

Title: Why Jehovah Isn't a Name for God

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Summary: Religions are divided due to theological incompatibilities, and is a description, and not a name, this could help unify religion globally.

With many believing that YHVH is a name for God, rather than a description rectifying global theology, that God is one; as people argue about identical words mean.

When we investigate what the words for the Divine Beings mean in the world globally, we find that many of them are descriptions of the qualities, not names.

As time passed within these religious cultures, instead of these Divine Beings descriptions, slowly they've become that people believed them to be names. changed, and they were no longer understood to their original meanings.

So let's detail why YHVH isn't a name, and show where it comes from much. If we dissect the word into its parts, Havah in Hebrew means 'to be', 'to exist' is the same as the word Brahma in Sanskrit - which also comes from the root exactly the same thing.

If we look into word similar to Havah (H1961) in Hebrew: we have Hayah we have Ahabah (H160) which means 'to love', etc.

The H added to a word in Ancient Hebrew, implied something breathed by were blessed with a child, where that child would lead to Israel, their names Abraham, and Sarah - showing that the breath of God was breathed into them.

The pictographic language seems to imply, that when the H is used at the end of a word, it implied it would be brought into manifestation in some way.

The other part of the word Yah, I believe has been misunderstood, and that in Babylon; where it has been understood to be a shortened version of YHVH, not a name.

This was most likely because the Babylonian pantheon also had YHVH as a name. Hebrews scholars afterwards made it into their official name for God. Although Biblical texts showed there to be a different theological structuring - Who is above YHVH (Creator) in the Hebrew Bible (Deuteronomy 32:7-9), and who was also above YHVH in the Canaanite's pantheon.

This theological identification error has led to divisions of the world's religions, and additional bigotedness, due to the religion's theological structuring not being understood.

When it is understood that YHVH is the Arm of God interacting with reality, and God is the Source of reality, this is exactly the same structuring in the Dharmic belief system (Creator) is an Avatar, to interact with reality for Brahman, which is the Source of reality.

If we look at certain phrases prior to the Babylonian Exile, it makes no sense to use a shortened version of YHVH, as we can show the way that they used the full name in that period:

In Psalms 89:8 it compares, who is a strong Yah like YHVH, so if it meant to compare it; instead it would make more sense, that there are other Lords, and YHVH is the greatest amongst them.

Quote:

Psalms 89:8 O Jehovah (H3068), the God of Hosts, who is a strong Jah (H3068), whose faithfulness is round about You?

In ancient times we have references to the Sons of God (Genesis 6:1-4, Job 1:6, Deuteronomy 32:8), where they were called Lords in ancient times.

This is where the Quran coming from knowledge of Middle Eastern theology, where they practise polytheism, and worship the Lords (12:39-40), yet to recognize that the Most High, is the only thing that should be worshipped, as God is the Source of reality, and exists.

This naming still remains in the Dharmic system, with Bhagavan Brahma (Lord Creator), Vishnu (Lord Sustainer), Bhagavan Shiva (Lord Refresher), etc; where each Lord is God interacting with reality, through different character naming, to suggest a specific role. The same can then be seen in the Bible, where we had Yahavah as 'Lord of Hosts', and Yehoshua as 'Lord Saves'.

Isaiah has two verses where he has Yah before YHVH, if Yah was a short name, it would be like nicknaming the Creator, and it wouldn't make sense for a person to use such utterances, to then depreciate their Divine Being in anyway.

Quote:

Isaiah 12:2 Behold, God is my salvation; I will trust and not be afraid for I have said: Jehovah (H3068) is my strength and my song; He also has become my salvation.

Isaiah 26:4 Trust in Jehovah (H3068) forever; for in the Lord (H3050) Jehovah (H3068) is everlasting strength.

It would make the most sense, that what is being said is that Yah always stands as a two part word, meaning the 'Lord who makes to Be' or 'Lord who makes Me'.

This is the same structuring in the Dharmic belief, where Brahma is recognized as the Lord of Hosts, though the language used is Bhagavan Brahma, meaning the same 'Lord of Hosts'.

who makes Manifest'.

What would make the most sense to me, is that Isaiah is saying 'Lord Lo nickname, and then the name/description, as that wouldn't be befitting.

The verse in Judges 13:18 could be read that YHVH (H3068) is not a name secret:

Quote:

Judges 13:18 And the angel of the Lord (H3068) said unto him, Why asked seeing it is secret?

I believe the problem with the naming, and even seeing it as a name was theology got confused by the Rabbis, where they forgot some of the deep to their contentions with the Canaanite's polytheistic structuring, they fo that we can also find in multiple other religions the same.

Plus whilst the Jews have been exiled among the nations, their understand diminished, due to the lack of original documentation.

There are clear logical problems with Yah being a shortened version of Y it added into them; where people like Yeshayahu is Isaiah in Hebrew or J Where if Yah was adding a name to a name, it really wouldn't be clear, a misunderstood.

If the word 'Yah' implied 'Lord', it would then make more logical sense in Yeshayahu would mean, 'Saved by the Lord', and Yirmeyah would mean, '

Within Psalms 150:1 there is both 'Praise the Lord, Praise God'; where b people's names (El & Yah), as the Divine being referenced in different w names of a specific deities being added to a person's name, like the pol

Quote:

Psalms 150:1 Praise Jah (H3050). Praise God (El - H410) in His sanctua expanse of His power.

Theologians often get stuck on identity, that when declaring that there is references, how could they both be praised, and it contextually be accur idolatry?

This is easily solved, when we look at the metaphors used: El is the who & the universe), and then the Creator (YHVH) interacts with the reality -

Even within this quick summary, we can see how different religious desc names over time; turning God into different identities, rather than God b with reality through different characters.