

A Study of the Usage of the Word
Jehovah in the KJV and some other
Beautiful Places wherein the Divine names
are used Together

By

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Baptist Church.

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Brief Introduction

YEHOVAH/JEHOVAH = SATAN

Taken from this site:

<https://ahayahyashiyaisraelitesunite.wordpress.com/most-high-christ-true-names/jehovah-satan/>

21 Votes

Shalom Brothers and Sisters!

YEHOVAH/JEHOVAH = SATAN

Exodus 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

Genesis 22:14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

HOW IS IT THE MOST HIGH SAID HE APPEARED TO ABRAHAM, ISSAC AND JACOB, BY THE NAME OF GOD ALMIGHTY, "BUT" BY HIS NAME JEHOVAH THEY DID NOT KNOW HIM AS. THE MOST HIGH IS TELLING US ABRAHAM, ISSAC AND JACOB DID NOT KNOW HIS NAME.

BACK IN GENESIS IT SAYS, ABRAHAM NAMED THE PLACE ISAAC WAS TO BE SACRIFICED, JEHOVAHJIREH; HOW IS IT IN EXODUS, THE MOST HIGH SAYS MY NAME WAS I NOT KNOWN TO THEM (ABRAHAM, ISAAC AND JACOB).

After the fall of Biblical Israel, their texts remained behind, while they were exiled and taken captive. These texts remained fairly intact, and were not tampered with until a group came along. This group was called the Masoretes, and they existed for a few centuries as scribes.

The Masoretes were not from the original Hebrew population, but rather imposters from Europe and Eurasia, all descendant from Gomer, the rest can be put into perspective. Their purpose was to hide the history of the real Hebrews, so that they may be the chosen people. And they were successful, as they were chosen. As the Most High God of Israel had chose a people, Satan did too, he chose Jews, specifically Ashkenazi. He chose them and gave them the world, so long as they do his desire and work for him. These imposters set themselves up to be the real Hebrews, and establish their god (Satan) as the God of the Bible. One of the many ways they did this was by going through ancient Hebrew texts and “revising” them, while changing the Name to the Tetragrammaton, which is Satanic.

****THE JEWISH MASORETES INSCRIBED THERE GODS NAMES IN OUR TEXT!!***

In Hebrew, Je, Jeh, Jah, Yah means Lord or God.

The suffix “HOVAH” is No. 1943 in Strong’s Hebrew Dictionary and has the meaning of “ruin, mischief.”

It is another form of No. 1942, ‘HAVVAH’, which is translated “calamity, iniquity, mischief, mischievous (thing), naughtiness, naughty, noisome, perverse thing, substance, very wickedness.”

Put the two (Je + hovah) together and you get “God of ruin, mischief, calamity, perversion, wickedness and noisome.

Simply put, Jehovah is The God of Evil!

JEHOVAH is SATAN!

Exo 6:3 And I appearedH7200 untoH413 Abraham,H85 untoH413 Isaac,H3327 and untoH413 Jacob,H3290 by the name of GodH410 Almighty,H7706 but by my nameH8034 JEHOVAHH3068 was I notH3808 knownH3045 to them.

H3068

yehôvâh

yeh-ho-vaw'

From H1961; (the) self Existent or eternal; Jehovah, Jewish national name of God: – Jehovah, the Lord. Compare H3050, H3069.

True Meaning of Jehovah

H3050

yâhh

yaw

Contracted for H3068, and meaning the same; Jah, the sacred name: – Jah, the Lord, most vehement. Cp. names in “-iah,” “-jah.”

H1942

havvâh

hav-vaw'

From H1933 (in the sense of eagerly coveting and rushing upon; by implication of falling); desire; also ruin: – calamity, iniquity, mischief, mischievous (thing), naughtiness, naughty, noisome, perverse thing, substance, very wickedness.

H1943

hôvâh

ho-vaw'

Another form for H1942; ruin: – mischief.

You have people that know the Ancient Phoenician Hebrew and they have got themselves a JPS Hebrew Tanakh and read the Yahweh/Jehovah in the scriptures and it says Yahawah but it is still the same as Jehovah or Yahweh which means sacred god of wickedness, calamity and ruin.

Yah/Jah just denotes God, Some people say some of the Prophets have Jah/Yah in their names also but there is prophets that lived that did not, Moses did not, Samuel did not!

But Satan also have Yah/Jah in his name, when you reach a certain degree of Masonary they reveal to you Satan's name Jahbulon. So Yah/Jah just denotes God and can also refer to fallen God's also.

Hallelujah was also injected into the scriptures through the Tetragrammaton because Halal is SATAN!

So when you are saying that you are praising Lucifer.

H1180

ba'ăhîy

bah-al-ee'

From H1167 with pronominal suffix; my master; Baali, a symbolical name of Jehovah: – Baali.

Shalawam!

ALL PRAISES TO AHAYAH BAHASHAM YASHIYA WA RAWACH!

Our position is that the word Jehovah is a non-Biblical name of God invented by none Hebrews and added unto the Sacred Scriptures in the Old Testament. Many times this comes from the substituted name of **Adoni** or Lord rather than being loyal to the original Hebrew name **Yahweh** in the ancient Hebrew Text. The usage of the word Jehovah is purely a Jewish Fable and should not be recognized nor used by Christians.

For further studies on how the antichrist Jews tried to corrupt the ancient Hebrew Test by taking the original word for **Yahweh** out and inserting **Adoni** into the text, see Amendments to the Text in Bullinger's The Companion Bible.

Here are the places where this made up word of Jehovah is substituted in the Text:

Ex 6:3 **And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.**

Ps 83:18 **That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.**

Isa 12:2 **Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.**

Isa 26:4 **Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:**

First, we must consider the call of Moses from the Burning Bush. This beautiful account is found in Exodus 3:

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(Exod 3:1 [Aleppo])

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

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(Exod 3:2 [Aleppo])

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Other appearances in the Old Covenant of the Godman in the fire:

(Judg 13:13 [Aleppo])

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

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(Judg 13:14 [Aleppo])

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14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

(Judg 13:15 [Aleppo])

15 And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

(Judg 13:16 [Aleppo])

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.

(Judg 13:17 [Aleppo])

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17 And Manoah said to the angel of the LORD, What is your name, that when your sayings come to pass we may do you honor?

(Judg 13:18 [Aleppo])

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18 And the angel of the LORD said to him, Why ask you thus after my name, seeing it is secret?

(Judg 13:19 [Aleppo])

19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.

(Judg 13:20 [Aleppo])

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

(Judg 13:21 [Aleppo])

21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD.

(Judg 13:22 [Aleppo])

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

(Judg 13:23 [Aleppo])

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

(Dan 3:25 [Aleppo])

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25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

(Dan 3:26 [Aleppo])

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(Dan 3:26 [AKJV]) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spoke, and said, Shadrach, Meshach, and Abednego, you servants of the most high God, come forth, and come here. Then Shadrach, Meshach, and Abednego, came forth of the middle of the fire.

In the ancient Hebrew text, the Aleppo, does not any name for God in it. We will check some of the other Hebrew Texts. In our search, we have found the name of God used. Please see Dr. John Gill in his Commentary on the Book of Daniel. A more modern authority, Ann Spangler, includes the name of God in the text. The Modern Hebrew Bible also has it as Dr. Gill has it. However, when I go to the Hebrew definitions for Elah, I find that it does not mean any divine being, but a large oak tree. But in keeping with our policy, we will not attempt to say or correct any of these statements, except this, most of the authorities I have searched out are against the Aleppo text.

(Exod 3:4 [Aleppo])

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(Exod 3:4 [AKJV]) And when the LORD saw that he turned aside to see, God called to him out of the middle of the bush, and said, Moses, Moses. And he said, Here am I.

Here is a very special usage of the Divine names, it literally says, when the Self Living saw that he turned aside to see, the Strong Ones called to him. Amazing usage of these Divine names.

(Exod 3:6 [Aleppo])

(Exod 3:6 [AKJV]) Moreover he said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look on God.

Please note here that Moses had a godly father. This is such a wonderful blessing. **Elohim**, speaking in perfect oneness said, I am the **God** of your Father.

(Exod 3:7 [Aleppo])

(Exod 4:1 [Aleppo])

- 3 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

hzh rhh le Myhlah-ta Nwdbet Myrumm Meh-ta
 Kayuw hb Kytxls ykna yk hzw Kme hyha-yk rmayw twah Kl-
 12

- 4 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Mhla rma hm wms-hm ylwrmaw Mkyla ynxls Mkytwba
 yhla Mhl ytrmaw larvy ynb-la ab ykna hnh Myhlah-la hsm
 rmayw 13

- 5 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? **Mkyla ynxls hyha larvy ynbl rmat hk rmayw hyha rsa hyha hsm-la Myhla rmayw 14**

- 6 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

rd rdl yrkz hzw Mlel ymshz Mkyla ynxis bqey yhlaw
qxuy yhla Mhrba yhla Mkytba yhla hwhy larvy ynb-la rmat-
hk hsmla Myhla dwe rmayw 15

- 7 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

Myrumb Mkl ywveh-taw

Mkta ytdqp dqp rmal bqeyw qxuy Mhrba yhla yla harn
Mkytba yhla hwhy Mhla trmaw larvy ynqz-ta tpoaw Kl 16

- 8 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

sbdw blx tbz Ura-la yowbyhw ywxhw yzrphw yrmahw
ytxhw ynenkh Ura-la Myrum ynem Mkta hlea rmaw 17

- 9 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

wnyhla hwhyl hxbznw rbdmb Mymy tsIs Krd anhkln
htew wnyle hrqn Myyrbeh yhla hwhy wyla Mtrmaw
Myrum Klm-la larvy ynqzw hta tabw Klql wemsw 18

- 10 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

Klm Mkta Nty-al yk ytedy ynaw hqzx dyb alw Klhl Myrum

19

- 11 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

Mkta xlsy Nk-yrxaw wbrqb hvea rsa ytalpn lkb
Myrum-ta ytykhw ydy-ta ytxlsw 20

- 12 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

Mqyr wklt al Nwklit yk hyhw Myrum ynyeb
hzhMeh Nx-ta yttnw 21

- 13 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

Myrum-ta Mtlunw Mkytnblew Mkynb-le Mtmvw tlmvw
bhzylk Pok-ylk htyb trgmw htnksm hsa hlasw 22

- 14 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

When we look carefully at the Burning Bush in Exodus 6:1-3 we note that there were **two** Divine Beings therein dealing with Moses. If we do not realize this we made the Bible into a major contradiction and attribute falsehoods to God, ***Elohem!***

Please note in verse one:

uram Msrgy hqzx dybw Mxlsy hqzx dyb yk herpl
hvea rsa hart hte hsm-la hwhy rmayw 1

Ex. 6:1, Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

Clearly the speaker here is **hwhy YAHWEH**. However if we continue to make the speaker *Yahweh* in verse 3 then we make the Bible into a terrible case of many contradictions. Many times in the Book of Genesis *Yahweh* did appear unto Abraham, Isaac, and Jacob and several others. They knew about this name and often used it.

HOWEVER, and this is the key if we understand all this correctly, *Elohem* did not appear and use the name of *Yahweh*!

Now, please note verse 2:

hwhy yna wyla rmayw hsm-la Myhla rbdyw 2

2. And God Myhla (*Elohem*) spake unto Moses, and said unto him, I *am* the LORD (*Yahweh*):

In verse one *Yahweh* is the speaker and in verse 2 *Elohem* is the speaker. *Elohem* lets Moses know that He used the name **Bel Shdi**, or God all sufficient when He spoke unto Abraham, Isaac and Jacob, but *Elohem* did not reveal Himself unto them by the alone name of **Yahweh**, that is until now!

We must under this point before moving on:

Two Divine Beings spoke unto Moses from the Bush. However, only one Divine Being was in the Burning Bush, ***Elohem***.

Elohem, the God-Man Redeemer in the Old Testament, was also called the Messenger of the **LORD**, in the Old Covenant and the Messenger of the Covenant in the New. He is not a created messenger, but as the God-Man, eternally generated before all creation in His Heavenly humanity, He is the Messenger of the Godhead.

God the Father has spoken and called unto His saints, but they have never seen Him. They shall in the final state of glory in the New Jerusalem when that City and the entire creation are in the final glory state.

Ex 3:2, And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

Ex 3:3, And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Ex 3:4, And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

De 33:16, And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren. **Mr 12:26**, And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? **Lu 20:37**, Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

Ac 7:30, And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

Ac 7:35, This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

Ex 6:3, And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty (**Bel Shdi**), but by my name JEHOVAH (**Yahweh**) was I not known to them.

Ps 83:18, That *men* may know that thou, whose name alone *is* JEHOVAH (Yahweh), *art* the most high over all the earth.

Isa 12:2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH (Yahweh) *is* my strength and *my* song; he also *is* become my salvation.

Isa 26:4 Trust ye in the LORD for ever: for in the LORD JEHOVAH (Yahweh) *is* everlasting strength:

Here are the passages from the Hebrew Text:

Exodus 6:1-3

uram Msrgy hqzx dybw Mxlsy hqzx dyb yk herpl
hvea rsa hart hte hsm-la hwhy rmayw 1

Ex. 6:1, Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

hwhy yna wyla rmayw hsm-la **Myhla** rbdyw 2

2 And God (Elohem) spake unto Moses, and said unto him, I *am* the LORD (Yahweh):

Mhl ytedwn al **hwhy** ymsw **yds lab** bqey-law qxuy-la
Mhrba-la araw 3

3 And I (Elohem) appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (**Bal (Al) Shdi** or **God All Sufficient**), but by my name JEHOVAH (**hwhy**) was I not known to them.

In early Hebrew history the True and Living God-Man revealed Himself under the name of **Bal Shdi**. **yds lab** is the Hebrew name of **Elohem** given in verse 3. This name appears only 3 times in the 5 Books of Moses.

However, when the Hebrews later become so corrupted that they used this one name for both the True and Living God and false Gods of the heathen, such as Bal, and his worship, then gradually the Hebrews stopped using the ancient name of **Bal Shdi**. They used the name of **El Shdi**.

Here are the three appearances of the Lord unto Abraham in this name:

MyMt hyhw ynpl Klhth **yds la**-yna wyla rmayw Mrba-la
Mrba yhyw Myns estw hns Myest-Nb **hwhy** aryw

Ge 17:1 And when Abram was ninety years old and nine, the LORD (hwhy) appeared to Abram, and said unto him, I *am* the Almighty God (El (Al) Shdi) ; walk before me, and be thou perfect.

Here *Yahweh* is revealing Himself as *El Shdi*, but note that here He is not appearing as *Elohem* using the name of *Elohem*.

Please note that the Being Who Identifies Himself to Abraham used the name of **hwhy** *Yahweh*, not **Myhla** *Elohem* in Genesis 17:1

wauy Kyulxm Myklmw Kmm hyhy Mywg lhqw ywg hbrw
hrp yds la yna **Myhla** wl rmayw Ge 35:11

Ge 35:11, And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

yta Krbyw NenK Urab zwlb ylaharn yds la Powy-la bqey
rmayw Ge 48:3

Ge 48:3, And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

Please note that in verse 2 the English translators have LORD for **hwhy** and then in the very next verse they have

JEHOVAH for **hwhy**. My question is WHY? Why such inconsistency?

The Bishop's Bible has:

¹ Then the Lorde sayde vnto Moyses: Nowe shalt thou see what I wyll do vnto Pharao: for in a mightie hande shal he let them go, and in a mightie hande shall he dryue them out of his lande ²And God spake vnto Moyses, and said vnto him: I am lehouah ³ I appeared vnto Abraham, Isahac, and Iacob as an almightie God: but in my name lehouah was I not knowen vnto them.

These English Translators used the new and made up eclectic word "Jehovah" in both places.

Once again, we must note that we are not talking about the Hebrew word **hwhy** or even the transliteration of it **IEUE**, or *Yahweh*, but the none Hebrew name of Jehovah.

The Cloverdale Bible has:

Cloverdale⁽ⁱ⁾ ¹ The LORDE sayde vnto Moses: Now shalt thou se, what I will do vnto Pharao, for thorow a mightie hande must he let them go, thorow a mightie hande must he dryue them from him out of his londe. ² And God spake vnto Moses, & sayde vnto him: I am ye LORDE, ³ & I appeared vnto Abraham, Isaac & Iacob, an Allmightie God: but my name, LORDE, haue I not shewed vnto them:

The Jewish Translation of 1917 has:

3. and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by My name Jehovah {The Hebrew word (four Hebrew letters: HE, VAV, HE, YOD,) remained in the English text untranslated; the English word 'Jehovah' was substituted for this Hebrew word. The footnote for this Hebrew word is: "The ineffable name, read Adonai, which means the Lord."} I made Me not known to them.

Gen. 49:18

hwhy ytywq Ktewsyl ¹⁸

18. I have waited for thy salvation, O LORD.

The Latin Vulgate has:

3 qui apparui Abraham Isaac et Iacob in Deo omnipotente et nomen meum **Adonai** non indicavi eis

This is translated as: And I appeared unto Abraham, to Isaac, and to Jacob as God Almighty, but by my name JEHOVAH was I not known to them

In Jerome's Latin Vulgate the name for God here is Adonai, and not the word for Yahweh

The word for known indicavi means I told.

Ps 83:18

(Ps 83:18 [Coverdale]) That they maye knowe, that thou art alone, that thy name is the LORDE, and that thou only art the most hiest ouer all the earth.

(Ps 83:18 [Bishops]) And let them knowe that thou in thy name God eternall art only: O thou the most highest ouer all the earth.

(Ps 83:18 [Geneva]) That they may knowe that thou, which art called lehouah, art alone, euen the most High ouer all the earth.

(Ps 83:18 [KJV 1611]) That men may knowe, that thou, whose name alone is IEHOVAH: art the most High ouer all the earth. יח יבשו ויבהלו עדי-

([Ps 83:18 [Aleppo] --]) יט וידעו83:19 ויחפרו ויאבדו) (על-כל-הארץ) כי-אתה שמך יהוה לבדך עליון

(Ps 83:18 [Tanakh-1917]) That they may know that it is Thou alone whose name is the LORD, The Most High over all the earth.

Isa 12:2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

(Isa 2:2 [Coverdale]) It will be also in processe of tyme: That the hill where the the house of the LORDE is buylded, shal be ye chefe amoge hilles, and exalted aboue al litle hilles. And al heithe shal prease vnto him and the multitude of people shall go vnto him,

(Isa 2:2 [Bishops]) And [*this*] shall come to passe in the latter dayes: the hyl of the Lordes house shalbe prepared in the heyght of the mountaynes, and shalbe hygher then the hylles, and all nations shall preasse vnto hym.

(Isa 2:2 [Geneva]) It shall be in the last dayes, that the mountaine of the house of the Lorde shalbe prepared in the top of the mountaines, and shall be exalted aboue the hilles, and all nations shall flowe vnto it.

We find it interesting here that the translators DID NOT USE JEHOVAH as then in Psa. 83:18. They were very inconsistent.

(Isa 2:2 [KJV 1611]) And it shall come to passe in the last dayes, that the mountaine of the Lords house shall be established in the top of the

mountaines, and shall be exalted aboue the hilles; and all nations shall flow vnto it. Again, Jehovah not used which is very good!

(Isa 2:2 [KJV 1611]) And it shall come to passe in the last dayes, that the mountaine of the Lords house shall be established in the top of the mountaines, and shall be exalted aboue the hilles; and all nations shall flow vnto it. No Jehovah here.

Our Conclusions:

Back during the 1500s and early 1600s the knowledge of ancient Hebrew was very limited even among the Jews. The antichrist Jews substituted the word *adoni* in many places for the true name of God *Yahweh*. The Gentile translators did not know about this until much later.

We should not follow this antichrist substitution. When we read from the ancient Hebrew and any English version translated from the ancient Hebrew, then perhaps it would be best to just bring the old names of God over as they were in the Hebrew without giving them substitutes.

The names for God in the Hebrew and the names for God in the New Covenant are two different matters. We who under the New Covenant should use the New Covenant names for God when we read and speak of the Beings in the Godhead from the New Covenant.

