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 descript rectifying global theology, that God is one; as people argue about identi words mean.

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

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

So lets detail why YHVH isn't a name, and show where it comes from muc If we dissect the word into its parts, Havah in Hebrew means 'to be', 'to is the same as the word Brahma in Sanskrit - which also comes from the 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 na Abraham, and Sarah - showing that the breath of God was breathed into t

The pictographic language seems to imply, that when the H is used at eit 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 th Babylon; where it has been understood to be a shortened version of YHV be a name.

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

This theological identification error has lead to divisions of the world's r
additional bigotedness, due to the religion's theological structuring not b

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

If we look at certain phrases prior to the Babylonian Exile, it makes no s
shortened version of YHVH, as we can show the way that they used the la
period:

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

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

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

This is where the Quran coming from knowledge of Middle Eastern theolo
practise polytheism, and worship the Lords (12:39-40), yet to recognize t
Most High, is the only thing that should be worshipped, as God is the So
exists.
This naming still remains in the Dharmic system, with Bhagavan Brahma (
Vishnu (Lord Sustainer), Bhagavan Shiva (Lord Refresher), etc; where ea
God interacting with reality, through different character naming, to sugge
The same can then be seen in the Bible, where we had Yahavah as 'Lord
Yehoshua as 'Lord Saves'.

Isaiah has two verses where he has Yah before YHVH, if Yah was a short
would be like nicknaming the Creator, and it wouldn't make sense for a p
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 fo
Jehovah (H3068) is my strength and my song; He also has become my sal

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

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

This is the same structuring in the Dharmic belief, where Brahma is reco
though the language used is Bhagavan Brahma, meaning the same 'Lord w

who makes Manifest'.
What would make the most sense to me, is that Isaiah is saying 'Lord Lor
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 nam
secret:

Quote:
Judges 13:18 And the angel of the Lord (H3068) said unto him, Why aske
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 understan
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 accura
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.