

The Two Jehovah's & Their Names: What is his name, and what is his son's name, if thou canst tell? (This is beyond meat. A congregant brought us here. This is not for people still on milk. Abraham, Isaac, & Jacob did invoke Gods personal name. Sacred name doctrine is not scriptural.)

- EL=or 'Il, Ugaritic: 𐎗𐎎𐎎; Phoenician: 𐤇𐤋; Hebrew: ֵל; Syriac: ܐܠ; Arabic: ٱلله or ٱل; cognate to Akkadian: 𒂗, romanized: ilu) is a Northwest Semitic word meaning "god" or "deity", or referring (as a proper name) to any one of multiple major ancient Near Eastern deities. A rarer form, 'ila, represents the predicate form in Old Akkadian and in Amorite. The word is derived from the Proto-Semitic archaic biliteral 'l-, meaning "god". Specific deities known as 'El or 'Il include the supreme god of the ancient Canaanite religion and the supreme god of East Semitic speakers in Mesopotamia's Early Dynastic Period.
 - Eloah=It is generally thought that Elohim is derived from eloah, the latter being an expanded form of the Northwest Semitic noun 'il. The related nouns eloah (אלוה) and el (ֵל) are used as proper names or as generics, in which case they are interchangeable with elohim. The term contains an added heh as third radical to the biconsonantal root. Discussions of the etymology of elohim essentially concern this expansion. An exact cognate outside of Hebrew is found in Ugaritic 'lhm, the family of El, the creator god and chief deity of the Canaanite pantheon, in Biblical Aramaic 'Ēlāhā and later Syriac Alaha ("God"), and in Arabic 'ilāh ("god, deity") (or Allah as "The [single] God"). "El" (the basis for the extended root 'lh) is usually derived from a root meaning "to be strong" and/or "to be in front".
 - Elohim= Plural of El. Name of canaanite pantheon of Gods.
 - Yah/Jah= Contraction Jehovah/Yahweh
 - Yahweh/Jehovah= I Am or the Eternal One/Self Existing. This is simply the Hebrew word for God that came about as the Hebrew language began to develop outside of the Canaanite language.
 - Yahweh/Jehovah is never mentioned in the New Testament. Only Alpha and Omega or beginning and end. It is not a personal name. Both the Father and Son are referred to as Jehovah in the Old Testament. When man is dealing with Jehovah directly in the Old Testament it is the Son not the Father. This is why we say the Son was Jehovah. The Son did not become the son until he was sent into the earth by the father in a flesh and blood body.
1. Proverbs 30:4-6 (Riddle. Notice two Gods: Father and Son.)
 2. Deuteronomy 4:2
 3. Deuteronomy 12:32
 4. Isaiah 48:12-13 (Answer to riddle. Refer to Proverbs 30:4. Notice Alpha and Omega or First and Last. The Son is the first and last God flesh and blood man will deal with. After his thousand year reign there will be no more flesh and blood. Then comes the Father's Kingdom.)
 5. Isaiah 51:12-13_15-16
 6. John 1:1-5_14
 7. John 3:13

8. John 20:17
9. Ephesians 4:7-10
10. Acts 2:25-38
11. Matthew 22:41-46 (Daryl question. Here in verse 44 both Lord's have same title/word in greek: Strong's g2962 κύριος κύριος kyrios meaning "Supreme In Authority")
12. Psalms 110:1-6 (In verse 1 the first Lord is the Father and the Hebrew word here is Jehovah/Yahweh. The second Lord here is referring to the Son and the word here used the Canaanite word for Lord Adon. Strong's H1113. In verse 5 this same Lord is also referred to as Adonay the plural of Adon which is Strong's H136. Originally the word here in Hebrew was Yahweh not Adonay. The Massoretes changed it as they did 134 other times in the Bible. Thus in verse 1 both Lord's are referred to as Jehovah/Yahweh or the eternal ones. In the original Hebrew text, Psalm 110 clearly reveals two Jehovahs sitting beside each other, one speaking to the other and foretelling future events. This psalm contains an explicit prophecy of a Jehovah/Adon who would become both the Messiah and the High Priest of a new priesthood after the order of Melchizedek. The Sopherim, Old Testament Scribes, in a well-meaning but misguided zeal for the Holy Scriptures, took it upon themselves to make some changes to the earliest manuscripts they were charged with reproducing by hand. Remember, that was long before the printing press. The Sopherim were not converted men, and though adequate Scribes, they labored under some misconceptions. Emendations are alterations to the Bible, made by the Sopherim, intended to improve the meaning of the text. The Sopherim did not think they were violating God's instruction, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." (Deuteronomy 4:2) The Sopherim thought that they were making corrections to previous errors, by clarifying the intent of the Scripture. They also took the liberty in 134 places of reserving respect for the sacred name of God, Yahweh, the tetragrammaton, YHVH, by substituting Adonai, Lord. Are the Holy Scriptures we possess today accurate? Yes, the Scriptures have maintained a remarkable degree of accuracy due to the extreme diligence of the Sopherim. The variations of the text that have occurred between the old and recent copies do not significantly change the meaning of the original text. What's more, the Sopherim kept accurate records of the changes they made - allowing us to go back and restore the original text. If you want the list of 134 emendations please contact the church. When the scribal emendation is removed, Psalms 110:5 speaks of the simultaneous presence of two Yahwehs. Scribal emendation took place, because this was a blasphemous thought for the Jews who believed that the Messiah was not equal to God. Judaism believed that their human Messiah was lower than God. This can be further understood in light of Matthew 22:41-46 and why Caiaphas tore his robes in Matthew 26:64-65. Jesus provides a clearer understanding of Psalms 110 and its succinct Messianic message is perhaps the main reason why it is so often referred to in the New Testament.)
13. Psalms 16:2_8_10 (Here is another example. Both Lord's should be Jehovah/Yahweh but the Massoretes changed the second one to Adonay in verse 2. The other verses show us there are two Jehovahs here and one is meant to become the Christ/Son. Other types of emendations made: Safeguarding the unity of divine worship in Jerusalem.

Example: Isaiah 19:18 "In that day five cities in the land of Egypt will be speaking the language of Canaan and swearing allegiance to the LORD of host; one will be called the City of Destruction." The emendation had the phrase "city of destruction" as "city of righteousness." Safeguarding against idolatry by the substitution of an offensive or disparaging term for one that might encourage idolatry. Example: the disparaging term "boshet" (shame) is substituted for "ba 'al" (lord).Saul's son named Eshbaal (1 Chron 8:33; 9:39) was changed to Ish-bosheth (2 Sam 2:8). Saul's grandson named Merib-Baal (1 Chron 8:34; 9:40) was changed to Mephilbosheth (2 Sam 4:4))

14. Isaiah 48:16-17 (Lord God=Father, Spirit=Gabriel, one sent =Christ/Son. In verse 17 LORD/Holy one of Israel/Redeemer=Christ/Son. The son is the redeemer. He redeemed us by dying for our sins. The ultimate saviour is the Father who will bring ultimate salvation in his Kingdom.)
15. John 3:16
16. Isaiah 44:6 (This is Christ talking. First and last is the same meaning as Jehovah/Yahweh=The eternal one or I am That I am)
17. Exodus 3:13-15 (In verse 14 I Am That I Am is the name given. Which in Hebrew is Hayah or Strong's H1961=to exist, i.e. be or become, come to pass. God in this verse was the word Elohim. So I Am That I am is referring to the Elohim or Father and Son)
18. Exodus 6:2-3 (Let us break this down. In verse 2 the word God is Elohim which is plural refer to the Godhead which is Father and Son. Lord in verse 2= Jehovah/Yahweh. So the Godhead is talking to Moses but it is only the Son speaking with him directly, Because no man has seen or heard the father at anytime. The son only speaks what the Father tells him. In verse 3 God Almighty=El Shaddai which is not plural. He says there name is Jehovah. Remember In verse 2 it is the Elohim saying this which is plural or two. Jehovah is not their personal individual names. We will get to them later in the lesson.)
19. John 1:18
20. John 5:37
21. John 6:46
22. John 8:38
23. John 14:7-10
24. John 15:23-25
25. 1 John 5:7
26. Deuteronomy 17:6
27. Deuteronomy 19:15
28. Matthew 18:16
29. Revelation 1:1-2 (The three that bear record from 1 John 5:7)
30. Exodus 3:1-6 (The Angel Gabriel is speaking on behalf of God. Remember we read part of Exodus 3 earlier. It was the Angel that told Moses I Am That I Am.)
31. Jeremiah 23:5-6 (Final proof of the Two Jehovah's. In verse 5 this Lord-Father and word used here in Hebrew is Jehovah/Yahweh. In verse 6 this is referring to Christ and the Lord our Righteousness has the hebrew word Jehovah/Yahweh for the Son. This is a place where they did not make an emendation.)

32. Proverbs 30:4 (So what is the Father's name and what is his son's name.)
33. John 5:43
34. John 10:25
35. Revelation 14:1
36. Isaiah 9:6-7 (The Father's name is Jesus which means Jehovah is Salvation. True salvation will come in the Father's Kingdom when there is no more death/flesh & blood)
37. Genesis 32:22-30
38. Isaiah 45:4
39. Matthew 2:12-15
40. Hosea 11:1 (Israel is the Son's name. Strong's H3478 - Yisra'el from H8280 and H410; he will rule as God; Jisraël, a symbolical name of Jacob; also (typically) of his posterity:—Israel. Strong's H8280 - sarah a primitive root; to prevail:—have power (as a prince). Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. The Son is our High Priest who prevails with God on our behalf.)
41. Exodus 4:22
42. Psalms 2:7
43. John 3:18
44. Acts 13:33
45. Hebrews 1:5
46. 1 John 4:9
47. Hebrews 2:16-18
48. Hebrews 3:1
49. Hebrews 4:14-16
50. Revelation 1:8 (Extra verses)
51. Revelation 21:6
52. Revelation 22:13-14