

BIBLE AND OTHER NAMES OF PAGAN DEITIES

This precious book that we love, is called "Scriptures" whenever the book is spoken of as a whole. This was the name given to it by Yahusha and His disciples, and once by **Daniel 10:21**.

We find it designated as such in 54 places, of which, 53 appear in the New Testament. "Scripture" was the word used by Luther as a designating title for his German translation of the Scriptures. It is true that parts of Scripture, or individual books, are called "books" or "scrolls", which are biblos or biblion in Greek. But biblos or biblion both only refer to individual books or sections of the Scriptures, and is nowhere used to designate the complete writings as the Scriptures.

This word for the Scriptures, was first used in 400 C.E.²¹⁷ Thus, this designation for the Scriptures was a later introduction. Why then was the Scriptural designation for the complete book, namely "Scriptures", substituted with the Hellenized word, "Bible"?

The common story that has been told us, is that biblion, or plural biblia, denotes any kind of written document, originally written on papyrus. This Egyptian papyrus reed came from Egypt and was imported through the Phoenician seaport Gebal, which the Greeks called Byblos or Byblus. This seaport Byblos was the home of the Phoenician Sun-deity, according to S.H. Langdon, *Mythology of All Races*, vol. V. p. 351.

This seaport or city was also known to be a city which was founded by Baal Chronos, as well as the real seat of Adonis, where a large temple of Adonis once stood. The Isis and Osiris cult, both Sun-deities, also became popular in this city later on. Further evidence was found when we read that, "The Sun-god is associated with the 'Lady of Byblos' in a letter from Tell el-Amarna (116:65, Kn.).

W.H. Roscher in his *Ausführliches Lexikon der Griechischen und Romischen Mythologie*, vol. 1, pp. 839-840, states that this ancient city Byblos in Phoenicia, as well as the city Byblis, in Egypt, was named after the female deity BYBLIS, also called BYBLE, also called BIBLIS! This female deity was the grand-daughter of Apollo, the well-known Greek Sun-deity! As we can see the Scriptures, which we so dearly love and cherish, has been given a name derived from the female deity who was the grand-daughter of the Sun-deity, Apollo.

Pagan worship was generally known to have some sensuality to draw the carnal minds of the masses. And here again, we find that this female deity, Biblis, was described as nymph (Gilbert Meadows, *An Illustrated Dictionary of Classical Mythology*, as well as Edward Tripp, *Crowell's Handbook of Classical Mythology*, both under "Byblis").

We then understood the great sign given to John in **Revelation 12**, the Sun-clothed woman. Indeed, the faith of the New Testament, originating from the pure Hebrew Faith, had become clothed with Sun-worship.

Because the Christian Church had rejected the Eternal Covenant, the Ten Living Words, just like Old Testament Israel so often did (as described in **Acts 7:38 - 42**), therefore the same verdict came upon us: "The Mighty One turned and gave them up to worship the host of heaven ..."

The Christian Church is mixed and fused with sun-worship, to such an extent, that Yahuah gave her up to receive the name derived from CIRCE, the daughter of the Sun-deity, and that her most precious heritage, the Scriptures, became clothed with a cover on which is a name derived from the grand-daughter of the Sun-deity Apollo, namely : BYBLE or BYBLIS or BIBLIS.

It is from this Sun-clothed woman that the Body of The Messiah, the pure Messianic Faith, the man-child, must be delivered from, **Revelation 12:5**. This man-child is the True Faith, the Body of The Messiah, because the The Messiah was born from a virgin and not from a woman. The woman shall be taken to the wilderness where she is to be fed (spiritual food, spiritual truths). This passage in **Revelation 12** reminds of **Ezekiel 20 : 35 - 37**, a prophecy for the end-time, "'And I will bring you into the wilderness of the peoples, and there will I plead my case with you face to face. Just as I pleaded with your fathers in the wilderness of the land of Egypt, so I will plead my case with you, says the Sovereign Yahuah . '

I will make you pass under the rod, and I will bring you into the bond of the Covenant.'" This same prophecy is given in **Hosea 2: 14-17**, "Therefore, behold, I will lure her and bring her to the wilderness and speak to her heart ... For I will take away the names of the Baals (Lord) out of her mouth, and they shall no longer be remembered by their name.

The word "Bible" almost identically resembles the name of this female deity, Byble, and less resembles the Greek biblos, biblion, or biblia as are quite a number of other Greek

word in the Greek New Testament which are derived from, or, later given to, idol names.

It is not accepted that the New Testament was originally written in Greek. We have many authorities, based upon evidence, that the original New Testament - the majority of it, if not all of it was written in Hebrew and or Aramaic. Hebrew was the only heavenly language spoken from Sinai, and all of Israel heard and understood it.

Again , in the New Testament we read how Yahusha spoke to the apostle Paul on the road to Damascus in the Hebrew language, **Acts 26: 14**. On the other hand, Greek, like all the languages of the nations, was a pagan language, its vocabulary being in existence long before the good news of the Kingdom of Yahuah reached them. Like all the languages of the pagan nations, its vocabulary consisted of many names of their deities. The reason? They were not guided by the Law of Yahuah that prohibited His people, "Make no mention of the names of other mighty ones, nor let it be heard from your mouth," **Exodus 23;13**.

Even after the Greeks and other pagan nations heard the good news, and accepted the Mashiach, the majority of them were anti-Hebrew/Jew, some little and some much, and therefore did not have the same reverence for the Law that was given in the Tanakh, as was expected from Israel, and from us too. Secondly, in their enthusiasm to win converts, they did compromise much. This is called "syncretism".

We can list a few of these names of pagan deities which are to be found in the Greek New Testament:

Hades

The Greeks had a supreme deity Hades. He or she was also known as the deity of the underworld, and also as a Sun-deity. The word hades also became used for "grave". In the King James Version this word was only once correctly translated as "grave" **1 Corinthians 15: 55**. The word hades: It was, and still is, the name of a pagan idol, and appears in the Greek of the Greek New Testament.

In 11 places it was incorrectly translated as "hell". This was a sad mistake, because it gives the wrong idea of the state of the dead. Dr. Bullinger The Companion Bible, appendix, states, "'The grave' therefore, is obviously the best rendering ... The rendering 'the grave' exactly expresses the meaning of Hades." However, there is another Greek word that has been rendered "hell" in English translation. That word is the Greek word gehenna. In the King James Version the word "hell", in twelve places, is

a rendering of gehenna. This is much better, for indeed, the "burning rubbish heap", gehenna, is the place that awaits the unrepentant sinners, the unrepentant lawless, those who willfully transgress the Law of Yahuah .

Yahusha said in **Matthew 13:41 - 42**, "The Son of Man will send out His angels, and they will gather out of His Kingdom all things that offend, and those who practice lawlessness and will cast them into the furnace of fire." He said the same in **Matthew 7:22-23**, about those who possess Gifts of the Spirit, but still practice lawlessness, "And I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'"

Charis

In the Hebrew of the Old Testament we find a very common word Chen, which simply means: favor. This word Chen was correctly rendered "favor" in the Old Testament . However, when this same word is used in the Greek of the New Testament, we find the word charis. This word was also known as grace, better known in its Latin form gratia.

From the English word "grace", "charismatic" and "charity" have come to us. Why was the generally accepted rendering "favor" (unmerited favor) not extended into the New Testament as well? The New Testament is based on the Old Testament is it not? The New Testament is but a continuation of the Old Testament. Its authors were Hebrews, they spoke Aramaic and or Hebrew, just like the authors of the Old Testament. Why then was a foreign Greek word introduced which was unashamedly adopted from (or identified with) the name of a female deity? Yes, any dictionary or encyclopedia will verify this. This Greek deity's name Charis, is found in the Greek New Testament, no less than 127 times, translated as "grace" in the English translations instead of "favor", as it should have been, and as has correctly been done, indeed, in 6 places in the King James Version's New Testament, namely, **Luke 1:30, Luke 2:52, Acts 2:47, Acts 7:10, Acts 7:46, and Acts 25:3.**

Who was this Charis? She was the wife of Hephaistos the fire-deity. She is identified with Aphrodite, both being names for the glistening dawn similar to the Sanskrit Ushas, the Dawn deity of the Indians, similar to the Greek Eos and daughter of Zeus and in the plural form, Charites, we find the commonly known "Three Charites" or "Three Graces", three pretty young female deities, either stark naked or else very scantily dressed, being the three daughters of Helios, the Sun-deity.

HOLY

The Hebrew word (Q)Kodesh and the equivalent Greek word hagios, together with

their derivatives, have been translated with one of three words, or derivatives, in our older English versions, namely: holy, hallowed, or sanctified. Another word is also used in modern versions, and generally in ecclesiastical literature, namely: sacred.

Most of us have the idea that this word has the meaning of piety, or being pious, or to be devout. However, this conception is refuted when we read in **Isaiah 66:17** of the idolatrous people "who sanctify (qadash) themselves and purify themselves, to go to the gardens after an idol in the midst, eating swine's flesh and the abomination and the mouse"

This refutation of the incorrect idea that "holy" means "to be pious", is further confirmed by the shocking discovery that one of the Hebrew words for a harlot (whore) is qedeshah, a derivative of qadash! Likewise, a male prostitute (or sodomite) is called a qadesh in Hebrew. This then causes us to seek for the real meaning of the word qodesh (its verb being qadash) and its Greek equivalent hagios.

The Interpreter's Dictionary of the Bible, vol. 2, p. 817, summarizes what most authorities say about (Q)Kodesh and hagios, ". . . the meaning of 'separation' is paramount ... the more elemental meaning seems to lie with 'separation'." The same dictionary, in vol. 4, p.210, says, "The basic sense of the Hebrew root qadash, as of its Greek equivalent in the Bible—hagios, seems to be 'separateness'." Likewise, Vine's Expository Dictionary of New Testament Words repeatedly emphasizes the fact of the fundamental meaning of the word to be: "separation" (see under "holiness" and "sanctification").

With the discovery of the true meaning of this word, namely, separate and separation, we can now understand why (Q) Kodesh is used in a positive sense, a good sense, and that it can equally be used in a negative and evil sense. Someone is, or something is separated unto Yahuah, or he/it is separated unto evil. Thus, the word (Q) Kodesh applies to both.

Why then, if the Hebrew word (Q) Kodesh as well as the Greek hagios both mean "separation", why has the word "holy" been used instead? Is it possible that the father of all lies, the Great Deceiver, had cunningly proceeded with his master plan of bringing idolatrous worship into True Worship? Has the "Mystery Man" behind "Mystery of Lawlessness" and "Mystery Babylon" been active again? (see **Jeremiah 16:19-21, Isaiah 25:7, Isaiah 30:28, Revelation 17:2,4,5**, as well as **2**

Thessalonians 2:7). Indeed, we do find evidence of his veiled, his hidden, his mysterious work.

In The Oxford English Dictionary, vol. 5, p. 345, under "Holy", we read, ". . . the primitive pre-Christian meaning is uncertain . . . Its earlier application to heathen deities is found in ON [Old Norse]." Likewise, we read in the big Netherland's Woordenboek der Nederlandsche Taal, vol. 6, p. 455 (I translate), "An explanation of the original meaning, that makes it clear as to how this adjective has obtained the meaning of the Latin sanctus, has not yet been given For speculations, see e.g. KLUGE, FRANCK AND MURRAY."

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But we did discover the origin of the word "holy". In G. Jobes, Dictionary of Mythology Folklore and Symbols, p. 781, we read, "HOLY: In practically all languages, the word for holy has been derived from the divinely honored sun."

We found confirmation in Forlong's Encyclopedia of Religions, as follows, "HOLI: The Great Hindu spring festival . . . held in honor of Krishna, as the spring sun-god . . . a personified woman called Holi . . . Holi had tried to poison the babe Krishna" Further revealing evidence was yet to come. In Strong's Concordance, in the Greek Lexicon No. 1506, we found the following: "heile (the sun's ray)"—this is pronounced: heilei.

This form is almost identical to the German and Dutch equivalent of the English "holy". The meaning of "halo", the ring on top of a saint's head, now became clear to us. And this was confirmed in J.C. Cooper, An Illustrated Encyclopedia of Traditional Symbols, p. 112, "NIMBUS, HALO, or AUREOLE: Originally indicative of solar power and the sun's disk, hence an attribute of Sun-gods."

The truth of this most disturbing find stunned us. We simply could not handle it. Gradually we came to understand. The Great Deceiver will not make the mistake of diverting the worship towards himself. By just diverting it to the innocent sun, haSatan would succeed in his master plan by firstly veiling, and then bringing into the Temple the "wicked abomination", as Elohim had called this Sun-mixed worship Ezekiel **8:9-16**.

It is well known how pictures of our Messiah, of Mary, and of a great number of saints were adorned with a sun-disc (nimbus), or halo, or sun-rays, thereby identifying him/her with the Sun-deity, or even only being taken as blessed by the Sun-deity. With the word "holy" being applied to the Spirit of Yahuah, called in Hebrew Ruach ha (Q) Kodesh the enormous challenge was put to us:

Can we continue to use the word "Holy Spirit"? Ruach ha (Q) Kodesh simply means: "The Spirit of Separation". Can we continue bringing homage to the Sun, once the truth has been revealed to us, and be found guilty of participating in the "wicked abominations" of **Ezekiel 8:9-16**?

In the Scriptures we are warned of Job's similar predicament in Job 31 :26-28, in which Job warns us of this "an iniquity worthy of judgment, for I would have denied Elohim who is above." Have we not been warned in **Jeremiah 10:2**, "Do not learn the way of the Gentiles; do not be dismayed (awed) at the signs of heaven for the Gentiles are dismayed (awed) at them."? Can we ignore the disastrous result of Israel's disobedience to the Law which caused Elohim to have "turned and gave them up to worship the host of heaven," **Acts 7:42**? We who have entered into the New Covenant, having the Law of Yahuah written into our hearts (**Hebrews 8:10 and 10:16**), can we delight in His Law, His Words?

Do we accept His warning which comes to us in **Deuteronomy 4:19**, "And take heed, lest you lift your eyes to heaven and when you see the sun, the moon, and the stars, all the host of heaven, you fee driven to worship them and serve them, which Yahuah your Elohim has given to all the peoples under the whole heaven as a heritage"? If it has been revealed to US having been led by the Spirit of Truth, that the word "holy" has been derived from the divinely honored sun can we ignore it?

In direct contrast to this "sun-origin" of the word "holy", the Hebrew (Q) Kodesh and the Greek hagios have nothing to do with the sun or sun-rays at all The Spirit of Truth put the challenge before us: If we love Him Who first loved us, we will worship Him in Spirit and in Truth. If we love the Spirit of Yahuah, we will call Him: The Spirit of Separation, and not "the spirit of the sun". The former is the truth, the latter is a lie if it is meant to be a translation of Ruach ha (Q)Kodesh. If the term "spirit of the sun" is devoid of all Scriptural truth how much more is the term "spirit of the divinely honored sun"—or "the spirit that solarizes", or "the solarized spirit"?

HALLOWED

Identical to the above is another derivative of this word originating from the "divinely honored sun." In our versions the word "hallowed" is also a translation of qodesh or qadash, and hagiazo. The word is also found in "halloween" or "Hallow-even", an old pagan British festival which was adopted by the church.

The great Sun-image of the Krom-druach was specially worshiped at this season. Here

again, this word "hallowed" in our versions should be "koshered" to read: "separated".

SACRED

Although this word is not found in the King James Version, it has been used in some instances in the more recent English versions (e.g. Moffatt's Translation, NIV, GNB, NASB) to translate the Hebrew qodesh and the Greek hagios. In the literature and preaching of the churches, however, it is frequently used, as well as in the word "sacrament". Much of the English language, which is one of the Indo-European languages, viz. Sanskrit. Similarly, the English word "sacred" can be traced back to the Sanskrit "Sakra". What or who was "Sakra"? Larousse, World Mythology, pp. 229, 233, reveals to us that Indra was one of the 12 forms of the Sun-deity, and that he was also known as: "Sakra". This startling information is found in other sources too.¹²⁰ In this deity, and in the twelfth form, he is called: Mitra, the origin of the later Persian and Roman Mithra or Mithras, who at first was only associated with the Sun-deity, but later on became the Sun-deity himself as Sol Invictus, the unconquered Sun-deity.

SANCTIFIED

Another word that translates the Hebrew qodesh and the Greek hagios, is the word "sanctified", which, according to the dictionaries, originates from the Latin sanctus. According to Pauly-Wissowa, Real encyclopaedie, under "Sanctus", the primary meaning and origin is not certain. However, this article quotes a source mentioning Santus as a deity, named deus sanctus, and also states that Sanctus was often used as an epithet or surname of deities (See also this same book's entry: "Sancus"). Augustine in his City of God, reveals to us that the Sabine chief deity, Sancus, was called by some: Sanctus. In the Real encyclopaedie, under "Sancus", we read of a statue of Sancus, representing an archaic type of Apollo, the great Sun-deity of the Greeks. At the end of the article it states that, originally, Semo Sancus was Jupiter itself. Another cognate form Sancius was also identified as Jupiter.

Although we have fewer witnesses here than in the case against the words "holy", "sacred" and "hallow", we still have enough evidence that "Sancus" was the name of a pagan deity, even identified with Jupiter and Apollo. Another "wicked abomination", in the form of the words "sanctified" and "sanctuary", had been fused with the pure Messianic Faith, and we must eliminate them.

GLORY

No fewer than 25 Hebrew words are rendered by doxa in the Septuagint, the Greek translation of the Hebrew Old Testament. Of these 25 words, 7 are more common, the

most important being kabad. This Greek word doxa of the Greek translation of the Old Testament, and the doxa of the New Testament, are usually rendered "glory" in the English versions, a translation of the Latin Gloria. If we first look at the Hebrew Old Testament, we find that kabad has usually been rendered "honor" when applied to man, but rendered "glory" when applied to our Heavenly Father. Why were they so keen to apply the word "glory" to our Mighty One? What is the meaning of the word "glory"?

Funk & Wagnalls, New Standard Dictionary of the English Language, under "glory", gives the religious symbolic meaning, "In religious symbolism, the complete representation of an emanation of light from the person of a sanctified being consisting of the aureole and the nimbus;" and further on, "The quality of being radiant or shining; brilliancy brightness; luster; as the glory of the sun;" and further on, "A sunburst; any ring of light; a halo."

John Ogilvie The Comprehensive English Dictionary, under "glory", explains it as, "splendour, as of the sun." Similar statements are made by The Oxford English Dictionary and Webster's New International Dictionary. The latter states, "glory is the general term for the aureola and the nimbus"—aureola being the halo or ring round the sun, and nimbus being the sun-disc.

This meaning, as well as the word itself, would be acceptable if the commonly used Hebrew words of the Old Testament, and the Greek word doxa, have had the same meaning of Sun-radiance or circles of light. However, we do not find any trace of sun-radiance or emanation of light in any of these Hebrew words, nor in the Greek doxa. Once more we are rudely awakened to the fact of the adoption of Sun-worship into the Church, the fusion of Sun-worship and the Messianic Faith. In the dictionaries, encyclopedias and ecclesiastical books, we find many illustrations of our Savior, the Virgin, and the saints, encircled with radiant circles or emanations of light around them.

What are the meanings then of the Scriptural Hebrew words? Kabad means honor, dignity or esteem in its figurative sense, as well as weight, in its literal sense. Pa'ar means repute. Halal means praiseworthiness or praise.

Adar and hadar means to make great. Tipharah means repute. Shavak means to esteem. The Greek word doxa simply means opinion, estimation, esteem, repute or dignity, coming from the verb dokeo, which means "to seem".

Thus, the ecclesiastical symbolic meaning of the word "Glory", being that of radiance or

emanation of light as from the sun, is totally un-Scriptural. It is strong evidence of the Church's solarization of our Messiah and of His Father. The Church identified Elohim with the Sun deity, which was the prevailing deity of the Roman emperors, the Roman capital and its empire.

However, not only does the concept of "glory" stem from Sun-worship, but we also find proof of "glory" as having been a Roman goddess, discovered in the form of an icon personified by a woman, the upper part of her body almost naked, holding a circle on which are the zodiac signs. Pauly-Wissowa also defines Gloria as a personification of fame, the word being found very frequently on the coins of Constantine and his successors. Besides the frequent occurrence of the word Gloria on the coins, the image of this goddess is found on two coins, one of Constantius II and one of Constantine II.

We should therefore eliminate the word "glory" from our religious vocabulary for three reasons:

1) We have been commanded in **Exodus 23:13** to "make no mention of the names of other mighty ones, nor let it be heard from your mouth"—especially in our worship, applying these names to the One we love, and His Son.

2) The concept of the word "glory" in religious symbolism, as we read in Funk & Wagnalls Dictionary, is that of the emanation or radiance of light, as of the sun. This is proof of the solarization of our beloved Savior, identifying Him, as well as His Father, with the Sun-deity.

3) The Hebrew words, as well as Greek word doxa, do not carry the meaning of sun-radiance or sunlight at all. Therefore the word "glory" is an incorrect rendering of those words.

What then should we use instead of the word "glory"? Simply what the Hebrew words and the Greek word mean: "esteem", or "high esteem" or "repute". These words carry the meaning of the Scriptural words and do not stem from the names of deities as far as we know, and should be used wherever our versions have "glory".

AMEN

The Hebrew of the Old Testament reveals to us that the Scriptural Hebrew word (which means: so be it, or verily or surely) is "Amein" and not "Amen".

Likewise, the Greek equivalent in the Greek New Testament is also pronounced: "Amein".

Anyone can check on this in Strong's Concordance, No. 543 in its Hebrew Lexicon, and No. 281 in its Greek Lexicon, or in Aaron Pick's Dictionary of Old Testament Words for English Readers. Why then, has this Scriptural word "Amein" been rendered as "Amen" in our versions? Again we can see how the pagans have been made welcome, been conciliated, by adopting the name of pagan deity into the Church.

The Egyptians, including the Alexandrians, had been worshiping, or been acquainted with, the head of the Egyptian pantheon, Amen-Ra, the great Sun deity, for more than 1 000 years, B.C.E. Before this deity became known as Amen-ra, he was only known as Amen among the Thebians.

This substitution of "Amen" for "Amein" was greatly facilitated by the fact that this Egyptian deity's name was pelt in Egyptian hieroglyphic language with only three letters: AMN, just as we find a similar poverty of vowels in the Scriptural Hebrew, which prior to its vowel-pointing by the Massorettes, also only spelt its AMEIN as : AMN.

However, with the vowel-pointing by the Massorettes the Scriptural word has been preserved for us as AMEIN. On the other hand, the Egyptian deity AMN is rendered by various sources as AMEN, or AMUN, or as AMON. However, the most reliable Egyptologists and archaeologists, such as Sir E.A. Wallis Budge, Dr. A.B. Cook, Prof. A Wiedemann, Sir W.M.F. Petrie, and A.W. Shorter, as well as some authoritative dictionaries, all render the name of this Egyptian deity as AMEN.

This AMEN was originally the Theban "hidden god who is in heaven" "the hidden one, probably meaning hidden sun". Funk and Wagnalls, Standard College Dictionary, describes it, "AMEN: In Egyptian mythology, the god of life and procreation ... later identified with the Sun-god as the supreme deity, and called 'Amen-Ra'." James Bonwick, Egyptian Belief and Modern Thought, repeatedly and frankly calls the Sun-deity of Egypt by its correct name: AMEN. He states on pp. 123-125, "AMEN ... is in a sense, the chief deity of Egypt - supreme divinity. Whatever else he be, he must be accepted as the Sun ... the hidden god, the solar aspect is clear ... there is the disk of the Sun ... the Sun Amen ... His identification with Baal ... establishes him as a solar deity" Smith's Bible Dictionary expresses AMEN as, "an Egyptian divinity ... He was worshiped ... as Amen-Ra, or 'Amen the Sun'." Herodotos recorded for us how the Greeks identified their Zeus with Amen-Ra.

Yahusha calls Himself "the Amein" in **Revelation 3:14**. Substituting a title or name of Yahusha with the name of the great hidden Sky-deity or the great Sun-deity of the Egyptians, Amen, is inconceivable! The difference is subtle, but it is there. By ending our prayers "Amen" instead of "Amein", one could very well ask: Have we been misled to invoke the name of the Egyptian Sun-deity at the end of our prayers?

GOD - GAD - GUD

A prophecy for the end-time is given in **Isa. 65:11** wherein our Mighty One warns of the apostasy of His people, "But you are those who forsake Yahúah who prepare a table for Gad, and who furnish a drink offering for Meni." Revised Authorized Version.

All commentators agree that Gad is a pagan deity, and so is Meni. Gad is usually interpreted as the well-known Syrian or Canaanite deity of "Good Luck" or "Fortune", and Meni the deity of "Destiny". This Gad is written in the Hebrew as GD, but the Massoretes afterwards vowel - pointed it, adding an "a", to give us "Gad". However, we find other references in Scripture to a similar deity, if not the same one, also spelt GD in the Hebrew text but this time vowel - pointed to read "Gawd" or "God", in **Jos. 11:17, 12:7, 13:5**, where we find: "Baal-Gawd" or "Baal-God", according to the vowel - pointed Massoretic Hebrew text.

This Baal - Gawd or Baal - God was obviously a place named after their deity. The astrologers identified Gad with Jupiter, the Sky-deity or the Sun-deity. Other sources of research also testify of "Gad" being the Sun-deity. Rev. Alexander Hislop wrote, "There is reason to believe that Gad refers to the Sun-god ... The name Gad ... is applicable to Nimrod, whose general character was that of a Sun-god ... Thus then, if Gad was the 'Sun divinity', Meni was very naturally regarded as 'The Lord Moon.' "

Keil and Delitzsch, Commentaries on the Old Testament, comments on **Isa. 65:11**, "There can be no doubt, therefore, that Gad, the god of good fortune, ...is Baal (Bel) as the god of good fortune. ... this is the deified planet Jupiter ...Gad is Jupiter ... Mene is Dea Luna ... Rosenmuller very properly traces back the Scriptural rendering to this Egyptian view, according to which Gad is the Sun-god, and Meni the lunar goddess as the power of fate."

Isa. 65:11 tells us that Yahúah's people have forsaken Him and in the end-time are found to be serving Gad, the Sun-deity of "Good Luck", and Meni, the Moon-deity of "Destiny".

As pointed out above, this Gad (GD with and "a" vowel - pointing) is probably the same

deity as we read of in the book of Joshua, GD with a vowel-pointing of "aw" or "o", Massorettes cannot always be relied on, but we can rely on the Hebrew Scriptures before the vowel-pointing was done. It could well be that the GD of **Isa. 65:11** is the same as the "Gawd" or "God" of the book of Joshua. But, let us not try to establish a fact on an assumption. Let us rather do some research on the word "God".

The word God (or god), like the Greek Theos (or theos) is used in our versions as a title, a generic name, usually. It translates the Hebrew The Mighty One (or The Mighty One), El (or el), and Eloah. However, in quite a few places it is used as a name whenever it is used as a substitute for the Tetragrammaton, the Name of our Father, e.g. **Matthew 4:4** etc.

If the word God is then used as a substitute for the Name, it must be accepted that the word God has become a name again. How and when did this title or name become adopted into our modern languages? Encyclopedia Britannica, 11th edition, says, "GOD - the common Teutonic word for a personal object of religious worship ... applied to all those superhuman beings of the heathen mythologies.

The word 'god' on the conversion of the Teutonic races to Christianity was adopted as the name of the one Supreme Being" Webster's Twentieth Century Dictionary, Unabridged, 1st edition, says, "The word is common to Teutonic tongues ... It was applied to heathen deities and later, when the Teutonic peoples were converted to Christianity, the word was elevated to the Christian sense."

James Hastings, Encyclopedia of Religion and Ethics, vol. 6, p. 302, reads, "After the conversion of the Teutons to Christianity the word came to be applied also to the Christian Deity ... Its etymology and its original meaning are obscure, and have been much debated." J.G.R. Forlong, Encyclopedia of Religions, on "God", says, "It is remarkable that philologists are unable to decide the origin of this familiar Teutonic word."

Once again, we are strongly suspicious of the rulers of darkness or the Prince of Darkness, having succeeded, once again, in hiding yet another work of darkness. There is much confusion in the European languages between the words gud (good) and god.

The Scandinavian languages, like the old Anglo-Saxon, called god gud and called gud (good) god. Calling good god and god gud is bad enough to confuse us. Even worse is that the Old Nether lands languages regarded god as an idol and gud as the correct

deity! Jacob Grimm recorded this for us, as well as Julius Pokorny and Jan de Vries.

This inconsistency of spelling confuses us, as it must have confused the people in those early centuries who were still completely or partially ignorant of the True Mighty One and His Name. Jacob Grimm asserts that this was done because of fear, "Such a fear may arise from two causes: a holy name must not be abused, or an unholy dreaded name, e.g., that of the devil, has to be softened down by modifying its form", and then gives examples.

Other modifying its form", and then gives examples. Other scholars have explained that the names of national deities were either hid, or modified, in order to prevent their enemies getting hold of these names -enemies who might use it as a magic word against them. Another reason for this changing of spelling of idols' names was the ritual of abrenuntiatio, i.e. a solemn renouncing of the names of major deities, whenever a pagan became converted to Christianity. One of the three major idols of the Teutonic tribes was called Saxnot. It is well documented how this name was renounced and later on came back in a disguised form, Saxneat. We even found that some idols' name were spelt 17 different ways.

We found further evidence that "gott" or "god" was not only a title, but used as a name too, amongst the Teutonic tribes. Simrock discovered songs wherein "Gott" was used as a beiname for the deity Odin. In German, beiname means: surname (or epithet, or appellation).

We further found "Goda" as a proper name of an idol. Moreover, the same author relates how Wodan, "the name of the highest god" , also called Wotan and Odan, was also called Godan. The Teutonic masculine deities each had its female consort or counterpart. Thus we read that this deity's female consort was frau Gode. It is commonly known that our Wednesday was named after Wodan or Wotan. In Westphalian we find this day being called Godenstag.

If the Teutonic pagans called all their idols by the generic name "gott" or "god", shall we continue to call the One that we love by the same generic name/title/or name? Why do we not translate the title The Mighty One (or El or Eloah) with its proper meaning: Mighty One or Mighty? Also, in those places where "God" has become a substitute name for "Yahúah ", shall we continue to invite the wrath of The Mighty One by doing this? He has commanded us that we should not destroy His Name (**Deut. 12:3c** and **4**, KJV or RSV).

He is sorely displeased with those who have forgotten His Name for Baal (**Jer. 23:27**), remembering that Baal really was the Sun-deity. "Therefore My people shall know My Name," **Isa. 52:6**. "Yahúah 's voice cries to the city - wisdom shall see Your Name," Yahúah.

"For The Mighty One will save Zion ... and those who love His Name shall dwell in it," **Ps. 69:35-36**. Also read **Isa. 56:6-7**. If we love Him, we will love His Name. If we love His Name, we will not destroy it (Deut. 12:3c and 4), we will not forget it (**Jer. 23:27**), we will not substitute it with a title, a generic name, or a name, which had been used for a pagan deity (**Exod. 23:13**).

Also, and even more applicable to this present study, we will stop substituting His Name with Baal (**Jer. 23:27** and **Hos. 2:16**) - that great Sun-deity, also known as Bel, who was the primary deity of Babylon - whether "Baal" applies to the name of the Sun-deity, or whether "Baal" became a title. We are to stop substituting His Name with anything that pertains to a Sun-deity, or even only a title with an idolatrous origin, notwithstanding attempts to justify the "changed meaning of the word".

There is not a single text in all Scripture which prohibits us from calling Him by His Name. They called upon His Name right back in **Gen. 12:8** and **13:4**, and as "Abraham" again in **Gen. 21:33**. Abraham called the place in Moria "Yahúah Yireh", **Gen. 22:14**. Isaac called upon the Name Yahúah , **Gen. 26:25**. Jacob used the Name, **Gen. 28:16**. Leah used it, **Gen. 29:33** and **35**.

Moses proclaimed the Name of Yahúah , **Deut. 32:3**. David declared Yahúah's name, **Psalms 22:22**, and so did our Messiah, **Heb. 2:12**, **John 17:6** and **17:26**. Finally, Yahusha promised to do it again, **John 17:26b**, which is that which is now happening.

THE LORD

The title of 'the Lord', by it's origin and implication is totally blasphemous and of Pagan origin. The whole of Christianity is guilty through the lack of use of bringing the Name of YHUH to nothingness.

How long will this continue in the hearts of these lying prophets, who prophesy the delusions of their own minds? 27 They think the dreams they tell one another will make my people forget My Name, just as their ancestors forgot My Name through Baal (JESUS) worship. **Jeremiah 23:26,27**

And in that day, declares YHUH, you will call me 'My Husband,' and no longer will you

call me 'The Lord.' For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more. **Hosea 2:16-17**

"Baal" in the dictionary is Hebrew and means "The Lord". So since JESUS is LORD does this tell us who JESUS (Christ) really is, "BAAL"?

Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness (Breaker of the Torah - 10 Commandments and Sabbaths)!' **Matthew 7:22-23**

Webster's: Ba'al (Ba'al; Heb, ba'al, Lord, possessor)

1.) A very common name for god among the Phoenicians. The word is also used of the master or owner of a house (Exodus. 22:7, Judges 19:22); of a landowner (Job 31:39); of an owner of cattle (Exodus 21:28, Isaiah 1:3), etc. The word is often used as a prefix to names of towns and men, eg., Ba'al(Lord)-Gad (God), Ba'al-Hanan, etc.

Baal ([/ˈbeɪl/](#) bayl;

sometimes spelled Bael, Baël (French), Baell) is one of the (7) seven princes of Hell. He is mentioned widely in the Old Testament as the primary pagan idol of the Phoenicians, often associated with the pagan goddess Ashtaroath.

Wikipedia: Baal (Biblical Hebrew בַּעַל, pronounced [ˈbaʕal], usually spelled Baal in English) is a Northwest Semitic title and honorific meaning "master" or "lord" that is used for various gods who were patrons of cities in the Levant and Asia Minor, cognate to Akkadian Bēlu. A Baalist or Baalite means a worshipper of Baal.

"Baal" can refer to any god and even to human officials. In some texts it is used for Hadad, a god of the rain, thunder, fertility and agriculture, and the lord of Heaven. Since only priests were allowed to utter his divine name, Hadad, Ba'al was commonly used. Nevertheless, few if any Biblical uses of "Ba'al" refer to Hadad, the lord over the assembly of gods on the holy mount of Heaven, but rather refer to any number of local spirit-deities worshipped as cult images, each called Ba'al and regarded in the Hebrew Bible in that context as a "false god"

Baal is a title meaning "lord" that was applied to a number of West Semitic gods.

Baal is a Christian demon. According to Christian demonology, Baal was ranked as the first and principal king in Hell, ruling over the East. According to some authors Baal is a

Duke, with (66) sixty-six legions of demons under his command. The term "Baal" is used in various ways in the Old Testament, with the usual meaning of master, or owner. It came to sometimes mean the local pagan god of a particular people, and at the same time all of the idols of the land. It is also found in several places in the plural Baalim, or Baals **Judges 2:11, 10:10**.

There were many variations in which BAAL is known, such as the Sun God (Sunday God), the God of fertility (Easter), and Beelzebub, or the lord of flies".

During the English Puritan period, Baal was either compared to ha Satan or considered his main assistant. "Ba'al" can refer to any god and even to human officials; in some texts it is used as a substitute for Hadad, a god of the rain, thunder, fertility and agriculture, and the lord of Heaven.

Suffice it to say, the Greek language was a human language, the vast majority of its vocabulary was formed when the Greeks were still a pagan nation, having the names of their numerous deities freely used in various applications. This was not only the case with the Greeks, but also with all other non-Hebrew nations who did not have the Law of Yahuah to mold their languages. However, in the period before the Messiah came, the Greek language and customs were regarded as typical of, and even synonymous with, the pagan nations, especially because of the most severe oppressive occupation of Israel by the Antiochus. It is therefore not surprising to read of the Talmud regarding the Greek language as being unclean. "The first part of the Talmud, the Mishna, emphatically declared it was worse for a Jew to learn Greek than to eat swine flesh.

The prophecy for the end-time comes to us clearly in **Zephaniah 3:9**, "For then will I change to the peoples a pure lip, that all of them may call upon the Name of Yahuah, to serve Him with one consent," Hebrew text. It is well known that a "pure lip" is a Hebrew idiom for the Hebrew language. In that day all the peoples of the world will know Him by the One Name **Zechariah 14:9** which He revealed to Israel, and which His Son, Yahusha, made known to His disciples, **John 17:6**.

Yahusha also promised to make it known to us too, **John 17:26**. Calling on the Name of Yahuah " causes Him to send His Ruach, the Ruach of Separation, the Ruach of Truth, the Ruach that washes away the filth of the daughters of Zion, **Isaiah 4:4**.

Our Messiah has begun to separate and to cleanse His assembly with the washing of water by the Word **Ephesians 5:26** - even cleansing His assembly from these names of

pagan idols: Hades, Charis, Grace, Holy, Glory, Hollowed, Sacred, Sanctified, Amen and
Biblis or Byblis or Byble!

I will cut off the names of the idols from the land," Yahuah said in **Zechariah 13:2**.