Who Put the G in God?

by

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The last issue of *The Remnants Walk* by Don Esposito, contained a statement which said: "...we must first confess His name; for whatever reason, even many so-called Sabbath believers refuse to do this." Although true, the statement is never the less perplexing.

Why would those who keep the Sabbath in obedience to the Fourth Commandment, not also obey the First Commandment about their creator's name?

Who are they?

What is the impediment which causes them to not confess the sacred name?

Those who keep the Sabbath holy, but do not confess the sacred name, include: Jews, Seventh Day Adventists, Seventh-day Baptists, most ex-members of the Worldwide Church of God, some Messianics, etc.

The impediment to these Sabbath-keepers, and to Sunday-keepers in general, for not confessing the sacred name is their worship of a deity spelled (capital) God.

A study of the word 'God,' will reveal it is *not* a name, but a *thing*. Is worshiping a a thing spelled 'God' a violation of the Second Commandment? That commandment forbids making and worshiping an idol of *any* form. That includes a word idol.

An explanation of relevant facts to those who worship 'God' may enable them to re-evaluate what they believe in ... and why.

An Examination of the Word (capital) God

If someone in the aforementioned groups were asked: Who put the G in (capital) God? they would likely respond: "No one, it was always there."

Or they might answer: "Is there any doubt the creator of the universe named himself(capital) God?"

The Holy Bible 1611 Edition King James Version is the first widely available translation of the ancient Hebrew and Greek manuscripts into English. People who have read that early bible might point out that the fourth word of the creation account in Geneses 1:1 is, (capital) God.

Sadly, such responses expose the ignorance which most people have about (capital) God, and also about the one, only, scripturally correct, name of the Father and the Son.

To explain the origin of the name of our creator, all must begin with ancient *manuscripts* from which the 1611 KJV was translated into English. The Old Testament was translated from a few whole, some partial, and many fragments of manuscripts.

Some surviving manuscripts are written in Aramaic, but most are in Hebrew *before* the vowel point system on Hebrew letters was implemented. Scholarly examination of ancient manuscripts has shown virtually all are copies. The originals have long since disintegrated.

According to *The Assemblies of Yahweh*, Bethel, PA, the name of our creator occurs almost 7,000 times in the ancient manuscripts.

The New Testament was also translated into English from whole, partial, and fragments of Greek manuscripts. Several Greek manuscripts have been discovered in the last seventy years which were unavailable to the translators of the 1611 KJV.

Some Greek manuscripts posses clues which strongly infer they were originally written in *Aramaic* and *Hebrew*, and later translated into Greek. How can this be known?

The letter styles, phraseology, etc., have been compared to secular manuscripts which have been reliably dated. But there is a unique clue which is used to identify what is thought to be the oldest of Greek manuscripts.

The oldest Greek manuscripts show the name of the Father translated (not transliterated) as 'theos.' But above that word is found the *four* Hebrew letters of the Father's name. The manuscripts considered to be the oldest are the few which show the four letters in gold colored ink. These manuscripts are reliably dated to the first century CE when our Savior, his disciples, and Paul lived.

The text of the Peshitta Aramaic New Testament of the East is considered to be most pristine since it is written in the language spoken by Yeshua the Anointed, and his Disciples.

Facts Which Show (capital) God is Not the Name of Our Creator

How can an open-minded Sabbath or Sunday-keeper prove to their self, whether or not 'God' is the name of their creator?

The quickest way is to use a common unbiased secular reference like *Merriam-Webster's Ninth New Collegiate Dictionary*, 1987. Most people will be surprised when they look up the word (capital) God. Its not there! The word can be found in phrases, but *not* as a stand-alone word.

Neither can 'God' be found defined as the *name* of their creator. Not finding 'God' will be surprising to many because they can find: *Allah* (p. 71.), *Baal* (p. 122), *Jehovah* (p. 648), *Satan* (p. 1044), etc., but *not* God.

Why not?

Is there a conspiracy by the ACLU to keep the word 'God' out of the dictionary?

Has the dictionary become so politically correct that 'God' is purposely not shown?

Is it because of laws mandating the separation of church and state?

The answer is: No, No, and No.

The word 'God' is *not* shown in Webster's because of the rules associated with the English language. It will be shown that the word 'God' is a *thing*.

Some people with a KJV or other bible, might advocate the name of their creator is the erroneous word 'Jehovah' which was once prevalent in bibles, hymn books, etc. But use of that word has greatly decreased except by one denomination which uses it in it's title. Interestingly, that same denomination has documented more *occurrences* of the tetragrammaton than any other, and further, state the correct pronunciation of the sacred name is indeed, Yahweh.

Can anyone can do a word search and discern by their own efforts what is the sacred name of their creator? Yes. Interestingly, the definition of the word 'Jehovah' in Webster's provides search word paths to answer the question Who put the G in (capital) God? To wit:

Jehovah : reading of Hebrew yhwh Y ahweh with the vowel points of Hebrew adhonay my lord (1530) : GOD 1

The number shown in parenthesis (1530), is the earliest recorded *use* of the word in English in the sense of the word listed, the editors at Webster's could determine. Can the date be validated? Again, yes.

The Emphasized Bible, edited by Joseph Rotherham, has in the Preface:

"The pronunciation Jehovah was unknown until 1520, when it was introduced by Galatinus; but was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety."

Notice the date by Rotherham, (1520), is close to (1530), the date in Webster's. Also notice the construct 'Jehovah' was *immediately* challenged by *three* persons who are cited.

Continuing from The Emphasized Bible:

"Erroneously written and pronounced Jehovah which is merely a combination of the sacred Tetragrammaton and the vowels in the Hebrew word for Lord, substituted by the Jews for YHWH because they shrank from pronouncing The Name." To give the name YHWH the vowels of the word for Lord (Hebrew Adonai) and pronounce it Jehovah is about as hybrid a combination as it would be to spell the name Germany with the vowels in the Portugal - viz., Gormuna"

To learn more one must search out the other words in Webster's definition of 'Jehovah.' The first is: yhwh. The definition of yhwh is found on page 1368, to wit:

YHWH: YAHWEH - compare TETRAGRAMMATON.

If one looks up YAHWEH, found on page 1365, and TETRAGRAMMATON, found on page 1220, one will find that the sacred name Yahweh, *is* in Webster's, but 'God' is *not*.

Continuing with word definitions in Webster's one will find:

Yahweh: the God of the Hebrews.

Here Webster's definition is *flawed*. The Hebrews *never* had a deity spelled 'God.' The name of their deity, spelled right to left in Hebrew letters, is: yod, hay, waw, hay (i.e., yhwh = Yahweh).

Continuing with word definitions in Webster's one will find:

tetragrammaton: the four Hebrew letters usually transliterated YHWH or JHVH that form a biblical proper name of God - compare YHWH.

This definition is *also* flawed. The ancient four letters in *Hebrew* which spell our creator's name are the equivalent of YHWH (i.e., Yahweh), *not* JHVH (i.e., Jehovah).

Webster's defines JHVH on page 649, as a: "variation of YHWH." Wrong *again*! It is *not* a variation because there are *no* variations of YHWH.

Webster's definition of the tetragrammaton is also flawed in stating: "...form *a* biblical proper name of God." The Hebrew letters equivalent to YHWH in English form the sacred name Yahweh, *only*.

When contacted about the flaws, Webster's responded saying: their job is to reflect word usage and they happily leave scriptural accuracy to religionists.

Alphabets and Letters of Languages

The *shape* and *pronunciation* of the letters in the Hebrew alphabet can be found in Webster's by searching the word 'alphabet.' It is on page 75.

On page 74 one will see an alphabet table, the title of which says:

ALPHABET TABLE - Showing the letters of five non-Roman alphabets [Hebrew, Arabic, Greek, Russian, and Sanskrit] and the transliterations used in the etymologies.

A careful researcher will notice there is *no* letter J (j) in the columns of the Hebrew and Greek alphabet - *not* now, *not* ever.

For proof, see a *photocopy* of the text of the *1611 KJV* at a bookstore or library. Notice the *first* edition does *not* contain the letter J (j). The letter I (i) is there, pronounced as the 'y' in the word yet. The book of Job, as an example, is spelled Iob.

Those who esteem their current KJV bible don't realize the letter J(j) did *not* appear in the first printing of the 1611 KJV, and did not appear until the *next* printing, about seventy-five years later. The sound of the J (j) is from *French* influence and its shape is from *Dutch* printers.

It is also not commonly realized that the letter J is *not* in the Aramaic, Hebrew, Greek, or Latin alphabet. Nor was the J (j) in the English alphabet *until* only about five hundred years ago, at the time of movable-type printing. Common sense says, for that reason alone the letter could not be in the name of the Father or the Son.

The letter J (j) is the *last* letter added to the English alphabet although it occupies the tenth place, next to the letter I (i). The letter J (j) is *not* ancient, *not* in the Hebrew alphabet, so obviously could *not* possibly be one of the letters of the tetragrammaton (i.e., cannot be JHVH) as Webster's states.

Neither could the letter J (j) be in the transliterated Hebrew name of the Father, *or* the Son (i.e., *cannot* be Jehovah, *cannot* be Jesus).

Webster's New Universal Unabridged Dictionary states the following about the letter J:

"J, j, (ja), noun. 1. The tenth letter of the English alphabet: formerly a variant of I, i, in the seventeenth century it became established as a consonant only, as in Juilus, originally spelled Iulius."

According to The 26 Letters by Oscar Ogg, page 106 says:

"The letters J, U, and W were not used by the Romans."

One of the most complete explanations of the history of the letter J, including its lack of religious significance, is the booklet titled: *The Mistaken J*, by Yahweh's New Covenant Assembly, Kingdom City, MO., 49 pages.

A similar excellent booklet on the same subject is: *The Missing J*, by Yahweh's Assembly in Messiah, Rocheport, MO., 25 pages.

Instead of using Webster's dictionary only to answer the question: "Who put the G in (capital) God?," some people might also utilize the readily available *James Strong's Exhaustive Concordance - Hebrew and Greek dictionary*.

If they look up 'God' alphabetically, they will see it corresponds to number 430 in Strong's Hebrew Dictionary. It is the word *elohiym*, defined as:

430 elohiym; plural of 433 [eloahh, elowahh]; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:-angels, exceeding, God (gods) (-dess, -ly), (very) great, judges, mighty.

The context of the word infers a *plurality* of the supreme deity (i.e., the Father and the Son creating the universe in Genesis 1:1, John 1:1). In a different context word 430 refers to those in authority, mighty ones, powerful, or of renown.

The chapter and verse of all words herein can be found in Strong's Concordance along with its spelling, phonic pronunciation, and definition.

Some people might also utilize an interlinear bible to answer the question: Who put the G in (capital) God?

An interlinear bible contains a reproduction of the ancient Hebrew and Greek texts, a literal near word-for-word English translation of words, a number which corresponds to a dictionary in Strong's Concordance, and a side column of smoothed text.

The Interlinear Bible by Jay P. Green, Sr., Hindrickson, 1987, is based upon relatively late printings of the 1611 KJV. In the Preface, Green acknowledges YHWH (Yahweh) is correct, but says he utilized JHVH (Jehovah), "because it is the more established English usage..."

Apparently Green considered profit more important than scriptural accuracy. Regardless, TIB, as does Webster's, show the four Hebrew letters in our Father's name. The sequence of the letters are distinct and the tetragrammaton appears by itself.

Further, the tetragrammaton is recognizable in Paleo-Hebrew as can be seen in photocopies of ancient manuscripts, on artifacts such as a silver amulet dated 700 BCE, on a shard of pottery dated 900 - 800 BCE, etc. It is also seen in the Mobite language on the Mobite Stone dated 900 - 600 BCE.

There is no Hebrew equivalent of (capital) God on ancient Hebrew related artifacts.

All Hebrew letters are consonants, but the four letters in our creator's name can be used as semivowels (one appears twice). In Hebrew, a reader inserts the appropriate vowel(s) to pronounce a word.

One can also use the excellent, free, downloadable bible program called *e-Sword* by Rick Meyers. It contains various bibles. *The Scriptures* bible,1987 edition, is a sacred name version which shows the name of the Father and Son in Hebrew characters inserted into the English text. *The Scriptures* bible can be downloaded into e-sword.

E-Sword also contains commentaries, dictionaries, lexicons, etc., has the capability of side-by-side text comparisons, and supports printing.

E-Sword contains the KJV+ version which includes a Strong's number for all but the most common of words. This feature aids searching for each instance of a word in Strong's by chapter and verse, its spelling in Hebrew or Greek, its English spelling, it phonic pronunciation, and its definition.

One can also obtain any of six Sacred Name Bibles which have the name of the Father and Son restored where they appear in the ancient Manuscripts.

These bibles are published by various sacred name congregations. The text in the bibles may vary slightly from each other in phraseology, but in general they have a more optimum translation than in the KJV, they correct known errors, etc.

The congregations which publish such bibles can be located on the Internet. They also offer free literature and downloadable articles on various biblical subjects.

The Influence of Rules Pertaining to the English Language

As to why the word (capital) God does *not* appear in Webster's dictionary, most people forget that in grammar school they were taught a common noun is the name of something, and that common nouns are spelled with all-lower case letters.

About Proper Nouns Webster's says:

"The essential distinction in the use of capitals and lower case letters beginning a word lies in particularizing significance of capitals as against the generic or generalizing significance of lower case. A capital is used with proper nouns, that is nouns that distinguish some individual person, place, or thing from others of the same class ..."

According to Webster's definition of nouns, the word 'god' is a *thing*. Recall the examples cited in Webster's of Proper Noun *names* (i.e., *Allah*, *Baal*, *Satan*, *Jehovah*, *Jesus*, *Yahweh*, etc.); all have the first letter capitalized.

The use of all lower case letters in a word, or, a lower case word which begins with a capital letter, is to aid comprehension. How?

Near the back of Webster's there is a section called: *Handbook of Style, Capitalization - Proper Nouns, Pronouns, and Adjectives.* The section covers categories of English language usage.

There, under Religious terms, are the following rules:

Rule 28. Words designating Deity are capitalized.

Accordingly, the *common* noun 'god,' becomes the *proper* noun 'God,' *solely* because of rule 28! Most people simply *assume* 'God' is the name of their creator because the first letter is *capitalized*. They mentally associate 'God' as a proper noun *name* in accordance with the rules they have been taught.

Regardless, 'God' is not a proper noun, is not a name. The word 'god' or 'God' is a thing.

Rule 29. Pronouns and pronominal adjectives referring to the Deity are capitalized by some authors only when such words are not closely preceded by their antecedents; other writers capitalize these words regardless of their distance from their antecedents.

This rule is why capitalized words like 'Him' etc., can refer to deity anywhere in a sentence.

It is very hard for most people, who have been taught religious doctrines by good sincere people, to accept proof that 'God' is a *thing*, and is *not* the name of their eternal creator.

It is also incorrect to state "(a, b, etc.) are names *for*, or *of*, God" when referring to their creator. Only *one* name, Yahweh, is possible except in the mind of people whose intransigence reveals their ignorance in this matter. There are twelve *titles* in the bible which follow directly after the sacred name Yahweh.

The ancient manuscripts clearly record that our Creator and Father has one name and it was revealed to Moshe in *Hebrew*. Further, the transliterated *sound* of the name Yahweh from the Hebrew, is known. It can be found in Bibles, Lexicons, Webster's dictionary, The Jewish Encyclopedia, the Internet, etc., etc.

Ordinary words are translated, proper noun names are transliterated. Transliterating a name means its sound is carried unchanged into another language. A common example of transliteration is a person whose name is Joe Green being introduced by a Spanish moderator to a Spanish audience. His name would be *transliterated* as: "Joe Green," not "Jose Verde," which are the same words *translated* into Spanish.

Conclusion

Our heavenly Father has one name only. His name is a proper noun and appears almost 7000 times in the scriptural manuscripts. His name, and its sound, is shown in Webster's Dictionary, the Glossary of many bibles, encyclopedias, etc., etc. It is transliterated as 'Yahweh.'

Incredibly, even though some people *admit* they know the sacred name of their creator is 'Yahweh,' they continue to worship a *thing* spelled 'God' or 'Jehovah' Yet, they expect their prayers to be answered by a *thing*, a word idol spelled 'God' or 'Jehovah God.'

They do not pray to Yahweh, asking in the name of his Son Yeshua the Anointed, as scripture instructs. So, how likely is it their prayers will be answered?

Yet, the very same people are offended if not correctly addressed by their *own* name. How much more so their creator?

Summary

To the question: Who put the G in (capital) God? The answer is: the translators of *The Holy Bible 1611 Edition King James Version* who likely utilized an English language Handbook of Style of their time.

Why the translators substituted incorrect words instead of the sacred name Yahweh and Yeshua, is not known. It may have been due to overzealous reverence.

It may have been do to the influence of Jewish religious practice which long ago forbad mention of the sacred name Yahweh. Instead, they said *Ha Shem* (the name) because of fear that even in prayer the sacred name Yahweh, might be blasphemed. They still refrain today.

The net result of not using the correct name of the Father and Son has misled millions of people.

The ancient manuscripts contain the sacred name Yahweh about 7000 times. Clearly our creator expected his name to be used in prayer, humbly, and with reverence, but not blasphemed. Otherwise there would have been no Commandment against using his name wrongfully.

The above facts are a witness to Sabbath-keepers and Sunday-keepers to use the sacred name of the creator Yahweh, and His Son Yeshua, in worship and in prayer.