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| What The “El” Is Going On? |

In both form and function, they are beyond all doubt the most misaligned and misunderstood words in the history of mankind. Their misinterpretation, leading to massive misuse, has been the root cause of the most deplorable and catastrophic event the earth has ever known. A curse that has festered, longing to be healed. It is through the grace and power of The Most High that this time, in this era, truth be revealed, forever ending the deception and as paramount, the excuses leading to the deception. The Kingdom of Eternal Light will pierce the darkness, fulfilling the mandate, “On earth as it is in Heaven.” These ever deceptive words that have kept the elect at bay; those who claim to be children of the Most High. Words that have diminished the intended power and authority granted to the chosen into nothingness. Blind men leading blind men. The words ---- God and Lord!

A Little Hebrew History:

The word is elohiym, *el-o-heem*; “strength, might, magistrates,” its definition. It is the plural of elowahh,

*el-o-ah*; “strength.” The root word being, el, *ale*; “strength, mighty.” The root of el is ayil *ah-yil* ; “strength, strong.”

The el has four forms:

1. el, *ale*; “strength, mighty;” from ayil above and uwl, *ool*; “twist, be strong”;
2. el, *ale*; a demonstr. particle (in plural sense): “these, those”
3. el, *ale*; corresponding to the plural sense above: “these”;
4. el, *ale*; but only used in short constr. form; el, *el*; “towards, near, among.”

It is important to note that only the fourth form carries the actual “el” sound whereas the others have the “ale” sound. So we have the word elohiym, a plural word meaning; “strength, might, magistrates.” Now let’s look at another Hebrew word. The word is bayith, *bay-yith*; “a house.” Its likely root word is banah, *baw-nah*; “to build.” A commonly used Hebrew word for house is beyth, *bayth*; and it is often spelled “beth.” Beth-El means, “house of strength, might.”

What Say You, Greeks?

Thousands of years after the Hebrew language the Greeks would accept translations handed down to them from cultures that did not adhere to the Hebrew ways or the Hebrew language. In reference to the Hebrew word elohiym, the Greeks would word theos, *theh-os*; of uncertain aff. “a deity.” This word, a singular word, would now be the Greek translation of elohiym indicating to its readers that “strength, might, magistrate” in its plurality, is the same as “a deity” in its singularity.

The word deity was first introduced around 1250-1300 A.D. from the Middle English “deite” and the late Latin “deitat” (stem of deitas) which is equivalent to the Latin “dei” (combining form of “does god”), formed after the Latin “divinitas, divinity”. This word which does not exist in the Hebrew language would now replace the Hebrew language.

The Greek word for house is oikos, *oy-kos*; of uncertain aff. “a dwelling.” The Greeks believe that the proper translation of the Hebrew word bayith (house) is the Greek word oikos (dwelling). Oikos theos means, “dwelling of a deity.”

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| No “El”? |

Let’s now look at what the Mighty Father has decreed for Beth (house) El (strength, might):

Genesis 12:8 – “And he (Abraham) moved from there (Shechem) to the mountain east of Beth El, and he pitched his tent there with Beth-El on the west and Ai on the east.”

Abraham did not pitch his tent in Beth-El or Ai.

Yahshua 7:2 – “Yahshua (commonly known as Joshua) sent some men from Jericho to Ai, which is beside Beth (house) Aven (iniquity) east of Beth-El and commanded, ‘Go up and spy out the country!’ So the men went up and spied.”

The chosen children are sent to scope out a foreign place.

Yahshua 8:17 – “There was not a man remaining in Ai or Beth El who did not go out after Israyl.”

Foreigners attack the children of the Most High.

Yahshua 12:1 – “These are the kings of the land whom the children of Israyl defeated… v.16... the king of Beth El.”

Israyl defeats the house of strength and might (Beth El).

Yahshua 16:1 – “The allotment fell to the children of Joseph, from the Jordan by Jericho, east of the waters of Jericho, to the wilderness up from there, into the mountains of Beth El.”

Joseph’s children inherit the land once dominated by the wicked house of strength, might (Beth El), whom they destroyed.

Judges 1:22 – “Also, the house of Joseph went up against Beth El…”

The chosen against Beth El.

Judges 1:23 – “Beth El (formerly called Luz).”

Luz means “deception” in the Hebrew language.

I Kings 13:1-4 – “And behold, a man of Yahweh came from Judah to Beth El by the word of Yahweh… saying, ‘This is the sign that Yahweh has spoken. The altar will be split apart and the ashes upon it shall be poured out… The men of Yahweh cried out against the altar in Beth El.’”

Exalting the wrong house(s) is wickedness to the Almighty.

I Kings 13:29-30 – “And he (the wicked Rehoboam) set up one (altar) in Beth El, and the other he set up in Dan. This thing became a sin…”

Yahweh forbids all worship done in Beth-El.

II Kings 23:15 - “Even the altar that was at Beth El... caused Israyl to sin… he broke.”

Sin alone was the acts at Beth El.

II Kings 23:19 – “Yoshiyah (Josiah) took away all of the shrines with the high places… as he had done in Beth El.”

Beth El was the place of idolatry.

Yeremyah (Jeremiah) 48:13 – “Moab shall be ashamed of Chemosh, just as the house of Israyl was ashamed of Beth El, their confidence.”

Belief in personal strength and might (el), will always bring shame.

Hosheyah (Hosea) 10:15 – “So it shall be done to you, O Beth El, because of your great wickedness.”

Beth El and wickedness go hand in hand.

Amosyah (Amos) 3:14 – “…also I will visit the altars of Beth El, and the horns of the altar will be cut off and fall to the ground.”

Self-exaltations of personal strength and might will always go void.

Amosyah 5:5 – “But do not seek Beth El…Beth El will come to an end.”

The house of strength and might will not sustain.

The Old Covenant and its Hebrew language make it perfectly clear that the “house of strength, might” (Beth El) is to be perpetually destroyed. The Greeks have translated Beth El as “oikos theos;” “dwelling of a deity (singular).” Let’s now look at the Renewed Covenant with the Greek mindset about Beth El:

Mattithyah (Matthew) 12:4 – “How he (David) entered the oikos (dwelling) of theos (a deity) and ate the showbread which was not lawful for him to eat… but only for the priests.”

Hebrew scripture tells us that the showbread was to be placed in the Holy Place of the Temple of The Most High. Is that Temple the “Beth El” that the Almighty cursed forever?

Markos (Mark) 2:26 – “How he went into the oikos of theos… and ate the showbread… which is not lawful to eat except for the priest…”

So the priests set up a Temple in Beth El?

Acts 10:2 – “A devout man and one who feared (reverenced) theos (a deity) with all his oikos (dwelling)… and prayed to theos always.”

So the altar deemed filled with sin is where men devoted to Yahweh now worship?

1 Timothy 3:15 – “But if I (Shaul – Paul) am delayed, I write so that you may know how you ought to conduct yourself in the oikos of theos, which is the church of the living theos, the pillar and ground of the truth.”

Is Shaul saying that Beth El is now the home of the Most High?

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| “El” The Derogatory Term |

From the Aleph (beginning letter of the Hebrew language) to the Tau (ending letter of the Hebrew language), we have been given examples of names and words that in some form or another, describe the fallen state of the el. Let’s take a look at a sample of the judgment described within the names and words. The number that follows each is the coinciding number for the Strong’s Exhaustive Concordance of the Bible. The “h” following the number is the definition found in the Hebrew dictionary, and the “g” is for the Greek dictionary:

Abel - “vanity, emptiness” (1892h)

Apparel - “covered ty twisted strength” (3830h)

Ashkelon - “stranger” (831h)

Beelzebub (Baul-Zebub) - “lord of flies” (1176h)

Belial - “worthless” (1100h)

Belshazzar - “protected by strength” (1113h)

Camel - “burden” (1581h)

Cruel - “terrible” (394h)

Delilah - “languishing” (1807h)

Elah - “curse” (425h)

Eleven - “opposition” (6249, 6240h)

Fell - “fall” (5307h)

Felt - “grope” (4959h)

Gospel - No Hebrew word for “gospel.” The Greek gives (2098g) evaggelion – “good news”

\*\*\* More on this later.

Hamuel - “anger of strength” (2536h)

Hell - “grave, pit” (7585h)

Infidel - “without believing” (571g)

Javelin - “lance, decline” (2595h)

Jewel - “magic, witchcraft” (3627h)

Melzar - “butler of carnal wisdom” (4453h)

Ohel - “shire, “self” rightness” (169h)

Phygellus - “fugitive” (5436g)

Rogelim - “tale bearer” (7270h)

Self - “satisfy” (7521h)

Tabeel - “pleasing to strength” (2870h)

Teleh - “breach” (8520h)

Vel - “wish of strength” (177h)

Zerubbabel - “descended of confusion” (2216h)

There are many more, but this was a sample of how “el” is most certainly a derogatory term.

The objective is to further show the word “elohiym” and its root “el”, which the Greeks translate as “theos,” are terms that are constantly synonymous with the wrath of the Almighty, from Genesis to Malachi. Anything carrying the “el” in its origin and make up is deemed unfit for redemption perpetually (more on this later).

Let’s look at some Hebrew words that actually do signify blessings from the Creator and what the Greeks did to those words:

1. The Creator wanted His chosen children to “build, support” His Kingdom. The Hebrew word for this is

aman, *aw-man* (interestingly enough an Egyptian ruler was called “Amen”).

* + - The Greeks translated this word as (4100g) pisteuo, *pist-yoo-o*; “have faith, pacify.” The modern day word for this term; “believe.” Notice the “el” implanted in believe.

2. The Creator had an endearing word for His chosen children, which meant “to boil, love, lover.” The Hebrew

word is dowd, *dode*.

* + - The Greeks translated this word as (27g) agapetos, *ag-op-ay-tos*; “beloved.” The modern day word “beloved.”

3. The Creator used a word to express how His sons would be raised up to be wise and seasoned among men.

The word gadowl, *gaw-dole* meant, “great, older.”

* + - The Greeks translated this word as (4245g) presbuteros, *pres-boo-ter-os*; “elderly.” The modern day word for “elder.”

4. The Creator had a specific word for the chosen ones; bachiyr, *baw-kheer*; “select, try.”

* + - The Greeks translated this word as (1588g) eklektos, *ek-lek-tos*; “select, origin.” The modern day word for “elect.”

5. When referring to His own essence, one of many words the Creator used was hadar, *haw-dar*;

“magnificence.”

* + - The Greeks translated this word (524g) huperecho, *hip-er-ekh*; “to hold above, excel.” The modern day word for “excellency.”

6. There is no Hebrew word for the commonly used Greek word (2089g) euggelion, *yoo-and-ghel-ee-on*; “a

good message.” The modern day word for “gospel.” Many would submit it would speak as “god spell.”

7. In regarding His Holy nation and its chosen children, the Almighty chose the word Yisrayl, *Yis-raw-ale*;

“struggle by Yahweh’s side.”

* The Greeks translated this word as (2474g) Israel, *is-rah-ale*; “Israel.”

8. There is no Hebrew word for the commonly used Greek word (2356g) threskeia, *thrace-ki-ah*; “observance.” The modern day word for “religion.”

9. In reference to those He would use in His service, the Almighty uses the word Keliy, *Kel-ee*; “prepared.”

* The Greeks translated this word as (4632g) skeuos, *skyoo-os*; of uncertain affi; “a vessel.”

There are many more that prove up the sad reality of the shift in perceptions from that which the Almighty intended, to that which mankind substituted. It has been made perfectly clear by the Hebrew dialect and the scriptures in the Old Covenant, that the “el” and all words stemming from it, have and always will have a derogatory nature. It has also been made clear that the Greek translations come some 1250 years after the resurrection, leaving a gap of almost thirteen centuries of man’s translations. Yes, the Greeks obviously received their translations from other languages, languages clearly not aligning with the Hebrew language, but it is the Greek translations that remain the regarded translations in modern Renewed Covenant scriptures. This acceptance is wholly rejected by those strictly adhering to the Creators language, and the intent of this language, the Hebrew language. Let’s look again at what the Greeks (and you most likely) have accepted into your mind life:

1. Aman (build, support) somehow gets translated into pisteuo (have faith), leading the modern word “believe.” The “el” that the Creator has deemed “sinful,” is now a term to express “belief”;
2. Dowd (boil, lover) somehow gets translated into agapetos (beloved). From “lover” to “beloved”;
3. Gadowl (“great, older”) translated into presbuteros (elderly); “ Elder”;
4. Hachiry (select, try) into the Greek eklektos (select, origin); “elect”;
5. Hadar (magnificence) into the Greek huperecho (excel); “excellency”;
6. There is no Hebrew word for the widely used Greek word euggelion (good message); “gospel”;
7. Yisrayl (struggle by Yahweh’s side) into the Greek translation Israel; “Israel”;
8. There is no Hebrew word for the widely used Greek word threskeia (observance); “religion”;
9. Keliy (prepared) into the Greek skeuos; “vessel.”

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| The Whole Matter |

There is much more to reveal and we do so in an orderly manner, but it is imperative to now get to the foundational purpose of this body of work. It was my original intent to only speak of what is about to be revealed, but through prayer and research, I found it impossible to not exhaust every possible means in which to bring you to the same conclusion. “No stone unturned,” is what came to me, and yet, there is so much more that can be said to affirm the conclusions herein. The fact that many other truths have and will be revealed, and therefore, many lies exposed, is part a parcel of the path to the highest truth. The fact that the Almighty will do away with or rename (see “Redeemed el” hereafter) the forsaken “el” and all of its derivations has been to this point established as pillar of truth. We have looked at the term that the Greeks have accepted as a proper translation of the el; the word theos (a deity), and this after almost thirteen centuries after the resurrection of the Messiah. We have discussed that word elohim is plural in its makeup, while theos is always singular (not deities, but, “a deity”). Many alarms have already sounded within you up to this point but the five alarm fire we are about to engage centers around the most destructive term ever used in reference to scripture. The word is God. Never was this term equated to mankind and even more so, the Creator Himself. The Greeks would have you believe, and you have, that their term theos (a deity, a god, the God), covers any and all basis required for such branding. The only differentiation would be the capital “G” verses to lower case “g.” The el; elohim, that were clearly under the condemnation of the Most High, would now be the very word used to express the essence of the Most High; a title and a name for Him. The underlined portion of the definition of theos above was left out until this point on purpose, but now we will explore it more deeply. Remember, according to the Hebrew text, the elohim (“strength, might”) are in fact fleshly reliances that would be dealt with by the Almighty for their wickedness (a review of Psalm 82 hereafter). The Renewed Covenant scriptures, in keeping consistent with Hebrew text, would of course express the same judgment however, the Greek mindset has completely altered the scriptures intent in regards to men, and far worse, included the Most High its misrepresentations.

Remember, from the Hebrew context the “elohim” was a plural reference to idols of man’s making. Never was elohim used in the singular unlike theos which makes no distinctions even though “a deity” and not “deities” is its definition. There is no such Hebrew word for “god” in reference to men or man’s idols, but rather it is the belief in strength or might apart from the Most High. Let’s peek into the Renewed Covenant and see what happened, and then we will look into the Greek invasion of the Hebrew text and its effect on the world today.

Acts 7:43 – “You also took up the tabernacle of Molech, and the star of your god (theos) Remphan, images which you made to worship.”

Here, the theos refer to an idol of man.

Acts 12:22 – “And the people kept shouting, “The voice of a god (theos) and not of a man.”

Here, the object of worship is actually a man (Herod); a man deemed as wicked by the Most High. Notice that it speaks in a singular context.

Acts 28:6 – “…but after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.”

Here again, a man deemed to be a theos, but this man actually was in the favor of the Most High.

2 Corinthians 4:4 – “Whose minds, the god (theos) of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God (theos), should shine on them.”

Here, we have two singular theos’ mentioned. One speaks of idolatry among men; the other of what the Greeks would say is the Creator of mankind. Same exact word; theos, with a simple change from lower case to upper case. One size fits all!

John 10:33 – “… For a good work we do not stone you, but for blasphemy, and because you, being a man, make yourself God (theos).”

For the Greeks, Messiah was attempting to be upper case, singular, theos.

John 10:34-35 – “… Is it not written in your law (the Torah, prophets, Psalms, minor prophets), “I said, you are gods (theos)?”

This misquote of Psalm 82 will be further explored and it is one of many Greek misquotes of the plural word elohiym into the singular theos, though Psalm 82 actually speaks of mankind (plural).

Let’s look at a few more scriptures wherein the Greeks use the plural aspect as scripture intends, but with the word theos:

Acts 7:40 – “Saying to Aaron, ‘Make us gods (theos) to go before us…’”

The correct Hebrew application; “Make us elohiym (strength, might) to go before us.” This was to replace Moses.

Acts 14:11 – “The gods (theos) have come down to us in the likeness of men.”

Plural “gods” with singular theos. Both men and angels are given the same standing as the “God” they worshipped.

I Corinthians 8:5 – “For even if there are so called gods, whether in heaven or on earth (as there are many gods and many lords).”

Spiritual or physical matters not, simply change the case and that settles it, says the Greeks.

Galations 4:8 – (more below)

Now, let’s take a look at how the Greeks use theos to describe whom they believe to be the Creator Himself:

Mark 12:26 – “But concerning the dead, that they rise, have you not read in the book of Moses, in the bush, how God (theos) spoke to him saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob.’”

Another misquote of the Hebrew text, which does not even use the word elohiym in reference to this quote, wherein the Greek mindset is taken back to the Old Covenant, and a word that did not even exist until the mid-1200s, now replaces Hebrew text.

Galatians 4:8 – “But then, indeed, when you did not know God (theos, singular uppercase), you served those by nature who are not gods (theos, plural, lowercase).”

One size fits all!

Now, let’s look at some more invasions of the original language; the Hebraic Covenant, with the mind of a Greek:

Genesis 1:1 - “In the beginning God created the heavens and the earth.”

This implantation of the word “God” goes for beyond the Hebrew text for ample reasons and one of the most

egregious offenses is that the Hebrew word violated was not even elohiym, but rather יהוה. Remember, no such

word “God, god” exists in the Hebrew language and more will be said on this soon (see “Strong’s What Weakened You?”)

Genesis 6:5 – “God saw that the wickedness of man was great in the earth.”

Another Greek invasion, and there are hundreds upon hundreds more with the Hebrew text.

Now let’s look at a few lower case examples:

Genesis 3:5 – “Your eyes will be opened and you will be as gods, knowing righteousness and evil.”

The plural word elohiym (strength, might) converted by the Greeks to the singular word theos (a diety).

Exodus 20:3 – “You shall have no other gods before Me.”

Instead of the Hebrew understanding, “You shall have no other strength, might (reliance’s) before Me,” we have from the Greeks, “You shall have no other “ a deity” before Me.

Now let’s take an in depth look at Psalm 82:

First from the Hebrew intent:

1. YHWH stands in the assembly of the elohim (fallen ones who fell away through erroneous belief in personal strength and might), and He gives judgement among the elohim. 2. How long will you defend the unjust and show partiality to the sinners? 3. Defend the weak and fatherless! Maintain the rights of the poor and oppressed! 4. Rescue the poor and needy, and free them from the hands of the wicked. 5. You (elohim) know nothing, you understand nothing; you walk about in darkness, and all the foundations of the earth are shaken because of you! 6. I said, You are all elohim, you sons of the Most High. 7. And like Adam you will die. Just like all other rulers, you will fall. 8. Arise, O YHWH, judge the earth! For you shall forcefully seize all nations!

Like Adam, all fallen men are considered elohiym (believes in personal strength and might). All elohiym are under the judgement of the Most High. Elohiym is not a title of blessing ever in the Hebrew language, nor is its roots, el. Let’s look at Psalm 82 again, and go deeper into Hebraic intent:

1. YHWH stands (stations Himself into the conscience) in the assembly (gathered thoughts) of the elohim (all boasting of personal strength and might; the ego), and He gives judgment (righteous conviction) among the elohim (“self” reliant). 2. How long will you defend (compromise with) the unjust (unclean thoughts), and show partiality (allegiance) to the sinners (transgressions of the conscience)? 3. Defend the weak (timid) and fatherless (abandoned)! 4. Maintain (take care of) the rights of the poor (humbled) and oppressed (downtrodden), and free

them from the hands (mental capabilities) of the wicked (unclean thoughts). 5. You (fallen ones) know nothing. You understand nothing! You walk (mentally stroll) about in darkness (the void), and all of the foundations (pillars in consciousness) of the earth (mind of man) are shaken (unstable) because of you! 6. I said, you are elohim (twisted thinkers), you are sons (those intended to build a spiritual kingdom as opposed to a carnal kingdom) of the Most High. 7. And like Adam (blood, “self,” ego) you will die (vanquish in consciousness). Just like all other rulers (dominant ideas of men), you will fall. 8. Arise, O YHWH, judge the earth (mind of man)! For you shall forcefully seize (subdue) all nations (constructs of thought processes).

What say you, Greeks?

“God (theos) stands in the congregation of the mighty (interestingly enough, the NKJ version having failed often in translations, gets it right here; Elohim; “might”); He judges among the gods (theos – a deity)… 6. I said, you are gods (theos)… 8. Arise, O God (theos), judge the earth…”

As we have seen, and will see more of in the Greek translation of the word elohiym, the derogatory term, can at times condemn and at other times bless, at times be upper case, other times lower, always being singular it can behave as if it’s plural as well, and by far the most offensive, can be a title used for the Most High. The elohiym which only ever stood for fallen thoughts and the idols they constructed, having been converted by the Greeks to theos, is now a title used for the One Creator. Blasphemy at its utmost!

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| Further Condemnation Of The “El” |

Let’s take a look at some more Hebraic warnings to the elohiym:

Deuteronomy 11:6 – “Take heed to yourselves, or your heart (mind) will be deceived and you will turn away and serve elohiym and worship them.”

Turning from YHWH means serving the thoughts of “self” reliance (strength, might); elohiym (plural).

Yahshua 24:14 – “…put away the elohiym from among you whom your fathers served on the other side of the river and in Egypt…”

A warning against the men and mind idols that caused the chosen to children to pull away from the Most High.

Judges 2:19 – “But when the judge died, that they turned and behaved more corruptly than their fathers, following the elohiym…”

How could this word which the Greeks translated as “theos”, ever be used to speak of the Most High Himself? This plural Hebrew word, now a singular Greek word?

1 Kings 11:2 – “…you must not intermarry with them, and they must not marry you, for they will turn your hearts away after their elohiym. Solomon clung to these in love.”

Solomon’s great fall came from turning to elohiym, foreign from faith in the strength and might of the Father alone.

Yeremyah (Jeremiah) 22:9 – “Then they will answer, ‘Because they have forsaken the Covenant of YHWH their Father, and worshipped other elohiym and served them.’”

And on and on and on it goes. Never in the Hebrew scriptures; Genesis to Malakyah (Malachai), is the term elohiym, or any word deriving from the root word el, seen in anything but a derogatory manner. Condemned by the I AM!

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| Strong’s, What Weakened You? |

The widespread acceptance of Greek translations; Greek translations that were founded from other languages hundreds of years after Messiah’s resurrection, has been the key component of mankind’s delusional understandings of scripture, Genesis to Revelations. For you Strong’s experts, you will have noticed that up to this point all of the identifying numbers for the word “el” and its derivations has been left out.

If you are not familiar with Strong’s, it is appropriately titled, “Strong’s Exhaustive Concordance of The Bible,” a widely used and respected source for the Hebrew and Greek words used throughout scripture. According to the author of Strong's, it is, “The most widely used Bible concordance ever compiled,” and it is for this reason we must bring correction to its errors.

Strong’s utilizes a numbers system to identify each specific word being identified and defined. With each number given, one can go to the back of the concordance and locate a specific word and find both its spelling and definition from its organic language. There is a section titled, “Hebrew and Aramaic Dictionary of the Old Testament,” and another section titled, “Concise Dictionary Of The Words In The Greek Testament (with their renderings in the King James version).” As an example, in the Hebrew dictionary the first word is ab; *awb*; “father.” This word is given the number 1 in Strong’s. The last word in the Hebrew is “Tattenay.” It is number 8674 in Strong’s. So it goes in the Greek dictionary, from AA, *al’fah*; “first”, number 1, to ophelelimos, *o-fel-ee-mos*; number 5624. You will have noticed already that there have been numbers inside of parenthesis with some having the small case letters “h” and “g.” For example, Abel (1892h) is the word Abel and it can be found at number 1892 in the Hebrew dictionary at the back of Strong’s. Infidel (571g) can be found in the Greek dictionary at the back of Strong’s, at the number 571. Strong’s does not use the “h” or the“g” as I have done. It simply has a Hebrew or Greek dictionary for the Old or Renewed Covenant.

There are several versions of the Strong’s concordance and I personally use the 2010 copyrighted version. From what I have seen of other versions, the numbering system in both the Hebrew and Greek languages remains consistent. Perhaps it is best to use the most current version available to guarantee that any additions to the dictionaries are accessible. The mechanics for using Strong’s is fairly simple and even though this body of work points out a few specific and yes, fatal errors, the Strong’s tool is a crucial one for a stronger spiritual foundation for any serious student of scripture.

Let’s start from the beginning and review what has been expressed thus far incorporating the Strong’s numbers that coincide with the specific words highlighted, and let’s see what went wrong with Strong’s and what can be done to fix it.

(430h) elohiym, *el-o-heem*; “strength, might, twist, magistrates.” Because the word “god” does not exist in the

Hebrew language, we must carefully consider where in fact Strong’s derived its influence to add

additional information to a word that is simply defined in Hebrew understanding. Let’s look at 430h

exactly as Strong’s delivers it:

430h: (Hebrew letters appear first) elohiym, *el-o-heem*; plur. of 433; gods in the ordinary sense, but spec. used

(in the plur. thus, espec. with the art.) of the supreme God; occasionally applied by the way of deference

to magistrates; and sometimes as a superlative: ----- angels, x exceeding, God (gods) (-dess, -ly) x (very)

great, judges, x mighty.

Strong’s, like most of mankind, latched on to the definitions of theos; “a deity, a god” and imposed this upon the Hebrew text, which literally redefined the Hebraic intent. From strength and might, with variations only applicable to mankind, to many multiple meanings including but not limited to God, gods, great, judges, angels, etc. Plural or singular matters not! Now let’s look at 433h as mentioned above:

433h: (Hebrew letters appear first) elowahh, *el-o-ah*; rarely (short.)

(Hebrew letters appear first) eloahh, *el-o-ah*; prob, prol. (emphat.) from 410; a deity or the Deity: - God, god. See 430. And as for 410:

410h: (Hebrew letters appear first) el, *ale*; short from 352; strength; as adj. mighty; espec. the Almighty (but

used also of and deity): - God (god) x goodly x great, idol, might (-y one), power, strong. Comp. names in

“el.”

Strong’s completely changes the Hebrew definition (strength, mighty) with its Greek influence. Words such as deity and god that are non-existent in the Hebrew language, now completely envelope the Hebrew text. Whether it speaks of what the Greeks would call the “God” of all things, or merely an “idol,” one size fits all. The “el” that is set for destruction throughout the Old Covenant has now become the “God” of the entirety of the Scriptures, and this, heavily influenced in the Greek translation of the Renewed Covenant. And now to 352h:

352h: (Hebrew letters appear first) ayil, *ah-yil*; from the same as 193; prop. strength; hence, anything strong;

spec. a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other

strong tree: - mighty (man), lintel, oak, post, ram, tree.

There is much to be perceived in this defining of the word ayil, but the paramount point is that without Greek influence, one would never think to give this word as an actual root for the name of the Creator Himself. Using this word as a title of the Creator would never enter the Hebraic mindset. Only the Greeks would apply such meanings. And finally, 193h:

193h: (Hebrew letters appear first) uwl, *ool*; from and unused root mean, to twist, i.e. (by impl.) be strong; the

body (as being rolled together); also powerful: - might, strength.

No “God.” No “gods.” No “Deity.” No “deities.” No “idol.” No “idols.”

Now let’s look again at the four forms of el with their applicable Strong’s numbers:

410h: (Hebrew letters appear first) el, *ale* – previously done;

411h: (Hebrew letters appear first) el, *ale*; a demostr. Particle (but only in a plur. sense) these or those; - these,

those;

412h: (Hebrew letters appear first) el (chald.) *ale*; corresp. To 411: - these;

413h: (Hebrew letters appear first) el, *ale*; (but only used in the short. constr. Form;

(Hebrew letters appear first) el, *el*; a prim. particle; prop. denoting motion towards, but occasionally used

of a quiescent position, i.e., near, with as among; often in general, to: - about, according to, after, against,

among, as for, at, because (-fore,-side), both… and, by, concerning, for, from x hath, in (-to), near (out).

of, over, through, to (-ward), under, unto, upon, whether, with (-in).

No “God.” No “gods.” No “Deity.” No “deities.” No “idol.” No “idols.” Only a minor transition in 413h, from the “ale” sound, to the “el” sound.

And now onto number 2316 in the Greek dictionary. Remember, for this body of work only it would have looked like this: (2316g).

2316g: (Greek letters) theos; of uncert. aff. a deity, espec. (with 3588) the supreme Divinity; fig. a magistrate: by

Heb. very: – x exceeding, God, god [-ly,-word]

It would have been better if Strong’s would have further emphasized that the Greeks acknowledge that the word theos is, “of uncert. aff.” (of uncertain affiliation), but just the opposite happened, it was given not just substance but enough substance to perpetuate a change in the actual Hebrew texts. This word of uncertain affiliation; this singular word that would supposedly be the interpretation of elohiym, the derogatory Hebrew word, would now be the most widely used title in the world for the Creator Himself. He would be called “God” by the masses.

As for 3588g spoken of above, it merely supports the idea of singular deity or god.

In summary, the continuing catastrophe caused by a universal adoption of the Greek word theos is no less the absolute dissolution of the power intended for those who would claim to be children of the Most High. The replacing of His One and only given Name (forthcoming), with a Greek title; “God,” is the greatest tragedy mankind has ever faced. Right now, according to Strong’s Greek translation and your perpetuation of its terms, the derogatory term elohiym, which theos is said to interpret, but not until at least 1250 A.D. (one thousand two hundred and fifty years past resurrection), is the name given to the Almighty. In approximately 3,400 verses of the Old Covenant scriptures, the Hebrew text, the true Name has been replaced with a word that does not even exist in the Hebrew language. Strong’s has given you 430h as that word for “god,” and this error of inference has changed the scriptures completely and as stated, vanquished power from the lives of self-professing believers. This same 430h that also speaks of “gods” that will be destroyed by “God,” as well as “idols,” “angels,” “goddesses,” etc.

Of course this also means that the Renewed Covenant scriptures fall under (2316g); “theos.” The singular “theos” also used for the plural “idols,” “men,” “angels,” as well as “God.” That which has convinced you to use such words, all stemming from one word, is that which has kept you from receiving from The Most Holy Place within you. The proof is the lack of power measured against the words of Messiah Himself who said, “Greater things shall you do…,” and this compared to his miracles performed. Because power is only accessible one way, “In My Name,” we must obey and use that Name alone. What is that Name?

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| Yahweh |

Hidden! The word that best describes what has happened to the Name given to the chosen children. Since time began, that which was told to hold all power and authority, that which was said to be the source of power and authority for Israyl, the Name “Yahweh,” has been hidden. This body of work will not go into the culprits of such a travesty for they are many, and inevitably, it is your responsibility to be faithful in and for the Name Yahweh in your own life. Taking responsibility for your own misuse, not excusing it as simple ignorance, is the path back to your complete restoration. A restoration that is only possible in the Name of Yahweh.

The letters that form the Name are as such; יהוה. It has been in certain writings displayed as YHWH and its Hebrew markings were most famously displayed in the Dead Sea Scrolls. There is much available to support the historical fact of the Name and that work is yours to do, but this writer would be amiss not to remind you that the revealing of the One True Name is a very personal issue and should be first sought out in quiet meditation before the King Himself. If power is derived from the Name Yahweh alone -and it is- then praying to that Name should release this power into your life, should it not? Let’s look over some scriptures and replace the given Name of The Most High, and then compare it to what has most likely been the common standard for your life up to this point. Is it a life that has produced the “greater things” the Messiah spoke of?

Genesis 1:1

Hebrew language (HL) - “In the beginning Yahweh (יהוה) created the heavens and the earth.”

Greek language (GL) - “In the beginning God created the heavens and the earth.”

Exodus 20:2

(HL) - “I Am Yahweh, your Heavenly Father, who brought you out of the land of Egypt,

out of the house (beth) of bondage.”

(GL) - “I am the Lord (more on this forthcoming) your God who brought you out of the

land of Egypt out of the house of bondage.”

Psalm 23:6

(HL) - “…and I will dwell in the House of Yahweh forever.”

(GL) - “…and I will dwell in the house of the Lord forever.”

Isayah 43:4

(HL) - “For I Am Yahweh your Father, the Holy One of Israyl, your Savior…”

(GL) - “For I am the Lord your God, the holy one of Israel, your Savior…”

Yahyl (Joel) 2:32

(HL) - “And whoever will call on the Name of Yahweh will be saved.”

(GL) - “Whoever calls on the name of the Lord shall be saved.”

Let’s look at a few on the House:

Exodus 23:19

(HL) - “The first of the first fruits of your land you shall bring into the House of Yahweh.”

(GL) - “The first of the first fruits of your land you shall bring into the house of the Lord

your God (Beth El).”

Deuteronomy 23:18

(HL) - “You shall not bring the wages of a harlot; or the price of a dog to the House of

Yahweh.”

(GL) - “You shall not bring the wages of a harlot; or the price of a dog to the house

(beth) of the Lord your God (EL).”

1 Kings 15:18

(HL) - “Then Asa took all the silver and gold that remained in the treasuries of the House

of Yahweh.”

(GL) - “Then Asa took all the silver and gold that was left in the treasuries of the house

of the Lord.”

Who is this Lord?

And what exactly is the intent of this word “Lord” that has as well invaded the Hebrew text? As with “god” there is no such word in the Hebrew language, yet, we often see it replace authentic Hebrew words such as “Almighty” and “Father.” Let’s take a look at what has been a widely accepted title and its Greek understanding, and then we will look at the Canaanite influence on mankind. Following all of the same patterns as we have in order to get to this point we can quickly decipher the history and the heritage of the word “Lord” and its multiple uses.

2962g: (Greek letters here) Kurios, *Koo-ree-os*; from (Greek Letters here) kuros (supremacy); supreme in authority, i.e. (as noun) controller; by impl. Mr. (as a respectful title): - God, Lord, master, sir.

As with theos, it matters not if the word is used for Creator or creation, this title is used overwhelmingly and has heavily influenced translations of scripture. Let’s look at some examples of the invasion into the Hebrew texts as well as the Renewed Covenant:

Genesis 2:5

(HL) - “…For Yahweh has not caused it to rain on the earth.”

(GL) - “…For the Lord (3068h) God (430h) had not caused it to rain on the earth.”

The word Strong’s references as 3068h is Yehovah, *yeh-ho-vaw*; (the) self Existent, Eternal. Why would this word that bears a striking resemblance to the word Yahweh, be changed to “Lord?” (more to come)

Genesis 15:2

(HL) - “But Abraham said, ‘Father Yahweh, what will you give me…’”

(GL) - “But Abraham said, ‘Lord (136g) God (3069h) what will you give me…”

Now we have the word Adonay, *ad-o-noy*; the Lord, master (136g), as well as variation of the above given 3068h, but this time “bal” gets to take its place. (more to come)

Exodus 34:24

(HL) - “…no man will covet your land when you go up to appear before Yahweh your

Father three times in the year.”

(GL) - “…neither will any man covet your land when you go up to appear before the

Lord (3068h) your God (3068h) three times in a year.”

The implication that Strong’s gives its students here at Exodus, is that both “Lord” and “God” are now the equivalent to the Hebrew word Yehovah. Literally, this would read, “…neither will any man covet your land when you go up to appear before “(the) self Existent” your “(the) self Existent” three times in a year.” Another view looks like this: “…neither will any man covet your land when you go up to appear before Yehovah your Yehovah three times a year.” Strong’s has accepted the idea that Lord and God are not only interchangeable but that they can actually replace the actual Name of Mighty Yahweh.

The Renewed Covenant is rampant with the use of the words Lord and God, but let’s take a look at one scripture and tap into a prophetic word from Yahshua the Messiah that speaks directly to the entire point of this body of research:

John 5:43 – “I have come in My Father’s Name (Yahshua means “Yahweh saves”), but you do not follow me. Let another come in his own name (Lord, God, Jesus); him you will follow.”

Now let’s go back and look at some of the Hebraic understandings of the words that have been replaced with both Lord and God by both Greek translations and Strong’s as well:

We have heard the Name Yahweh, but one who would be hard pressed to actually see the Name used in most interpretations of scripture and Strong’s itself leaves one dumbfounded in the search for the true Name. If you were to look for “Yahweh” in Strong’s, you would find only the word “Yah.” Strong’s then tells its readers to, “see Jah.” Only one verse in the entirety of the scriptures is offered under the name Jah and that is Psalm 68:4.

“Sing to God (430h), sing praises to His name (a name not given anywhere else in the Greek translations of the scriptures), extol Him who rides on the clouds, by His name Yah, and rejoice in Him.” This is the only attempt that Strong’s and most Greek minded translations offer to express the actual Name of the Creator, rather than pagan titles dominated by Greek influence. Even then, we have the title show up under “Jah” and considering that the “J” itself was not available as part of any language of the earth until about 1400+ years after the resurrection of Messiah, it leaves much to be desired. Let’s look at what Strong’s says about Jah:

3050h: (Hebrew letters here) Yahh, *yaw*, contr. For 3068h, and mean the same; Jah, the sacred name: - Jah, the Lord, most vehement. Comp. names in “-jah,” “-Jah.”

Other than the Hebrew letters and pronunciation the only thing correct about what Strong’s offers is “the sacred name.” Of course after this they perpetrate “Lord” and the letter “J.” Let’s look at 3068h referenced in 3050h:

3068h: (Hebrew letters here) Yehovah, *yeh-ho-vaw*; from 1961; (the) self-Existent or Eternal; Jehovah, Jewish national name of God: - Jehovah the Lord. Comp 3050, 3069.

Again, proper Hebrew letters and pronunciation, and even acknowledgement that there is in fact a name, and not just pagan titles. Let’s look at 1961h:

1961h: (Hebrew letters here) hayah, *haw, yaw*; a prim. root [comp. 1933]; to exist, i.e. be or become, come to pass (always emphat. and not a mere copula or auxiliary) – beacon x altogether, be (-come), accomplished, committed, like, break, cause, come (to pass), do, faint, fall, + follow, happen, x have, last, pertain, quit (one-) self, require, x use

The deeper the roots the deeper the realization of no “Lords” and “Gods”. Let’s look at 1933h:

1933h: (Hebrew letter here) hava, *haw, vaw*; a prim root [comp. to 183, 1961] supposed to mean prop. to breathe; to be (in the sense of existence) - be, x have.

183h: (Hebrew letters have) avah, *aw-vaw*, a prim. root; to wish for: - covet, (greatly) desire, be desirous, long, lust (after).

We were also given 3069h when defining 3068h:

3069h: (Hebrew letters here) Yehovih, *yeh-ho-vee*; a var. of 3068 [used after 136, and pronounced by Jews as 430, in order to prevent the repetition of the same sound, since they elsewhere pronounce 3068 as [136]: - God.

From avah, to hava, to hayah, to Yehovah and Yehovih, to “God?” It is crucial for your entire mental existence that you settle this issue within. Let’s look at a few scriptures with the Hebrew mindset and take heed:

Numbers 6:24-27

(HL) - “Yahweh bless you and keep you. Yahweh make His face shine upon you and be

merciful to you. Yahweh lift up His countenance upon you and give you peace.

So they shall put My Name on the children of Israyl, and I will bless them.”

(GL) - “The Lord bless you and keep you; The Lord make His face shine upon you, and

be gracious to you; The Lord lift up His countenance upon you, and give you

peace. So they shall put My Name on the children of Israel, and I will bless

them.”

Yeremyah (Jeremiah) 3:17

(HL) - “At that time Jerusalem will be called the Throne of Yahweh and all the nations

shall be called to it in the Name of Yahweh, to Jerusalem.”

(GL) - “At that time Jerusalem shall be called The Throne of the Lord, and all the nations

shall be gathered to it, to the Name of the Lord, to Jerusalem.”

Yeremyah 7:9-10

(HL) - “Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and

Follow elohiym you do not know. And come before me in the House which is

called by My Name, and say, “We are saved! To do all these abominations?”

(GL) - “Will you steal, murder, commit adultery, swear falsely, burn incenses to Baal and

walk after other gods whom you do not know. And then come to stand before

Me in this house which is called by My name, and say, “We are delivered to do

all these abominations?”

Claiming salvation in the name of “Lord” and “God” is an abomination! And who is this Baal? Would it surprise you if this were the name which the Greeks inherited to form the word Kurios (2962g), the word they translate as “Lord?” Let’s take a look at the history of Baal:

With its many derivations, Baal was considered to be the mighty one (el) of the Canaanites, a culture that existed long before the Greeks. The first accounting of this wicked Baal comes in Numbers 22:41. As with the now infamous “elohiym,” scripture, Old Covenant Hebrew scripture, condemns Baal in every instance. Let’s look at Strong’s take on Baal and then peer into a little of how history defines Baal:

1168h: (Hebrew letters here) Baal, *bah-al*; the same as 1167, Baal, a Phoenician deity: - Baal, [plur.] Baalim.

1167h: (Hebrew letters here) baal, *bah-al*, from 1166; a master; hence, a husband, or (fig) owner (often used with

another noun in modification of this latter sense): - + archer, + babbler, + bird, captain, chief man, +

confederate, + have to do, + dreamer, those to whom it is due, + furious, those that are given to it, great, +

hairy, he that hath it, have, + horseman, husband, lord, man, + married, master, person, + sworn, they of.

1166h: (Hebrew letters here) ba-al, a prim. root: to be master…

As for some definitions of historical record:

Baal (ba al), common Canaanite word for “master, lord,” was one of the chief male deities of the Canaanite pantheon, now well-known from … Baal was the son of El, the father of the gods… Unger’s Bible Dictionary, Merril F. Unger, Moody Press, Chicago, IL.

Also from this dictionary under the word “Lord” a definition is offered: Lord (Heb. Adon) and early word denoting ownership; hence, absolute control. It is not properly a divine title, being used of the owner of slaves…

Addonai – (Heb. Adonas), emphatic, the Lord; and by many regarded as the plural of No. 2. (which is “Lord” or Adon; this emphasis mine).

A thorough research of Old Covenant Scripture will leave no doubt of the condemnation that Yahweh levies against Baal (Lord), and we will leave you with another to consider strongly:

Hosheyah (Hosea) 3:16-17 – “And it will be in that day, says Yahweh, that you will call Me ‘My Husband (Ishi),’ and will no longer call me ‘My Lord (Baali).’ For I will take away the names of Baalim (Lord, God, Adoni, elohiym, etc.) out of her mouth, and their names will no longer be called upon!”

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| If the Father, Then The Son! |

We have looked at the powerful words spoken by the Messiah in Yachanan (John) chapter five, verse forty-three: “I have come in my Father’s name (the Name Yahweh), but you do not follow me. Let another come in his own name (Jesus); him you will follow.” Let’s first look at where this “Jesus” came from. Having previously discussed the truth that there was no “J” in any language of the earth until around 1500 years after the resurrection, we conclude that the addition of the “J” must have been an addition to the Greek translation. Remember, there is no such word “Jesus” in Hebrew text whatsoever:

2424g: (Greek letters here) Iesous, *ee-ay-sooce*; of Heb. or [3091]; Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Isr.:- Jesus.

So the claim from Strong’s, a claim derived from the Greek translation, is that “Iesous” is derived from the Hebrew word Yehowshua, *yeh-ho-shoo ah* [3091]. This term properly understood in the Hebrew language means “Yahweh has saved.” Is it any wonder that the Messiah, Yahshua, made such a bold claim that, “I have come in my Father’s Name?” His name means “Yahweh saves!” As for this “Iesous,” a little research will show that Iesous is of Iesus, is of Jesus, is of EA-Zeus (Healing Zeus). Constantine himself did deceive the masses into the acceptance of this pagan Greek name in place of the true Hebrew given name. Let’s look at a little more of the Hebraic understanding of the name of the Messiah:

Yehowshua (3091h) has the root words Yehovah (3068h) and Yasha (3467h) and though Strong’s attempts to insert the “J”, as well as other misleading commentary, there is one very telling piece of information that they do get correct, wherein they describe the name Yehowshua as “Joshua.” If one were to properly attempt to translate Yehowshua, Joshua would be as close as one could get and even then, why the need to translate? Any one from any language could say the word Yehowshua if they practiced. What is very compelling however is that the prophet Yehowshua (Joshua) actually has his own book in the Old Covenant, right after the book of Deuteronomy. How is it that followers of Constantine, those heavily influenced by Greek interpretations, and even those who hold dear to the credibility of Strong’s, can all agree that a proper translation for the prophet Yehowshua is “Joshua,” but the proper translation for the Messiah named from the root of Yehowshua (Yasha), is now named Jesus (Healing Zeus)? Wrong names = no power!

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| More Greek Tragedy |

The infiltration of the Hebrew texts with a Greek mindset goes far beyond what we have witnessed up to this point. Because power manifests in spoken words, it only stands to reason that lack of power comes from a deception in the thought world. Without a doubt, Greek perceptions often fall far from Hebrew perceptions, and it is in this that the power from the Most High, Mighty Yahweh, has visited very few from the masses who claim to serve Him. Let’s take a look at a few more of the deceptions that have entered into your conscience:

The Greeks claim that the word for “divine” is theios, *thi-os*; “god like, god head.” The root word is one we have come to know well; theos. The Greeks claim that the words “divine, divinity, divination” all represent positive affirmations of what would be acceptable to Yahweh.

The Hebrew meanings of the word divine:

1. na chash, *naw-khash* – “hiss, whisper, enchanter.” This very word is represented as the serpent (snake) in

The Garden of Eden;

2. qacam, *kaw-sam*; “distribute, soothsayer, magic.”

In every instance in the Hebrew Old Covenant, the word “divine” and all of its variations are used in a derogatory manner, and all are unacceptable to Yahweh. And yet, the Greeks offer up divine as a representation of goodness.

Let’s take a look:

Hebrews 9:1

(GL) - “Then indeed, even the first covenant had ordinances of the theios (divine) service and the

earthly sanctuary.”

The Greeks claim that the services of Yahweh’s Covenant were divine. Now, a Hebrew perspective:

(HL) - “Then indeed, the first Covenant had both the ordinances of service and a worldly sanctuary.”

2 Peter 1:3

(GL) - “As His theios (god like, god head) power has given us all things that pertain to life and

Godliness (theos)…

The Greeks claim that the path to “godliness,” is through his theios (divine) power. Now, a Hebrew perspective:

(HL) - “As His holy power has granted to us all things that pertain to life and holiness…”

2 Peter 1:4

(GL) - “…that through these you may be partakers of the theios (god like, god head, divine)

nature…”

The Greeks claim that to partake of Yahweh’s essence is “god like, god head, divine.” Now, a Hebrew perspective:

(HL) - “… that through these you may be partakers of the holy nature…”

Let’s look at some Old Covenant Scriptures pertaining to the word divine:

1 Samuyl (Samuel) 28:8 - “He said to her (the medium, physic) at Endor; ‘qucam (divine) a familiar spirit unto

me.’”

Shaul was condemned for this blasphemy against Yahweh; witchcraft and sorcery (divining) are strictly condemned in scripture (see 1 Sam 15:23 - 2 Chron 33:6 – Galatians 5:19-20).

Yechetzqyah (Ezekiel) 13:9 - “And My hand will come upon the prophets who see idolatry and divine (qacam)

lies.”

Yechetzqyah 21:21 - “For the king of Babylon (confusion) stops at the parting of the way, at the fork of two ways,

to use magic (qecem, the root being qacam).”

Micahyah (Micah) 3:11 - “And her prophets qacam (divine) for money.”

The only time that the word nachash (“hiss, whisper, enchanter”) is used in scripture is when Yahseph (Joseph) attempts to scare his brothers who do not recognize him. He leads them to believe he has the powers of and Egyptian sorcerer. (Genesis 44:15)

Like with elohiym, every reference to the words which speak of divining, are used in a derogatory manner in the Hebrew texts. And what of commonly used words today that also have no Hebrew origins. Let’s take a look at a few and see:

Religion: Having no Hebrew origin, let’s look at the two Greek definitions:

A) 2454g. Ioudaismos, *ec-oo-dah-is-mos*; “Judaism,” i.e. the Jewish faith, stemming from

(2450g) Ivodaizo, *ee-oo-dah-id-zo*; to become a Judean; stemming from (2453g) Ioudaios,

*ee-oh-dah-yos*; Judean…

B) 2356g. Threske, *thrace-ki-ah*; ceremonial observance: - religion, worshiper; stemming from

2357g. Threskos, *thrace-keos*; ceremonious; stemming from the base of 2360g. throeo,

*throh-eh o* from threomai; to wail, to clamor, i.e. (by impl.) to frighten: - trouble.

Gospel: Having no Hebrew origin but one Greek definition:

2098g. evaggelion, *you-ang-ghel-ee-on*; “a good message”; stemming from 2097g. evaggelizo,

*yoo-ang-ghel-id-zo*; to announce good news (“evangelize”); from 2095g. eu, *you*; good, well.

Angels: Having no Hebrew origin, but one Greek definition:

32g. aggelos, *ang-el-os*; a messenger; esp. an “angel”; [prob. der. from 71; comp.34]

71g. ago, *ag-o*; to lead; by impl. to bring, drive

34g. agele, *ag-el-ay*; a drove

Beloved: Having no Hebrew origin, but one Greek definition:

27g. agapetos, *ag-ap-ay-tos*; beloved; from 25g. agapao, *ag-ap-ah-o*; love

Believe: Having no Hebrew origin, but one Greek definition:

4100g. pisteuo, *pist-yoo-o*; have faith; from 4102g

4102g. pistis, *pis-tis*; persuasion; from 3982g

3982g. peitho, *pi-tho*; to convince

Christ: Having no Hebrew origin, but one Greek definition:

5547g. Christos, *Khris-tos*; anointed; i.e. the Messiah, and epithet of Jesus: - Christ from 5548g

5548g. chrio, *khree-o*; contact

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| The Redeemed “el” |

Several things must be considered when speaking of titles or names that seem to have the “el” included. First, pronunciations mean everything! In the Hebrew language, the sound of the word is as crucial as the word itself. We have already learned that the el can have both the “el” sound as well as the “ale” sound. We have also learned that no form of the el in any way whatsoever has anything to do with identifying with Yahweh Himself, other than his wrath against the el. Lastly, redemption must be considered in the process of renaming. Renaming? Like Yaaquob (Jacob), whose name was changed by Yahweh toYisrayl (Israyl), we also must look at some others who were redeemed unto salvation:

1. Israyl (Hebrew letters here) Yisra el, *yis-raw-ale*; “ruling with strength, might”

Strong’s version – 3478h; (Hebrew letters here) Yisra el, *yis-raw-ale*; from 8210 and 410; “he will

rule (as) God;” Jisrael, a symb. name of Jacob; also (typ.) of his posterity: - Israel.

2. Eliyah (Hebrew letters here) Eliyah, *ay-lee-yaw*; “strength of Yahweh”

And if Strong’s had its way: Eliyahuw, *ay-lee-yah* or Eliyahw, *ay-lee-yaw-hoo*; God of Jehovah. Right

pronunciation of the el (ay), wrong definition entirely. The common translation, Elijah (with the el sound).

(452h).

3. Yahyl (Hebrew letters here) Yow el, *yo-ale*; “Yahweh is his strength”

And if Strong’s has its way: Yowel, *yo-ale*; “Jehovah (is his) God; Joel.”

Again, right pronunciation of the el (ale), wrong definition. (3100h)

4. Malkiy – Tsedeq (Hebrew letters here) Malkiy- Tsedeq, *mal-kee-tseh-dek*; “a king of right”

And if Strong’s had its way: Malkiy-tsedeq, *mal-kee-tseh-dek*; “king of right: Malki-Tsedek, and early king

in Pal.: - Melchizedek.” Right pronunciation, but then the translation added is with the “el,” which is

pronounced as el. (4442h)

5. Samuyl (Hebrew letters here) Sh muw el, *sehm-oo-ale*; “head of strength”

And Strong’s: Shemuwel, *sehm-oo-ale*; “heard of God; Shemuel… Samuel.”

Right pronunciation, wrong translation and definition. (8050h)

6. Daniyl (Hebrew letter here), Daniyel, *daw-nee-yale*; “judge of strength”

And Strong’s: Daniyel, *daw-nee-yale*; “Judge of God; Daniel.”

Right pronunciation, wrong definition (1840h)

And there are many more, including but not limited to, Ezikyl, Michayl and Immanyl. Seek to know and you shall find!

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| If There Was A “God” |

It would start with the Hebrew language. Life would start with the Hebrew language. A language that with each letter, a special power was given. Each letter intended to create the minute it was spoken. Before man was the word! And the word was with Yahweh! It would not be long until the wickedness of man would invite the wrath of Yahweh. That wrath would result in the scattering of language itself. From one tongue to seventy tongues just like that! The result, confusion (Babel). Though the Hebrew language would always remain the anointed language of the earth, the thieving mind of man, would attempt to induce words of power into their own languages; the fallen languages; if you will. But the Hebrew language would always be the standard of perfection and as such, the seed for all words that would be spoken on the earth; even the bad seed was a product of the Master’s Hand. We have now passed through to a new place of un-deniability in our understanding of elohiym, a term used to describe idols of men. It is not the word “god,” as the Greeks would profess. Nothing in the Hebrew language would ever give man permission to make such a horrendous leap and more so, to then contrive to commit blasphemy by giving Yahweh Almighty the title; “God.” So where did it come from, this idea of god? Surely it is, in some form or fashion, stolen from the premier language of the earth: Let’s look at a few verses in their original Hebrew dialect and then dig deeper to unveil what is sure to be a profound revealing of historical truth:

Genesis 30:11 - “The Leah said, ‘A troop is coming,’so she called his name Gad.”

Isayah 65:11 - “But you are those who have forsaken Yahweh, who forget My Holy mountain, who prepare a table for a troop and who furnish a drink offering for Meni.”

Let’s first examine all that is revealed in Genesis 30:11:

From the Hebraic intent, we learn that Leah (“weary, exhausted”) offers Zilpah (“distilling, tears”) to Yaaqob (Jacob – “heel catches, recompense”), and Zilpah bears a son named Gad. Of Gad, Leah says, “A troop is coming.” Let’s define terms:

A. Gad – Gad, *gawd* from guwd, *goode*; “to crowd, attack”

B. Troop – gad, *gawd*; “distributing, fortune,” from guwd, *goode*; “to crowd, attack”

In Strong’s, Gad would be number 1410h, and troop would be number 1409h. The idea with both Gad and troop is one of power. Power to attack and from that attack to gain profit; fortune. In the unredeemed state, this is a deadly attribute for it seeks solely to fulfill the self and not the commands of Yahweh. The down trodden within us (Leah, Zilpah) foresees thoughts that attempt to convince oneself that there is enough fortitude (Gad, troop) in the human soul to overcome. This is always a failing concept, but it must be exhausted within each soul in order to overcome. It is quite literally the Egypt mentality in each soul.

Now for Isayah 65:11:

Again, we have the word troop (gad, gawd) being used and for the second time we can see the atmosphere in which it is used. Both the troop (fortune) and Meni (“weighing out,” “money”) are attributed to the forsaking of Yahweh Himself. It is in this verse we are exposed to the roots of the worship of fortune and money; the worship of “gawd.” Like the illustration of the birth of Gad through Leah and Ziplah (“weary, tears”), the unredeemed mind is given over to the worship of the material world (the Egypt in all) and must be removed from bondage, into the wilderness (the destitute drought in the conscience that is intended to lead away from materiality), into the

promised land (the stable, clean conscience freed from the material, sound in the spiritual). Being one of the twelve tribes (mind faculties); Gad (power) must be redeemed within each soul of the chosen children, in order to serve Mighty Yahweh and not the ego (the adversary – the snake). If mathematics were applied, it would be equations as such:

Gawd (God) = worship of fortune an money;

Gad (Gawd) = unredeemed power in the conscience.

1 Corinthians 10:19-22 sums it up very sufficiently:

“What am I saying then? That an el (idol) is anything, or what offered to elohiym (idols) is anything? But the things that the gentiles (unclean) sacrifice, they sacrifice to demons (serpents) and not to Yahweh; and I do not want you to have fellowship with demons. You cannot drink the cup of Yahweh and the cup of demons. You cannot partake of Yahweh’s table and the table of demons. Do we provoke Yahweh to jealously (righteous wrath) Are we stronger than He?”

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| True Names In The Scriptures |

And finally, let’s take a look at the titles of the sixty-six books contained in the scriptures and apply the correct letters, creating the precise words given to us, minus all of the Greek influence:

Sepher Berashith – “book of creations” Commonly known as “Genesis”;

Sepher Yezi At Mizrayim – “book of departure from Egypt” Commonly known as “Exodus”;

Waylikra – “And He called” Commonly known as “Leviticus”;

Alah – Hadebarim – “And these are the Laws” Commonly known as “Deuteronomy”;

Yahshua – “Yahweh saves” Commonly known as “Joshua”;

Shophetim – “The Judges” Commonly known as “Judges”;

Riyyah – “friend of Yahweh” Commonly known as “Ruth”;

Shemuel (with the “ale” sound) – Shemuyl – “heard of strength, might” Commonly, “Samuel”;

Sepher Melakim - “book of reign, ascend” Commonly, “Kings”;

Dibre Hayyamim – “record of the times” Commonly, “Chronicles”;

Ezrah – “helped” Commonly, “Ezra”;

Nehemyah – “Yahweh consoles” Commonly, “Nehamiah”;

Myrtle – Megillah Ester – “leaping up, springing up” Commonly, “Hadassah”;

Iyyob – “hated, persecuted” Commonly, “Job”;

Zawmar – “trim, strike” Commonly, “Psalms”;

Mashal – “liken, superiority” Commonly, “Proverbs”;

Qoheleth – “experience, calling the congregation” Commonly, “Ecclesiastes”;

Shir Ha-shirim “singing, strolling” Commonly, “Song of Songs”;

Yeshayah – “salutation of YHWH” Commonly, “Isaiah”;

Yeremyah – “may Yahweh lift” Commonly, “Jeremiah”;

Qinot – “dirge, beating the breast, O’how” Commonly, “Lamentatious”;

Yechezkyl – “fastened and strengthened” Commonly, “Ezekiel”;

Daniyl – “Mighty Judge” Commonly, “Daniel”;

Hosheyah – “Yahweh saves” Commonly, “Hosea”;

Yoel (with the “ale” sound) – “Yahweh is strength” Commonly, “Joel”;

Amos – “burdened”;

Obadyah – “serving Yahweh” Commonly, “Obadiah”;

Yonah – “dove, warmth” Commonly, “Jonah”;

Micayah – “who is like Yahweh” Commonly, “Micah, Michael, Michaiah”;

Nachum – “comfort, consolation” Commonly, “Nahum”;

Chabakkuk – “embrace, clasp” Commonly, “Habakkuk”;

Zephanyah – “protected of Yahweh” Commonly, Zephaniah”;

Chaggai – “festive” Commonly, “Haggai”;

Zechcryah – “Remembrance of Yahweh” Commonly, “Zechariah”;

Malaky – “ministrative, message” Commonly, “Malachai”;

Mattanyah – “gift of Yahweh” Commonly, “Matthew”;

Marcus – “brilliant” Commonly, “Mark”;

Lucas – “physician, luminous” Commonly, “Luke”;

Yachanan – “Yahweh is merciful” Commonly, “John”;

Acts – “operative, to do”;

Romas – “exalted”;

Corinthians – “ornament, beauty”;

Galatians – “White as milk”;

Ephesians – “desirable”;

Phillipians – “lover of horses”;

Colossians – “punishment”;

Thessalonians – “hot springs, tossed”;

Timothy – “worshipper of strength”;

Titus – “titled, honorable”;

Philemon – “loving, affectionate”;

Hebrews – “passed over”;

Yaaqob – “power” Commonly, “James”;

Kepha – “hard, compact” Commonly, “Peter”;

Yachanan – “Yahweh is merciful” Commonly, “1,2,3 John”;

Yahdah – “praise Yahweh” Commonly, “Jude”;

Revelation – “denude, stripped, reverted”