

Yahweh was the Son of El Elyon

Written by Administrator

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My new book - YAHWEH CONSPIRACY - is now available from Lulu .com

Yahweh, the god of Judaism and Christianity, was in fact one of the sons of the true God El Elyon. El Elyon was the Most High God and the creator of the universe but Yahweh was one of the sons of El Elyon, who along with his brothers received an inheritance from his Father El and was made a ruler of ancient Israel. When El Elyon, the Most High God allotted territories to the sons of Adam, He appointed one of His sons to rule over each nation and to administer His government over the nations. Please note the text of Deuteronomy 32:7-8 as it stands in the King James Bible:

“Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD’s portion is his people; Jacob is the lot of his inheritance.”

Moses states that many generations before his time, the Most High, that is, Elyon, as the Hebrew text has it, separated the descendants of Adam and therefore humanity according to their tribes and He allocated a territory to each tribe that is later referred to as a nation. Jacob, that is, Israel, was by lot allocated to the LORD, that is, Yahweh, as the Hebrew text has it. The King James Bible is based on the Hebrew masoretic text which was compiled several centuries after the birth of Jesus. That is why the text reads that Elyon divided the tribes or nations in accordance with the number of the “children of Israel.” However, the Jewish scribes known as masorites, corrupted the text and altered its original reading as is attested by some earlier versions of the text. Please note what the *International Standard Bible Encyclopedia*, Vol. 4, on page 584, art. ‘sons of God’ has to say regarding this text:

“...the MT [masoretic text] erroneously has “sons of Israel” [bene yisrael], but the versions [e.g., LXX, Symm, Old Latin] and a scroll from Qumran support the reading “sons of God” [bene elim.]”

Then it goes on to say the following:

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“In other words, the Most High assigned one of the peoples of the world to each of the divine beings in the council. As v.9 indicates, Yahweh’s portion was Israel. The original notion seems to have been that Yahweh, God of Israel, stood alongside the other national gods in a council presided over by the Most High.”

The New Jerome Biblical Commentary, compiled by three outstanding Catholic scholars, on page 108, states:

“For “sons of Israel” read “sons of God” with the LXX and QL. The idea is that Elyon, high God of the Canaanite pantheon, assigned each of the 70 nations of the world [Gen 10] to one of the 70 deities of the pantheon and that Israel had the good fortune to be assigned to Yahweh.”

Now please note some versions of this text as is translated in certain English bibles and see for yourself how they resort to lies and how they corrupt the Hebrew text in order to make you believe that Yahweh is actually the Most High God and not one of the sons of the Most High who received his share along with his brothers.

“...when God divided up the world among the nations, He gave each of them a supervising angel! But he appointed none for Israel; For Israel was God’s own personal possession!” [The Living Bible – Life Application Bible].

“...the Most High assigned nations their lands; he determined where peoples should live. He assigned to each nation a god, but Jacob’s descendants he chose for himself” [Good News Bible].

The Living Bible changed Elyon to God and Yahweh’s to God’s. It also inserts the word “own”

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which does not occur in the Hebrew text and changes ‘inheritance’ to ‘possession.’ The idea here is that God the Most High appointed angels over other nations but the nation of Israel He reserved for Himself. A fancy notion indeed, but to come to that conclusion we must corrupt the Hebrew text and twist the facts. The Good News Bible also corrupts the text and says what is not in Hebrew. It conveniently omits Yahweh or LORD of the KJV so that it can present the ruler of Israel as the Most High. These translations are lies and forgeries.

The Hebrew text states that Elyon, that is, the Most High God, the creator of the universe, assigned nations to His sons by a lot. Israel was allotted to Yahweh and it became his inheritance from his Father Elyon. The bible shows in numerous places that Israel was indeed Yahweh’s inheritance and that Yahweh was the god of Israel and not the god of other nations. The bible also clearly shows that other nations had other gods – the brothers of Yahweh – who ruled them. This will be documented later. There are many biblical passages which state that Israel is Yahweh’s heritage and inheritance. Both words are derived from the Latin word which means ‘heir.’ El Elyon, as the Most High God, never was and never will be an heir since He had no father or an ancestor from whom to inherit. Since Yahweh inherited Israel and since it was his heritage and since he was the god of Israel exclusively, it follows then that he was one of the sons of El Elyon. David obviously believed that each nation had its own god and that if he was exiled from Israel he would be exiled from the land of Yahweh and his presence and would be forced to serve a foreign god. When he was on the run from King Saul and spared his life, this is what he said to Saul:

“Your majesty, listen to what I have to say. If it is the LORD who has turned you against me, an offering to him will make him change his mind; but if men have done it, may the LORD’s [Yahweh’s] curse fall on them. For they have driven me out from the LORD’s [Yahweh’s] land to a country where I can only worship foreign gods. Don’t let me be killed on foreign soil, away from the LORD [Yahweh]” [Good News Bible 1 Samuel 26:19-20].

The Jerusalem Bible reads:

“...if Yahweh himself has incited you against me, let him accept an offering; but if men have done it, may they be accursed before Yahweh, for now they have driven me out so that I have no share in the heritage of Yahweh. They have said, “go and serve other gods”. So now, do not

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let my blood fall to the ground out of the presence of Yahweh.”

In a footnote the translators say: “to be exiled was to be outside Yahweh’s territory.”

David knew that other nations were ruled by the sons of Elyon and that only the land of Israel was the heritage or inheritance of Yahweh. He believed that if he was forced into exile he would have no choice but worship the god of that foreign land. He did not want to die in a foreign land away from the jurisdiction of Yahweh. That is exactly what this passage of the bible is saying if we are honest and unbiased. Lest you think that the text is mistranslated I give you the version of the Tanakh, published by the Jewish Society:

“If the LORD has incited you against me, let Him be appeased by an offering; but if it is men, may they be accursed of the LORD! For they have driven me out today, so that I cannot have a share in the LORD’s possession, but am told, ‘Go and worship other gods.’ Oh, let my blood not fall to the ground, away from the presence of the LORD!”

Jephtah, regarded as hero of faith in Hebrews 11, most definitely recognised that Chemosh was an existing god and actually a legitimate god of the Ammonites. Israel annexed a territory which belonged to the Ammonites. In his letter, Jephtah explained to the king of the Ammonites why the Israelites would not return the territory. Jephtah argued that it was Yahweh who personally conquered this portion of land and then gave it to the Israelites. In this letter Jephtah acknowledged Chemosh as the great war lord and the legitimate god of the Ammonites:

“Now, then, Yahweh, the God of Israel, dispossessed the Amorites before His people Israel; and should you possess their land? **Do you not hold what CHEMOSH YOUR GOD GIVES YOU TO POSSESS?** So we will hold on to everything that Yahweh our God has given us to possess” [Judges 11:23-25].

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Please note how Jephtah spoke of Yahweh as “our god” and the “god of Israel.” But of Chemosh he spoke as “your god.” Jephtah acknowledged that the Ammonites had the right to hold onto any territory that their god Chemosh gives them just as they have the right to keep onto the territory that their god Yahweh conquers for them. Numbers 21:29 says that the Moabites were “the people of Chemosh” and that they were actually “sons and daughters” of Chemosh. The text also says that Chemosh abandoned his people and allowed them to be taken captive. Obviously because of their disobedience to him. The inscription on a Moabite Stone - the oldest Semitic writing discovered - says that Chemosh was angry with his people and allowed other nations to conquer them. *The International Standard Bible Encyclopedia*, art. Chemosh, on p. 640, says:

“What is of importance is the recurrence of so many phrases and expressions applied to Chemosh which are used of Yahweh in the Old Testament narratives. The religious conceptions of the Moabites reflected in the inscription are **so strikingly like those of the Israelites that if only the name Yahweh were substituted for that of Chemosh we might think we were reading a chapter of the books of Kings** .”

Jephtah, and most of other Israelites of his day believed that each nation was governed by its own national god. They believed that originally the Most High divided the nations and over each nation He appointed one of His sons to rule and take care of that nation and administer His government. The Israelites boasted about their national god and believed that he was superior to all other gods appointed over the nations. It seems that this was the case since he apparently inflicted the punishment over the gods of Egypt. Exodus 12:12 says:

“Against all the gods of Egypt I will execute judgement.”

The word “judgement” comes from the Hebrew word “shephet”, which actually means “infliction, punish.” The word “infliction” means “pain, punishment.” The word “punish” means “to subject to pain.” A mere idol of gold or stone or any other material could not be punished nor can pain be inflicted on an idol. Only the real and living gods could be punished. In Numbers 33:4 we are also told that Yahweh punished the gods of Egypt. The Jewish chronicler apparently believed that the gods of Damascus were real and powerful. He believed that these gods actually DEFEATED King Ahaz in battle. In 2 Chronicles 28:23 we read:

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"He offered sacrifices to the gods of Damascus who had defeated him, for he said, "Since these gods helped the kings of Aram, they will help me, too, if I sacrifice to them." But instead, they led to his ruin and the ruin of all Judah."

Obviously king Ahaz believed that Yahweh was not the only god but this is neither here nor there. What is imperative to grasp is the fact that the author of Chronicles believed that the gods of Damascus were real since the author made a statement that these gods HAD DEFEATED king Ahaz. For them to defeat him they had to be real and for the author to make such a statement he had to believe that they were real and not just idols of gold or stone or simply an imagination of a deluded mind.

The bible clearly shows that the authors of the bible prior to the Jewish exile to Babylon believed that other gods existed but they only thought that their god Yahweh was more powerful. Please not the following passages:

Exodus 15:11:

"Who is like you, O Yahweh, among the gods?"

Exodus 18:11:

"Now I know that Yahweh is greater than all the gods."

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Deuteronomy 10:1,7:

“For Yahweh your God is God of gods and Lord of lords, great God.”

Joshua 22:22:

“Yahweh God of gods, Yahweh God of gods.”

Psalms 136:2,3:

“O give thanks to the God of gods, O give thanks to the Lord of lords.”

Psalms 97:9:

“For you O Yahweh...are exalted above all the gods.”

Psalms 95:3:

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For Yahweh is a great God, and a great King above all gods.”

Psalm 86:8:

“Among the gods there is none like you.”

The authors of these passages believed that other gods existed, but at the same time that their national god was more powerful than any god of other nations. We are not talking about idols of stone or gold. It would be absurd to say that Yahweh is above all idols of stone who do not even have breath. The comparison is only valid and meaningful if other gods were living deities but not a match for Yahweh. That these gods were living gods and not a mere idols or imagination of the deceived worshippers, is evident from the following passages where the authors of these passages actually call upon these gods to worship Yahweh.

Psalm 97:7 reads:

“Worship him [Yahweh] all you gods.”

In Psalm 138:1 the writer says that he will sing praises to Yahweh in the presence of all the gods:

“I will praise thee with my whole heart: BEFORE THE GODS will I sing praise unto thee.”

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The word “before” comes from the Hebrew word “neged.” *Gesenius’ Hebrew-Chaldee Lexicon To The Old Testament*, on p. 530, states that this word primarily means “in the presence of; in the sight of.” The understanding of the early Israelites was that Yahweh was the local and national god of Israel. He was worshipped in Israel - the land of his own inheritance. In other nations other gods ruled. There are other passages which prove that ancient Hebrew authors of the bible believed that the gods of other nations were actual deities and living beings who could be punished and upon whom judgement can be executed. In Jeremiah 46:25 Yahweh said the following:

“I am going to punish Amon, the god of Thebes together with Egypt and its gods and kings” [Good News Bible].

“I will punish Amon, god of Thebes, and all the other gods of Egypt. I will punish Pharaoh too, and all who trust in him” [The Living Bible – Life Application Bible].

“I will inflict punishment on Amon of No and on Pharaoh – on Egypt, her gods, and her kings – on Pharaoh and all who rely on him” [Jewish Tanakh].

In a footnote we are told that Amon was a tutelary deity of the City No [Thebes]. Amon of No [Thebes] is also mentioned in Nahum 3:8. It would be impossible to punish and inflict punishment and pain on Amon if he was a nonexistent being and merely an idol of stone and an imagination of a corrupt human mind. In Psalm 29:1 David calls on the “bene elohim” – “sons of God” to give praise to Yahweh. Some translators were dishonest and falsely translated the verse but some were honest and correctly rendered the phrase “sons of God” or “sons of gods” or “divine beings.” The Jewish Tanak actually translates the phrase as “divine beings.” The ancient Israelites regarded Yahweh their god as the greatest of the sons of Elyon and that is why they expected other gods to bow before Yahweh and worship him. In Psalm 89:6 we read:

“For who in the skies can equal the LORD [Yahweh], can compare with the LORD [Yahweh], among the DIVINE BEINGS?” [Jewish Tanakh].

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“For who in the skies can rank with the LORD [Yahweh]? Who is like the LORD [Yahweh] among the SONS OF GOD?” [New American Catholic Bible].

“For who in the skies can be compared to Jehovah? Who can resemble Jehovah among the SONS OF GOD.” [New World Translation of the Holy Scriptures].

“For who in the heavens shall be compared unto the Lord [Yahweh]? And who shall be likened to the Lord [Yahweh] among THE SONS OF GOD?” [Greek Septuagint Bible].

The psalmist asks who among the sons of God can be compared to their god Yahweh. The question clearly shows that Yahweh was one of these sons. The psalmist was not comparing the sons with El Elyon – for no such comparison is possible – since no son of El could ever be His equal. But among the sons of El no one could match Yahweh the god of Israel. He was a warrior god and the Israelites praised him as a warfare hero. That the early Israelites believed that Yahweh could have a brother is evident from the name AHIJAH which means BROTHER OF YAHWEH just like the name AHIMELECH means BROTHER OF MELECH. Ahijah was a son of Ahitub who served as priest under King Saul.

It can be demonstrated that angelic beings are named after El Elyon and not Yahweh. The super angels – generally called archangels – bear the name El and not Yahweh. Michael is MishaEL, Gabriel is GabriEL, Raphael is RaphaEL, Uriel is UriEL etc. Why don't these angels bear the name Yahweh? Why was Jacob's name changed to IsraEL and not to IsraYAH? Pre Mosaic names are theophoric names and bear the name El. In Genesis 5 we find the following names:

MEHUJAEL

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METHUSHAEL

MAHALEL.

Other names of pre Mosaic times:

ISHMAEL

UZZIEL [Moses' uncle]

ELZAPHAN [Moses' cousin]

No one was named after Yahweh which shows that Yahweh was a later deity who in ancient Israel displaced the Most High God El Elyon just as in Greek mythology Zeus displaced his father Cronos. But you may point to a passage of Genesis 14 and claim that Abraham identified Yahweh as El Elyon and the creator of heaven and earth. Melchisedek was the priest of the Most High God, that is, of El Elyon in Hebrew. Melchisedek greeted Abraham with the following words:

“Blessed be Abram of God Most High, Creator of heaven and earth” [verse 19].

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But Abraham replied:

“I lift up my hand to Yahweh, God Most High” [verse 22].

It is thus claimed that Abraham equated Yahweh with El Elyon. But the fact is: the earlier versions of this passage did not have the name Yahweh. It was added later by the masorites. The early Greek Septuagint, the Symmachus translation and the Old Latin have Abraham say the same thing Melchisedek said. Why was there a need to corrupt the text and insert the name Yahweh? In Genesis 22:14 we are told that Abraham named a site where he was to offer Isaac as a sacrifice, JEHOVAH JIREH [KJV] or YAHWEH YIREH in the Hebrew bible. But this was just another corruption and a forgery by the masorites. The oldest version of the bible known as the *Dead Sea Scrolls Bible*, translated by Martin Abegg, Jr. Peter Flint and Eugene Ulrich has Abraham naming the place ELOHIM YIREH. Please note the comment by these translators at the passage of Genesis 22:14:

“Since, according to the bible itself, the name Yahweh – translated “LORD” in most modern editions of the Bible – was later revealed to Moses in the book of Exodus [3:13-15], students of the Pentateuch have long debated the use of Yahweh in the book of Genesis. A common solution suggests that an early author/editor indiscriminately used the term in his copying of the text. 4QGen-Exod – sure to fuel the debate afresh – “replaces” the term Yahweh in Genesis 22:14 with the more common Hebrew term for God. Thus the familiar Jehovah Jireh becomes Elohim Jireh.”

I may also add that only one source of the Pentateuch, the J source, uses the name Yahweh but other sources use the name El. Even the *Jewish Encyclopaedia* admits this fact when it comments on the name Yahweh art. Names of God:

"This name, according to the narrative in Ex. iii. (E), was made known to Moses in a vision at Horeb. In another, parallel narrative (Ex. vi. 2, 3, P) it is stated that the name was not known to the Patriarchs. **It is used by one of the ocumentary sources of Genesis (J), but scarcely if**

at all by the others

."

Originally Yahweh and Baal were one and the same god in ancient Israel. Only later did the Israelites identify Yahweh as the universal and supreme God. It was a common practice among the pagans to name their children after gods and goddesses that they worshipped. Daniel's name was changed to Belteshazzar - after the name of Bel that is, Baal [Daniel 4:8]. One can understand that the apostate Jews and the Israelites named their children after Baal. But there is a problem when David who was supposedly a zealous worshipper of Yahweh and who served no other god, names his children after Baal. It is also a problem when King Saul who was also a stern worshipper of Yahweh names his children after Baal. Let us first take a look at King Saul. His father's brother was named Baal [1 Chronicles 8:30]. One of King Saul's sons was named ISHBAAL [man of Baal]. 1 Chronicles 8:33 and 9:39 preserve this name in its original form. But this name was later changed by the Jewish redactors to ISHBOSHETH. They have replaced the name Baal with the Hebrew word "bosheth" which means "shame." This change is evident from 2 Samuel 2:8; 3:7; and 4:5 where the name is given as ISHBOSHETH instead of ISHBAAL.

The

International Standard Bible Encyclopedia
, Vol. 2, art. Ishbosheth, on p. 904, says:

"The original form of the name seems to have been Ishbaal, but because of the reluctance of the post-seventh-century B.C. Hebrews to use the name Baal, the form Ishbosheth was substituted."

One of the grandsons of King of Saul, the actual son of Jonathan, was originally called MERIB BAAL [1 Chronicles 8:34; 9:40]. This name was later changed to MEPHIBOSHETH - as is evident from 2 Samuel 4:4 and 9:6. *The International Standard Bible Encyclopedia*, Vol. 3, art. Mephibosheth, on p. 320, says:

"In the Chronicler's genealogy [2Chr. 8:34; 9:40] he is called Merib baal; no doubt the name 'boshet,' "shame," **was a later substitution for the false god.**"

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The Jewish Encyclopedia:

“One of King David’s sons was originally called BEELIADA a variant spelling of BAALIADA” [1 Chronicles 14:7].

For one reason or another, David compounded the name of his son with the name of the god Baal. The later Jewish redactors and editors found this name offensive and idolatrous so they changed it to ELIADA [2 Samuel 5:16 and 1 Chronicles 3:8]. *The International Standard Bible Encyclopedia*, Vol. 1, art. Beeliada, on p. 447, says:

“The name of a son of David born in Jerusalem, but CHANGED to Eliada in ORDER TO REMOVE THE ELEMENT OF BAAL FROM THE NAME.”

The Zondervan Pictorial Encyclopedia Of The Bible, Vol. 1, art. Beeliada, on p. 505, says:

“A son of David, born at Jerusalem. The name was CHANGED to Eliada when the name Baal became distasteful because of its association with idolatry.”

The Jewish Encyclopedia, under name Beeliada, says:

"A son of David (I Chron. xiv. 7), who in II Sam. v. 16 and I Chron. iii. 8 is called "Eliada." This is due to an intentional change by the scribe, to whom the name "Baal" was hateful, and who

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therefore substituted "El" in its place. For other instances of disguising the name "Baal," [see Bosheth](#)

Under 'bosheth' it says:

"Used concretely by the Prophets as "the shameful thing" to designate the [Baalim](#) and their images. (See Hosea ix. 10 and Jer. iii. 24, xi. 13, where the word is parallel with "the Baal" [compare Jer. iii. 24]). Later usage adopted the epithet to such an extent that "Bosheth" became a sort of euphemism for "Baal," as is learned from the proper names "Ish-bosheth" (with which Jastrow [see Bibliography] compares a Babylonian name, "Mati-bashti") and "Mephibosheth," the former being written "Esh-baal" in I Chron. viii. 33, ix. 39, and the latter occurring as "Meri-baal" in I Chron. viii. 34 and ix. 40. The manuscript of the Septuagint, known as 93 Holmes, has εἰσβααλ, and the old Latin version has "Isbalem" for "Ish-bosheth." So also in II Sam. xi. 21, "Jerubbe[o]sheth" is given for "Jerubbaal."

The Jewish Encyclopedia under Names of God, sub title, Adonai and Baal says:

"The name Ba'al (), apparently as an equivalent for Yhwh, occurs as an element in a number of compound proper names, such as Jerubbaal, Ishbaal, Meribaal, etc. Some of these names, probably at a time when the name of Baal had fallen into disrepute (comp. Hosea ii. 16, 17), seem to have been changed by the substitution of El or Bosheth for Baal (comp. II Sam. ii. 8, iv. 4, v. 16; I Chron. viii. 33, 34; ix. 39, 40; xiv. 7)."

The later Jewish redactors tampered with their bible and removed the name of Baal from these

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names. But this does not change the fact that originally King Saul and King David named their children after the god Baal who for them was the same as Yahweh. When David fought a battle and defeated his foes he named that place with the name of BAAL although he credited Yahweh with this victory. Please note the text of 2 Samuel 5:20 as is translated in *The Interlinear Bible*,
by J.P. Green:

“And David came to Baal perazim. And David struck them there, and said, JEHOVAH has broken forth on my enemies before me, as the breaking forth of waters. On account of this he called the name of that place THE BREAKING OF BAAL.”

Here Baal is a synonym for Yahweh. Sometimes the names Baal and Yahweh were so closely associated together that it is impossible to distinguish them. The god worshipped after the death of Gideon was named Baal Berith - Lord of the Covenant [Judges 8:33]. The same god is called El Berith - God of the Covenant [Judges 9:46]. One of David's warriors, a Benjamite, was named BEALIAH - in the King James Bible [1 Chronicles 12:5]. His real Hebrew name was actually BAAL YAH - which means YAHWEH IS BAAL. In the Greek Septuagint his name is given as BAALIAH. *The Zondervan Pictorial Encyclopedia Of The Bible*, Vol. 1, art. Bealiah, on p. 494, says that the name actually means YAHWEH IS LORD. But when you reverse the title Lord back to Hebrew the result is BAAL.

The Jewish Encyclopedia

under Baal and Baal Worship states:

"It has been already indicated that the Ba'al plays a great rôle in Canaanitic proper names. A curious phase in the history of the cult in Israel is shown in the substitution by later editors of () , "boshet," "the shameful thing," for Ba'al in such names as Ishbosheth and Mephibosheth; compare "Eshbaal," I Chron. viii. 33, and "Meribbaal," I Chron. ix. 40 (viii. 34). **A name which could not be thus treated was "Bealiah" (I Chron. xii. 6 [A. V. 5]), which means "Jehovah is Ba'al."**

When King Saul and his son Jonathan and King David compounded the names of their sons with the god Baal, they only did what many other Israelites have done. For them Baal and Yahweh were one and the same god as many names prove. *The Zondervan Pictorial*

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Encyclopedia Of The Bible,
1, art. Baal, on p. 433, says:

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“The Samaria ostraca, dating from c. 780 B.C., shows that this tendency [naming children after Baal] was particularly prominent in the northern kingdom; for every two names in lists compounded with the name Yahweh, **one was formed with Baal.**”

The Encyclopedic Dictionary of Religion, Vol. F-N, on p. 1343, says:

“The Samaria ostraca yield almost as many names composed with BAAL as with Yahweh.”

Even a certain Reubenite prince was named after Baal. His name was actually Baal [1 Chronicles 5:5]. After settling across the Jordan, the Reubenites built a city and called it Baal Meon [Numbers 32:38]. Later the name Baal was dropped and it was called Beth Meon [Jeremiah 48:23]. In Numbers 32:3 it is referred to as Beon. There was also an important town in Judah called Baale Judah which means lords of Judah. The Ark of the Covenant was there before David brought it to Jerusalem [2 Samuel 6:2]. The original name of the city was Kiriath Jearim.

Now we can take a closer look at Psalm 82.

“The gods stand in the assembly of El, who judges in the midst of the gods.”

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The gods were the 72 sons of Elyon [Most High] who ruled over the nations. These gods were accused by the Most High of misrule and injustice:

“How long will you defend the unjust and show partiality to the wicked? Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hand of the wicked...I said YOU ARE GODS; you are ALL SONS OF THE MOST HIGH. But you will DIE like mere men” [verses 2-7].

This psalm depicts the heavenly council in session. All the gods - rulers of the 72 nations [based on Greek Septuagint] - are assembled before the Most High. He accuses them of misconduct and tells them that even though they are ALL HIS SONS and therefore DIVINE, they will die just like mere men. Many bible commentators are aware of this. They are aware that these gods - the sons of El - were members of the Divine Council which was presided by the Most High. *Nelson's New Bible Dictionary*, art. Sons of God, on p. 1194, says:

“The sons of God presented themselves before God in what might be called a HEAVENLY ASSEMBLY.”

The Zondervan NIV Commentary, Vol. 1, on p. 746, says:

“The DIVINE COUNCIL is made up of the SONS OF GOD.”

Hasting's Dictionary Of The Bible, on p. 135, says:

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Written by Administrator

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“In a few passages in the Old Testament the term ‘sons of God’ is applied to DIVINE BEINGS, demigods or angels, members of the HEAVENLY COUNCIL... Thus in these cases the ‘children of God’ usually called ‘sons of God,’ were the **family of divine beings of whom GOD WAS APPARENTLY THE PHYSICAL FATHER** .”

The Oxford Companion To The Bible, on p. 713, says:

“The sons of God are divine members of God’s heavenly assembly.”

The International Standard Bible Encyclopedia, Vol. 4, art. Sons of God, on p. 584, says:

“SONS OF GOD - divine beings. Just as ‘sons of man’ means human beings in Hebrew, so ‘sons of God’ means divine beings, i.e. gods.”

New Bible Dictionary, J.D. Douglas, art. Sons of God, on p. 1133, says:

“In the Old Testament [a] individual of the class ‘god.’ ‘Son’ [Heb. Ben, Aram. Bar] is commonly used in Semitic languages to denote membership of a class, as “son of Israel’ for “Israelite,’ ‘son of might’ for ‘valorous.’ ‘Son of God’ in Heb. means ‘god’ or ‘god-like.”

Did you get that? Just as ‘son of man’ in Hebrew means ‘a human being’ so the term ‘son of God’ means ‘god.’ Just as dogs beget dogs, and men beget men, so does God beget gods.

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The early Hebrews [as did also the Canaanites] believed that there were gods other than Yahweh and that in fact there was a God who was greater and superior to Yahweh. They have called Him by his name ELYON which means: MOST HIGH or SUPREME. Even though the true God, the Most High did not have a name – since there was no one to name Him, since He is before all – the early peoples attributed the title Elyon as a name to the supreme God. The title Elyon whenever used of the Super Being it is never preceded with a “definite article.” According to the grammar of the Hebrew language names are never preceded with a definite article while the titles are. This is what *The Encyclopedia Judaica*, Vol. 7, on p. 680 has to say concerning ‘Elyon:’

“The Hebrew word ‘elyon’ is an adjective meaning “higher, upper,” e.g., the “upper” pool [Isa. 7:3], the “upper” gate [2 Kings 15:35], and “highest” e.g. the “highest” of all the kings of the earth [Ps. 89:28]. **When used in reference to God, the word can rightly be translated as “Most High.” Since in reference to God ‘elyon’ IS NEVER PRECEDED BY THE ARTICLE ‘HA’ [“THE”], IT MUST HAVE BEEN REGARDED AS A PROPER NOUN, A NAME OF GOD** .”

The very fact that the true and eternal God – the God who was before all and anything – is called God Most High – proves that there were and must be other gods who are subordinate to Him. If there were no gods at all then El would simply be called God and not the Most High God. Yahweh was not and could not have been the Most High God and the creator of the universe because Israel was his INHERITANCE from the Most High God. El Elyon appointed Yahweh to rule over Israel and the sons of Jacob became Yahweh’s lot. There are numerous texts which clearly state that Israelites were Yahweh’s own inheritance.

Sometime after the Babylonian Captivity the Jewish hierarchy imposed a ban on using and pronouncing the name Yahweh on the pretext that it was too holy.. *The Catholic Encyclopedia*, art.

Yahweh
states:

“Sometime after the end of the Exile, the name Yahweh began to be considered with special reverence, and the practice arose of substituting for it the word ADONAI or ELOHIM”.

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The Hebrew language is written without vowels. However, the original Paleo Hebrew had vowels. In order to ban the pronunciation of the name Yahweh the shoferim introduced the vowel points of ADONAY or ELOHIM above the four consonants - Y H W H. This indicated to a Jewish reader not to pronounce the name YAHWEH but rather to read ADONAY or ELOHIM instead. The adherents of Christendom did not understand that and so in 1518 c.e. Pope Leo X's confessor, Peter Gallatin misread this as IAHOVAH that was later vocalized as JEHOVAH. Dr. Rotherham calls this name 'monstrosity'. He compared this practice to adopting the vowels of Portugal - O U A - and inserting them between the consonants of GERMANY - G R M N Y - creating a hybrid GORMUNA. [See the preface of the *Emphasized Bible*]. *The Century Bible*, Vol. 1. on p. 91 gives us the following information:

"Hebrew was originally written without vowels, but when the 'vowel points' were added, the vowels of 'Adonay' or 'Elohim' were written with YAHWEH...at the Reformation, the former being more usual, was sometimes used as the Name of the God of Israel, and owing to ignorance of its history was misread as 'Jehovah', a form which has established itself in English, **but does not give the pronunciation of the Holy Name it represents**".

When Peter Gallatin introduced the name JEHOVAH other prominent scholars like Le Mercier, J. Drusius, and L. Cappelus contested his views by arguing that JEHOVAH was "against grammatical and historical propriety". Their protests however fell on the dead ears of the Catholic hierarchy. It is important to underline here that the pronunciation JEHOVAH is not only incorrect and a hybrid but it is indeed MONSTROUS as Dr. Rotherham pointed out. The word *hovah*

is another form of the word

havvah

and means

ruin, mischief, perversion, very wickedness

. You can verify this fact by consulting

Strong's Hebrew Dictionary

under word numbers #1942 and #1943. Now the name YAHWEH is derived from the Hebrew word

hayah

which means

to be

. In the third person this word becomes

YAHWEH

and means

he causes to be

. The name Jehovah therefore means

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he causes to be ruin, mischief, perversion, very wickedness

...

I have pointed out that the Jewish hierarchy imposed a ban on pronouncing the name YAHWEH. Initially this ban was not absolute. That is, the pronouncing of the so called sacred name was permitted in the temple. Later, the ban was extended to cover the temple and only the High Priest was allowed to pronounce the Name once a year - on the Day of Atonement. Initially the High Priest pronounced the Name in such a way that the participants in the service could hear. Later the practice was introduced to pronounce the Name in a very soft tone so that no one present could actually hear its pronunciation. The Jewish *Talmud* verifies the fact that initially the ban was not absolute. The

Mishnah

actually states the following:

“In the sanctuary one says the Name as it is written but in the provinces, with a euphemism” [m. Sotah 7:6; b. Sotah 38b; m. Tamid 7:2].

Dr. A. Cohen, a rabbi and author states:

“...in the early Rabbinic period the pronunciation of the Name was **restricted to the Temple service**” [Everyman’s Talmud].

Mishnah also points out that in the temple the folks used the name Yahweh in their greetings:

“And they ordained that an individual should greet his fellow with [God’s] name, in accordance

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with what is said, "And behold Boaz came from Bethlehem; and he said to the reapers, 'YHWH be with you!' And they answered, 'YHWH bless you' [Ruth 2:4; m. Ber. 9:5].

By the time of Jesus and his disciples the absolute ban on the use of the name Yahweh was in place. At the time of Jesus it was a **capital offense** to pronounce or cause others to pronounce the name Yahweh. Those guilty of such offense were tried before BEIT DIN and if convicted they were executed.

In the *Talmud* we read the following statement:

"Among those excluded from the world to come is **he who pronounces the Name according to its letters** " [Sanhedrin 10:1].

Pesikta 148a states:

"Whoever explicitly pronounces the Name **is guilty of a capital offense**".

Even the non-conformist community of Qumran banned the pronunciation of the name Yahweh. In the *Manual of Discipline* also called the *Community Rule* we find various instructions as how to deal with those members who sin. Different sins were dealt with in a different manner. For example, whoever deliberately lied was to do penance for six months. Whoever has deliberately deceived his fellow member shall do penance for six months. However, whoever spoke the name Yahweh - even if it was accidental - that person was to be ex-communicated and never be allowed to return to the Community. Please note the following text quoted from the *Manual of Discipline*

:

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“If any man has uttered the [Most] Venerable Name even though frivolously, or as a result of a shock or for any other reason whatever, while reading the Book or praying, he shall be dismissed and shall return to the Council of Community no more” [1QS Col. 6 line 27b - Col. 7 line 2a].

The ban on the name Yahweh is also apparent in the canonical bible. We have two psalms in the bible which are commonly referred to as **twins** because of their virtual identical content. They are Psalms 14 and 53. It is of extreme significance to realise that in Psalm 14 the name YAHWEH appears. In Psalm 53 the name YAHWEH is dropped and is substituted with ELOHIM. Psalm 14 was written during the actual Babylonian captivity. The author was hoping for salvation from ZION. He was hoping YAHWEH would bring the captives back HOME. Originally the Book of Psalms circulated as 5 separate books. Book 1 was composed of psalms 1-41, book 2 of psalms 42-72, book 3 of psalms 73-89, book 4 of psalms 90-106 and book 5 of psalms 106-150. Each book ended with words

Amen and Amen

. Psalm 14 was not written by David as the title of the psalm implies. It was written by someone who was actually in

exile at Babylon

. This is evident from the fact that the author longed for salvation from Zion and the return of the Jews to their HOME. The author originally used the name YAHWEH. Psalm 53 belonged to book 2 and was edited by a shofer sometime after the Babylonian captivity. Since at this time it was customary not to pronounce the name YAHWEH the shofer took liberty to actually replace the name YAHWEH with ELOHIM [commonly rendered God in English bibles]. This is not surprising since the Masorites also removed the name Yahweh and substituted it with Adonay in 134 instances. The official list given in the

Massorah

, 107:5 Gingsburg edition clearly verifies this fact. Therefore psalms 14 and 53 bear testimony that ban on the name Yahweh dates back to at least five hundred years before the birth of Jesus.

The name Yahweh was banned after the return from the Babylonian captivity not because it was too sacred to pronounce it. The idea is too absurd since it was very clear from the bible that the name was commonly pronounced prior to captivity. The name was banned because it was realised just who Yahweh was and that the pre Babylonian religion was false - hence it was reformed and gradually turned into pharisaic Judaism.

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It is of colossal importance to realise that the authors of the New Testament never use the name Yahweh even when they quote the Old Testament passages where the name appears. Jesus never uses the name and he never criticises the Pharisees and the priests for not using the name. In fact, when Jesus quotes the Old Testament passage from Deuteronomy 8:3 he drops the name Yahweh and instead pronounces the name El. Please note the text as it stands in the Hebrew bible:

"...man shall not live by bread alone; but man lives by every word that proceeds from the mouth of YAHWEH."

And now please note Matthew 4:4:

"...man shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD."

The Greek word 'theos' appears and when reverted back to Hebrew the word is 'el' and not Yahweh. Therefore it is evident that either Jesus dropped the name Yahweh or the author of Matthew did. The only place where the name Yahweh in its abbreviated form supposedly exists in the New Testament is Revelation 19:3. Please note the verse:

"And again they shouted: Alleluia! The smoke from her goes up for ever and ever."

The word 'hallelujah' in the Old Testament Hebrew means 'praise Yah.' But John wrote the word 'eleleu ih' and the later scribes ignorantly corrupted it into 'alleluia' and the modern translators corrupted it into 'hallelujah.' The Greek word simply meant 'mighty God lives' as is evident from the fact that the hymns sung to Apollo began and ended with this word. The worshippers of

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Apollo would not have addressed their god as Yah nor would they have cried 'praise yah' - since the god they worshipped was Apollo and not Yahweh.

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