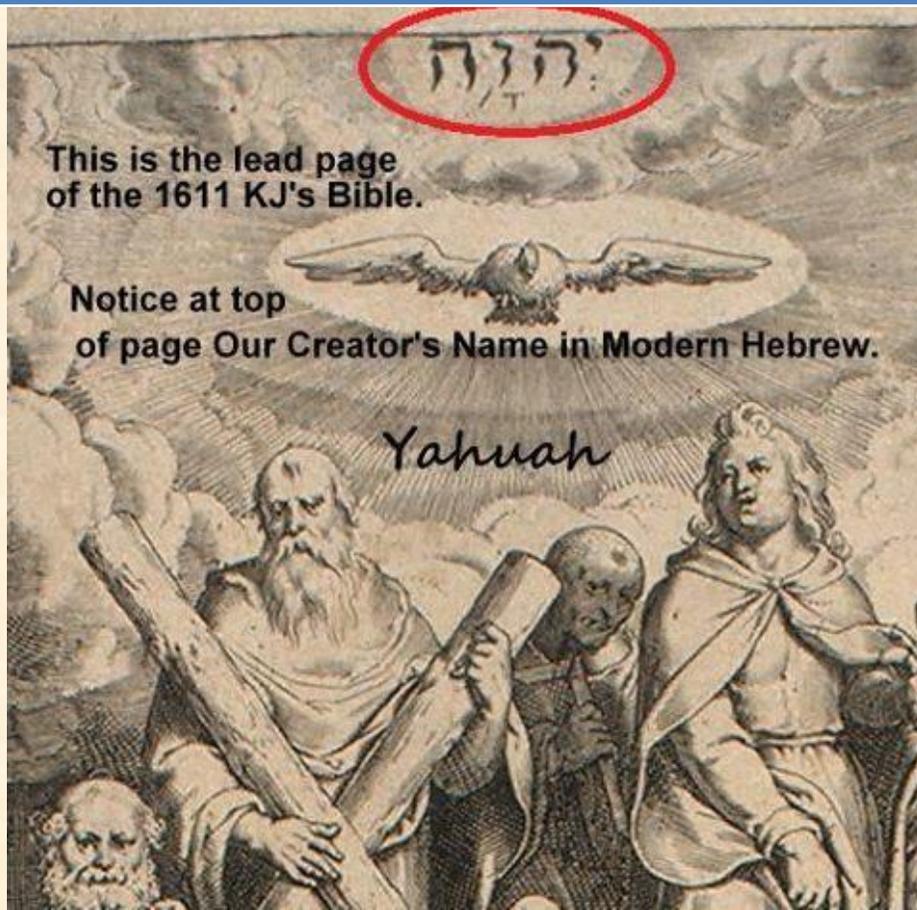


Name Him To Claim Him- Part 6

The Initial Breaking Of the 3rd Instruction



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Proverbs 30:4
Who hath ascended up into heaven, or descended?
who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

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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.

Items of Discussion

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

Part 6

The Initial Breaking of The 3rd Instruction

We found out in the first parts where the practice of not speaking the name of **אֱלֹהִים** came from and why. We already know from Scriptures presented in Part 1 that from Genesis to Revelation **אֱלֹהִים** wants to be known and there are grave consequences for not doing so, if you want to live in His universe.

The Ten Instructions are broken down as 1-4, our relationship to אָהָבָה and 5-10 our relationships to each other. This is why Yahusha could say all the instructions hang on two. If you love אָהָבָה with all your heart, you will want to do 1-4 and if you love your neighbor as yourself, you will naturally do 5-10. But he made sure to say that the rest hang off of these two. Not that these are the only two you should pay attention to. Now this is the Greek and I'm not going to magnify this translation but we will do that from the Torah Scriptures but we did check the Hebrew Matthew versions by James Scott Trimm and George Howard for accuracy.

Mat 22:36 Master, which is the great Mitzwah- terms and condition in the Torah?

Mat 22:37 Yahusha said unto him, **You shall love אָהָבָה with all your heart, and with all your soul, and with all your mind.**

Mat 22:38 **This is the first and great Mitzwah – term and condition in the whole Torah.**

Mat 22:39 **And the second is like unto it, You shall love your neighbour as yourself.**

Mat 22:40 **On these two Mitzwah – terms and conditions hang all the Torah and the prophets.**

Notice Yahusha includes the prophets. That is interesting!

A huge theological mistake being preached is that now there are only two "Commandments". They say Yahusha nailed the rest to the execution pole. I wonder what they do with the Scripture below. You cannot twist this to mean anything else-even in Greek. The words in black are from the Hebrew Matthew.

Mat 5:17 **Think not that I am come to annul the Torah, or the prophets: I am not come to destroy, but to fulfil.**

Mat 5:18 **For verily I say unto you, Till heaven and earth depart, one letter or one dot shall be abolished from the Torah because all will be fulfilled.**

Yahusha was talking of two things, terms and conditions and prophecies. You cannot fulfill an instruction. You can only disregard it or comply since they are ongoing. However prophecy is an event waiting to be fulfilled.

What he did do was give a greater or fuller understanding to what the Pharisees were teaching and cleaning up the mess they had made with the man-made traditions. He always says he is only speaking what The Father has told him to speak. Shouldn't we listen? He could not contradict what was said in the beginning but he could and did correct the errors of what was being taught at that time. Yahuah said from the beginning to proclaim His name.

He did not fulfill every prophecy so this is the 2nd witness that the Torah is not done away with, from Yahusha's own mouth. Unless you think you are living in a perfect world and Armageddon has come and gone, there are more prophecies yet to be fulfilled.

Shatan just loves for us to think we can "do what thou wilt" with no fear of repercussion of ignoring Yahuah, but will still be accepted as His child. Shatan has deceived billions over the centuries with this demonic thinking passed off as Christian doctrine, for example. Yahusha is The Living Word which is the Torah.

Think of it this way. If (as is taught) the Torah was nailed to the cross and in essence died that day, then Yahusha standing in for us on that day to take upon himself our sin, could never have accomplished his goal. It is by the standard of the Torah only that he was judged and endured the consequence of that judgment.

It is also only by the standard and prophecy of the Torah, that Yahuah redeemed him, as First Fruits, or First Child. Having cleansed us and enduring the penalty, he himself was cleansed and was found without guilt and redeemed. A two fold process.

If the Torah is dead, Yahusha is in essence, also dead-Nailed to the cross, his mortal death accomplishing nothing for any of us. You cannot eliminate Yahuah's Torah and expect to walk in יהוה's will. Yahusha fulfilled prophecy so that as the one who paid our debt, he opened up the door for us to be able to be cleansed and

be found innocent! Matzah or the Feast of Unleavened bread signifies that he was an unleavened bread first, then, obtaining our yeast - a metaphor for sin, during the time He was in Sheol, which he again was able to make unleavened. As we celebrate First Fruits we celebrate his victory over eternal death for us. All set down as a plan in the Torah! Without the Torah there is no plan of redemption. That is why it is so vital to answer Yahuah's invitations to His appointed times and Feasts. They explain it all and are reenactments dress rehearsals and rehearsals for future prophecy to be fulfilled on these feast days.

The 10 instructions are given twice, in Exodus and Deuteronomy. What is important is to know that the Torah instructions are still in force and the only way home. Would not a loving father give instructions to His children on how to get to His house if they had never been there before?

We studied how the proper name YHWH, came to be avoided for taboo reasons in Second Temple Judaism, around the 3rd or 2nd century BC. From that time, occurrence of the name in scripture was replaced by Adonai "my Lord" in liturgy. But why are we still doing this?

The Encyclopedia Judaica, Volume 7, pages 680-682,

YHWH. The personal name of the God of Israel is written in the Hebrew Bible with the four consonants YHWH and is referred to as the "Tetragrammaton". At least until the destructions of the First Temple in 586 b.c.e., this name was regularly pronounced with its proper vowels, as is clear from the *Lachish Letters, written shortly before that date. But at least by the third century b.c.e., the pronunciation of the name YHWH was avoided, and Adonai, "the Lord", was substituted for it, as evidenced by the use of the Greek word *Kyrios*, "Lord", for YHWH in the Septuagint, the translation of the Hebrew Scriptures that was begun by Greek-speaking Jews in that century. Where the combined form *Adonai YHWH occurs in the Bible, this was read as *Adonai *Elohim, "Lord God". In the early Middle Ages, when the consonantal text of the Bible was supplied with vowels points to facilitate its correct traditional reading, the vowel points for 'Adonai with one variation - a *sheva* with the first *yod* of YHWH instead of the *hataf-patah* under the *aleph* of 'Adonai were used for YHWH, thus producing the form Yehowah. When Christian scholars of Europe first began to study Hebrew, they did not understand what this really meant, and they introduced the hybrid name "Jehovah". In order to avoid pronouncing even the sacred name *Adonai for YHWH, the custom was later introduced of saying simply in Hebrew *ha-Shem* (or Aramaic *Shemc*, "the Name") even in such an expression as "Blessed be he that cometh in the name of YHWH" (Ps. 118:26).

The Encyclopedia Britanica, Volume 23, page 867,

YAHWEH, the proper name of the God of Israel; it is composed of four consonants (YHWH) in Hebrew and is therefore called the Tetragrammaton...

Of the names of God in the Old Testament, that which occurs most frequently (6,823 times) is the so-called Tetragrammaton, YHWH (יהוה), the distinctive personal name of the God of Israel.

It is recorded that the pronunciation of the name Yahuah began to be suppressed in earnest upon the death of a man named Simeon the Just, a High Priest who served in this office in the time span of 310-199 B.C.E., or about 200 years before the nation of Israel came under the ruler ship of the Roman Empire.

The Jewish Encyclopedia of 1901, Volume 11, page 353,

SIMEON THE JUST (שמעון הצדיק): High priest. He is identical either with Simeon I. (310-291 or 300-271 b.c.), son of Onias I., and grandson of Jaddua, or with Simeon II. (219-199 b.c.), son of Onias II... After Simeon's death men ceased to utter the tetragrammaton aloud (Yoma 30b; Tosef Sotah. xiii.).

The Babylonian Talmud, Tractate Yoma, page 39b,

...When Simeon the Righteous died, with many indications that such glory was no more enjoyed, his brethren no more dared utter the Ineffable Name...

The Jewish Encyclopedia Volume 9, pages 162-163,

....After the death of the high priest Simeon the Righteous, forty years prior to the destruction of the Temple, the priests ceased to pronounce the Name (Yoma 39b). From that time the pronunciation of the Name was prohibited. "Whoever pronounces the Name forfeits his portion in the future world" (Sanh. xi. 1). Hananiah ben Teradion was punished for teaching his disciples the pronunciation of the Name (Ab. Zarah 17b).

The Babylonian Talmud, Tractate Kiddushin, page 71a

The Name Yahuah was pronounced by all the children of Israel, both small and great, before the death of Simeon the Just.

The Century Bible, by Adeney and Bennett, Volume 1, pages 90-91,

Some time after the return from the Captivity, and before the beginning of the Christian era, the Jews came to believe that the Name YHWH was too sacred to be uttered on ordinary occasions. It was said to be pronounced by the High Priest on the Day of Atonement

Please note the time period in which the Name of our Heavenly Father was suppressed (Approximately 310-199 B.C.E.).

This means that up to this time, the prophets, and in fact all the people used the name of Yahuah when they walked through the waters of the Red Sea; when they ate manna which came directly from Yahuah; when they saw their enemies expelled from in front of them; when they took the lands from their enemies; and all the while, they were becoming a healthy nation. It was only in turning from יהוה to idolatry, as we are doing today, that caused אַחַז to hide His face from His people and give their enemies advantage over them.

The Century Bible, by Adeney and Bennett, Volume 1, pages 201-202,

...In the early period of the Second Temple the Name was still in common use, as may be learned from such proper names as Yahohanan, or from liturgical formulas, such as Halelu-Yah. At the beginning of the Hellenistic era, however, the use of the Name was reserved for the Temple. From Sifre to Num. vi. 27, Mishnah Tamid, vii. 2, and Sotah, vii. 6 it appears that the priests were allowed to pronounce the Name at the benediction only in the Temple; elsewhere they were obligated to use the appellative name (*kinnuy*) "Adonai" ...

Thus says Tosef., Ber. vi. 23: Formerly they used to greet each other with the Ineffable Name; when the time of the decline of the study of the Law came, the elders mumbled the Name. Subsequently also the solemn utterance of the Name by the high priest on the Day of Atonement, that ought to have been heard by the priests and the people according to the Mishnah Yoma, vi. 2,

R. Tarfon (or Tryphon) relates (Yer. Yoma, iii. 40d): "I was standing in the row of young priests, and I heard the high priest mumbling the Name, while the rest of the priests were chanting."

Chanting? Isn't that what Yahusha told us not to do?

Matthew 6:7

"And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words.

The Name Our Teachers Have Taught Us To Forget and Shatan tried to Suppress

We are instructed by our teachers that Yahuah's Name is too "holy" to pronounce; therefore, we are to call Him "Adonai", "Elohim" and "God". Or that Yahuah is not a petty G and does not care what we call Him.

As a result, the Name of Yahuah has almost been forgotten (in effect, profaned or brought to nothing) and Baal's name is remembered and proclaimed worldwide.

Here you see the Kabbalah influence creeping in...

It appears that a majority of the priests in the last days of the Temple were unworthy to pronounce the Name, and a combination of the letters or of the equivalents of the letters constituting the Name was employed by the priests in the Temple. Thus the Twelve-Lettered Name was substituted, which, a baraita says, was at first taught to every priest; but with the increase of the number of licentious priests the Name was revealed only to the pious ones, who "swallowed" its pronunciation while the other priests were chanting. Another combination, the Forty-two-Lettered Name, Rab says, was taught only to whomever was known to be of good character and disposition, temperate, and in the prime of life (Kid. 71a; comp. Rashi to `Ab. Zarah 17b). Maimonides, in his "Moreh," thinks that these names were perhaps composed of several other divine names. *Other divine names of who? Other "deities?"*

The Incommunicable Name was pronounced "Adonai", and where Adonai and YHWH occur together the later was pronounced "Elohim".

Volume 12, page 119, states:

The avoidance of the original name of God both in speech and, to a certain extent, in the Bible was due according to Geiger ("Urschrift," p. 262), to a reverence which shrank from the utterance of the Sublime Name; and it may well be that such a reluctance first arose in a foreign, and hence in an "unclean" land, very possibly, therefore, in Babylonia. According to Dalman (*l.c.* pp. 66 *et seq.*), the Rabbis forbade the utterance of the Tetragrammaton, to guard against desecration of the Sacred

Name; but such an ordinance could not have been effectual unless it had met with popular approval.

The Old Rabbinic Doctrine” by Rabbi A. Marmostein,

“There was a time when this prohibition of not using the divine name was entirely unknown among the Jews neither in Egypt, nor in Babylonia, did Israel know or keep a law prohibiting the use of G's name.” “Not only was the use of the Name allowed in earlier times, but it was used freely and openly used even by laymen.”

Dr. Cohen “Every Man's Talmud” - “it was יהוה Himself who announced His Name and told worshipers to use it.” It was the combined pressure of the Hellenistic opposition to the Jewish religion and the apostasy of the priests and nobles, which led to the introduction of the ban in using the Name.

https://en.wikipedia.org/wiki/Hellenistic_Judaism

Keep in mind though there was no J in Greek!

Hellenistic Judaism

Hellenistic Judaism was a form of Judaism in the ancient world that combined Jewish religious tradition with elements of Greek culture. Until the fall of the Roman Empire and the Muslim conquests of the Eastern Mediterranean, the main centers of Hellenistic Judaism were Alexandria (Egypt) and Antioch (Northern Syria—now Turkey), the two main Greek urban settlements of the Middle East and North Africa area, both founded at the end of the 4th century BCE in the wake of the conquests of Alexander the Great. Hellenistic Judaism also existed in Jerusalem during the Second Temple Period, where there was conflict between Hellenizers and traditionalists (sometimes called Judaizers).

Alexandria had a great library and if you will recall that is where the Hebrew Mattew was until the great fire. Also the “Alexandrian” texts orginiate here and there is also some who frown on those manuscripts.

The major literary product of the contact of Second Temple Judaism and Hellenistic culture is **the Septuagint** translation of the Hebrew Bible from Biblical

Hebrew and Biblical Aramaic to Koiné Greek, specifically, Jewish Koiné Greek. Mentionable are also the philosophic and ethical treatises of Philo and the historiographical works of the other hellenistic jewish authors.[1]

The decline of Hellenistic Judaism started in the 2nd century CE, and its causes are still not fully understood. It may be that it was eventually marginalized by, partially absorbed into or became progressively the Koiné-speaking core of Early Christianity centered on Antioch and its traditions.

Hellenism

Map of Alexander's empire, extending east and south of ancient Macedonia.

The conquests of Alexander the Great in the late 4th century BCE spread Greek culture and colonization—a process of cultural change called Hellenization—over non-Greek lands, including the Levant. This gave rise to the Hellenistic age, **which sought to create a common or universal culture in the Alexandrian empire based on that of 5th- and 4th-century BCE Athens (see also Age of Pericles), along with a fusion of Near Eastern cultures.**[2] The period is characterized by a new wave of Greek colonization which established Greek cities and Kingdoms in Asia and Africa,[3] the most famous being Alexandria in Egypt. New cities were established composed of colonists who came from different parts of the Greek world, and not from a specific metropolis ("mother city") as before.[3]

Mosaic floor of a Jewish Synagogue Aegina (300 BC).

These Jews living in countries west of the Levant formed the Hellenistic diaspora. The Egyptian diaspora is the most well-known of these.[4] It witnessed close ties, indeed the firm economic integration, of Judea with the Ptolemaic kingdom ruled from Alexandria, and the friendly relations which existed between the royal court and the leaders of the Jewish community. **This was a diaspora of choice, not of imposition.** Information is less robust regarding diasporas in other territories. It suggests that the situation was by and large the same as it was in Egypt.[5]

Jewish life in both Judea and the diaspora was influenced by the culture and language of Hellenism. The Greeks viewed Jewish culture favorably, while vice versa, Hellenism gained adherents among the Jews. While Hellenism has sometimes been presented (under the influence of 2 Maccabees, itself notably a work in Greek), as a threat of assimilation diametrically opposed to Jewish tradition,

Adaptation to Hellenic culture did not require compromise of Jewish precepts or conscience. When a Greek gymnasium was introduced into Jerusalem, it was installed by a Jewish High Priest. And other priests soon engaged in wrestling matches in the palaestra. They plainly did not reckon such activities as undermining their priestly duties. **Which some of these matches were done in the nude.**

— Erich S. Gruen[6]:73–74

The main religious issue dividing Hellenized Jews from traditional Jews was the application of biblical laws in a Hellenistic (or Roman or other non-Jewish) empire.[7]

Hellenistic rulers of Judea

Under the suzerainty of the Ptolemies and later the Seleucids, Judea witnessed a period of peace and protection of its institutions.[8] For their aid against his Ptolemaic enemies, Antiochus III promised his Jewish subjects a reduction in taxes and funds to repair the city of Jerusalem and the Temple.[8]

Relations deteriorated under Antiochus's successor Seleucus IV, and then, for reasons not fully understood, his successor Antiochus IV Epiphanes drastically overturned the previous policy of respect and protection, banning key Jewish religious rites and traditions in Judea (though not among the diaspora) and sparking a traditionalist revolt against Greek rule.[8] Out of this revolt was formed an independent Jewish kingdom known as the Hasmonaean Dynasty, which lasted from 165 BCE to 63 BCE. The Hasmonaean Dynasty eventually disintegrated in a civil war, which coincided with civil wars in Rome.

Hasmonean civil war

See also: Maresha § Decline and fall

The Hasmonean civil war began when the High Priest Hyrcanus II (a supporter of the Pharisees) was overthrown by his younger brother, Aristobulus II (a supporter of the Sadducees). A third faction, consisting primarily of Idumeans from Maresha, led by Antipater and his son Herod, re-installed Hyrcanus, who, according to Josephus, was merely Antipater's puppet. In 47 BCE, Antigonus, a nephew of Hyrcanus II and son of Aristobulus II, asked Julius Caesar for permission to overthrow Antipater. Caesar ignored him, and in 42 BCE Antigonus, with the aid of the Parthians defeated Herod. Antigonus ruled for only three years, until Herod, with the aid of Rome, overthrew him and had him executed. Antigonus was the last Hasmonean ruler.

Influence

The major literary product of the contact of Judaism and Hellenistic culture is the Septuagint, as well as the so-called apocrypha and pseudepigraphic apocalyptic literature (such as the Assumption of Moses, the Testaments of the Twelve Patriarchs, the Book of Baruch, the Greek Apocalypse of Baruch, etc.) dating to the period. Important sources are Philo of Alexandria and Flavius Josephus. Some scholars[9] **consider Paul of Tarsus to be a Hellenist as well, even though he himself claimed to be a Pharisee** (Acts 23:6).

Philo of Alexandria was an important apologist of Judaism, presenting it as a tradition of venerable antiquity that, far from being a barbarian cult of an oriental nomadic tribe, with its doctrine of monotheism had anticipated tenets of Hellenistic philosophy. Philo could draw on Jewish tradition to use customs which Greeks thought as primitive or exotic as the basis for metaphors: such as "circumcision of the heart" in the pursuit of virtue.[10] Consequently, Hellenistic Judaism emphasized monotheistic doctrine (heis theos), and represented reason (logos) and wisdom (sophia) as emanations from God.

Beyond Tarsus, Alexandretta, Antioch and Northwestern Syria (the main "Cilician and Asiatic" centers of Hellenistic Judaism in the Levant), **the second half of the Second Temple period witnessed an acceleration of Hellenization in Israel itself, with Jewish high priests and aristocrats alike adopting Greek names:**

'Honi' became 'Menelaus'; 'Yahushua' became 'Iason' or 'Iesus.' The Hellenic influence pervaded everything, and even in the very strongholds of Judaism it modified the organization of the state, the laws, and public affairs, art, science, and industry, affecting even the ordinary things of life and the common associations of the people [...] The inscription forbidding strangers to advance beyond a certain point in the Temple was in Greek; and was probably made necessary by the presence of numerous Jews from Greek-speaking countries at the time of the festivals (comp. the "murmuring of the Grecians against the Hebrews," Acts vi. 1). The coffer in the Temple which contained the shekel contributions were marked with Greek letters (Shek. iii. 2). It is therefore no wonder that there were synagogues of the Libertines, Cyrenians, Alexandrians, Cilicians, and Asiatics in the Holy City itself (Acts vi. 9).[11]

'There is neither Jew nor Greek'

Ethnic, cultural and social tensions within the Hellenistic Jewish world were partly overcome by the emergence of a new, typically Antiochian, Middle-Eastern Greek doctrine (doxa), either by

1. established, autochthonous Hellenized Cilician-Western Syrian Jews (themselves descendants of Babylonian Jewish migrants who had long adopted various elements of Greek culture and civilization while retaining a generally conservative, strict attachment to Halakha),
2. heathen, 'Classical' Greeks, Macedonian Greeks and Greco-Syrian gentiles, or
3. the local, autochthonous descendants of Greek or Greco-Syrian converts to mainstream Judaism – known as proselytes (Greek: προσήλυτος/proselytes) and Greek-speaking Jews born of mixed marriages.

Their efforts were probably facilitated by the arrival of a fourth wave of Greek-speaking newcomers to Cilicia/Southern Turkey and Northwestern Syria: Cypriot Jews and 'Cyrenian' (Libyan) Jewish migrants of non-Egyptian North African Jewish origin, as well as gentile Roman settlers from Italy—many of whom already spoke fluent Koine Greek and/or sent their children to Greek schools. Some scholars believe that, at the time, these Cypriot and Cyrenian North African Jewish migrants were generally less affluent than the autochthonous Cilician-Syrian Jews and practiced a more 'liberal' form of Judaism, more propitious for the formation of a new canon:

[North African] Cyrenian Jews were of sufficient importance in those days to have their name associated with a synagogue at Jerusalem (Acts 6:9). And when the persecution arose about Stephen [a Hellenized Syrian-Cilician Jew], some of these Jews of Cyrene who had been converted at Jerusalem, were scattered abroad and came with others to Antioch and [initially] preached the word "unto the Jews only" (Acts 11:19, 20 the King James Version), and one of them, Lucius, became a prophet in the early church there [the nascent Greek 'Orthodox' community of Antioch].[12] But Paul, himself a relatively 'liberal' Hellenist convert to Christianity, was later threatened by more religiously conservative Jewish Hellenists as seen in the New Testament Acts 9 verse 29: "And he spoke boldly in the name of the Lord Jesus and disputed against the Hellenists, but they attempted to kill him."

Decline of the Hellenistai and partial conversion to Christianity

Joshua. Fresco from Dura-Europos synagogue.

See also: Jewish Christian and History of the Jews in the Byzantine Empire

The reasons for the decline of Hellenistic Judaism are obscure. It may be that it was marginalized by, absorbed into, or became Early Christianity (see the Gospel according to the Hebrews). The Epistles of Paul and the Acts of the Apostles report that, after his initial focus on the conversion of Hellenized Jews across Anatolia, Macedonia, Thrace and Northern Syria without criticizing their laws and traditions,[14][15] Paul of Tarsus eventually preferred to evangelize communities of Greek and Macedonian proselytes and Godfearers, or Greek circles sympathetic

to Judaism: the Apostolic Decree allowing converts to forego circumcision made Christianity a more attractive option for interested pagans than Rabbinic Judaism, which required ritual circumcision for converts (see Brit milah). See also Circumcision controversy in early Christianity[16][17] and the Abrogation of Old Covenant laws.

The attractiveness of Christianity may, however, have suffered a setback with its being explicitly outlawed in the 80s CE by Domitian as a "Jewish superstition", while Judaism retained its privileges as long as members paid the *fiscus Judaicus*.

The opening verse of Acts 6 points to the problematic cultural divisions between Hellenized Jews and Aramaic-speaking Israelites in Jerusalem, a disunion that reverberated within the emerging Christian community itself:

it speaks of "Hellenists" and "Hebrews." The existence of these two distinct groups characterizes the earliest Christian community in Jerusalem. The Hebrews were Jewish Christians who spoke almost exclusively Aramaic, and the Hellenists were also Jewish Christians whose mother tongue was Greek. They were Greek-speaking Jews of the Diaspora, who returned to settle in Jerusalem. To identify them, Luke uses the term Hellenistai. When he had in mind Greeks, gentiles, non-Jews who spoke Greek and lived according to the Greek fashion, then he used the word Hellenes (Acts 21.28). As the very context of Acts 6 makes clear, the Hellenistai are not Hellenes.[18]

Some historians believe that a sizeable proportion of the Hellenized Jewish communities of Southern Turkey (Antioch, Alexandretta and neighboring cities) and Syria/Lebanon converted progressively to the Greco-Roman branch of Christianity that eventually constituted the "Melkite" (or "Imperial") Hellenistic churches of the MENA area:

As Jewish Christianity originated at Jerusalem, so Gentile Christianity started at Antioch, then the leading center of the Hellenistic East, with Peter and Paul as its apostles. From Antioch it spread to the various cities and provinces of Syria, among the Hellenistic Syrians as well as among the Hellenistic Jews who, as a result of the great rebellions against the Romans in A.D. 70 and 130, were driven out from Jerusalem and Palestine into Syria.[19]

Cultural legacy

Widespread influence beyond Second Temple Judaism[edit]

Both Early Christianity and Early Rabbinical Judaism were far less 'orthodox' and less theologically homogeneous than they are today; and both were significantly influenced by Hellenistic religion and borrowed allegories and concepts from Classical Hellenistic philosophy and the works of Greek-speaking Jewish authors of the end of the Second Temple period before the two schools of thought eventually affirmed their respective 'norms' and doctrines, notably by diverging increasingly on key issues such as the status of 'purity laws', the validity of Judeo-Christian messianic beliefs, and, more importantly, the use of Koiné Greek and Latin as liturgical languages replacing Biblical Hebrew[20]...etc.

First synagogues in Europe, North Africa, and the Middle East

The word synagogue itself comes from Jewish Koiné Greek, a language spoken by Hellenized Jews across Southeastern Europe (Macedonia, Thrace, Northern Greece), North Africa and the Middle East after the 3rd century BCE. Many synagogues were built by the Hellenistai or adherents of Hellenistic Judaism in the Greek Isles, Cilicia, Northwestern and Eastern Syria and Northern Israel as early as the first century BCE- notably in Delos, Antioch, Alexandretta, Galilee and Dura-Europos: because of the mosaics and frescos representing heroic figures and Biblical characters (viewed as potentially conducive of "image worship" by later generations of Jewish scholars and rabbis), many of these early synagogues were at first mistaken for heathen Greek temples or Antiochian Greek Orthodox churches.

Influence on Levantine Byzantine traditions

The unique combination of ethnocultural traits inherited from the fusion of a Greek-Macedonian cultural base, Hellenistic Judaism and Roman civilization gave birth to the distinctly Antiochian "Middle Eastern-Roman" Christian traditions of Cilicia (Southeastern Turkey) and Syria/Lebanon:

"The mixture of Roman, Greek, and Jewish elements admirably adapted Antioch for the great part it played in the early history of Christianity. The city was the cradle of the church".[21]

Some typically Grecian "Ancient Synagogal" priestly rites and hymns have survived partially to the present, notably in the distinct church services of the followers of the Melkite Greek Catholic church and its sister-church the Greek Orthodox Church of Antioch in the Hatay Province of Southern Turkey, Syria, Lebanon, Northern Israel, and in the Greek-Levantine Christian diasporas of Brazil, Mexico, the United States and Canada.

But many of the surviving liturgical traditions of these communities rooted in Hellenistic Judaism and, more generally, Second Temple Greco-Jewish Septuagint culture, were expunged progressively in the late medieval and modern eras by both Phanariot European-Greek (Ecumenical Patriarch of Constantinople) and Vatican (Roman Catholic) gentile theologians who sought to 'bring back' Levantine Greek Orthodox and Greek-Catholic communities into the European Christian fold: some ancient Judeo-Greek traditions were thus deliberately abolished or reduced in the process.

Members of these communities still call themselves "Rûm", literally "Roman" (usually referred to as "Byzantine" in English) and referring to Asian-Greeks in Turkish, Persian and Levantine Arabic. In that context, the term Rûm is preferred over Yāvāni or Ionani, literally "Ionian" and referring to European-Greeks in Ancient Hebrew, Sanskrit and Classical Arabic.

Notable Hellenized Jews

Hellenistic and Hasmonean Period

Andronicus ben Meshullam, Egyptian Jewish scholar of the 2nd century BCE. One of the first known advocates of early Pharisaic (proto-Rabbinical) 'orthodoxy' against the Samaritans.

Antigonus of Sokho, also known as Antigonos of Socho, was the first scholar of whom Pharisee (proto-Rabbinical) tradition has preserved not only the name but also an important theological doctrine. He flourished about the first half of the third century BCE. According to the Mishnah, he was the disciple and successor of Simon the Just. Antigonus is also the first noted Jew to have a Greek name, a fact commonly discussed by scholars regarding the extent of Hellenic influence on Judaism following the conquest of Judaea by Alexander the Great.

Antigonus II Mattathias (known in Hebrew as **Matityahu**) was the last Hasmonean king of Judea. Antigonus was executed in 37 BCE, after a reign of three years during which he led the national struggle of the Jews for independence from the Romans.

Alexander of Judaea, or Alexander Maccabeus, was the eldest son of Aristobulus II, king of Judaea[22]

Jason of the Oniad family, High Priest in the Temple in Jerusalem from 175 to 172 BCE

Menelaus, High Priest in Jerusalem from 171 BC to about 161 BC

Mariamne I, Jewish princess of the Hasmonean dynasty, was the second wife of Herod the Great.

Onias I (Hellenized form of Hebrew name ((Greek: Ὀνίας) from (Hebrew: Honiyya) was the son of Jaddua mentioned in Nehemiah.[23] According to Josephus, this Jaddua is said to have been a contemporary of Alexander the Great.[24] I Maccabees regards Onias as a contemporary of the Spartan king Areus I (309-265 BCE).[25] Onias I is thought to be the father or grandfather of Simon the Just.

Ben Sira, also known as Yesu'a son of Sirach, leading 2nd century BCE Jewish scholar and theologian who lived in Jerusalem and Alexandria, author of the Wisdom of Sirach, or "Book of Ecclesiasticus".

Simeon the Just or Simeon the Righteous (Hebrew: שמעון הצדיק Shimon HaTzaddik) was a Jewish High Priest during the time of the Second Temple.

Simon Thassi (died 135 BCE) was the second son of king Mattathias and the first prince of the Jewish Hasmonean Dynasty. He was also a general (Doric Greek: στραταγός, stratagos; literally meaning "army leader") in the Greco-Syrian Seleucid army of Antiochus VI

Herodian and Roman Period

Andrew the Apostle (Greek: Ἀνδρέας, Andreas; from the early 1st century – mid to late 1st century AD), Galileean-Hauranian Jew, called in the Greek Orthodox tradition Prōtoklētos (Πρωτόκλητος), or the First-called, believed to have preached in Southeastern Europe (Northern Greece) as well as possibly in Southern Russia (Scythia). Patron saint of Ukraine and Scotland

Titus Flavius Josephus, was the first Jewish historian. Initially a Jewish military leader during the First Jewish-Roman War, he famously switched sides and became a Roman citizen and acclaimed Romano-Jewish academic. He popularized the idea that Judaism was similar in many ways to Greek philosophy

Justus of Tiberias, Jewish historian born in Tiberias, "a highly Hellenistic Galilean city", he was a secretary to governor Herod Agrippa II and rival of Titus Flavius Josephus

Julianos (Hellenized form of a Roman name) and Pappos (from Koine Greek pappā or papas "patriarch" or "elder") born circa 80 AD in the city of Lod (Hebrew: לוד; Greco-Latin: Lydda, Diospolis, Ancient Greek: Λύδδα / Διόσπολις – city of Zeus), one of the main centers of Hellenistic culture in central Israel. Julianos and Pappos led the Jewish resistance movement against the Roman army in Israel during the Kitos War, 115-117 AD (their Hebrew names were Shamayah and Ahiyah respectively)

Philo of Alexandria (Greek: Φίλων, Philōn; c. 20 BCE – c. 50 CE), also called Philo Judaeus, of Alexandria, in the Roman province of Egypt, first Jewish philosopher

Saul of Tarsus or Sha'ul Tarsi known as Paul the Apostle

Simon of Cyrene (שמעון "Hearkening; listening", Standard Hebrew Šim'on, Tiberian Hebrew Šim'on), Libyan Jew born at the end of the 1st C. BC; lived in Jerusalem around 30 AD. Believed to have been "forced [by Roman soldiers] to bear the cross of Jesus after the crucifixion". His home town, Cyrene, in Northeastern Libya, was a Greek colony, with a large Jewish community where 100,000 Judean Jews had been deported and forced to settle during the reign of Ptolemy Soter (323–285 BC), the Greco-Macedonian ruler of Egypt, following his invasion of Israel.

Rabbi Tarfon (Hebrew: רבי טרפון, from the Greek Τρύφων Tryphon), a Kohen,[26] was a member of the third generation of the Mishnah sages, who lived in the period between the destruction of the Second Temple (70 CE) and the fall of Betar (135 CE). Thought to be originally from the region of Lod (Hebrew: לוד; Greco-Latin: Lydda, Diospolis, Ancient Greek: Λύδδα / Διόσπολις – city of Zeus), one of the main centers of Hellenistic culture in central Israel, R. Tarfon was one of the most vociferous Jewish critics of Early Christianity

Saint Timothy (Greek: Τιμόθεος; Timótheos, meaning "honouring God" or "honored by God") born in Lycaonia (Southeastern Turkey) of Greek father and Hellenized Jewish mother, seconded Paul in his missions to Asia Minor and Southeastern Europe (Thrace, Macedonia, Greece)

Trypho the Jew, thought to be a 2nd-century CE rabbi opposed to Christian apologist Justin Martyr, whose Dialogue with Trypho is paradoxically "equally influenced by Greek and Rabbinic thought"[27]

Late Antiquity and Early Medieval Era

Rav Pappa (Hebrew: רב פפא, from Koine Greek pappā or papas "patriarch" or "elder" – originally "father") (ca. 300 – died 375) was a Jewish Talmudist who lived in Babylonia, at a time when Judeo-Aramaic culture was regaining the upper hand against classical Hellenistic Judaism, notably amongst Jewish communities in Babylonia which reverted progressively to the pre-Hellenistic Aramaic culture

Kalonimos family (Καλώνυμος in Greek), first known rabbinical dynasty of Northern Italy and Central Europe: notable members include Ithiel I, author of Jewish prayer books (born circa 780 CE) and Kalonymus Ben Meshullam born in

France circa 1000, spiritual leader of the Jewish community of Mainz in Western Germany

Lost Through Translations to Other Languages

We have plainly seen that due to the devices of teachers, leaders, and the rabbis, the Name of יהוה fell into disuse. What started out as speech was also transferred into writing. The name of יהוה was replaced with the title Adonai so that down through the years, especially in the translation from Hebrew to other languages, The Scriptures no longer contain the name of Yahuah, but rather the title Lord or God which is Baal which is Shatan.

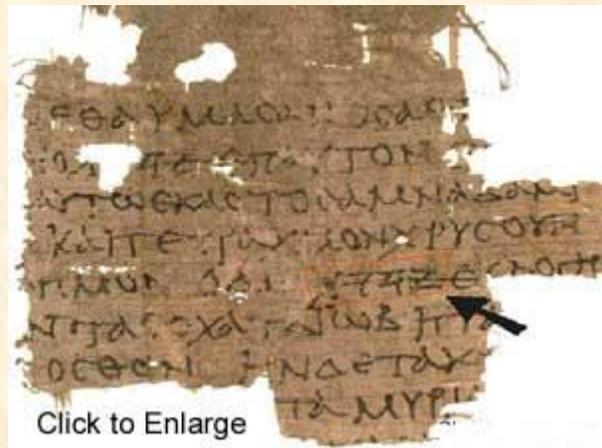
The Jewish Encyclopedia, Volume 1, pages 201, 203,

ADONAI (אֲדֹנָי, literally "my Lord," the plural form of Adon, that is, "Lord" or "Lordship"): This word occurs in the Masoretic text 315 times by the side of the Tetragram YHWH (310 times preceding and five times succeeding it) and 134 times without it. Originally an appellation of God, the word became a definite title, and when the Tetragram became too holy for utterance Adonai was substituted for it, so that, as a rule, the name written YHWH receives the points of Adonai and is read Adonai, except in cases where Adonai precedes or succeeds it in the text, when it is read Elohim. The vowel-signs e, o, a, given to the Tetragrammaton in the written text, therefore, indicate this pronunciation. Adonai, while the form Jehovah, introduced by a Christian writer about 1520, rests on a misunderstanding. **The translation of YHWH by the word "Lord" in the King James and in other versions is due to the traditional reading of the Tetragrammaton as Adonai, and this can be traced to the oldest translation of the Bible, the Septuagint...**

...No wonder, then, that the Greek translators of the Bible, even though some scribe might now and then write the Tetragrammaton in the archaic Hebrew form on the margin, II I II I, as found by Origen (see facsimile attached to article AQUILA), took great care to render the name II I II I regularly *Kupios, Lord*, as if they knew of no other reading but Adonai. Translations dependant upon the Septuagint have the same reading of the Name.

Fragments from the Septuagint showing YAHUAH's Name

(The Septuagint is written in Greek, but YAHWEH's Name is written in the ancient Hebrew)



***The New International Version Interlinear Hebrew-English Old Testament*, elects to use Yahweh's Name where it is written in the Hebrew text. In Volume 1, page 26 of the Introduction:**

Yahweh, the personal Name of (the Creator) is always translated Yahweh, against the practice in the NIV in rendering it as Lord. On the one hand, this prevents confusion of the Name with the title (Adonai) my Lord, for the idea of lord is not an integral element of the Name. On the other hand, it may be the use of Yahweh in this work will encourage the reader to use the personal Name of (Yahweh) in prayer and praise, as is intended by the most common imperative in the Scriptures: (HalleluYahweh!) Psalm 104:35:

Praise יהוה! They are getting on the right track!

Satan and his evil demons hate hearing the set-apart name being praised and exalted. It has been his constant effort to remove the name, through culture and time, and slip in titles, that he might direct the worship to himself. "In Egypt, for example, the concept of the 'concealed Name' was extremely common."

Baruch, the scribe of Jeremiah, wrote (mostly for the last days): "I will scatter them. For I knew that they would not hear Me: because it is a stiff-necked people: but in the land of their captivity they shall remember themselves, and shall know that I am YAHUAH their ETERNAL: For I give them a heart, and ears to hear. And they shall praise Me **in the land of their captivities, and think upon My name.**" "And for this cause You have put You reverance in our hearts, to the intent that we should call upon Your name, and praise You in our captivity." Baruch 2:29-32; 3:7 (KJV Apocrypha)

None of this is new information. **1896 The Illustrated Bible Treasury** had this to say:

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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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God. — HIS NAMES.

Heb. ELOHIM, plural of ELOAH, Gen. 1. 1, etc., A.V. and R.V., God.

Heb. JEHOVAH, Gen. 2. 4, etc., A.V., LORD God. R.V. (Amer.), Jehovah.

Heb. JEHOVIM, etc., Gen. 15. 2, A.V., GOD. R.V. (Amer.), Jehovah.

Heb. EL, Gen. 16. 13, A.V., God. R.V., a God.

Heb., Gen. 49. 24, A.V., Mighty God. R.V., Mighty One. [GOD.]

Heb. ELOAH, Deut. 32. 15, A.V. and R.V.,

Heb. BETHEL, Judg. 20. 18, A.V., House of God. R.V., Beth-el.

Chald. ELAHH, Ezra 7. 12, A.V. and R.V., God.

Heb. JAH, Ps. 77. 11, A.V., the LORD. R.V. (Eng., marg.), Jah; R.V. (Amer.), Jehovah.

Heb. TSUR, cliff, Hab. 1. 12, A.V., O Mighty God. R.V., O Rock.

Greek THEOS, Mat. 1. 23, A.V. and R.V., God.

Greek KURIOS, Acts 19. 20, A.V., God. R.V., the Lord.

Of course they are propping up the KJV with the J (at this point less than 200 years old) and making the foundation for a Jesus-but they know there is a name behind the title. Look at it with the Y instead of the J.



EX. 10. 3. SEE GOD.

JEHOVAH. In *A.V.* and *R.V.* (Eng.), is translated LORD and GOD, but wherever it occurs in the Hebrew text JEHOVAH is suggested to be used in the *R.V.* (Amer.). Also *R.V.* (Amer.) uses the word JEHOVAH where JAH occurs in the Hebrew text. See GOD.

JEHOVAH-JIREH, je-hō'vah-jī'reh — Heb. *Jehovah will provide.* Gen. 22. 14.

JEHOVAH-NISSI, je-hō'vah-nīs'sī — Heb. *Jehovah my banner.* Ex. 17. 15.

JEHOVAH-SHALOM, je-hō'vah-shā'tom — Heb. *Jehovah is peace.* Judg. 6. 24.

JEHOVAH-SHAMMAH, je-hō'vah-shām'mah — Heb. *Jehovah is there.* Ezek. 48. 35.

JEHOVAH-TSIDKENU, je-hō'vah-tsid'ke-nū — Heb. *Jehovah is our righteousness.* Jer. 23. 6.

JEHOZABAD, je-hōz'a-bād — Heb. *Jehovah gave.* 1 Chr. 26. 4; 2 Kings 12. 21.

JEHOZADAK, je-hōz'a-dāk — Heb. *Jehovah is just.* 1 Chr. 6. 14.

JEHU, jē'hu — Heb. *Jehovah is He.*
 (1) a king of Israel, 2 Kings 9. 2.
 (2) others, 1 Kings 16. 1; 1 Chr. 2. 38; 4. 35; 12. 3.

And look at how much more meaning these names below give us to know that we can see יהוה's name!

JOSSES, jō'sēs. (1) a brother of our Lord, Mat. 13. 55.
 (2) Barnabas (*q.v.*), Acts 4. 36. *R.V.*, Joseph.

JOSHAH, jō'shah — Heb. *Jehovah presents*.
 1 Chr. 4. 34. [1 Chr. 11. 43.]

JOSHAPHAT, jōsh'a-phāt, one of David's heroes.

JOSHAVIAH, jōsh'a-vi'ah, one of David's heroes.
 1 Chr. 11. 46. [1 Chr. 25. 4.]

JOSHBEKASHAH, jōsh'be-kā'shah, a singer.

JOSHUA, jōsh'u-ā — Heb. *Jehovah is help*.
 (1) military leader, son of Nun, 1 Chr. 7. 27.
 defeats the Amalekites, Ex. 17. 13.
 Moses' minister, Ex. 24. 13; 32. 17; 33. 11.
 is one of the two faithful spies, Num. 13. 16; 14. 38.
 is invested as Moses' successor, Deut. 34. 9.
 assumes command at Shittim, Josh. 1. 1.
 sends spies, Josh. 2. 1.
 crosses the Jordan, Josh. 3.
 takes Jericho, Josh. 6.; and Ai, Josh. 8.
 condemns Achan for sin, Josh. 7.
 divides Canaan among tribes, Josh. 14.-21.
 his farewell addresses and death, Josh. 23.; 24.
 called also Hoshea, Oshea, Jehoshuah, Jeshua,
 Jesus (*q.v.*).
 (2) others, 1 Sam. 6. 14; 2 Kings 23. 8; Hag. 1. 1.

JOSIAH, jo-si'ah — Heb. *healed by Jehovah*.
 1 Kings 13. 2.
 (1) king of Judah, his good reign, 2 Kings 22.
 is most loyal to God, 2 Kings 23. 25. [34. 11.]
 repairs and adorns temple, 2 Kings 22. 5; 2 Chr.
 hears the book of the law, 2 Kings 22. 10.
 celebrates the Passover, 2 Chr. 35.
 is slain by Pharaoh-necho (*q.v.*), 2 Kings 23. 29.
 Jeremiah's funeral elegy on, 2 Chr. 35. 25; Lam.
 4. 20. (2) son of Zephaniah, Zech. 6. 10.

JOSIAS, jo-si'as. *R.V.*, Josiah (*q.v.*). Mat. 1. 10.

JOSIBIAH, jōs'i-bi'ah. *R.V.*, Joshibiah. 1 Chr.
 4. 35.

JOSIPHIAH, jōs'i-phī'ah — *whom God increases*.
 Ezra 8. 10.

Something was not correct in the scriptures to which prophets and Yahusha pointed out (lying pens of the scribes) but unfortunately we do not know exactly what it was. We do know that אֱלֹהִים said Himself that it was the priests that caused the people to forget the name of אֱלֹהִים. I would suspect that is when the El was put into place over AL and Aly in Aramic, or even worse over Hayah -the Everlasting as His title.

JER 8:8 How do ye say ⁵⁵⁹, We [are] wise ²⁴⁵⁰, and the Torah ⁸⁴⁵¹ of Yahuah ³⁰⁶⁸ [is] with us? Lo, certainly ⁴⁰³ in vain ⁸²⁶⁷ made ⁶²¹³ he [it]; the pen ⁵⁸⁴² of the scribes ⁵⁶⁰⁸ [is] in vain ⁸²⁶⁷.

JER 17:1 The sin ²⁴⁰³ of Judah ³⁰⁶³ [is] written ³⁷⁸⁹ with a pen ⁵⁸⁴² of iron ¹²⁷⁰, [and] with the point ⁶⁸⁵⁶ of a diamond ⁸⁰⁶⁸: [it is] graven ²⁷⁹⁰ upon the table ³⁸⁷¹ of their heart ³⁸²⁰, and upon the horns ⁷¹⁶¹ of your altars ⁴¹⁹⁶;

Isa 10:1 **Woe** ¹⁹⁴⁵ unto them that decree ²⁷¹⁰ unrighteous ²⁰⁵ decrees ²⁷¹¹, and that write ³⁷⁸⁹ grievousness ⁵⁹⁹⁹ [which] they have prescribed ³⁷⁸⁹;

Lets look at H3789 prescribed: It means-to write:

Strong's H3789 - <i>kathab</i>	
כָּתַב	
Transliteration	Pronunciation
<i>kathab</i>	kā·thav' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
1053	
Outline of Biblical Usage	
1) to write, record, enrol a) (Qal) 1) to write, inscribe, engrave, write in, write on 2) to write down, describe in writing 3) to register, enrol, record 4) to decree b) (Niphal) 1) to be written 2) to be written down, be recorded, be enrolled c) (Piel) to continue writing	
Authorized Version (KJV) Translation Count — Total: 223	
AV — write 210, describe 7, subscribe 4, recorded 1, write up 1	

כָּתַב fut. יִכְתֹּב **TO WRITE**. (Arab., Syr., Ch. id. ["Æth. ክተብ: book, letter"].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by **עַל** Deut. 6:9; 11:20; **אֶל** Jer. 36:2; Ezr. 2:10, and **בְּ** Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, **יָדוֹ לִיהוָה**, pr. "he fills his hand with letters (er beschr. seine Hand) in honour of Jehovah;" compare Ex. 32:15; Ezr. 2:10. **כָּתַב אֶל־פֶּן** to write a letter to any one, 2 Sam. 11:14; followed by **עַל** of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, to prescribe, to direct in writing, 2 Ki. 22:13; Ps. 40:8; also followed by **אֶל** Est. 9:23, and **לְ** Prov. 22:20; Hos. 8:12; Ezr. 4:7, **אֲרָמִית**, "written in Aramaean letters." Specially it is—(a) to write down, to put in writing (aufschreiben), Num. 33:2; Jud. 8:14.—(b) to describe, Jos. 18:4; 6:8.—(c) to inscribe, to put down in a list, men, citizens, or soldiers, Ps. 87:6, **יִסְפָּר בְּכֹתֹב עַמִּים**, "Jehovah will count as he writes down the peoples;" Isa. 4:3, **כָּל־הַכֹּתוּב לַחַיִּים** "whosoever is written down for life;" compare Jer. 22:30; Ps. 69:29.—(d) to write a sentence, i. e. to decree, Isa. 65:6; Job 13:26. (Arab. **كُتِبَ** followed by **عَلَى** to decree concerning any one; **كُتِبَ** the sentence of a judge.)

NIPHAL, pass. to be written, written down, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PIEL i. q. Kal let. *d*, Isa. 10:1.

Hsa 7:13

Woe¹⁸⁸ unto them! for they have fled⁵⁰⁷⁴ from me: destruction⁷⁷⁰¹ unto them! because they have transgressed⁶⁵⁸⁶ against me: though I have redeemed⁶²⁹⁹ them, yet they have spoken¹⁶⁹⁶ lies³⁵⁷⁷ against me.

They had covered over **אֱלֹהִים**'s name and blocked the path to salvation!

Mat 23:13

But¹¹⁶¹ **woe**³⁷⁵⁹ unto you⁵²¹³, **scribes**¹¹²² and²⁵³² Pharisees⁵³³⁰, hypocrites⁵²⁷³! for³⁷⁵⁴ ye shut up²⁸⁰⁸ the kingdom⁹³² of heaven³⁷⁷² against¹⁷¹⁵ men⁴⁴⁴: for¹⁰⁶³ ye⁵²¹⁰ neither³⁷⁶¹ go in¹⁵²⁵ [yourselves], neither³⁷⁵⁶ suffer ye⁸⁶³ them that are entering¹⁵²⁵ to go in¹⁵²⁵.

Mat 23:27

Woe³⁷⁵⁹ unto you⁵²¹³, **scribes**¹¹²² and²⁵³² Pharisees⁵³³⁰, hypocrites⁵²⁷³! for³⁷⁵⁴ ye are like³⁹⁴⁵ unto whited²⁸⁶⁷ sepulchres⁵⁰²⁸, which³⁷⁴⁸ indeed³³⁰³ appear⁵³¹⁶ beautiful⁵⁶¹¹ outward¹⁸⁵⁵, but¹¹⁶¹ are within²⁰⁸¹ full¹⁰⁷³ of dead³⁴⁹⁸ [men's] bones³⁷⁴⁷, and²⁵³² of all³⁹⁵⁶ uncleanness¹⁶⁷.

Mat
23:33

[Ye] serpents³⁷⁸⁹, [ye] generation¹⁰⁸¹ of vipers²¹⁹¹, how⁴⁴⁵⁹ can ye⁵³⁴³ escape⁵⁷⁵ the damnation²⁹²⁰ of hell¹⁰⁶⁷?

Luk 6:26 **Woe** ³⁷⁵⁹ to you ⁵²¹³, when ³⁷⁵² all ³⁹⁵⁶ men ⁴⁴⁴ shall speak ²⁰³⁶ well ²⁵⁷³ of you ⁵²⁰⁹! for ¹⁰⁶³ so ⁵⁰²⁴ ²⁵⁹⁶ did ⁴¹⁶⁰ their ⁸⁴⁶ fathers ³⁹⁶² to the false prophets ⁵⁵⁷⁸.

Luk 11:44 **Woe** ³⁷⁵⁹ unto you ⁵²¹³, scribes ¹¹²² and ²⁵³² Pharisees ⁵³³⁰, hypocrites ⁵²⁷³! for ³⁷⁵⁴ ye are ²⁰⁷⁵ as ⁵⁶¹³ graves ³⁴¹⁹ which ³⁵⁸⁸ appear not ⁸², and ²⁵³² the men ⁴⁴⁴ that walk ⁴⁰⁴³ over ¹⁸⁸³ [them] are ¹⁴⁹² not ³⁷⁵⁶ aware ¹⁴⁹² [of them].

In other words, the non Torah teachings are concealed pits that one can fall into. Graves of death!

This is VERY interesting!

Luk 11:52 **Woe** ³⁷⁵⁹ unto you ⁵²¹³, lawyers ³⁵⁴⁴! for ³⁷⁵⁴ ye have taken away ¹⁴² the key ²⁸⁰⁷ of knowledge ¹¹⁰⁸: ye entered ¹⁵²⁵ not ³⁷⁵⁶ in ¹⁵²⁵ yourselves ⁸⁴⁶, and ²⁵³² them that were entering in ¹⁵²⁵ ye hindered ²⁹⁶⁷.

Lets look up H3544 translated as lawyers.

Strong's G3544 - <i>nomikos</i>					
νομικός					
<table border="1" style="width: 100%;"> <tr> <th>Transliteration</th> <th>Pronunciation</th> </tr> <tr> <td><i>nomikos</i></td> <td>no-mē-ko's (Key)</td> </tr> </table>		Transliteration	Pronunciation	<i>nomikos</i>	no-mē-ko's (Key)
Transliteration	Pronunciation				
<i>nomikos</i>	no-mē-ko's (Key)				
<table border="1" style="width: 100%;"> <tr> <th>Part of Speech</th> <th>Root Word (Etymology)</th> </tr> <tr> <td>adjective</td> <td>From νόμος (G3551)</td> </tr> </table>		Part of Speech	Root Word (Etymology)	adjective	From νόμος (G3551)
Part of Speech	Root Word (Etymology)				
adjective	From νόμος (G3551)				
<table border="1" style="width: 100%;"> <tr> <th>TDNT Reference</th> <th>Vines</th> </tr> <tr> <td>4:1088,646</td> <td>View Entry</td> </tr> </table>	TDNT Reference	Vines	4:1088,646	View Entry	
TDNT Reference	Vines				
4:1088,646	View Entry				
Outline of Biblical Usage <ol style="list-style-type: none"> 1) pertaining to the law, one learned in the law 2) in the NT an interpreter and teacher of the Mosaic law <p>[View this word in Trench's Synonyms here.]</p>					
Authorized Version (KJV) Translation Count — Total: 9					
AV — lawyer 8, about the law 1					
Thayer's Lexicon (Help)					
<p>νομικός, -ή, -όν, (<i>νόμος</i>), <i>pertaining to (the) law</i> (Plat., Aristot., al.): <i>μάχαι</i>, Tit. iii. 9; <i>ὁ νομικός</i>, <i>one learned in the law</i>, in the N. T. an interpreter and teacher of the Mosaic law [A. V. <i>a lawyer</i>; cf. <i>γραμματεὺς</i>, 2]: Mt. xxii. 35; Lk. x. 25; Tit. iii. 13; plur., Lk. vii. 30; xi. 45 sq. 52; xiv. 8.*</p>					

These were the teachers in the Temple. People who interpreted the Instructions of אַרְאֵל! Do not be fooled into thinking this does not apply to modern preachers who "interpret" the scriptures'- or any teacher of scripture - The Only or "The Renewed Covenant"! You are warned.

A very big Key is the name of אַרְאֵל!

νόμος

Transliteration		Pronunciation	
<i>nomos</i>		no'-mos (Key)	
Part of Speech		Root Word (Etymology)	
masculine noun		From a primary <i>nemo</i> (to parcel out, especially food or grazing to animals)	
TDNT Reference	Vines		
4:1022,646	View Entry		

Outline of Biblical Usage

- 1) anything established, anything received by usage, a custom, a law, a command
 - a) of any law whatsoever
 - 1) a law or rule producing a state approved of God
 - a) by the observance of which is approved of God
 - 2) a precept or injunction
 - 3) the rule of action prescribed by reason
 - b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents
 - c) the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love
 - d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT

Authorized Version (KJV) Translation Count – Total: 197

AV – law 197

This is the root word..

νόμος, -ου, ὁ, (νέμω to divide, distribute, apportion), in prof. auth. fr. Hes. down, *anything established, anything received by usage, a custom, usage, law*; in Sept. very often for הַרְוָה, also for הַרְוָה, הַרְוָה, etc. In the N. T. a command, law; and 1. of any law whatsoever: διὰ ποίου νόμου; Ro. iii. 27; νόμος δικαιοσύνης, a law or rule producing a state approved of God, i. e. by the observance of which we are approved of God, Ro. ix. 31, cf. Meyer [see ed. Weiss], Fritzsche, Philippi ad loc.; a precept or injunction: κατὰ νόμον ἐντολῆς σαρκ. Heb. vii. 16; plur. of the things prescribed by the divine will, Heb. viii. 10; x. 16; νόμος τοῦ νοός, the rule of action prescribed by reason, Ro. vii. 23; the mention of the divine law causes those things even which in opposition to this law impel to action, and therefore seem to have the force of a law, to be designated by the term νόμος, as ἕτερος νόμος ἐν τοῖς μέλεσί μου, a different law from that which God has given, i. e. the impulse to sin inherent in human nature, or ὁ νόμος τῆς ἀμαρτίας (gen. of author), Ro. vii. 23, 25; viii. 2, also ὁ ν. τοῦ θανάτου, emanating from the power of death, Ro. viii. 2; with which is contrasted ὁ νόμος τοῦ πνεύματος, the impulse to (right) action emanating from the Spirit, ibid. 2. of the Mosaic law, and referring, acc. to the context, either to the volume of the law or to its contents: w. the article, Mt. v. 18; xii. 5; xxii. 36; Lk.

Notice! A law that is in opposition to אֱלֹהִים's Divine Instructions!

Notice! Anything that is in opposition to יהוה's Divine Torah is a different instruction-"another message" emanating from the power of death! Who is that? Shatan!

Notice! Because it is not אֱלֹהִים's Divine plan, it creates in us the impulse to sin-be in opposition to it!

Any other than אֱלֹהִים's Divine Plan-The Torah- is Sin! It's a different standard of reconciliation! So if Yah did not inspire it do you think He is going to honor it?

אֱלֹהִים knows very well who and when the scriptures were corrupted by the scribes and by the "Interpreters" of His Divine Instructions. That does not mean we can't see where the tares have grown up with the wheat. As we have said before, we personally believe they are also left in as exercises for us to sharpen our discernment.

The big question is why Christianity will not recognize the feasts or Sabbath invitations of the "Jews" and yet this Jewish custom of destroying the memory of אֱלֹהִים's name, they have no problem with!??? They are usually the first to cry "Legalism"! This is a clear case of both paganism and legalism being perpetrated upon their unsuspecting flock!

[Andrew G Roth \(Aramaic Scholar\) - Ruach Qadim pg 19 footnote](#)

"I knew that the Hebrew for the first commandment in Exodus 20:3 literally read, "You shall not put another (face) upon My Face". Therefore you should not take the name for another 'god' and put it on the "face" of יְהוָה."

"Incidentally a similar concept is enshrined in the third commandment of not to take the Name of יְהוָה in vain. In that verse, the Hebrew word usually translated as "vain" into English is SHAV. However, the literal meaning of the word is closer to the idea of "to make desolate", and this is done by taking the original name for Eloheim and substituting for it the name of a false deity that has no power at all." Below is the Foreword and Preface to the New American Standard Bible as it appeared in the 1995 edition.

THE PROPER NAME OF GOD IN THE OLD TESTAMENT: In the Scriptures, the name of God is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. **Thus the most common name for the Deity is God, a translation of the original Eloheim.** One of the titles for God is Lord, a translation of Adonai. There is yet another name which is particularly assigned to God as His special or proper name, that is, the four letters YHWH (Exodus 3:14 and Isaiah 42:8). This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore, it has been consistently translated LORD. The only exception to this translation of YHWH is when it occurs in immediate proximity to the word Lord, that is, Adonai. In that case it is regularly translated GOD in order to avoid confusion. It is known that for many years YHWH has been transliterated as Yahweh, however no complete certainty attaches to this pronunciation.

PREFACE TO THE NIV BIBLE

In regard to the divine name YHWH, commonly referred to as the Tetragrammaton, the translators adopted the device used in most English versions of rendering that name as "Lord" in capital letters to distinguish it from Adonai, another Hebrew word rendered "Lord," for which small letters are used. Wherever the two names stand together in the Old Testament as a compound name of God, they are rendered "Sovereign Lord." Because for most readers today the phrase "the Lord of hosts" and "God of hosts" have little meaning, this version renders them "the Lord Almighty" and "God Almighty." These renderings convey the sense of the Hebrew, namely, "he who is sovereign over all the 'hosts' (powers) in heaven and on earth, especially over the 'hosts' (armies) of Israel." For readers unacquainted with Hebrew this does not make clear the distinction between Sabbaoth ("hosts" or "Almighty") and Shaddai (which can also be translated "Almighty"), but the latter occurs infrequently and is always footnoted. When Adonai and YHWH Sabbaoth occur together, they are rendered "the Lord, the Lord Almighty."

There should be no reason why we are not correcting these translations! Here are some acknowledgements that 'scholars' know Yah's name, but are ignoring it. I wonder what people will say when יהוה asks them why they ignored His name and thus hid His face behind pagan gods?

Cyclopedia of Biblical, Theological, and Ecclesiastical Literature: "Jehovah -- the imperfect of Jahve (Yahwe or Jehovah or Jahwe (Yahweh))."

Seventh-Day Adventist Bible Commentary: "And the name above all others that was looked upon as the name, the personal name of God, was YAHWEH."

The New American Encyclopedia: "Jehovah -- (properly Yahweh) a name of the God of Israel, now widely regarded as a mis-pronunciation of the Hebrew YHWH."

The Encyclopedia Britannica: ". . . the letters YHWH used in the original Hebrew Bible to represent the name of God."

The Oxford Cyclopedic Concordance: "Jehovah -- the name revealed to Moses at Horeb. Its real pronunciation is approximately Yahweh. The Name itself was not pronounced Jehovah before the 16th century."

American Heritage Dictionary: "Yahweh -- A name for God assumed by modern scholars to be a rendering of the pronunciation of the Tetragrammaton."

Early Jewish writings indicate that Jewish Christians used the divine name in their writings. *The Tosefta*, a written collection of oral laws completed by about 300 C.E., says with regard to Christian writings that were burned on the Sabbath: "The books of the Evangelists and the books of the *minim* [thought to be Jewish Christians] they do not save from a fire. But they are allowed to burn where they are, . . . they and the references to the Divine Name which are in them." This same source quotes Rabbi Yosé the Galilean, who lived at the beginning of the second century C.E., as saying that on other days of the week "one cuts out the references to the Divine Name which are in them [the Christian writings] and stores them away, and the rest burns." Thus, there is strong evidence that the Jews living in the second century C.E. believed that Christians used Jehovah's name in their writings.

New Century Dictionary: "Jehovah -- the common European rendering of Heb. JHVH (or YHWH), representing, without vowels, Heb. Jahweh (or Yahweh), a divine name . . . regarded by the Jews as too sacred for utterance and hence replaced in the reading of the Scriptures by Adonai or Elohim; the form Jehovah being due to a mispronunciation of Heb. JHVH with the vowels of the associated Heb. Adonai. A name of G-d in the Old Testament, being the Christian rendering of 'ineffable name,' JHVH in the Hebrew Scriptures."

A History of Christianity, Kenneth Scott Latourette (pg. 11): "Israel regarded their god, Yahweh, a name mistakenly put into English as Jehovah, as the God of the universe, the maker and ruler of heaven and earth. Other peoples had their gods, but Yahweh was regarded by these monotheists as far more powerful than they."

"Preface" of The New American Standard Bible:

"This name [Yahweh] has not been pronounced by the Jews because of the great sacredness of the Divine Name. Therefore it was consistently pronounced and translated Lord.

"It is known that for many years YHWH has been translated as Yahweh. No complete certainty attaches to this pronunciation. However, it is felt by many who are in touch with the laity of our churches that this name conveys no religious or spiritual overtones. It is strange, uncommon, and without sufficient religious and devotional background. Hence it was decided to avoid the use of this name in the translation proper."

HOSEA 8

10“Also, although they sold themselves among the nations, this time I shall gather them, when they have suffered for a while from the burden of a sovereign, of rulers.

11“Since Ephrayim has made many altars for sin (CHAT-TA) missing the mark, they have been altars for sinning (CHA-TA) missing the mark to him.

12“I have written for him numerous matters of My Torah – they were regarded as strange –to turn aside from-foreign-as if committing adultery.

13“As for My gifts: they slaughter flesh and they eat. יהוה shall not accept them. Now does He remember their (AVON-AWON)-bent iniquity and punish their sins-(CHA-TAH). Let them return to Mitsrayim!

14“For Yisra’el has forgotten his Maker, and has built palaces. And Yehudah has increased walled cities. But I shall send fire upon his cities, and it shall devour his strongholds.”

The translators of the popular versions of the Bible have allowed themselves to be duped by the Adversary! They are admitting to taking away from and adding to יהוה's Word by substituting the lord or god for the Divine Name! (Proverbs 30:5-6) Their conclusion that the Divine Name is "strange, uncommon, and without sufficient religious and devotional background" is outrageous! What they seek to change is the very identity of the One who spoke the words! If translators would not be so insistent on removing the Divine Name from the Scriptures then the name of יהוה would not sound so strange to people! Conveys no spiritual overtones? How about His Son, with His name telling us who is responsible for salvation? YAHU-SHA = YAHU SAVES! Is there anything more important to know than that?

WHAT ABOUT "JEHOVAH"?

Some say that the word "Jehovah" does not correctly represent the Hebrew pronunciation either. This is very true! It is recognition that Yah has a name so I think it's good on that point. Slim as that is.

However, some have pointed out that the structure of the word "Jehovah" indicates that it may actually slander the Creator! The prefix "Je" is often used to represent the shortened form of the Creator's name, "Yah." "Hovah" in Hebrew means "ruin" or "mischief." (See Strong's number 1943) Thus its meaning would be "Yahuah is ruinous," or "Yahuah is mischievous." Hovah is derived from havvah which means "eagerly coveting and rushing upon; by impl. of falling." (Strong)

Do you see just how insidiously shatan, the real mischievous one, the real "fallen angel" who "covets" the position of the Most High, has replaced the Creator's name with a name that describes him! (Isaiah 14:12-14; Luke 10:18; 4:8-9) It is for this reason that some have said that the strange word "Jehovah" really refers to shatan-and they could very well be right. Remember it was introduced by Francis Bacon in the KJV our good ole Masonic buddy who indeed worshipped shatan.

We would never use this term and we hope that those who do, would in their search correct it even further with the plethora of information available to them.

The Revised Standard Version, (Preface) :

"The form Jehovah is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word. The sound of Y is represented by J and the sound of W by V, as in Latin. The word `Jehovah' does not accurately represent any form of the Name ever used in Hebrew."

The Encyclopaedia Britannica (15th Edition) declares:

"The Masoretes, Jewish biblical scholars of the Middle Ages, replaced the vowel signs that had appeared above or beneath the consonants of YHWH with the vowel signs of Adonai or of Elohim. Thus the artificial name Jehovah (YeHoWaH) came into being. Although Christian scholars after the Renaissance and Reformation periods used the term Jehovah for YHWH, in the 19th and 20th centuries biblical scholars again began to use the form Yahweh. Early Christian writers, such as Clement of Alexandria in the 2nd century, had used the form Yahweh, thus this pronunciation of the Tetragrammaton was never really lost. Greek transcriptions also indicated that YHWH should be pronounced Yahweh."

The ancient Hebrews several times sought also to substitute יהוה's name with a word that means "Lord" -- that is, "Baal." "And they forsook יהוה of their fathers, who had brought them out of the land of Egypt; and they followed gods from among the gods of the people who were all around them, and they bowed down to them; and they provoked His anger. They forsook Him and served Baal [the Lord] and the Ashtoreths. The anger of יהוה was hot against Israel." (Judges 3:7-8; see also Judges 2:11-14; 8:33-34; 10:6-7).

And again in Jeremiah's time יהוה spoke against those who "try to make My people forget My name ... as their fathers forgot My name for Baal [the Lord]." (Jeremiah 23:27) Baal and Ishtar [Easter] worship were very popular among many nations and under various names: Tammuz and Astarte; Adonis and Aphrodite, etc. Baal was the god of fertility and Ishtar, the queen of heaven and goddess of fertility. (Jeremiah 7:18)

Later the Hebrews began to substitute another word that also means "Lord," that is, "Adonay." It is possible that this term was chosen because it resembled the Greek Adonis. (Adonis was the Greek god that was loved by the Greek goddess Aphrodite.) Nevertheless, it is apparent that the Hebrews had come to use the term Adonay in the same manner as they had earlier used "Baal" as a substitute for יהוה's name. This practice of substituting Adonay for the name of יהוה is continued down to this day by Jews when reading Hebrew. Since יהוה was very angry with His people for substituting "the Lord" [Baal] for His name in ancient times, surely He does not approve of the same thing happening today.

BAAL WORSHIP TODAY

If you ask the average church-goer if he is involved in Baal worship, he will more than likely say "No!" If asked what God he worships, he will probably answer, "The Lord," "God," or maybe even "Jesus." In his mind, he is not involved in Baal worship at all. But in this he has been deceived, just as Satan deceived Eve into partaking of the forbidden fruit. Such a person is likely to "praise the Lord" and call upon the name of "the Lord" in prayer without any idea of Baal worship. He has been trained to do so all his life. The popular translations of the Bible have led him to believe that it is proper to call upon the name of "the Lord" rather than יהוה. After all, it is generally assumed that the Christian writers of the Bible substituted "kyrios" (or kurios, the Lord) for יהוה's or Yahusha's name in the Greek scriptures. Thus, he has usually accepted this tradition as truth without any further investigation. But does Kyrios mean Yahusha or יהוה? One has to guess.

If we wish to worship in "spirit and truth" we must not just accept what has been handed to us without further investigation. (John 4:24; 1 Peter 1:18; 1 John 4:1) If we do accept a god named "the Lord" without investigation are we not deceiving ourselves and following a lie?

More importantly, this lie is then passed down to our children and them likewise. We become another brick in the wall, sealing up the path of salvation for our generations after us. All because we did not question, investigate, or really pay attention to what Yahuah says. It is quite a legacy. But we all have that chance to be the one that breaks our families free from the lies and deception. Not with feelings but with facts and logical reason, all from the words in the Tanack, Torah, Prophets and Psalms.

The English meaning of lord we find a person can be "lord of his home," or he can "lord it over a group." As such we should not be afraid to use this term, for the word itself, if used as above, in no way gives worship to a false god, or idolatry. Indeed, the word can also be translated "Master," or "Mister." In Spanish (and some other languages), there is only one word for "Lord" and "Mister": Señor.

However, it is improper to use the term "the Lord" (Spanish "El Señor") in such a manner as to make it the proper name of the deity we worship. There was also a specific Canaanite god called "hab-Baal", that is, "the Lord." It is when the word "Baal" or "Lord" is used in this sense, or as a substitute for יהוה's name, that it becomes an element of false idol worship.

As we have seen, Baal is later called Tammuz. Tammuz (or Baal, "the Lord") worship was closely associated with the cross, tree, and sun worship. Remember this sun disc worship we saw in part 5? This worship is still carried on amongst most traditional Christian groups in the form of the cross, Christmas trees, wreaths and Easter.

Once you learn and investigate the truth concerning these matters, we should immediately remove all these forms of Baal ("the Lord") worship from our lives and stop polluting our children. "Come out of her my people!" (Revelation 18:4) Yes, get out of all kinds of worship that entertains Satan's deceptions of idolatry!

Part 6B

The Divine Name in the New Testament

Evidence indicates that the "New Testament" Bible writers did not substitute אֲדֹנָי's name with "Kyrios," ("the Lord").

Mr. George Howard, Associate Professor of Religion and Hebrew at the University of Georgia:

"In 1944, W. G. Waddell discovered the remains of an Egyptian papyrus scroll (Papyrus Fuad 266) **dating to the first or second century B.C.** which included part of the Septuagint. **In no instance, however, was YHWH translated kyrios. Instead the Tetragrammaton itself -- in square Aramaic letters -- was written into the Greek text. This parallels the Qumran Covenanters' use of the paleo-Hebrew script for the Divine Name in a document which was otherwise written in square Aramaic script. . .**

"We have three separate pre-Christian copies of the Greek Septuagint Bible (Did you know this?) and in not a single instance is the Tetragrammaton translated kyrios or for that matter translated at all. We can now say with near certainty that it was a Jewish practice, before, during and after the New Testament period to write the divine name in paleo-Hebrew or square Aramaic script or in transliteration right into the Greek text of Scripture. . . .

"The divine name YHWH was and is the most sacred word in the Hebrew language. **So it is hardly likely that Jews of any sort would have removed it from their Bibles.** Furthermore, we know now from discoveries in Egypt and the Judean desert the Jews wrote the Tetragrammaton in Hebrew even in their Greek texts. **In all likelihood Jewish Christians felt the same way about the divine name and continued to preserve it in Hebrew in their Bibles.** A famous rabbinic passage (Talmud Shabbat 13.5) discusses the problem of destroying heretical texts (very probably including books of Jewish-Christians). **The problem arises for the rabbinic writer because the heretical texts contain the divine name, and their wholesale destruction would include the destruction of the divine name. This further suggests that Jewish Christians did not translate the divine name into Greek.**

"But Gentile Christians, unlike Jewish Christians, had not traditional attachment to the Hebrew Tetragrammaton and no doubt often failed to even recognize it. Gentile scribes who had never before seen Hebrew writing (especially in its archaic form) could hardly be expected to preserve the divine name. Perhaps this contributed to the use of kyrios and theos for the Tetragrammaton. . . ."

"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."

We must remember that from 66 CE to 135 CE there were several Hebrew revolts and much persecution by Roman authorities upon any who appeared Hebrew. After the apostle's deaths, there was a great falling away from the true faith. Most of the Followers of the Way were killed by the Roman authorities, leaving mostly "Gentile" Christians. This is really a horrible term. If they in fact accepted Yah's terms and conditions they were no longer "Gentile" and most certainly not "Christian". However they wanted to appease the Roman authorities and gain approval amongst Romans in general. They began to discard almost anything that made them look Hebrew. The Greek philosophies were put on par with the Set Apart Scriptures. (2 Timothy 6:20-21) Under these circumstances, we can see how all scriptures containing the divine name were more than likely destroyed, leaving only copies that contained the substitutes, kyrios or theos.

Yahusha taught His father's Name, so the eye-witness writers did indeed use the divine name in their writings, either in its Hebrew/Aramaic form or possibly some Greek form. To reason other than this would mean that we accept that Yahusha and the apostles taught in the name of a god named Kyrios and not in the name of יהוה. According to the Hebrew Scriptures, if this were so, we should then reject all of the Christian writings as being messages of a false god: "But any prophet who speaks in the name of other gods, or who presumes to speak in My name a word that I have not commanded the prophet to speak -- that prophet shall die." - Deuteronomy 18:20.

We must remember that we are a long way from the first century, and shatan has caused a great deception. Each is responsible for what he has been given. As the message travels around the world, we should expect that אַיִן's Set Apart Spirit will direct it so that all who are seeking will have at least heard the true message, and then make their decision.

All who truly want to worship in spirit and truth should immediately begin to "remove the names of Baalim" from their mouths. (John 4:23-24; Hosea 2:17) Thus, as loving children of אַיִן, we should desire to "Praise אַיִן," not "Praise the Lord [Baal]." -- Psalm 111:1-5; 150:6.

To give praise to אַיִן should draw us closer to him and to each other. Psalm 83:17. "And let them know that Your name is אַיִן, that You alone are the Most High over the whole earth." At that time, "they will all know me, from the least of them to the greatest of them." (Jeremiah 31:34) "And I will magnify Myself and sanctify Myself; and I will be known in the eyes of the many nations; and they will know that I am אַיִן." (Ezekiel 38:23) Praise Yah!

This is speaking of Yahusha:

Deut 18:18 (KJV) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.19 And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, I will require [it] of him.

This is a direct statement saying that Yahusha did 'speak' in His Father's name. Surely then he did not hide it, substitute it, or change it. He spoke in it. Also it was written of our Anointed:

Psalm 118:26 (KJV) Blessed [be] he that cometh in the name of Yahuah.

In Yahushua's prayer in John 17 He says:

John 17:5 (KJV) And now, O Father, magnify You me with Your own self with the magnificence which I had with You before the world was. 6 I have magnified Your name to the men which You gave me out of the world: they were Yours, and You gave them me; and they have kept Your word.7 Now they have known that all things whatsoever You have given me are of You.

And again:

John 17:26 (KJV) And I have declared to them Your name, and will declare [it]: that the love wherewith You have loved me may be in them, and I in them.

This was a fulfillment of scripture in the great Psalm 22:

Psal 22:22 (KJV) I will declare Your name to my brethren: in the midst of the congregation will I praise You.

Scripture does not lie. If it says that Yahusha declared His name, he had to have done so. He not only declared His Father's literal and spoken name, but also His true character to the people. However, it is evident that not all had "ears to hear" concerning His Father's true character. Not unlike today, they had much baggage (traditions) left over from their fathers. Yahusha clearly condemned the traditions that were not in line with Yahuah's word. As he said:

Mark 7:9 (KJV) And he said to them, Full well you reject the Instructions of Yahuah, that you may keep your own tradition.

One of the traditions was that Yahuah's name was too set apart to pronounce. Now let's examine the trial in which Yahusha was sentenced to death.

Matt 26:64 (KJV) Yahusha said to him, You have said: nevertheless I say to you, Here after shall you see the Son of man sitting on the right hand of **power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He has spoken blasphemy; what further need have we of witnesses? behold, now you have heard his blasphemy. 66 What think you? They answered and said, He is guilty of death.**

In light of these verses, it is fascinating to study the historical context of what was going on. Based on the above scripture, it is evident that the official charge against the Messiah was "blasphemy". The word "Power" in verse 64 was a popular 'euphemism' or substitution for the divine name Yahuah. Now according to the Mishnah:

"He who blasphemes is liable only when he will have fully pronounced the Divine Name. Said R. Joshua ben Qorha, "on every day (of the trial) they examine the witnesses with a substituted name. When sentence was to be given they did not declare him guilty of death with the substituted name, but they put everyone out and ask the most important of the witnesses, saying to him, "Say, what exactly did you hear?" And he says what he heard. And the judges stand on their feet and tear their clothing, and they may not mend them again.(m.San. 7:5)"

Therefore, it is evident that historically no man could be sentenced for blasphemy unless **he had actually spoken the Divine Name.** This is further proven when we see that the High Priest "rent his clothes" upon hearing Yahuah's name when Yahusha testified.

Finally, there is strong evidence that Yahusha spoke the name aloud in Mt. 4:7; 4:10; 5:33; 21:42; 22:37 & 22:44. The Hebrew version DuTillet has 3 yods in the place of the name "Yahuah" and the Shem Tob has a "Heh" in those places. These all indicate He spoke the name since there is no Hebrew word with a single Heh or 3 consecutive Yod's. This is one of the multitudes of attempts to falsify His name by those who believed in the ineffable name doctrine. The ineffable name doctrine states that Yahuah's name is too set apart to pronounce. Clement of Alexandria did not hold to this doctrine, but others did like Jerome who wrote the Latin Vulgate and added and took away to make it suitable for the church:

"For no one can utter the name of the ineffable deity; and if any one dare to say that there is a name, he raves with a hopeless madness. (I Apol.,61)"

"But to the father of all, who is unbegotten, there is no name given. For by whatever name he be called, he has as his elder the person who gives him the name. But these words, Father, and Deity, and Creator, and Lord, and Master, are not names but appellations derived from good deeds and functions. (II Apol., 6)"

With this in mind, it is no wonder that the manuscripts we have today do not contain the name. We know that the 'church fathers' quickly departed from the true Sabbath. It shouldn't be difficult to believe that they also quickly dropped the use of the true name of our Creator. It is very evident that the "ineffable name" doctrine is totally unscriptural. It flies in the face of scriptures like:

Exod 9:16 (KJV) And in very deed for this [cause] have I raised you up, for to show [in] you My power; and that My name may be declared throughout all the earth.

Isai 52:6a "My people shall know My name.."

Psalms 116:4 (KJV) Then I called upon the name of Yahuah; O Yahuah, I beseech you, deliver my soul.

Psalms 116:13 (KJV) I will take the cup of salvation, and call upon the name of Yahuah.

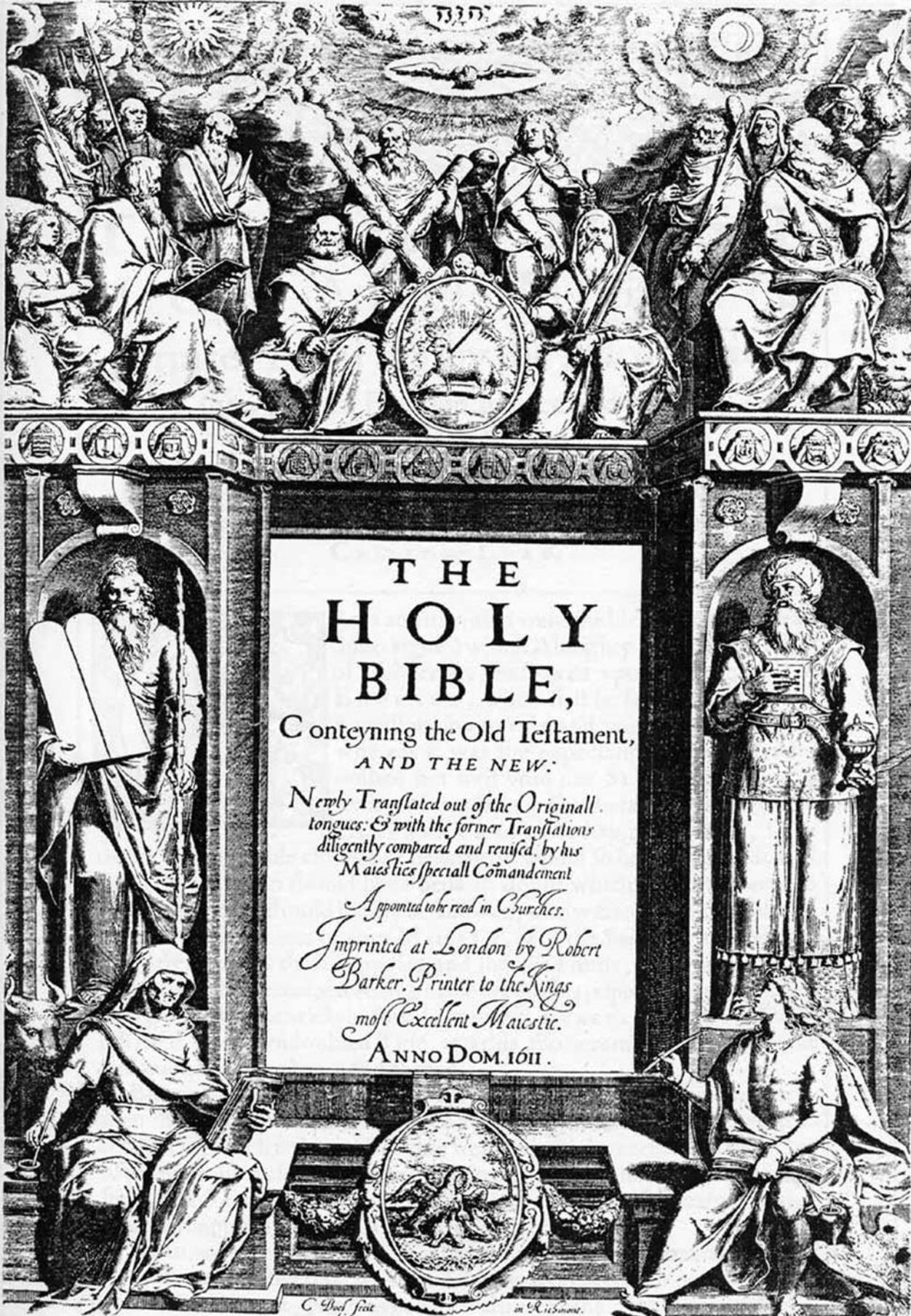
Isaiah 12:4 (KJV) And in that day shall you say, Praise Yahuah, call upon His name, declare His doings among the people, make mention that His name is exalted.

I think it is better to trust in what the scriptures say concerning His name rather than trusting in the reasoning that "since the Greek manuscripts we have today (which are not original) do not contain the name, it must not be important." The truth is that Greek copies of the Old Testament prior to the mid 2nd century DO contain His name IN HEBREW within the text itself. Manuscripts found after that era replace the sacred name with "Kyrios". No NT manuscripts prior to the mid-2nd century have ever been found with the possible exception of some fragments out of the book of John. In those fragments, there are no instances where the Yahuah's name is replaced with "Kyrios".

Next we will look at what the masons and Rosicrucians did to the Hebrew name of Yahuah. This is where Christians get the idea that the four letters are evil. From the Cutting edge ministries:

<http://www.cuttingedge.org/news/k1002.cfm>





THE
HOLY
BIBLE,
Conteyning the Old Testament,
AND THE NEW:
*Newly Translated out of the Originall
tongues: & with the former Translations
diligently compared and reuised, by his
Maiesties speciall Comandement
Appointed to be read in Churches.
Imprinted at London by Robert
Barker, Printer to the Kings
most Excellent Maestie.
ANNO DOM. 1611.*

Please look closely at this KJV Title Page. This title page are in a number of places, including some King James only sites, so this page is well known in some Christian circles. However, few people do not realize that this page does not depict a Christian scene; rather, it is a typical Rosicrucian scene and it outlines the traditional belief as to the various stages through which a Perfected Kabbalist Man can achieve immortality.

Rosicrucians believe the universe is basically split into three sections.

The Rosicrucian worldview outlook is: "Magic was a dominating factor, working as a mathematics-mechanics in the **lower world**, as celestial mathematics in the **celestial world**, and as angelic conjuration in the **super celestial world**." [Francis Yeats, *The Rosicrucian Enlightenment*, p. 223; Emphasis added]

Thus, you can see that this Title Page accurately reflects the three-stages of existence in Rosicrucian thinking.

1) The **lower world** is depicted as "mathematics-mechanics", with the two "recorders" on each side monitoring the world, ready to record their observations on a tablet with a quill. Note that this scene shows two human recorders looking around and above their world, ready to record everything they see on the tablets in their hands.

2) The **medium world** is the "celestial world", where the reincarnated spirits of men who have lived many past lives are truly interested in the activities of Perfected Men on earth, and willing to communicate with them as needed. Note that two such Perfected Spirits are recording something on their tablet, likely recording something he has needs to later communicate to Perfected Man on earth. (NOTE: A "Perfected Man" on earth is a man who is part of a secret society, whose rituals and teachings have set him on the path to "Human Perfection".)

3) The **upper world** is known as the "super celestial world". Here, we see the God and Goddess as represented by the Alchemical Sun and Moon respectively, while the pagan spirit is depicted by the dove, representing the Holy Spirit Who will come to the aid of man on his Alchemical Transmutation of the Soul process; this aid will come during the Second stage symbolized by either the Swan or Illuminated light. [Rose Cross Magazine, 1975, p. 215]

Thus, KJV Title Page reflects that three-part world, as it shows a Lower World, a Celestial World populated by Ascended Masters and the Super-Celestial World.



Now, look carefully in the top middle, and you will see Hebrew letters. These Hebrew letters at the very top center have been identified by an Orthodox Jewish scholar in Boston as the Cabbalistic (Kabbalistic) Tetragrammaton.

Spelling of Tetragrammaton and connected forms in the Masoretic Hebrew text (vowel points in red).

YHWH intended to be pronounced as Adonai: יהוה

In the best Biblical manuscripts and scholarly editions: יהוה

Adonai, with its slightly different vowel points: אֲדֹנָי

Note that when the prefixed prepositions וְ and בְ are attached to יהוה, the šewa vowel diacritic becomes pataḥ - , normal when preceding a consonant with ḥateph-pataḥ - (rather than becoming hireq . , normal when preceding a consonant with another šewa) – בִּיהוה

YHWH intended to be pronounced as Elohim: יהוה

In the best Biblical manuscripts and scholarly editions: יהוה

Elohim itself: אֱלֹהִים

This said that no Orthodox Jewish priest **would ever write God's name like this; it was clearly Cabbalistic, clearly occultic.** The vowel sign at the bottom, looking like a "T", is a vowel that spells out the name "Jehovah" completely, something an Orthodox Jew would never do. They refuse to spell out His name completely.



Gesenius punctuates the word יהוה, from which, or from יהוה, are derived the abbreviated form יה, *yáh*, used in poetry, and the form יהי = יהי = יהי (so יהי becomes יהי), which occurs at the commencement of compound proper names (Hitzig, *Jesaja*, p. 4).

I verified this identification in the Masonic book, "*Morals and Dogma*", written by Albert Pike, page 633, teachings of the 28th Degree, "Knight of the Sun or Prince Adept.

You can also see the Cabbalist Tetragrammaton in Manly P. Hall's "*Secret Teaching of All Ages*", on a color insert facing page CXLV.

This information also means conclusively that this type of Hebraic writing for "God" is NOT Christian -- but Kabbalist, just as Baconian scholars have said of Sir Francis Bacon -- he was the consummate Kabbalist Master.

This is just nonsense. You would have throw out every Hebrew word that had a Yod Hey Wah or OO in it-like the prophets! It is not a type of Hebraic writing it is a slash and or t- a mark under the letters created 1,000's of years after Yahuah called Himself by that name!

But, you might ask, what is the Cabbalistic Tetragrammaton? This term was partially explained in a Time Magazine article in 1997, so let us go there: NEWS BRIEF: "*Faith & Healing: Can prayer, faith, and spirituality really improve your physical health? A growing and surprising body of scientific evidence says they can* ", Time Magazine, June 24, 1996, Vol. 147, No. 26, p. 58-68.

"The God I have found is common to Moses and Muhammad, to Buddha and Jesus. It is known to every mystic tradition. In mine, it is the Tetragrammaton, the Name so holy that those who know it dare not say it. It is what the Cabala calls Ayin, Nothingness, No-Thingness. It is the Spirit, Being, the All ... Now I know there is a consciousness that transcends science, a consciousness toward which our species is sputteringly evolving ..."

No one who knows Yahuah will tell you He is the same as the idols worshiped by Muslims and Buddhists or even JC Christians. Christian apologists are not going to throw out Solomon because the Masons took that over or Christmas and Easter because it is a pagan holiday but they will use Kabbala who says the exact opposite regarding Yah's name than what Yahuah Himself and the Torah said- as a reason to NOT USE IT! If they say Yahuah's name is not knowable-they are following Kabbala!

Notice the shocking fact that this Tetragrammaton is "known to every mystic tradition", and it is expressed here at the very top of the KJV Title Page with these Hebraic letters -- Cabbalistic letters which fully spell out the name of God, something Orthodox Jews would never, ever do. Thus, all Pilgrim and Puritan leaders of 1611 had to do to understand that Sir Francis Bacon had his hands on the King James Bible is to look at this KJV Title Page, beginning with these Cabbalistic Hebraic Tetragrammaton.

The Pilgrim and Puritan's could not possibly be revolting against the 1611 KJV because of יהוה. If anything it was the vowel point. But they revolted over the handshakes and other imagery we have already discussed. If it were the "Cabbalistic letters which fully spelled out the name of their god- it would have 52 letters! Yes, while it may be shocking to some, the demons all know Yahuah's name!

But, the Tetragrammaton speaks to much more! It is the symbol of Creation to the mystic Cabbalist. Listen as we return to Albert Pike:

"And we learn that this designation of the Ineffable Name was, among the Hebrews, a symbol of Creation." (*"Morals and Dogma"*, Albert Pike, page 698, teachings of the 28th Degree, "Knight of the Sun or Prince Adept")

See the difference? Pike is talking about the INEFFABLE name a symbol they used with the AYIN! The all seeing eye, which they still use today! Not the WORD - not a symbol that spells יהוה! So unless he is saying the modern Hebrew is all Cabbala, then he must now throw out the eyewitness accounts since we know they spelled out Yahuah's name in the original form! אַיִן as we have seen in the Greek texts!

Since Cabbalists believed that the Tetragrammaton was both the symbol of the mystic God they worshipped and a symbol of his creation, it is fitting that this symbol would have been placed at the very top of the Title Page. Right below this symbol is the pagan symbol of the Spirit of God in the form of the dove. Most Christians have no idea that Pagans appropriated the dove as the symbol of their pagan Spirit of God, much like New Age adherents immediately adopted the Biblical symbol of the rainbow when they went public in 1976.

Please note that it was not the letters that they are disputing **it was the vowel pointing underneath it!** That was artificially created by man! We should not let shatan win this battle because they use a bastardized symbol "/" under the name that is not even a vowel point used very frequently. It was a wink to the freemasons. Are we now to walk away from the covenant Yahuah made with Noah because Yahuah used a rainbow and the New Agers and the Gays us it too? I think not! That is not guarding the covenant! That is rolling over and letting them have it!

A TRANSLATOR WHO RESPECTED YAHUAH'S NAME

In November 1857, Hiram Bingham II, a 26-year-old missionary, arrived with his wife in the Gilbert Islands (now called Kiribati). The missionary ship on which they had traveled was sponsored by meager donations from American Sunday School children. It had been named the *Morning Star* by its sponsors to reflect their belief in the coming Millennium.

“Physically, Bingham was not strong,” states Barrie Macdonald in his book *Cinderellas of the Empire*. “He suffered from frequent bowel ailments, and from chronic throat trouble which affected his ability to speak in public; his eyesight was so weak that he could only spend two or three hours a day reading.”

However, Bingham set his mind to learning the Gilbertese language. This was not an easy task. He started by pointing at objects and asking their names. When he had collected a list of some two thousand words, he paid one of his converts a dollar for every one hundred new words he could add to the list.

Bingham's perseverance paid off. By the time he had to leave the Gilbert Islands in 1865 because of his deteriorating health, he not only had given the Gilbertese language a written form but had also translated the books of Matthew and John into Gilbertese. When he returned to the islands in 1873, he brought with him the completed translation of the New Testament in Gilbertese. He persevered for a further 17 years and by 1890 completed the translation of the entire Gilbertese Bible.

Bingham's translation of the Bible is in use in Kiribati to this day. Those reading it will notice that he used Jehovah's name (Iehova in Gilbertese) thousands of times in the Old Testament as well as over 50 times in the New Testament. Truly, Hiram Bingham was a translator who respected God's name!

<https://wol.jw.org/en/wol/d/r1/lp-e/2008567>

In the end, Yahuah's word will be the determining factor in what is right and what is wrong. Yahuah in the Scriptures declare the importance of His name. I will close with one final scripture:

Psalms 105:1 (KJV) O give thanks to Yahuah; call upon His name: make known His deeds among the people.