in depth in my paper "Is Suetonius's Chresto a Reference to Jesus?", one writer comments:

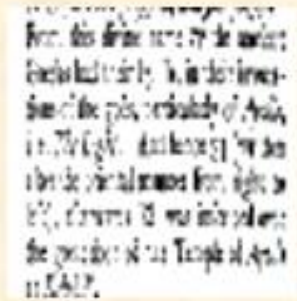
The appellation of Chrestos which it is here insisted was employed in the Gospels, was more honorable and certainly more significant and appropriate [than Christos]. Many years ago the writer saw it upon a statuette of Apollo that had been brought from an Eastern repository. Apollo, as every classic scholar knows, was the reputed son of Zeus, the Supreme Divinity of the Hellenic Pantheon. He was the god of oracles, and was supposed to impart the gifts of healing and divination. (Did we not see that Isos was a Greek Goddess of Healing a few pages ago?) A reference to Greek lexicons will show that many of the words which were formed from the χρηστός (chrestos) relate directly to the oracular art. A Chrestes was a diviner or giver of oracles; a chresis or chresmos denoted the oracular utterance of a divinity; a chresterion was the place of an oracle, or an offering presented there, or the staff of a God or divining priest, and a chrestologos was an interpreter of oracles, like the *peter* or hierophant of oriental sanctuaries. ([The Metaphysical Magazine](#), 14.142)

Here we see the contention that the [Greek sun god Apollo was called chrestos](#), a claim made elsewhere, such as: "...[the word Chrestos was so closely associated with divinity that it was often applied by the Greeks to Apollo and other gods.](#)"

Interesting correlation between Apollo and "JC" - **Oracle** according to Dictionary.com is "a person who delivers authoritative, wise or highly regarded and influential pronouncements. An utterance- often ambiguous or obscure". Now that sounds just like "JC" as the "creator god known as the Logos-'logos' another Greek word meaning "word"-a stolen concept from the Hebrew word 'debar' meaning "word or set out plan". When shatan melts one god into another they retain attributes of the gods being meshed together-Here we have Apollo being known as the Christ (before the birth of Yahusha) being transformed into Jesus the Christ, loosely based on Yahusha. **DISGUSTING!**) as we know from his temple at the Greek site of Delphi, seat of his famous oracle. In this regard, we further discover that this term, *chrestos*, is "one who is continually warned, advised, guided, whether by oracle or prophet." (Liddell and Scott's *Greek Lexicon*) Moreover, devotees in antiquity such as the Tyrrhenians made " **first fruit offerings** ([This is only to be done for Yahuah! Something else they stole.](#)) to Zeus, Apollo and the [Kabeiroi](#)," these latter being the Samothracian gods, were said by Latin writer [Macrobius](#) (c. 400 AD/CE) to have been called *chrestoi*. Hence, it would not be surprising to find this term applied to the god of oracles himself, or at the very least to his followers and initiates. (This is another reason why this term should never be used for Yahusha!)

Apollo the IE?

It has been contended also that [this monogram IE appeared over Apollo's temple at Delphi](#) and that it is equivalent to the Hebrew יה or *Yahh* ([Strong's H3050](#)), also transliterated as "Yah," the name of the Lord at [Exodus 15:2](#) and 44 other times in the Old Testament. Interestingly, in the same verse (Exd 15:2), Yah has "become my salvation," the latter Hebrew term appearing as ישועה *yěshuwsha*, essentially the same as Yahusha or Joshua, Hebrew for "Jesus."



(Very inaccurate- Yahusha is not Hebrew for jesus). The Greek OT renders this word as σωτηρία or *soteria*. As we know from the English rendering "Jehovah" or "Iehovah," (Iehovah was in error translated Jehovah. The I had a Y sound the V is actually a U or OO sound. Even in the Greek spelled out it should have been Yahuah!) appearing first in the [Tyndale Bible](#), the initial syllable *yodh he* in the Hebrew [tetragrammaton](#) for God, יהוה or YHWH, is often transliterated as "ie." Hence, this "Yah" abbreviation **could be** rendered "IE," the same title purportedly given to Apollo at Delphi and the first two letters of "Iesus," the Greek name for "Jesus." **Could-aa, should-a, would-a but they didn't write Yah's name that way- ever!**

For his contention that the inscription "IE" or its backward equivalent "EI," the same as the Hebrew יי, is an epithet of Apollo found "inscribed over the great door of the Temple of Apollo at Delphi," in his book *An Hebrew and English Lexicon*, Bishop of Norwich John Parkhurst cites Dickenson's *Delphi Phœnicizantes*, as well as the ancient writers Plutarch and Eusebius. Dickenson (ch. 3) compares Apollo to the biblical "patriarch" Joshua, asserting: *Sed quod Apollo idem sit qui Josua* or "But that Apollo is the same as Joshua." As we know, Joshua possesses many solar attributes and after scientific analysis cannot be deemed a historical figure. (Yahusha was a living breathing person. I would love to see the scientific analysis he's referring to-Also-don't read over this. They are saying the inscription over the door "IE" would be for Yah -backwards-since Greek is left to right and Hebrew is right to left. I did some more digging on this- I don't think by any stretch it was.)

Was EI or IE? They keep changing it!
Now its IN?)

From this divine name יהוה the ancient Greeks had their Ιη, Ιγ, in their invocations of the gods, particularly of *Apollo*, i. e. *The Light*. And hence ΨΙ (written after the oriental manner from right to left), afterwards EI, was inscribed over the great door of the Temple of *Apollo* at *Delphi**.

Dickenson next shows that the two figures share an epithet, as Joshua or Yeshua is called Ἰησοῦς *Iesous* or "Jesus" in the Greek Old Testament, while Apollo is given the same Greek phoneme IH or "IE," equivalent to the Hebrew יהוה or "Yah." In the first century BCE, Diodorus Siculus (1.94.2) wrote that Yahweh was equated with the Egyptian and Greek "IAO," and Dickenson likewise demonstrates that the Hebrew tetragrammaton was also rendered "Ieuo." (Funny, after the clock cleaning Yahuah gave the Egyptians at the first Pesach, I don't recall in the Hebrew account or the Egyptian account that they entertained Yahuah in any sense. Secondly, what does IAO have to do with IE or IH or EI?)

[In his *Praep. Evang.* (11.11), Church father Eusebius discusses "Plutarch's treatise entitled On the EI at Delphi." The Greek historian Plutarch's lengthy treatise *De EI apud Delphos*, titled in English, "[Of the Word EI Engraven Over the Gate of Apollo's Temple at Delphi](#)," was written around 100 AD/CE.

I also wanted to look to make sure that maybe this was a nomina scara for Yahuah or Yahusha. After all that would make sense, right? But no, it isn't, we can rule that out. Take a look below as a reminder.

**THE
NOMINA
SACRA
(SACRED
NAMES)**

Lord – Κυριος	$\overline{\text{ΚC}}$
God – Θεος	$\overline{\text{ΘC}}$
Jesus – Ιησους	$\overline{\text{ΙC}}$
Christ – Χριστος	$\overline{\text{ΧC}}$
Father – Πατηρ	$\overline{\text{ΠΗΡ}}$
Son – Υιος	$\overline{\text{ΥC}}$
Spirit – Πνευμα	$\overline{\text{ΠΝΑ}}$
heaven – ουρανος	$\overline{\text{ΟΥΝΟC}}$
man – ανθρωπος	$\overline{\text{ΑΝΟC}}$
Israel – Ισραηλ	$\overline{\text{ΙΗΛ}}$
David – Δαβιδ	$\overline{\text{ΔΑΔ}}$
Jerusalem – Ιερουσαλημ	$\overline{\text{ΙΛΗΛ}}$
mother – μητηρ	$\overline{\text{ΜΗΡ}}$
cross – σταυρος	$\overline{\text{CΤC}}$
Savior – Σωτηρ	$\overline{\text{CΗΡ}}$

Sacred Names and Titles—“nomia sacra”

In Early Greek Papyri MSS

שמע ישראל יהוה אלהינו יהוה אחד

Hear Yisra'el, Yahuah is our Almighty, Yahwæh Alone

(1)	$\overline{\text{KC}}, \overline{\text{KY}}, \overline{\text{KN}},$ $\overline{\text{KW}}, \overline{\text{KE}}$	stand for Hebrew	אָיִאָו יהוה who was, who is who is to come	Yahwæh Yahuæh	or	אָדוֹנָי Adonai L-ord	or	אָדוֹן Adon	Sir
(2)	$\overline{\text{IY}}, \overline{\text{IC}}, \overline{\text{IN}}$	stand for Hebrew	יהושוע יהושע Yehoshua	ישוע Yæshua Yeshua		Yah Saves			
(3)	$\overline{\text{EC}}, \overline{\text{EN}},$ $\overline{\text{EW}}, \overline{\text{EY}}$	stand for Hebrew	אלהים אל Elohim El	Almighty Mighty One		All the nomina sacra markings in the Early Greek Papyri show that the person is part of the One Elohim, and that the names and titles should be respectfully said in Hebrew.			
(4)	$\overline{\text{XW}}, \overline{\text{XN}}$ $\overline{\text{XC}}, \overline{\text{XY}}$	stand for Hebrew	משיח Mashiakh	Anointed					
(5)	$\overline{\text{PTP}}, \overline{\text{PTC}}$	stand for Hebrew	אב אבא Av Abba, Papa	Father		$\text{הָאֱלֹהִים אָבִינוּ}$ The Almighty our Father			
(6)	$\overline{\text{YY}}, \overline{\text{YC}}, \overline{\text{YW}}, \overline{\text{YN}}$	stand for Hebrew	בן בן Bæn Ben	Son		בֶּן־אֱלֹהִים Almighty Son			
(7)	$\overline{\text{PNA}}, \overline{\text{PNC}}, \overline{\text{PNI}}$	stand for Hebrew	רוח Ruakh	Spirit		רוּחַ אֱלֹהִים Almighty Spirit			

*The forms, Yæshua and Abba were borrowed into Hebrew from Aramaic, and are now part of Hebrew. The high priest "Jeshua" (KJV) in Ezra, Nehemiah, and Zechariah, like Messiah, had two forms to his name: Yehoshua and Yæshua. **Ben Elohim means both Son of the Almighty, and Almighty Son.

Son of God

In Aeschylus's *Seven Against Thebes* (158), the playwright calls Apollo παῖ Διός, "(male) child of Zeus/God," not very different from υἱὸς τοῦ Θεοῦ or "son of God," as Jesus is called in the New Testament. In *The Iliad*, the Greek poet Homer ([2.1.9](#)) styles Apollo Διὸς υἱὸς or, literally, "Zeus/God son." Also in the *Iliad*, Homer calls Zeus πατήρ or "Father," the same Greek word used to describe God/Jesus in the New Testament. And in Homer's *Odyssey* ([8.334](#)), we read Διὸς υἱὸς Ἀπόλλων - "Zeus/God son Apollo," who in turn invokes Hermes as Διὸς υἱέ or "Zeus/God son." Of course, the Greek word used numerous times in the Bible, both the Greek OT and the NT, to describe "God" is **θεός**, a term employed throughout pre-Christian Greek literature. (I want you to notice how he is quoting fables and trying to match it up to real life- we have seen this alot and will continue to, since all shatans alter egos are made up cosmic comic characters that they try to morph into Yah and Yahusha. Really quite sad to base your factual theory on fictional deities.)

In Apollo, we have a pre-Christian son of God who may have been titled "Chrēstos" for his role as God of Oracles, as well as "IE," part of an epithet discovered on tombstones and other artifacts including his temple at Delphi. Hence, the son of God Apollo - a sun god - could be said to be "IE the Chrēst," possibly centuries before the common era. (This I do think the Greeks thought and wanted to keep that part in the "New Christianity".)

<http://www.truthbeknown.com/apollo-chrest.html>

Conclusions

Various people draw various conclusions from this Greek material.

William Smith writes in his 1863 "A Dictionary of the Bible" about the different Hebrew forms supported by these Greek forms:

... The votes of others are divided between יהוה (yahveh) or יהוה (yah'veh), supposed to be represented by the Ιαβέ of Epiphanius mentioned above, and יהוה (yahvah) or יהוה (yah'vah), which Fürst holds to be the Ιευώ of Porphyry, or the Ιαού of Clemens Alexandrinus.

Early Greek and Latin forms

The writings of the Church Fathers contain several references to forms of the Tetragrammaton in Greek or Latin. It should be noted that the Greek form of the divine name, "Iao", is the equivalent of the Hebrew trigrammaton YHW.^[16]

According to the Catholic Encyclopedia (1907) and B.D. Erdmans:^[17]

- Diodorus Siculus^[18] writes Ιαώ (Iao);
- Irenaeus reports^[19] that the Gnostics formed a compound Ιαωθ (Iaoth) with the last syllable of Sabaoth. He also reports^[20] that the Valentinian heretics use Ιαώ (Iao);
- Clement of Alexandria^[21] writes Ιαού (Iaou)—see also below;
- Origen of Alexandria,^[22] Iao;
- Porphyry,^[23] Ιευώ (Ieuo);
- Epiphanius (d. 404), who was born in Palestine and spent a considerable part of his life there, gives^[24] Ia and Iabe (one codex Iae);
- Pseudo-Jerome,^[25] tetragrammaton legi potest Iaho;
- Theodoret (d. c. 457) writes Ιάω (Iao); he also reports^[26] that the Samaritans say Ιαβέ (Iabe), Ιαβαί (Iabai), while the Jews say Αιά (Aia).^[27] (The latter is probably not יהוה but אהיה Ehyeh = "I am" or "I will be", Exod. 3:14 which the Jews counted among the names of God.)
- James of Edessa,^[28] Jehjeh;
- Jerome^[29] speaks of certain ignorant Greek writers who transcribed the Hebrew Divine name יהוה as ΠΙΠΙ.

Notice No EI or IE

http://www.thefullwiki.org/TETRAGRAMMATON_%28Jewish_Encyclopedia%29

The breathing accent on the Greek "O" is transliterated as "h" into other languages, including Hebrew. Furthermore, in Aramaic the letter *beyt* can take on a sound of B, V or W depending on the word, so Theodoret's transliteration of "IABE" can very easily reveal the Semitic original behind itself. In earlier times, *yah* would have been *yahu* as in the name of Elijah, in Hebrew *Eliyahu* (*eli* "my Almighty", *yahu* "is YHVH"). *Yahu* appears in many Scriptural names as part of YHVH. From this we could conclude that the divine name is to be pronounced *Yahu-ah* .

The 'correct' solution is provided by Ammonius, Plutarch's own teacher—he returns to EI, but with the meaning 'Thou art' instead of 'if'. The statement 'Thou art' is addressed to Apollo, and signifies that of all things, Apollo (taken as the Neoplatonic One, with an etymology of *a-pollos*, 'not many') is the only being that fully is, whereas all other beings are merely in flux.
<http://vunex.blogspot.com/2007/03/e-at-delphi.html>

So this EI over the Temple at Delphi has nothing to do of course with Yahuah, as people have tried to make out.

E or EI



Historians of old relate that the great [Temple of Apollo](#) at Delphi had several inscriptions on its entrance. Most prominent was a large letter E (Epsilon) made of gold. Its meaning was an enigma, even in antiquity.

Over the millennia, many interpretations have been suggested. Some are based on the meaning of E, fifth letter of the Greek alphabet, as the number five. Others say it is not an letter at all, but a religious symbol, or glyph, which predates writing.

Plutarch, the eminent biographer and Middle Platonist philosopher, was, in addition, a priest at Delphi. He suggested that the meaning is found not in the letter itself, but in its pronunciation: "EI", which in Greek means "Thou art." Hence he speculated it served as a respectful address to the god, Apollo -- as though, when entering the temple, one honors the god by saying "Thou art!"

A still more intriguing possibility is that "EI" is the god's greeting to visitors. That is, the god of revelation, Apollo, greets the seeker, saying: "Know, O soul, this most profound and mysterious truth, beside which all else fades to insignificance: THOU ART!"

<http://www.john-uebersax.com/delphi/delphi1.htm>

"Know Thyself"

Pausanias, *Description of Greece* (X, 24.1)

In the fore-temple at Delphi are written maxims useful for the life of men, inscribed by those whom the Greeks say were sages [who] came to Delphi and dedicated to Apollo the celebrated maxims, "Know thyself," and "Nothing in excess."



National Museum of the Thermiae, Rome



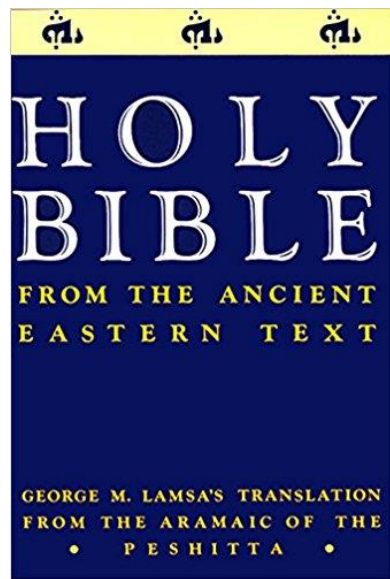
THE TEMPLE AT DELPHI

<http://www.john-uebersax.com/delphi/delphi1.htm>

We have seen why Jesus can not be the name of the son of Yahuah- Eternal Father of the universe. Next time in Part 13B we are going to continue to do a deeper dive and take another look at John 1 and the Logos.



We will pick up again in the PDF 45 on Page .



RESOURCES

