

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

- EL=or 'Il, Ugaritic: 𐎗𐎎; Phoenician: 𐤇; Hebrew: אל; Syriac: ܐܠ; Arabic: إله or إله; cognate to Akkadian: , 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 (אל) 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. Elohim means “God Family” in relation to the Bible this refers to the Father & Son. Those who make Christ Kingdom in the First Resurrection and those who make the Father's after the second resurrection will join this family. See Psalms 82 & John 10:27-36
 - Yah/Jah= Contraction Jehovah/Yahweh
 - Yahweh/Jehovah=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. יהוה; Yehōvâh, yeh-ho-vaw'; **from H1961 (Ahayah)**; (the) self-Existent or Eternal; Jeho-vah, Jewish national name of God:—Jehovah, the Lord. Compare H3050, H3069. Yahweh is the Hebrew equivalent of the English God. There are two Yahwehs or Gods in the Biblical Elohim.
 - Yahweh/Jehovah is never mentioned in the New Testament. 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.
 - The Elohim consist of two Yahwehs and Ahayahs or two Els or Gods. Yahweh and Ahayah basically mean the same thing. Self existing one, I am, or that which was not created but has always existed. The Bible mentions only two such beings. The Father and the son. Or by their individual names Jesus (Father) and Israel/Qanna/Melchizedek (Son). The Word or Second Yah did not become the Son till he came in flesh. Sacred name=Jesus/Yeshua
1. Proverbs 30:4-6 (Riddle. Notice two Gods: Father and Son.)

2. Deuteronomy 4:2 (Don't add to God's word. Except what you read,)
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 (Here in verse 44 both Lord's have same title/word in greek: Strong's g2962 κύριος κύριος kyrios meaning "Supreme In Authority". In the Septuagint or Greek version of the Old Testament this is the same word used for Jehovah/Yahweh.)
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 H113. In verse 5 this same Lord is also refer to as Adonay the plural of Adon which is Strong's H136. Originally the word here in Hebrew was Yahweh not Adonay. The Massorettes 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 22:1-11_16-19_26-31 (Verses 1-11_16-19 Lord or Jehovah in original Hebrew is referring to the father and in verses 26-30 Lord or Jehovah in original Hebrew is referring to Christ during his millennial reign. Two Jehovahs.)
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 (Two Yahwehs/Jehovahs again. Christ is Yahweh King of Israel and the Father is Yahweh his redeemer. Christ is our redeemer from sin. In the end the Father is the ultimate redeemer. Because in his Kingdom there is no more death.)
17. Psalms 78:35 (God Rock=Christ & High God=Father)
18. Amos 4:10-11 (Two God's again)
19. 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)
20. 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 any time. The son only speaks what the Father tells him. In verse 3 God Almighty=El Shaddai which is not plural. He appeared to them as El Shaddai because El would have been the word for God in the language of Abraham, Isaac, and Jacob. Shaddai was simply an addition of an attribute to separate him from all the other false El's. Remember Abraham migrated from Ur where he would have spoken the Sumero-Akkadian language of which "El" meant God. Then he went to Syria to stay with family before going into Canaan and wondering Africa and Arabia. In Syria at the time they would have spoken Ugaritic which "El" was also the word for God. He says their 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. Yahweh is simply speaking in third person about Ahayah. In Exodus 3 that is the only time Ahayah is used as the word for God. Why? Because God was speaking in first person saying "I am that I am or I am the self existing one. Here in Exodus 6 he is speaking second person in reference to his name so it is just "Self Existing One". Throughout the tanakh Yahweh is used instead of Ahayah because Ahayah would only be used when Elohim is speaking of himself. When someone else is it would be Yahweh. That is why Ahayah is the root word for Yahweh. Lastly there are references in Genesis of Abraham, Isaac, and Jacob calling on the name of the Lord or

Jehovah and naming a place Jehovah Jireh. But we just read that he was not known by the name Jehovah to them. Moses wrote Genesis and was using the proper name in Hebrew when referencing the stories of Abraham, Isaac, & Jacob. At the time when Abraham, Isaac, and Jacob called on the Lord they did it in Sumero-Akkadian/Ugaritic. Hebrew language did not begin to develop into a separate language until the Egyptian Captivity during Proto-Sinaitic Script period. When they called on the personal/sacred name of the Lord it was Yeshua/Jesus. Yahweh/Ahyah and the different variations thereof is not the sacred name.)

21. John 1:18
22. John 5:37
23. John 6:46
24. John 8:38
25. John 14:7-10
26. John 15:23-25
27. 1 John 5:7
28. Deuteronomy 17:6
29. Deuteronomy 19:15
30. Matthew 18:16
31. Revelation 1:1-2 (The three that bear record from 1 John 5:7)
32. 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.)
33. 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.)
34. Proverbs 30:4 (So what is the Father's name and what is his son's name?)
35. John 5:43
36. John 10:25
37. Revelation 14:1
38. 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)
 - Everlasting Father=Because he came in the Father's name
39. Genesis 32:22-30 (One of the son's personal names is Israel. He named Jacob after himself.)
40. Isaiah 45:4
41. Ezekiel 39:25
 - Holy Name=Israel. He is jealous over the Israelites because we bear his name
42. Matthew 2:12-15
43. Hosea 11:1 (Israel is the Son's name. Strong's H3478 - Yisra'el from H8280 and H410; he will rule as God; Jisra'el, a symbolic 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 the Father on our behalf. He is Prince and the Father is the real King. Sort of Like during the millennial reign when Christ will be King of Kings and David will be King of Israel or prince.)

44. Exodus 4:22

45. Psalms 2:7

46. John 3:18

47. Acts 13:33

48. Hebrews 1:5

49. 1 John 4:9-10

50. Hebrews 2:16-18

51. Hebrews 3:1

52. Hebrews 4:14-16

53. Psalms 110:1-6 (Melchizedek is the Son's other personal name)

54. Hebrews 7:1-12

55. Exodus 34:5-16 (From verse 14: Qanna is the last personal name. So three names like how you have a first, middle, and last name, Qanna means Jealous. Strong's H7067 - qanna'. In this verse when it says "is a jealous God" the word for God there in Hebrew is El not Elohim. So it is referring to one member in the God Family. Christ is the one who made this covenant with them. So it is the son saying his name is Qanna or jealous. Verse 9 Moses asks for this Yahweh who in verse 14 tells you his name is Jealous to go with the Israelites into the wilderness and lead them. 1 Corinthians 10 tell you this was Christ. Also Luke 13:34-35 Christ confirmed this himself. He is jealous of you naming the names of other Gods.)

56. Revelation 1:8 (Extra verses)

57. Revelation 21:6

58. Revelation 22:13-14

59. Isaiah 47:4 (Lord of hosts is not a personal name. It is simply one of many titles for Christ. Lord of hosts means Yahweh or God of Armies. Armies here is referring to his angles and later the saints that join after the First Resurrection. Christ is our redeemer and the Holy one of Israel. He will return at his second coming with hosts of Holy Angels and Saints.)

60. Exodus 6:2-3 (So what is the so-called sacred name?)

- Call on the name of the Lord=Call on the name of the Yahweh. "Of The Yahweh" part lets you know Yahweh is not the name. Calling on the name of the lord is similar to saying calling on the name of your supervisor. Supervisor is a title not his name. Yahweh/Jehovah is a title two individual beings have. Abraham did not even know to use Yahweh for God. Abraham used "El" for God. Since Moses is the one writing in Genesis he used Jehovah or Yahweh instead of El Shaddai because Moses knew the word God as Yahweh as covered earlier.)

61. Genesis 12:8 (Abraham calls on the name of the Yahweh. He could not have literally called out Yahweh because we just read that title was unknown to him, Isaac, & Jacob. They only knew the title "El" and El Shaddai". So what is that name?)

62. Genesis 13:4

63. Genesis 26:17-25 (Isaac calls on the name of the Yahweh)
64. Acts 2:21 (Whose name did they call? The so-called sacred name.)
65. Acts 4:10-12
66. Philippians 2:9-11
 - Verse 11=Glory to the Father because Jesus is his name
66. John 8:52-59 (The patriarchs knew there were two "El's" or Two Yahwehs and Ahayahs. They knew the Most High's plan for salvation. Mention how in Hebrews Paul tells us Abraham also knew about the Father's Kingdom and New Jerusalem.)