IOUO - THE NAME OF GOD

By Kurt M. Niedenführ

Foreword

This book "IOUO - The Name of God" gives an answer to the question: How is the name of God pronounced in the right way? Is it Jehovah or Yahweh or any other pronunciation? In order to answer this question newly discovered structures in the Bible are used along with analysises of text and languages of the Bible. These newly detected structures are encoded pictures in the text of the Bible and the "Tabernacle-Pattern", a pattern that is visible throughout the whole Bible. My book also contains other aspects concerning the name of God.

The purpose of this book is not a religious work but a scientific treatise, although I believe in God and in the inspiration of the Bible. This is felt throughout this book. You simply cannot write about God's name in a totally neutral way apart from all religious reference. But no religious purpose stands behind this book. It is merely the wish to make some newly detected facts accessible to scientific experts. These facts might be of interest for many non-experts, too. The statements in this book are not the result of a linguistic study but of an unbiased look upon some obvious facts concerning the languages of the Bible, especially the Hebrew language. I am not a scientist, a linguistic specialist of Semitic languages nor a specialist of the languages of the Bible. I studied civil engineering. Sometimes, however, non-specialists of certain sciences discovered important facts which promoted these sciences. An example is Alfred Wegener and his theory about the continents. In a similar way the thoughts of my book suggested themselves to me and I am convinced that the statements of my book will stand up to any scientific investigation and criticism.

I wish to thank my sons Matthias and Daniel for their helpful assistance.

Please excuse my unsatisfactory English.

Haundorf, Germany, December 2000, Kurt Manfred Niedenführ

Remark: The pronunciation in the international phonetic transcription is added in brackets [ ].

Contents

Chapter 1   -   THE HEBREW TETRAGRAMMATON

The name of God is sometimes called "Tetragrammaton" meaning four-letter-word. The four letters are Yohdh (= י), He' (= ה), Waw (= ו) and a second He' (= ה). These Hebrew characters form the word יהוה, the Hebrew name of God which is read from right to left. The Hebrew characters of יהוה are corresponding with JHVH or in English YHWH [jhwh]. In old Hebrew characters the name of God was written (8th century B.C.E.)[1]: 𐤉𐤄𐤅𐤄

How is this Hebrew word of the name of God pronounced? How does the name of God sound? Since YHWH are four consonants, which vowels have to be inserted in between these consonants?

It is claimed that today nobody among mankind knows the exact and precise pronunciation of God's name.

Psalm 148:13 reads: "Let them praise the name of יהוה, for his name alone is unreachably high." Why is the Name unreachably high, while it was possible to destroy its pronunciation? Isn't that an obvious contradiction? On the other hand if the name of God really was unreachably high, then יהוה should have succeeded anyhow in preserving the exact original pronunciation of his name (compare Exodus 34:14). We must expect that this original pronunciation didn't get lost totally, and that any sincere searcher for this pronunciation can find it at any time. It even should be relatively easy to find (Acts 14:17).

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[1] Compare: Aid to Bible Understanding, Watchtower Bible and Tract Society of Pennsylvania, 1971, p. 1675, subheading: Writing

Chapter 2   -   THE UNIQUENESS OF THE NAME OF GOD

The Tetragrammaton יהוה appears nearly 7000 times in the Old Testament. That by far outnumbers the words "God" and "Lord". In the New Testament the Name appears about 250 times[2] in the New World Translation[3]. The Tetragrammaton when translated means: "He causes to become", and it consists out of the two parts י = he and הוה, the stem of the verb. All original Hebrew verbs consist out of three characters (stem). That shows that the Hebrew language is a divinely constructed language. It has not been developed out of animal sounds of a primitive human.

The three characters of the verbs and thus the three characters of the stem הוה of the Tetragrammaton recall the tabernacle and its three cubes of the two sections. The tabernacle was "the place of the name of God" and the temple in Jerusalem was "the house for the name of יהוה" (Deuteronomy 16:6; 1 Kings 5:3-5). Therefore shouldn't the tabernacle and the temple show us something about God's name? (Compare Daniel 9:18,19). Three cubes of the tabernacle or of the temple are comparable with the three characters of the stem הוה. But what is the י? It is the pillar of cloud that hovered above all three cubes of the tabernacle. In the night it was a pillar of fire. Therefore we can draw the following picture:
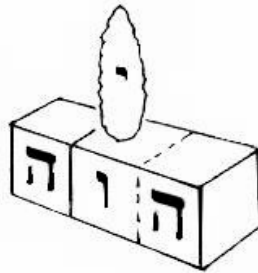
We can now join the stem of the Name on both sides with the י:

or
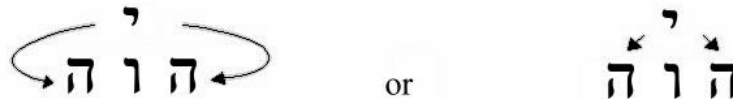
A square of God's name thus can be read in both directions:
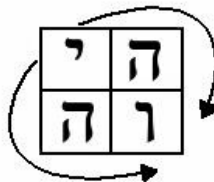
In this way you can form a chain with God's name and you can close it:

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י ה ו ה י ה ו ה י ה ו ה י ה ו ה י ה ו ה י
ה                                         ה
ו                                         ו
ה                                         ה
י ה ו ה י ה ו ה י ה ו ה י ה ו ה י ה ו ה י
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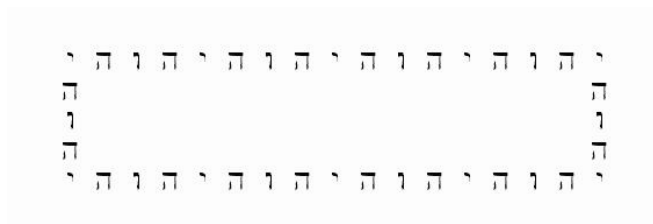
Here you can also read God's name in both directions. This reminds us of the wheels of the creatures in Ezekiel's vision of the heavenly vehicle (Ezekiel 1:19-21).

The principle "1 + 3" is realized at the tabernacle[4] in many ways. All of this points to the name of God:

1) In the courtyard there were 1 + 3 special places, separated in the two squares of the courtyard: The 1-part was the tabernacle itself in the second square of the courtyard. The 3-part was in the first square of the courtyard namely the basin, the altar and the place for the fatty ashes (Leviticus 1:16):
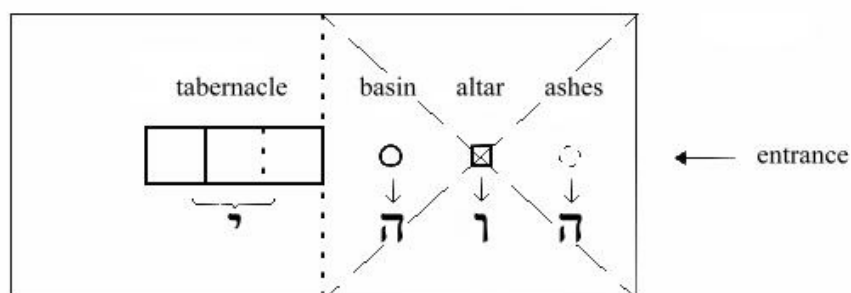
2) The 1 + 3-parts can be seen in the camp around the sanctuary, too: 1-camp of the priests (Moses included) in the east and 3-camps of the Levites namely Kohath, Gershon and Merari in the other three directions of the wind.

3) Likewise the three-tribe-sections around the sanctuary: The 1-part is the outstanding and numerous three-tribe-section of the leading tribe Judah, the 3-part consists of the three other three-tribe-sections of Reuben, Ephraim and Dan.

4) The whole layout of the camping people of Israel reminds us of the 1 + 3-division: The 1-part is the middle namely the sanctuary. The 3-part is the three parts of the camp: Levites (Moses and priests included) forming the first ring around the sanctuary, twelve Israelite tribes forming the second ring and the mixed people forming the third ring.

5) The fixtures of the tabernacle can easily be separated into 1 + 3 groups: The 1-part is in the Most Holy. It is the ark of covenant. The 3-part is in the Holy and there are the table of showbread, the altar of incense and the lampstand.

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[4] I call this principle: "The Tabernacle Pattern"; but not only 1+3 (= 4) leads to a pattern, also a 2-pattern, a 3-pattern, a 5-pattern and so on is possible, but this is going beyond the scope of this book.

6) The courtyard, too, can be divided into 1 + 3 sections: The 1-part is the fixtures (basin and altar). The 3-part is found when we march once around the tabernacle: We start in the first square of the courtyard, we continue in the second square by marching around the tabernacle, and then we arrive at the third place namely the first square of the courtyard again. The marching around the tabernacle leads us directly back to our הוה-stem. The ה is twice the same first square of the courtyard as the ה appears twice in יהוה!

7) The "doors" in the sanctuary:

       1-part = the cover of the ark of covenant (passage only for the hands)
       3-part = the curtain to the Most Holy
             the curtain to the Holy   (3 passages for humans)
             the door of the courtyard

8) The four parts of the camp:

       1-part = the holy tribe of Levi (Moses and priests included)
       3-part = the twelve tribes of Israel
             the mixed people
             the camp of the sick ones

9) The four parts of the priestly camp:

       1-part = the prophet and leader Moses
       3-part = the highpriest Aaron
             the faithful priests Eleasar and Ithamar
             the unfaithful priests Nadab and Abihu

10) The four courts of the temple rebuilt by Herod:

       1-part = court of the priests (the actual courtyard of the temple)
       3-part = court of Israel
             court of women
             court of Gentiles

11) The four main parts of the temple seen by Ezekiel in a vision:

       1-part = the Most Holy (only for the Highpriest)
       3-part = the Holy
             the inner courtyard
             the outer courtyard

or the following division:

       1-part = the temple building itself
       3-part = the inner courtyard
             the outer courtyard
             the surrounding lower pavement

Chapter 3 - THE NAME OF GOD AND THE WORD "LORD"

The book of Ruth shows in Ruth 2:4 that in Israel it was totally usual, at least in the time of the Judges, to use God's name in everyday speech. Ruth 2:4 reads: "And look! Boaz came from Bethlehem and proceeded to say to the harvesters: "יהוה be with you." In turn they would say to him: "יהוה bless you."" But the law of יהוה in Exodus 20:7 not to take up the name of יהוה their God in a worthless way, was the reason for the Jews after a certain time to be very strict in not pronouncing God's name openly. They stopped using God's name in the everyday language and eventually didn't use God's name at all. But they faced a problem: God's word was regularly read in public and this word contains the name of God. How did they solve that problem? Instead of reading יהוה they simply read the word "Adonai" or sometimes "Elohim" and even forbade to use יהוה at all. They even were stoned when they read using יהוה. "Adonai" means "Lord". "Elohim" means "mighty God" or only "God". "Elohim" was used to avoid an "Adonai Adonai", when "Lord יהוה" was written in the text.

This reminds us of the Baal worship in Israel, because "Baal" means "Lord" exactly as "Adonai"[5] does. This exaggerated position toward the name of God lateron was the reason that the Septuagint Version was revised though originally it did contain the name of God[6]. This name of God was replaced at all places with "Kyrios" meaning "Lord" or "Theos" meaning "God". The same happened lateron with the New Testament because this attitude toward the name of God influenced the thinking of the early Christians. Here the name of God was substituted with "Kyrios" or "ho Kyrios" and "Theos" or "ho Theos" (meaning "Lord" or "the Lord" and "God" or "the God").

The common Bible in medieval ages was the Vulgate. There a "Dominus" was used meaning "Lord". That was the reason why Dr. Martin Luther didn't use God's name in his German translation of the Bible, but only a "HErr" with two capital letters. Luther's translation of "Lord יהוה" is quite ridiculous. He only wrote "Herr HErr", once with one capital and three small letters and once with two capital letters. Most of the other translations into the ordinary languages of the different countries followed Luther's example. Thus the English "Lord" instead of "יהוה" was established in the Bible. The doctrine of the Trinity confirmed this modern Baal worship. Since the New Testament often refers to Jesus as "the Lord" or as "Lord Jesus" all "Lord"-appearances in the Old Testament were understood as references to Jesus being "the same" as יהוה, being God Almighty himself.

It took a long time until eventually some translators brought God's name back into the Bibles. They often used "Jehovah" which is a mixture between "Adonai" and "יהוה" (= JHVH) (compare Ecclesiastes 10:1). The JHVH-characters יהוה were equipped with vowel points in the Hebrew of the Massorets, which were the vowel points of "Adonai". This should remind all readers, to read "Adonai" here and not "יהוה". The starting A of "Adonai" was weakened into an slight E, a Shwa-sound of E[7]. Thus in medieval times the reading "Jehovah" appeared. The word "Jehovah" then often was further simplified into "Jehova" (German; without final h) or even into "Geova" (Italian) or similar mutilations until nearly nothing of the original Tetragrammaton was left.
The translators of the Bible especially hesitated when God's name in the New Testament was concerned. Only some translators used it at some very few places, especially when quotations of the Old Testament urged them to do so. The New World Translation of Jehovah's Witnesses then referred to all these courageous translators, and adopted the usage of God's name in all of these places in the New Testament. But they hardly found places by themselves where God's name still has to be restored in the New Testament. Thus in the New World Translation God's name reappears 237 times in the New Testament. Obviously these are too few. My personal guess is that God's name originally appeared around 1000 times in the New Testament.

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[5] compare: "The Watchtower", 1966 September 1, p.529-37, article entitled: Jesus, the "Object of Hostility", Upholds Jehovah's Godship, subheading: Jews accept Babylonish Thinking, paragraph 7-10. This article shows the similarity of Baal worship with Adonai worship instead of יהוה worship.

[6] Aid to Bible Understanding, p. 882-884, heading: Jehovah, subheading: When did the superstition take hold?

[7] compare: Prof. R. K. Harrison: Teach Yourself Hebrew, The English University Press, London 1957, p. 45
Compare also: Aid to Bible Understanding, p. 882-885, heading: Jehovah, subheading: Correct pronunciation of the Divine Name
Compare also: Insight on the Scriptures, Vol. 2, Watchtower Bible and Tract Society of Pennsylvania 1988, p. 7, subheading: What is the proper pronunciation of God's name?

Now a short look at the word "Jehovah": This word "Jehovah" originally was a totally unwanted word that developed unintentionally because at a certain point in time it wasn't understood any longer that the vowel points from יְהֹוָה only point to the necessary reading of "Adonai". Never a joining of "JHVH" with the vowels of "Adonai" was intended. So we owe the word "Jehovah" to the ignorance of some unknown medieval theologians. Thus the word "Jehovah" actually is an error or an oversight[8]. Of course it is scientifically correct to declare: Nobody claims that it was necessary to use "Yirmeyahu" instead of "Jeremiah" or "Yehoshua" instead of "Jesus". The purpose of names in the Bible and especially in the worldwide translation of the Bible was to transmit the sense, namely to make clear who was meant. With "Jehovah" no doubt the creator and heavenly father was meant. But from a religious standpoint it is necessary to point to Jesus' command to sanctify God's name in the Lord's Prayer (Matthew 6:9). God's name must be sanctified.

No other name in the Bible deserves such a high attention and esteem. No other name should be sanctified[9]. Not even Jesus' name is to be sanctified. Is it a true sanctification of the name of the heavenly father when an error-word is used, when a mixture-word between "JHVH" and "Adonai" is used - which has the same meaning as Baal (Baal = Bel = Baal Zebub =Beelzebub = Devil)?

Another argument in the religious literature is that "Jehovah" seems to be the traditionally more widely known word and worldwide the more introduced word. "Yahweh" seems to be unknown compared to "Jehovah". But it is a matter of fact that today in all lexicons, schools, universities, common literature and even the media the word "Yahweh" is used and made known worldwide[10]. "Yahweh" is already known even to many children who know that the name of God is "Yahweh" and not "Jehovah". At least that is my experience here in Germany. Today the term "Yahweh" is generally accepted, it is known and wide-spread, whereas the term "Jehovah" is being refused and ridiculed.

Some argue that the scientists are not 100% unanimous in supporting "Yahweh". They say it seems only reasonable to use " Yahweh" when all scientists agree. Of course there will be different opinions at all times in all sciences. It is a matter of fact, however, that the large majority prefer "Yahweh"[11]. Of course "Yahweh" was certainly not the only pronunciation of God's name ever used, as I will show in my book as well. But there are some unmistakable proofs that Yahweh indeed was used in old times.

Let's keep in mind how the prophet Elijah killed 450 persons who stood for the worship of Baal (1 Kings 18:17-40). What would Elijah do today to all those who stand for the worship of a "Lord" (which has the same meaning as "Baal"), of an "Adonai", a "Herr" or a "Herrgott" (German), of a "Seigneur" (French), of a "Rab" (Turkish), of a "Dominus", "Kyrios" etc.. What would Elijah do today to all those who stand for a mixture-god "Jehovah", mixing "Lord" with "JHVH". What would Elijah do today to all those who replace God's name with "Eternal One", "der Ewige", der "ER" (Martin Buber), a custom that Jews already developed in Jesus' time, according to Mark 14:61 ("the Blessed One"). What would Elijah do to all those who worship a god who has three heads, a trinity god, making father, son and holy spirit three persons equally holy and equally almighty, thus attributing the word "Lord" to God and Son interchangeably?

But let us leave all these religious aspects. It is not the purpose of my book to make a decision about what was religiously right or wrong. It is the task of religious leaders[12] to decide what god they want to worship - a trinity God or an "Adonai" or a "Jehovah" or a "Yahweh". My book is intended to be a scientific one. Some outlooks on religious aspects of God's name might be allowed, but I don't want to force any religious rules into any religion. The purpose of my book is merely to present some newly detected phenomena in the text of the Bible to the scientific world.

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[8] Compare: "The Watchtower", 1963, December 15, p. 761,762, Bible Translation That Honors God. Compare also: "The Watchtower", 1960, August 1, p. 455, Not Forgetting the Name of God.
[9] Compare: Aid to Bible Understanding, p. 891, heading: Jehovah, subheading: God's primary purpose: His Name's sanctification.
[10] Compare also: "The Watchtower", 1960, August 1, p. 455, Not Forgetting the Name of God. Compare also: The Kingdom Interlinear Translation of the Greek Scriptures, Foreword.
[11] Compare: "The Watchtower", 1980, February 1, p. 6,7, Does God Have a Name? Why "Yahweh"?
[12] Compare: "The Watchtower", 1953, September 1, p. 532, Walk in the Name of Jehovah Our God for Ever, paragraph 13.

Chapter 4 - RESTORING OF THE NAME

After many decades of the existence of יהוה's temple in Jerusalem it was necessary to repair or restore this temple. The kings who set their hearts upon the wish to repair God's holy temple are lauded in the Bible (2 Chronicles 24:4-14; 2 Kings 12.5-14; 22:3-7). Equally praiseworthy it is to have the wish to restore God's name and to give the rightful place in the Bible back to this name. Especially praiseworthy is the wish to recover the correct pronunciation of that name, too (2 Timothy 3:16).

To reach that goal some Christians studied the Hebrew of the Bible, in particular that Hebrew which is rendered to us by the Massorets and their system of vowel points. Many of these scholars came to the conclusion that the exact pronunciation of the name of God must be "Yahweh". Some pronounce "Yahweh" like "Ya<u>kh</u>weh" [jaxwe:](compare Turkish and Arabic: "Ahmet" which is pronounced "A<u>kh</u>met"[axmet]).

Already since the Reformation a quarrel arouse therefore between those who prefer "Yahweh" and those who stick to "Jehovah". The "Yahweh"-pronunciation is confirmed by old testimonies which write Ἰαβε[13]. Scholars say the β (= Beta) was only introduced because there was no ו (= Waw)-sound in the Greek Alphabet. But many stuck to "Jehovah" because they felt it to be the better known name. But they, too, didn't care much about the law to sanctify God's name. They showed this lack of respect in a threefold way:

   1) In many languages they dropped parts of the Tetragrammaton, the four basic consonants: German dropped the h at the end: "Jehova". Turkish dropped the h at the end, too: "Yehova"

   2) They used totally wrong consonants: Italian uses G instead of Y: "Geova"

   3) They didn't pronounce the consonants correctly:
   Germans pronounce f instead of w: They pronounce "Yehofa" instead of "Yehowah".
   English pronounce J (= dsh) instead of Y: They say "Dshehowah" instead of "Yehowah",
   French pronounce J (voiced sh) instead of Y: They say "Sheowah"

This lack of respect found its counterpart in the "Yahweh"-writing. They often only wrote "Yahwe" without h at the end. The question remains if there was at least one person who took the task to sanctify God's name seriously to the last consequence.

The sanctification of God's name includes that we never use an article before God's name. To say "the Yahweh" or "the Jehovah" is disrespect. In the Hebrew text of the Bible there is no היהוה, except in Jeremiah 8:19. But there the German Interlinear Translation of the Hebrew Bible by Steurer only translates for היהוה: "Etwa JHWH...?" That is no article! In the German NW some time ago we could read: "dem Jehova" at many places. This was meanwhile corrected in a new edition: "für Jehova".

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[13] Theodoret; another form of early Christian writers was "Iaoue", compare: Aid to Bible Understanding, p. 885. Compare also: Allgemeine Encyklopädie der Wissenschaften und Künste, published by J.S. Ersch and J.G. Gruber, Zweite Sektion H-N, published by A.G. Hoffmann, Leipzig, F.A. Brockhaus, 1838, heading: Jehova. Compare also: Smith's Revised Bible Dictionary 1999, heading: JEHO'VAH

# Chapter 5   -   THE STUDY OF PROPERNAMES IN THE BIBLE

To restore the pronunciation of the name יהוה there is also the possibility to make a research among the many propernames in the Bible which contain parts of the Tetragrammaton[14]. In the Old Testament we can thus use the testimony of the Massorets and their vowel points. We can compare these cases of parts of the Tetragrammaton together with vowel points with the old translation of names in the Septuagint or the Vulgate. In the New Testament there are likewise many names which contain parts of God's name and the Greek original text contains the direct use of vowels which weren't inserted afterwards, and these vowels are inspired by God (2 Timothy 3:16).

What does such a study of the propernames reveal? Let us just take a short look:

In the Old Testament we mainly find two forms of God's name in propernames as far as three characters of the Tetragrammaton appear in the Name (a so-called Trigrammaton יהו). Then the Massorets pointed "Yeho" or "Yahu".[15] At the beginning of a word they pointed "Yeho" for instance with "Yehonadab". At the end of a word they pointed "Yahu" for instance like "Netanyahu".[16] This proves that the ו in יהוה originally was pronounced either o [o: or ɔ:] (like Yeho̲shua = Jesus) or u [u:] (like Yirmeyah̲u = Jeremiah). From the two parts of the Name "Yeho" and "Yahu" we can therefore conclude that God's Name in earlier times was pronounced either "Yehoh" or "Yahuh". From these pronunciations the following abbreviations are derived: "Ye" (Jesus), "Yo" (John), "Yu" (Jucal) and "Ya" or "Yah" (Halleluiah). The oldest one out of these two pronunciations "Yehoh" and "Yahuh" seems to be the "Yahuh", because the ו (= Waw) originally was likely a u and not an o. This is shown by the Latin V (= Vau in German) which seems to be derived from the Hebrew Waw. The Latin V originally was a u-sound (for instance unguis was written VNGVIS meaning ointment). It never was an o-sound.

While the Old Testament instances of Digrammata (= הי or יו) were pointed by the Massorets either as "Yah" (= יה) or "Yo" (= יו) or "Yu" (= יו) the New Testament translates these Digrammata with either "Ye" (Jesus, Ἰησοῦς) or "Yo" (John, Ἰωάνης) or "Ya" (Halleluiah, Ἀλληλουιά Revelation 19:1, Elias, Ἡλείας = Elijah). A ιου in Greek New Testament names was only the Genitive of ια(ς)[17] pointing to "Ya" or "Yah".

A comparison of all "Yo"-abbreviations of the New Testament names with the Hebrew equivalents shows that "Yo" is always a transliteration of יו. So we see that "Yo" points to the second syllable of God's name:
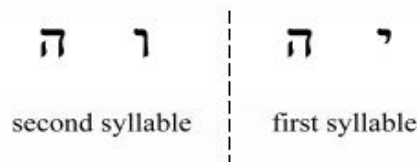
It points to an O in this second syllable. That means the ו was an O. Thus we come to the inspired proof of an O in the second syllable of God's name. The first syllable is inspired, too. We have the inspired "Yah" from Halleluiah (Revelation 19:1). With this easy method we come to the inspired pronunciation of God's name: "Yahoh". Since the "Ye" is inspired, too, but very seldom (only in "Jesus" and in "Bar-Jesus"), we have the second inspired pronunciation of God's name: "Yehoh" which is even affirmed by the Massorets' vowel points (Yehoshua, Yehonadab, Yehonathan).

The יו always was transcribed with "Yo" in the New Testament (while "Ye" comes from יהו and the "Ya" comes from יה or יהו). This is a further proof that the Waw (= ו) from יהוה originally was pronounced as a vowel.

The study of the biblical propernames therefore points to the four early pronunciations of the name of God namely "Yahuh", "Yehuh", "Yahoh" and "Yehoh". Obviously it depended from place and time how the Name was pronounced. That means that God's name was pronounced differently at different places and at different times. This was promoted by the forming of different dialects as the Aramaic and the Arabic were extreme examples. Please note that especially the "Yahoh" and also the "Yehoh" are fully inspired names proven by the inspired Greek of the New Testament. The "Yahoh" even contains a "Yah"-part which does not stem from a propername-part but from a direct use of the

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[14] Compare Appendix D - Names that contain parts of the Tetragrammaton
[15] Some few times also a "Yehu" appears : "Jehu" = יהוא and "Michaiehu" = מִיכָיְהוּ = Michaiah
[16] Compare the last president of Israel "Netanyahu". (Did יהוה want to make known a "Yahuh" worldwide when allowing that a "Netanyahu" got president in Israel?)
[17] ια(ς) = masculine Nominative of the a-declension, ιου = masculine Genitive of the a-declension

abbreviated form of God's name itself in the expression "Praise Yah" (= Halleluiah). This name "Yahoh" therefore easily could be accepted with good conscience to be used in worship by true Christians instead of the uninspired "Yahweh" or even the wrong "Jehovah".

When did humans start using parts of God's name in propernames? Before the deluge this was not common. The first instance in the Bible of a use of God's name in propernames of humans is "Joseph", the son of Jacob. "Jacob" doesn't contain God's name. Also "Judah" does not. But "Joseph" does. So Abraham, Isaac or the early patriarchs Noah and Shem held God's name too holy to be addressed to a human. Other early instances of parts of God's name in propernames of humans are Jochebed, the mother of Moses, and Joshua, the successor of Moses. The early patriarch Abraham only used God's name in the propername of a place: There the full name of God was used, a thing which never happened to a human since the Name is too sacred:

"יהוה-jireh" (Genesis 22:14).

The Bible mentions some of those examples where the whole name of God was used in a name, in each case a place:

> יהוה-nissi (Exodus 17:15)
> יהוה-shalom (Judges 6:24)
> יהוה-zidequesuu (Jeremiah 23:6; 33:16). It is another name for Jerusalem meaning:
> > יהוה is our righteousness
> יהוה-shammah (Ezekiel 48:35) a holy city in a vision meaning: יהוה himself is there

Chapter 6 - THE "ΪΑΩ"

The foregoing conclusions are also confirmed by the "Ἰαῶ"[18], which was handed down to us by Diodorus Siculus, a historian who lived at the time of Julius Cesar and of Augustus. He wrote that the Jews worship a God named "Ἰαῶ". This "Ἰαῶ" points to "Yahoh" because the Greek language had no h within a word or at the end of a word. So Diodorus Siculus couldn't write all four characters of the Tetragrammaton.[19]

This "Ἰαῶ" was found in fragments of the Torah of the Septuagint in the Scrolls of the Dead Sea, too. That shows that the Septuagint originally did contain the name of God and that it was pronounced "Yahoh" in the time from the composition of the Septuagint until the time of Christ Jesus.[20]

The ו (= Waw) that originally was pronounced in God's name only as a vowel slowly developed from a U-sound into an O-sound. Moses who didn't know how the Name was pronounced though he knew about God's name from the name of his mother Yochebed, received from יהוה himself God's name together with its pronunciation (Exodus 3:13-15). It is likely that at that time he received the Name as "Yahuh", while Jesus who proclaimed God's name likely pronounced the Name as "Yahoh" (John 17:6,26).

It is possible that the writers of the New Testament wrote "Ἰαῶ", too. Or they wrote the name of God only in Hebrew Characters יהוה, which looked like a Greek ΠΙΠΙ (= PIPI) in the Greek text of the New Testament. Some erroneously then read pipi instead of Yahoh[21].

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[18] Smith's Revised Bible Dictionary, 1999, heading: JEHO'VAH
[19] See: Brockhaus, 1838, heading: Jehova
[20] New World Translation of the Holy Scriptures with References, Watchtower Bible and Tract Society of Pennsylvania, revised 1984, p. 1562,1563, section 1C: The Divine Name in Ancient Greek Versions, paragraph 5, compare also: "The Watchtower", 1991, April 15, p. 12,13, Dead Sea Scrolls - Unprecedented Treasure
[21] compare: Aid to Bible Understanding, p. 886, heading: Jehovah, subheading: Use of the Name in the Christian Greek Scriptures

Chapter 7 -   A NEW WAY

Moses likely received the name of God as "Yahuh" at the thornbush. The question remains: Did the patriarchs pronounce God's name as "Yahuh", too? And another question is: Was the Hebrew language preserved in its original form after the confusion of the languages or did the influence of the new languages bring a slight change also in the Hebrew, which was the only language not changed or confused when יהוה interfered in Babel.

Interestingly Exodus 6:2,3 read: "And God went on to speak to Moses and to say to him: "I am Yahuh. And I used to appear to Abraham, Isaac and Jacob as God Shaddai (= the powerful one), but as respects my name Yahuh I did not make myself known to them."" What does that sentence mean? Abraham knew the name of God יהוה (compare Genesis 22:14; 18:27,30,32). Obviously the name "Yahuh" was not known to the patriarchs. They only knew יהוה in another pronunciation. יהוה himself had introduced the new pronunciation "Yahuh" to Moses which was unknown to all Israelites and to the patriarchs before, maybe because he took into account the slight changes in the Hebrew language of that time.

Abraham was a Mesopotamian according to Acts chapter seven and Jacob was called a Syrian in Deuteronomy (Acts 7:2; Deuteronomy 26:5). In Ur Chaldean was spoken and in Haran Syrian was spoken. Was the influence of these two languages strong enough to change at least the Hebrew pronunciation? Or was it the influence of the Egyptian language while the Israelites were in Egypt that lead to a change of the Hebrew?

It is interesting that according to a manual of the Hebrew the ה once was also pronounced as a long A-sound.[22] This could point to a totally different aspect of the original Hebrew language: The Hebrew did contain vowels. But these vowels slowly were changed into consonants. Up until today the Waw and the Yohdh are two examples of this double understanding of Hebrew characters: Waw on one side is a consonant (V or W) and on the other hand a vowel (U and O). Yohdh on the one hand is a consonant (J or Y) and on the other hand a vowel (I spoken "EE" [i:]). Should the Hebrew of Adam as long as all "histories" which were handed down to Moses as tablets as it was assumed, should this Hebrew be a "reasonable" writing with vowels? (Genesis 2:4; 5:1; 6:9; 10:1; 11:10; 11.27; 25:12,19). Since יהוה, the allwise Creator, was the real giver of the Hebrew language and of the Hebrew writing as the actual and holy language for mankind, it seems very likely that Hebrew was "reasonable", spoken and written. The Hebrew of Adam, the Adamic language, which was given by יהוה should have been both reasonable and complete, yes even perfect, since every gift of God is perfect (James 1:17,25; Deuteronomy 32:4; 2 Samuel 22:31; Psalm 18:30; 19:7; Matthew 5:48).

The basic vowels are A (as in calm) [a:], E (as in bed) [e:], I (as in field) [i:], O (as in odd) [ɔ:] and U (as in moon) [u:]. Did they appear in Adam's alphabet?

The I is no problem. It was the Yohdh י.
The U was originally likely the Waw ו.
The A was obviously the Aleph א which is shown by "Abraham" or by "Adam" (German pronunciation).
The O was obviously the He' ה which was later changed into a dark sounding A.[23]
The E then only can be the Ayin ע which is indicated by the old name "Eden" (German pronunciation).

The "Abraham" and the "Adam" in many languages start with an A as in "done". The "Eden" in many languages starts with an E like in "bed".

When you read an old Hebrew text written without vowel points in the above mentioned manner then you only have to introduce or to insert some short vowels, for instance a short E (Shwa-sound), between consonants, while the vowels א, ע, י, ה, ו are spoken long, and you get a "reasonable" reading of the writing.

The name of God thus becomes a word consisting only out of vowels. In the name of God you need not insert any short Shwa-vowels. The four long vowels underline the holiness of this name. Vowels are more seldom than consonants. Thus vowels are holier. Vowels are a slight wind out of the lips. In Hebrew wind means the same as spirit (רוח = wind, spirit, active force). In this way the name of God "IOUO" [i: ɔ: u: ɔ:] points to God's holy spirit, to his might and peaceful holiness, because four long vowels together form a peaceful sound like a long pause in between a staccato-like row of alternating consonants and vowels of the normal speech. Consonants are explosive and hard. They are weak letters because they cannot stand alone. Vowels however are sedative, calm and mellow. They are strong letters because they can stand alone. Adam likely pronounced יהוה as IOUO (speak Ee-Aw-Oo-Aw) [i: ɔ: u: ɔ:] only with long vowels.[24]

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[22] Prof. R.K. Harrison: Teach Yourself Hebrew, 1957, p. 20.
[23] Compare the Quamets, an A sounding to an O or an open O [ɔ:].
[24] The form IOUO points to purity, too, because it is no mixture between vowels and consonants.

When you weaken the I (= Ee) [i:] to a Y [j] and the U (= Oo) [u:] to a W [w] then you feel the resemblance of YOWO [j ɔ: w ɔ:] to the English word "Jove". When you speak fast then automatically the I becomes a Y and the U becomes a W. Many say "By Jove" and mean the Roman and pagan god Jupiter.

Here lies the proof for our foregoing theory !

Jupiter was the most high Roman god. It was a Ju-pater. The word-part "piter" is a slightly changed "pater" meaning "father". Jupiter was the Ju-father, the father-god. From where did the Romans take the idea that the highest god is a father, a father both of gods and humans and half-gods? This thought is absolutely <u>biblical</u>. This thought likely goes back to Noah and was mixed with pagan ideas after the idolatry of Babylon or Babel was brought to all parts of the world, after the confusion of the language in Babel and the scattering of the people of Babel (Genesis 10:32;11:8).

Jupiter is no one else than "יהוה-pater" or "יהוה-father". The יו (= Yu or Ju) [ju:] is an old common abbreviation of יהוה, as many propernames prove. But there is an even more obvious proof that "Jupiter" is "יהוה-pater": The Latin declension of the Nominative "Jupiter" is a declension of the "Ju" only. This "Ju" or Latin in capital letters "IV" is declined as:

IOVIS	(Genitive)
IOVI	(Dative)
IOVEM	(Accusative)
IOVE	(Ablative) compare "sub Iove" = in the open air

This is sufficient proof that the original Nominative was not "Ju" but "IOVO"[25]. V originally was a U (= Oo) [u:], so we come directly to our "IOUO". Jupiter is no one else than IOUO-father. The original Adamic pronunciation of God's name thus was IOUO.[26]

Qu. e. d. (Quod erat demonstrandum)

Did יהוה therefore succeed in preserving the original pronunciation of his name as chapter 1 of this book assumes ? Did God's name eventually prove to be unreachably high?

We easily could weaken the I of IOUO to a Y and the U of IOUO to a W, leading to the pronunciation "YOWO". But we should avoid that. We shouldn't turn the vowels into consonants, because thus we destroy the holiness of the original pronunciation of this most high name. The frequent use of prepositions together with the name of God points to a clear I (= Ee [i:]) not a Y in IOUO: For instance LIOUO = to IOUO or MIOUO = from IOUO or BIOUO = at IOUO.

Now let us turn to some additional arguments for this <u>proven</u> vowel-theory.

The He' = ה and the Greek Ω both are open below. The Ω (= Omega) leads directly to the O (= Omicron). Thus there might be a connection from ה to Ω and to O. A comparison of old alphabets of old oriental languages can testify a relation between H and O.[27]

IOUO had preserved his name by the pagan Romans. "Quod licet Iovi non licet bovi" a well known Latin saying means: "That which is allowed to Jupiter is not allowed to cattle." His ways are higher than our ways and His thoughts are higher than our thoughts. "Jupiter" is still a very well known word today. There is the planet Jupiter, there are the history-lessons in school worldwide, there is the study of the Latin language in many schools and universities and there is the known expression "by Jove" in the English language, or the word "jovial" in German.

When Jesus was executed IOUO was the God of the main executioners namely of the Jews. Jupiter, however, was the highest god of the co-executioners namely of the Romans. In reality (without realizing it) Jews and Romans worshipped the same God IOUO. IOUO was the God of Jews and Romans. They all were guilty alike. In agreement with that, Jesus died for Jews and for Romans who then represented the whole world. IOUO is God of the whole world and Jesus died for the whole world (Daniel 8:11, 25; 11:22).

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[25] IOVIS, IOVI, IOVEM, IOVE is a consonantic declension with the nominative normally Iuppiter, with an added p because of an assimilation. Compare: Dr. Leo Stock: Langenscheidts Lern- und Übungsgrammatik Latein, Langenscheidt, Berlin, 14th Edition 1999, p. 19.

[26] It is no absolutely new idea to link "יהוה" with "Jupiter". See Brockhaus 1838, heading "Jehova". But the reading IOUO seems to be new.

[27] Compare Appendix B - A Comparison of Alphabets

At the time of the Maccabees IOUO allowed the desecration of his temple in Jerusalem, when Greeks sacrificed pigs on the altar of that temple. They sacrificed these pigs to Zeus. Zeus is the same as Jupiter. In reality (without realizing it) the Greeks representing at that time the whole world worshipped IOUO in his temple! Maybe this was the reason for IOUO to allow that desecration. IOUO demonstrated that He is the God of <u>all</u> humans and that the temple belongs to <u>all</u> humans. It is interesting in this respect that the name "Zeus" appears in the New Testament, too (Acts 14:12,13; 28:11). It seems that this has to do with the fact that יהוה = IOUO = Jupiter = Zeus. Of course Jupiter and Zeus are misrepresented forms of God.

The change of the original O (= ה) to an H is indicated by the words "Elohim" and "Eloah", too. Though the O changed into H, an O remained in the pronunciation, O directly beside H. "Elohim" originally was an ALOIM. Often it is not an O that remains, but a dark A which sounds to O (Quamets = [ɔː]). We see that in the word Torah which originally was a TURO. There are many examples for those combinations of O and H or A and H (A = dark sounding to O = Quamets [ɔː]) in the Hebrew of the Bible. Interesting in this connection is the word "Jehu" (the Israelite king). In Hebrew "Jehu" = יהוא. In the Septuagint this יהוא is transcribed with "Ἰου".

An υ or Y (capital letter) originally was pronounced U (= Oo) [uː] after vowels.[28] Likewise the name "Judah" = יודה is a Ἰούδας in the Greek New Testament, and the "Jews" = יהדִים are Ἰουδαίους from יהוד = "Judah" (the state).

Also the Quamets ָ often occurs together with ה at the end of words. It is an: [ɔː] -sound (an A to O). That is a hint that the ה originally was an O. We mentioned already "Torah" = TURO originally. It is written today תּוֹרָה. The same with the common abbreviation of God's Name "Jah". It is יָה and obviously was an original IO. Let's take into consideration that the ה at the end of a word actually has no real meaning when it is an H. There are many hundreds of these words in Hebrew which end with ה. An original O is more meaningful and seems to be a more understandable reason for so many ה-endings. The same with א. It often has no meaning at the end of a word (and sometimes even within a word). See יהוא = "Jehu". Also ע at the end of a word is meaningless. But when we know that these הs and אs and עs originally were vowels, then this makes sense.

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[28] compare: New World Bible Translation Committee, The Kingdom Interlinear Translation of the Greek Scriptures, 1969, Watchtower Bible and Tract Society of Pennsylvania (also 1985 edition), front-cover inside: The Greek Alphabet, footnote 2.

Chapter 8   -   THE ADAMIC LANGUAGE AND THE HEBREW LANGUAGE

Maybe it was at the time of Abraham that under the influence of the Chaldean language the O turned into an H, or at the sojourn in Egypt. IOUO, however, seems to have corresponded with this change of language and to have taken into account the Hebrew of the time of Moses, when he proclaimed his name at the thornbush. That means he sanctified the "Yahuh", though his name actually was IOUO. We can prove that he did sanctify the "Yahuh", because Revelation contains the Halleluiah as an inspired part of the New Testament. Halleluiah proves that the "Jah" or "Yah" is approved by IOUO, that it is sanctified (Revelation 19:1,3,4,6).

Who is responsible for the change or altering of the Adamic language? At the confusing of the language in Babel IOUO didn't change the Hebrew or Adamic language, the only then existing language before the confusing. Thus IOUO wasn't interested in a changing of the Hebrew language. Responsible for the changing of the Adamic language into Hebrew, Aramaic, Arabic and into the language of the Massorets until the development of today's Ivrith is alone the devil or Satan. Satan attacks all holy things of God. He attacks the name of God, he attacks true religion, he attacks God's people and he attacked the god-given Adamic language.

In his endeavor to destroy the name of God he attacked not only the four vowels of this name, but even all vowels of the Adamic language (like Herod's way to attack the child Jesus: he attacked even all babies and children under two years of age - compare Matthew 2:16-18). Thus Satan created the later Hebrew language which only was written with consonants. But IOUO preserved the Adamic text of the start of the Bible (Genesis) by preserving at least the characters. It seems that the square-characters of the Hebrew of later times were the will of God, because by square-characters the text of the Bible could more easily be preserved. A square is also emphasizing holiness. The Adamic-Hebrew is especially holy compared with other languages. The holiness of a square is proven by God's temple and tabernacle: Courtyard = two squares; tabernacle or temple = three cubes each; altars = square layout; table = two squares; ark of covenant = square side. Compare the holy cities New Jerusalem and IOUO-shammah.

In Hebrew the stress of a word is normally at the end of the word, at the last syllable (as in French). Thus we can assume that also the Adamic language had the stress at the end of a word. That means IOUO has the stress on the last O (IOU<u>O</u>). Likewise Yah<u>u</u>h, Yah<u>o</u>h, Yahw<u>e</u>h should have the stress on the last syllable.

Let's repeat the thought that the Adamic alphabet actually was a "reasonable" gift of God to mankind. Why then can we observe many other unreasonable things in the Hebrew alphabet? Were they also a result of Satan's attacks?

Let's have a survey of the whole Hebrew alphabet:

א = Aleph: It was an A (as s<u>o</u>n) [a:] not a cracking sound
ב = Behth: It was a simple B (as <u>b</u>one) [b] not a double consonant and not a W-sound

> How illogical that IOUO should have given two different
> sounds to one character or a double-sound.
> IOUO is a god not of disorder but of peace (1 Corinthians 14:33);
> reasonable is the principle: One character = one sound.

ג = Gimel: It was a simple G (as <u>G</u>od) [g]
ד = Daleth: It was a D (as <u>d</u>uck) [d]
ה = He': It was an O (as d<u>aw</u>n) [ɔ:]
ו = Waw: It was a U (as m<u>oo</u>n) [u:]
ז = Zayin: It was a voiced Z (as <u>z</u>oo) [z]
ח = Chehth: It was like the Greek X (as in <u>Χ</u>ριστός) [x]
ט =Tehth: It seems that this character corresponds with the Greek Teta (Θ). Thus it was a TH (as <u>th</u>irst) [θ].
    Why should exist in a godgiven alphabet two T-sounds (ט and ת)?
י = Yohdh: It was an I (as <u>I</u>ngrid) [i:]
כ = Kaph: It was a K (as <u>k</u>ind) [k]. There was no need of a second final ך.
ל = Lamed: It was a L (as <u>l</u>and) [l]
מ = Mem: It was a M (as <u>m</u>en) [m]. We have no need of a final ם.
נ = Nun: It was a N (as <u>n</u>ight) [n]. There was no need of a second final ן.
ס = Samekh: It was a S (as <u>s</u>in) [s], it was voiceless, not as Zayin.
ע = Ayin: It was an E (as b<u>e</u>d) [e:]. The Hebrew Ayin is today a very strange consonant. That indicates that it
    formerly had a more meaningful task. It was a long E.
פ = Pe: It was a P (as <u>P</u>aul) [p], not a F-sound. There was no F-sound in the Adamic language. We need no
    final ף.

צ = Tsadheh: It was a TS (as let's) [ts]. We need no final ץ.
ק = Qohph: It was a QU (as equivalent) [kw]. Why should we need a second K?
ר = Rehsh: It was a R (as royal) [r]
ש = Shin: It was a SH (as shy) [ʃ]. There was no Sin. Why should there be a second S (ס and שׂ)?
ת = Taw: It was a T (as tower) [t]

With this alphabet and with the inserting of short E-sounds (Shwa-e, E = bed) we can read the text of Genesis very fluently. We need no vowel points. It is likely, however, that IOUO wanted to make possible certain dialects of the Adamic language, because he is a God of variations. The creation shows this attribute of IOUO very clearly. Such a dialect was possible because God allowed everyone to choose for oneself what short vowels he wants to insert between the consonants. An example is שמים = heavens, you could read SHMIM [ʃmi:m] without short vowel or SHeMIM [ʃemi:m] with a short vowel between SH and M These Shwa-like vowels could sound like E as in bed. Or they sounded like A or U or O or even Ä or Ü or Ö (German vowels). It was a mercy of IOUO that he didn't prescribe every detail of the pronunciation of the Adamic language with characters. Short vowels only should be inserted by speech not by writing them down by vowel points or the like. Thus the forming of dialects was possible without the change of the original language[29]. The God-given Adamic language was constructed that way that at any time a reconstruction of the language and its pronunciation was possible. By the vowel points of the Massorets this reconstruction even was impeded.

Now I want to add some remarks concerning the vowels:

When we look through a Hebrew dictionary then we certainly find many examples of the primary vowels א = A, ע = E, י = I, ה = O, ו = U and their counterparts as in Eden (= עדן) pointing to E = ע or in Adam (= אדם) pointing to A = א or in Abraham (= אברהם) pointing likewise to A = א. Or we find ה and O together as in Elohim etc. (compare list below). The Latin "aura" is interesting, too. "Aura" means daylight and looks like the Adamic AUR (= אור) meaning light or daylight. Let's compare the Arabic "Allah" with the ALOIM (= אלהים = Elohim) pointing to the connection A = א. Allah and ALOIM are both meaning "God".

Especially important words obviously have anyhow preserved their vowel-characters or the vowel was slightly changed as in Abel (= OBL = הבל). This example is showing again that the vowel ה once was changed from O to A and then to an H. A list of some important words is following:

ALOIM = Elohim = אלהים
RUX = ruh (Turkish) = רוח meaning spirit
Σαλμών = Salmon = שלמה
Σαλομῶνα = Salomon = שלומה
Eden = עדן
Eli = עלי
Ἐλωί = אלהי (see Mark 15:34, the cry of Jesus)
Kohelet = קהלת = Ecclesiastes
other examples are Esau, Eber, Enakim
there are hundreds of similar examples

Even the word "Alphabet" shows that after the Alpha the Beta comes. This is so in most of the languages of the western world. First A then B. Aleph and Alpha most certainly are related to each other. The Aleph was an A at first.

There is also a proof in the Bible that the ש originally was a SH-sound not an S-sound. Judges 12:6 compares Shiboleth (= שבלת) with Siboleth (= סבלת).

Now a list of investigated characters in the book: A Concise Lexicon to the Biblical Languages by Green and Robinson, 1987:

How often is seen Aleph together with ☐ ☐ ☐ ☐ (among 8694 numbers of Strong of Old Testament Hebrew and Aramaic words)? 1077 times

How often is seen Aleph together with ☐ ☐ ☐ ☐ as starting character of a word (among 894 words with starting Aleph according to Strong)? 556 times

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[29] Also the inserting of short Shwa-sounds next to a long vowel might have been possible: e.g. שמים → SHaMaIM

How often is seen Ayin together with □ □ □ □? 398 times

How often is seen Ayin together with □ □ □ □ as starting character of a word (among 640 words with starting Ayin according to Strong)? 116 times

How often is seen He' together with □ □ □ וֹ? 1962 times

How often is seen He' together with □ □ at the end of a word (among 1899 words with He' at the end)? 1674 times

How often is He' with □ וֹ at the end? 29 times

How often is seen וֹ in a word? 961 times. How often is וֹ? 1032 times. (among 2207 words with Waw. Thus Waw only appears as a consonant 214 times, much less than as a vowel. This, too, points to the fact that Waw originally was a vowel.

Chapter 9 - THE CONJUGATION OF THE NAME

The name יהוה = IOUO means when translated: "He causes to become". As the book "Let Your Name be Sanctified" (by the Watchtower Society) brings out regarding Exodus 3:14 some scholars suggest[30] that the word "Eyeh" or אהיה (= I prove to be, I am) in reality has been changed. The י actually should be a ו (=Waw). In the course of time someone might have been responsible for that slight change. But the difference is tremendous! אהוה is much more fitting to the context of Exodus 3:14, because אהוה is mentioned in connection with God's name IOUO (Exodus 3:15). אהוה even is the first answer to the question: "What is his name?" (Exodus 3:13). And this makes sense. א + הוה = אהוה is the me-form of יהוה containing the same stem הוה plus an א meaning I. So אהוה truly _is_ the name of God, only in its first person form:

יהוה = He causes to become, whereas אהוה [a: ɔ: u: ɔ:] = I cause to become. It obviously is a most holy form of God's name, God himself speaking about himself. Since Moses didn't receive just one name as answer to his question "What is his name?" (Exodus 3:13) but the two answers "Eyeh" and "Yahuh", thus he in reality didn't get a real answer at all. He then had the choice between two names. But when we understand "Eyeh" as אהוה, as the first person form of IOUO, then he got only one answer, one name. One name in two forms! That makes sense.

אהוה is pronounced in Adamic: AOUO. This is sounding similar to a word that is the only word common in all languages: "Aua" (German), "Outch" (English), "Ohweh" (German) or any similar form.[31] Should this word AOUO be an instinctive human cry to IOUO for help, an instinctive prayer in times of emergency and pain, since the "Aua" or "Outch" is only used by humans in every language when facing severe aches? This is another hint that IOUO is the right and original pronunciation of יהוה.

The conjugation of the verb הוה = OUO still leads to many other grammatical forms: For instance NOUO means: we cause to become, and could have an application upon IOUO together with Jesus, his master worker. TOUOU means: you (plural) cause to become, and IOUOU means: they cause to become. But we only want to point to the second person form of the present tense, masculine: תהוה = TOUO [t ɔ: u: ɔ:] meaning: you cause to become. This obviously is another valid form of God's name. TOUO could be used in prayer by someone who has a very intimate relationship to IOUO, addressing IOUO even with an intimate "you" (singular) in his name.

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[30] compare: Dein Name werde geheiligt, 1963, (Let Your Name be Sanctified, 1961), Watchtower Bible and Tract Society of Pennsylvania, chapter 6, p. 88,89 footnote to paragraph 15. Reference to the article Immanuel Lewy, "Die Anfänge der Anbetung Jahwes - widersprechende biblische Ansichten", published in October 1956 in Vetus Testamentum, New York, p. 433: "Das hebräische Wort Jahwe ist das Hif'îl von הוה _[hajah]_, was 'er läßt werden' bedeutet. Das ist eine Abkürzung von _[Jahve debarim]_ 'Er läßt Dinge werden oder geschehen'. Er ist Schöpfer aller Dinge, die existieren. Der Autor erklärt dies nun [in 2. Mose 3:14] nicht in der dritten Person, sondern in der ersten Person, indem er Gott reden läßt. Dies läßt darauf schließen, daß der ursprüngliche Text lautete: _[Ahveh ascher ahveh]_. Das bedeutet: 'Ich werde Dinge werden lassen, die ich will.' ... Als die Juden unter der persischen Herrschaft anfingen, Elohim oder Adonaj statt des heiligen Namens Jahwe zu lesen, ersetzten die Schriftgelehrten das Vav [ו] durch ein Iota [י], damit das Volk nicht die vokalisierte Aussprache Jahwes hören sollte. Auf diese Weise wurde אהוה _[Ahveh]_ durch אהיה _[Ehjeh]_ ersetzt."

[31] compare: Charles Berlitz, Die wunderbare Welt der Sprachen, 1982, German edition of "Native Tongues", Droemersche Verlagsanstalt Th. Knaur Nachf., München, p. 19,20.

In line with the already mentioned thoughts it is interesting to see the symmetry of these three grammar forms:

first person: I	second person: you	third person: he
אהוה	תהוה	יהוה
A̱OUO	ṮOUO	I̱OUO
starting with a vowel	starting with a consonant	starting with a vowel

axe of symmetry
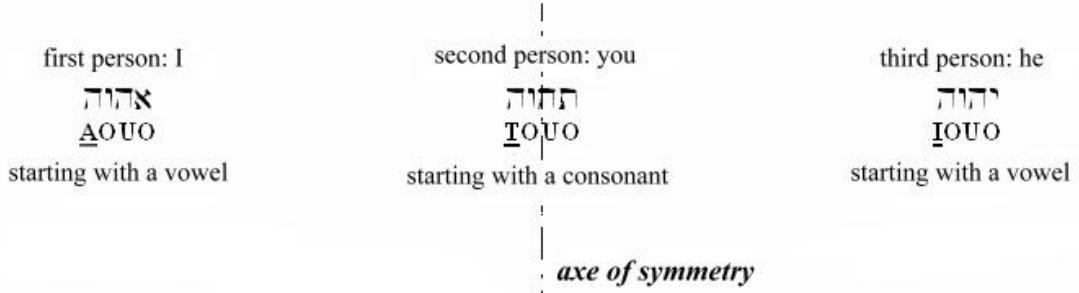
we can compare that with the symmetry of the verb OUO:

ה׳   ו   ה׳

striking is the similarity with the symmetry of the special places in the courtyard:

axe of symmetry

tabernacle	basin	altar	ashes	
	O	□	◌	← entrance
	↓	↓	↓	
	י	ח	א	

round   square   round
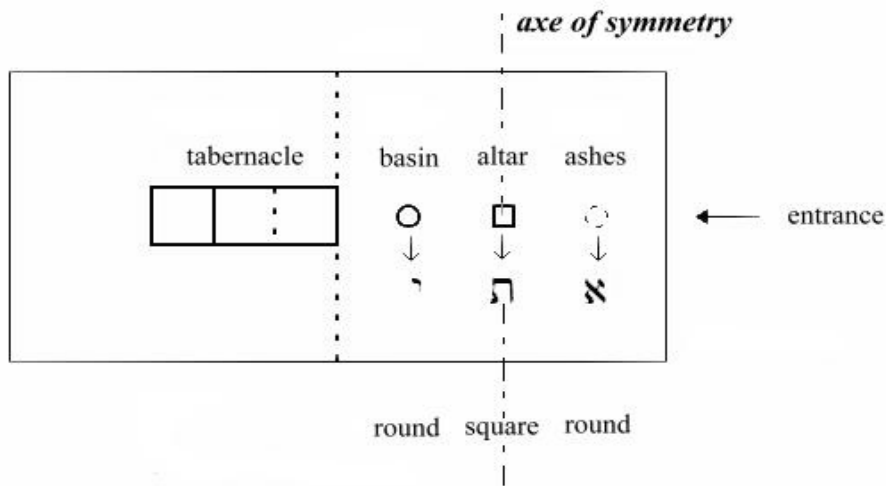
Chapter 10 -   THE SHORT FORMS OF THE NAME

The name יהוה is used in the Bible in a short form, too: יה (= יָהּ). It is not certain whether this יה originally is derived from the first ה or from the second ה, but most likely from the first one.
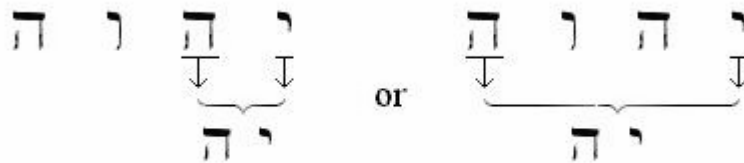
This abbreviation יה appears in the Old Testament in Exodus, in the Psalms, in the Song of Solomon and in Isaiah. In the New Testament יה appears in Revelation in the word Halleluiah, where the יה is transcribed as ια (= Ya) (Revelation 19:1,3,4,6).

When there is an "AOUO" and a "TOUO" and an "IOUO" as God's name, shouldn't we expect three short forms or three abbreviations, too? This leads to "AO", "TO", "IO". Here again the "AO" has a striking resemblance to the ache-cry: "Au" (German). Should this short cry be an instant-prayer to IOUO implanted as an instinct in all human brains? Other exclamations as the German "Oh" or "Ah" could likewise originate with the "AO". The "AO" so-to-say seems to be a "hardware" in our brains.

Since the "Au"-cry (German) has the stress on the first syllable or letter and since the "Aua"-cry (German) also has the stress on the first syllable it is likely that the original stress in the Adamic language was not necessarily on the last syllable as today's Hebrew, provided that the "Au"-cry really is an implanted cry to AOUO or IOUO. The stress in the Latin word IOVIS on the O gives a further hint that the stress in the Adamic language was free, maybe to enable a possible development of dialects.

Chapter 11   -   Y e H W a H   and   Y a H W o H

In the Biblia Hebraica or Biblia Hebraica Stuttgartensia the name יהוה nearly at all places bears the vowel points for e and for a (Shwa and Quamets), resulting in the reading "Yehwah" (or better: Yehwoh, since the Quamets sounds more to o). This comes from the vowel points of the Massorets. Should therefore Yehwah be viewed as the valid pronunciation of the name of God?

We must say, however, that in the Biblia Hebraica at some very few places יהוה is vowel-pointed "Yehowah" [32] with an O in the middle. That leads to the conclusion, that "Yehwah" is only an abbreviated vowel-pointing instead of "Yehowah". This, however, is the common tradition of the Jews, who vowel-pointed the Name with the vowel points of "Adonai" to bring to remembrance that now the reader should say "Adonai" instead of "Yahoh" or "Yahuh" etc. It is "Yehowah" not "Yahowah", because the initial A of "Adonai" was weakened to an E-Shwa-sound. This is the root of the ugly form "Jehovah", which continues the old Israelite Baal worship or Baal cult in a modern form.[33]

Some said that the Ἰαῶ of Diodorus Siculus points to an original "Yahwoh" the root of the later "Yahweh". Others say that an A and an O in one Hebrew word is unusual and most seldom (exception: Jacob)[34] and therefore it seems to be most unlikely, that God's name was ever "Yahwoh". The "Yahweh" is not related to a "Yahwoh" they say.

The explanation in this book that Ἰαῶ points to a "Yahoh" which is the later form of the word "Yahuh" (a proven form by the propernames) is a more understandable explanation. "Yahwoh" is an artificial construction of some scholars, which never was really used by worshippers. The same with "Yehwah", it is the invention of scholars, who didn't follow the purpose of the vowel points of the Massorets, who wanted somebody to say "Adonai". "Yehwah" never was used by worshippers.

What is the absolute proof that "Yehowah" is an artificial form derived from "Adonai" + "YHWH" ? What is the absolute proof that "Yehowah" never was used in pre-medieval times? The proof lies in the vowel-ponting "Yehowih", which only is found in the connection "Adonai Yehowih". From that we can prove that the vowels e, o, i of "Yehowih" must be the vowels of "Elohim". Otherwise the Massorets wouldn't have changed the pronunciation of God's name from "Yehwah" to "Yehowih". They wanted to recall "Elohim" to be read instead of "Yahoh". That shows without any doubt possible that the vowel points at "YHWH" generally and always were only a remembrance to the reader to use "Adonai" or "Elohim". And why should the Massorets use four forms of God's name: "Yehwah", "Yehowah", "Yehwih", "Yehowih"? Why "Yehowah" and "Yehwah"? There can only be one reason: "Yehowah" comes from "Adonai"-points and "Yehwah" is an abbreviated vowel-pointing, both pointing to the wanted reading "Adonai". Obviously the Massorets shortened the vowel-pointing of "Yehowah" to a "Yehwah" because of the often occurrence of the Tetragrammaton in the Old Testament.

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[32] At some places we can read "Yehowih", with the vowel points of "Elohim" in the connection "Adonai YHWH", because the Jews wanted to avoid an "Adonai Adonai". An abbreviated form is "Yehwih".
[33] See chapter 3, footnotes 5 and 7.
[34] Compare : Brockhaus, 1838, heading Jehova

Chapter 12 -   IOUO AND THE TABERNACLE

As mentioned already the tabernacle[35] and the temple are a place and a house for the name IOUO (Deuteronomy 16:16; 1 Kings 5:3-5). We should expect that this place tells us something about the now reestablished pronunciation "IOUO", too. We saw already that the key "1 + 3" points to the Name and this key is realized manifold in the tabernacle and its surrounding camp during the march through the wilderness.

Let's repeat some features in this respect:

The courtyard contains four special places. The first special place is in the second square of the courtyard. The other three special places are in the first square:
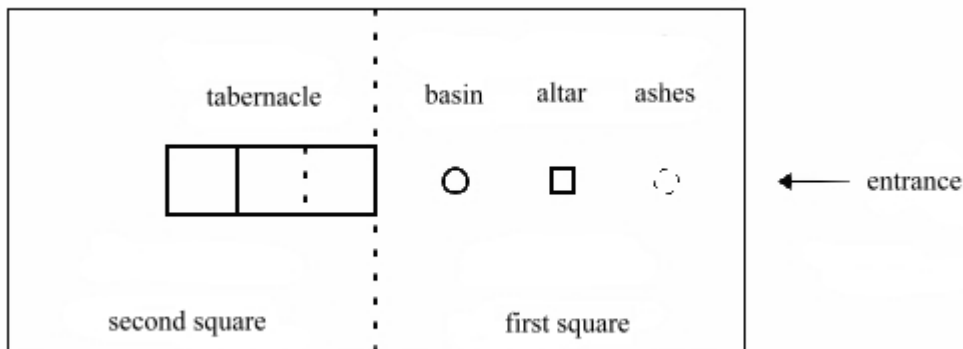
The first special place is the tabernacle. The three other ones are basin, altar of the burnt offering and the place for the fatty ashes.

$$1 + 3 \ \rightarrow \ I + OUO \ \rightarrow \ \text{יהוה}$$

If we read that in the Latin alphabet or in English characters then we get:
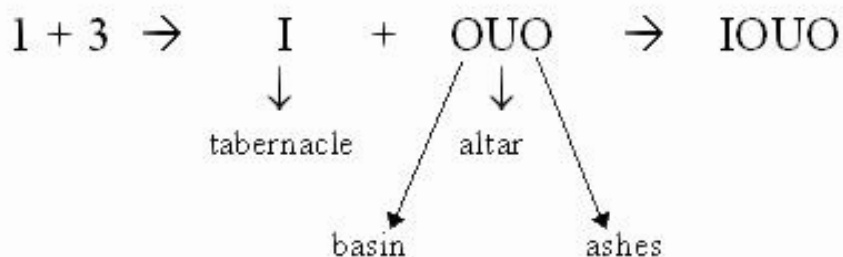
Isn't it striking that the O of OUO is a circle whereas the basin is a circle, too? The circle O corresponds with the layout of the basin which also is a circle! Is this mere coincidence or is it a hint of the All-powerful God, an inspired pointing to the real pronunciation of the name of God, about which God foreknew already in Moses' times that it will get lost? Let's take into consideration, too, that IOUO foreknew the development of the alphabets into a Greek and then into a Latin form. He knew that the ה will eventually become an O though at Moses' times it was written quite differently (compare Chapter 1)[36].

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[35] I wrote a book about the tabernacle pattern in 1987 and sent it to the Watchtower Society. The title of this book is "Tabernacle Studies". It contained many other aspects of the tabernacle structure.

[36] compare Aid to Bible Understanding, p.1675, heading: Writing.

Let's turn to some other examples:

In the Holy of the tabernacle there stood three fixtures: Altar of incense, lampstand and table of showbread. Upon the table there stood in addition the vessels of drinking offerings, too (Exodus 25:23-30 especially verse 29). When you go from the vessels of libation (or drinking offerings) which stood upon the table to the altar of incense, from the altar of incense to the lampstand, from the lampstand back to the table, then you have a closed way, a circle:

Most Holy   Holy

cup   altar of   lampstand   table
             incense
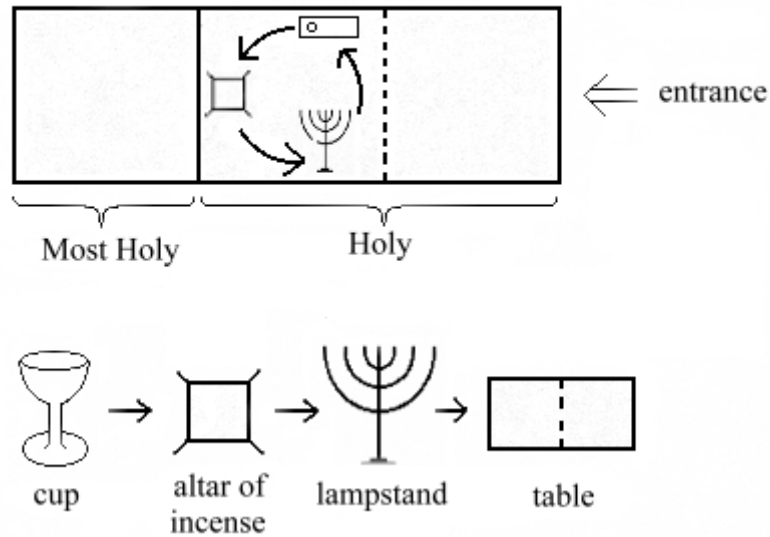
Can't we detect the similarity with the name IOUO?:

I = → standing cup corresponds with I, a line standing erect

O = → square of altar corresponds with circle of O, both closed lines

U = → U-form of arms of the lampstands with U

O = → rectangle of table (=two squares) corresponds with circle of O, both closed lines
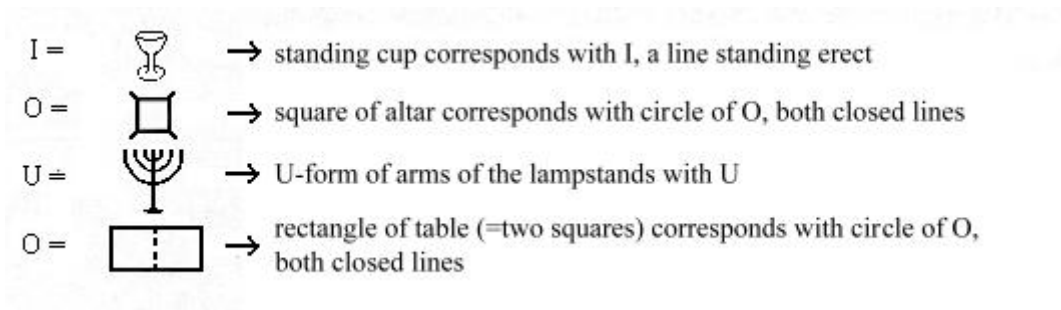
Another example: Above the tabernacle there hovered the pillar of cloud or the pillar of fire. It was a pillar. Don't we see the similarity of a pillar with the erect line of the I of IOUO? A pillar is a standing line, the I is a standing line, too. Let's turn to the Most Holy: The Most Holy was a layout of a square where the ark of covenant stood in the center. If you wanted to go around the ark of covenant, you had to go in a circle. We said already that the Most Holy corresponds with the ה of יהוה. How fitting this circle pointing directly to an O! Let's go on to the second square of the Holy: There are standing the table and the lampstand on opposite sides. In front of the curtain leading to the Most Holy was standing the altar of incense in the middle. These three fixtures point to a V, the Latin U. This corresponds with the ו (=Waw). The first square of the Holy is an empty square surrounded by a closed line (pointing to O), namely the dotted line to the second square, the sidewalls and the curtain leading to the courtyard. Are these obvious connections or is it mere fantasy? All points to the fact, that these connections are inspired and wanted hints for a preservation of the IOUO-pronunciation
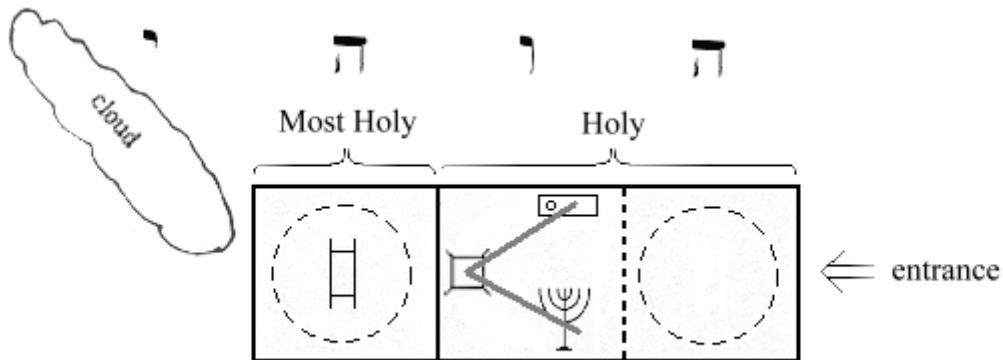
We can continue these examples, so that we must recognize that it is no coincidence: Upon the table in the Holy there were standing the vessels of libation of which the cup is the most important one. The vessels of libation were: cups, bowls, pitchers and dishes. Let's put them side by side and let's compare them with the name "IOUO":
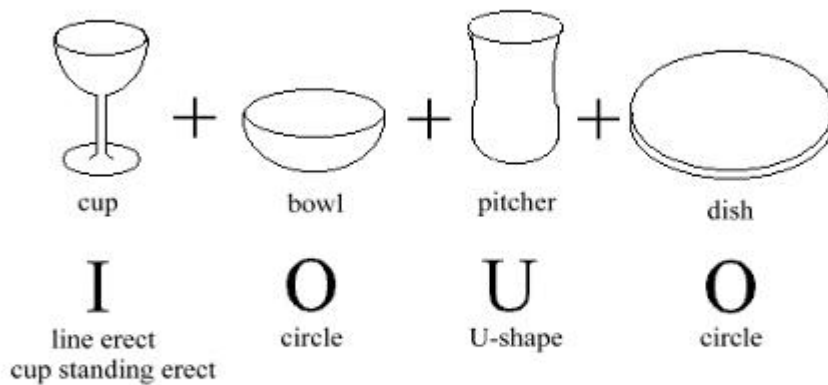
29

A further example is the whole camp of Israel in the wilderness: "1 + 3" = sanctuary + 3 parts of the camp. The sanctuary is rectangular, it is a lying I. The tribe of Levi camped in a circle (or ring) around the sanctuary. That corresponds with O. The twelve tribes of Israel camped behind this first circle in another ring around the sanctuary. But the facts do not only point to a circle. The twelve Israelite tribes were also separated into groups of three tribes each. Each three-tribe-section had one leading tribe and two subordinate tribes. This leads to the following picture:

subordinate tribe   subordinate tribe

leading tribe
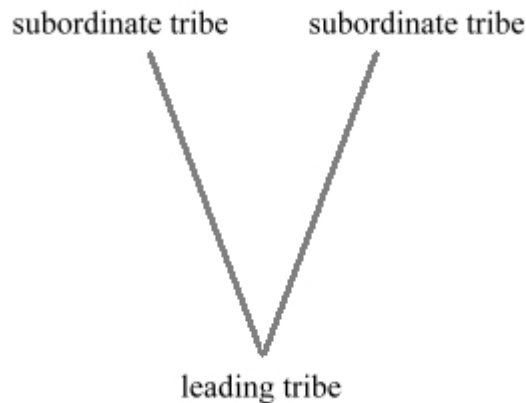
Again we see a connection with the Latin V meaning a U. The mixed people camped behind the twelve tribes in a third ring: a further circle = O.

Another example is the courtyard: The courtyard, too, lies in a circle around the tabernacle. When we go this circle we start in the first square. A square is a closed line and points to a circle = O. Then we go to the second square where we must go in a U-like way around the tabernacle: this points to a U. Then we are back in the first square: square pointing again to a circle = O. "3 + 1" = הוה + י = OUO + I . What is the I ? The I is the basin. The altar then depicts the ת = T, and the place for the fatty ashes is the א = A. We came in this picture to all three forms of God's name: IOUO, TOUO and AOUO. Let's draw that in a layout:

I   T   A
tabernacle   basin   altar   ashes

O   □   ⊙
י   ת   א

second square   first square   ← entrance
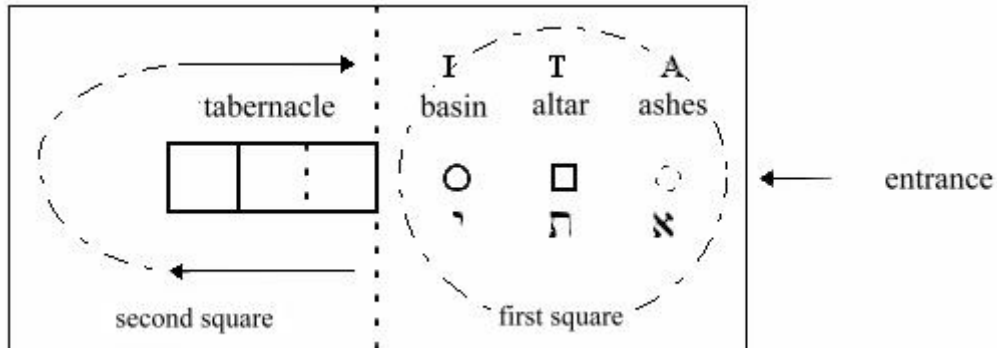
A further example are the fixtures and items in the Most Holy:

the scrolls of the Torah are round, that points to a circle = O
the ark of covenant has two Cherubs upon a chest

cherub | | cherub
chest ⟹ U -shape = U
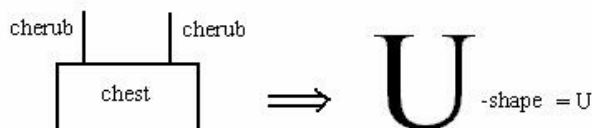
the golden censer (German: Räucherfaß) seemed to be round = O
the forth "item" was the Shekina-light, which was a small raying cloud = I
(compare: Deuteronomy 31:26; Exodus 25:17-21; Hebrews 9:4; Leviticus 16:2)

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Another example is the contents of the chest of the ark of covenant:

the rod of Aaron is a straight line = I

the first tablet of the Decalogue is a closed line = O
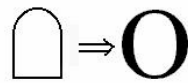
the pitcher with Manna is U-shaped = U
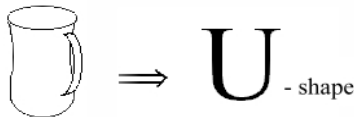
the second tablet of the Decalogue is a closed line =
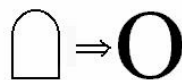
An additional example is the lampstand in the Holy: It consists out of one straight line in the middle and three half-circles. A half-circle is pointing either to a circle or to a U. Thus the stick in the middle depicts the I and the first half-circle depicts an O, the middle half-circle depicts a U and the last half-circle of the six arms depicts a second O.

The contents of the ark of covenant can be viewed also in a second way:

the rod of Aaron, a stick points to I
the tablets of the Decalogue together (one piled upon the other) point to O
the jar of Manna points to U
the Manna itself was a round flaky thing pointing to O

The Showbread upon the table was two heaps of six ringshaped breads each. The Bible doesn't say it concerning the showbread, but it was usual in Israel to suspend ringshaped loaves or breads around rods. Theoretically if you wanted to suspend the two heaps of ringshaped breads around two rods, you should have constructed the following device:
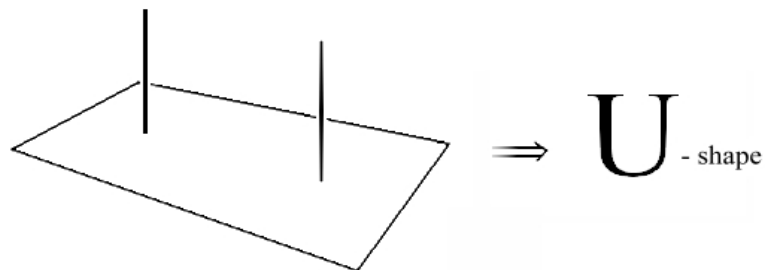
This points to a U. We find the following row:

the first heap of ringshaped breads =	O
the two rods standing on a support =	U
the second heap of ringshaped breads =	O
frankincense upon the bread =	I

(compare Leviticus 26:26; Psalm 105:16; Ezekiel 4:16; 5:16; 14:13; Leviticus 24:5-7)

Note that the degree of holiness is gradually becoming stronger from the last O of IOUO until the starting I:

mixed people =	O	
12 tribes of Israel =	U	gradual increase of holiness
tribe of Levi =	O	
sanctuary =	I	↓
courtyard =	O	
the Holy =	U	gradual increase of holiness
the Most Holy =	O	
the pillar of cloud =	I	↓
tribe of Merari =	O	
tribe of Gershon =	U	gradual increase of holiness
tribe of Kohath =	O	
priests (including highpriest) =	I	↓

I	+	OUO
priests	+	3 tribes of Levites
cloud	+	3 cubes of the tabernacle
sanctuary	+	3 parts of camp

The I means "He". It is of course holier than the action "OUO". The "He" is IOUO himself as the pillar of cloud is God's presence, hovering above three cubes of the tabernacle which are only earthly things.

In German it is easier to pronounce the IOUO correctly, but in other languages like English the right pronunciation of IOUO first has to be taught and exercised. The O shouldn't be pronounced in English "ou" and the starting I shouldn't be pronounced like "eye". In some languages you first have to learn the right pronunciation, because it doesn't appear clearly by the writing. For instance in Persian there is no difference between a long U and a long OU (اۈ). So in many languages the IOUO is written differently from I-O-U-O. For instance in Koine, the Greek of the Bible, it should be written Ἰουό or in capital letters ἸΟΥΟ.
The Ypsilon was a U-sound (= oo-sound) [u:] in Greek when appearing after a vowel. In Turkish the Name should be written İOUO with a dot upon the I.

Let's leave the pronunciation of the name of God IOUO and let's still talk a little bit about the relation between the tabernacle and the Tetragrammaton and similar things:

In the text of the Hebrew Bible starting with Genesis 2:4 we can often read the expression יהוה אלהימ (or written: יהוה אלהים meaning IOUO God or IOUO mighty God). It is interesting that here each time the word אהוה (= AOUO) appears when we read backward: יהוה אַלהִימ. This doesn't seem to be a coincidence. It seems to be on purpose. In this way indirectly right from the start of the Bible God points to the most holy form of his name, namely AOUO, on many places not only in Exodus 3:14. We find thus the interesting word-combination יהוהא, where we can read from one side the IOUO and from the other side the AOUO.

This word-combination AOUOI has a counterpart in the tabernacle:

      א = A = pillar of cloud
      =======================
      ה = O = Most Holy
      ו = U = second square of the Holy
      ה = O = first square of the Holy
      =======================
      י = I = courtyard

This is comprising the whole sanctuary.

Another possibility to see a counterpart in the tabernacle is to join the different persons: he, you, I with the holy signs of the presence of IOUO: Shekina-light, pillar of fire and pillar of cloud (similar as we did already in this chapter with the items in the courtyard).

This leads to the following picture:

      א = A = pillar of cloud
      ת = T = pillar of fire
      י = I = Shekina-light
      ======================
      ה = O = Most Holy
      ו = U = second square of the Holy
      ה = O = first square of the Holy

A similar picture we get from the fixtures or items in the tabernacle:

      א = A = ark of covenant
      ת = T = scrolls of the Torah
      י = I = censer
      ======================
      ה = O = table
      ו = U = altar of incense
      ה = O = lampstand

When we combine that with what we said about the word-combination AOUOI, then we can add the grammatical persons before and after the stem OUO.

      A = ark of covenant
      T = scrolls of the Torah
      I = golden censer
      =====================
      O = table
      U = altar of incense
      O = lampstand
      =====================
      I = basin
      T = altar of burnt sacrifices
      A = place for the fatty ashes

The whole sanctuary looks thatway analogue:

A = pillar of cloud
T = pillar of fire
I = Shekina-light
========================
O = Most Holy
U = second square of the Holy
O = first square of the Holy
========================
I = first square of the courtyard together with the fixtures
T = second square of the courtyard
A = back in the first square of the courtyard

The whole camp of Israel looks thatway analogue:

A = pillar of cloud or pillar of fire
T = Most Holy
I = Holy
========================
O = courtyard
U = Moses and highpriest Aaron
O = other priests
========================
I = tribes of the Levites (Kohath, Gershon, Merari)
T = twelve tribes of Israel
A = mixed people

It is interesting that in the Bible only AOUO (Exodus 3:14) and IOUO are mentioned in the text. The TOUO doesn't appear! Let's compare that with the sanctuary, where the cloud and the courtyard were in the open, while the inner space of the tabernacle was hidden:

cloud = AOUO

innerspace = TOUO tabernacle

courtyard = IOUO
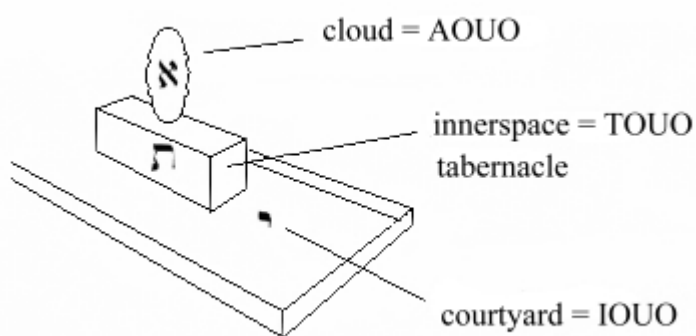
ת is hidden, TOUO is hidden! But in a later chapter we will see that the TOUO appears in a hidden and encoded way in the Bible.

As a conclusion of this chapter I still point to the different degrees of holiness of the different pronunciations of the name of God. This, too, can be compared with the tabernacle and the camp of Israel:

glory of God in the Most Holy	= AOUO AShR AOUO
glory of God in the Holy	= TOUO AShR TOUO
glory of God in the courtyard	= IOUO AShR IOUO
pillar of cloud	= AOUO
pillar of fire	= TOUO
Shekina-light	= IOUO
Most Holy	= AO (shortened form)
second cube of Holy	= TO (shortened form)
first square of Holy	= IO (shortened form)
first square of the courtyard	= Yahuh
second square of courtyard	= Yah (shortened form)
back in first square courtyard	= Yehuh
priests with highpriest	= Yahoh
Levites	= Yehoh
12 tribes of Israel	= Yahweh
mixed people	= Yehowah (mixed name with Adonai)
(is not allowed to come into the congregation of God)	
red cow burnt outside	= Yahwoh (never used in worship but not unclean)
camp of quarantine	= Yehwah (never used in worship and unclean by Adonai)
camp of sick persons	= Yeh(o)wih (never used in worship and unclean by Elohim)

(left margin, with upward arrow: gradual increase of holiness)

The glory of God appeared at the consecration of the tabernacle. IOUO is more holy than the abbreviation IO, which also was used in names. The whole name IOUO was too holy to be used in names of humans. There we see how wicked and impossible it is to omit the final h from Jehovah (→ Jehova) when the whole name of God is meant. Holier than IOUO is IOUO AShR IOUO, meaning: he causes to become whatever he causes to become. The holiest form is then the AOUO AShR AOUO meaning: I cause to become whatever I cause to become.

Chapter 13- IS THE NAME OF GOD MORE IMPORTANT THAN THE WORD OF GOD ?

The name of God in God's eyes is the most high thing (living things included) that he ever brought forth. This Name stands for all Being of God and for all works of God (Nehemiah 9:5). "He causes to become" means "He is the primary source", "He is the peak of everything", "He is the root". Only God himself is above his name which he himself gave to himself, shortly before or directly at the moment when he decided to create something, to bring forth something, to become a creator. "He causes to become" means: he is the last cause of everything. Not without reason we read therefore in Psalm 148:13: "Let them praise the name of IOUO, for his name alone is unreachably high..."

Therefore the name of God is of far greater importance than his Word. In the same way as God himself is far greater than "The Word" or "The Logos" (namely Jesus Christ), also his name is far greater than his written Word. The Logos only is sanctified that much by the name of God within himself (compare Exodus 23:21). The proportion from the name of God to the Word of God is comparable with the proportion from Isaac (born after the spirit) to Ishmael (born after the flesh), or as Jacob to Esau, Rachel to Lea, Joseph to his ten half-brothers, Abraham to Lot, Sarah to Hagar, David to Saul, Ruth to Orpah etc.

But can't we read in Psalm 138:2: "For you have magnified your saying (= your word, German NW) even above all your name"? How can we understand that? Obviously even the Psalmist is startled that the impossible thing is happening with God. IOUO is humbling his greatest name below his Word. That means that IOUO for a certain time allowed his name to be attacked, ridiculed and desecrated. He allowed that his most holy name was replaced by the Baal-word "Lord" (the word "Jehovah" couldn't fully reestablish God's name)(Psalms 74:18; Isaiah 52:5). Thus he allowed his name to be wiped out from the Bibles. He allowed , too, that his name was attacked by the Devil by many issues and put into question by the acts of sinful angels, half-angels and humans. The name of God became Satan's main target of attack because he cannot attack God himself, who is too mighty. But the reputation of God and his name is open to attack.

Yet his Word was preserved by God. The preservation of his Word was so precise, that even scholars and textcritics are astonished. Mistakes that sneaked into the text were so unimportant and slight, that the real meaning of the text remained practically unchanged. Thus IOUO preserved his written Word for mankind and he saw to it that it was translated into thousands of languages and distributed in billions of copies. He made his Word accessible to all mankind, mostly in their mother-tongues, while at the same time allowing his name to disappear.

That will not always be that way. Since our love is connected with the name of God according to John 17:26 we need the name of God. His Word is not sufficient for true worshippers of IOUO. Therefore IOUO will restore his name for all times and place it again above his Word into all eternity (compare Isaiah 52:6; Ezekiel 39:7; Habakkuk 2:14; Zephaniah 3:9; Zechariah 14:9; John 12:28).

God is love and love has to do with God's name (1 John 4:8). It is interesting in this respect that love in Adamic means: AOBO (אהבה) whereas God's name in its first person form is AOUO. The similar and parallel construction of the two words can be seen distinctly when written one on top of the other:

<div align="center">
A O U O
A O B O
</div>

Thus "love" in the Adamic language points directly to God, to AOUO or IOUO.

Chapter 14 - RESTORING THE NAME OF GOD IN THE BIBLE

Some translators at least restored the name "Jehovah" at some places in the Bible, instead of the word "Lord". Other ones did that at many places. Still other ones did it even in the New Testament. Still others introduced the name "Yahweh" into the Bible. All of that deserves respect, but it is <u>far</u> too less.

Groping for the exact number of appearances of God's name in the Bible can be done from above or from below, downwards or upwards! What do I mean? For instance you can use the Name only at places where it was already used by other translators. The New World Translation did this in the New Testament. You could, however, come from above or go downward, too, by using the Name at all possible places where it seems likely that the Name could have been originally. You could prefer to use the Name rather too often than too less. It seems to be better to write the Name one time too often than one time too less. For instance in the Psalms we often can read "God, my God". Isn't it reasonable that there originally did appear a "IOUO, my God"? There are many such places in the Old Testament as well as in the New Testament. Thus the Name could appear at around thousand places or more in the New Testament and at many new places in the Old Testament. Many texts could become more understandable (for instance John 1:1,2). You should not add to God's Word but also not take away from God's Word (Revelation 22:18,19). But when restoring God's Word and in the case of God's name you are forced either to add or to take away. Only inspiration or the method about which I explain lateron in this chapter could lead us to the exact number of appearances of the Name in the Bible. "Rather too often than too less" is a reasonable principle. To repair or to restore the text is not the same as a willful changing of the text. IOUO is understanding this and our good motives.

> **Remark** (2011/10/2)
> One cannot use the Name rather too often than too less with a clear conscience according to Rev. 22:18,19. For the same reason, it is also not possible to introduce the Name with a clear conscience at passages where positive proof is not available. Therefore, please regard the abovementioned thoughts of "from above or from below" as false. I deleted the bible translation part of the website accordingly.

Thus we could produce a purified original text. Then we need translations with the name of God and the pronunciation "IOUO" in all languages. Today there are 3000 living languages and there are 7000 dead languages. That means we need Bibles with the name IOUO in 10 000 languages, along with Interlinear Bibles of the original text in these languages, too. The help of computers and new programs in this direction might be IOUO's way to make this possible.

Of course it is better to find out the exact places where the name of God was used in the original text. We should therefore find the true reading of the whole original text. Did IOUO provide any means to achieve that goal? In the text of the original Bible there might be certain mechanisms which could enable us to reestablish the original text of the Bible when activating these mechanisms with computer-programs. The Bible so-to-say has an inner self-healing power. The first one who detected this self-healing power was Dr. Ivan Panin who found out connections between text and numbers. He used the number-meaning of each character of the Hebrew and of the Greek language. He even was able to work out a refined Greek text[37] of the New Testament and its translation into English.[38] There might be still other number-connections which we still can find out since Dr. Panin only investigated the division by the number seven. There could be other important numbers, there could be the connection with multiplication and other mathematical functions. Dr. Panin did all by hand, he had no computer. So what possibilities and chances are lying in the use of computers! Recently the Bible-code was detected, too. It could furnish a further mechanism for Bible restoration. In 1982 I sent a booklet to the Watchtower Society of Pennsylvania, where I pointed to several encoded pictures within the original text of the Bible.[39] All of these mechanisms of the most holy original text of the Bible could lead to the success in restoring the whole original text (compare chapters 17-19). Also the connections of the tabernacle pattern could be helpful here especially when restoring the right sequence of all Bible-books (compare chapter 2,12,16). Also in this respect I sent a booklet to the Watchtower Society in 1987.[40]

The Hebrew alphabet (22 characters) parallel the 22 books of the OT (according to the old canon; compare Jerome) and the Greek alphabet (24 characters + 3 character-like signs: spiritus lenis, spiritus asper, iota subscriptum) therefore parallel the 27 books of the NT, forming 49 books of the whole Bible, a holy number, the square of the holy 7. The items of the tabernacle parallel these books, too:

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[37] Ivan Panin: The New Testament in the Original Greek; the text established by Ivan Panin by means of Bible Numerics, Oxford University Press 1934.

[38] compare: Karl G. Sabiers, Erstaunliche neue Entdeckungen, Exodus Verlag J. Henning, translated from English, p.107.

[39] Kurt Niedenführ, Notes On The Characters Used In The Scriptures, 1982 (unpublished, but in possession of the Watchtower Society).

[40] Kurt Niedenführ, Tabernacle Studies, 1987, (unpublished, but in possession of the Watchtower Society).

NT	OT
Alpha through Omega + 3 signs	Aleph through Taw
Table (4 sides) = ④ gospels (John, Matthew, Luke, Mark) Breads = ① Acts	Table (4 sides) = ④ books of Law (Genesis, Exodus, Leviticus, Numbers) Breads = ① Deuteronomy (repetition)
Lampstand (7 arms) = ⑦ + ⑦ letters of Paul (1 arm = 2 books)	Lampstand = ⑦ prophets + ① minor prophets (7 arms = 4 early prophets + 3 major prophets) (1 stand = 1 book of 12 minor prophets)
Altar of incense (4 horns) = ④ letters (1 Peter, 2 Peter, James, Jude)	Altar of incense (6 sides) = ⑥ Ketuvim (= Psalms) (Psalms, Proverbs, Job, Song of Solomon, Ecclesiastes, Esther)
Vessels of libation (4 vessels) = ④ books of John (cup = Revelation = Omega) (bowl = 1 John = spiritus lenis) (jar = 2 John = spiritus asper) (dish = 3 John = iota subscriptum)	Vessels of libation (3 liquids) = ③ Ketuvim (wine = Daniel) (oil = Ezra-Nehemiah) (water = Chronicles)

Remarks:

1) Early prophets = Joshua, Judges, Samuel, Kings
   Later prophets = Major prophets together with Minor prophets
   Major prophets = Isaiah, Jeremiah, Ezekiel
   Minor prophets = twelve books forming one single book: Hosea, Joel, Amos, Obadiah, Jonah, Michah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
   Please note that Ruth belonged to Judges and Lamentations belonged to Jeremiah.

2) Since after 49 days the 50th day was the festival of weeks or Pentacost, and since after 49 years the 50th year was the Jubilee-year in Israel it is likely that after 49 books of the Bible (22 books OT and 27 books NT) there must come a 50th book, so to say a Jubilee-book, an especially holy book. Since the Digamma (with the number meaning 6) is an additional "hidden" character of the Greek alphabet, we should parallel the 50th character Digamma (22 Hebrew characters and 24 Greek characters and 3 Greek signs) with that additional Bible book. Since there is a hidden book that was found in Nag Hammadi, which is very close to the four gospels, John, Matthew, Luke and Mark namely the gospel of the apostle Thomas, it seems possible (if not most likely) that the 50th book of the Bible will be the gospel of Thomas (one of Jesus' twelve disciples) found in Nag Hammadi. Another possibility would be that the 50th book still has to be written.

Chapter 15 - THE NAME IN JESUS

Exodus 23:20-24 reads: "Here I am sending an angel ahead of you to keep you on the road and to bring you into the place that I have prepared. Watch yourself because of him and obey his voice. Do not behave rebelliously against him, for he will not pardon your transgression; because MY NAME IS WITHIN HIM. However, if you strictly obey his voice and really do all that I shall speak, then I shall certainly be hostile to your enemies and harass those who harass you. For my angel will go ahead of you and will indeed bring you to the Amorites and the Hittites and the Perizzites and the Canaanites, the Hivites and the Jebusites and I shall certainly efface them. You must not <u>bow down</u> to their gods or be induced to serve them, and you must not make anything like their works, but I will without fail throw them down ..."[capitals and underlining by the author].

This angel is the pre-human Jesus, the Michael, the archangel before IOUO. God's name IOUO is within him! Even after his resurrection God's name IOUO is within him! All what Jesus is saying, actually is said by IOUO! We have to obey to Jesus in any case. Because the name IOUO is within him, Jesus is extraordinarily holy, no other creature is as holy as him. To be rebellious against this name is unforgivable. When therefore Jesus is saying that we must sanctify God's name, we are not allowed to choose our own way no matter how high our ministry for Christianity is entitled.

You shall not make anything like the works of the Baal-worshippers! When we introduce "Baal" or "Adonai" or "Lord" into the name of God, then we did make something like their works.

Also the name of Jesus bears the name of God in it. Jesus = <u>Yeho</u>shua = "IOUO is salvation". In Adamic Jesus' name likely must be pronounced IOUShE. According to the Hebrew New Testament, however, it is IShUE.
IOUShE is the same as the Hebrew יהושע meaning Joshua. In the Greek New Testament Jesus = Joshua = Ἰησοῦς; Sometimes Joshua is written in Hebrew יהושע. The Hebrew New Testament, however, writes for Jesus ישוע.[41]

Jesus' name was upon the title on the torture stake, or better: on the execution stake, too, that hang above Jesus' head when dying: "Jesus the Nazarene the King of the Jews". It was written in Hebrew, Greek and Latin. This, too, points to the name of God in many respects:

1. The word "Jesus" contained the name of God.

2. The word "Jews" is derived from the word "Judah"
    Judah is in Hebrew   י ה ו ד ה
                           ה   ו ה י
    Here is striking that this name contains the whole Tetragrammaton only interrupted by a Daleth. This is no coincidence of course. The name "Judah" points therefore to the name of God IOUO in an indirect way, though the word "Judah" is not derived from the Tetragrammaton! Judah thus is the only personal name that contains the "whole" Tetragrammaton, though in a hidden way. How fitting for the leading tribe of Israel, the people of IOUO! How fitting that Jesus comes from the tribe of Judah. According to John 19:19 of the New Testament in Hebrew the Hebrew inscription on the title was:
    ישוע הנצרי מלך היהודים. The three letters יהו from Jews point indirectly to IOUO. It could have been possible, however, that the inscription was: יהושע הנערי מלך היהודים because Jesus=Joshua.
    Here appears the Trigrammaton and in a hidden way also the full Tetragrammaton interrupted only by Shin and Ayin.

3. In Greek[42] there was written in John 19:19: Ἰησοῦς ὁ Ναζωραῖος ὁ Βασιλεὺς τόν Ἰουδαίων.

4. All vowels except the Eta of the words "Jesus the" when read one after the other result in Iουo. That points directly to IOUO, a further proof of this pronunciation! But also the word "Jews" contains a transcription of the three Hebrew characters יהו into Iου, another proof for the pronunciation <u>IOUO</u>. Compare chapter 12 of this book.

5. Like the Hebrew we don't have an inspired document of the Latin inscription, either. According to the Vulgate it was: Iesus Nazarenus rex Iudaeorum. But the use of the Latin language in this holy matter gives a hint, that there is some relation between the pagan God IVPITER and IOVO = IOUO, who is indicated upon the title indirectly. The use of the Latin language points to the fact that IOUO wanted a future revealing of his name in a Latin writing. IVPITER is the IV-father and the Latin word for Jesus is <u>IES</u>V<u>S</u> containing both vowels of the IV, and the Latin word for Jews is starting with IV, too: IVDAEORVM.

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[41] Hebrew (Delitsch) Separate NT, by the Bible Society in Israel, ברית חדשה.
[42] See Kingdom Interlinear Translation of the Greek Scriptures, p. 522, the underlying text is of Westcott and Hort.

6. The end of the Greek inscription namely the word Jews is interesting, too: Ἰουδαίων.
   The Ἰου together with the ω again form in a hidden way the name of God Ἰουω or ἸΟΥΩ = IOUO.

We see, there were many indications and hints to the name of God upon the title. It is no wonder, because the main target of attack for the Devil was not Jesus Christ but his heavenly father IOUO. Actually it was IOUO who ought to hang on the stake! It is the same principle as it was shown to Samuel in 1 Samuel 8:7: "It is not you that they have rejected but it is I".

We see how much Jesus' name and God's name are joined to each other, so we can imagine how Jesus' heart is burning when the sanctification and the pronunciation of IOUO's name are concerned.

Chapter 16 - THE NAME AND THE BOOKS OF THE BIBLE

The books of the Bible, too, point to the name of God. On the one hand they are lined up again in the form "3 + 1" (> OUO + I) namely Torah, Prophets, Ketuvim (= Psalms according to Jesus, Luke 24:44), the three parts of the Old Testament according to the old Jewish canon, and the New Testament = the one part.

On the other hand the first four books of the New Testament indirectly point to the name of God in its pronunciation IOUO. Beforehand we must say, however, that the first book of the New Testament must be of course the gospel of John. It belongs to the first place, because it starts with the same words as Genesis namely: "At the beginning" (בראשית = Ἐν ἀρχῇ). Start of the Old Testament = start of the New Testament! The second book is Matthew, the third book is Luke, the forth book is Mark. Then we come to the following picture:

①	②	③	④
Ἰοάνης	Μαθθαιος	Λουκας	Μαρκος
⇓	⇓	⇓	⇓
first vowel	last vowel	second vowel	last vowel
I	O	U	O

two totally different books point to two different vowels

two similar books with many parallel reports both starting with Μα and ending with ος point to two equal vowels
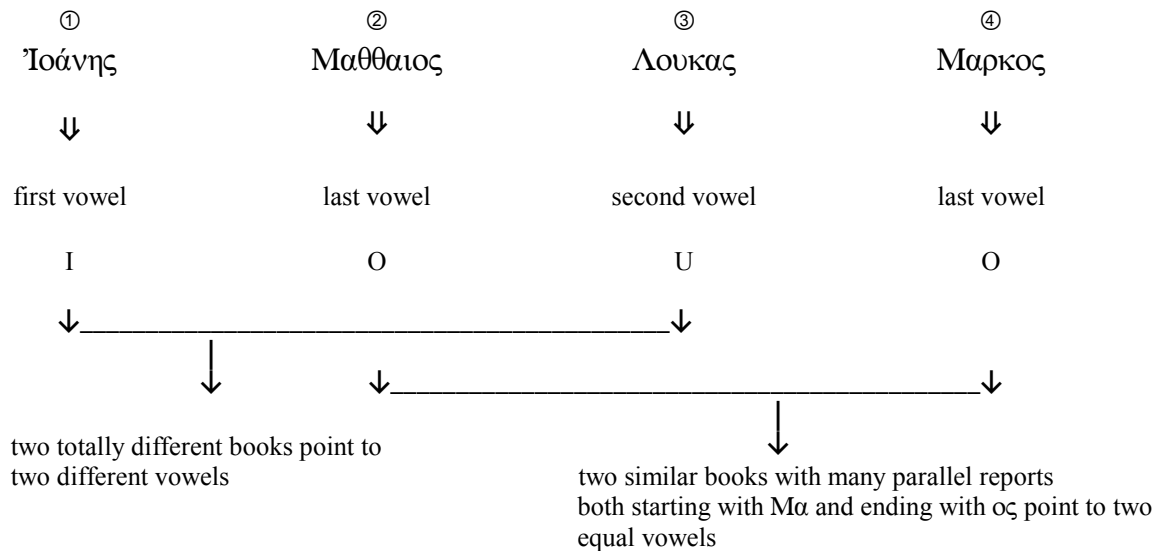
Remark: Λουκας, second vowel is Y[43]

When we add to these four books the book of Acts (Greek: ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ) which is pointing to the word Apostles, starting with an A, we come to the word-combination IOUOA , a well-known picture!

Also the first books of the Old Testament contain two similar books, because "Deuteronomy" means "repetition of the law". Maybe also here a parallel to God's name could be found.

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[43] After vowels υ was a U-sound, lateron the ου together was read as a U-sound which points to U, too. Sometimes υ was a substitute for W or V: Δαυειδ = David, εὐαγγελιόν = Evangelium (German) = Gospel = good news. Compare: The Kingdom Interlinear Translation of the Greek Scriptures, front-cover inside.

Chapter 17   -   THE NAME AS CODE

You can play in different ways with the name of God (compare chapter 2). So for instance the triangle of the Name:
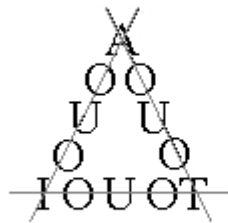
All three forms of the Name in a triangle

You could "draw" a circle or a hexagon with God's name. You could also form a cube where you can read all three names:
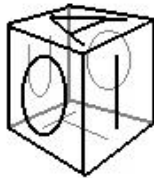
Since TOUO is hidden in the Bible we draw the T on the underside of the cube, then the T is invisible.

Compare also the pyramid of the Name and the double-pyramid:
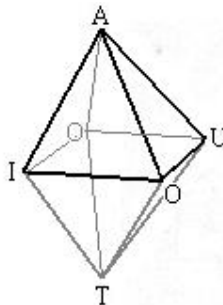
You can also fill the triangle with the three person-letters A,T, I , so you easily see all important abbreviations of God's name namely IO, IU, TO, TU, AO, AU:
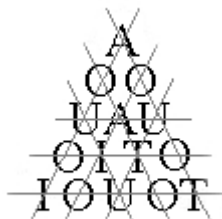
But what do we mean with "the Name as code"? As I brought out already 1982 in the book "Notes on the Characters Used in the Scriptures", the name IOUO was used by IOUO as a code for hidden encoded pictures in the text of the original Hebrew Bible.[44]

These pictures appear under the following conditions:

Write down the Hebrew text of Genesis starting with chapter one in pages of 26 lines. Each line only has 26 letters. Why 26 ? Because 26 is the number of God's name (compare chapter 19). You write the letters of the next line always straight under the letters of the foregoing line and so on. Thus you come to a square with 26 times 26 letters. But you need to write the lines in a snake-manner: the first line from right to left, the second line from left to right, the third line again from right to left, and so on. Then you still must know that I introduced the name of God in Genesis 1:1 - 2:3. Instead of only writing ALOIM (= Elohim) I always wrote IOUO ALOIM (compare chapter 18).

You should also leave no space between the words writing BRAShITBRAIOUOALOIM (Sh = one letter ש).
When you have written a page, then color all IOUO-appearances in one color. IOUO can appear vertically, diagonally, horizontally or in a circle (=square) or crooked. Thus upon the first page we can detect the picture of a male face with beard. When using AOUO as code we find on the first page a male face with beard again. We can use also a combination of AOUO and IOUO. We again come to a male face. We can use the word IU, an abbreviation of God's name, as code. We come to a quite different face without beard on the first page. When using TOUO as code we come to a possible crown fitting to the picture of the IOUO-code. So far the first page. It seems that also all other pages of the Bible contain encoded pictures with different codes. Also the code ShMIM = heaven makes sense on the first page. It is the sideburns of the face of the IOUO-code.

Even the New Testament contains encoded pictures. Here I used 'IOYO together with 'IOY and 'IO. This brought the picture of a face of a man. It is another proof for the pronunciation IOUO. Then I used 'IOY(O) and 'AOY(O) and TOY(O) as a complementary code. It leads to a marvelous picture of the soldier and king Jesus. By finding something reasonable with the code TOUO we can prove that this second person name of God does appear in the Bible, only in a hidden way. I enclose some examples of these encoded pictures on the following pages.

The interwoven word IOUOA got an addition by writing these pages. We found the following structure in the text:

<div align="center">

IOUOA
T

</div>

Here the stem OUO is connected with all three person-parts: A, I, T. You can read IOUO, AOUO and TOUO.

Concerning these encoded pictures many investigations could be added: All possible readings, many different page-formats (for instance hexagonal, rectangular, circle with different number of characters in a row or string), with God's name implemented or not, with spiriti (lenis and asper) used as independent characters in the NT and so on. It should be tested whether Bible pages contain same characters at the same positions. For IOUO there were so many possible ways to encode the text. Also colors could play a role. Maybe certain colors in certain complementary codes lead to colored pictures. The text might contain certain keywords or even messages when read diagonally or vertically or backwards or zigzag. Whole lines or pages might show numerical meanings according to Panin's method and the frequent occurrence of the same characters above each other might be an indicator for reestablishment of the real inspired test.

These encoded pictures are proof for certain theories:

1) OT and NT are both inspired by God.

2) The name of God has to be restored in the NT and also in some parts of the OT.

3) IOUO is the inspired, original pronunciation of God's name

These encoded pictures are an indication of a possible 26x26-size inspired page-format of all Bible pages. They are also an indication that the division in chapters and verses should be overcome by a division into pages with coordinates for each character.

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[44] In 1982 I sent these thoughts with this book immediately to the Watchtower Society in expectation of a soon publishing of these discoveries, that I made under the influence of the holy spirit. In this book for the first time was written about the discovery of the pronunciation IOUO, too.

The name of God appears in the NT in codes with Omicron or with Omega. In the Hebrew language there is only one הֿ. That is an indication that the name of God could be pronounced with an open or a closed O [ɔ: or o:] . And the Adamic alphabet (compare chapter 8) contains an O which could be pronounced either as an open or a closed O [ɔ: or o:]. The code ἸΟΥΟ appears much more often than ἸΩΥΩ. This indicates that the regular pronunciation of IOUO should be with a closed O [i:o:u:o:]. This also indicates that the regular pronunciation of the הֿ in the Adamic alphabet should be a closed O [o:] rather than an open O [ɔ:]. The God-given original alphabet for mankind therefor only includes the pure forms of the five basic vowels:

A [a:] = א, E [e:] = עֿ, I [i:] = יֿ, O [o:] = הֿ and U [u:] = וֿ.

Genesis 1:1ff.
26 characters x 26 lines (wavy line from right to left, then left to right etc.)
Inserted: Tetragrammaton before each אלהימ

ו	מ	י	מ	ש	ה	ת	א	מ	י	ה	ל	א	ה	ו	ה	י	א	ר	ב	ת	י	ש	א	ר	ב
א	ת	ה	א	ר	צ	ו	ה	א	ר	צ	ה	י	ת	ה	ת	ה	ו	ו	ב	ה	ו	ו	ה	ש	כ
פ	ח	ר	מ	מ	י	ה	ל	א	ה	ו	ה	י	ח	ו	ר	ו	מ	ו	ה	ת	י	נ	פ	ל	ע
ת	ע	ל	פ	נ	י	ה	מ	י	מ	ו	י	א	מ	ר	י	ה	ו	ה	א	ל	ה	י	מ	י	ה
ת	א	מ	י	ה	ל	א	ה	ו	ה	י	א	ר	י	ו	ר	ו	א	י	ה	י	ו	ר	ו	א	י
ה	א	ו	כ	ר	כ	י	ט	ו	ב	ו	י	ב	ד	ל	י	ה	ו	ה	א	ל	ה	י	מ	ב	נ
מ	י	ה	ל	א	ה	ו	ה	י	א	ר	ק	י	ו	כ	ש	ח	ה	נ	י	ב	ו	ר	ו	א	ה
ל	א	ו	ר	י	ו	מ	ו	ל	ח	ש	כ	ק	ר	א	ל	י	ל	ה	ו	י	ה	י	ע	ר	ב
י	ה	ל	א	ה	ו	ה	י	ר	מ	א	י	ד	ה	א	מ	ו	י	ר	ק	ב	י	ה	י	י	ו
מ	י	ה	י	ר	ק	י	ע	ב	ת	ו	כ	ה	מ	י	מ	ו	מ	ב	ד	י	ל	ה	י	ל	ב
ר	ה	ת	א	מ	י	ה	ל	א	ה	ו	ה	י	ש	ע	י	ו	ר	מ	ל	מ	י	נ	מ	י	ע
ק	י	ע	ו	י	ב	ד	ל	ב	י	נ	ה	מ	י	מ	א	ש	ר	מ	ת	ה	ת	ל	ר	ק	י
נ	כ	י	ה	י	ו	ע	י	ק	ר	ל	ל	ע	מ	ר	ש	א	מ	י	מ	ה	נ	י	ב	ו	ע
ו	י	ק	ר	א	י	ה	ו	ה	א	ל	ה	י	מ	ל	ר	ק	י	ע	ש	מ	י	מ	ו	י	ה
ה	ו	ה	י	ר	מ	א	י	ו	י	נ	ש	מ	ו	י	ר	ק	ב	י	ה	י	ו	ב	ר	ע	י
א	ל	ה	י	מ	י	ק	ו	ו	ה	מ	י	מ	מ	ת	ה	ת	ה	ש	מ	י	מ	א	ל	מ	ק
א	ר	ק	י	נ	ו	ל	כ	י	ה	ו	ה	ש	ב	ה	ה	ה	א	ר	ת	ו	ד	ח	א	מ	ו
י	ה	ו	ה	א	ל	ה	י	מ	ל	ל	י	ב	ש	ה	א	ר	צ	ו	ל	מ	ק	ו	ה	ה	י
ב	ו	ט	י	כ	מ	י	ה	ל	א	ה	ו	ה	י	א	ר	י	ו	מ	י	מ	י	א	ר	ק	מ
ו	י	א	מ	ר	י	ה	ו	ה	א	ל	ה	י	מ	ת	ד	ש	א	ה	א	ר	צ	ד	ש	א	ע
ו	נ	י	מ	ל	י	ר	פ	ה	ש	ע	י	ר	פ	צ	ע	י	ר	י	ר	ז	מ	ב	ז	ש	ש
א	ש	ר	ז	ר	ע	ו	ב	ו	ע	ל	ה	א	ר	צ	ו	י	ה	י	כ	נ	ו	ת	ו	צ	א
ע	ו	ו	ה	נ	י	מ	ל	ע	ר	ז	ע	י	ר	ז	מ	ב	ש	ע	א	ש	ד	צ	ר	א	ה
צ	ע	ש	ה	פ	ר	י	א	ש	ר	ז	ר	ע	ו	ב	ו	ל	מ	י	נ	ה	ו	ו	י	ר	א
ב	י	ה	י	ו	ב	ר	ע	י	ה	י	ו	ב	ו	ט	י	כ	מ	י	ה	ל	א	ה	ו	ה	י
ק	ר	י	ו	מ	ש	ל	י	ש	י	ו	י	א	מ	ר	י	ה	ו	ה	א	ל	ה	י	מ	י	ה

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Genesis 1:1ff.

When the first Tetragrammaton appears in the first line, a Tetragrammaton can also be read vertically and diagonally:

Genesis 1:1ff.
Code: יהוה

It seems to be a head.

Genesis 1:1ff.
Code: יהוה
Interpretation:
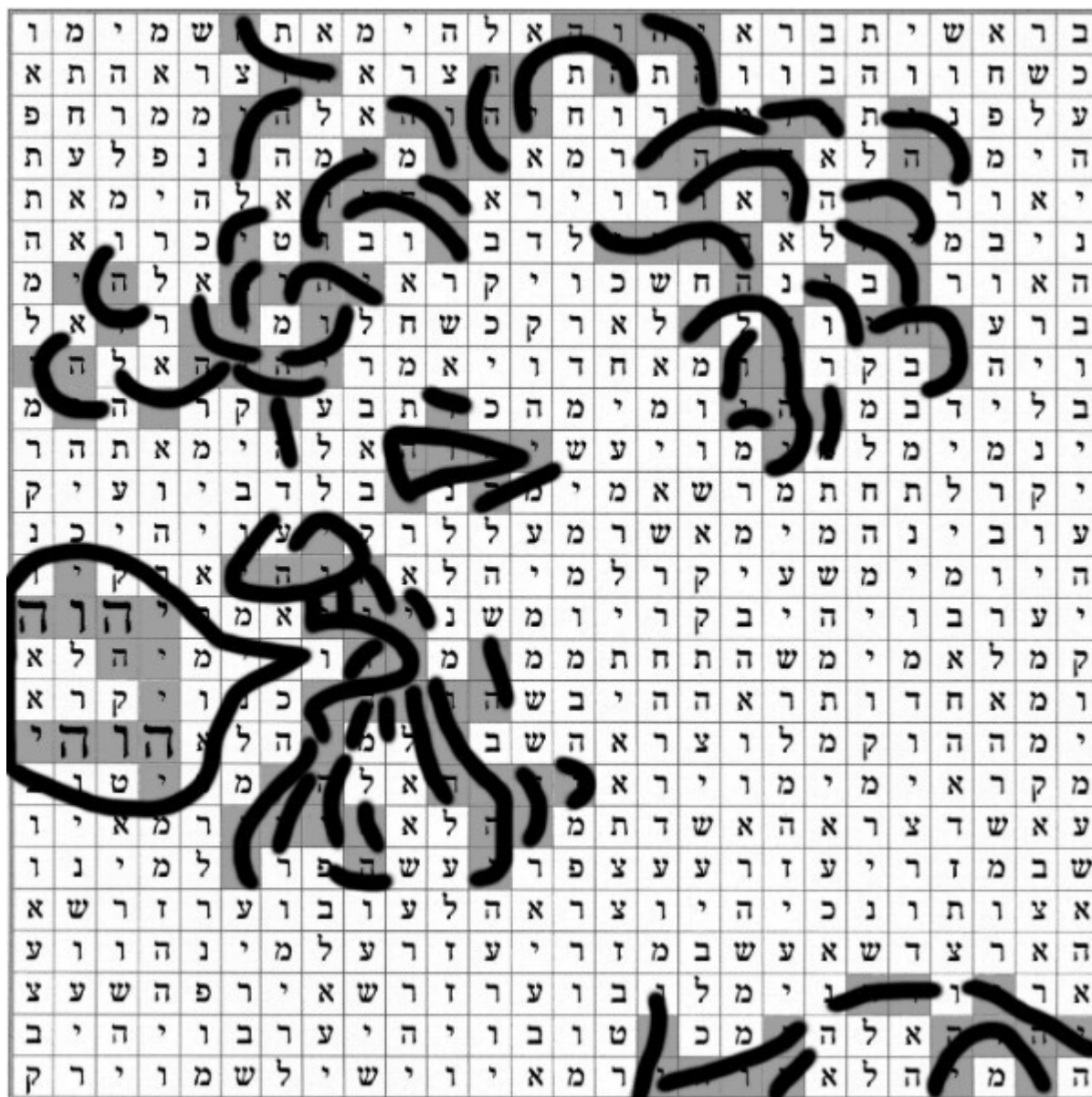
It is the profile of a man with beard, who cries out: IOUO.

Genesis 1:1ff.
Code: אהוה

It seems to be a head, too.

Genesis 1:1ff.
Code: אהוה
Interpretation:
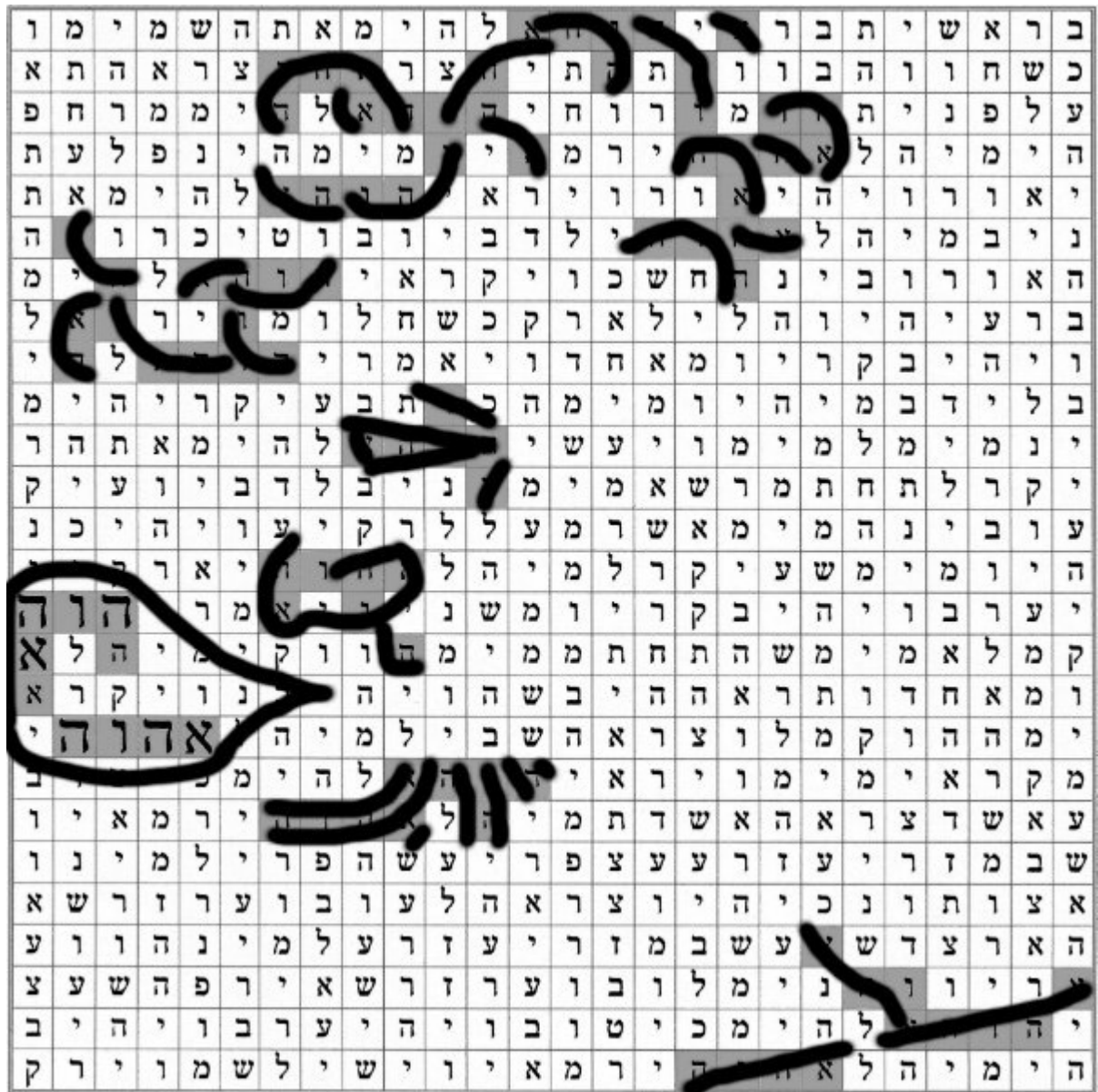
It is again the profile of a man's face. He cries out: AOUO.

Genesis 1:1ff.
Code: יהוה and אהוה

It seems to be a head again.

Genesis 1:1ff.
Code: יהוה and אהוה
Interpretation:
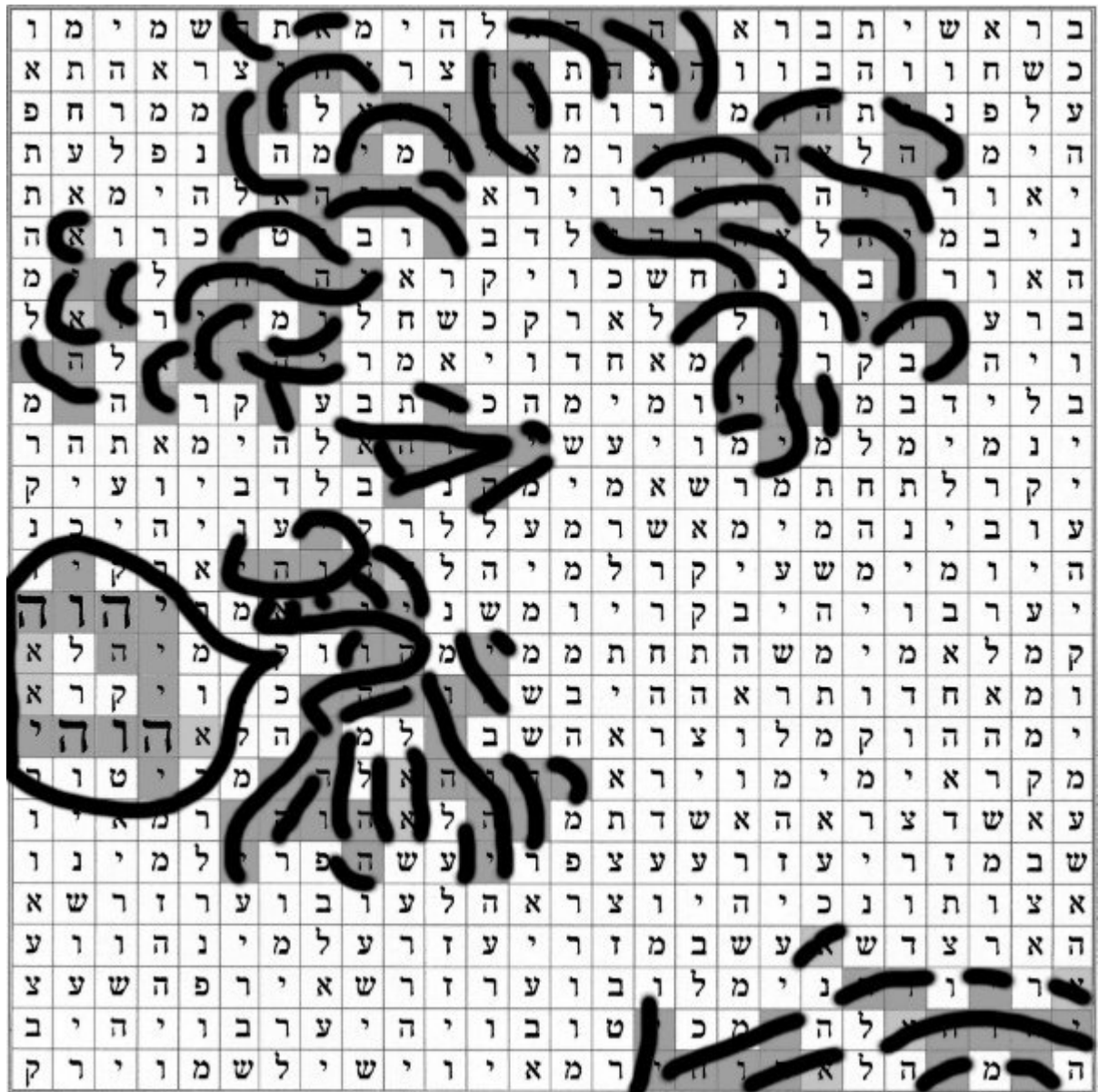
It is another profile of a man's face, who is bearded and cries out: IOUO.

ו	מ	י	מ	ש	ה	ת	א	מ	י	ה	ל	א	ה	ו	ה	י	א	ר	ב	ת	י	ש	א	ר	ב
א	ת	ה	א	ר	צ	ו	ה	א	ר	צ	ה	י	ת	ה	ת	ה	ו	ו	ב	ה	ו	ו	ח	ש	כ
פ	ח	ר	מ	מ	י	ה	ל	א	ה	ו	ה	י	ה	ו	ר	ו	מ	ו	ה	ת	י	פ	נ	ל	ע
ת	ע	ל	פ	נ	י	ה	מ	י	מ	ו	י	א	מ	ר	י	ה	ו	ה	א	ל	ה	י	מ	י	ה
ת	א	מ	י	ה	ל	א	ה	ו	ה	י	א	ר	י	ו	ר	ו	א	י	ה	י	ו	ר	ו	א	י
ה	א	ו	ר	כ	י	ט	ו	ב	ו	י	ב	ד	ל	י	ה	ו	ה	א	ל	ה	י	מ	ב	י	נ
מ	י	ה	ל	א	ה	ו	ה	י	א	ר	ק	י	ו	כ	ש	ח	ה	נ	י	ב	ו	ר	ו	א	ה
ל	א	ו	ר	י	ו	מ	ו	ל	ה	ש	כ	ק	ר	א	ל	י	ל	ה	ו	י	ה	י	ע	ר	ב
י	ה	ל	א	ה	ו	ה	י	ר	מ	א	י	ו	ד	ה	א	מ	ו	י	ר	ק	ב	י	ה	י	ו
מ	י	ה	י	ר	ק	י	ע	ב	ת	ו	כ	ה	מ	י	מ	ו	י	ה	י	מ	ב	ד	י	ל	ב
ר	ה	ת	א	מ	י	ה	ל	א	ה	ו	ה	י	ש	ע	י	ו	מ	י	מ	ל	מ	י	מ	נ	י
ק	י	ע	ו	י	ב	ד	ל	ב	י	נ	ה	מ	י	מ	א	ש	ר	מ	ת	ה	ת	ל	ר	ק	י
נ	כ	י	ה	י	ו	ע	י	ק	ר	ל	ל	ע	מ	ר	ש	א	מ	י	ה	נ	י	ב	ו	ר	ע
ו	י	ק	ר	א	י	ה	ו	ה	א	ל	ה	י	מ	ל	ר	ק	י	ע	ש	מ	י	מ	ו	י	ה
ה	ו	ה	י	ר	מ	א	י	ו	י	נ	ש	מ	ו	י	ק	ר	ב	י	ה	י	ב	ר	ע	...	...
א	ל	ה	י	מ	י	ק	ו	ו	ה	מ	י	מ	מ	ת	ה	ת	ה	ש	מ	י	מ	א	ל	מ	ק
א	ר	ק	י	נ	ו	נ	כ	י	ה	י	ו	ה	ש	ב	י	ה	ה	א	ר	ת	ו	ד	ה	א	ו
י	ה	ו	ה	א	ל	ה	י	מ	ל	י	ב	ש	ה	ה	א	ר	צ	ו	ל	מ	ק	ו	ה	מ	י
ב	ו	ט	י	כ	מ	י	ה	ל	א	ה	ו	ה	י	א	ר	י	ו	מ	י	מ	י	א	ר	ק	מ
ו	י	א	מ	ר	י	ה	ו	ה	א	ל	ה	י	מ	ת	ד	ש	א	ה	א	ר	צ	ד	ש	א	ע
ו	נ	י	מ	ל	י	ר	פ	ה	ש	ע	י	ר	פ	צ	צ	ע	ר	ז	ע	י	ר	ז	מ	ב	ש
א	ש	ר	ז	ר	ע	ו	ב	ו	ע	ל	ה	א	ר	צ	ו	י	ה	י	כ	נ	ו	ת	ו	צ	א
ע	ו	ו	ה	נ	מ	ל	ע	ר	ז	ע	י	ר	ז	מ	ב	ש	ע	א	ש	ד	צ	ר	א	ה	ה
צ	ע	ש	ה	פ	ר	י	א	ש	ר	ז	ר	ע	ו	ב	ו	ל	מ	י	נ	ה	ו	י	ר	א	א
ב	י	ה	י	ו	ב	ר	ע	י	ה	י	ו	ב	ו	ט	י	כ	מ	י	ה	ל	א	ה	ו	ה	י
ק	ר	י	ו	מ	ש	ל	י	ש	י	ו	י	א	מ	ר	י	ה	ו	ה	א	ל	ה	י	מ	י	ה

It could be a crown that fits to one of the foregoing pictures.

Genesis 1:1ff.
Code: יהוה and תהוה

It is a crown that fits to the code-picture יהוה and an emphasizing of the eye.

Genesis 1:1ff.
Code: יהוה and תהוה
Interpretation:
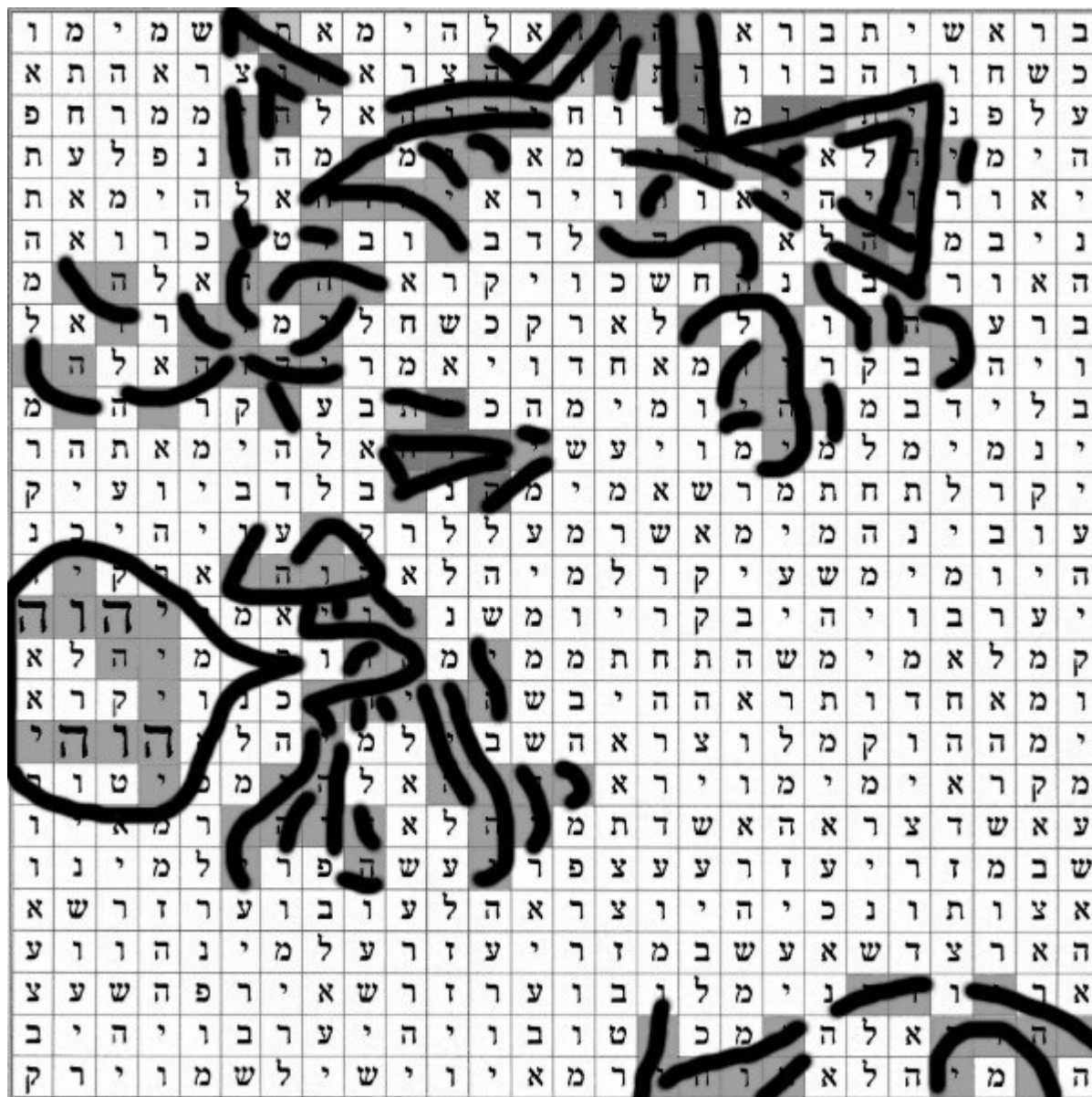
It really is a crown upon the head of a man crying out: IOUO.

Genesis 1:1ff.
Code: שמים

(A 28-column Hebrew letter matrix grid spanning the center of the page, used for a Bible-code search. Individual cells contain single Hebrew letters, with certain cells shaded grey to highlight the coded letters.)

This could fit to the code-picture יהוה, too.

Genesis 1:1ff.
Code: יהוה and שמים

It looks like the sideburns of the man in the code-picture יהוה.

Genesis 1:1ff.
Code: יהוה and שמים
Interpretation:
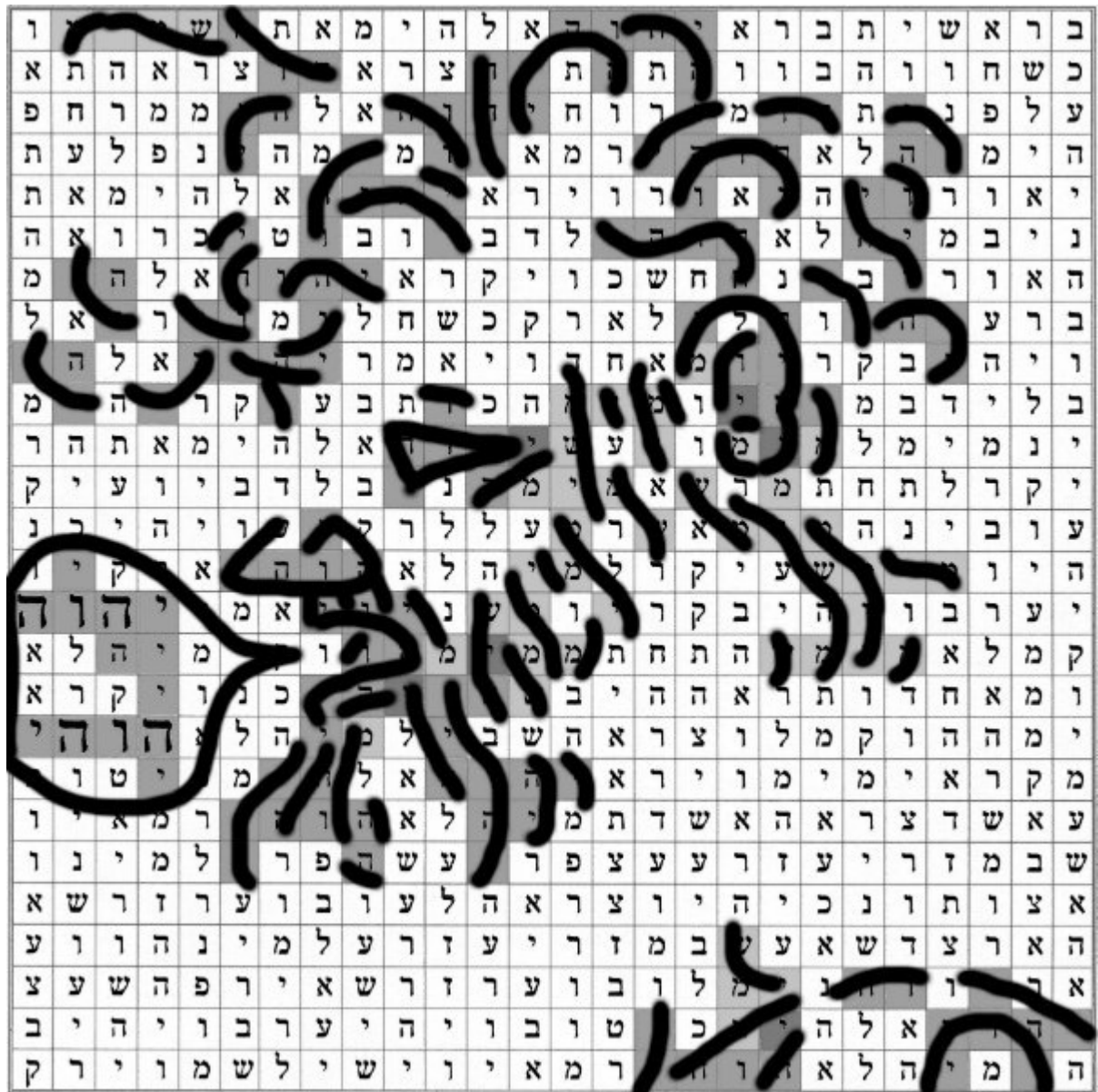
It really is the sideburns of the man in the code-picture יהוה.

Genesis 1:1ff.
Code: יהוהו = they cause to become

It is similar to the code-picture יהוה.

Genesis 1:1ff.
Code: יהוהו
Interpretation:
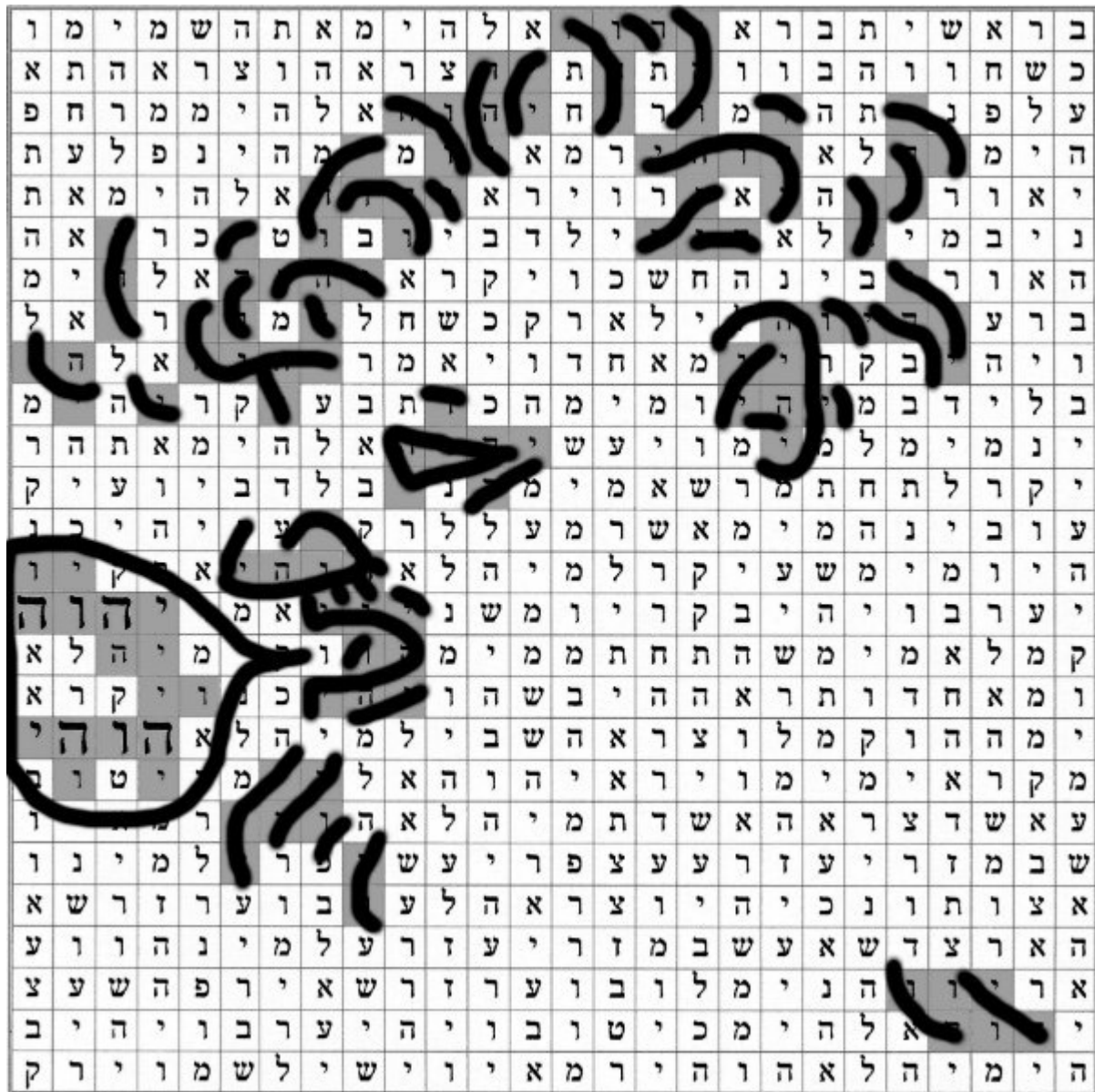
Again the profile of a man's face.

Genesis 1:1ff.
Code: י‌ו (an abbreviation of God's name)

(A large 25-column grid of Hebrew letters, partially shaded to form a picture.)

We can see a vague picture of two heads.

Genesis 1:1ff.
Code: יו
Interpretation:
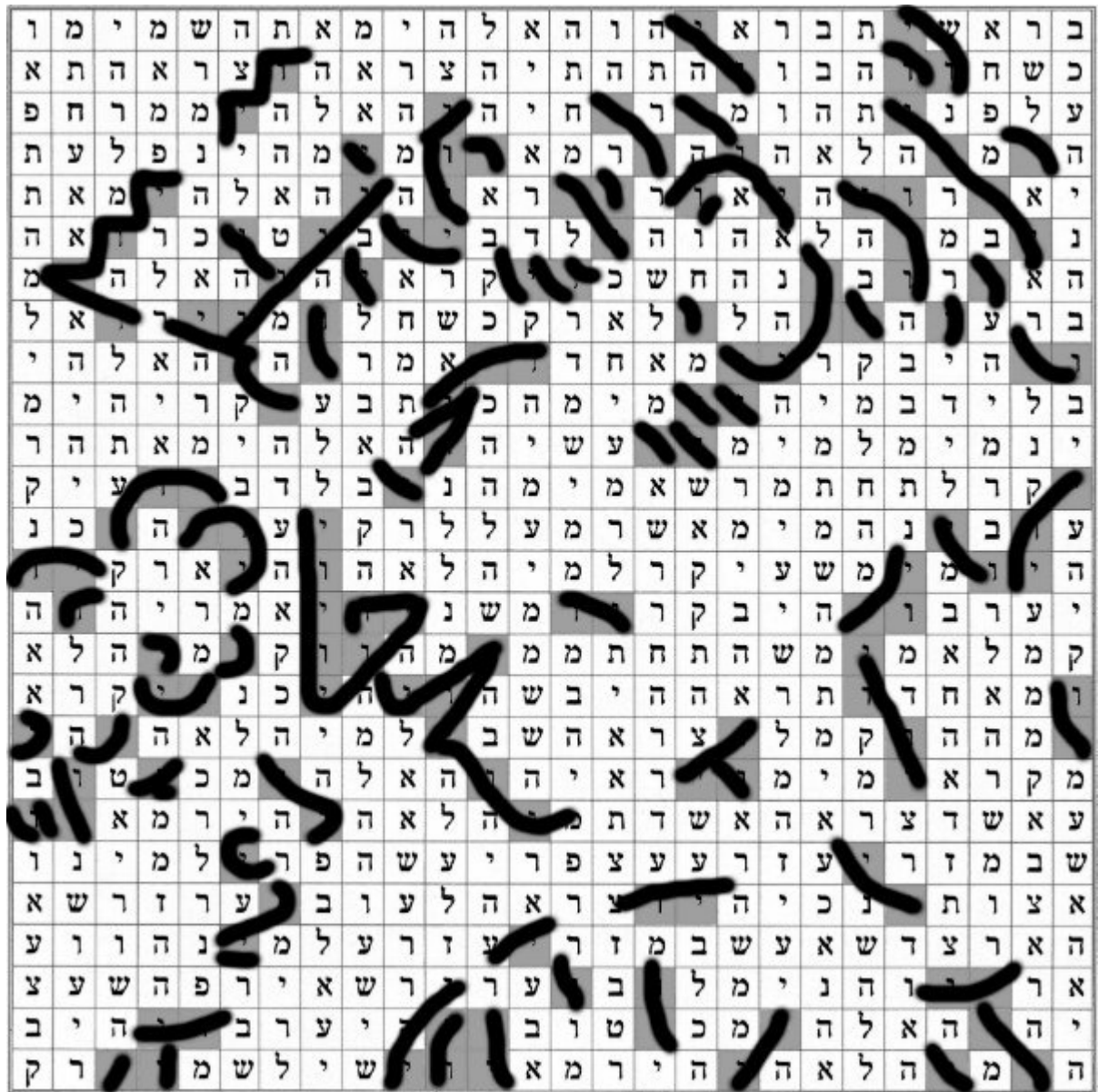
It even is a very clear picture of a crowned man without beard together with a child.

John 1:1ff.
26 characters x 26 lines (wavy line from right to left, then left to right etc.)
Spiritus asper and spiritus lenis is not written in this tableau. Iota subscriptum is indicated by underlining the vowel.
The declined name ΙΟΥΟΝ or ΙΟΥΟΥ replaced ΤΟΝ ΘΕΟΝ or ΘΕΟΥ.

Π	Ν	Η	Σ	Ο	Γ	Ο	Λ	Ο	Ι	Α	Κ	Σ	Ο	Γ	Ο	Λ	Ο	Ν	Η	H̲	Χ	Ρ	Α	Ν	Ε
Ρ	Ο	Σ	Ι	Ο	Υ	Ο	Ν	Κ	Α	Ι	Θ	Ε	Ο	Σ	Η	Ν	Ο	Λ	Ο	Γ	Ο	Σ	Ο	Υ	Τ
Ι	Δ	Α	Τ	Ν	Α	Π	Ν	Ο	Υ	Ο	Ι	Σ	Ο	Ρ	Π	H̲	Χ	Ρ	Α	Ν	Ε	Ν	Η	Σ	Ο
Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν	Ε	Τ	Ο	Κ	Α	Ι	Χ	Ω	Ρ	Ι	Σ	Α	Υ	Τ	Ο	Υ	Ε
Ω̲	Τ	Υ	Α	Ν	Ε	Ν	Ε	Ν	Ο	Γ	Ε	Γ	Ο	Ν	Ε	Ε	Δ	Υ	Ο	Ο	Τ	Ε	Ν	Ε	Γ
Ζ	Ω	Η	Η	Ν	Κ	Α	Ι	Η	Ζ	Ω	Η	Η	Ν	Τ	Ο	Φ	Ω	Σ	Τ	Ω	Ν	Α	Ν	Θ	Ρ
Ν	Ι	Α	Φ	A̲	Ι	Τ	Ο	Κ	Σ	H̲	Τ	Ν	Ε	Σ	Ο	Φ	Ο	Τ	Ι	Α	Κ	Ν	Ω	Π	Ω
Ε	Ι	Κ	Α	Ι	Η	Σ	Κ	Ο	Τ	Ι	Α	Α	Υ	Τ	Ο	Ο	Υ	Κ	Α	Τ	Ε	Λ	Α	Β	Ε
Ν	Ε	Μ	Λ	Α	Τ	Σ	Ε	Π	Α	Σ	Ο	Π	Ω	Ρ	Θ	Ν	Α	Ο	Τ	Ε	Ν	Ε	Γ	Ε	Ν
Ο	Σ	Π	Α	Ρ	Α	Ι	Ο	Υ	Ο	Υ	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ω̲	Ι	Ω	Α	Ν	Η	Σ
Μ	Α	Ν	Ι	Ν	Α	Ι	Ρ	Υ	Τ	Ρ	Α	Μ	Σ	Ι	Ε	Ν	Ε	Θ	Λ	Η	Σ	Ο	Τ	Υ	Ο
Α	Ρ	Τ	Υ	Ρ	Η	Σ	H̲	Π	Ε	Ρ	Ι	Τ	Ο	Υ	Φ	Ω	Τ	Ο	Σ	Ι	Ν	Α	Π	Α	Ν
Ν	Η	Κ	Υ	Ο	Υ	Ο	Τ	Υ	Α	Ι	Δ	Ν	Ι	Σ	Ω	Σ	Υ	Ε	Τ	Σ	Ι	Π	Σ	Ε	Τ
Ε	Κ	Ε	Ι	Ν	Ο	Σ	Τ	Ο	Φ	Ω	Σ	Α	Λ	Λ	Ι	Ν	Α	Μ	Α	Ρ	Τ	Υ	Ρ	Η	Σ
Θ	Η	Λ	Α	Ο	Τ	Σ	Ω	Φ	Ο	Τ	Ν	Η	Σ	Ο	Τ	Ω	Φ	Υ	Ο	Τ	Ι	Ρ	Ε	Π	H̲
Ι	Ν	Ο	Ν	Ο	Φ	Ω	Τ	Ι	Ζ	Ε	Ι	Π	Α	Ν	Τ	Α	Α	Ν	Θ	Ρ	Ω	Π	Ο	Ν	Ε
Ο	Κ	Ω̲	Τ	Ν	Ε	Ν	Ο	Μ	Σ	Ο	Κ	Ν	Ο	Τ	Σ	Ι	Ε	Ν	Ο	Ν	Ε	Μ	Ο	Χ	Ρ
Σ	Μ	Ω̲	Η	Ν	Κ	Α	Ι	Ο	Κ	Ο	Σ	Μ	Ο	Σ	Δ	Ι	Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν
Ε	Ω	Ν	Γ	Ε	Κ	Υ	Ο	Ν	Ο	Τ	Υ	Α	Σ	Ο	Μ	Σ	Ο	Κ	Ο	Ι	Α	Κ	Ο	Τ	Ε
Ι	Σ	Τ	Α	Ι	Δ	Ι	Α	Η	Λ	Θ	Ε	Ν	Κ	Α	Ι	Ο	Ι	Ι	Δ	Ι	Ο	Ι	Α	Υ	Τ
Α	Ν	Ο	Β	Α	Λ	Ε	Ε	Δ	Ι	Ο	Σ	Ο	Ν	Ο	Β	Α	Λ	Ε	Ρ	Α	Π	Υ	Ο	Ν	Ο
Υ	Τ	Ο	Ν	Ε	Δ	Ω	Κ	Ε	Ν	Α	Υ	Τ	Ο	Ι	Σ	Ε	Ξ	Ο	Υ	Σ	Ι	Α	Ν	Τ	Ε
Υ	Ε	Τ	Σ	Ι	Π	Σ	Ι	Ο	Τ	Ι	Α	Θ	Σ	Ε	Ν	Ε	Τ	Υ	Ο	Υ	Ο	Ι	Α	Ν	Κ
Ο	Υ	Σ	Ι	Ν	Ε	Ι	Σ	Τ	Ο	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ο	Υ	Ο	Ι	Ο	Υ	Κ	Ε
Ρ	Α	Σ	Σ	Ο	Τ	Α	Μ	Η	Λ	Ε	Θ	Κ	Ε	Ε	Δ	Υ	Ο	Ν	Ω	Τ	Α	Μ	Ι	Α	Ξ
Κ	Ο	Σ	Ο	Υ	Δ	Ε	Ε	Κ	Θ	Ε	Λ	Η	Μ	Α	Τ	Ο	Σ	Α	Ν	Δ	Ρ	Ο	Σ	Α	Λ

John 1:1ff.
Code: IOYO and IOY

```
Π Ν Η Σ Ο Γ Ο Λ Ο Ι Α Κ Σ Ο Γ Ο Λ Ο Ν Η Η X Ρ Α Ν Ε
Ρ Ο Σ Ι Ο Υ Ο Ν Κ Α Ι Θ Ε Ο Σ Η Ν Ο Λ Ο Γ Ο Σ Ο Υ Τ
Ι Δ Α Τ Ν Α Π Ν Ο Υ Ο Ι Σ Ο Ρ Π Η X Ρ Α Ν Ε Ν Η Σ Ο
Α Υ Τ Ο Υ Ε Γ Ε Ν Ε Τ Ο Κ Α Ι X Ω Ρ Ι Σ Α Υ Τ Ο Υ Ε
Ω Τ Υ Α Ν Ε Ν Ε Ν Ο Γ Ε Γ Ο Ν Ε Ε Δ Υ Ο Ο Τ Ε Ν Ε Γ
Ζ Ω Η Η Ν Κ Α Ι Η Ζ Ω Η Η Ν Τ Ο Φ Ω Σ Τ Ω Ν Α Ν Θ Ρ
Ν Ι Α Φ Α Ι Τ Ο Κ Σ Η Τ Ν Ε Σ Ο Φ Ο Τ Ι Α Κ Ν Ω Π Ω
Ε Ι Κ Α Η Σ Κ Ο Τ Ι Α Α Υ Τ Ο Ο Υ Κ Α Τ Ε Λ Α Β Ε
Ν Ε Μ Λ Α Τ Σ Ε Π Α Σ Ο Π Ω Ρ Θ Ν Α Ο Τ Ε Ν Ε Γ Ε Ν
Ο Σ Π Α Ρ Α Ι Ο Υ Ο Υ Ο Ν Ο Μ Α Α Υ Τ Ω Ι Ω Α Ν Η Σ
Μ Α Ν Ι Ν Α Ι Ρ Υ Τ Ρ Α Μ Σ Ι Ε Ν Ε Θ Λ Η Σ Ο Τ Υ Ο
Α Ρ Τ Υ Ρ Η Σ Η Π Ε Ρ Ι Τ Ο Υ Φ Ω Τ Ο Σ Ι Ν Α Π Α Ν
Ν Η Κ Υ Ο Υ Ο Τ Υ Α Ι Δ Ν Ι Σ Ω Σ Υ Ε Τ Σ Ι Π Σ Ε Τ
Ε Κ Ε Ι Ν Ο Σ Τ Ο Φ Ω Σ Α Λ Λ Ι Ν Α Μ Α Ρ Τ Υ Ρ Η Σ
Θ Η Λ Α Ο Τ Σ Ω Φ Ο Τ Ν Η Σ Ο Τ Ω Φ Υ Ο Τ Ι Ρ Ε Π Η
Ι Ν Ο Ν Ο Φ Ω Τ Ι Ζ Ε Ι Π Α Ν Τ Α Α Ν Θ Ρ Ω Π Ο Ν Ε
Ο Κ Ω Τ Ν Ε Ν Ο Μ Σ Ο Κ Ν Ο Τ Σ Ι Ε Ν Ο Ν Ε Μ Ο X Ρ
Σ Μ Ω Η Ν Κ Α Ι Ο Κ Ο Σ Μ Ο Σ Δ Ι Α Υ Τ Ο Υ Ε Γ Ε Ν
Ε Ω Ν Γ Ε Κ Υ Ο Ν Ο Τ Υ Α Σ Ο Μ Σ Ο Κ Ο Ι Α Κ Ο Τ Ε
Ι Σ Τ Α Ι Δ Ι Α Η Λ Θ Ε Ν Κ Α Ι Ο Ι Ι Δ Ι Ο Ι Α Υ Τ
Α Ν Ο Β Α Λ Ε Ε Δ Ι Ο Σ Ο Ν Ο Β Α Λ Ε Ρ Α Π Υ Ο Ν Ο
Υ Τ Ο Ν Ε Δ Ω Κ Ε Ν Α Υ Τ Ο Ι Σ Ε Ξ Ο Υ Σ Ι Α Ν Τ Ε
Υ Ε Τ Σ Ι Π Σ Ι Ο Τ Ι Α Θ Σ Ε Ν Ε Γ Υ Ο Υ Ο Ι Α Ν Κ
Ο Υ Σ Ι Ν Ε Ι Σ Τ Ο Ο Ν Ο Μ Α Α Υ Τ Ο Υ Ο Ι Ο Υ Κ Ε
Ρ Α Σ Σ Ο Τ Α Μ Η Λ Ε Θ Κ Ε Ε Δ Υ Ο Ν Ω Τ Α Μ Ι Α Ξ
Κ Ο Σ Ο Υ Δ Ε Ε Κ Θ Ε Λ Η Μ Α Τ Ο Σ Α Ν Δ Ρ Ο Σ Α Λ
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We see again the slight contours of a face, again looking into the same direction as in the foregoing pictures.

John 1:1ff.
Code: IOYO and IOY
Interpretation:

Π	Ν	Η	Σ			Λ	Ο	Ι		Κ	Σ		Γ	Ο	Λ	Ο	Ν	Η	H	Χ	Ρ	Α	Ν	Ε
Ρ	Ο	Σ		Ο		Ν	Κ	Α		Θ	Ε	Ο	Σ	Π		Ο	Λ	Ο	Γ	Ο	Σ	Ο	Υ	Τ
Ι	Δ	Α	Τ	Ν	Α	Π	Ν		Ο		Σ	Ο	Ρ	Π	H	Χ	Ρ	Α	Ν	Ε	Ν	Η	Σ	Ο
Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν	Ε	Τ	Ο	Κ	Α	Ι	Χ	Ω	Ρ	Σ	Α	Υ	Τ	Ο	Υ	Ε
Ω	Τ	Υ	Α	Ν	Ε	Ν	Ε	Ν	Ο	Γ	Ε	Γ	Ο	Ν	Ε	Ε	Δ	Υ	Ο	Τ	Ε	Ν	Ε	Γ
Ζ	Ω	Η	Η	Ν	Κ	Α	Ι	Η	Ζ	Ω	Η	Η	Ν	Τ	Ο	Φ	Ω	Σ	Τ	Ω	Ν	Α	Ν	Θ	Ρ
Ν		Α	Φ	Ι	Τ	Ο	Κ	Σ	H	Τ	Ν	Ε	Σ	Ο	Φ	Ο	Τ	Ι	Α	Κ	Ν	Ω	Π	Ω
Ε	Ι	Κ	Α	Ι	Η	Σ	Κ	Ο	Τ	Ι	Α	Α	Υ	Τ	Ο	Ο	Υ	Κ	Α	Τ	Ε	Λ	Α	Β	Ε
Ν	Ε	Μ	Λ	Α	Τ	Σ	Ε	Π	Α	Σ	Π	Ω	Ρ	Θ	Ν	Α	Ο	Τ	Ε	Ν	Ε	Γ	Ε	Ν
Ο	Σ	Π	Α	Ρ	Α	Θ	Υ	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ω	Ι	Ω	Α	Ν	Η	Σ
Μ	Α	Ν	Ι	Ν	Α	Μ	Υ	Τ	Ρ	Α	Μ	Σ	Ε	Ν	Ε	Θ	Λ	Η	Σ	Ο	Τ	Υ	Ο
Α	Ρ	Τ	Υ	Ρ	Η	Σ	H	Π	Ε	Ρ	Ι	Τ	Ο	Υ	Φ	Ω	Τ	Ο	Σ	Ι	Ν	Α	Π	Α	Ν
Ν	Η	Κ	Υ	Ο	Υ	Τ	Υ	Α	Ι	Δ	Ν	Ι	Ω	Σ	Υ	Ε	Τ	Σ	Ι	Π	Σ	Ε	Τ
Ε	Κ	Ε	Ι	Ν	Ο	Σ	Τ	Ο	Φ	Ω	Σ	Α	Λ	Λ	Ι	Ν	Α	Μ	Α	Ρ	Τ	Υ	Ρ	Η	Σ
Θ	Η	Λ	Α	Ο	Τ	Σ	Ω	Φ	Ο	Τ	Ν	Η	Σ	Ο	Τ	Ω	Φ	Υ	Ο	Τ	Ι	Ρ	Ε	Π	H
Ι	Ν	Ο	Ν	Ο	Φ	Ω	Τ	Ι	Ζ	Ε	Ι	Π	Α	Ν	Τ	Α	Α	Ν	Θ	Ρ	Ω	Π	Ο	Ν	Ε
Ο	Κ	Ω	Τ	Ν	Ε	Ν	Ο	Μ	Σ	Ο	Κ	Ν	Ο	Τ	Σ	Ι	Ε	Ν	Ν	Ε	Μ	Ο	Χ	Ρ
Σ	Μ	Ω	Η	Ν	Κ	Α	Ι	Ο	Κ	Ο	Σ	Μ	Ο	Σ	Δ	Ι	Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν
Ε	Ω	Ν	Γ	Ε	Κ	Υ	Ο	Ν	Ο	Τ	Υ	Α	Σ	Ο	Μ	Σ	Ο	Κ	Ο	Α	Κ	Ο	Τ	Ε
Ι	Σ	Τ	Α	Ι	Δ	Ι	Α	Η	Λ	Θ	Ε	Ν	Κ	Α	Ι	Ο	Ι	Α	Σ	Ι	Α	Τ
Α	Ν	Ο	Β	Α	Λ	Ε	Ε	Δ	Ι	Ο	Σ	Ο	Ν	Ο	Β	Α	Λ	Ε	Ρ	Α	Υ	Ο	Ν	Ο
Υ	Τ	Ο	Ν	Ε	Δ	Ω	Κ	Ε	Ν	Α	Υ	Τ	Ο	Ι	Σ	Ε	Ξ	Ο	Υ	Σ	Ι	Α	Ν	Τ	Ε
Υ	Ε	Γ	Ε	Ν	Σ	Ι	Ο	Τ	Ι	Α	Θ	Σ	Ε	Ν	Ε	Γ	Υ	Ο	Υ	Ο	Ι	Α	Ν	Κ
Ο		Σ	Ι	Ν	Ε	Ι	Σ	Τ	Ο	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ο	Υ	Ο	Ι	Ο	Κ	Ε
Ρ		Σ	Σ	Ο	Τ	Α	Μ	Η	Λ	Ε	Θ	Κ	Ε	Ε	Δ	Υ	Ο	Ν	Ω	Τ	Α	Μ		Α	Ξ
Κ		Σ	OY		Ε	Ε	Κ	Θ	Ε	Λ	Η	Μ	Α	Τ	Ο	Σ	Α	Ν	Δ	Ρ	Ο	Σ	Α	Λ

We can see a person's face. As in the pictures of Genesis 1 the person is shouting the name of God: IOUO.

John 1:1ff.
Code: IOYO and IOY (with the possible exchange of O with Ω in these Names)

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Π  Ν  Η  Σ  Ο  Γ  Ο  Λ  Ο  Ι  Α  Κ  Σ  Ο  Γ  Ο  Λ  Ο  Ν  Η  Η  X  Ρ  Α  Ν  Ε
Ρ  Ο  Σ  Ι  Ο  Υ  Ο  Ν  Κ  Α  Ι  Θ  Ε  Ο  Σ  Η  Ν  Ο  Λ  Ο  Γ  Ο  Σ  Ο  Υ  Τ
Ι  Δ  Α  Τ  Ν  Α  Π  Ν  Ο  Υ  Ο  Ι  Σ  Ο  Ρ  Π  Η  X  Ρ  Α  Ν  Ε  Ν  Η  Σ  Ο
Α  Υ  Τ  Ο  Υ  Ε  Γ  Ε  Ν  Ε  Τ  Ο  Κ  Α  Ι  X  Ω  Ρ  Ι  Σ  Α  Υ  Τ  Ο  Υ  Ε
Ω  Τ  Υ  Α  Ν  Ε  Ν  Ε  Ν  Ο  Γ  Ε  Γ  Ο  Ν  Ε  Ε  Δ  Υ  Ο  Ο  Τ  Ε  Ν  Ε  Γ
Ζ  Ω  Η  Η  Ν  Κ  Α  Ι  Η  Ζ  Ω  Η  Η  Ν  Τ  Ο  Φ  Ω  Σ  Τ  Ω  Ν  Α  Ν  Θ  Ρ
Ν  Ι  Α  Φ  Α  Ι  Τ  Ο  Κ  Σ  Η  Τ  Ν  Ε  Σ  Ο  Φ  Ο  Τ  Ι  Α  Κ  Ν  Ω  Π  Ω
Ε  Ι  Κ  Α  Ι  Η  Σ  Κ  Ο  Τ  Ι  Α  Α  Υ  Τ  Ο  Ο  Υ  Κ  Α  Τ  Ε  Λ  Α  Β  Ε
Ν  Ε  Μ  Λ  Α  Τ  Σ  Ε  Π  Α  Σ  Ο  Π  Ω  Ρ  Θ  Ν  Α  Ο  Τ  Ε  Ν  Ε  Γ  Ε  Ν
Ο  Σ  Π  Α  Ρ  Α  Ι  Ο  Υ  Ο  Υ  Ο  Ν  Ο  Μ  Α  Α  Υ  Τ  Ω  Ι  Ω  Α  Ν  Η  Σ
Μ  Α  Ν  Ι  Ν  Α  Ι  Ρ  Υ  Τ  Ρ  Α  Μ  Σ  Ι  Ε  Ν  Ε  Θ  Λ  Η  Σ  Ο  Τ  Υ  Ο
Α  Ρ  Τ  Υ  Ρ  Η  Σ  Η  Π  Ε  Ρ  Ι  Τ  Ο  Υ  Φ  Ω  Τ  Ο  Σ  Ι  Ν  Α  Π  Α  Ν
Ν  Η  Κ  Υ  Ο  Υ  Ο  Τ  Υ  Α  Ι  Δ  Ν  Ι  Σ  Ω  Σ  Υ  Ε  Τ  Σ  Ι  Π  Σ  Ε  Τ
Ε  Κ  Ε  Ι  Ν  Ο  Σ  Τ  Ο  Φ  Ω  Σ  Α  Λ  Λ  Ι  Ν  Α  Μ  Α  Ρ  Τ  Υ  Ρ  Η  Σ
Θ  Η  Λ  Α  Ο  Τ  Σ  Ω  Φ  Ο  Τ  Ν  Η  Σ  Ο  Τ  Ω  Φ  Υ  Ο  Τ  Ι  Ρ  Ε  Π  Η
Ι  Ν  Ο  Ν  Ο  Φ  Ω  Τ  Ι  Ζ  Ε  Ι  Π  Α  Ν  Τ  Α  Α  Ν  Θ  Ρ  Ω  Π  Ο  Ν  Ε
Ο  Κ  Ω  Τ  Ν  Ε  Ν  Ο  Μ  Σ  Ο  Κ  Ν  Ο  Τ  Σ  Ι  Ε  Ν  Ο  Ν  Ε  Μ  Ο  X  Ρ
Σ  Μ  Ω  Η  Ν  Κ  Α  Ι  Ο  Κ  Ο  Σ  Μ  Ο  Σ  Δ  Ι  Α  Υ  Τ  Ο  Υ  Ε  Γ  Ε  Ν
Ε  Ω  Ν  Γ  Ε  Κ  Υ  Ο  Ν  Ο  Τ  Υ  Α  Σ  Ο  Μ  Σ  Ο  Κ  Ο  Ι  Α  Κ  Ο  Τ  Ε
Ι  Σ  Τ  Α  Ι  Δ  Ι  Α  Η  Λ  Θ  Ε  Ν  Κ  Α  Ι  Ο  Ι  Ι  Δ  Ι  Ο  Ι  Α  Υ  Τ
Α  Ν  Ο  Β  Α  Λ  Ε  Ε  Δ  Ι  Ο  Σ  Ο  Ν  Ο  Β  Α  Λ  Ε  Ρ  Α  Π  Υ  Ο  Ν  Ο
Υ  Τ  Ο  Ν  Ε  Δ  Ω  Κ  Ε  Ν  Α  Υ  Τ  Ο  Ι  Σ  Ε  Ξ  Ο  Υ  Σ  Ι  Α  Ν  Τ  Ε
Υ  Ε  Τ  Σ  Ι  Π  Σ  Ι  Ο  Τ  Ι  Α  Θ  Σ  Ε  Ν  Ε  Γ  Υ  Ο  Υ  Ο  Ι  Α  Ν  Κ
Ο  Υ  Σ  Ι  Ν  Ε  Ι  Σ  Τ  Ο  Ο  Ν  Ο  Μ  Α  Α  Υ  Τ  Ο  Υ  Ο  Ι  Ο  Υ  Κ  Ε
Ρ  Α  Σ  Σ  Ο  Τ  Α  Μ  Η  Λ  Ε  Θ  Κ  Ε  Ε  Δ  Υ  Ο  Ν  Ω  Τ  Α  Μ  Ι  Α  Ξ
Κ  Ο  Σ  Ο  Υ  Δ  Ε  Ε  Κ  Θ  Ε  Λ  Η  Μ  Α  Τ  Ο  Σ  Α  Ν  Δ  Ρ  Ο  Σ  Α  Λ
```

It is very similar to the foregoing code-picture.

John 1:1ff.
Code: IOYO and IOY (with the possible exchange of O with Ω in these Names)
Interpretation:

Π	Ν	Η	Σ				Λ	Ο	Ι	Α	Κ	Σ	Ο	Γ	Ο	Λ	Ο	Ν	Η	Η	Χ	Ρ	Α	Ν	Ε
Ρ	Ο	Σ			Ο		Ν	Κ	Α		Θ	Ε	Ο	Σ	Η	Ν	Ο	Λ	Ο	Γ	Ο	Σ	Ο	Υ	Τ
Ι	Δ	Α	Τ	Ν	Α	Π	Ν	Ο	Υ		Σ	Ο	Ρ	Π	Η	Χ	Ρ	Α	Ν	Ε	Ν	Η	Σ	Ο
Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν	Ε	Τ	Ο	Κ	Α	Ι	Χ	Ω	Ρ	Ι	Σ	Α	Υ	Τ	Ο	Υ	Ε
Ω	Τ	Υ	Α	Ν	Ε	Ν	Ο	Γ	Ε	Γ	Ο	Ν	Ε	Ε	Δ		Ο	Τ	Ε	Ν	Ε	Γ
Ζ	Η	Η	Ν	Κ	Α	Ι	Η	Ζ	Ω	Η	Η	Ν	Τ	Ο	Φ		Σ	Τ	Ω	Ν	Α	Ν	Θ	Ρ
Ν	Α	Φ	Α	Ι	Τ	Ο	Κ	Σ	Η	Τ	Ν	Ε	Σ	Ο	Φ	Ο	Τ	Ι	Α	Κ	Ν	Ω	Π	Ω
Ε		Κ	Α	Ι	Η	Σ	Κ	Ο	Τ	Ι	Α	Α	Υ	Τ	Ο	Υ	Κ	Α	Τ	Ε	Λ	Α	Β	Ε
Ν	Ε	Μ	Λ	Α	Τ	Σ	Ε	Π	Α	Σ		Π	Ω	Ρ	Θ	Ν	Α	Ο	Τ	Ε	Ν	Ε	Γ	Ε	Ν
Ο	Σ	Π	Α	Ρ	Α			Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ω	Ι	Ω	Α	Ν	Η	Σ
Μ	Α	Ν	Ι	Ν	Α		Ρ	Υ	Τ	Ρ	Α	Μ		Ε	Ν	Ε	Θ	Λ	Η	Σ	Ο	Τ	Υ	Ο
Α	Ρ	Τ	Υ	Ρ	Η	Σ	Η	Π	Ε	Ρ	Ι	Τ	Ο	Υ	Φ	Ω	Τ	Ο	Σ	Ι	Ν	Α	Π	Α	Ν
Ν	Η	Κ		Υ	Ο	Τ	Υ	Α	Ι	Δ	Ν	Σ	Σ	Υ	Ε	Τ	Σ	Ι	Π	Σ	Ε	Τ
Ε	Κ	Ε		Ν	Ο	Σ	Τ	Ο	Φ	Ω	Σ	Α	Λ	Λ	Ν	Α	Μ	Α	Ρ	Τ	Υ	Ρ	Η	Σ
Θ	Η	Λ	Α	Ο	Τ	Σ	Ω	Φ	Ο	Τ	Ν	Η	Σ	Ο	Τ	Ω	Φ	Υ	Ο	Τ	Ι	Ρ	Ε	Π	Η
Ι	Ν	Ο	Ν	Ο	Φ	Ω	Τ	Ι	Ζ	Ε	Ι	Π	Α	Ν	Τ	Α	Α	Ν	Θ	Ρ	Ω	Π	Ο	Ν	Ε
Ο	Κ	Ω	Τ	Ν	Η	Ν	Ο	Μ	Σ	Ο	Κ	Ν	Ο	Τ	Σ	Ι	Ε	Ν	Ο	Ν	Ε	Μ	Ο	Χ	Ρ
Σ	Μ	Ω	Η	Ν	Κ	Α	Ο	Κ	Ο	Σ	Μ	Ο	Σ	Δ	Α	Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν
Ε	Ω	Ν	Γ	Ε	Κ	Υ	Ο	Ν	Ο	Τ	Υ	Α	Σ	Ο	Μ	Σ	Ο	Κ	Ο	Α	Κ	Ο	Τ	Ε
Ι	Σ	Τ	Α	Ι	Δ	Α	Η	Λ	Θ	Ε	Ν	Κ	Α	Ι	Ο	Δ	Ι	Α	Υ	Τ
Α	Ν	Ο	Β	Α	Λ	Ε	Ε	Δ	Υ	Ο	Σ	Ο	Ν	Ο	Β	Α	Λ	Ε	Ρ	Α	Υ	Ο	Ν
Υ	Τ	Ο	Ν	Ε	Δ	Ω	Κ	Ε	Ν	Α	Υ	Τ	Ο	Ι	Σ	Ε	Ξ	Ο	Υ	Λ	Α	Ν	Τ	Ε
Υ	Ε	Τ	Η	Σ	Ο	Τ	Ι	Α	Θ	Σ	Ε	Ν	Ε	Γ	Υ	Ο	Υ	Ο	Ι	Α	Ν	Κ
Ο	Υ	Σ	Ι	Ν	Ε	Ι	Σ	Τ	Ο	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ο	Υ	Ο	Ι	Ο	Υ	Κ	Ε
Ρ	Α	Σ	Σ	Ο	Τ	Α	Μ	Η	Λ	Ε	Θ	Κ	Ε	Ε	Δ	Υ	Ο	Ν	Ο	Τ	Α	Μ	Α	Ξ
Κ	Ο	Σ	Ο	Υ	Α	Δ	Ε	Κ	Θ	Ε	Λ	Η	Μ	Α	Τ	Ο	Σ	Α	Ν	Δ	Ρ	Ο	Σ	Α	Λ

It looks like a soldier with helmet shouting: IOUO.

John 1:1ff.
Code: IOYO and IOY and IO

Π	Ν	Η	Σ	Ο	Γ	Ο	Λ	Ο	Ι	Α	Κ	Σ	Ο	Γ	Ο	Λ	Ο	Ν	Η	Η	Χ	Ρ	Α	Ν	Ε
Ρ	Ο	Σ	Ι	Ο	Υ	Ο	Ν	Κ	Α	Ι	Θ	Ε	Ο	Σ	Η	Ν	Ο	Λ	Ο	Γ	Ο	Σ	Ο	Υ	Τ
Ι	Δ	Α	Τ	Ν	Α	Π	Ν	Ο	Υ	Ο	Ι	Σ	Ο	Ρ	Π	Η	Χ	Ρ	Α	Ν	Ε	Ν	Η	Σ	Ο
Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν	Ε	Τ	Ο	Κ	Α	Ι	Χ	Ω	Ρ	Ι	Σ	Α	Υ	Τ	Ο	Υ	Ε
Ω	Τ	Υ	Α	Ν	Ε	Ν	Ε	Ν	Ο	Γ	Ε	Γ	Ο	Ν	Ε	Ε	Δ	Υ	Ο	Ο	Τ	Ε	Ν	Ε	Γ
Ζ	Ω	Η	Η	Ν	Κ	Α	Ι	Η	Ζ	Ω	Η	Η	Ν	Τ	Ο	Φ	Ω	Σ	Τ	Ω	Ν	Α	Ν	Θ	Ρ
Ν	Ι	Α	Φ	Α	Ι	Τ	Ο	Κ	Σ	Η	Τ	Ν	Ε	Σ	Ο	Φ	Ο	Τ	Ι	Α	Κ	Ν	Ω	Π	Ω
Ε	Ι	Κ	Α	Ι	Η	Σ	Κ	Ο	Τ	Ι	Α	Α	Υ	Τ	Ο	Ο	Υ	Κ	Α	Τ	Ε	Λ	Α	Β	Ε
Ν	Ε	Μ	Λ	Α	Τ	Σ	Ε	Π	Α	Σ	Ο	Π	Ω	Ρ	Θ	Ν	Α	Ο	Τ	Ε	Ν	Ε	Γ	Ε	Ν
Ο	Σ	Π	Α	Ρ	Α	Ι	Ο	Υ	Ο	Υ	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ω	Ι	Ω	Α	Ν	Η	Σ
Μ	Α	Ν	Ι	Ν	Α	Ι	Ρ	Υ	Τ	Ρ	Α	Μ	Σ	Ι	Ε	Ν	Ε	Θ	Λ	Η	Σ	Ο	Τ	Υ	Ο
Α	Ρ	Τ	Υ	Ρ	Η	Σ	Η	Π	Ε	Ρ	Ι	Τ	Ο	Υ	Φ	Ω	Τ	Ο	Σ	Ι	Ν	Α	Π	Α	Ν
Ν	Η	Κ	Υ	Ο	Υ	Ο	Τ	Υ	Α	Ι	Δ	Ν	Ι	Σ	Ω	Σ	Υ	Ε	Τ	Σ	Ι	Π	Σ	Ε	Τ
Ε	Κ	Ε	Ι	Ν	Ο	Σ	Τ	Ο	Φ	Ω	Σ	Α	Λ	Λ	Ι	Ν	Α	Μ	Α	Ρ	Τ	Υ	Ρ	Η	Σ
Θ	Η	Λ	Α	Ο	Τ	Σ	Ω	Φ	Ο	Τ	Ν	Η	Σ	Ο	Τ	Ω	Φ	Υ	Ο	Τ	Ι	Ρ	Ε	Π	Η
Ι	Ν	Ο	Ν	Ο	Φ	Ω	Τ	Ι	Ζ	Ε	Ι	Π	Α	Ν	Τ	Α	Α	Ν	Θ	Ρ	Ω	Π	Ο	Ν	Ε
Ο	Κ	Ω	Τ	Ν	Ε	Ν	Ο	Μ	Σ	Ο	Κ	Ν	Ο	Τ	Σ	Ι	Ε	Ν	Ο	Ν	Ε	Μ	Ο	Χ	Ρ
Σ	Μ	Ω	Η	Ν	Κ	Α	Ι	Ο	Κ	Ο	Σ	Μ	Ο	Σ	Δ	Ι	Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν
Ε	Ω	Ν	Γ	Ε	Κ	Υ	Ο	Ν	Ο	Τ	Υ	Α	Σ	Ο	Μ	Σ	Ο	Κ	Ο	Ι	Α	Κ	Ο	Τ	Ε
Ι	Σ	Τ	Α	Ι	Δ	Ι	Α	Η	Λ	Θ	Ε	Ν	Κ	Α	Ι	Ο	Ι	Ι	Δ	Ι	Ο	Ι	Α	Υ	Τ
Α	Ν	Ο	Β	Α	Λ	Ε	Ε	Δ	Ι	Ο	Σ	Ο	Ν	Ο	Β	Α	Λ	Ε	Ρ	Α	Π	Υ	Ο	Ν	Ο
Υ	Τ	Ο	Ν	Ε	Δ	Ω	Κ	Ε	Ν	Α	Υ	Τ	Ο	Ι	Σ	Ε	Ξ	Ο	Υ	Σ	Ι	Α	Ν	Τ	Ε
Υ	Ε	Τ	Σ	Ι	Π	Σ	Ι	Ο	Τ	Ι	Α	Θ	Σ	Ε	Ν	Ε	Γ	Υ	Ο	Υ	Ο	Ι	Α	Ν	Κ
Ο	Υ	Σ	Ι	Ν	Ε	Ι	Σ	Τ	Ο	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ο	Υ	Ο	Ι	Ο	Υ	Κ	Ε
Ρ	Α	Σ	Σ	Ο	Τ	Α	Μ	Η	Λ	Ε	Θ	Κ	Ε	Ε	Δ	Υ	Ο	Ν	Ω	Τ	Α	Μ	Ι	Α	Ξ
Κ	Ο	Σ	Ο	Υ	Δ	Ε	Κ	Θ	Ε	Λ	Η	Μ	Α	Τ	Ο	Σ	Α	Ν	Δ	Ρ	Ο	Σ	Α	Λ

It could be a face looking into the same direction again, but in this case a second interpretation seems to be intended by the encoder.

John 1:1ff.
Code: IOYO and IOY and IO
First Interpretation:
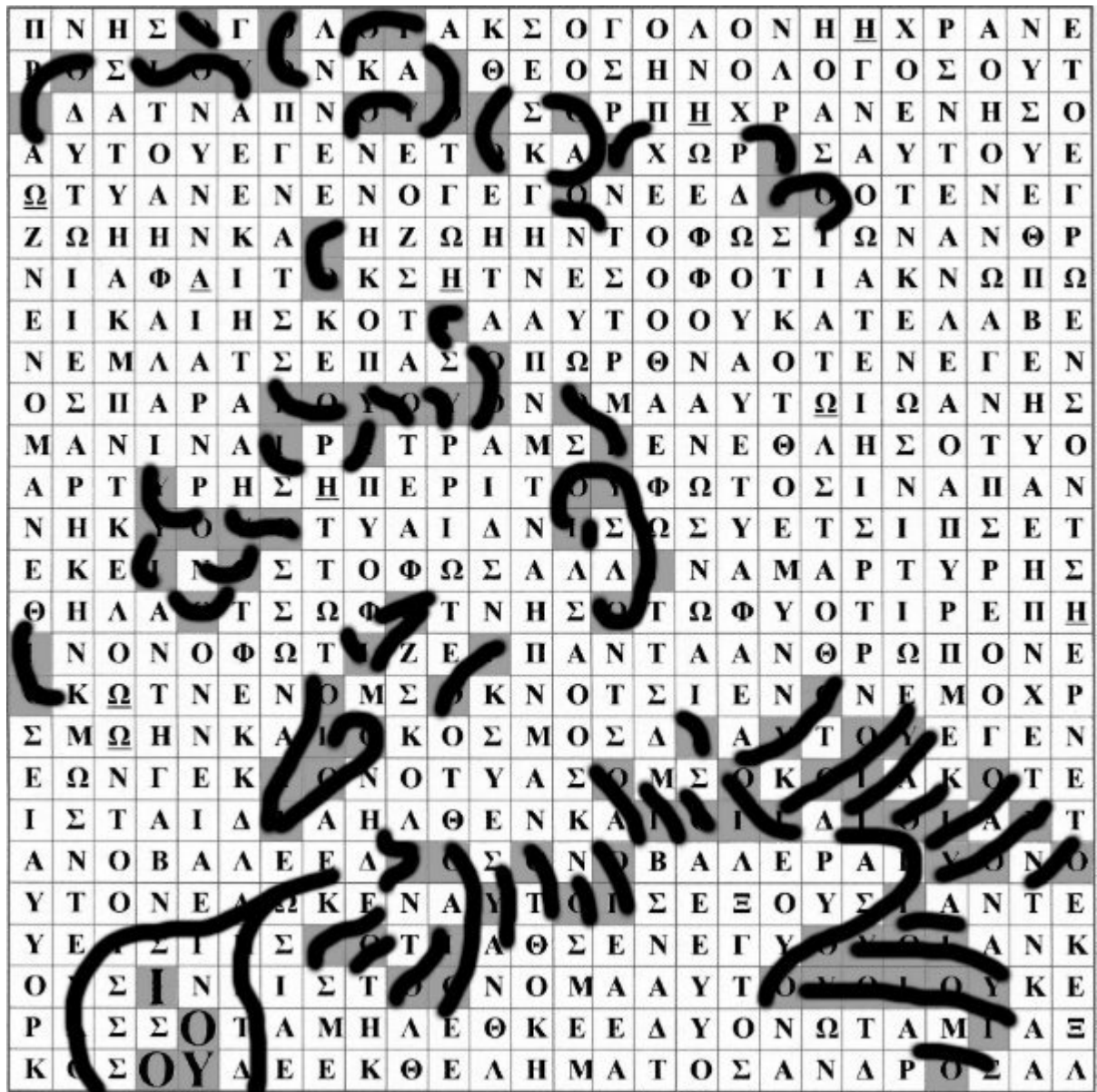
Again a bearded man (profile) shouting: IOUO.

Code: IOYO and IOY and IO
Second Interpretation:

Π	Ν	Η	Σ	Ο	Γ	Λ	Ο	Τ	Α	Κ	Σ	Ο	Γ	Ο	Λ	Ο	Ν	Η	H	Χ	Ρ	Α	Ν	Ε
Ρ	Ο	Σ	Ι	Ο	Υ	Ν	Κ	Α	Θ	Ε	Ο	Σ	Η	Ν	Ο	Λ	Ο	Γ	Ο	Σ	Ο	Υ	Τ	
Δ	Α	Τ	Ν	Α	Π	Ν	Ι	Ο	Υ	Ι	Σ	Ρ	Π	H	Χ	Ρ	Α	Ν	Ε	Ν	Η	Σ	Ο	
Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν	Ε	Τ	Ο	Κ	Α	Χ	Ω	Σ	Α	Υ	Τ	Ο	Υ	Ε		
Ω	Τ	Υ	Α	Ν	Ε	Ν	Ε	Ν	Ο	Γ	Ε	Γ	Ν	Ε	Ε	Δ	Υ	Ο	Τ	Ε	Ν	Ε	Γ	
Ζ	Ω	Η	Η	Ν	Κ	Α	Η	Ζ	Ω	Η	Η	Ν	Τ	Ο	Φ	Ω	Σ	Τ	Ω	Ν	Α	Ν	Θ	Ρ
Ν	Ι	Α	Φ	Α	Ι	Τ	Κ	Σ	Η	Τ	Ν	Ε	Σ	Ο	Φ	Ο	Τ	Ι	Α	Κ	Ν	Ω	Π	Ω
Ε	Ι	Κ	Α	Ι	Η	Σ	Κ	Ο	Τ	Α	Α	Υ	Τ	Ο	Ο	Υ	Κ	Α	Τ	Ε	Λ	Α	Β	Ε
Ν	Ε	Μ	Λ	Α	Τ	Σ	Ε	Π	Α	Σ	Π	Ω	Ρ	Θ	Ν	Α	Ο	Τ	Ε	Ν	Ε	Γ	Ε	Ν
Ο	Σ	Π	Α	Ρ	Α	Ν	Μ	Α	Α	Υ	Τ	Ω	Ι	Ω	Α	Ν	Η	Σ						
Μ	Α	Ν	Ι	Ν	Α	Ρ	Τ	Ρ	Α	Μ	Σ	Ι	Ε	Ν	Ε	Θ	Λ	Η	Σ	Ο	Τ	Υ	Ο	
Α	Ρ	Τ	Υ	Ρ	Η	Σ	H	Π	Ε	Ρ	Ι	Τ	Ου	Φ	Ω	Τ	Ο	Σ	Ι	Ν	Α	Π	Α	Ν
Ν	Η	Κ	Υ	Ο	Υ	Τ	Υ	Α	Ι	Δ	Ν	Σ	Ω	Σ	Υ	Ε	Τ	Σ	Ι	Π	Σ	Ε	Τ	
Ε	Ρ	Ε	Ν	Σ	Τ	Ο	Φ	Ω	Σ	Α	Λ	Λ	Ν	Α	Μ	Α	Ρ	Τ	Υ	Ρ	Η	Σ		
Θ	Η	Λ	Α	Τ	Σ	Ω	Φ	Τ	Ν	Η	Σ	Τ	Ω	Φ	Υ	Ο	Τ	Ι	Ρ	Ε	Π	H		
Ι	Ν	Ο	Ν	Ο	Φ	Ω	Τ	Ζ	Ε	Π	Α	Ν	Τ	Α	Α	Ν	Θ	Ρ	Ω	Π	Ο	Ν	Ε	
Κ	Ω	Τ	Ν	Ε	Ν	Μ	Σ	Κ	Ν	Ο	Τ	Σ	Ι	Ε	Ν	Ν	Ε	Μ	Ο	Χ	Ρ			
Σ	Μ	Ω	Η	Ν	Κ	Α	Ο	Κ	Ο	Σ	Μ	Ο	Σ	Δ	Α	Τ	Ε	Γ	Ε	Ν				
Ε	Ω	Ν	Γ	Ε	Κ	Ο	Ν	Ο	Τ	Υ	Α	Σ	Μ	Σ	Ο	Κ	Ο	Α	Κ	Ο	Τ	Ε		
Ι	Σ	Τ	Α	Ι	Δ	Α	Η	Λ	Θ	Ε	Ν	Κ	Α	Υ	Τ									
Α	Ν	Ο	Β	Α	Λ	Ε	Δ	Σ	Ο	Ν	Ο	Β	Α	Λ	Ε	Ρ	Α	Π	Υ	Ο				
Υ	Τ	Ο	Ν	Ω	Κ	Ε	Ν	Α	Τ	Ο	Σ	Ε	Ξ	Ο	Υ	Σ	Α	Ν	Τ	Ε				
Υ	Ε	Σ	Ι	Π	Σ	Τ	Α	Θ	Σ	Ε	Ν	Ε	Γ	Υ	Ο	Ι	Α	Ν	Κ					
Ο	Υ	Σ	Ι	Ν	Ι	Σ	Τ	Ο	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ο	Υ	Ο	Ι	Ο	Υ	Κ	Ε
Ρ	Α	Σ	Σ	Ο	Τ	Α	Μ	Η	Λ	Ε	Θ	Κ	Ε	Ε	Δ	Υ	Ο	Ν	Ω	Τ	Α	Μ	Ι	Α	Ξ
Κ	Ο	Σ	ΟΥ	Δ	Ε	Ε	Κ	Θ	Ε	Λ	Η	Μ	Α	Τ	Ο	Σ	Α	Ν	Δ	Ρ	Ο	Σ	Α	Λ

This is a front view of an old man with white hair and a white beard saying: IOUO. This picture reminds us of Daniel 7:9, where the Ancient of Days is described.

John 1:1ff.
Code: IOYO and AOYO and TOYO

Π	Ν	Η	Σ	Ο	Γ	Ο	Λ	Ο	Ι	Α	Κ	Σ	Ο	Γ	Ο	Λ	Ο	Ν	Η	Η	Χ	Ρ	Α	Ν	Ε
Ρ	Ο	Σ	Ι	Ο	Υ	Ο	Ν	Κ	Α	Ι	Θ	Ε	Ο	Σ	Η	Ν	Ο	Λ	Ο	Γ	Ο	Σ	Ο	Υ	Τ
Ι	Δ	Α	Τ	Ν	Α	Π	Ν	Ο	Υ	Ο	Ι	Σ	Ο	Ρ	Π	Η	Χ	Ρ	Α	Ν	Ε	Ν	Η	Σ	Ο
Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν	Ε	Τ	Ο	Κ	Α	Ι	Χ	Ω	Ρ	Ι	Σ	Α	Υ	Τ	Ο	Υ	Ε
Ω	Τ	Υ	Α	Ν	Ε	Ν	Ε	Ν	Ο	Γ	Ε	Γ	Ο	Ν	Ε	Ε	Δ	Υ	Ο	Ο	Τ	Ε	Ν	Ε	Γ
Ζ	Ω	Η	Η	Ν	Κ	Α	Ι	Η	Ζ	Ω	Η	Η	Ν	Τ	Ο	Φ	Ω	Σ	Τ	Ω	Ν	Α	Ν	Θ	Ρ
Ν	Ι	Α	Φ	Α	Ι	Τ	Ο	Κ	Σ	Η	Τ	Ν	Ε	Σ	Ο	Φ	Ο	Τ	Ι	Α	Κ	Ν	Ω	Π	Ω
Ε	Ι	Κ	Α	Ι	Η	Σ	Κ	Ο	Τ	Ι	Α	Α	Υ	Τ	Ο	Ο	Υ	Κ	Α	Τ	Ε	Λ	Α	Β	Ε
Ν	Ε	Μ	Λ	Α	Τ	Σ	Ε	Π	Α	Σ	Ο	Π	Ω	Ρ	Θ	Ν	Α	Ο	Τ	Ε	Ν	Ε	Γ	Ε	Ν
Ο	Σ	Π	Α	Ρ	Α	Ι	Ο	Υ	Ο	Υ	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ω	Ι	Ω	Α	Ν	Η	Σ
Μ	Α	Ν	Ι	Ν	Α	Ι	Ρ	Υ	Τ	Ρ	Α	Μ	Σ	Ι	Ε	Ν	Ε	Θ	Λ	Η	Σ	Ο	Τ	Υ	Ο
Α	Ρ	Τ	Υ	Ρ	Η	Σ	Η	Π	Ε	Ρ	Ι	Τ	Ο	Υ	Φ	Ω	Τ	Ο	Σ	Ι	Ν	Α	Π	Α	Ν
Ν	Η	Κ	Υ	Ο	Υ	Ο	Τ	Υ	Α	Ι	Δ	Ν	Ι	Σ	Ω	Σ	Υ	Ε	Τ	Σ	Ι	Π	Σ	Ε	Τ
Ε	Κ	Ε	Ι	Ν	Ο	Σ	Τ	Ο	Φ	Ω	Σ	Α	Λ	Λ	Ι	Ν	Α	Μ	Α	Ρ	Τ	Υ	Ρ	Η	Σ
Θ	Η	Λ	Α	Ο	Τ	Σ	Ω	Φ	Ο	Τ	Ν	Η	Σ	Ο	Τ	Ω	Φ	Υ	Ο	Τ	Ι	Ρ	Ε	Π	Η
Ι	Ν	Ο	Ν	Ο	Φ	Ω	Τ	Ι	Ζ	Ε	Ι	Π	Α	Ν	Τ	Α	Α	Ν	Θ	Ρ	Ω	Π	Ο	Ν	Ε
Ο	Κ	Ω	Τ	Ν	Ε	Ν	Ο	Μ	Σ	Ο	Κ	Ν	Ο	Τ	Σ	Ι	Ε	Ν	Ο	Ν	Ε	Μ	Ο	Χ	Ρ
Σ	Μ	Ω	Η	Ν	Κ	Α	Ι	Ο	Κ	Ο	Σ	Μ	Ο	Σ	Δ	Ι	Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν
Ε	Ω	Ν	Γ	Ε	Κ	Υ	Ο	Ν	Ο	Τ	Υ	Α	Σ	Ο	Μ	Σ	Ο	Κ	Ο	Ι	Α	Κ	Ο	Τ	Ε
Ι	Σ	Τ	Α	Ι	Δ	Ι	Α	Η	Λ	Θ	Ε	Ν	Κ	Α	Ι	Ο	Ι	Ι	Δ	Ι	Ο	Ι	Α	Υ	Τ
Α	Ν	Ο	Β	Α	Λ	Ε	Ε	Δ	Ι	Ο	Σ	Ο	Ν	Ο	Β	Α	Λ	Ε	Ρ	Α	Π	Υ	Ο	Ν	Ο
Υ	Τ	Ο	Ν	Ε	Δ	Ω	Κ	Ε	Ν	Α	Υ	Τ	Ο	Ι	Σ	Ε	Ξ	Ο	Υ	Σ	Ι	Α	Ν	Τ	Ε
Υ	Ε	Τ	Σ	Ι	Π	Σ	Ι	Ο	Τ	Ι	Α	Θ	Σ	Ε	Ν	Ε	Γ	Υ	Ο	Υ	Ο	Ι	Α	Ν	Κ
Ο	Υ	Σ	Ι	Ν	Ε	Ι	Σ	Τ	Ο	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ο	Υ	Ο	Ι	Ο	Υ	Κ	Ε
Ρ	Α	Σ	Σ	Ο	Τ	Α	Μ	Η	Λ	Ε	Θ	Κ	Ε	Ε	Δ	Υ	Ο	Ν	Ω	Τ	Α	Μ	Ι	Α	Ξ
Κ	Ο	Σ	Ο	Υ	Δ	Ε	Ε	Κ	Θ	Ε	Λ	Η	Μ	Α	Τ	Ο	Σ	Α	Ν	Δ	Ρ	Ο	Σ	Α	Λ

We recognize another different face.

John 1:1ff.
Code: IOYO and AOYO and TOYO
Interpretation:

Π	Ν	Η	Σ	Ο	Γ	Α	Λ	Ο	Ι	Α	Κ	Σ	Ο	Γ	Ο	Λ	Ο	Ν	Η	Η	Χ	Ρ	Α	Ν	Ε
Ρ	Ο	Σ	Ο	Τ	Ο	Ν	Κ	Α	Ι	Θ	Ε	Ο	Σ	Η	Ν	Ο	Λ	Ο	Γ	Ο	Σ	Ο	Τ	Ι
Ι	Δ	Α	Ν	Π	Ν	Τ	Ο	Σ	Ο	Ρ	Π	Η	Χ	Ρ	Α	Ν	Ε	Ν	Η	Σ
Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν	Ε	Ο	Κ	Α	Ι	Χ	Ω	Ρ	Ι	Σ	Α	Υ	Τ	Ο	Υ	Ε
Ω	Τ	Υ	Α	Ν	Ε	Ν	Ε	Ν	Ο	Γ	Ε	Γ	Ο	Ν	Ε	Ε	Δ	Υ	Ο	Ο	Τ	Ε	Ν	Ε	Γ
Ζ	Ω	Η	Η	Ν	Κ	Α	Ι	Η	Ζ	Ω	Η	Η	Ν	Τ	Ο	Φ	Ω	Σ	Τ	Ω	Ν	Α	Ν	Θ	Ρ
Ν	Ι	Α	Φ	Δ	Ι	Τ	Ο	Κ	Σ	Η	Τ	Ν	Ε	Σ	Ο	Φ	Ο	Τ	Α	Κ	Ν	Ω	Π	Ω
Ε	Ι	Κ	Α	Ι	Η	Σ	Κ	Ο	Τ	Ι	Α	Υ	Τ	Ο	Ο	Υ	Κ	Τ	Ε	Λ	Α	Β	Ε
Ν	Ε	Μ	Λ	Α	Τ	Σ	Ε	Π	Α	Σ	Π	Ω	Ρ	Θ	Ν	Ο	Ε	Ν	Ε	Γ	Ε	Ν
Ο	Σ	Π	Α	Ρ	Α	Ο	Υ	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ω	Ι	Ω	Α	Ν	Η	Σ
Μ	Α	Ν	Ι	Ν	Α	Ι	Ρ	Τ	Ρ	Α	Μ	Σ	Ι	Ε	Ν	Ε	Θ	Λ	Η	Σ	Ο	Τ	Υ	Ο
Α	Ρ	Τ	Υ	Ρ	Σ	Η	Π	Ε	Ρ	Ι	Τ	Ο	Υ	Φ	Ω	Τ	Ο	Σ	Ι	Ν	Α	Π	Α	Ν
Ν	Η	Κ	Υ	Ο	Υ	Α	Ι	Δ	Ν	Ι	Σ	Ω	Σ	Υ	Ε	Τ	Σ	Ι	Π	Ε	Τ
Ε	Κ	Ε	Ν	Ο	Σ	Ο	Φ	Ω	Σ	Α	Λ	Ι	Ν	Α	Μ	Α	Ρ	Τ	Υ	Ρ	Η	Σ
Θ	Η	Λ	Α	Σ	Ω	Φ	Ο	Τ	Ν	Η	Σ	Ο	Τ	Ω	Φ	Υ	Ο	Τ	Ι	Ρ	Ε	Π	Η
Ι	Ν	Ο	Ν	Ο	Φ	Ω	Τ	Ι	Ζ	Ε	Ι	Π	Α	Ν	Τ	Α	Α	Ν	Θ	Ρ	Ω	Π	Ο	Ν	Ε
Ο	Κ	Ω	Τ	Ν	Ε	Ν	Ο	Μ	Σ	Ο	Κ	Ν	Ο	Τ	Σ	Ι	Ε	Ν	Ν	Ε	Μ	Ο	Χ	Ρ
Σ	Μ	Ω	Η	Ν	Κ	Α	Ι	Ο	Κ	Ο	Σ	Μ	Ο	Σ	Δ	Ι	Α	Ο	Υ	Ε	Γ	Ε	Ν
Ε	Ω	Ν	Γ	Ε	Κ	Υ	Ο	Ν	Ο	Τ	Υ	Α	Σ	Ο	Μ	Σ	Κ	Ο	Α	Κ	Τ	Ε
Ι	Σ	Τ	Α	Ι	Δ	Ι	Α	Η	Θ	Ε	Ν	Κ	Α	Ι	Ο	Δ	Τ
Α	Ν	Ο	Β	Α	Λ	Ε	Δ	Ι	Ο	Σ	Ο	Ν	Ο	Β	Α	Λ	Ε	Α	Π	Ν	Ο
Υ	Τ	Ο	Ν	Δ	Ω	Κ	Ε	Ν	Α	Τ	Ο	Ι	Σ	Ε	Ξ	Ο	Υ	Σ	Ι	Α	Ν	Τ	Ε
Υ	Ε	Σ	Ι	Π	Ι	Ο	Τ	Ι	Α	Θ	Σ	Ε	Ν	Ε	Γ	Λ	Α	Ν	Κ
Ο	Σ	Ι	Ν	Ε	Σ	Τ	Ο	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ο	Υ	Ο	Ι	Ο	Υ	Κ	Ε
Ρ	Σ	Σ	Ο	Τ	Μ	Η	Λ	Ε	Θ	Κ	Ε	Ε	Δ	Ο	Ν	Ω	Τ	Α	Μ	Ι	Α	Ξ
Κ	Σ	Ο	Υ	Δ	Ε	Κ	Θ	Ε	Λ	Η	Μ	Α	Σ	Α	Ν	Δ	Ρ	Ο	Σ	Α	Λ

A man or a woman shouting: IOUO.

John 1:1ff.
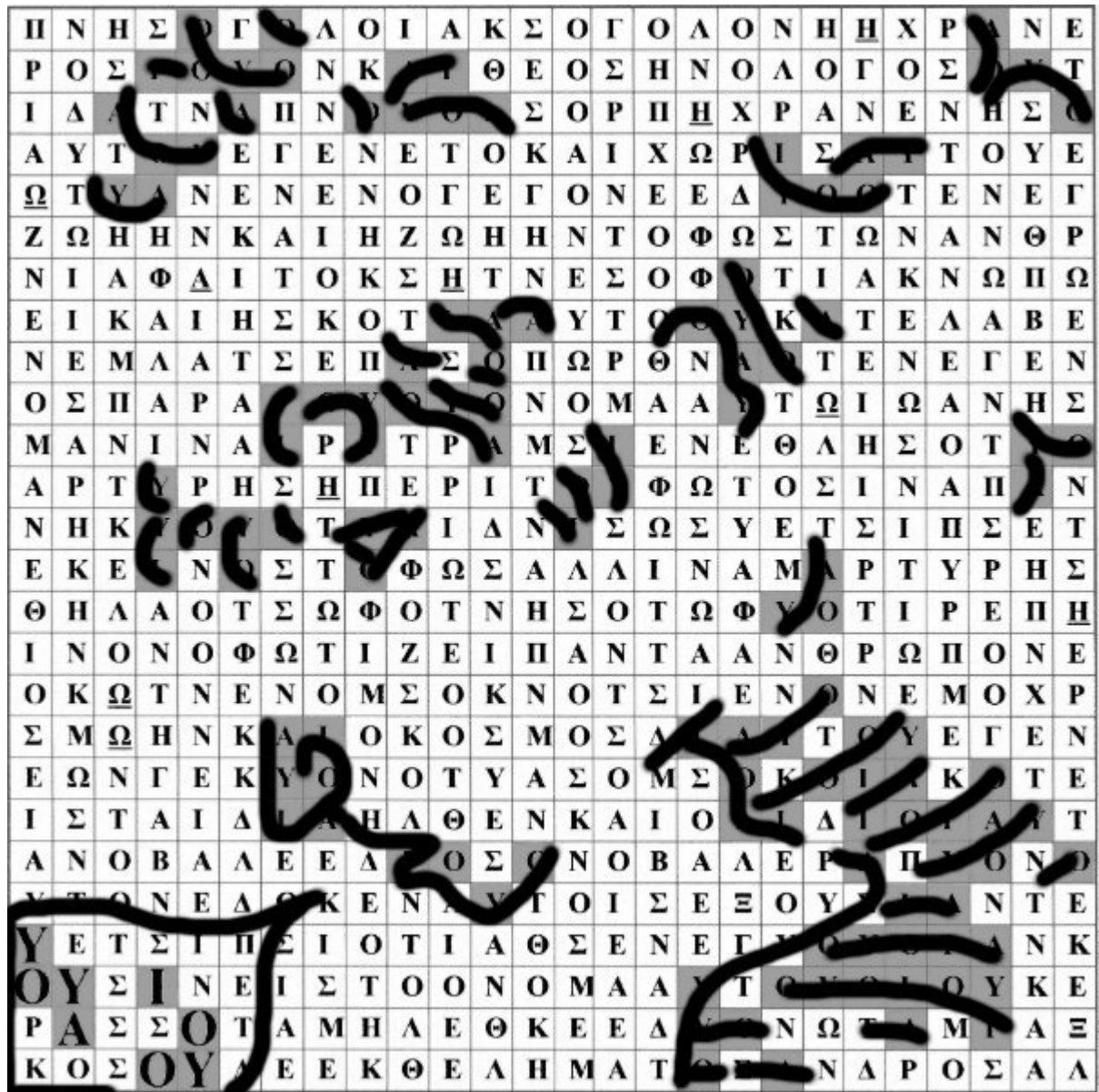**Code: IOYO and IOY together with AOYO and AOY**

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Π Ν Η Σ Ο Γ Ο Λ Ο Ι Α Κ Σ Ο Γ Ο Λ Ο Ν Η Η Χ Ρ Α Ν Ε
Ρ Ο Σ Ι Ο Υ Ο Ν Κ Α Ι Θ Ε Ο Σ Η Ν Ο Λ Ο Γ Ο Σ Ο Υ Τ
Ι Δ Α Τ Ν Α Π Ν Ο Υ Ο Ι Σ Ο Ρ Π Η Χ Ρ Α Ν Ε Ν Η Σ Ο
Α Υ Τ Ο Υ Ε Γ Ε Ν Ε Τ Ο Κ Α Ι Χ Ω Ρ Ι Σ Α Υ Τ Ο Υ Ε
Ω Τ Υ Α Ν Ε Ν Ε Ν Ο Γ Ε Γ Ο Ν Ε Ε Δ Υ Ο Ο Τ Ε Ν Ε Γ
Ζ Ω Η Η Ν Κ Α Ι Η Ζ Ω Η Η Ν Τ Ο Φ Ω Σ Τ Ω Ν Α Ν Θ Ρ
Ν Ι Α Φ Α Ι Τ Ο Κ Σ Η Τ Ν Ε Σ Ο Φ Ο Τ Ι Α Κ Ν Ω Π Ω
Ε Ι Κ Α Ι Η Σ Κ Ο Τ Ι Α Α Υ Τ Ο Ο Υ Κ Α Τ Ε Λ Α Β Ε
Ν Ε Μ Λ Α Τ Σ Ε Π Α Σ Ο Π Ω Ρ Θ Ν Α Ο Τ Ε Ν Ε Γ Ε Ν
Ο Σ Π Α Ρ Α Ι Ο Υ Ο Υ Ο Ν Ο Μ Α Α Υ Τ Ω Ι Ω Α Ν Η Σ
Μ Α Ν Ι Ν Α Ι Ρ Υ Τ Ρ Α Μ Σ Ι Ε Ν Ε Θ Λ Η Σ Ο Τ Υ Ο
Α Ρ Τ Υ Ρ Η Σ Η Π Ε Ρ Ι Τ Ο Υ Φ Ω Τ Ο Σ Ι Ν Α Π Α Ν
Ν Η Κ Υ Ο Υ Ο Τ Υ Α Ι Δ Ν Ι Σ Ω Σ Υ Ε Τ Σ Ι Π Σ Ε Τ
Ε Κ Ε Ι Ν Ο Σ Τ Ο Φ Ω Σ Α Λ Λ Ι Ν Α Μ Α Ρ Τ Υ Ρ Η Σ
Θ Η Λ Α Ο Τ Σ Ω Φ Ο Τ Ν Η Σ Ο Τ Ω Φ Υ Ο Τ Ι Ρ Ε Π Η
Ι Ν Ο Ν Ο Φ Ω Τ Ι Ζ Ε Ι Π Α Ν Τ Α Α Ν Θ Ρ Ω Π Ο Ν Ε
Ο Κ Ω Τ Ν Ε Ν Ο Μ Σ Ο Κ Ν Ο Τ Σ Ι Ε Ν Ο Ν Ε Μ Ο Χ Ρ
Σ Μ Ω Η Ν Κ Α Ι Ο Κ Ο Σ Μ Ο Σ Δ Ι Α Υ Τ Ο Υ Ε Γ Ε Ν
Ε Ω Ν Γ Ε Κ Υ Ο Ν Ο Τ Υ Α Σ Ο Μ Σ Ο Κ Ο Ι Α Κ Ο Τ Ε
Ι Σ Τ Α Ι Δ Ι Α Η Λ Θ Ε Ν Κ Α Ι Ο Ι Ι Δ Ι Ο Ι Α Υ Τ
Α Ν Ο Β Α Λ Ε Ε Δ Ι Ο Σ Ο Ν Ο Β Α Λ Ε Ρ Α Π Υ Ο Ν Ο
Υ Τ Ο Ν Ε Δ Ω Κ Ε Ν Α Υ Τ Ο Ι Σ Ε Ξ Ο Υ Σ Ι Α Ν Τ Ε
Υ Ε Τ Σ Ι Π Σ Ι Ο Τ Ι Α Θ Σ Ε Ν Ε Γ Υ Ο Υ Ο Ι Α Ν Κ
Ο Υ Σ Ι Ν Ε Ι Σ Τ Ο Ο Ν Ο Μ Α Α Υ Τ Ο Υ Ο Ι Ο Υ Κ Ε
Ρ Α Σ Σ Ο Τ Α Μ Η Λ Ε Θ Κ Ε Ε Δ Υ Ο Ν Ω Τ Α Μ Ι Α Ξ
Κ Ο Σ Ο Υ Δ Ε Ε Κ Θ Ε Λ Η Μ Α Τ Ο Σ Α Ν Δ Ρ Ο Σ Α Λ
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A face looking more like a woman with full hair.

John 1:1ff.
Code: IOYO and IOY together with AOYO and AOY
Interpretation:

Π	Ν	Η	Σ		Γ		Λ	Ο	Ι	Α	Κ	Σ	Ο	Γ	Ο	Λ	Ο	Ν	Η	<u>Η</u>	Χ	Ρ		Ν	Ε
Ρ	Ο	Σ				Ο	Ν	Κ		Θ	Ε	Ο	Σ	Η	Ν	Ο	Λ	Ο	Γ	Ο	Σ		Τ
Ι	Δ		Τ	Ν		Π	Ν			Σ	Ο	Ρ	Π	<u>Η</u>	Χ	Ρ	Α	Ν	Ε	Ν	Η	Σ	
Α	Υ	Τ		Ε	Γ	Ε	Ν	Ε	Τ	Ο	Κ	Α	Ι	Χ	Ω	Ρ	Ι	Σ	Τ	Ο	Υ	Ε
<u>Ω</u>	Τ	Υ	Α	Ν	Ε	Ν	Ε	Ν	Ο	Γ	Ε	Γ	Ο	Ν	Ε	Ε	Δ		Τ	Ε	Ν	Ε	Γ
Ζ	Ω	Η	Η	Ν	Κ	Α	Ι	Η	Ζ	Ω	Η	Η	Ν	Τ	Ο	Φ	Ω	Σ	Τ	Ω	Ν	Α	Ν	Θ	Ρ
Ν	Ι	Α	Φ	<u>Δ</u>	Ι	Τ	Ο	Κ	Σ	<u>Η</u>	Τ	Ν	Ε	Σ	Ο	Φ	Ο	Τ	Ι	Α	Κ	Ν	Ω	Π	Ω
Ε	Ι	Κ	Α	Ι	Η	Σ	Κ	Ο	Τ			Υ	Τ	Ο	Υ	Κ	Τ	Ε	Λ	Α	Β	Ε
Ν	Ε	Μ	Λ	Α	Τ	Σ	Ε	Π		Σ	Ω	Π	Ω	Ρ	Θ	Ν		Τ	Ε	Ν	Ε	Γ	Ε	Ν
Ο	Σ	Π	Α	Ρ	Α			Ο	Ν	Ο	Μ	Α	Α		Τ	<u>Ω</u>	Ι	Ω	Α	Ν	Η	Σ
Μ	Α	Ν	Ι	Ν	Α	Ρ	Τ	Ρ	Α	Μ	Σ	Ε	Ν	Ε	Θ	Λ	Η	Σ	Ο	Τ
Α	Ρ	Τ	Υ	Ρ	Η	Σ	<u>Η</u>	Π	Ε	Ρ	Ι	Τ	Φ	Ω	Τ	Ο	Σ	Ι	Ν	Α	Π	Ν
Ν	Η	Κ	Ο	Υ	Τ	Α	Ι	Δ	Ν	Σ	Ω	Σ	Υ	Ε	Τ	Σ	Ι	Π	Σ	Ε	Τ
Ε	Κ	Ε	Ν	Σ	Τ	Ο	Φ	Ω	Σ	Α	Λ	Λ	Ι	Ν	Α	Μ	Α	Ρ	Τ	Υ	Ρ	Η	Σ
Θ	Η	Λ	Α	Ο	Τ	Σ	Ω	Φ	Ο	Τ	Ν	Η	Σ	Ο	Τ	Ω	Φ	Υ	Ο	Τ	Ι	Ρ	Ε	Π	<u>Η</u>
Ι	Ν	Ο	Ν	Ο	Φ	Ω	Τ	Ι	Ζ	Ε	Ι	Π	Α	Ν	Τ	Α	Α	Ν	Θ	Ρ	Ω	Π	Ο	Ν	Ε
Ο	Κ	<u>Ω</u>	Τ	Ν	Ε	Ν	Ο	Μ	Σ	Ο	Κ	Ν	Ο	Τ	Σ	Ι	Ε	Ν	Ο	Ν	Ε	Μ	Ο	Χ	Ρ
Σ	Μ	<u>Ω</u>	Η	Ν	Κ	Α	Ι	Ο	Κ	Ο	Σ	Μ	Ο	Σ		Α	Τ	Ο	Υ	Ε	Γ	Ε	Ν
Ε	Ω	Ν	Γ	Ε	Κ	Υ	Ο	Ν	Ο	Τ	Υ	Α	Σ	Ο	Μ	Σ	Ο	Κ	Ο	Ι	Κ	Τ	Ε
Ι	Σ	Τ	Α	Ι	Δ	Ι	Η	Λ	Θ	Ε	Ν	Κ	Α	Ι	Ο	Δ	Ι	Ο	Υ	Α	Τ
Α	Ν	Ο	Β	Α	Λ	Ε	Ε	Δ	Ο	Σ	Ο	Ν	Ο	Β	Α	Λ	Ε	Ρ	Π	Ο	Ν
Υ	Τ	Ο	Ν	Ε	Δ	Ω	Κ	Ε	Ν	Α	Υ	Τ	Ο	Ι	Σ	Ε	Ξ	Ο	Υ	Ι	Α	Ν	Τ	Ε
Υ	Ε	Τ	Σ	Ι	Π	Ε	Ι	Ο	Τ	Ι	Α	Θ	Σ	Ε	Ν	Ε	Γ	Υ	Ο	Υ	Ο	Α	Ν	Κ
Ο	Υ	Σ	Ι	Ν	Ε	Ι	Σ	Τ	Ο	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ο	Υ	Ο	Υ	Κ	Ε
Ρ	Α	Σ	Σ	Ο	Τ	Α	Μ	Η	Λ	Ε	Θ	Κ	Ε	Ε	Δ		Ν	Ω	Τ	Μ	Ρ	Α	Ξ
Κ	Ο	Σ	Ο	Υ		Ε	Ε	Κ	Θ	Ε	Λ	Η	Μ	Α	Τ	Ο	Σ	Ν	Δ	Ρ	Ο	Σ	Α	Λ

It could be a woman shouting: IOUO and AOU.

John 1:1ff.
**Code: IOYO and IOY together with AOYO and AOY and together with TOYO and TOY**

Π	Ν	Η	Σ	Ο	Γ	Ο	Λ	Ο	Ι	Α	Κ	Σ	Ο	Γ	Ο	Λ	Ο	Ν	Η	Η	Χ	Ρ	Α	Ν	Ε
Ρ	Ο	Σ	Ι	Ο	Υ	Ο	Ν	Κ	Α	Ι	Θ	Ε	Ο	Σ	Η	Ν	Ο	Λ	Ο	Γ	Ο	Σ	Ο	Υ	Τ
Ι	Δ	Α	Τ	Ν	Α	Π	Ν	Ο	Υ	Ο	Ι	Σ	Ο	Ρ	Π	Η	Χ	Ρ	Α	Ν	Ε	Ν	Η	Σ	Ο
Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν	Ε	Τ	Ο	Κ	Α	Ι	Χ	Ω	Ρ	Ι	Σ	Α	Υ	Τ	Ο	Υ	Ε
Ω	Τ	Υ	Α	Ν	Ε	Ν	Ε	Ν	Ο	Γ	Ε	Γ	Ο	Ν	Ε	Ε	Δ	Υ	Ο	Ο	Τ	Ε	Ν	Ε	Γ
Ζ	Ω	Η	Η	Ν	Κ	Α	Ι	Η	Ζ	Ω	Η	Η	Ν	Τ	Ο	Φ	Ω	Σ	Τ	Ω	Ν	Α	Ν	Θ	Ρ
Ν	Ι	Α	Φ	Α	Ι	Τ	Ο	Κ	Σ	Η	Τ	Ν	Ε	Σ	Ο	Φ	Ο	Τ	Ι	Α	Κ	Ν	Ω	Π	Ω
Ε	Ι	Κ	Α	Ι	Η	Σ	Κ	Ο	Τ	Ι	Α	Α	Υ	Τ	Ο	Ο	Υ	Κ	Α	Τ	Ε	Λ	Α	Β	Ε
Ν	Ε	Μ	Λ	Α	Τ	Σ	Ε	Π	Α	Σ	Ο	Π	Ω	Ρ	Θ	Ν	Α	Ο	Τ	Ε	Ν	Ε	Γ	Ε	Ν
Ο	Σ	Π	Α	Ρ	Α	Ι	Ο	Υ	Ο	Υ	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ω	Ι	Ω	Α	Ν	Η	Σ
Μ	Α	Ν	Ι	Ν	Α	Ι	Ρ	Υ	Τ	Ρ	Α	Μ	Σ	Ι	Ε	Ν	Ε	Θ	Λ	Η	Σ	Ο	Τ	Υ	Ο
Α	Ρ	Τ	Υ	Ρ	Η	Σ	Η	Π	Ε	Ρ	Ι	Τ	Ο	Υ	Φ	Ω	Τ	Ο	Σ	Ι	Ν	Α	Π	Α	Ν
Ν	Η	Κ	Υ	Ο	Υ	Ο	Τ	Υ	Α	Ι	Δ	Ν	Ι	Σ	Ω	Σ	Υ	Ε	Τ	Σ	Ι	Π	Σ	Ε	Τ
Ε	Κ	Ε	Ι	Ν	Ο	Σ	Τ	Ο	Φ	Ω	Σ	Α	Λ	Λ	Ι	Ν	Α	Μ	Α	Ρ	Τ	Υ	Ρ	Η	Σ
Θ	Η	Λ	Α	Ο	Τ	Σ	Ω	Φ	Ο	Τ	Ν	Η	Σ	Ο	Τ	Ω	Φ	Υ	Ο	Τ	Ι	Ρ	Ε	Π	Η
Ι	Ν	Ο	Ν	Ο	Φ	Ω	Τ	Ι	Ζ	Ε	Ι	Π	Α	Ν	Τ	Α	Α	Ν	Θ	Ρ	Ω	Π	Ο	Ν	Ε
Ο	Κ	Ω	Τ	Ν	Ε	Ν	Ο	Μ	Σ	Ο	Κ	Ν	Ο	Τ	Σ	Ι	Ε	Ν	Ο	Ν	Ε	Μ	Ο	Χ	Ρ
Σ	Μ	Ω	Η	Ν	Κ	Α	Ι	Ο	Κ	Ο	Σ	Μ	Ο	Σ	Δ	Ι	Α	Υ	Τ	Ο	Υ	Ε	Γ	Ε	Ν
Ε	Ω	Ν	Γ	Ε	Κ	Υ	Ο	Ν	Ο	Τ	Υ	Α	Σ	Ο	Μ	Σ	Ο	Κ	Ο	Ι	Α	Κ	Ο	Τ	Ε
Ι	Σ	Τ	Α	Ι	Δ	Ι	Α	Η	Λ	Θ	Ε	Ν	Κ	Α	Ι	Ο	Ι	Ι	Δ	Ι	Ο	Ι	Α	Υ	Τ
Α	Ν	Ο	Β	Α	Λ	Ε	Ε	Δ	Ι	Ο	Σ	Ο	Ν	Ο	Β	Α	Λ	Ε	Ρ	Α	Π	Υ	Ο	Ν	Ο
Υ	Τ	Ο	Ν	Ε	Δ	Ω	Κ	Ε	Ν	Α	Υ	Τ	Ο	Ι	Σ	Ε	Ξ	Ο	Υ	Σ	Ι	Α	Ν	Τ	Ε
Υ	Ε	Τ	Σ	Ι	Π	Σ	Ι	Ο	Τ	Ι	Α	Θ	Σ	Ε	Ν	Ε	Γ	Υ	Ο	Υ	Ο	Ι	Α	Ν	Κ
Ο	Υ	Σ	Ι	Ν	Ε	Ι	Σ	Τ	Ο	Ο	Ν	Ο	Μ	Α	Α	Υ	Τ	Ο	Υ	Ο	Ι	Ο	Υ	Κ	Ε
Ρ	Α	Σ	Σ	Ο	Τ	Α	Μ	Η	Λ	Ε	Θ	Κ	Ε	Ε	Δ	Υ	Ο	Ν	Ω	Τ	Α	Μ	Ι	Α	Ξ
Κ	Ο	Σ	Ο	Υ	Δ	Ε	Ε	Κ	Θ	Ε	Λ	Η	Μ	Α	Τ	Ο	Σ	Α	Ν	Δ	Ρ	Ο	Σ	Α	Λ

It looks similar to the previous picture, but a close look reveals, that here a soldier-angel with helmet and wings is shouting: IOUO, AOU and TOUO.

John 1:1ff.
Code: IOYO and IOY together with AOYO and AOY and together with TOYO and TOY
Interpretation:
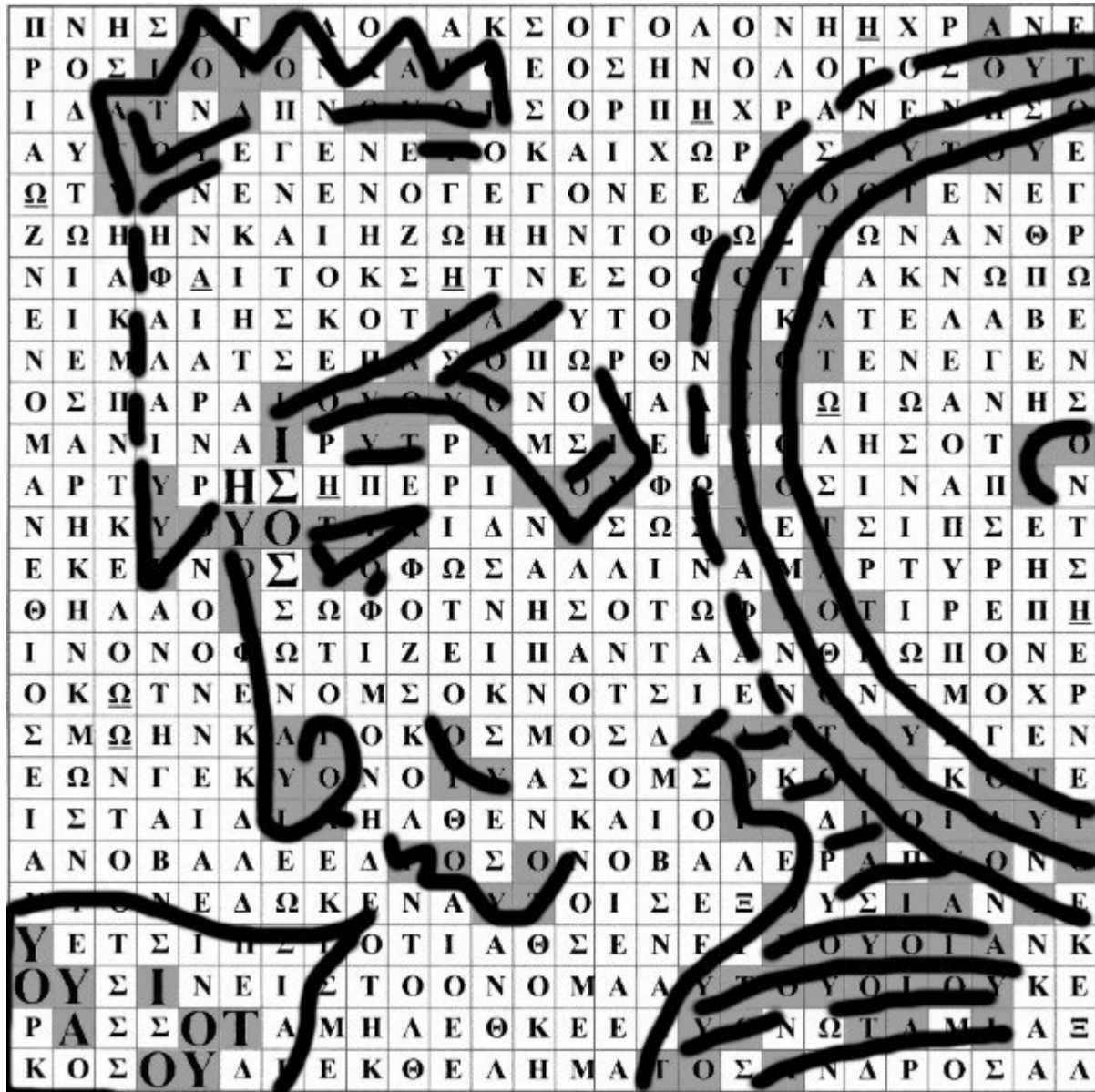
This soldier-angel is recognized from the round upper wing and a helmet that is crown-shaped on top. Therefore it could be the king and head of heavenly armies: Jesus Christ. This is confirmed by the appearance of the name ΙΗΣΟΥΣ between his eyes on the forehead (we marked this "ΙΗΣΟΥΣ" with enlarged letters). The Bible often refers to a sign on the forehead or between the eyes (Exodus 28:36-38; Deuteronomy 6:8; Ezekiel 9:4; Matthew 23:5; Revelation 3:12; 7:9; 9:4; 14:1, 9; 17:5; 20:4; 22:4).

John 1:1ff.
Appearance of chains of characters forming special words:

```
Π Ν Η Σ Ο Γ Ο Λ Ο Ι Α Κ Σ Ο Γ Ο Λ Ο Ν Η Η Χ Ρ Α Ν Ε
Ρ Ο Σ Ι Ο Υ Ο Ν Κ Α Ι Θ Ε Ο Σ Η Ν Ο Λ Ο Γ Ο Σ Ο Υ Τ
Ι Δ Α Τ Ν Α Π Ν Ο Υ Ο Ι Σ Ο Ρ Π Η Χ Ρ Α Ν Ε Ν Η Σ Ο
Α Υ Τ Ο Υ Ε Γ Ε Ν Ε Τ Ο Κ Α Ι Χ Ω Ρ Ι Σ Α Υ Τ Ο Υ Ε
Ω Τ Υ Α Ν Ε Ν Ε Ν Ο Γ Ε Γ Ο Ν Ε Ε Δ Υ Ο Ο Τ Ε Ν Ε Γ
Ζ Ω Η Η Ν Κ Α Ι Η Ζ Ω Η Η Ν Τ Ο Φ Ω Σ Τ Ω Ν Α Ν Θ Ρ
Ν Ι Α Φ Α Ι Τ Ο Κ Σ Η Τ Ν Ε Σ Ο Φ Ο Τ Ι Α Κ Ν Ω Π Ω
Ε Ι Κ Α Ι Η Σ Κ Ο Τ Ι Α Α Υ Τ Ο Ο Υ Κ Α Τ Ε Λ Α Β Ε
Ν Ε Μ Λ Α Τ Σ Ε Π Α Σ Ο Π Ω Ρ Θ Ν Α Ο Τ Ε Ν Ε Γ Ε Ν
Ο Σ Π Α Ρ Α Ι Ο Υ Ο Υ Ο Ν Ο Μ Α Α Υ Τ Ω Ι Ω Α Ν Η Σ
Μ Α Ν Ι Ν Α Ι Ρ Υ Τ Ρ Α Μ Σ Ι Ε Ν Ε Θ Λ Η Σ Ο Τ Υ Ο
Α Ρ Τ Υ Ρ Η Σ Η Π Ε Ρ Ι Τ Ο Υ Φ Ω Τ Ο Σ Ι Ν Α Π Α Ν
Ν Η Κ Υ Ο Υ Ο Τ Υ Α Ι Δ Ν Ι Σ Ω Σ Υ Ε Τ Σ Ι Π Σ Ε Τ
Ε Κ Ε Ι Ν Ο Σ Τ Ο Φ Ω Σ Α Λ Λ Ι Ν Α Μ Α Ρ Τ Υ Ρ Η Σ
Θ Η Λ Α Ο Τ Σ Ω Φ Ο Τ Ν Η Σ Ο Τ Ω Φ Υ Ο Τ Ι Ρ Ε Π Η
Ι Ν Ο Ν Ο Φ Ω Τ Ι Ζ Ε Ι Π Α Ν Τ Α Α Ν Θ Ρ Ω Π Ο Ν Ε
Ο Κ Ω Τ Ν Ε Ν Ο Μ Σ Ο Κ Ν Ο Τ Σ Ι Ε Ν Ο Ν Ε Μ Ο Χ Ρ
Σ Μ Ω Η Ν Κ Α Ι Ο Κ Ο Σ Μ Ο Σ Δ Ι Α Υ Τ Ο Υ Ε Γ Ε Ν
Ε Ω Ν Γ Ε Κ Υ Ο Ν Ο Τ Υ Α Σ Ο Μ Σ Ο Κ Ο Ι Α Κ Ο Τ Ε
Ι Σ Τ Α Ι Δ Ι Α Η Λ Θ Ε Ν Κ Α Ι Ο Ι Ι Δ Ι Ο Ι Α Υ Τ
Α Ν Ο Β Α Λ Ε Ε Δ Ι Ο Σ Ο Ν Ο Β Α Λ Ε Ρ Α Π Υ Ο Ν Ο
Υ Τ Ο Ν Ε Δ Ω Κ Ε Ν Α Υ Τ Ο Ι Σ Ε Ξ Ο Υ Σ Ι Α Ν Τ Ε
Υ Ε Τ Σ Ι ↙ Σ Ι Ο Τ Ι Α Θ Σ Ε Ν Ε Γ Υ Ο Υ Ο Ι Α Ν Κ
Ο Υ Σ Ι Ν Ε Ι Σ Τ Ο Ο Ν Ο Μ Α Α Υ Τ Ο Υ Ο Ι Ο Υ Κ Ε
Ρ Α Σ Σ Ο Τ Α Μ Η Λ Ε Θ Κ Ε Ε Δ Υ Ο Ν Ω Τ Α Μ Ι Α Ξ
Κ Ο Σ Ο Υ Δ Ε Ε Κ Θ Ε Λ Η Μ Α Τ Ο Σ Α Ν Δ Ρ Ο Σ Α Λ
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As already seen in the last picture, the chain ΙΗΣΟΥΣ appears. It also appears twice on the right side of the tableau. In the left lower corner you can read: ΙΟΥΔΑ = (tribe of) Judah, ΛΕΩ→ΝΙΟΥΔΑΣ = lion of Judah, and you can read: ΛΕΟΝΟΣ = of the lion.

John 1:1ff.
Code: IOYO and IOY together with AOYO and AOY and together with TOYO and TOY
(with the possible exchange of O with Ω in these Names)

```
Π Ν Η Σ Ο Γ Ο Λ Ο Ι Α Κ Σ Ο Γ Ο Λ Ο Ν Η H X Ρ Α Ν Ε
Ρ Ο Σ Ι Ο Υ Ο Ν Κ Α Ι Θ Ε Ο Σ Η Ν Ο Λ Ο Γ Ο Σ Ο Υ Τ
Ι Δ Α Τ Ν Α Π Ν Ο Υ Ο Ι Σ Ο Ρ Π H X Ρ Α Ν Ε Ν Η Σ Ο
Α Υ Τ Ο Υ Ε Γ Ε Ν Ε Τ Ο Κ Α Ι X Ω Ρ Ι Σ Α Υ Τ Ο Υ Ε
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Ζ Ω Η Η Ν Κ Α Ι Η Ζ Ω Η Η Ν Τ Ο Φ Ω Σ Τ Ω Ν Α Ν Θ Ρ
Ν Ι Α Φ Α Ι Τ Ο Κ Σ H Τ Ν Ε Σ Ο Φ Ο Τ Ι Α Κ Ν Ω Π Ω
Ε Ι Κ Α Ι Η Σ Κ Ο Τ Ι Α Α Υ Τ Ο Ο Υ Κ Α Τ Ε Λ Α Β Ε
Ν Ε Μ Λ Α Τ Σ Ε Π Α Σ Ο Π Ω Ρ Θ Ν Α Ο Τ Ε Ν Ε Γ Ε Ν
Ο Σ Π Α Ρ Α Ι Ο Υ Ο Υ Ο Ν Ο Μ Α Α Υ Τ Ω Ι Ω Α Ν Η Σ
Μ Α Ν Ι Ν Α Ι Ρ Υ Τ Ρ Α Μ Σ Ι Ε Ν Ε Θ Λ Η Σ Ο Τ Υ Ο
Α Ρ Τ Υ Ρ Η Σ H Π Ε Ρ Ι Τ Ο Υ Φ Ω Τ Ο Σ Ι Ν Α Π Α Ν
Ν Η Κ Υ Ο Υ Ο Τ Υ Α Ι Δ Ν Ι Σ Ω Σ Υ Ε Τ Σ Ι Π Σ Ε Τ
Ε Κ Ε Ι Ν Ο Σ Τ Ο Φ Ω Σ Α Λ Λ Ι Ν Α Μ Α Ρ Τ Υ Ρ Η Σ
Θ Η Λ Α Ο Τ Σ Ω Φ Ο Τ Ν Η Σ Ο Τ Ω Φ Υ Ο Τ Ι Ρ Ε Π H
Ι Ν Ο Ν Ο Φ Ω Τ Ι Ζ Ε Ι Π Α Ν Τ Α Α Ν Θ Ρ Ω Π Ο Ν Ε
Ο Κ Ω Τ Ν Ε Ν Ο Μ Σ Ο Κ Ν Ο Τ Σ Ι Ε Ν Ο Ν Ε Μ Ο X Ρ
Σ Μ Ω Η Ν Κ Α Ι Ο Κ Ο Σ Μ Ο Σ Δ Ι Α Υ Τ Ο Υ Ε Γ Ε Ν
Ε Ω Ν Γ Ε Κ Υ Ο Ν Ο Τ Υ Α Σ Ο Μ Σ Ο Κ Ο Ι Α Κ Ο Τ Ε
Ι Σ Τ Α Ι Δ Ι Α Η Λ Θ Ε Ν Κ Α Ι Ο Ι Ι Δ Ι Ο Ι Α Υ Τ
Α Ν Ο Β Α Λ Ε Ε Δ Ι Ο Σ Ο Ν Ο Β Α Λ Ε Ρ Α Π Υ Ο Ν Ο
Υ Τ Ο Ν Ε Δ Ω Κ Ε Ν Α Υ Τ Ο Ι Σ Ε Ξ Ο Υ Σ Ι Α Ν Τ Ε
Υ Ε Τ Σ Ι Π Σ Ι Ο Τ Ι Α Θ Σ Ε Ν Ε Γ Υ Ο Υ Ο Ι Α Ν Κ
Ο Υ Σ Ι Ν Ε Ι Σ Τ Ο Ο Ν Ο Μ Α Α Υ Τ Ο Υ Ο Ι Ο Υ Κ Ε
Ρ Α Σ Σ Ο Τ Α Μ Η Λ Ε Θ Κ Ε Ε Δ Υ Ο Ν Ω Τ Α Μ Ι Α Ξ
Κ Ο Σ Ο Υ Δ Ε Ε Κ Θ Ε Λ Η Μ Α Τ Ο Σ Α Ν Δ Ρ Ο Σ Α Λ
```

It resembles our last picture.

John 1:1ff.
Code: IOYO and IOY together with AOYO and AOY and together with TOYO and TOY
(with the possible exchange of O with Ω in these Names)
Interpretation:
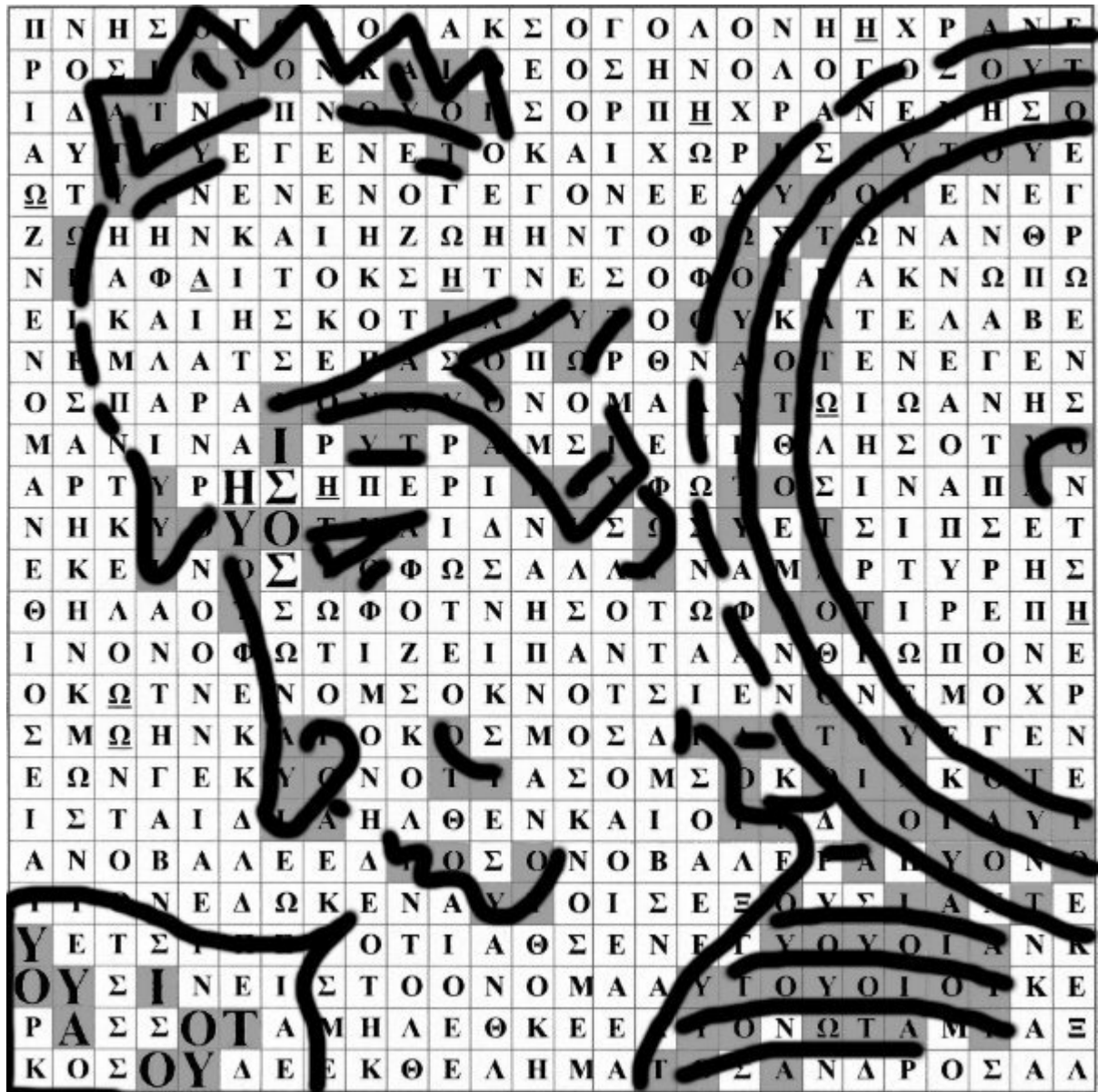
There is only a slight change from the previous picture.

I add some remarks to the two tableaus that I used to find encoded pictures:

1)   The tableau of Genesis:

It is interesting that in my tableau of 26 x 26 letters many lines conclude with the end of a sentence or a word, and the half of the tableau is also reached with the end of a sentence. According to Panin's method the number meaning of the first line is divisible by 7 and 70. The name of God is never divided at the end of a line.

2)   The tableau of John:

This time also many lines conclude with the end of a word, and the half of the tableau is also reached with the end of a word. According to Panin's method the number meaning of the first line is divisible by 7 provided we don't count the Eta with Iota subscriptum. The name of God and the name ΙΩΑΝΗΣ are never divided at the end of a line.

Chapter 18 -   THE NAME OF GOD AND THE BIBLE CODE

There was detected that the word Torah is encoded in the first sentences of Genesis, Exodus, Numbers and Deuteronomy in the original Hebrew text, when we take every 50th letter after a fitting first letter (detected by Rabbi H.M.D. Weissmandel in the 1940s). Likewise the word יהוה appears encoded in Leviticus. This detection led to the development of the Bible code from 1982 onward. It would be interesting to use IOUO, AOUO and TOUO as codes and to investigate the resulting new pages, after the method of the Bible code. Those pages contain interesting hints and even prophecies. It would be of interest to see all of this in connection with the Name.

But even of greater importance is that the Bible code could be a God-given method to restore the original unique text of the Hebrew-Aramaic-Greek Bible. But some might contradict that method, because they don't believe in the real existence of a Bible code. Their argument is that there are so many different readings of the now available texts of the original Hebrew Bible. They say that it is impossible to prove that a Bible code exists, because only one missing or added character in the text denies the whole method of the Bible code. Some say, the Bible code only can be proven when the original text would be already present.

In this respect it is a great help to see that two different texts of Genesis brought forth both encoded things:

1) encoded pictures in the text of Genesis 1:1 - 2:4 with IOUO ALOIM at every occurrence of the word ALOIM

2) the word Torah hidden by taking every 50th character in the text of Genesis 1:1 ff., normal text.

Don't underestimate the powers of God! He obviously planned a self-healing power in the text and wanted the reconstruction of the original text be made possible by computer programs using the methods of the Bible code, of encoded pictures, of Dr. Panin's numbers, of the tabernacle pattern and maybe of still other methods. But God took into account whatever changes the wicked humans could have made in the past. He obviously took into account that there would appear different readings with differently missing or added letters.
He even knew what letters he would allow to be changed.

He allowed the omitting of his name in Genesis 1:1 - 2:3, but he didn't allow the omitting of his name in Genesis 2:4. Bible experts, he knew, would find out that Genesis 2:4 is a colophon (= a concluding sentence)[45] belonging to the foregoing report about creation. So it was easy to find out that the expression IOUO ALOIM could not only appear in the colophon of this first creation report. It was likely that all appearances of ALOIM in this report should be restored to IOUO ALOIM.

All different readings anyhow are allowed for codes. Thus God allowed the omitting of certain letters and words or the adding only to a limited degree so that he could give to all arising readings code-meanings. These should provide certain methods within the whole text to enable the reconstruction of the only correct original text. Thus it seems to be a relatively easy task to find back with the help of computers the original text no matter with what different texts we start to investigate. So it is no surprise that the Bible code functions with every available Hebrew (or Greek) text. Don't make IOUO smaller than he is in your minds! Here comes on the plan a totally other spirit than any human can imagine! John 5:28 starts: "Do not marvel at this!" This expression is fitting here, too.

It is most likely that in the line of the Bible code and of encoded pictures, of Panin's numbers and of the tabernacle pattern[46] still many mysteries will be found in the Bible. The next chapter gives some further hints in this direction. Who still can doubt, that the Bible is God's Word, that it is inspired by him? We have the proof now that each and every character was inspired by this tremendously intelligent high Being. Why shouldn't IOUO care for each letter in his Word when he gives the law of Revelation 22:18,19 and Deuteronomy 4:2; 12:32 (Matthew 5:18; Luke 16:17)?

The Bible code and its installing of certain "pages" of the Bible could lead to other encoded pictures as well. The creator had innumerable possibilities of encoding his Bible text with pictures, prophecies, messages, numerical codes, or even three-dimensional forms. Only with the assistance of computers can these phenomena be investigated, maybe even modern-day computers being too small.

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[45] "The Watchtower", 1953, February 1, p. 78, Transmitting God's Word. Compare also: Die ganze Schrift ist von Gott inspiriert und nützlich, 1967 (All Scripture is Inspired of God and Beneficial, 1963), Watchtower Bible and Tract Society of New York, heading: 1. Mose, p. 11, paragraphs 3,4.
[46] Others already investigate using methods similar to Panin's; Ivan Panin even was nominated for the Nobel Prize: this proves that his discoveries were generally accepted.

Chapter 19 -   THE NAME OF GOD AND NUMBERS

The Hebrew characters or letters all have the meaning of numbers because they were also used as numbers. IOUO means 26, because I = 10, O = 5, U = 6. The number 26 recalls to mind the 13, because 26 = 2 times 13. 13 is often used in the Bible: Actually 13 Israelite tribes (Levi + 12 tribes), Jesus and 12 disciples = 13, Jacob and 12 sons. The double of 26 is biblical, too: 26 times 2 = 52. Nehemiah needed 52 days to construct Jerusalem's walls. 52 days were from Nisan 14, 33 C.E., the death of Jesus, till the pouring out of the holy spirit in Pentecost 33 C.E. (first day and last day included).

The name AOUO means 17 (A = 1, O = 5, U = 6) a prime number. The name TOUO means 416 (T = 400, O = 5, U = 6). 416 = 16 times 26 = 4^2 times 26 = 2^2 times 2^2 times 26, so TOUO is two times a square number times the meaning of IOUO, a square being a holy number.

In Greek it is the same: ’ΙΟΥΟ means 550 (I = 10, O = 70, Y = 400). ’ΙΩΥΩ means 2010 (I = 10, Ω = 800, Y = 400). TOYO means 840 (T = 300, O = 70, Y = 400). 840 is divisible by 7 and by 12, two biblical numbers. AOYO means 541 (A = 1).

IOYO can also be counted after the place-numbers in the alphabet, let's try what we get then! I = 10, O = 16, Y = 21 (Number 6 is a missing place in the Greek alphabet; it is the Digamma), then we come to 63 for IOYO. 63 = 3^2 times 7, that is a square number times the holy number 7.

Dr. Ivan Panin investigated the Bible and its number-meanings of all words.[47] He especially investigated the division by the number 7. It would be interesting to make an investigation also of other numbers (like 3, 4, 5, 6, 8, 12, 13, 24, 40, 49, 50). Especially the numbers of the name of God are of interest (26, 17, 416, 550, 2010, 840, 541). Not only the division should be investigated but also other mathematical functions.

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[47] Erstaunliche neue Entdeckungen, by Karl G. Sabiers, Exodus Verlag J. Henning, translated from English

Chapter 20 - THE NAME AND THE DECALOGUE

The name of God appears eight times in the Decalogue (Exodus 20:1-17); or ten times (Deuteronomy 5:6-21). The Decalogue can easily be divided into four parts corresponding with the four parts of the Tetragrammaton:

1) the first four laws. They treat the holiness of IOUO. This corresponds with the I (= Yohdh).
2) the fifth law. It is the law to honor one's parents. It corresponds with the first O (= He').
3) the four laws 6 - 9. They are prohibitions of everyday life . This corresponds with U (=Waw).
4) the tenth law. It is the law not to desire, a law of inner motives, an especially difficult law + O (= He').

The O (= He') in each case is one law. The I (= Yohdh) and the U (= Waw) are each four laws. These four laws each can reflect the four characters of IOUO, too.

The two tablets likely were tablets with five laws each. The first tablet can be compared with the IO of IOUO. Interestingly only on this tablet the name of God appears - IO is a common abbreviation of God's name. The second tablet can be compared with the UO of God's name IOUO. It doesn't contain God's name. Upon the first tablet the name of God appears 7 times in the first four laws according to Exodus or 8 times according to Deuteronomy. 7 is a holy number whereas 8 is a number reflecting completeness.

Jesus divided all laws of the Mosaic covenant into two parts upon which "the whole law hangs" (Matthew 22:36-40; Mark 12:28-31):

> 1) love God above all
> 2) love your fellow-human as yourself

Obviously the two tablets correspond with these two basic laws:

> first tablet = love to God: law 1-4: love to God's matters
> law 5: love to one's parents = love to the representatives of God

> second tablet = love to fellow-humans: law 6-9: avoid to harm your neighbor
> law 10: don't even desire to harm him

Chapter 21 -   THE NAME AND THE PARABLES OF JESUS

The first parable we investigate is the parable of the good and the bad soil (Matthew 13:3-9; 18-23; Mark 4:3-9; 14-20; Luke 8:5-8; 11-15): There are four kinds of soil of the heart: This reminds us of the four characters of the Tetragrammaton: OUO + I:

Three soils are wicked hearts: road, rock-mass, thorns, the good soil is the forth soil

$$O \qquad U \qquad O \qquad + \qquad I$$

But also the good soil is subdivided into three kinds: 30-fold, 60-fold, 100-fold

This corresponds with the three grammar persons: I (=he) T (=you) A (= I)

Thus we can draw the complete picture:
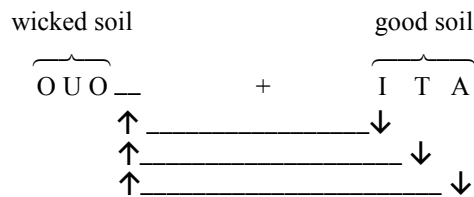
The next parable is the parable of the narrow gate (Matthew 7:13,14): As in the foregoing parable where three wicked soils had to be overcome to develop a good soil fitting to an everlasting life so also here:
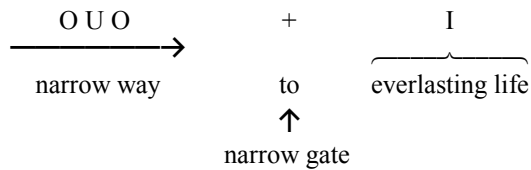
Another parable: The parable of the pearl (Matthew 13:45,46): The merchant sells all cheap pearls to gain the one of high value:
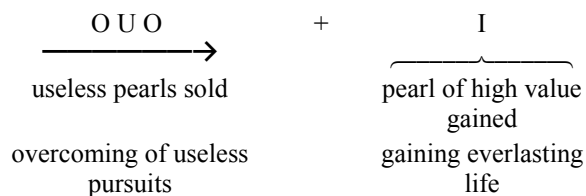
The same principle is in the parable of the house upon sand (Matthew 7:24-27):
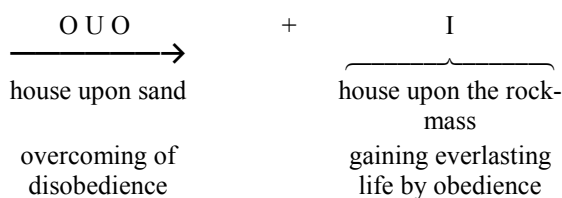
Also the parables of the talents and of the mines can reflect the pattern of "3 + 1" of God's name (Matthew 25:14-30; Luke 19:11-27):

O =   1 talent gets none in addition = wicked slave (1 mine remains 1 mine)
U =   2 talents become 4 = lower good slave (1 mine becomes 5 mines)
O =   5 talents become 10 = higher good slave (1 mine becomes 10 mines)
I =   the master

Chapter 22 - THE NAME AND BIBLICAL PERSONS OR PICTURES

We already found out that Jesus and his 12 disciples point to the Name by the number 13 (chapter 19). But they also point to the "1 + 3" of IOUO (I + OUO): Jesus (= 1) and 3 times 4 disciples (= 3). The same with Jacob (= 1) and 3 times 4 sons (= 3) or with the tribes of Israel: Levi (= 1) and 3 times 4 tribes (= 3).

The patriarchs, too, point to the name of God:

```
        I = Abraham
        ============
        O = Isaac      ⎤
        U = Jacob      ⎬ stem OUO = 3 times I as starting letters of the patriarchs names
        O = Joseph     ⎦
```

The wives of Jacob point to God's name:

```
        I = Rachel
        ============
        O = Bilha      ⎤
        U = Lea          both maid-servants, the equal letter O
        O = Silpa      ⎦
```

Abraham and his wives point to God's name:

```
        I = Abraham
        ============
        O = Sarah      ⎤
        U = Hagar        both married wives, the equal letter O
        O = Keturah    ⎦
```

or in the following way:
        (in this sequence they bore children)

```
        I = Abraham
        ============
        O = Hagar      ⎤
        U = Sarah        both concubines (according to Genesis 25:6)
        O = Keturah    ⎦
```

The temples point to God's name:

```
        A = Tabernacle
        ==================
        O = Solomon's Temple      ⎤
        U = Serubbabel's Temple   ⎬ stem OUO = 3 temples in Jerusalem
        O = Herod's Temple        ⎦
        ==================
        I = Ezekiel's Temple in a vision in IOUO-Shammah
```

Women of the Old Testament who are held in esteem point to God's name:

```
        A = Shulamite  ⎤
        T = Ruth       ⎬ women to whom a book of the Bible is dedicated
        I = Esther     ⎦
        ============
        O = Sarah      ⎤                                    ⎤
        U = Rebekah    ⎬ stem OUO = 3 wives of the patriarchs   symmetry of the two O's, both
        O = Rachel     ⎦                                    ⎦      had to allow concubines
```

The festivals of Israel point to the name of God:

```
O = Passover and unfermented cakes    ⎤
U = Pentecost or weeks                 ⎬ stem OUO = 3 great festivals, the original ones
O = Booths or ingathering              ⎦
====================
I = Dedication or Chanukah
A = Purim
```

The kings of Israel point to God's name:

```
O = Saul          ⎤
U = David          ⎬ stem OUO = 3 great kings of the undivided Israel
O = Solomon        ⎦
====================
I = Jeroboam and successors
A = Rehoboam and Davidic successors
```

The time of Jesus' service points to the name of God:

```
O = first year of service     ⎤
U = second year of service     ⎬ stem OUO = 3 full years
O = third year of service      ⎦
====================
I = last half-year of service = decisive half-year = person part I
```

The parts of Jesus' life point to God's name:

```
O = Michael in heaven                      ⎤
U = Jesus on earth not yet spiritbegotten   ⎬ stem OUO = 3 parts before death
O = Jesus spiritbegotten after baptism      ⎦
==========================
I = Jesus at the right hand of IOUO
T = Jesus as enthroned king after 1914
A = Jesus after the 1000-year reign having given back his kingship to IOUO
```

The parts of the life of Abraham point to God's name:

```
O = in Ur        ⎤
U = in Haran      ⎬ stem OUO = 3 main places of his life
O = in Canaan     ⎦
====================
I = in Egypt
T = back in Canaan
A = after resurrection into all eternity
```

The parts of Jacob's life point to God's name:

```
O = Canaan     ⎤
U = Haran        the symmetry of the two O's = same country
O = Canaan     ⎦
=============
I = Egypt
```

The parts of Joseph's life point to God's name:

```
O = till being sold in Canaan   ⎤
U = at Potiphar                  ⎬ stem OUO = 3 parts of unimportant position
O = in prison                    ⎦
==========================
I = as second ruler in Egypt = high position as I (= he) is meaning the person of IOUO
```

The parts of Samson's life point to the name of God:

O = childhood   ⎤
U = strong judge by the spirit of God   ⎥ symmetry of O's = both times powerless
O = blind in prison   ⎦
=========================
I = in the temple of Dagon, again strong, stronger than ever

The parts of Moses' life point to God's name:

O = 40 years at Pharaoh   ⎫
U = 40 years in Midian   ⎬ stem OUO = 3 forty-year periods of struggle
O = 40 years in the wilderness ⎭
=========================
I = after resurrection (the real life) = time of rest

The four creatures from Revelation (Revelation 4:6-8) and the four cherubs of Ezekiel's vision (Ezekiel 1:10) compared with God's main attributes point to the name of God, too:

I = likeness of a man   → love (excelling like I)
=========================
O = likeness of a lion   ⎫   → justice   ⎫
U = likeness of an eagle   ⎬ stem = 3 animals   → wisdom   ⎬ stem
O = likeness of a bull   ⎭   → power or might   ⎭ = 3 lower attributes

According to Ezekiel 1:10 the face of a man and of a lion were at the right side. Right is greater than left! Therefore we get the sequence: man, lion, eagle, bull, since bull was on the left side and obviously (logically) the eagle. Thus we know that justice is greater than wisdom.

The different forms of life in the spiritual and in the material realm also point to the Name:

A = IOUO himself   ⎫
T = Jesus after resurrection   ⎬ immortal heavenly souls
I = 144 000 members of Jesus' bride after resurrection   ⎭
===
O = Cherubs   ⎫
U = Seraphs   ⎬ mortal heavenly souls
O = normal angels ⎭
===
I = humans (and maybe aliens) ⎫
T = animals   ⎬ mortal material life
A = plants   ⎭

Chapter 23 -   THE NAME AND HISTORY

As we saw already in the last chapter with Jesus, Moses etc. certain parts of the history of one's life are corresponding with the pattern of God's name (1 + 3 = I + OUO). Thus these point to the Name and this is showing that IOUO has acted often according to that pattern. This is generally so in the history of mankind:

Let's take a look at the history of the people of Israel:

O = time of judges
U = time of kings   stem OUO = 3 big sections of Israel's history
O = time of postexilic governors   symmetry of O's = two times of non-kingdom
========================
I = time of Jesus' service (3,5 years)
T = time of preaching to Jews only (3,5 years)   last year-week (Daniel 9:25-27)
A = time after Cornelius' baptism till 70 C.E., destruction of Jerusalem and the temple

When we go into detail and compare Israel's history with the festivals of Israel (compare Chapter 16), we find interesting details: The time of judges started with the Exodus from Egypt and 40 years of wandering, this corresponds with the Passover, which is the start of the unfermented cakes (= O, time of judges). The time of kings is the U or the festival of weeks = Pentecost. The time of postexilic governors[48] started or was introduced by the Babylonian captivity, this corresponds with the day of Atonement, the start of the festival of Booths which is the second O. The time in Babylon indeed was a time of atonement.

Let's turn to the history of Christianity:

A = life of Jesus on earth or only the service of the anointed Jesus Christ
T = primary church till the New Testament was written (end of first century)
I = early church till it became Church of State
===
O = Catholicism
U = Orthodoxism   stem OUO = 3 big sections
O = Protestantism
===
I = Adventistic movements before 1914
T = vast preaching work of Bible Students and Jehovah's Witnesses
A = separating of sheep and goats by Jesus who is coming

Let's take a look upon world's history:

A = the creation of the planet earth
T = preparation of the earth in 6 creation-periods
I = start of the 7th day or period with Adam and Eve peaceful in paradise
===
O = from sin-case onward outside paradise till the deluge
U = until Jesus' death, the turning point of mankind   stem = 3 sections outside the
O = until Armageddon's end   paradise under the Devil's rule
===
I = 1000-year reign of Christ, a Sabbath-year for mankind
T = 1000-year reign of IOUO, a Jubilee-year for mankind, triumph of victory
A = eternity under IOUO's rulership

---

[48] In this time Israel was mainly represented by the priests, thus these three main sections of Israel's history foreshadow the three functions of the 144 000 in its right sequence: judges, kings, priests (Revelation 20:4-6) priest being the highest function.

Again the time of Moses together with Joshua:

```
I  =  Moses at Pharaoh 40 years
===============================
O =  Moses in Midian 40 years                    ⌉
U =  Moses before Pharaoh, 10 plagues, Sinai     symmetry of O's = both times in Midian
O =  Moses in the wilderness 40 years            ⌋            (Midian = wilderness)
===============================
A = Joshua's leadership, in the promised land, 30 years
```

The great positive religions in mankind's history:

```
I  = religion of Seth handed on to Noah by patriarchs
===========================================
O = religion of Noah after the deluge (origin of many religions)
U = religion of Abraham (origin of Jews and Islam)
O = religion of Moses (origin of Christians)
===========================================
T = religion of Christ Jesus (origin of many Christian denominations)
A = religion in the New System to come into all eternity (origin of no further religions)
```

Likewise we can compare the history of the Christians with the parable of the wheat and the weeds (Matthew 13:24-30):

```
I  = primary church = seed of the wheat
===============================
O = Catholicism        ⌉
U = Orthodoxism        ⎬ seed of the weeds; wheat and weeds growing together
O = Protestantism      ⌋
===============================
T = the heads of grain appear at the wheat (adventistic movements)
A = the time of harvest (time of the end)
```

Chapter 24 - THE NAME AND ITS ABBREVIATIONS

We already know some abbreviations of the name of God. When we keep the sequence of the letters and when we are dropping certain letters, which "abbreviations" result?

IOUO: IOU; IOO; IUO; OUO; IO; IU; OU; UO; OO; I; O; U = 12 abbreviations
TOUO: TOU; TOO; TUO; (OUO); TO; TU; (OU; UO; OO); T; (O; U) = 6 new abbreviations
AOUO: AOU; AOO; AUO; (OUO); AO; AU; (OU; UO; OO); A; (O; U) = 6 new abbreviations

There are 12 possible "abbreviations" of each name or 24 "abbreviations" of all three names. This reminds us of the 12 disciples of Jesus and the 24 elders of Revelation 4:4. 24 reminds us of the 3 cubes of the tabernacle because 24 is a number of three times a cube-number (3 times 2^3). The three basic names together with the 24 "abbreviations" are 27. This reminds us of the 27 books of the New Testament.

There are also other short words or "abbreviations" which could be formed when not following the sequence of the characters in God's names. For instance OI; UI; UOI; OUI; OOI; OIO; OIU; UIO; OOU; UOO. That are 10 additional short words. From TOUO: OT; UT; UOT; OUT; OOT; OTO; OTU; UTO; (OOU; UOO). That are 8 new short words. From AOUO: OA; UA; UOA; OUA; OOA; OAO; OAU; UAO; (OOU; UOO). That are again 8 new short words. Thus we come to 24 + 10 + 8 + 8 = 50 possible short words out of the three name-forms. 50 is a biblical number, too, because the 50th year was a Jubilee-year and the 50th day after Nisan 16 was the festival of Pentecost. The layout of the courtyard of the tabernacle had a floor-space of 50 times the space of the Most Holy (10 times 10 cubits = 100 square-cubits).

The three basic name-forms can be twisted into new words:
IOUO: OUOI; OOUI; OUIO; OOIU; OIOU; OIUO; UIOO; UOIO; UOOI; IOOU; IUOO = 11 new words.
TOUO: OUOT; OOUT; OUTO; OOTU; OTOU; OTUO; UTOO; UOTO; UOOT; TOOU; TUOO = 11 new words.
AOUO: OUOA; OOUA; OUAO; OOAU; OAOU; OAUO; UAOO; UOAO; UOOA; AOOU; AUOO = 11 new words.
That are 11 different words from IOUO, 11 from TOUO and 11 from AOUO. The number 11 is biblical:
11 faithful disciples of Jesus. IOUO + 11 twisted words correspond with Jesus and his 11 faithful apostles. The number 22 (= 2 times 11) is biblical, too: 22 letters of the Hebrew alphabet or 22 books of the Old Testament (old counting of the books according to the letters of the alphabet, compare Flavius Josephus[49]). The number 33 (= 3 times 11) is biblical, too: 33 years of Jesus' life on earth. The three basic names together with 33 twisted words are 36 words: 36 = 3 times 12 = 6^2 = 2^2 times 3^2. 12 is biblical, 6^2 is a square number, and 2^2 = 4 and 3^2 = 9 are also square numbers emphasizing holiness.

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[49] Compare Aid to Bible Understanding, p. 291, heading: Canon

Chapter 25 - THE ALPHA AND THE OMEGA

According to Revelation IOUO is the Alpha and the Omega (Revelation 1:8; 21:6; 22:13). His name, too, is a subject throughout the Bible from its start to its end, like the Alpha and the Omega. The Bible starts with the name of God as the third word: BRAShIT BRA IOUO ALOIM ... (In the beginning IOUO God created ...; compare chapter 17). It is the third word because here the name of God has to be restored into the text, what is proven by encoded pictures. The last word of the Bible, too, which was written last, points to the importance of a <u>name</u>: κατ ὄνομα (= according to name). These are the last words of the thir
d letter of John, the book of the Bible that was written last.

The subject "sanctification of God's name" is a theme from start to end of the Bible, starting from the time of Seth when a start was made in calling on the name of IOUO, obviously in a positive way (Genesis 4:26). This was mentioned in connection with Seth and his son Enosh, who obviously were faithful to IOUO. Like Abel, who built an altar to IOUO, they seem to have understood the importance of using God's name in worship at the first time in human history. We can follow this subject of the sanctification of God's name all the way to Revelation 11:18 and 15:4, where we can read about "fearing God's name" and "glorifying God's name". The end of the Old Testament contains this subject, too, when we can read in Malachi 3:16 that a book of remembrance is written in heaven for those thinking upon God's name, when each one is speaking with his companion. But according to the old Jewish sequence of Bible-books it is 2 Chronicles which concludes the Old Testament. Interestingly also in 2 Chronicles we can read in the last verse of the last chapter God's name IOUO.

IOUO is the Alpha and the Omega, the A and the Ω, in English the A and the O. How interesting that the highest name of God is "AO", the abbreviation of AOUO (compare chapter 12). This is also the international cry of ache, which is implanted into the brains of all humans (compare chapter 10).

In the Hebrew alphabet we could say: IOUO is the Aleph and the Taw. How interesting that both of the most holy forms of God's name start with Aleph and Taw, with A and T: AOUO and TOUO (אהוה and תהוה). IOUO is the Aleph and the Taw, the start and the end, but he is also the middle since the Yohdh (of IOUO = יהוה) was in the middle of the alphabet.

<div align="center">

Aleph (first letter of the alphabet) = start of AOUO
Yohdh (tenth letter of the alphabet) = start of IOUO
Taw (22nd or last letter of the alphabet) = start of TOUO

</div>

But let's stay at the A + O: The name of Abraham is in Adamic <u>A</u>BR<u>O</u>M and it contains the only two vowels A + O. Abraham depicts IOUO ! Let's take a look at Abraham and his offspring:

<div align="center">

A = <u>A</u>BR<u>O</u>M   → A + O
O = <u>I</u>σαακ   → I + A = Ia
U = <u>I</u>ακωβ   → I + A and I + O and A + O = Ia, Io, Ao
O = <u>I</u>ωσηφ   → I + O = Io

</div>

The second Aleph from "Isaac" stands directly above the Omega from "Jacob": a further A + O. The Aleph from "Jacob" stands directly above the Omega of "Joseph": again a A + O. Ia and Io point to <u>I</u>OUO. Ao points to <u>A</u>OUO.

"Aaron" is in Adamic <u>A</u>ORN and does contain A + O at the very start. "Aaron and Moses" together are in Adamic: <u>A</u>ORNUMSh<u>O</u>. It starts and ends with A + O (Sh = Shin).

Joseph came to Pharaoh and became the second man in Egypt. This foreshadows that Jesus Christ (= Joseph) after the prison of an earthly course sat down at the right hand of IOUO (= Pharaoh). Pharaoh is in Greek: φαραώ. The Alpha and the Omega can be seen twice in that title. It points to IOUO the great AO ! The great start and end!

A is a "male" character, it is angular. W is a "female" character, it is round and looking like a uterus. Therefore the Alpha and the Omega foreshadow the man or husband IOUO (= Aleph) and his wife, the faithful creation (= Omega). The same with the Latin characters A and O: A is "male", angular, O is "female", round. O reminds us of an Ovum, the female egg-cell.

Male and female is also seen in the Tetragrammaton:

<div align="center">

ה ו ה י . Yohdh and Waw are male. He' is female.
male   ↵   ↵
female ↵   ↵

</div>

ה = Ω = O = female, י = I and ו = U = V both male. We see this distinctly in the Song of Solomon = Song of love, there the name יה is the only appearance of God's name, it points to the union between י = male and ה = female (Song of Solomon 8:6).

IOUO is a husband, a father and a God:
The husband is foreshadowed by Pharaoh (who gave a ring to Joseph), the great AO.
The father is foreshadowed by Jacob (the father of Joseph), the great AO.
The God is foreshadowed by ALOIM = Elohim (who sent Joseph to Pharaoh), again the great AO.

IOUO is therefore the A and O, the be-all, and the end-all and his name points to this fact. Let us conclude with this thought and the appeal to all faithful ones to share in the sanctification of the name of God IOUO (Isaiah 42:8).

Appendix A -   LIST OF THE PROOF FOR THE PRONUNCIATION "IOUO"

1) To Moses there was said that the name "Yahuh" was not known to Abraham, Isaac and Jacob. There we can conclude that the patriarchs had a different pronunciation (Exodus 6:2,3).

2) The language of the whole earth before the confusion of the language in Babel was only one language of Adam. This language was not confused, but it seems that it changed nevertheless a little bit under the influence of the new languages.

3) Hebrew writes no vowels. Was this so from Adam onward, or was this a development of the time after the confusion of the language? We should expect that Adam's language did contain vowels, because his language was a gift of God, whose gifts always are perfect. A writing without vowels is imperfect, unreasonable and incomplete.

4) א, ע, י, ה, ו are strange and odd consonants.

5) י and ו have already a vowel function beside the consonant function, thus the Hebrew alphabet gives the hint of hidden vowels.

6) Alphabets of other languages, which are related to the Hebrew alphabet, do contain vowels: From Alpha (Greek) we can derive a Aleph-vowel A, from Latin V (Vau in German) we come to a Waw-vowel U.

7) The ה once was understood as an A-sound.

8) ה often appears in Hebrew with ָ and ֳ and ֹ vowel points beside or below, also with ו beside. (Quamets is a spoken o [= ɔ:] thus an O-sound) This points to ה = O originally. The article הָ is very close to O: ho [hɔ:], pointing to a ה = O originally.

9) E often appears with ֶ ֵ ֱ ְ dottings beside or below pointing to ע = E [e:] originally.

10) A often appears with ַ ָ ֲ ֻ pointing to א = A [a:] originally (Quamets = A to O).

11) ו is a U already now (= וּ), beside W and O (= וֹ). The idea of a God-given perfect language points to the principle: one character = one single meaning. Compared with the Latin V (= Vau in German) the ו should be an original U. Sometimes for ו two readings of a word are possible: עֵיות and עֲיות; טוֹב and טוּב; that shows that ו was one single meaning originally, namely a vowel. Sometimes וֹ and וּ both appear within one single word: קוֹמְמִיוּת ; that, too, shows that they originally were one single vowel.

12) א, ע, ה often appear at the end of a word without much or any meaning! A vowel would make more sense.

13) Sometimes א and ע don't have much meaning also within a word. A vowel would make more sense.

14) The comparison of words of other languages point to א = A [a:], ע = E [e:], ו = U [u:], י = I [i:]: Abraham, Adam, Eden, Eber, Aura, Israel.

15) The word Jupiter in Latin points to a father-God of the whole world. This is a biblical thought. Jupiter = IV-Pater = IV-father = IU-father

16) The IV-father is declined IOVIS, IOVI, IOVEM, IOVE pointing to a IOVO in the Nominative.

17) IOVO corresponds with יהוה = IOUO and proves our theory: י = I [i:], ה = O [o:], ו = U [u:], (א = A [a:], ע = E [e:]) in the original Adamic language.

18) The transliteration of יהוא = Jehu in the Greek Septuagint to Ἰου (υ = U after vowels) is a further proof.

19) The transliteration of יהודה = Judah in the Greek NT to Ἰούδας is a further proof. Compare Ἰουδαίους = Jews with יהוד = Judah (the people).

20) The word Ἐλωΐ, which is cried by Jesus at the torture stake, is a parallel of ALOIM = אלהים proving that ה = O (Mark 15:34, Kingdom Interlinear) and of Eloah = אלֹהַי

21) The word Yahu, part of Hebrew names, points to IOU because the a of Yahu is a Quamets sounding like O.

22) The same with "Jah" = "Yah"; it sounds like IO, the a is a Quamets: יָה.

23) The inspired hints of the tabernacle parts point to IOUO (compare chapter 12) and are like a fire from heaven to testify the name IOUO as at Elijah's time (compare chapter 12).

24) Encoded pictures with the code IOYO in the New Testament pages prove that IOYO = IOUO = יהוה, a second fiery testimony of God (compare chapter 17). Also AOYO = AOUO and TOYO = TOUO lead together with ΊOYO = IOUO to definite pictures, a further proof for יהוה = IOUO.

25) The first four books of the NT point to IOUO (compare chapter 16).

26) The title above Jesus' head at the torture stake points to IOUO in several respects (compare chapter 15).

Remark:
Was there no H [h] in the Adamic language? No! There were no W, V, F, J, Ä, Ö, Ü, either. A J [j] could come about when weakening the ׳ = I to a J by speaking quickly or indistinctly. A W [w] could come about when weakening the ו = U to a W by speaking quickly or indistinctly. An H [h] could come about when weakening the ח = Kh = Greek X [x] to H [h] by speaking quickly or indistinctly. (Compare Turkish ruh = spirit, spoken ru<u>kh</u>, but ruhu = his spirit, spoken ru<u>h</u>u, or ruhlu = alive, spoken ru<u>kh</u>lu [ruxlu:], this comes from Hebrew רוח = spirit). An F [f] could come about when weakening the פ = P to F when speaking quickly or indistinctly.

Appendix B -   A COMPARISON OF ALPHABETS

The purpose of this comparison is to give evidence that there was a relation between

> A and the Hebrew Aleph א,
> O and the He' ה,
> U and the Hebrew Waw ו,
> I and the Hebrew Yodh י and between
> E and the Hebrew Ayin ע.

This evidence can be shown by[50]:

> 1) the similarity of the forms of letters in different alphabets
> 2) the similarity of sounds of letters of different alphabets
> 3) the same position-number in various alphabets
> 4) the number-meanings of the letters

I. The relation of A to Aleph:

Aleph is the first letter of the Hebrew alphabet. Its' relation to A [a:] is very obvious:
the Hebrew Aleph א in German-Hebrew ("Weiberdeutsch") ﬡ is spoken [a].
Hebrew Written ("Hebräische Schreibschrift"): ⅃ and ⅃ is spoken [a].
Estrangelo Aleph: ✻ is spoken [a].

In various writings in the east of Palestine:

Hauranitic: ✗ Υ Κ ↘ ⅔ ↖ Ⴢ Ⴆ Ⴆ → spoken [a]

Nabathaic: ⊓ ⭗ ⊙ 6 ⅔ 6 → spoken [a]

Palmyrenian: 𝔛 𝕏 ⅍ → spoken [a]

Malabarian-Syrian: Ⳑ → spoken [a]

Mandaic: ⬯ ⬲ ⬭ → spoken [a]

compare also the Greek alphabet, the first letter is Alpha (similar to Aleph) and is spoken [a]
In this respect also compare the first letter A of the Latin and derived German alphabet: it is spoken [a].

II. The relation of O to He':

The similarity of the form of an O (a circle) and the position as the 5th letter of an alphabet or of a letter spoken [h]:

Demotic: 𝟫 𝟫 → spoken [h]

Coptic: 𝟮 → spoken [h]

Ancient Egyptian: ⊡ → spoken [h]

Canaanitic: ⅁ → spoken [h]

Aramaic: ℼ → spoken [h]

Rashi: ⅾ → spoken [h]

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[50]   the comparison of alphabets was made using the following books:
Carl Faulmann, Schriftzeichen und Alphabete aller Zeiten und Völker - Reprint nach der Wiener Ausgabe 1880, Neuausgabe 1995, Augustus Verlag Augsburg.
Farhad Sobhani, Persisches Lehr- und Lesebuch, 3rd edition 1971, Walter de Gryter, Berlin a.o., p. 12.
Walther Hinz, Persisch - Praktischer Sprachführer, 5th edition 1971, Walter de Gryter, Berlin a.o., p. 28.
Lorenz Kropfitsch a. Georg Krotkoff, Langenscheidts Taschenwörterbuch Arabisch, 2nd edition 1999, Langenscheidt, Berlin a.o., p. 18, 564.

Hauranitic: Ͱ → spoken [h]

Nabathaic: ɖ → spoken [h]

Chaldean: ☍ ☌ → spoken [h]

Syrian: ☍ ☌ → spoken [h]

Malabarian-Syrian: ☍ → spoken [h]

Cufic: ᗡ ᗡ ᗡ → spoken [h]

Turkish Rika'a: ᖆ → spoken [h]

Turkish Diwany: ᖚ ᖚ → spoken [h]

Persian Neskhi: ᘿ ᗧ → spoken [h]

Modern Persian : ᗧ → spoken [h]

Modern Arabic: ᗧ → spoken [h]

The connection of the letter spoken [h] with a vowel is also very obvious:

Iberian: Ͱ Ⱶ spoken [h] with Greek Eta H spoken [e] or [æ];

Ancient Greek: H ⊟ spoken [e] or [h];

The form ⊟ is similar to a circle, too: compare circle O;

Old Italic: H ⊟ Ⱶ Ꝏ ⧄ ⧆ spoken [h] or [x]; Compare circle Ꝏ with O;

Compare Ǝ Ⅎ ⵦ spoken [e] with ⊟ ⧄ spoken [h] and ⵦ with the Old Hebrew and Canaanititc He' ⵦ spoken [h];

The relation of the form H with Eta (Greek) is more a proof for the fact that the Hebrew Cheth (the 8ᵗʰ character of the Hebrew alphabet) has a connection with the vowel Eta. Compare the similarity of the term Ch<u>eth</u> and the term <u>Eta</u>. Yet this shows how easy the development from a vowel to a consonant and vice versa is possible. H is the 8ᵗʰ character in the Latin alphabet (the same in German and English) and Eta is the 8ᵗʰ character in the Greek alphabet when we insert the Digamma at the 6ᵗʰ place. Cheth [x] developed to an H [h] and to an Eta [æ]. The form of the characters ח and ה is very similar. Also the form of o and e is very similar which might have developed from a □ and a ⊟.

A further connection between O and He' is the following:
Tironian: ᘓ ω ᗣ → spoken [o] compared with Demotic ᖚ and Persian ᗧ;

This is also shown by the relation between Greek O (Omikron) and Ω (Omega);

The number 5 is shown by the Hebrew He' and also by the position as 5th letter in other alphabets and by numbers which strongly resemble an O:

Persian: number 5 = ᗧ ᘿ ;

Chaldean: number 5 = O ;

Arabic: number 5 = ᗧ ;

Neskhi: number 5 = ᗧ ;

Cufic: number 5 = ᗡ ᗡ ᗡ ;

III. The relation of U to Waw:

Chaldean: ᗦ → spoken [w] and [u], the 6th letter in the alphabet;

Syrian: ᗦ O → spoken [w] and [u], the 6th letter in the alphabet;

IV. The relation of I and Yodh:

Hebrew Current Writing ("Hebräische Currentschrift"): ʼ → spoken [i] and [j];

Spanish Levantinic: ʼ → spoken [i] and [j];

German-Hebrew ("Weiberdeutsch"): ˋ → spoken [i] and [j];

Hebrew Written ("Hebräische Schreibschrift"): ʼ → spoken [i] and [j].

V. The relation of E to Ayin:

Hebrew Current Writing ("Hebräische Currentschrift"): 𝞨 → spoken [e], the 16th letter in the alphabet

Spanish Levantinic: 𝞨 → spoken [e], the 16th letter in the alphabet

German-Hebrew ("Weiberdeutsch"): 𝞨 → spoken [e], the 16th letter in the alphabet

Hebrew Written ("Hebräische Schreibschrift"): 𝞨 𝞦 → spoken [e], the 16th letter in the alphabet;

Palmyrenian: 𝞨 𝞨 → spoken [a], a is a vowel!

Appendix C -   BIBLICAL ALPHABETS IN A LATINIZED FORM

Transcription of the Adamic alphabet into a Latinized form:

א	= Aleph	→	A	spoken [a:]
ב	= Beth	→	B	spoken [b]
ג	= Gimel	→	G	spoken [g]
ד	= Daleth	→	D	spoken [d]
ה	= He'	→	O	spoken [o:]
ו	= Waw	→	U	spoken [u:]
ז	= Zayin	→	Z	spoken [z]
ח	= Cheth	→	H	spoken [x]
ט	= Theth	→	F	spoken [θ]
י	= Yodh	→	I	spoken [i:]
כ	= Kaph	→	K	spoken [k]
ל	= Lamed	→	L	spoken [l]
מ	= Mem	→	M	spoken [m]
נ	= Nun	→	N	spoken [n]
ס	= Samekh	→	S	spoken [s]
ע	= Ayin	→	E	spoken [e:]
פ	= Pe	→	P	spoken [p]
צ	= Tsadeh	→	C	spoken [ts]
ק	= Quoph	→	Q	spoken [kw]
ר	= Resh	→	R	spoken [r]
ש	= Shin	→	J	spoken [ʃ]
ת	= Taw	→	T	spoken [t]

Transcription of the Greek alphabet into a Latinized form:

Α	= Alpha	→	A	spoken [a:]
Β	= Betha	→	B	spoken [b]
Γ	= Gamma	→	G	spoken [g]
Δ	= Delta	→	D	spoken [d]
Ε	= Epsilon	→	E	spoken [e:]
Ζ	= Zeta	→	C	spoken [ts]
Η	= Eta	→	Ä	spoken [æ]
Θ	= Theta	→	F	spoken [θ]
Ι	= Iota	→	I	spoken [i:]
Κ	= Kappa	→	K	spoken [k]
Λ	= Lamda	→	L	spoken [l]
Μ	= My	→	M	spoken [m]
Ν	= Ny	→	N	spoken [n]
Ξ	= Xi	→	X	spoken [ks]
Ο	= Omikron	→	O	spoken [o:]
Π	= Pi	→	P	spoken [p]
Ρ	= Rho	→	R	spoken [r]
Σ	= Sigma	→	S	spoken [s]
Τ	= Tau	→	T	spoken [t]
Υ	= Ypsilon	→	U	spoken [u:]
Φ	= Phi	→	V	spoken [f]
Χ	= Chi	→	H	spoken [x]
Ψ	= Psi	→	Y	spoken [ps]
Ω	= Omega	→	W	spoken [ɔ:]

Complete alphabet of the Original Bible in Latinized form to simplify a computer-input for a quick investigation of biblical codes with computer programs:

A	Aleph + Alpha
B	Beth +Betha
G	Gimel + Gamma
D	Daleth + Delta
O	He + Omikron
U	Waw + Ypsilon
E	Ayin + Epsilon
Z	Zayin
C	Tsadeh + Zeta
H	Cheth + Chi
Ä	Eta
F	Theth + Theta
I	Yodh + Iota
K	Kaph + Kappa
L	Lamed + Lamda
M	Mem + My
N	Nun + Ny
X	Xi
S	Samekh + Sigma
P	Pe + Pi
Q	Quoph
R	Resh + Rho
J	Shin
T	Taw + Tau
V	Phi
Y	Psi
W	Omega

Appendix D - NAMES THAT CONTAIN PARTS OF THE TETRAGRAMMATON

I. Names found in the Old Testament (in English):

Abijah	Hashabiah	Jehoaddin	Joiarib	Pekahiah
Adaiah	Hezekiah	Jehoahaz	Jokim	Pelaiah
Adonijah	Hilkiah	Jehoash	Jonadab	Pelaliah
Ahaziah	Hizkiah	Jehohanan	Jonathan	Pelatiah
Ahijah	Hodaviah	Jehoiachin	Jorai	Pethahiah
Ahiah	Hodiah	Jehoiakim	Joram	Raamiah
Amariah	Ibneiah	Jehoiarib	Joseph	Ramiah
Amasiah	Ibnijah	Jehonadab	Joshah	Reaiah
Anthothijah	Igdaliah	Jehonathan	Joshaphat	Reelaiah
Asaiah	Imri	Jehoram	Joshaviah	Rehabiah
Athaiah	Iphdeiah	Jehoshabeath	Joshibiah	Remaliah
Athaliah	Irijah	Jehoshaphat	Joshua	Rephaiah
Athlai	Isaiah	Jehosheba	Josiah	Semachiah
Azaliah	Ishmaiah	Jehoshua	Josiphiah	Seraiah
Azaniah	Ismachiah	Jehozabad	Jotham	Sheariah
Azariah	Ithai	Jehu	Jozabad	Shebaniah
Azaziah	Ittai	Jehucal	Jozacar	Shecaniah
Bakbukiah	Izrahiah	Jekamiah	Jozadak	Shelemiah
Bedeiah	Izziah	Jephunneh	Jucal	Shemaiah
Benaiah	Jaareshiah	Jeremiah	Kelaiah	Shemariah
Beraiah	Jaazaniah	Jeriah	Kushaiah	Shephatiah
Berechiah	Jaaziah	Jeribai	Maadiah	Sherebiah
Bithiah	Jahdai	Jerijah	Maasai	Shimei
Biziothiah	Jahmai	Jeshaiah	Maaseiah	Sithri
Bukki	Jahzeiah	Jeshohaiah	Maaziah	Sodi
Bukkiah	Janai	Jeshua	Malchiah	Tebaliah
Chenaniah	Japhlet	Jezaniah	Malchijah	Tob-anonijah
Conaniah	Jarib	Joab	Mattaniah	Tobiah
Coniah	Jeberechiah	Joah	Mattithiah	Tobijah
Delaiah	Jecoliah	Joahaz	Melatiah	Urijah
Elijah	Jeconiah	Joash	Meraiah	Uthai
Gemariah	Jedaiah	Jochebed	Meshelemiah	Uzzi
Habaiah	Jedidiah	Joed	Micaiah	Uzzia
Habazziniah	Jehdeiah	Joel	Mikneiah	Uzziah
Hacaliah	Jehiah	Joezer	Neariah	Zebadiah
Haggiah	Jehizkiah	Johanan	Nehemiah	Zechariah
Harhaiah	Jehoaddah	Joiada	Odadiah	Zedekiah
Hasadiah	Jehoaddan	Joiakim	Pedaiah	Zephaniah

II. Names found in the New Testament (in English):

Abijah	Isaiah	Joanna	Joseph	Matthew
Ananias	Jason	John	Joses	Matthias
Barachias	Jehosaphat	Jorim	Joshua	Zechariah
Bar-jesus	Jeremiah	(or Jorum)	Josiah	(or Zacharias)
Elijah	Jesus	Josech	Joatham	
Heli	Johanan	(or Josek)	Mattathias	

Appendix E -   GLOSSARY

ablative	declension case; showing from where an object originates → declension
accusative	declension case; showing the object that is directly influenced by the action of the verb → declension
Adam	the first man created by God and put into the garden of Eden to cultivate it. God made a wife, Eve, for him out of one rib of Adam. Later the first couple violated the only law given to them and ate a forbidden fruit; Thatway they forsake not only their lives but all their ancestors were born as imperfect humans, as sinners
Adamic language	language spoken by Adam and his descendants that was given to him directly by God; it later developed into Hebrew
Alpha and Omega	the first and last letter of the Greek alphabet; they mean "the first and last"
Alpha	the first letter of the Greek alphabet, written A or a, pronounced [a]; as a number symbol = 1 → Alpha and Omega
altar	table used in worship to give offerings 1) In the courtyard stood an altar, also called "altar of burnt offerings", where priestly sacrificing of animals was performed 2) In the "Holy" stood an altar, also called "altar of incense", where incense was burned → altar of incense
Altar of Incense	altar that stood in the Holy in front of the curtain to the Most Holy; incense had to be offered there daily
archangel	the prince of the angels, Michael, Jesus Christ → prehuman Jesus
Ark of Covenant	chest made out of wood and gold with two cherubs facing each other on top. The ark stood in the center of the Most Holy with the Shekina light hovering above it. The ark contained the tablets of the Decalogue, a pitcher with manna and the Rod of Aaron. It had to be covered during travel and was to be carried by Kohathites (a Levitic tribe) only
Armageddon	or: Har-Magedon; The word means the "mount of Megiddo"; in Revelation the place where the battle of the great day of God Almighty shall be fought
assimilation	grammatical: adaptation of different sounds
Baal worship	the idol Baal was often worshipped by Israelites - a practice that violated the first commandment of the Decalogue that forbids worship to any other gods next to IOUO God. a modern form of Baal worship is the use of the title „Lord" instead of the personal name of God → Baal
Baal	meaning "Lord" or "Owner"; principal male god of the Canaanites and Phoenicians; in Canaan each locality had its own Baal, such as Baal-Peor; also Molech; Bel; Baal Zebub, Beelzebub; Jesus refers to Beelzebub as another name for Satan, the Devil
Baal Zebub	Baal (Lord) of the Fly, the god of the Philistines at Ekron → Baal
Babel	or: Babylon, capital city of Chaldea built by Nimrod at the Euphrates; later the capital of the Babylonian empire
Babylonian Captivity	a period of 70 years where many Israelites were kept in captivity in Babylon after their country and Jerusalem had been destroyed by the Babylonians
basin	a basin with water for priestly activities that stood in the courtyard
Beelzebub	Jesus refers to Beelzebub as another name for Satan, the Devil → Baal

Bel	the Chaldaic form of Baal, the national god of the Babylonians → Baal
Bible	the Word of God, that the Creator יהוה inspired faithful men in the past. It contains 66 books according to the Christian counting (from Genesis to Revelation) or 49 books according to the Hebrew counting of the OT together with the Christian counting of the NT. It was written by dozens of men over the period of 1600 years. Although the writers wrote in three different languages and came from totally different backgrounds the Bible is actually one book with the Sanctification of the Creators' Name and the redemption of the human race as main subjects also: Holy Scriptures Greek: biblia = books → New Testament → Old Testament
Bible code	code embedded into the original Bible text by God that was discovered by Dr. Eli Rips
Bible-books	the 66 different books that were written by various men and together form the Bible → Bible
Camp	encampment of the Israelites during the 40-year-sojourn in the wilderness whenever they halted. It has the tabernacle as center and the tribes of Israel and mixed people camping around it
Camp of the sick ones	a camp outside the main encampment of the Jews on their 40-year-sojourn in the wilderness where lepers and all who had diseases had to live excluded till their sickness had healed
Camp of quarantine	a camp outside the main encampment of the Jews on their 40-year-sojourn in the wilderness where people who might had contagious diseases stayed separated from the rest of Israel for a certain amount of time until it was assured if they really are sick
Cherub	a higher form of angelic life; mighty heavenly creature
colophon	the concluding sentence of a story or book in the Torah referring to the foregoing text; often erroneously held to be a heading of the following text
confusion of the languages	also: confusion of Tongues; event in which IOUO God created a diversity of languages in order to prevent humans from finishing the Tower of Babel and to disperse them around the globe. Before that only the Adamic language was spoken
conjugate	to inflect a verb; i.e. line up the different grammatical forms of a verb
conjugation	the conjugating of a verb → conjugate
consonants	dependent sounds of the human language: they are subdivided into nasal, liquid, fricative, labial, dental and guttural sounds
Court of the Priests	a section of the temple of Herod, a courtyard for priests and Levites
Court of Israel	a section of the temple of Herod, a courtyard for Israelite men who where ceremonially clean
Court of Women	a section of the temple of Herod, a courtyard for Israelite women
Court of Gentiles	a section of the temple of Herod, a courtyard for non-Israelites or non-Jews
courtyard	around the tabernacle and the temple there were one or more courtyards; i.e. a court or enclosure where priestly activities were performed
Cover of the Ark of Covenant	cover on top of the Ark of Covenant made out of gold with two cherubs facing each other on top
Curtain to the Most Holy	veil of blue, purple, scarlet, and fine twined linen that hang between the Holy and the Most Holy
Curtain to the Holy	entrance into the tabernacle

Decalogue	also: the Ten Commandments, the core law for the Israel Nation given to Moses by IOUO on the Mount Sinai after the escape from Egypt. They were written by the finger of God on two stone tablets. Moses broke the first set on the ground when he saw the Idolatry of the Israelites and later had to provide a second set which was inscribed by God a second time and which was kept in the Ark of Covenant. Jesus gives a summary of the commandment in Matthew 22: 37-40
declension	the declining of a noun → decline
decline	to inflect a noun, i.e. line up the different grammatical forms of a noun
Dedication	or Chanukah; the festival of the renewing; a festival in old Israel introduced in 164 B.C.E. to commemorate the purging of the temple after its pollution by Antiochus Epiphanes (167 B.C.E.) and the rebuilding of the altar after the Syrian invaders had been driven out by Judas Maccabaeus
deluge	worldwide flood sent by God in the time of Noah, that lasted one year, and ended the violence that filled the Earth. Only Noah's family survived the deluge in a vessel called the ark that God told them to built to save them and animal species. They became the ancestors of all humans thereafter
dialect	a language spoken by a people or minor group which is very close and similar to the language from which it derived
Digrammata	Greek: Two-letter-word; singular: Digrammaton; abbreviated form of the Name of God that consists of the letters Yodh and He' יה pronounced IO in Adamic and Yah in Hebrew or the letters Yodh and Waw יו pronounced IU in Adamic → Name of God → Tetragrammaton → Trigrammaton
Door of the courtyard	gate of the court, an entrance to the courtyard on the East side → courtyard
Eden	gardenlike area prepared by God to serve as a habitat for the first humans which they had to enlarge all around the globe and fill with humans
encoded pictures	pictures that appear by cracking a code in a text
Ezekiel's Temple	temple that only appeared in a vision the prophet Ezekiel had (Ezekiel 40 - 42)
genitive	declension case; showing the connection of different objects; i.e. "whose" object + declension
Golden Censer	a device in the Most Holy mentioned by the apostle Paul in Hebrews 9:4 (German: Räucherfaß, NW)
gospel	1) an account of the life and teachings of Jesus Christ, the first four books of the NT: John, Matthew, Luke and Mark 2) the good news as a Christian message about the salvation by Jesus Christ
half-gods	1) in the Roman and Greek legends: the offspring of gods who had intercourse with humans 2) in the Bible: living beings born to human mothers who had intercourse with fallen angels (demons); having inherited supernatural powers these half-gods brought violence upon the society. They were killed in the deluge; also: Nephilim
Heavenly vehicle	the prophet Ezekiel saw this heavenly spectacle in a vision: a car or vehicle with wheels. The wheels were under a platform. Upon the platform יהוה himself sat on a throne. Eyes were all around the wheels and cherubs were beside each wheel moving in unison with them (Ezekiel 1:4-28)
Herod's Temple	restoration of the temple of Serrubabel in Jerusalem by Herod the Great that started around 20 B.C:E. and ended in the 1st century C.E.
Highpriest	the highest office among the Jewish priests only held by Aaron and his descendants; the highpriest wore special insignia

Holy	also: Holy Place; part of the tabernacle and the temples, its layout being two squares with the Table of Showbread, the Altar of Incense and the Lampstand
Ingathering	Festival of the Booths or Festival of the Tabernacle; booths (huts made of the branches of a tree) were erected to commemorate the way the Israelites lived during their sojourn in the wilderness
inspiration	the transmission of thoughts and sentences by God to a writer
inspire	act of inspiration → inspiration
Interlinear Bible	Bible Version that shows a word by word translation in a modern language between the lines of the original text; sometimes a complete translation of each verse is presented on the side of each page
IOUO	newly detected original name of God
Israelite tribes	the 12 tribes corresponding with the descendants of the 12 sons of Jacob (Israel). Later the tribe of Joseph was subdivided into two tribes. Then the 12 tribes were the tribes without the tribe of Levi which in turn formed the priestly tribe → Levites
Ivrith	the modern day Hebrew language
Jubilee year	semi-centennial festival of the Hebrews that lasted one year; no harvest was allowed, land had to be given back to its original owner, debts were remitted and slaves reinstalled as free citizens
Judges	rulers elected by Israelite tribes or appointed by IOUO God himself to preside over the affairs of Israel during the interval between the death of Joshua and the accession of Saul. They only ruled for their lifetime and did not form dynasties
Jupiter	Latin: IVPITER or IVPPITER; the principal deity of the ancient Romans, the Zeus of the ancient Greeks → Zeus
Koine	the Greek language spoken in the Greek empire. All Bible books of the NT were written in Koine Greek.
Lampstand	lampstand made out of gold with seven branches where pure beaten olive oil was burned constantly
Levites	the Israelite tribe consisting of Descendants of Levi (son of Jacob = Israel), whose camp was around the tabernacle during the 40-year-sojourn of the Israel nation in the wilderness. The Levites were not given a land of their own but rather dwelt in many cities all over old Israel
Logos	Greek: "word"; a title given to Jesus Christ in John 1:1
Maccabees	Jewish dynasty in the 2nd century B.C.E.; founded by Judas Maccabeus, who fought the influx of Hellenistic (Greek) culture on Judaism
Manna	Hebrew: "What is that?"; the name given by the Israelites to the food God gave them during their sojourn in the wilderness. It was a substance that fell on the ground and was gathered in the morning but could not be stored overnight. Since none fell on the Sabbath day the double amount fell on the preceding day that could be stored for two days. It tasted like "wafers with honey"
Massorets	Jewish Bible scholars who in the 6th - 8th century C.E. supplied the Hebrew Bible with side commentaries and vowel points
Mixed people	people consisting of half-Israelites and non-Israelites that accompanied the Israelites when they fled Egypt; also: mixed crowd, mixed company
Most Holy	also: the Holiest, the Holy of Holies; part of the tabernacle and the temples, its layout being 1 square; with the ark of covenant in its center, the golden censer and the scrolls of the Torah beside the ark

Name of God	IOUO, Hebrew: יהוה; meaning: "I cause to become"; the Name of God in the Bible. Due to Jewish superstition the reading of this holy name was lost for centuries. God also introduced the Name "Yahuh" to Moses. In the time of Jesus it was pronounced "Yahoh". The reading "Yahweh" is generally accepted as one authentic reading in Old Israel. The vowel points of the Massorets were misinterpreted by humanist scholars, thus forming the mixed-name Jehovah. Most churches though adopted the Jewish tradition of avoiding the Name and substituted it by titles like Lord, God, the Eternal One, the Blessed One, the HE
New Testament	the second part of the Bible; it is the Christian part of the Bible. The New Testament contains 27 books (from Matthew to Revelation)
New System	according to the Bible a future period of history of mankind starting after the end of Armageddon in which human rulership is ended and replaced by the kingdom of God. In the first millennium of the New System Jesus will rule as king then the kingship will be given back to IOUO God, the father. In a final test after the millennium rule of Jesus the devil has a short chance to tempt humans again and will afterwards be destroyed together with his followers
Nisan	the first month in the Jewish lunar calendar where the Passover was held. It is between March and April of the solar calendar
nominative	Declension case: expressing the object itself → declension
Old Testament	the first part of the Bible; the Old Testament contains 22 books according to the Hebrew counting (from Genesis to Chronicles) or 39 books according to the Christian counting (from Genesis to Malachi)
Omega	the last letter of the Greek alphabet, written Ω or ω, pronounced [ɔː]; as a number symbol = 800 → Alpha and Omega
parable	a comparison, similitude or allusion
Parables of Jesus	Jesus Christ often explained difficult matters to his audience by simplifying comparisons, called parables → parable
Passover	also: Passah; annual festival in old Israel commemorating the passing over the houses of the Israelites by the angel of God who killed all firstborn life in Egypt as part of the 10th plague; it was followed by the seven-day festival of the unfermented cakes
patriarch	head of a tribe; progenitor of a family; especially those previous to the time of Moses
Pentecost	or: Festival of the Weeks, Day of the Firstfruits, Feast of the Harvest; annual festival of the Jews to commemorate the completion of the grain harvest
Pharaoh	title of the Egyptian kings
Pillar of cloud	during Israel's sojourn in the wilderness for 40 years God showed his presence by a supernatural pillar of cloud hovering above the tabernacle during daylight hours → tabernacle
Pillar of fire	during Israel's sojourn in the wilderness for 40 years God showed his presence by a supernatural pillar of fire hovering above the tabernacle during night hours → tabernacle
Pitcher with Manna	jar that was stored inside the ark of covenant that beheld some Manna that miraculously did not get spoiled → Manna → ark of covenant
Place for the fatty ashes	according to Leviticus 1:16 there was a place between the entrance of the courtyard and the altar of burnt offerings where fatty ashes were put, which were the leftovers of the burnings upon the altar of burnt offerings → altar → courtyard

prehuman Jesus	also: Michael, the archangel
	the first creation of IOUO God, his "only-begotten" son; The prehuman Jesus, a powerful spiritual being, assisted IOUO God in creating all other angels, the universe and earth with its inhabitants. He fought wars against the opposer, the Devil and his followers. He gave up his heavenly existence in exchange for a life on earth to serve as a ransom for mankind by giving his life
prepositions	grammatical: words before substantives or nouns showing the relation or position
priests	people that perform rituals of worship;
	men of age 30 and older who were appointed by heritage (descendants of Aaron) to serve in the tabernacle and later in the temples of old Israel
Psalmist	writer of a psalm
Purim	festival of the Jews to commemorate the deliverance from their enemies in the Medo-Persian empire of Ahasuerus. A decree of the emperor that could not be altered was proposed by Haman to destroy the Jews, but with the help of Esther, the Jewish wife of the emperor, they where allowed to defend themselves
Quamets	or: Quamats; vowel point in the Hebrew language for the vowel O [ɔː] an open o or a dark A sounding to O
Quod erat demonstrandum	Latin: "What had to be proved", a mathematical expression when a mathematical proof has succeeded
red cow burnt outside	outside the camp of the Israelites a red cow was burnt, its ashes were used as an ingredient of the water of cleansing (Numbers 19:2,6,9)
resurrection	creative act by God or with his Holy spirit in which a deceased human being is brought back to life as a human on earth or a spiritual creature in heaven
Rod of Aaron	the rod of Aaron bearing his name for the tribe Levi. It was put in the tabernacle together with the rods bearing the names of the other tribes. Only this rod yielded almonds, thatway God ended a dispute over who was entitled to lead the Israelites on their sojourn in the wilderness. The rod was furtheron kept inside the ark of the covenant and stayed fresh
	→ Ark of covenant
Sabbath year	or: Sabbatical year;
	in Israel every seventh year was a Sabbath year, during which the land had to remain uncultivated, debts were remitted and what grew by itself on the fields was given to the poor, the strangers and beasts
Sanctuary	a place where Priests perform rituals (such as praying or sacrificing) that are part of worship to a deity;
	In the Bible the tabernacle and the temples in Jerusalem are mentioned as sanctuaries built for the worship of the true God IOUO. The courtyard also was part of the Sanctuary
Scrolls of the Dead Sea	scrolls containing ancient copies of parts of the Hebrew Bible found in 1949 in caves near Qumran, close to the Dead Sea, where they were preserved in earthen vessels
Scrolls of the Torah	scrolls containing copies of the first part of the Hebrew Bible that were laid beside the Ark of Covenant by Moses;
	in later times such copies were kept in the synagogues and read there as part of the Jewish worship
	→ Torah
Septuagint	the Greek version of the Old Testament, quoted as LXX, believed to be made by 70 scholars in Alexandria in the 3rd century B.C.E.
Seraph	a higher form of angelic life; an especially holy heavenly creature
Serubbabel's Temple	the temple built in Jerusalem on the ruins of Solomon's temple after the return of the Israel nation from Babylonian captivity; the building work directed by Serrubabel (or: Zerrubabel), who lead the first band of Jews who returned to Jerusalem

Shekina-light	a supernatural light, that hovered between the two cherubs above the ark of covenant; it represented the presence of IOUO God in the Most Holy; it was a small shining cloud (Leviticus 16:2) → Most Holy
Showbread	also: shewbread; an offering of 12 flat loafs of bread prepared out of the finest flour by the priests that was presented in the stacks of six on the table of the showbread in the Holy. They where exchanged for new ones every Sabbath and eaten by priests in the Sanctuary → table of showbread → Holy → Sanctuary
Shulamite	or: Shunamite; a person of Shunem, a village in the part of Israel that belonged to the tribe of Issaccar; In the Song of Solomon the king praises a virtuous girl that was loyal to her beloved shepherd instead of becoming another wife of Solomon. Apparently she came from Shunem and was called "the Shulamite"
Shwa-vowels	vowel points in the Hebrew language for short vowels
Solomon's Temple	temple in Jerusalem built by Solomon that served as a permanent house for the Ark of Covenant. It succeeded the movable tabernacle. Although it was to be the center for worship of IOUO God, the rituals were later neglected or even substituted by idolatry. The temple of Solomon was destroyed by Babylonian armies in 607 B.C.E. when the survivors were lead into a 70-year period of captivity in Babylon → Babylonian Captivity → Temple in Jerusalem
stem of a word	the part of a verb that is not changed by the conjugation of the verb
syllable	part of a word with a stress or a side-stress
Tabernacle Pattern	a term I use for the regular appearance of a (1+3)-pattern in the structure of tabernacle items and tabernacle features. It can also be applied to other number-patterns which can be derived from the tabernacle structures, for instance 2+3, 2+5, etc.
tabernacle	a movable temple-like and tent-like sanctuary in old Israel. The layout was three squares (the side of each was 10 cubits). One square was called the "Most Holy", the other two squares together were called the "Holy". A curtain hang between these two sections. The entrance of the tabernacle was a curtain at the East side entering into the "Holy". Around the tabernacle was the "courtyard" → courtyard → Holy → Most Holy
Table of showbread	table in the northern part of the Holy, where the priests put showbread each week
Tablets of the Decalogue	set of stone slabs on which God's finger wrote the Decalogue. After the first set was destroyed by Moses, he had to provide a second set which was inscribed by God a second time and which was kept in the Ark of Covenant → Decalogue → ark of covenant
Temple in Jerusalem	substitute for the tabernacle as sanctuary in old Israel. The temple in Jerusalem was built out of stones, wood and metals, cloth for curtains etc. Unlike the tabernacle that was moved from one place to the other it was immovable at a high place in Jerusalem. The temple layout consisted (like the tabernacle) out of three squares but the side of each square was 20 cubits (in the tabernacle only 10 cubits). One square was the "Most Holy", the other two squares formed the "Holy". A curtain hang between these two sections → Holy → Most Holy

Tetragrammaton	Greek: "four-letter-word". This expression is applied to the Name of God consisting out of four Hebrew characters namely יֽ (=Yodh), ה (=He'), ו (=Waw) and a second ה (=He')
Text critics	scholars who use scientific methods to restore the original text of the Bible
thornbush	a burning thornbush at Mt. Horeb that miraculously wasn't consumed by the flames and out of which IOUO God gave Moses the command to return to Egypt to lead the Israelites out of Egypt
Three-tribe-section	during the 40-year-sojourn in the wilderness the 12 tribes of Israel were divided into four Three-tribe-sections → Israelite tribes
Time of judges	period in Jewish history between the death of Joshua and the crowning of king Saul. A time of idolatry by the Israelites and oppression by the surrounding nations. From time to time Judges were appointed who fought the enemies, reinstalled true worship and ruled Israel until their death → judges
Time of post-exilic governors	period in Jewish history after the exile in Babylon. The Davidian kingdom was not reinstalled. Dependent governors appointed by the Persian, Hellenistic and Roman empires ruled Israel
Time of kings	period in Jewish history that started with the anointing of king Saul and ended with the destruction of Jerusalem by Nebuchadnezzar. The record of the kings of Israel can be found in the books of Samuel, of Kings and Chronicles
Time of Jesus' service	period in Jewish history from 29 C.E. when Jesus was baptized until his resurrection and return to heaven in 33 C.E.
Torah	the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers and Deuteronomy; also: the Pentateuch → Old Testament → Scrolls of the Torah
transliteration	transmission of a word into another language without changing the original sound of the word
Trigrammaton	Greek: "three-letter-word". An abbreviated form of the Name of God consisting of Yodh, He' and Waw יוה that was used in Jewish propernames. It is pronounced IOU in Adamic and „Yahu" or „Yeho" in Hebrew → Name of God → Tetragrammaton → Digrammata
Vessels of drink offerings	vessels used in the temple that contained wine, water or oil that was offered by pouring it upon the altar in the courtyard → altar
Vessels of libation	→ vessels of drink offerings
Vowel points	points that were added to the Hebrew Characters (which only depict consonants) to give the reader a hint on how the vowels should be inserted.This system of vowel points was introduced by the massorets → consonant → vowel → massorets
vowels	independent sounds of the human language. They can be pronounced long and short and combined to form diphtongues
Vulgate	Latin Version of the Bible, revised by Jerome (329 C.E.)
Word of God	the book containing the will of God which he conveyed to mankind; also: Bible, Holy Scriptures → Bible
Zeus	the principal deity of the ancient Greek, corresponding with the Roman Jupiter → Jupiter

Appendix F -   REGISTER OF ABBREVIATIONS

a.o.   and others
B.C.E.   before our Common Era, meaning before the year 1
C.E.   of our Common Era, starting in the year 1
e.g.   Latin: exempli gratia = for instance
ff.   the following ones
i.e.   Latin: id est = that is
Jah   abbreviated form of the Name of God יהוה
NT   New Testament; i.e. the second part of the Bible from the book Matthew to the book Revelation
NW   The New World Translation of the Holy Scriptures
OT   Old Testament, i.e. the first part of the Bible from the book Genesis to the book Malachi
Qu.e.d.   Latin: Quod erat demonstrandum, i.e. what had to be proved

Appendix G -   BIBLIOGRAPHY

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All English Bible quotations are taken from: New World Translation of the Holy Scriptures, with References, by the New World Bible Translation Committee, Revised 1984, Watchtower Bible and Tract Society of Pennsylvania (please note that the word Jehovah each time was replaced by יהוה or by Yahuh or by IOUO).

Appendix H - OUTLINE

Appendix I   -   APPEAL

I appeal to all linguistic and Bible experts and all other interested ones:

1) Investigate the whole Bible to find encoded pictures using computers

2) Attempt to restore the exact original text of the Bible by comparison of encoded pictures, by numerical methods (Panin a.o.), by using the Bible Code (Dr. Eli Rips), by applying the Tabernacle Pattern and by similar methods

3) Investigate the Bible text to find other possible encodings

4) Investigate the language and alphabets to verify the relation of Adamic vowels to the corresponding consonants of other languages

5) Investigate languages and alphabets to reestablish a proved Adamic alphabet

Since all this scientific research exceeds my own means and equipment, my own possibilities, my computer know-how, my scientific qualification and my competence I call for the help of organizations, universities or individuals to promote the further progress of this project.