THE FALSE NAME AND MYSTERY BABYLON
BEGOTTEN THROUGH THE PEN OF DECEITFUL SCRIBES
(THE TRUE NAME IS THE KEY OF KNOWLEDGE)

There are those of us that have wondered for a very long time if we ever could, or ever would know the Great Name of YHWH. It has taken this author, scholar, and researcher sixteen years plus or minus to finally be able to know the Great Name of a certainty. So well did Jeremiah tell us in chapter 8, verse 8.

Jeremiah 8:8 "How do you say, We are wise and the law of YHWH is with us? Behold, the lying pen of the scribes has practiced deceit."

The first question that I should pose to all of you that read this is, Can you answer the riddle of Proverbs 30:4?

Proverbs 30:4 "Who has gone up to heaven, and come down? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who made rise all the ends of the earth? What is His name, and what is His Son's name? Surely you know!"   Or do you?

Yes, there will be those of you out there who will surely say;

"That we cannot know His name..."

Is our 'Elôhîym the author of confusion that we should not know of Him Who we serve, or as a trumpet giving an uncertain sound, or

"We are doing the best we can with what we have..."

Have you let the pragmatisms of life interfere, so that you have not looked diligently?, or

"When He returns and sets all things right then the Name will be returned.".

Which is a little late don't you think. Yes when He returns Ezekial 38:23 will be fulfilled "And I will magnify Myself and sanctify Myself. And I will be known in the eyes of the many nations; and they shall know that I'm YHWH."

The second question that I would pose to you is, Why is it that we as followers of the Mâshîyach should be so slack in our concern over what the names really are, and what they mean and signify? Why are we not put to shame by those outside? We bend over backwards to say "Osama ben Ladin, Saddam Hussein, Shimon Peretz, Allah, Bhuddah, Krisna, Qutter in the stead of Qatar, et cetera, all correctly. We are disturbed, abashed, and feel guilty when we cannot get the aforementioned names right. Why are the keys of knowledge, The Great Name and the name of His son so lacsidasically used or mentioned, and we feel no shame or lack of reverence in so doing? Should we not consider our ways as sluggards, or the man who sleeps, and correct them to the ways of a Berean? We may be impotent and every man a liar, but the Creator is not impotent and He cannot lie, in that He has preserved His name and His Son's name for us!

The Pharisee (Babylonian Talmudist) Maimonides (R. Moseh Ben Maymon) in his work "The Guide of the Perplexed" and Juda Halevi in his book "The Kuzari", both expressed the idea that "...it is impossible to have a deep relationship with a nameless God ('Elôhîym)." Both basically explaining that knowing the God of the philosophers cannot be considered worship, but a simple and polite recognition of His existence. These two authors agreed that what differentiated the 'Elôhîym of Abraham from the God of Aristotle was His name, a unique name,

and not merely a title or honorary designation; such as God, Lord, Almighty. His name is a proper name, a noun, YHWH. So when you first meet someone you ask them their name in order to have a proper relationship! Therefore, a refusal to pronounce YHWH as 'Elôhîym is a refusal to worship Him, and this is why the Israelites were never to mention the name of foreign gods (Exodus 23:13), lest they worship them through the name of that god! The prophets of Baal urged the Israelites to abandon the pronunciation of YHWH (Jeremiah 23:27). These prophets of Baal are still with us today. They claim to serve the true 'Elôhîym while citing various reasons (as a lawyer cites case law, but not the law) to refuse to name Him, because they would rather serve God, than 'Elôhîym YHWH.

There is an ancient scriptural practice of equating 'Elôhîym's name with His kâbôwd (glory) see (Exodus 33:18 - 19, Isaiah 42:8). In Isaiah He will not share His kâbôwd (glory) or give His name to another; therefore when Yahúwshuah in John 17:22 says "The glory that you have given me..." means that Yahúshuah (what many of you think is his right name, Jesus) has the fathers name in His own, as we shall see later. Yahúwah (YHWH) and YaHúWshuaH are therefore "Echad" or one and the same because the name and the kâbôwd (glory) cannot be separated!

Do you not think that after a while if I called you "Hey you" as often as I saw you, and not by your real name, that you would not be long in taking offense? Should we think that it is OK to break the third (3rd) commandment and call the Creator "Hey you" by the use of Lord, God, Adonai by itself, or other title like substitutes for the name? Well Do you know the third commandment?? Here it is from Hebrew in Leviticus (Shemoth) 20:7

"You shall not take the name of YHWH your 'Elôhîym in vain; for Yahuwah will not leave unpunished him-who takes His name in vain." The vain here comes from strong's 7723 ((shâv') שָׁוְא) and is defined in Davidson's and others as "to make desolate, useless, (as in the sense "as to cause to come to disuse") and a secondary meaning of vanity and uselessness as a name irreverently and glibly spoken as through mischievous design, or raging).

What is the first thing that a lot of the people in the mideast do when two people meet? They formally exchange names, and often take a white stone of remembrance and break it in half and exchange names on the halves. The very same thing that is mentioned in Revelation 2:17. Do you not think that at the separation of the sheep and the goats (Mat 25:32 and following) that the goats never exchanged names and did not know Him and therefore were never known to Him; therefore ..."away from me you workers of iniquity I never knew you..."

"So that all may honor the Son, even as they honor the father, the one not honoring the Son does not honor the father who has sent Him." (John 5:23) and "The one receiving you receives me, and the one receiving me receives him Who sent Me." (Matthew 10:40) So basically he who refuses the name of the Father and the Son has neither, but is of the Spirit of antiMâshîyach. **For we know that there is salvation in no other name.**

To quote John (Yahuchânân) from Revelation (The uncovering of Yahuchânân the Theologian {Θεολογος by Greek definition is one who speaks of Yahúwah and is versed in sacred knowledge; and is a publisher and interpreter of divine oracles.}). Revelation 1:3 "Blessed is the one knowing exactly-by-reading, and those hearing the words of the prophecy, and observing that

having been written in it, for the appointed time is near." My point being exactly the same, that if you are truly going to know exactly by reading, that you and those hearing will be blessed!

It is purposed in this writing to cause you to come to know the names that you should be exhorted and edified; if so be that you are a man that "has ears to hear". I also pray that you not have blindness on your behalf and that you my judge in righteousness, not by the sight of your eye or the hearing of you ear only. To love 'Elôhîym means to love truth (2nd Thessaloneans 2:10), oral (John 14:6), or written (John 17:17). How do we recognize truth? Well truth has a certain odor as incense, it attracts some and repulses others (2nd Corinthians 2:14 - 16).

I have dialogued with the best of them, I.E. Sacred Name groups, Yahweh groups and others. This has been to no avail, striving about words since those in those groups, with little exception, do not read or write Hebrew and Greek; and are therefore not in a proper position to prove their point, rather than argue their point.

Therefore, this writing being purposed by the 'Elôhîym, could also be styled "COME LET US REASON TOGETHER" So that we do not allow the works of the flesh strife, and contentions, and wranglings, but rather the fruit of the Rûwach (Spirit).

The whole idea of scripture is salvation; therefore anyone who has not been immersed into the name that represents Salvation of YHWH needs to be immersed into the proper name. The saving name given for salvation is Yahúwshuah. Yahúwshuah is the name above all names, "The salvation of Yahúwah" performed by Yahúwah Himself (Immanuel, is 'Elôhîym with us),

then only Yahúwshuah is worthy for salvation. Yahúwah has placed His word Yahúwshuah above His own name.   The name of Yahúwshuah Ha Mâshîyach should no longer be taught to be from the names of earthly servants, which have already been given by man. Therefore the name above all names is not derived from names; such as Joshua (Yawhoshea), or Yeshua (given as a name ten times), since these have already been given and have been used by men. Teachers may say that salvation under and through the Paganized Christianity is valid, but under the True Faith they could never have been in greater error. Salvation through a Paganized Christian priest through the name Jesus is of the counterfeit religion of MYSTERY BABYLON .

INTRODUCTION TO HEBREW

First of all it is next to impossible to have a crash coarse in Hebrew and Greek for what has been years of study.

Hebrew reads from Right to Left with 22 characters in its Elephabet, and 13 vowel forms (nikud) which were added later by the masoretes. Hebrew being the set apart pure language that we are to return to according to scripture. "For then will I return to the people a pure language, that they may all call upon the name of Yahúwah, to serve him with one consent." (Zephaniah 3:9)

Some points of interest in vowel inflection are as follows:

אַ = a, as in father

אָ = Sephardic: a, as in father / askenazic: aw as in saw

אֵ or אֵי = ey as in they

אֶ = e as in met

אִ = i as in machine

ו or אֹ = o as in alone

וֹ or אֻ = oo as in moon

אְ = at syllable end: silent / middle of syllable: schwa sound as in alone.

אֲ = sound, with hint of the a schwa as in father

אֳ = schwa sound, with hint of the aw as in saw

אֱ = schwa sound, with a hint of the e as in met

Some other points of interest in consonants and some vowels by different Hebrew speaking people are as follows:

בּ = b sound, others v

ב = v sound, others b

כּ = k, or q sound

כ = kh sound

פּ = p sound

פ = ph or f sound

ת = t (or others ts)

תּ = t

ו = w, sometimes v

וֹ = o sound

וּ = u sound; Paleo-Hebrew it úW

שׂ = s sound

שׁ = sh sound

The Hebrew elephbet is as follows:

Letter - Ending Form of Letter - Paleo Letter - Letter Name - Sound - #

Letter	Ending	Paleo	Name - Sound	#
א	————	𐤀	'Aleph - unappreciable `a	1
ב	————	𐤁	Bėyth - b	2
ג	————	𐤂	Giymel - g `hard'	3
ד	————	𐤃	Dåleth - d	4
ה	————	𐤄	Hê - h, often quiescent	5
ו	——	𐤅	Waw- w / Vâv- v, or w quies.	6
ז	————	𐤆	Zayin - z, as in zeal	7
ח	————	𐤇	Chêyth - Ger. ch, kh, χ	8

Letter	Ending	Paleo	Name - Sound	#
ט	————	⊗	Têyth - t = ט	9
י	————	𐤉	Yâwd - y, often quies.	10
כ	ך	𐤊	Kaph - k = ק	20
ל	————	𐤋	Lâmed - l	30
מ	ם	𐤌	Mêm - m	40
נ	ן	𐤍	Nûwn - n	50
ס	————	𐤎	Çâmek - ç, cedilla	60
ע	————	O	'Ayin - `unappreciable	70
פ,פּ	ף	𐤐	Pê, Phê - P or Ph (f)	80
צ	ץ	𐤑	Tsådêy - ts or tz	90
ק	————	𐤒	Qôwph - q = k = כ	100
ר	————	𐤓	Rėysh - r	200
שׂ,שׁ; שׂ	————	W	Siyn; Shiyn - S`sharp'; sh	300
ת	————	✗	Tåv - t	400
ך	kaph final			500
ם	mem final			600
ן	nun final			700
ף	pe final			800
ץ	tsadey final			900

Vowel	Name	Sound
ָ	Qâmêts	â, as in all
ַ	Pattach	a, as in man (fār)
ֲ	Shᵉvâ` - Pattach	ă, as in hat
ֵ	Tsêrêy	ê, as in they
ֶ	Çegôwl	⌈ e, as in thEir
		⌊ e, as in mEn
ֱ	Shᵉvâ`- Çegôwl	ě, as in mEt
ְ	Shᵉvâ`	⌈obscure, as in avErage
		⌊silent, as in madE

E − Chîyriq -------------- ⌈î, as in machine

---------------------------- { i, as insuppliant

---------------------------- ⌊(misery, hĭt

˙ − Chôwlem --------------------- ô, as in no

ֳ − Short Qâmêts -------------- o, as in nor

ֳֳ − Shevâ` -Qâmêts ---------- ŏ, as in not

˙ − Shûwrêq ----------------- û, as in cruel

ֻ − Qîbbtūs ---------- u, as in full, rūde

The dot that appears in the center of some letters is called a "dagesh", sometimes a "mippiq". With most letters the dagesh does not significantly affect pronunciation, except the letters beyth ב kaph כ or pe פ, in which case the letter is pronounced with its hard sound, sometimes also with he (ה).

INTRODUCTION TO GREEK

Greek reads from Left to Right with 24 characters (sometimes 27 if you include the stigma, koppa, and san which have fallen into disuse) in its alphabet consisting of 7 vowels with almost innumerable breathings.

Greek being the technical language of the world. The Greek's numerous vowel breathings will not be gone into in detail, as Hebrew is the original language of the Great Name.

Upper Case - Lower Case - Name - Sound - Number

A, α, ------------------ Alpha --- a --------- 1

B, β, ------------------ Beta ---- b ---------- 2

Γ, γ, ------------------ Gamma - g --------- 3

Δ, δ, ------------------ Delta --- d ---------- 4

E, ε ------------------ Epsīlon - e (short) - 5

Ϝ, ϛ -------- digamma or stigma - vav - v - 6

Z -, ζ ------------------- Zeta ---- z --------- 7

Η, η ------------------- Eta ------ e (long) - 8

Θ, θ ------------------ Theta --- th -------- 9

I, ι -------------------- Iota ------ i -------- 10

Κ, κ ---------------- Kappa - k or hard c - 20

Λ, λ ------------------- Lambda -- l ------- 30

Μ, μ ------------------- Mu ------- m ----- 40

Ν, ν ------------------- Nu -------- n ------ 50

Ξ, ξ -------------------- Xi --------- x ------ 60

O, o --------------- Omīcron - o (short) - 70

Π, π -------------------- Pi -------- p ------ 80

ϙ, ϙ ----------------- Koppa - c as in car - 90

Ρ, ρ ------------------- Rho ------ r ----- 100

Σ, σ, ς (final) ---------- Sigma --- s ----- 200

Τ, τ ------------------- Tau ------ t ------ 300

Υ, υ ------------------ Upsīlon - (u) y - 400

Φ, φ ------------------- Phi ------ ph ---- 500

Χ, χ ------------------- Chi ------ kh ----- 600

Ψ, ψ ------------------- Psi ------ ps ----- 700

Ω, ω ----------------- Omega - o (long) - 800

ϡ, ϡ -------------------- san ----- ts ----- 900

No known symbol for jod or jot the "j" sound called Ãépô

The obsolete numbers and letters have been included only for clarification of

Revelation 13:18 for the number 666 written in Greek as "χξϛ" Chi-Xi-Stigma. Enough said for this, since this is wholly another study.

ιΑ - 1000

ιΒ - 2000

ιΓ - 3000

ιΔ - 4000

ιΕ - 5000

ιϜ - 6000

ιΖ - 7000

ιΗ - 8000

ιΘ - 9000

$\overset{\alpha}{\mathrm{M}}$ - myriad - 10,000

M with centered superscript "α" = 10,000, M with centered superscript "β" = 20,000 or whatever number (letter) combination with a superscript was how many times ten thousand the number was.

HOW TO FIND THE GREAT NAME

In essence what will be shown is the nearest transliteration into English from the Hebrew of the Great Name. Since a person who neither reads or writes Hebrew will as accurately be able to understand how to pronounce words properly.

Generally transliterate means to change form from one language to the next. The form here will not be changed but will be brought across as phonetically accurate as possible; I.E. where the

transliteration is Yahuchânân in the stead of John (that we were given, as it has no direct derivation also), where in actuality Yahuchânân becomes more phonetically correct and maintains its original Hebrew meaning (the grace of Yah).

There are three major schools of thought on how to arrive at the

destination of the Great Name.

School of thought number one (1) is by the conjugation of the word "to be" in Hebrew, which is היה (hayah in English). This particular school of thought always seems to wind up with the problem, that the more you try to make the Great Name a verb the more it becomes a noun, and the more you try to make it a noun the more it becomes a verb.

School of thought number two (2) is the Onomastic Method, which uses the prefixes and suffixes of the TaNaK (Torah (law), Nebey'im (prophets), Kethubim (writings) = Old Covenant) names to arrive at the Great Name. The problem with this is that in Modernized Aramaic block lettered Hebrew with the Nikud (vowel pointing) placed by the Masoretes (transmitters, literally, better known to us a modern scribes, but not Sopherim which were the more ancient scribes) the sounds were changed from the Paleo-Hebrew. Originally the Hebrew vowel sequence was a-u-a.

This was changed by some Masoretes to e-u-a, and some other Masoretes to e-o-a; they themselves not agreeing. By these two forms we get almost the same name but with different vowels sounds.

School of thought number three (3) is the Letters Method to try and derive the Great Name from the Greek transliteration. This particular school of

thought has the problem of never coming up with anything that can be backed by Hebrew (the mother tongue for the Name).

The fourth (4) school of thought, mine, and possible others, is that both schools of thought number one (1) and number two (2) are correct but not on their own as they should be combined for a more balanced outcome.

SCHOOL OF THOUGHT ONE (1)

The Hebrew roots area called shoreshim; what we will be dealing with here.

The verb hayah for "to be" carries two ideas, one is "to be", and the other is "to become". There is no causative form of the verb as is conjectured as "cause to become". Therefore the best in English to express this verb is to "come to be, or be extant".

He came to be is היה with no vowel points, or הָיָה with vowel points, which is third person for He Came To Be (Psalm 124:1). Pronounced HaYaH; hê-qâmêts-yâwd-qâmêts-hê, with vowel pointing (nikud) and hê-yâwd-hê with no vowel pointing. Paleo-Hebrew as ᐊᘔᐊ.

He is, is ה ו א with no vowel points, or ה ו א with vowel points, there are no vowel points except in the waw. This is third person for He Is, or He is extant (or He is Being; which see Deuteronomy 4:35). pronounced HUa (or according to others Howah) or HUe; (the masculine kal particle active present tense, the a or e almost non-verbal) hê-waw-chôwlem-'aleph, with vowel pointing, and hê-waw-'aleph with no vowel pointing. Paleo-Hebrew is ᐊYᐊ.

He will be, is יהוה with no vowel points, or יְהוֶה with vowel points. this is third person for He Will Come To Be. Pronounced Yihweh; yâwd-chîyriq-hê-shevâ-waw-çegôwl-hê, hê-waw-hê-yâwd with no vowel pointing. Paleo-Hebrew is ᐊYᐊᘔ. This is the reason the group or sect of Hebrew Israelites called Karaites believes that the name Yihweh is the atid 3rd person maculine for the name. What the Karaites did was to take one scripture and did not include the rest that dealt with His name's attributes, of which see Exodus 34:14 (jealous), Isaiah 63:6 (repurchaser), Hosea 2:16 (husband), Zechariah 14:9 (My name is one).

For Yihweh, this form of the name is found at Exodus 3:16 - 19 being the third person of the verb HaYaH. The first person of the verb HaYaH is Ehyeh (אֶהְיֶה) and is how the creator refers to Himself in first person, but we are to refer to Him in the third person YiHYeH (יְהְיֶה) or in the case of it being the creator it then becomes YiHWeH (יְהוֶה, West Aramaic peal imperfect, 3rd person masculine singular), both forms meaning He Will Come To Be. Also to be brought into play here is the mention of how the creator refers to Himself in the first person future as "Ehyeh ahser Ehyeh" translated as "I am that I am" in the King James Version. However, not surprisingly, the King James version is not correct as Moshe asked the creator His nature or character by saying "ma shema" ("mi shema" is what is your name), and received "Ehyeh asher Ehyeh" more accurately meaning "I shall come to be Who I shall come to be". In Hebrew is אֶהְיֶה אֲשֶׁר אֶהְיֶה, with the vowel points; in Paleo-Hebrew is ᐊᘔᐊᖳ ᙏWᕼ ᐊᘔᐊᖳ. Some people believe the the Eyeh is connected to the Great Name, others do not; it seems to only be

connected from the same verb "to be" but is the first person nominative singular masculine and Moshe was commanded to use the third person form of the verb, therefore we get YHWH.

A few other forms of verbal meaning of interest:

YeHaYèH (יְהָיֶה , Job 36:6) = 3rd Person: He will cause to be/constitute; Answering to 'Ahayèh (אֶהְיֶה , EX 3:12) = 1ST PERSON: I shall cause to be/constitute.

Hû = (הזּא , Deu 4:35) 3RD PERSON: He is, or He is Himself; Answering to 'anî (ינא) = 1ST PERSON: I am.

HoWaH = (הוָה is the proper form, but here to avoid a mis-saying it was changed to Hoyah הויָה) 3RD PERSON: HE is coming to be. This would be húwah in Archaic Hebrew.

Yéš = (יאָשׁ) 3RD PERSON: He exists.

YeHaWèh = (יְהוֶה , Ps 19:3) 3RD PERSON: He will constitute; answering to 'Ahawèh (אֶהוֶה)= 1ST PERSON: I shall constitute.

YiHWèH = (יְהוֶה , Ex 3:15) 3RD PERSON: He will come to be; answering to 'èwèh (אוֶה) = 1ST PERSON: I shall come to be.

YaHaWèH (יַהוֶה) modern hypothetical form) = 1ST PERSON: He will cause to be; answering to 'ahawèh (אַהוֶה) = 1ST PERSON: I shall cause to be.

None of the above verbs can be used for the Great Name, although some are very close.

Therefore the first conclusion is that if we take the last half of the verb for He

Came To Be, which is YaH. The whole of the second verb He Is, which is HUa (or HUe). Then at the last we attach the last half of the verb He Will Come To Be, which is WeH; or húwah in Archaic Hebrew. Now let us put it together as follows"

Form 1: YaH-HUa-WeH = Yahuweh; this form has the feminine 3rd person HUa, which is an interesting point in the light of 'Elôhîym being a masculine-feminine-dualistic-plural-singular word.

Form 2: YaH-HUe-WeH = Yahuweh

Form 3: YaH-HUe-YiH = Yahuwyih

Form 4: YaH-HUa-YiH = Yahuwyih

Form 5: YaH-húWaH = YaHuWaH from Archaic Hebrew as Yah He-will-be and a wah feminine ending again. The feminine ending is also indicative of the female reference to Wisdom being that Wisdom and Understanding are the two closest things to him as seen from the study of the menorah. But this is another study.

Now grammatically we have He-Was--He-Is--He-Will-Be, possibly including a center feminine part, and also keeping in mind that most nouns that end in a He (ה) are feminine, so either way we have a feminine part to the Name correspond-ing with 'Elôhîym.

However we now have a problem in that there is no verbal conjugation to arrive at this structure, but the meaning is fairly close. The other problem that we have is that the short from of the Great Name becomes YiH and the middle form becomes YiHuW. This does not correspond to the Onomastic method of the names as they are presented in Scripture.

Hmm, looks as if we still have a problem. We also know that names do not necessarily have to follow grammatical construct.

As an aside to this section, it should be added that Yahweh, or Yahveh is not correct.

Firstly, Onomastic names with this construct would make some most interesting deviations, such as:

English	Hebrew	Yahweh-isms	Yahveh-isms
Jehoshophat	Yahushaphat	Yahweshephat	Yahveshephat
Isaiah	Yeshayahu	Yeshayahwe	Yeshayahve
Zechariah	Zakaryahu	Zakaryahwe	Zakaryahve
Nathaniah	Natanyahu	Natanyahwe	Natanyahve
Elijah	Eliyahu	Eliyahwe	Eliyahve

It is conjectured by those keeping this name that it comes from HaYaH (He Came To Be) which they believe is "He Was". Then they will add the "W" the present tense additive to get HWH for "He is"; to which further they will add the future prefix Y for "He Will Be" to arrive at YHWH.

However they are right in a sense of saying that all three components being a part of the Great Name makes Him simultaneously the past, present, and future! Then again the are wrong about the pronunciation Yahweh, Yahveh, Yahwah (although Yahwah is a proper form of the Arabic form of Yahúwah).

The problem here still remains doctrine or tradition over the proper Hebrew; as they for the most part neither read it, or write it. There are more guess names still, but enough. With some exceptions all types of these people seem to operate as though it is alright that YHWH was in the past and is going to be in the future; but it is not completely alright that HE IS in the here and now. Since they make their own publications and books based on faulty research and begin to exhalt leaders in such, and lose the fear of Yahúwah to the extent that they will no longer search out for a certainty His name. Writing books and exhalting leaders in an incorrect name displays lack of fear.

We all should heed Malachi 3:16.

So to conclude the aside, Hebrew and what later became called Aramaic (so called Modern Hebrew) is a consonantical language with each consonant bearing its consonant sound and a characteristic vowel sound. The a-u-a of the Paleo-Hebrew construct of words, before the Neo-Hebrew (Masorete vowel pointing) of e-u-a, was the proper sequence of vowels in a word. Therefore four consonantical letters YHWH can not yield a two syllable word properly, but it can and must yield to a three syllable word, which we shall see shortly.

SCHOOL OF THOUGHT TWO (2)

The Onomastic method deals with looking at the prefixes and suffixes of the names in the TaNaK (Torah (law), Nebey'im (prophets), Kethubim (writings) = Old Covenant) and seeing what their spelling and vowel points are in order to be able to ascertain the Great Name from them.

Now that we have dealt with the Grammar of the Great Name then we must come to realize that grammar does not always yield a name, and a name does not always yield to grammar. Take the following example for the name of Moses:

Moses = English

Môshèh = Masoretic Hebrew

Mashu = Archaic Hebrew

Môusè = Greek of the Septuagint

Musa = Arabic

Mashûy = Hebrew etymology, meaning "being drawn out"

Mès = Egyptian etymology

Mosis = Egyptian etymology via Greek

The name Yehôshua in Hebrew becomes Iosue in Latin, in Greek it is Iesous, and Joshua in English. These are all the same name as translated but not transliterated, since Greek and Latin do not have an "sh" (שׁ) sound.

Therefore fixing a time is important. The Septuagint which reflects Hebrew vocalization around 280 B.C.E., and secondly the Masoretic text reflecting vocalization around 100 B.C.E. to possibly 300 B.C.E.?? During these times the tetragrammaton was pronounced, at least in the temple, therefore we do have hope.

Aquila gave an excellent translation around 128 - 132 A.D. transliterating into Greek Yahshua as Iησουα Anglicized as Ièsoua, being brought forth as Yeshua; indeed very close. This of coarse assumes that the Greek of the Septuagint used the correct vowels, as a "sourcing method"; we must keep in mind that Y (י) is read as I. W (ו) is read as Û, and a final H (ה) is read A.

A consonant is read alternatively with a vowel, and when lacking a vowel one uses the sound "a".

A guttural consonant, even when accompanied by a vowel, is read with the sound "a".

For example Jerusalem is Yrwšlym and is read I-ru-ša-lim.

Babel is for being confused, Balûl (masculine), or Belûlâ (feminine), the Septuagint reads Babülôn. The name Babel is a kin to Zerûbabèl giving us the reconstructed form Babèl. Then Bbl can be read Ba-bal; with Bab-El meaning the gate of El (God), if you lived there. (Since it is for "being confused" then Mystery Babylon, would mean "The Mystery Confusion." This is like Mamonides "Guide to the Perplexed", or is that "the confused.")

IF we are to ASSUME that the Masoretic text preserved the authentic pronunciation of the names of the first century, then we need to look at it closer in the following charts. However keep in mind that Biblical Hebrew was replaced by Rabbinical Hebrew (Babylonian Rabbinical Talmudism of an Aramaic nature and not Paleo-Hebrew).

Then let us set a standard for comparison; say 4 points for when a vowel is identical (i, é, e, è, a, o, û) and 2 point if it is close, for instance an "a" put in the place of an "è" or "o". Also some consonants act as vowels in Hebrew, Ya = ia, Yi = ï, Wa = ûa, Wu = û.

CHART FOR ETYMOLOGY METHOD

References #	/ Etymologies #	/ Sources #
Yéshûa 16	/ Yôshia 8	/ Ièsous 10
Abraham 12	/ Abhamon 10	/ Abraam 12
Noah 8	/ Naham 6	/ Noé 4
Yisraél 12	/ Seraél 8	/ Israèl 10
Yehûdah 14	/ Yehôdèh 10	/ Iouda 6
Moshèh 8	/ Mashûy 2	/ Mousès 6
Babèl 8	/ Balûl 4	/ Babülon 4
Yerûshalém 9	/ Yerûshalom 7	/ Iérousalèm 8
100% = |96|	65% = |62|	77% = |74|
Yhwh /	Yihyèh /	Iaô

CHART FOR ONOMASTIC METHOD

References # / Onomastic # / By Its Letters #

Yéshûa	16 /	Yéshûa	8 /	Ishûa	12
Abraham	12 /	Abraham	12 /	Abaraham	12
Noah	8 /	Noah	8 /	Nûah	6
Yisraél	12 /	Yisraél	12 /	Israal	8
Yehûdah	14 /	Yehûdah	14 /	Ihûda	12
Moshèh	8 /	Meshi	0 /	Mûsha	4
Babèl	8 /	Babèl	8 /	Babal	4

Yerûshalém 18 / Yerûshalém 18 / Irûshalim 16

100% = |96| 92% = |88| 77% = |74|

Yhwh /   Yehowah /   Ihûa

From the tables above it can be seen that if a person wished to find the name of a person whose name was lost, that the best method is the Onomastic method, coming in at 92% accuracy!

Since the references method is 100% accurate, but not concerning the Great Name because it only refers to YHWH with no phonetics; the Onomastic method is preferred.

The etymologies method is based more on wordplay, and assonance between words than on strict grammatical definitions. Such that the etymology actually constitutes a prophetic statement. For example the name Moses, explained in Exodus 2:10, as being drawn out of the water, prophetically foretold that a whole people would also be drawn out of the water by the means of the one who was drawn out of the water. Grammatically Moses means "drawing out", and biblical etymology means "being drawn out"; both of these differ from the word play and assonance of the prophetic etymology.

So now let us begin to work with the Onomastic method concerning the names in the following chart:

Hebrew-M.T.	LXX-Septuagint	Trans.	Eng.	Xref
אֲבִיָּה / 'Abiyâ	Abia	my father is Yah	Abia	1 Chr 3:10
אֲבִיָּהוּ / 'Abiyahû	Abia	my father is Yahûw	Abijah	2 Chr 13:20
בְּעַלְיָה / Bealyâ	Baalia	Yah is master	Bealiah	1 Chr 12:5
בְּרָאיָה / Bera'yâ	Baraia	Yah has created	Beraiah	1 Chr 8:21
דּוֹדָוָהוּ / Dôdawahû	Dôdia	Beloved of Yahûw	Dodavah	2 Chr 20:37
אֵלִיָּה / 'Éliyâ	Élia	El is Yah	Elijah	Ezra 10:21
אֶלְיְהוֹעֵינַי / 'Èlyehô'énay	Élioènai	toward Yahûw are my eyes	Elioenai	1 Chr 26:3
גְּדַלְיָה / Gedalyâ	Gadalia	Yah is great	Gedaliah	Ezra 10:18
הַגִּיָּה / Haggiyâ	Agia	Feast of Yah	Haggiah	1 Chr 6:30
כְּנַנְיָה / Kenanyâ	Kônénias	Yah is firmly established	Chenaniah	1Chr 15:27
מַהְסֵיָה / Maséyâ	Maasaiou	Yah is refuge	Maaseiah	Jer 51:59
מַלְכִּיָה / Malkiyâ	Mélkia	Yah is my king	Malchijah	Neh 10:3
נֵרִיָה / Nériyâ	Nèriou	Yah is my lamp	Neriah	Jer 32:12
עֹבַדְיָה / 'Obadyâ	Abadia	servant of Yah	Obadiah	Ezra 8:9
פְּדָיָהוּ / Pedayahû	Padaia	Yahûw has ransomed	Pedaiah	1 Chr 27:20
קוֹלָיָה / Qôlayâ	Kôlia	Voice of Yah	Kolaiah	Neh 11:7
רְפָיָה / Rephayâ	Raphaia	Yah has healed	Rephaiah	1 Chr 7:2
שְׂרָיָהוּ / Serayahû	Saraia	Yahûw has contended	Seraiah	Jer 36:26
שְׁפַטְיָהוּ / Òephatyahû	Saphatias	Yahûw has judged	Shephatiah	1 Chr 27:16
טוֹבִיָה / Tôbiyâ		Yah is good	Tobiah	Ezra 2:60
אוּרִיָה / 'Ûriya	Ouria	Yah is my light	Uriah	Ezra 8:33
יְהוֹחָנָן / Yehôhanan	Iôanan	Yahûah has been gracious	Jehohanan	Ezra 10:28 **
יוֹאָב / Yô'ab	Iôab	Yah is father	Joab	2 Sa 8:16

THE FALSE NAME AND MYSTERY BABYLON
BEGOTTEN THROUGH THE PEN OF DECEITFUL SCRIBES

Hebrew-M.T. | LXX-Septuagint | Trans. |Eng.|Xref

י וֹ אֵל / Yô'él|Iôèl |Yah is El|Joel|1 Chr 5:12

יַ הֲ זֵ יָ ה / Yahzeyâ|Iazia |Yah may behold|Jahaziah|Ezra 10:15

יְ הִ זְקְ יָהֻ וֹ / Yehizqiyahû| Ézékiou| Yahúw may strengthen | Hezehiah|Jer 15:4

יְ הִ יָה |Yehiyâ|Iia|may Yah live|Jehiah|1 Chr 15:24

יֵ ה וּ א / Yéhû'|Ièou |Yah Himself|Jehu|1 Chr 2:38

יְ הֻ וּ דָ ה / Yéhûdah |'loúdan|Yahû will be lauded|Judah| Gen. 29:35*

זְ בַד יָ ה / Zebadyâ|Zabadia|Yah had endowed|Zebadiah|1 Chr 8:15

זְכַרְ יָ ה וּ/Zekaryahû|Zakariou |Yahûw's remembered|Zechariah|2 Chr 26:5

Below are the abbreviations for the above graph:

M.T. = Masoretic text

LXX = Septuagint

Trans. = Translation

Eng. = Common English usage

XREF = Scripture where found

* Special note one:

As the Masoretic vowels did not appear before the sixth century B.C.E.; therefore YH was read as IA in the Greek, and if no vowel letter was in the name "a" was often inserted. So YHWDH would have been pronounced YaHúWDaH. The Masoretes later caused the Y to be read as Ie causing Yehudah to be the result. The competition between Yahû and Yehud (more as a result of political regionalism) during the first century, actually became a choice between El and Caesar, of which see John 19:15. Also the people who were called by His Name were the people of Laud, or the people of high praise in the sense of to sing praises to His Name Yahúwah (YHWH). In this

word we see only the addition of the daleth (ד) into the Name YHWDH or Yahudah (YaHúWDaH). In Hebrew וּ דָ ה יְ, or in Paelo-Hebrew 𐤄𐤃𐤅𐤄𐤉.

** Special note number two:

The perverters of the Scripture missed one, if it is read in the King James and many other modern version they would like to have us believe that this name is Jehohanan, however with Masoretic Hebrew it is " יְה וּ הָנָן ", keep in mind that the Qamets   ( ) after the last "he" (ה) is written under the "he" and not as I have been able to place it, making the sound "ah" and not "ha") as it is written it is Yehowahnân or in English Yehúwahnân. Also the Masoretes would like you to believe that it is Yehohanan, then why do they have the waw with a dagesh in it making the "úW" sound; hence yehuhanan. They seem to be afraid that the Qamets will be transposed from where it is and we will make Yehuwahnan, which is too close to the real name.

Now at this point all we need to do is add the vowels of the number 15 (YH) and we get Yahúwahnan. Besides gracious in Hebrew is חַ נָ נִ י, therefore we should have for "Yahúwah has been gracious" the word "Yehuchanan", why did the Masoretes leave in the He (ה) and not put in an Cheyth (ח) If the Paleo letters and vowels are replaced (𐤉𐤄𐤅𐤄𐤌) you would get Yahúwahnan or Yahûahnân !!!

Special note number three:

As far as the suffix yahû (יָה וּ) is concerned, except for suffixes like Hua (ה וּ א, meaning He Himself) as is seen in Yéhu', the proper reading is seen two ways as follows:

1) according to Paleo-Hebrew 𐤉𐤄𐤅 and modern Hebrew יָהוּ would be Yahûw.

2) according to the Masoretes they prefer the ending to be read a different way as Yah Hua (יָהוּא), meaning they think it is a contraction of the two words meaning Yah himself. {This most likely came from the confusion of the name Yehu (in Paleo-Hebrew more as Yah'u) a contraction of "Yahúwah hu' " to Yahuahu, then to Yahuu', then Yahu'.}

In fact this is very nearly the middle form of the Great Name YaHúW, and their tradition flies in the face of the facts of number 1) above.

Special note four:

Many persons contend that concerning names that end with the suffux -yahû, simply say Yah. They leave off the the final "úw"; I.E. Eliyahúw is simply said as Eliyah, which is not the correct pronunciation of the suffixual form of the middle form of the Great Name, which is Yahúw.

#* Special note five:

Since the waw (𐤅) in Paleo-Hebrew and Archaic-Hebrew is pronounced as "úW" it is just not the simple "v" or "w" sound.

As the Masoretes would have you to believe that waw with a daggesh (וּ) is a simple "u" sound. The name דָּוִיד is not David or Dawid as they would have you to believe it is Dauwid (𐤃𐤅𐤉𐤃), or in Archaic-Hebrew (𐎮𐎊𐎕𐎮). One sees this sound in Yahúwdah, and others as well.

SCHOOL OF THOUGHT THREE (3)

This deals with trying to again derive the Great Name from the Greek. Greek however had a strange phenomenon called "iotacism"; which is where there came about a confusion of the sounds i, é, è, and ai.

Firstly keep in mind that a small group of believers from 70 CE until 135 CE would be quickly submerged by pagan-Christians who instead in Jesus saw a new Kurios or Lord. Therefore the Hebrew-Israelites who had become believers were considered heretics by both Jews and Christians; this small group was called the sect of the Nazarenes see Acts 24:5.

Secondly the Septuagint was written in Alexandria in an Aramaic environment, and this sister language of Hebrew vocalized words in a different way which led to confusion in transcriptions.

Thirdly, the Greek ear did not like the guttural sounds of the Hebrew language, and Flavious Josephus explains that many names were Hellenized to satisfy the Greek reader. Names like Noah were transformed into Noé, and Yéshua' was made Ièsous. These problems existed in other languages; as the Akkadians (Syrians) Akkadianized Hebrew names, as the Hebrews Hebraized the Akkadian names, all done according to auditory affinities. For example, in Aramaic then, for the Hebrew letter W (ו, waw) was successively pronounced U, then Ô/V, then B (bv), then B, then V.

Theodoret (Quaestiones in Exodum cap. XV) is often used to support the pronunciation Yahweh, because of the following sentence: "...the name of God is pronounced Iabe (Ιαβε)..." This is a true comment that Theodoret qualified by saying that he spoke of the Samaritans and he added that the Jews pronounced the name Aïa. In another book (Quaestiones in I Paral. cap. Ix) he wrote

"... that the word Nethinim means in Hebrew "gift of Iaô (Ιαω, that is the God who is...") Ιαω is very close to Yahúw.

Next a subpart of the School of Thought Three (3) is what is called the letters method. This is the process of reading according to a words' letters. This is very simple since it contains only three sounds I (Y), U (W), and A, even though Hebrew contains seven sounds (i, é, e, è, a, o, u). even with this simplistic handicap, one gets rather good results in respect to the vocalic character of Hebrew rather than the Aramaic consonantal reading. The group YW in Hebrew will be read IO or IU, whereas in Aramaic YW is Yaw.

Greek / Year	/ Heb/Aram	/ Heb/Aram	/Heb/Aram
	YH	YW	YHWH
Iaû -400	Îâ / Yah	Îû / Yaw	Îhûa / Yahúwah
Iaô -100	Îâ / Yah	Îô / Yaw	Îhôâ / Yahúweh
Iaüe +200	Îâ / Yah	Îô / Yav	Îhôâ / Yahveh
Iabe +300	Îâ / Yah	Îô / Yab	Îhôâ / Yahbeh

The above chart shows the progressing confusion that occurred with the Greek as "û" became "ô" then became "üe" then "be". It can also be seen that for the Hebrew "û" became "ô" and "a" became "â".

It can also be deduced from this chart that around the third century B.C.E. that the Jews stopped using the pronunciation as Yahúw. Now this is very interesting since Talmudism came into being after the carrying away into Babylon, and Babylonianish customs and pronunciations came about as a result of rabbinical Talmudism. Keep in mind that the oral traditions (halacha) condemned by the Mâshîyach were Talmudic extra-Scriptural writings and customs that were lawlessness. Such as the forbidding of the numbers 15 and 16 to be pronounced in Hebrew, "15 is YH (יה) and pronounced yah", "16 is YW (יו) and pronounced yau and at other times yaw". Both of these numbers were too close for the Talmudists to the name Yah; so in the second century B.C.E. they substituted TW (טו, 9+6) FOR 15 AND TZ (טז, 9+7) FOR 16. This same ilk about the third century B.C.E. were replacing the Great Name with substitutes like Adonay or HaShem. Remember that during the time of Daniel, Ezra, and 2nd Chronicles that Cyrus the king of Persia gave the decree to allow some Israelites to go back to Jerusalem and rebuild the temple. This was around 538 B.C.E. Now what if Yahúwah put it in the heart of Cyrus to build the temple, but on Cyrus' own accord he placed this certain ilk of the rabbinical talmudists to be among those who returned. This would begin the removal of the name Yahúwah. This politically would be to Cyrus' benefit, so he would not have to deal with the name being spoken.

The "H" had been made to be barely audible due to Aramaic influence (circa 400 B.C.E.); hence yau (the number 16) is basically the same sound as the middle form Yahúw. In Hebrew "יַה" with a mippiq in the "He" should be pronounced Yah and not as "Yâ". To further add more confusion the Masoretes (Psalms 94:7,12; 118:18) wrote "הָיַ" pronounced Yiah.

In Greek, as seen in the Septuagint, there was a transposition of the vowels "a" and "e". For example Noah in Hebrew becomes Noé in Greek. 'Asalyahû in Hebrew becomes Éséliou in Greek; Gedalyâ becomes Gadalia; Gemaryâ becomes Gadalia; and Malkiyâ becomes Mélkia, and so on.

Also in the Greek, again seen in the , Septuagint, there was a transposition of the vowels "a" and "o". For example 'Ahazyâ in the Hebrew becomes Okozias in the Greek; 'Atalyahû becomes Gotalia; 'Azazyahû becomes Ozazias; Nériyâ becomes Nèriou; 'Obadyâ becomes Abadia; and Ya'aziyâ becomes Ozia, and so on. Therefore the name Yahúwah would become transliterated as Yahûah, or Yaûah, or Yaûa, and then in Greek could have been IÉÜÔ.

One can also see the -iou (the I-oo sound or ye-oo sound) suffix in Greek standing for Yahû in the Hebrew; therefore we know that from the Greek Îhûa should be pronounced Yahûa. Therefore the Greek Îhôâ should also be pronounced Yahûa or Yahúwa, as well.

There are greek amulets containing the middle form of Yahû as IAω; there are even some containing Yahûah as IAωA. Again very close to Yahúwah, considering that the Greek has no "H" in the alphabet.

Also the Greek was supplanted by the Latin around 382 B.C.E. at which time Jerome began his new Latin translation, and he used Yaho or YHWH.

It was these same Talmudists that made it a stoning offense to pronounce the name Yahúwah, and in the book of Acts we see that Steven was stoned for this very reason. {Could this be a take off from the Roman pagans with their "Lex superstitio illicita" stating "Nobody will have different or new gods, neither will they worship unknown private gods, unless they have public authorization". For this reason Socrates was put to death (399 B.C.E.)

Now how can an ineffable name according to the Talmudists be said (Shem HaMaphoresh); but "HaMaphoresh" would actually translate as the name plainly read according to Nehemiah 8:8, Ezra 4:18).The case of Genesis 12:8 we see that Abraham shouted or called out loud the name Yahúwah, so obviously he knew the name and how to pronounce it. Also In Numbers 6:27 for the Name to be placed upon the children of Israel the priests had to loudly say the Name over them in order for them to receive the blessing from Yah Himself. From the ancient times of Abraham and job, and from Egypt to Babylon it was clearly understood that a nameless god was a god who did not exist and is reflected in Job 30:8 about "base" or in Hebrew "men of no name."

Also in Hebrew in Paleo times the vowel sequence was "a-u-a" later becoming "e-u-a" and sometimes "e-o-a".

We also now know that YH was pronounced "Yah" and we know that the middle vowel was "úW" and that the final sound was "WaH" for the Great Name YHWH; pronounced Yahûah with preference to the Greek, or Yahúwah with preference to the Hebrew.

As seen from the chart, Greek sources confirm without ambiguity the Aramaic vocalization, this problem remains with us even to this day.

SCHOOL OF THOUGHT FOUR (4)

1) The first conclusion, that can be made so far, is that the Great Name is nearing the finale of it's Apocalypse. We can now perceive that, for the sake of argument, that it is either Yahûwah (Yahûah) or Yehûah!

Yahúwah (or the variant Yahûah) if we assume the Archaic Hebrew to be right.

Yahúwah (or the variant Yahûah) if we assume the Paleo-Hebrew to be right.

Yehûah if we assume the Masorete text to be right.

Yahúah if we consider the Greek to be right.

We shall soon see which name is the proper answer for the name of the Father from the riddle of Proverbs 30:4.

2) The second conclusion drawn from the two texts is; that despite the fact that twenty centuries have passed, more or less, that there is good agreement between the texts. One can also see some Aramaic influence in the Septuagint version, which is a small wonder since the Talmudists were also working their magic on this text as well during the mid first century. {(The Rabbinical Talmudist Rabbi Tarphon around 90-130 CE relates the problem of the destruction of heretical (Christian) texts because they contained the Tetragram. (Sabbat 116a)} Texts from Qumran dated from 275 B.C.E. to 70 CE do however agree to a large degree with the Masoretic text. The name Yéhu' (Ièou in the Septuagint} was transcribed Ia-u-a and Ia-u in the Akkadian Shalmaneser III's texts dated the ninth century B.C.E. But then there are others who argue that the Akkadians had only one symbol for all of the following; ya, ye, yu, wa, we, wi, wu. However the oldest theophoric name, from about the eleventh century B.C.E., written in Paleo-Hebrew is ywhnn (ᴎᴎᴀYᴈZ) usually pronounced Yawhuhanan according to tradition, but lets forget tradition and look at the facts. According to "Barth-Ginsberg's law" Semitic names did follow a general evolution as follows: Ya>Yi>Ye, there are a few exceptions though.

3) The third conclusion for this part is the following:

Yehô in Hebrew is Iô in Greek since Greek has no "h";keep in mind that prior to this chart that around 400 B.C.E. the Hebrew language began substituting "ô" for "aû"; therefore Îô would be vocalized as YaÛ, or YaHÛ in English.

Yah in Hebrew is Ia in Greek, and yahû is never transcribed as iaou but rather ia or iou. Now if we take Iaû, it is also yahû. Leaving us with Hebrew YHW transliterated into Greek as Iaû, yielding in English YaHÛ. Keep in mind that YH in Hebrew is Yah and is pronounced according to its letters; also IH in Latin; and IE or IA in Greek, because of the vowel confusion of this period.

Looking at the Hebrew YHWH transliteration into Greek as Îhôâ, we now know the last syllable of the Great Name as â or an equivalent aH in English since the Greek has no "h". Since Îhôâ can be said as YEÔÂ, showing all four letters of the tetragrammaton. It can also be in English YeHÔaH, again showing the tetragrammaton. Since Îh in Greek can also be transliterated into English as "Yæh" (remember vowel confusion of Greek), keeping in mind that the Greek has no "h", one may also get YæHÔaH. this would also seem to agree with the previous two paragraphs.

On a side note, but interesting, is that the language of Ishmael (Abraham's other son who did at one time also speak Paleo-Hebrew) is Arabic. In 1149-1209 CE an Arab "Fahr ad-Din Râzî" in his writings explained "...the supreme name of god was Yâ Huwa not Allah." In Modern Arabic Bibles Yahwah and Yahuwah are used for the supreme name of god.

A second note for today's time is proof of a Rabbinical Talmud coverup; in that Maimonides (1138 - 1204 CE, a pharisaical Talmudist) emphasized that it was more important to find spirituality connected to the Great Name, than the pronunciation, which he never gave. Do you not find it interesting that this idea has carried forward into modern Christianity? Keep in mind Romans 10:13-14 "For everyone, whoever may call on the name of Yahúwah, will be saved. How then may they call on One in whom they have not believed? And how may they believe One of whom they have not heard? And how may they hear without announcing?"

CONCLUSION FOR YHWH (יהוה)

Putting all this together for a final conclusion of the first part of this writing, we can precipitate the following rudiments.

1) That the Great Name does have a feminine ending "aH" which puts us in agreement with "I am El-Shaddai" (שַׁדַּי אֲנִי–אֵל, Gen. 17:, almighty in English, meaning in Hebrew the Strong-Breasted-one) and 'Elôhîym (אֱלֹהִים, masculine-feminine dualistic-singular-masculine noun; see Gen. 1:1), both being masculine and feminine. We know that He is all in all, as seen from the fact that Adam (אָדָם) was made in the image (צַלְמֵנוּ, physical image, as hands fingers toes etc., Gen. 1:26) and likeness (דְמוּתֵנוּ, nature or character, Gen. 1:26) of 'Elôhîym and was both male and female until Eve (חַוָּה) was extracted from him for an helpmeet. Science also would tend to prove this out as every man is a small percentage female and every female is a small percentage male.

2) That the Great Name does back up what John was trying to tell us, and giving us a clue about in Revelation 1:4,8 an 4:8. "The One Who Was, and Is, and Is To Come." Grammatically we cannot achieve the Name without Onomastics and references; however grammatically we know because of the prophetic and or Scriptural usage of the Name that He is "He-came-to-be+He-is+He-shall-come-to-be". Therefore His Name is not of grammar because like many other Scriptural names it does not follow Grammar precisely, but rather it's meaning, which changes the spelling.

3) There are three forms of the Great Name, full, middle, and short.

Let us look at the name William, in it's three forms.

William = full form

Willy = middle form

Will = short form

Now let's look at the Great Name Yahúwah, as it is used in a short, middle and full form.

Masoretic Text	Paleo-Hebrew	Form
Yehûah or Yehôah	Yahûwah	Full form
Yehû or Yehô	Yahúw	Middle form
Yah or Yéh or Yô	Yah	Short form

Now lets talk about the extreme variance that the Masoretic text seems to have with the name YHWH from the above graph. Although some forms are used as suffixual and some forms are used as prefixual, this is not the point here. The point here is consistency in order to be sure of the name YHWH.

In the Full form of the name in the Masoretic text they don't seem to be consistent enough to keep their vowels straight. They seem to think that you can have one of a possible three Full forms, Yehûah (Yehuwah), Yehôah (Yehowah) With modern vowel sounds Yehowah changing the Waw to a Vav one gets Yehovah. To further add to the confusion just add the "J" and now you get the faked modern English Jehovah. The Paleo-Hebrew sounds were "a-u-a", but here it seems to be "e-u-a", or "e-o-a".

Brown Driver & Briggs Hebrew Lexicon and The Strong's Exhaustive Concordance of the Bible make the following points:

1) The sacred name is not to be pronounced except with the vowel pointings.

2) The sacred name was replaced with Adonay (Strong's #136 meaning lord or sovereign lord) by adding vowel points to it, so it would not be pronounced when read.

3) Names that begin with English letters "Je" (Ye), have the sound of the syllable "Yah" in front of the name.

4) Names that end with the English letters "-iah," "-jah" (yah) have the sound of the syllable "yah" at the end of a name.

It would seem that the Babylonianish Talmudic influence was not consistent in trying to cover up the name. This is one thing that the Onomastic comparison chart exposes them on. Remember that 'Elôhîym is not the author of confusion. So who brought us the confusion?

In the middle form of the name in the Masoretic text, again they do not seem to be consistent! You would arrive at Yehû (Yehuw) or Yehô (Yehow), again following two very different vowel sequences. Remember that you can not compare apples with oranges in that the English language has a variety of sequences (although somewhat less in old English), whereas in Hebrew as a much older language the vowel sequences were less involved.

In the Short form of the name in the Masoretic text we really don't seem to know what his name really was, although some are prefixes and others suffixes, there is no consistency. First we have Yah, then we have Yéh, and finally the double contracted form that drops the "he", as Yô. A very thorough job of covering up Yah.

More confusion at Qumran, as well. If the Great Name was said, it was excommunication for that person. The Name was replaced with "Hu" (Himself), but it was permissible to write "Yah Hu'a" (Yah Himself). Were the people of Qumran not saying the name but really protecting it? When one runs "Yah Hu'a" together you get Yahuah in English which is very close!

The Masoretes do agree on many things in archaeology but on the Great name they do not seem to. Therefore we can not ASSUME that their vowel pointing for the name is right. We must rely on onomastics and Archaic and Paleo-Hebrew, and some references to accurately know the name.

To further add to this confusion (Babel) is the fact that the vowels of Adonay and 'Elôhîym were substituted in the Great Name. Adonay vowels make יְהוָֹה, and 'Elôhîym vowels make יֱהוִֹה. This was so that the reader would not say the name but would say a third commandment breaking, Pharisaical,

Talmudic substitute for the Great Name instead.

5) The Greek yields YaHÛaH, and the Hebrew yields YaHúWaH for an more or less equivalent tetragrammaton in English. Which should be rendered YaHhuWaH from the "H" sound being followed by an "h" reflective sound in Hebrew, and the vowel of Paleo-Hebrew "u" preceding the "W (double waw in Hebrew)", then the feminine "aH" ending. This all is most properly rendered YaHúWaH in English; still the tetragram.

5) A very good friend of mine with whom this author has had long and effective communication with is Jewish. Please keep in mind the Talmudists (Babylonian Rabbinical Aramaic Hebraists) had the cohens (Levitical priests) under pressure not to tell the name right to the general people or outsiders, it was only to be used in their prayer or service, but not before the people. The cohens were told to change the vowels to the people, or outsiders. Suffice it to say here, that he will be called Ab-el in this article. Ab-el has lived overseas and in New York and has had contact with the cohen (Levitical priesthood by genealogy). According to Ab-el and his pronunciation of what he heard from one of their cohen, the name YHWH is Yohûah (יְהוּה), or Yăhûāh (יְהוּהַ). Yăhûāh being possibly a strong verb of the Pual type, imperfect third person masculine, meaning more or less He Who will be/Exist. It could also be a more pure Semitic Hebrew and Arabic and therefore the more usual Oh! He is!

This author has since the first draft of this actually had the grace of Yahúwah Himself to lead me to a Messianic Cohen himself. We will call him Shmwl here. He confirmed my derivation of Yahúwah as proper, and would be יְהוּהַ in Hebrew. Phonetically in English it would be

Yăhúwāh.) possible alternate phonetics could be Yahûah or Yăhūāh, but this lessens the "w" sound)

6) The fact that Matthew's Bible (1537 CE), the Geneva Bible (1599 CE) and William Tyndale (1530 CE) in Exodus 6:3 and other places use Iehouah for YHWH. How very close they were relying heavily on the Masoretes and a lack of other material available to us today!

7) Then there are the Arabic forms, Yahuwah and Yahwah. Still in good agreement with Yahúwah in Hebrew. It does appear that the Archaic and Paleo-Hebrew are the closest. Now we do know the answer to the riddle of the Father's name from Proverbs 30:4, and it is Yahúwah or in Hebrew יְהוּהַ !!

THE NAME OF YAHUSHUAH (𐤀𐤏𐤅𐤔𐤅𐤄𐤉)

Now for the last half of the last part of the Riddle of Proverbs 30:4. What is His Son's Name?

First let us look at the Tetragram within the Name of the Mâshîyach. Let us look at Exodus 23:21 - 23, specifically verse 21"Be on guard before Him, and listen to His voice. Do not be rebellious against Him, for he will not lift up your transgressions: for My name is in Him."

To which of the angels (messengers) did He give His name? See Hebrews 1:5. Certainly to no man, although Moses came in the authority of His name, But Moses did not have the name in himself.

There will be a thread throughout the Scriptures concerning this verse, but specifically here we know that the name of the 'Elôhîym, Yahúwah, is in Him, speaking of the Mâshîyach before the time of His sacrifice. Therefore the Great Name has to be a part of The Mâshîyach's

Name. Put more succinctly one will find the tetragrammaton in the name of the Mâshîyach. (which see Ps 54:1)

For without the Name of Yahúwah in His salvation then you do not have His salvation, one may have the word or the term of salvation but without His name in it there is no Salvation. I. E. Y'shua, Y'hoshua, Yehoshua, Yeshua, Yesha, Jesus, Yeshuah.

Now lets look at some other verses:

Psalms 54:1 "To the chief musician on Neginoth, a contemplation of David. And the Ziphites in coming said to Saul, "Does not David hide himself among us." 'Elôhîym by your name save me; and judge me by Your strength." By the Name Yahúw+shuah save me.

Acts 4:12 "And the salvation is not in any other name, for neither is there another name under heaven having been given among men by which we must be saved."

John 5:23 "So that all may honor the Son, even as they honor the father, The one not honoring the Son does not honor the Father Who has sent Him.

John 10:30 "I and the Father are one!"

John 10:38 "But if I do, even if you do not believe Me, believe the works, that you may perceive and may believe that the Father is in Me, and I in Him."

John 14:9 - 10 "Yahúwshuah said to him, Am I so long a time with you, and you have not known Me, Phillip? And how do you say, Show us the father? Do you not believe that I Am in the Father and the Father in Me? The words which I speak to you I do not speak from Myself, but the Father Who abides in Me, He does the works."

Therefore the Mâshîyach is Yahúwah and "Yahúwah is the Mâshîyach and then we know that Yah himself is contained in the name of His salvation.

John 17:6-7 "I revealed (to render apparent) Your name to the men whom You gave to Me out of the world. Now they have known that all things, whatever You gave to Me, are from You." (Including His Name Yahúwah in Yahúwshuah. See the rest of chapter 17)

Colossians 2:9 "For in Him dwells all the fullness of the 'Elôhîymhead bodily." (Including the Name of Yahúwah)

Hebrews 4:12 "For the word of 'Elôhîym is alive and energetic ...and is the judger of the thoughts and intents of the heart." (Which ties right back in with "...for He will not lift up your transgressions..." because the word is the judger of the thoughts and intents of the heart.)

Revelation 3:12 "The one overcoming, I will make him a pillar in the temple of My 'Elôhîym, and he shall not go out any more. And I will write the name of My 'Elôhîym on him, and the name of the city of My 'Elôhîym, the new Jerusalem which comes down out of heaven from My 'Elôhîym, and My new name." (So even as the Father put His name in the Mâshîyach, then the Mâshîyach in turn puts the Father's name on us and the new Jerusalem, and the Mâshîyach's new name, which is now Yahúwshuah.)

Now the next statement of importance is, the fullness of the 'Elôhîymhead also includes His name being in the Son, therefore the one who denies the Son denies the Father's name and the one

who denies the Father's name denies the Son's name. of which see the following:

Joel 2:32 "For it shall be, all who shall call on the name of Yahúwah shall be saved. For Salvation shall be in Mount Tsion, and in Jerusalem, as Yahúwah has said, and among the saved whom Yahúwah shall call.

Acts 2:21 "And it shall be that everyone who shall call on the name of Yahúwah will be saved."

Romans 10:13 "For everyone, whoever may call on the name of Yahúwah, will be saved."

1 Corinthians 1:2 "To the church of 'Elôhîym existing in Corinth, those having been sanctified in Mâshîyach Yahuwshuah, called out Qôdesh ones, with all those calling on the name of our Adonay Yahúwshuah Mâshîyach in every place, both theirs and ours."

Obviously the removal of the name was done by the perverters of the Scripture 6823 (more or less, this does seem to be the exact figure) times, where Lord, God, Adonay, Jesus or some other substitute was used besides the real name. In so doing they are judged by the word for breaking the third commandment, with concomitant loss of salvation as a result because they did not call on or use the real name.

WHO REMOVED THE NAME YAHUSHUAH ?

You say that you are interested in salvation, then let us use the real name. Use the real name for salvation and Baptism. Some so-called christians even refuse immersion into the name they call Jesus, yet the apostle Paul whose teaching they say that they follow, taught about immersion in the name; see Acts

19:1 - 6. Salvation is not complete unless one is baptized into the Name Yahúwshuah; also see Matthew 12:21; John 1:12, 2:23, 3:16 - 18, 20:31; Acts 4:12; Phillipians 2:9; 1 john 3:23.

Most Christians could care less about the name of the Mâshîyach, yet Scripture clearly teaches that they are not to only believe in the Mâshîyach, but they also are to trust in His name.

John 3:18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of 'Elôhîym." Therefore through deceit and false teaching, those desiring to be saved have been condemned already because they have not used the specific name of the Mâshîyach.

The Key Of Knowledge is the name of Yahúwah, and his Son Yahúwshuah; they have been altered by the deceitful pen of the scribes. This deceit is carried on through ignorance (which is also an act of the will) or willful disobedience by the so called Christian church. Again there are the two fruits like in the garden of Eden, the seed of the woman fulfilled by Yahúwshuah; and the seed of the serpent represented by Mystery Babylon in the name Jesus. Further the Pharasaic Babylonian Talmudic Rabbis tell us their intention on hiding the true name of the Savior which is a follows:

Yeshua was only matter of convention without promoting one name or the other. This was brought about because of the rabbinical acronym *Ye.sh.u.*; which stands for *yimach shemo vezichro* (שמו וזכרו יִמַח) which means "may his name and memorial be blotted out. As a result the other form of the name that we get by convention is Yeshu'a. Therefore Yeshu'a

and Jesus they allow since neither is the true name.

Since they have not believed into the only saving name above all names, they have been given over to strong delusion by the Father Yahúwah: 2nd Thessalonians 2:11 "For this cause Yahúwah shall send them strong delusion, that they should believe a lie."

THE FORM OF THE NAME YAHUSHUAH

The full form of the name of the Mâshîyach is not going to be found in the TaNaK (Torah (law), Nebey'im (prophets), Kethubim (writings) = Old Covenant) because it was not given until New covenant (Brit Chadasha) times, see Matthew 1:21.

Although in the Septuagint of Aquila he had Jesus written as Iesoua (Ιησουα), very close to Yeshuah. Evagrius Ponticus (345-399 CE) states "The tetragram, which is ineffable, was written in Hebrew: Ioth, e, ouau, e, that is to say, PIPI (ΠΙ ΠΙ, which is how the Greeks understood the tetragram) the God!" He further stated that the "...name of the Lord is: Ioth, e, ouab, eth, with the letter "s" {called shin} in the middle." by this He meant YHSWH (Yahshuah). Yahshuah is the contracted form of Yahúwshuah, so one cannot say that the Greeks or those following could not come up with a true form of the name.

The rabbinical Talmudists have rejected the name and they refuse to use it. They even refuse it in the form Yeshuah as found in Isaiah 12:3 (יְשׁוּעָה). Isaiah 12:2 - 3 "Behold El my-salvation! (יְשׁוּעָתִי , Strong's 3444 conjugated) I will trust and not be afraid for my strength and my song is Yah Yahúwah; and He became to me salvation (Yeshuah, or in Hebrew יְשׁוּעָה). The "He became"

is Kal future third person singular masculine; meaning more correctly in English "He shall become"; hence "He shall become my salvation." Therefore Yah Yahúwah himself shall become my Yeshuah; hence Yahúwshuah. Yah is not going to become the Word made flesh without His Tetragrammaton in it, YaHúWshûaH.

Although we cannot totally fault those who are Hebrew-Israelite who do not fully understand this and call Him Yeshuah; if only we could get more of them to see even this point. The problem here is they say or spell it as Yeshua (he shall be a deliverance); or the abbreviated form Y'shua. They, if they wanted, could even say Yah Yeshuah and contract to Yahshuah; but from this they would probably still say Y'shua.

Next point of interest the "J" did not exist in the English language until about 1630 A.D., at which time it was introduced by the Jesuits. Hebrew and Greek and Latin do not have a "J" sound. Therefore there can be no name Jesus.

The name Jesus is from the Greek and the Textus Receptus as Iesous (Ιεσους), as a result of the pagan Greek scholars wrongly transliterating the name. There is an extant copy of the Greek in which the name of the Father was written in Paleo-Hebrew around 125 A.D. (papyrus P52), only later to be removed and replaced by Kurios (Κυρίος), which is translated as Lord, master, owner or possessor. Kurios comes from Zeus Kurios, the chief of the pagan Greek deities and was their master or lord. Dios is another Hellenistic Greek term for Zeus, as seen Greek as Διοσ Ελληνιου. The Latin for Zeus is "Iouei", which by way of note is dangerously close to yahweh! {Also by way of note, Zeus holds an eagle in his right hand, could this be

akin to our eagle on the dollar and its motto "In God We Trust", could this be Zeus?} No Greek text before 150 CE used kurios, but rather the tetragram was place within the Greek text. Greek speaking Hebrews were textually forbidden to pronounce the name because of theos and kurios and suffixes like "ia" and "iou"; but those still speaking Hebrew could continue it's use.

According to historic testimonies of the Talmud of Babylon, the "Letter of Aristeas, and of "The Antiquities of the Jews, by flavious Josephus", and the Septuagint translation (circa 280 B.C.E.), and the disappearance of the Name were all contemporary events.

Now Possibly from Greek "Ie" means hey or hail. it is conjectured that any suffixual form of the word Zeus was -sus, -sous, or sometimes -sos. Putting this together we get "Hail Zeus."

Others derive the name from Ieso (Greek god of healing, also Iaso, some believe that it is an irregular masculine of Ieso, which would be Iesous. Other variants are Iasus, Iasion, and, Iasius.

Still yet others say Bacchus' secret name is his (IHΣ or Ιησ) which is an abbreviation for Jesus.

Well of course the syncretistic pagan Greeks could assimilate much better by making the name palatable to their pagan ways. So to a pagan the name could be "Hey! Zeus" or "Hail Zeus". However this is still not necessarily a proven point. In fact this may be so; as in the Original KJV "Elizeus" is used in Luke 4:27.

Philo's knowledge of Hebrew was obviously incomplete;

1) in spite of his knowing the two substitutes for the Great Name "Lord" (Adonay in Hebrew or Kurios in Greek) and "God" ('Elôhîym in Hebrew and Theos in the Greek) most of his quotations were from the Septuagint.

2) When he explained the changing of the name Osèé (Hoshea in Hebrew or Joshua in English; meaning deliverance) into Ièsous in Numbers 13:16, he translated it as Ièsous: "Salvation of the Lord". Again faulty derivation of the name from Joshua, as is common today!

3) Philo further misunderstood the Paleo-Hebrew because he thought the tetragram was a set of symbols of numbers (De Vita Mosis II:115). Philo took the Greek, that is here anglicized as Osèé, and created the addition of "Ie" in Greek which is the transliteration for Yah. This "Ie" was then added to his construct of "sou" for Osèé and then to masculinize the name he added the suffixual "s" to arrive at Iesous. From this other scholars must also have used his error in order today to have given us Jesus.

Jesus is not a Hebrew transliteration, or translation, as we have shown, since they obviously could transliterate the Great Name fairly well, as seen above with Aquila, and the chart concerning the Father's name.

Does this not make you wonder about the origin of the term Jesus (Ιεσους)? There is in fact no derivation of the name Jesus, but enough of this.

Many christian leaders try their very best to make this a language issue, but the fact is it is a name issue. The name of the Father existed long before there were the languages of earth. If we say the foreigners and their gods names correctly then this is surely a name issue. We can

say the Name in English correctly. Didn't you ever wonder why in the world English has a phonetic alphabet to express all the nuances of the vowels internationally. Yes, this is a name issue!

Let us look at the name Joshua in English and Hebrew, since there are many who believe that this is the name that the Mâshîyach is derived from, rather than YaHúWshuaH which contains the full tetragrammaton! Moses changed Joshua's name; but the name Yahúwshuah came from above and came from the father, as the name above all names.

Joshua's name before Moses changed it was, הוֹשֵׁעַ (OWYƺ) pronounced Hoshea in English and meant "deliverance "; which is the preterite 3rd person singular masculine of yasha (ישׁע), from Strong's #1954.

The long form of Joshua's name after Moses changed it is יְהוֹשֻׁעַ and is pronounced Yehôshûa, or in Paleo-Hebrew OWYƺZ, pronounced Yahûsh`a. Both forms mean "Yah will deliver"; which is the Hiphil future 3rd person singular of yasha (ישׁע), from Strong's 3091. This form of the name is only listed twice in the Scripture in Numbers 13:16, and 1 Chronicles 7:27.

The verb yasha (ישׁע), or in Paleo Hebrew OWZ can mean, to deliver, to save, or to set free; following lamed (ל) it can mean to help, or to succor. From Strong's #3467.

Joshua was meant to be a physical military deliverer, but Salvation belonged to Yah and was to be Yah's alone, as we shall see.

Jeshua in English is actually Yeshua, the name of several people. In Hebrew it is יֵשׁוּעַ , meaning "he shall be a

deliverance"; and is a masculine proper name, from 3rd person singular masculine future indicative. In Paleo-Hebrew it is OYWZ , or Ya'shua. Strong's #'s 3442 and 3443. Further in Nehemiah 8:17 (a post-exile book) there is a reference there made of "Jeshua the son of Nun" in reference to Joshua. This is a contraction of the name Yehoshua to Y'shua giving the Yeshua sound, in order to remove the Qôdesh Name. The Jews would often refer to Yahúwshuah as Yeshua because of this, showing that they recognized a deliverer but not the salvation of Yah (Yahúwshuah).

Isaiah is Yeshayahúw (יְשַׁעְיָהוּ), a masculine proper name, meaning "salvation of Yah", or as said salvation of Yahúw. Isaiah in Paleo-Hebrew is YƺZOWZ . Strong's #3470.

However the form of the verb yasha (ישׁע) that we are interested in is yeshuah (יְשׁוּעָה), which in Paleo-Hebrew is ƺOYWZ (ya'shuah) and is a third person singular masculine noun, never used as a name by anyone, meaning "salvation". In modern Hebrew this is pronounced yeshuah, but in Paleo-Hebrew since the vowel pattern is "a-u-a" then it would be "yashuah". It is interesting to note that Isaiah well prophesied the name, yashuah as salvation, giving us the almost exact sound of the name of the Mâshîyach in Paleo-Hebrew: This name lacks only the letters HW (הו) of the tetragrammaton to be added after the Yawd (י) to produce Yahúwshuah, or simply just the He (ה) after the "ya" to produce the first contraction as Yahshuah, as the "salvation of Yah"! See Isaiah 12:3 "And you shall draw water with joy out of the wells of salvation." This word stands alone in Masorete Hebrew in its full form "Yeshuah" and means salvation, but we still need the salvation of Yah, as a word

with the tetragrammaton in it. Since the rabbinical Talmudist would not allow any form of the name to be pronounced with Yah in it under the duress of stoning for the people; then the people would have used the Neo-Hebrew word Yeshuah, or Yeshua. Remember that Neo-Hebrew uses the new vowel sequence "e-u-a" to cover up the Great Name and the name of His Son.

There exits in Davidson's analytical Hebrew text a very unusual form of Joshua, that to my knowledge does not appear in the Masoretic text. It also does not exist in Strong's. It is Yehôshûa but is spelled different (יְהוֹשֻׁעַ). this form would be pronounced Yehôshûa. You will notice that this form and the vowels of the Masoretes, make the same sound, but the Paleo form of the form used in Numbers 13:16 is Yehôsh`a.

The Hebrew word "He" proceeding a word, usually a noun, is "Ha" pronounced Ha.

The Hebrew word for the english Messiah, is Mâshîyach. (מָשִׁיחַ) Strong's #4899. This is a masculine adjective for "anointed".

So for the English "the Messiah" one would get "Ha Mâshîyach" in Hebrew. This is another word for which there is really no English substitute; therefore it is better to use "Ha Mâshîyach".

"Assonance" is a form of language used much in Hebrew and is defined as"

1) resemblance of sound
2) partial similarity

We see Assonance in Isaiah 49:26 "I will feed those who oppress you with their own flesh, And they shall be drunk with their own blood as with sweet wine.

All flesh shall know that I am Yahúwah your Mâshîyach (by assonance), and your gâ'al (גָּאַל , kinsman redeemer), the mighty one of Ya'aqob." The term מוֹשִׁיעֶךָ pronounced Mowshiyach in Masoretic Hebrew, and is supposed to be the Hiphil participle with a second person singular masculine suffix, from the root yasha (יָשַׁע), meaning salvation or deliverance. If we use the Paleo-Hebrew we would get Mawshiyach. One does not have to go far to see the assonance between Mawshiyach as Mâshîyach. The poetic assonance being that Yahúwah is going to be our savior (Mawshiyach) as the Mâshîyach (מָשִׁיחַ). The form מוֹשִׁיעֶךָ pronounced Mowshiyach in Masoretic Hebrew, is used in the following passages: 2 Kings 13:5; Psalms 106:21; Isaiah 19:20, 43:11, 45:15, 45:21, 49:26, 60:16, 63:8; Jeremiah 14:8; Hosea 13:4. we also see assonance the word Yeshuah (יְשׁוּעָה) in Isaiah 12:3 and Yahúwshuah. When reading the TaNaK always remember to keep poetic assonance in mind for a forshadowing of the Mâshîyach.

Now let's begin to put the pieces together for the name of the savior.

The Mâshîyach is to have a name above every name (Ephesians 1:21, and Phillipians 2:9). Yahúwah said that He would place His word above His name (Psalms 138:2). What does this mean?

First of all, in Hebrew thought, a name above every name is one that no one else has ever had. Remember that His Kabowd (glory) is with His name, and He will not share His full name or His Kabowd (Isaiah 42:8) with anyone.

Second of all when He places His word above His name (Psalm 138:2), it is placed in a position of superior authority. The Word was made flesh (John 1:14) and

performed the expiation (John 19:30) for sin.

The name of the Father is in the Son's name, see Exodus 23:21. That being the case the Tetragrammaton should be in the name of the Son, letter for letter, just as in the name Judah (Yahúwdah).

In Judah there is the addition of only the "D" (Daleph), to signify the people who are called by His name. His people of laud, to Him as king.

Just as John the Baptizer had the name Jehohanan, which is really Yahúwahnan. The name of the Father being in this name of the one who was to make straight His path. The meaning of this name is "Yahúwah has been gracious, or Yahúwahs' grace." Therefore John the Baptizer would have been "the voice of Yahúwahs' grace crying out loud in the wilderness, repent..." This name has only a "nan" added for a suffix to the Fathers' name, therefore the father was also in His Grace. This however is not the name of salvation.

It would appear from Judah and Jehohanan that there are never more than two additional letters contained as an addition to the Name.

Third no form of Joshua will fit correctly. If one were to add an He (ה) to the end of Joshua you would get Yehôsh`ah, all you would get would be "Yah will deliver" with an "He" tacked onto the end in an attempt to put the tetragrammaton into the name. This obviously will not work, besides the name has already been used! This form of the name will not yield Yahuahshuah as some have conjectured. Another valid point to make here is that the translation Iesous from the Greek is used for Joshua in the TaNaK (Old covenant). Iesous is taken

over to the Brit Chadasha (New Covenant) and it is used in its translated form again as Jesus. So which name are they really calling Him; Jesus as Joshua, or Joshua as Jesus. Therefore Yahúwshuah (יְהוֹשׁ וּ עָה) can not be a dervivation of Joshua (יְהוֹשׁ עַ); for if this were true one would be ackowleging Him as a "physical deliverer" but not as the "Salvation of Yah". It is true that by assonance and forshadowing that Joshua as pronounced Ya'hush`a, from Paleo-Hebrew is close but not correct. By Masoretic Hebrew it is Yehôshûa which can be contracted to Yeshua or Y'shua, and the forshadowing can still be seen. However to derive Yahúwshuah from any form of Joshua is still incorrect, unless as the Rabbinical Talmudists you wanted to cover the only name given for the "Salvation of Yah".

If one were to use the form not found in the Scripture Yehôshûa and add an "He" (ה) onto it you would get Yehôshûah. This would still mean "Yah will deliver". Would you want to add an "He" to an odd form that may have perhaps come by way of the Masoretes or the Talmudists? This however still does not mean "Salvation of Yah".

Fourth, therefore the only determinable form of the verb Yasha that was not used is yeshuah (ℨOYWℤ). This means "salvation".

The name Yahúwah being added to yehsuah yields Yahuwahyeshuah, or perhaps Yahuahshuah. These names are not correct! Remember the people who are called by His name Judah (יְהוּדָה) only has the Daleph (ד) added into the name meaning the "laud of Yah". Therefore the "salvation of Yah" will be only the addition of the "He - waw" (הו) at the beginning of salvation after the Yawd

(Yeshuah or יֵשׁ וּעָה) yielding Yahushuah, or Yahúwshuah.

This would be in modern Hebrew (יֵשׁ וּעָה) and in Paleo-Hebrew 𐤄𐤏𐤅𐤔𐤉 with the addition of "He-waw" (הוּ, or 𐤅𐤄) at the beginning after the "yawd" (י, or 𐤉), yielding יְהוֹשׁ וּעָה , which in Paleo Hebrew would be 𐤄𐤏𐤅𐤔𐤅𐤄𐤉. In this name is the meaning of "salvation of Yah", with the name YHWH inside of it (or Him in the Word, the Son); and the only addition to the Great Name is the "shin" (שׁ) and the "ayin" (ע).

The final conclusion is that the name of the Son is Yahúwshuah Ha Mâshîyach. (or the alternate form first contraction, Yahshuah Ha Mâshîyach) The word made flesh to become the salvation of Yah.

NOTES ON THE RÛWACH HA QÔDESH

The term Ghost by dictionary definition is:

1) The disembodied spirit of a dead person; an apparition haunting the living.

2) any specter or phantom

3) the soul; the breath of life: now only used in the phrase: to give up the ghost. or die.

4) Shadowy semblance; as the ghost of a smile.

5) A person who does work, especially literary work, for which another takes the credit; often called ghost writer.

The term Spirit by dictionary definition is:

1) life: the principle of life regarded as a mysterious entity separable from the body.

2) the soul: immortal, nonphysical part of man.

3) a supernatural being, as a ghost or fairy.

4) a person, considered with reference to qualities of mind or temper

5) temper; mood; disposition; humor

6) power of mind, moral or intellectual

7) condition of mind, temper or disposition

8) enthusiasm for an object

9) real meaning: intent

10) any distilled alcoholic liquor used as a beverage.

No wonder modern people are confused, because the third definition for ghost is; the soul, the breath of life. The second definition for spirit is: the soul: immortal, nonphysical part of man. The Spirit and the soul are not one in the same, and should not ever be used synonymously.

In Greek or Hebrew, the body is more or less the other word that we would use in English as the carcase; our physical housing of hands, head, feet etc.

In Greek and Hebrew, the soul is more or the less a composition of mind, will , and emotions.

In Greek and Hebrew, spirit is more or less understood to be the life force of the body and the mind, as part of the life of Yah breathed into man. This caused man to become an eternal being; therefore his destiny of where he will spend eternity is very important.

See the following chart:

English|Greek |Hebrew

body |σῶμα (soma) |נְבֵלָה (nebêlâh)

soul |ψυχή (psuchē) |נֶפֶשׁ (nephesh)

spirit |πνεῦμα (pnĕma)|רוּחַ (rûwach)

The term Holy from the dictionary is:

1) dedicated to the services of God; consecrated

2) pure; morally and spiritually

from old anglo-saxon "halig" where hallowed is derived as "halgian"

The term qôdesh (קֹדֶשׁ) means a thing sacred; consecrated to ʾElôhîym.

We have no equivalent English for what the KJV or other translations call the so called Holy, ghost or spirit. Using the term ghost is much nearer to blasphemy of the Rûwach than is the word spirit. The proper term is Rûwach Ha Qôdesh.

Another term that we have no equivalent for in English is ʾElôhîym (אֱלֹהִים); which the KJV and others usually translate as God. This is incorrect as every religion has a God but the true ʾElôhîym has no substitute name.

FINAL CONCLUSION

The derivation of Yahúwshuah does not come from any form of the name Joshua, and to do so is in error. He is forshadowed by this name, but He does not have the name of any earthly servants. Remember that the Greek transliteration for Joshua is Iesous (Ιεσους), which is also used for Jesus in the New Covenant.

Therefore the mystery of the name of MYSTERY BABYLON of the great whore that was, and is not and yet is; is no mystery. It is Jesus. Perhaps better stated this could be said as "Mystery Confusion", or better yet still the Great Delusion sent by Yahúwah to those who received not the love of the truth that they might be saved. The whore is a type of Jezebel (ʾIyzebel, אִיזֶבֶל), meaning she who refuses cohabitation, as of a husband. The whore refuses to be the bride of the Mâshîyach! The whore is in cahoots with the beast (terror, or terror system), wiping her mouth and saying I have not sinned (Proverbs 30:20); and she will help by her coat tails to usher in the so called New World Order (odor).

Here is a small story told in the names: "Yahúwah (The He was, He is, He shall be) through Yahúwah's grace to Judah (the laud of Yah) has brought through His word salvation of Yah (Yahúwshuah) and given them the Rûwach Ha Qôdesh."

If the meaning of the name through reconstruction changes, then there is change. We all know that the Scriptures teach that Yahúwah does not change, and therefore His name does not change and is to be a Memorial to all generations. He has preserved His name, His memorial, in the names of His people, to all generations forever. As He has said, this is my name forever, YaHúWaH.

Let us conclude with Isaiah 49:26 "I will feed those who oppress you with their own flesh, And they shall be drunk with their own blood as with sweet wine. All flesh shall know that I am Yahúwah your Mâshîyach (by assonance), and your gâʾal (kinsman redeemer), the mighty one of Yaʾaqob." Also in this conclusion let us look at John 5:27 "And He also gave authority to Him to execute judgement

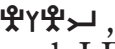because He is the Son of Man." Out of the Father's innermost being he spoke forth His word (still fully Him) as a river of living water that His creation may know Him and His salvation. Yahúwah is the Word as the Son, the only begotten from Yahúwah Himself from the Beginning. Yahúwah is our Yeshuah, and with the tetragram in the name He is YaHúWshuaH. YaHúWaH is our Mashiach. He is the Rûwach Ha Qôdesh. He is Echad, all in all.

* One further note this Author does not fully back the TaNaK as it has been rendered by Babylonian Talmudists. It is mentioned as a reference as to what to call the whole of the Old Covenant writings; (Torah (law), Nebey'im (prophets), Kethubim (writings) = OT).

** Second these are the tribes of American Indians who use forms of the Divine name Yahúwah in several Hebrew Poetic forms, Anaishanabe, Arikara, Blackfoot, Cherokee, Cheyenne, Cree, Dané, Hohokam (and sub colonies; Anasazi, Freemont, Mogollan, Patayan and Sinagua) Hopi, Lakota Sioux, Mandan, Shoshone, Shuswahp, Sinixt, Yuchi. There are still others I have not discovered as of yet, but am discovering more all the time. I have successfully translated the Yuchi "Stomp Dance" from their Paleo-Hebrew into English!

*** Third I have recently discovered a more ancient Hebrew Pictograph Alphabet than the Paleo-Hebrew Alphabet. The pictographs give the inherent meaning of words, which is most interesting concerning the Divine names, as these pictographs are self defining. This Hebrew is called Archaic Hebrew.

The name Yahúwah is 𐤉𐤄𐤅𐤄 , and basically means a closed hand, I.E. worship as carrying a thank offering (enter His gates with thanksgiv- ing);

Arms of a man raised, I.E. arms uplifted in praise (Enter His courts with praise); A tent stake, I.E. to secure; Arms of man raised here, I.E. Blessings bestowed after we enter His tent. Enter His gates with thanksgiving and enter His courts with praise to enter His tent to be blessed. It can also carry the meaning The-Hand-Behold-The Stake-Behold.

The name Yahushuah is 𐤉𐤄𐤅𐤔𐤏𐤄 , and basically means a closed hand, I.E. worship carrying a thank offering (enter His gates with thanksgiving); Arms of a man raised, I.E. arms uplifted in praise (Enter His courts with praise); A tent stake. I.E. Press; A tent stake, Two front teeth, I.E. to praise with the mouth; An eye I.E. to behold; Arms of man raised here, I.E. Blessings bestowed after we enter His tent, and behold Him as He is. So then we, Enter His gates with thanks-giving, and enter His courts with praise that secures pressing into His Tent that you may behold Him. It can also carry the meaning The-Hand-Behold-The-Stake-We-Speak-(Or-Praise)-beacuse-of-The-Stake-To-Be hold-With-The-Eye-Behold-Him.

Both of the above make a sentence of meaning from the original pictograph Archaic form of the Hebrew alphabet and the meanings of its letters which self define words.

The Hebrew elephbet is as follows:

Modern Letter - (Archaic Form - Name - Sound - Definition)

Modern Letter	Archaic Form	Name	Sound	Definition
א	𐤀	Al	A	Ox Head, Strong. Power, leader
ב	𐤁	Bet	B, Bh	Tent floorplan, Family, House, In
ג	𐤂	Gam	G	Foot, Gather, Walk
ד	𐤃	Dal	D	Door, Move, Hang, Entrance
ה	𐤄	Hey	H, E	Look, Reveal, Breath
ו	𐤅	Waw	W,O,U	Tent Peg, Add, Secure, Hook
ז	𐤆	Zan	z	Mattock, Food, Cut, Nourish
ח	𐤇	Chets	Hh	Tent Wall, Outside, Divide, Half

ט ———— ⊗ - Th - Basket, Surround, Contain, Mud

י —— ⌐ - Yad - Y, I - Arm & Closed Hand, Work, Throw, Worship

כ ——— ₩ - Kaph - K, KH - Open Palm, Bend, Open, Allow, tame

ל ——— ∪ - Lam - L - Shepherd Staff, Teach, To, Bind

מ ——— ⋙ - Mem - m - Water, Chaos, Mighty, Blood

נ ———— ∖ - Nun - N - Seed, Continue, Heir, Son

ס ———— ≼ - Sin - S - Thorn, Grab, Hate, Protect

ע ———— ⊙ - Ghan - Gh - Eye, Watch, Know, Shade

פ ———— ⬯ - Pey - P, Ph - Mouth, Blow, Scatter, Edge

צ ———— ᔭ - Tsad - Ts - Man on Side, Wait, Chase, Snare, Hunt

ק ——— ⊶ - Quph - Q - Sun on Horizon, Condense, Circle, Time

ר ———— ᕮ - Rosh - R - Head od a man, First, Top, Beginning

ש ——— ⊔⊔ - Shin - Sh - Two front teeth, Sharp, Press, Eat, Two

ת —— † - Taw - T - Crossed sticks, Mark, Sign, Signal, Monument

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