

T H E N A M E I O U O

i n s i m p l e t e r m s

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Dedicated to Iouo and to his Christ who both can lead us safely through the time of tribulation ahead of us, while we are sheep amidst vast numbers of wolves. They deserve our gratitude for that and also for thoughts as shown in this book which actually originate with them, according to John 12:28; 17:26 and Isaiah 52:6. They deserve our gratitude for their pressing ahead with the sanctification of the name Iouo according to Ezekiel 39:7, Isaiah 42:8, Habakuk 2:14, John 14:26, Acts 14:17, and Exodus 9:16.

Remark:

This book is a translation of the German book: „Der Name Iouo - Einfach erklärt“. Therefore in the transcription of Hebrew and Greek words the German vowels are kept and left in their German pronunciation. The same is true when vowels in general are mentioned.

Thus A is spoken as in CAR
E is spoken as in MEN
I is spoken as in SIN
O is spoken as in TOP
U is spoken as in SUIT
Ä is spoken as the A in BAD

CH is a KH-sound

PH is F and,

Y is Ü (German Umlaut) or U

Chapter 1 - Why is the name of our God “Iouo”?

Iouo is pronounced Éowo (here English transliteration), whereby the w sounds like the letter u (as in true). The name of our God is a Hebrew word, which is written in Hebrew: יהוה. It is read from right to left. The first letter ך is called Jodh and was originally an I. This can be proven by the Greek and Latin word for Isaac:

Isaac is in Hebrew	יצחק
let's write this from left to right	
	קחצי
Isaac is in Greek	Isaàk (in Latin transcription)
Isaac is in Latin	Isaac

We see that the letters ך, I and I are in a row, one on top of the other, thus the Hebrew ך corresponds to the Greek I and Latin I. ך is thus an I-vowel like the i in image.

The next letter of the name of our God is in Hebrew ה, which is called He. For a long time this letter was thought to be an H as in head. But I found out that the Hebrew ה must originally have been an O like the O in macaroni. This can be proven by comparing the Hebrew word for cattle with the Greek and Latin word for cattle, which are obviously linguistically related:

cattle is called in Hebrew	בהמה (ב = B, מ = M)
let's turn it around	המהב
cattle is called in Greek	boós
cattle is called in Latin	bos

We can see that the letters ה and o and o are standing on top of the other in the second position, thus the Hebrew ה corresponds to the o in Latin and the o in Greek. Both in the Hebrew and in the Greek language the ה = o in the word for cattle occurs twice. Certainly that is no coincidence. That is therefore a conclusive argumentation that the ה was originally an O.

The third letter of the name of our God is in Hebrew ך, which is called Waw. A comparison between light in Hebrew, light in Greek and daylight in Latin shows that the ך was originally an U like the U in true.

Light is called in Hebrew	אור (א = A, ר = R)
turned around	רוא
light is called in Greek	augä
daylight is called in Latin	aura

We can see that the letters ך and u (= Greek Ypsilon) and u in Latin are in the second position; hence the ך corresponds to the u. Thus ך was originally pronounced U as in true,

which sometimes, when spoken quickly, sounded like a W. After vowels the Ypsilon in the Greek language had originally always been pronounced like U, therefore I didn't write the above transcription with aygä but with augä.

The fourth letter of the name of our God is in Hebrew another ה and as we have already have proven this was originally an O.

As a result we can easily derive the original pronunciation of the name of our God:

$$\begin{aligned} & \text{י ה ו ה (written reversed) =} \\ & = \text{I O U O (spoken: Éowo, stress on the E, w sounds like u)} \end{aligned}$$

An evident proof for this explanation is the Latin God Jupiter. Jupiter was the supreme God of the Romans, and it is very obvious that the idea of a God-father comes from the Hebrew and from the Hebrew supreme God יהוה (= Iouo), who according to the Bible was a father of all his creatures, human as well as heavenly ones. Since the Bible calls angels Gods, too, the thought that Jupiter is the father of Gods is very parallel to the Hebrew faith.

Jupiter (or Juppiter) is written in Latin IVPITER. PITER means father; it is the modified PATER (= father). The IV-father is declined as follows: IOVIS, IOVI, IOVEM, IOVE. Since the V is the same as U, we have the same word for the main God in Latin and in Hebrew:

Latin	IOV (= IOU)
Hebrew	IOUO (= יהוה)

Obviously the Nominative of IOV was originally IOVO, from which the short IV is derived. Thus we know:

Latin	I O V O
German	I O U O
Hebrew	י ה ו ה (reversed)
Greek	I O Y O

You can see how simple the proof is that the original and solely correct pronunciation even today is IOUO! Therefore let's never address our God with Jehovah or Jahweh etc., if you really want to sanctify his name, as Jesus ordered (Matthew 6:9).

Chapter 2 - Flavius Josephus and Adam's alphabet

The historian and Jewish priests of the first century C.E. Flavius Josephus writes in his book "History of the Jewish War" (book V, chapter V) in a description of the clothes of the high priest about the name of our God. He shows that it is engraved on the golden crown (meant here is the front sign) and that it consists of four vowels. Heinrich Paret translated: "These are the four vowels" (Heinrich Paret, Des Flavius Josephus' Werke, 1855, page 553). Therefore there is also conclusive historical evidence that the name of our creator originally consisted of four vowels.

Of course we now ask ourselves: What are these four vowels? They must be the four Hebrew letters, called Tetragrammaton (= four-letter word): יהוה. Namely these four letters, Jodh (= ך) and two times He (= ה) and Waw (= ו).

So it is proven that there were vowels, too, in the original Hebrew alphabet. The alphabet given by the creator to Adam thus had both, consonants and vowels, which is also reasonable for an alphabet. Shouldn't the creator have given a reasonable alphabet, he, whose gifts are all perfect? (James 1:17,25; Deuteronomy 32:4; 2.Samuel 22:32; Psalms 18:30; Psalms 19:7; Matthew 5:48)

The fact that originally there must have also been vowels in the Hebrew alphabet is also evident due to the fact that the ו was also used as a long A for a long time. Since A in the Hebrew language often sounded close to an O, this is also a confirmation for ו = O. The Hebrew Quamets (= ם) shows this connection of A and O. Quamets is an A, which sounds close to an O; Quamets is a vowel-point which the Massorets in the Middle Ages had introduced together with many other vowel-points, in order to suggest, which vowel must be inserted between the alleged consonants.

Also the Arabic language, which is derived from Hebrew, shows that originally vowels must have existed in the Hebrew language, since even today Arabic contains vowels in its alphabet. Thus there is the I as a full letter, which supports our ך = I from the first chapter. There is also the U as a full letter, which supports our ו = U from the first chapter.

Therefore we can say: The God-given alphabet should reasonably contain at least the five basic vowels A, E, I, O, U. In today's Hebrew alphabet exactly these five vowels are hidden in form of somewhat awkward consonants:

The Aleph א today is a cracking sound and was originally the A. As a reference for this we have the word for Abraham and for Adam:

א ב ר ה נ (reversed) = א B R A H A M (German)
א ד נ (reversed) = א D A M (German) whereby ו = D

Many such references for א = A are found in numerous Hebrew words.

Today the **ע** is a laryngeal squeezing sound and was originally the E. As a reference for this we have the word for Eden and for Esau:

ע ד נ (reversed) = E D E N (German) whereby **נ** = N
ע ש ו (reversed) = E S A U (German) whereby **ש** = Sh

Many such references for **ע** = E can be found with many Hebrew words.

Today the **י** is a J and was originally an I, which sometimes sounded like J when spoken fast. Here the word for Israel and for Ismael is a reference:

י ש ר א ל (reversed) = I S R A E L (German) whereby **ל** = L
י ש מ ע א ל (reversed) = I S M A E L (German)

The **ח** is today an H and was originally the O. As reference for this we have the word for Salomon and for Jericho:

ש ל מ ו ח (reversed) = S A L O M O (German)
י ר י ח ח (reversed) = J E R I C H O (German) whereby **ח** = Ch

The **ו** is today a W, with vowel-points it can be transformed into O or U. We see the relation **ו** = U, originally **ו** was only a U. As reference for this we have the word for spirit in the Turkish language and the word for the old name of the city of Jerusalem, namely Jebusi:

ו ר ח (reversed) = R U H (Turkish for spirit; Arabic loan word)
י ב ו ס י (reversed) = J E B U S I (German) whereby **ו** = S

There are volts of references for these five vowels in the original Hebrew alphabet. Besides these five vowels there were also some other changes in the rest of the Hebrew alphabet over the course of time. This alphabet was originally given to Adam as a perfect alphabet. But we do not want to go into details here.

Chapter 3 - Further references for **ח** = O

Jesus cried during his execution: "My God, my God, why have you forsaken me?" in fulfillment of Psalms 22:2. In Mark in the Greek original text "my God" is called ELOI. A comparison of the ELOI written in Greek with the Hebrew corresponding word shows:

E L O I (Greek, transcription) = **א ל ח י** (reversed)

This is a clear indication for **ח** = O originally.

Many Hebrew words, which in the Middle Ages were equipped with vowel-points by the Massorets, in order to suggest, which vowels should be placed in between the alleged consonants, received a vowel-point for O exactly there, where before or after this O an ה stood (= at that time understood as H). This is a further proof that it was understood clearly that there should be an O in the respective word but people had somehow forgotten that the ה itself was the O and not an H. According to my count there are 1962 such examples contained in the Hebrew vocabulary of all words of the Bible (Quamets included, which is also a kind of O). Thus for example the word for God (majestic plural) was dotted in such a way that the following resulted:

א ל ה י ה (reversed) = E L O H I M, which originally was obviously spoken A L O I M
(see Arabic Allah)

A further reference for ה = O is the translation of some Hebrew names into the Greek language:

- י ה ו א (reversed) = I O U (Jehu in the Septuagint, transcription)
- י ה ו ד ה (reversed) = I O U D A S (Judah, original text NT)
- י ה ו ד (reversed) = I O U D A I O U S (Judah, the country; Jews)

A further reference for ה = O is the word for Jah (a well-known abbreviation of the Tetragrammaton) in the Hebrew language. In accordance with chapter one the abbreviation of the name of our God IOUO should be IO and not Jah. In Hebrew stands יה. The Quamets below the Jodh points to an original O. Thus the IO is confirmed.

The same applies to the YAHU, which was added to many Hebrew names as a particle referring to God's name. For example the name NETANYAHU has become known by the Israeli politician. In Hebrew this particle is written יה. Here the Quamets also indicates that the particle was originally spoken IOU.

Chapter 4 - Parallels between Hebrew, Greek and Latin

If one parallels some related words of Hebrew-Greek-Latin, it is striking, as already initially shown, that there are clear pieces of evidence for ה = O and the other mentioned vowels. Now we want to pick out only a few examples, which support the ה = O, whereby I always write Hebrew in the reversed direction:

- א ה ל (dwelling) > A O L L Ae S (dwelling) > A U L A = O L L A (pot)
- א ה ל י ה (aloe wood) > A L O Ae (aloe) > A L O E (aloe)
- ב ה ו (emptiness) > B O M B O S (roar) > B O O (I roar) and > B O M B U S (bomb)
- ב ה ל (accelerate) > B O L Ä (throw) > B O L U S (throw)
- ז ה = ש ה (sheep) > O I S = O I O S (sheep) > Latin no correspondence

כ ה (so, thus) > K O (somehow) > Latin no correspondence
 כ ה ך (priest) > K O N I A (white whitewash) > C O N U S (helmet point)
 ל ה ב = ל ה ב ה (flame) > P H L O X (flame) and P H L O G O S I S (heat) > no L
 ל ה ה (to be exhausted) > L O I G O S (death, ruin) > no L
 מ ה ה (hesitate) > no Greek correspondence > M O R A (delay)
 מ ה ר (to be rash) > M O R O S (ill-considered) > no L
 מ ה ר (exchange money) > no Gr > M O N E T A (coined money)
 נ ה ה (complain, wail) > N O O S (mind) > N O C E O (I harm, I impede)
 נ ה ל (lead out, provide) > N O M E U S (shepherd) > N O M A D E S (nomads)
 נ ה מ ה (growl, hum) > N O M O S (melody) > N O M O S (song)
 נ ה ר (flow, shine, radiate) > N O R O P S (shining) > no L
 ס ה ר (custody, dungeon) > S O R O S (coffin)
 פ ה (mouth, part) > P O M A (drink) and P O T A M O S (river)
 > P O T I O (drink) and P O R T A (entrance) and P O R T U S (port) and
 P O R T I O (part) and P O D E X (backside)
 ת ה ל ה (praise, edify) no Gr T O L L O (I lift up)
 ק ה ל ה (community, assembly) > K O L L A O (I assemble, I join to)
 and K O L O N I A (colony) > C O L O (I inhabit, I cultivate) and
 C O L O N I A (colony)
 ר ה ב (noise, courage, self-confidence) > R O T H E O (I am noisy) > R O B U S
 (strength) = R O B U R (strength) and R O B U S T U S (firm, strong)
 ר ה ט (gutter) > R O C H M O S (tear, gap) no L
 whereby ך = S (voiced), ט = TH, כ = K, ן = N, ם = S (unvoiced), פ = P, ר = R

Proof for ה = O can also be found in the comparison of Biblical names in Hebrew, Greek and Latin, whereby the Biblia Hebraica and the Septuaginta and the original text of the New Testament and the Vulgate are consulted. Hebrew I write again in the reverse order:

א ה ל ה (Ahola, Ez.23:4) > O O L A > O O L A
 א ה ל י א ב (Aholiab, Ex. 31:6) > E L I A B > H O O L I A B
 א ה ל י ב ה (Aholibah, Ez. 23:4,22) > O O L I B A > O O L I B A
 א ה ל י ב מ ה (Aholibamah, Gen. 36:2) > E L I B E M A > O O L I B A M A
 ג י ל ה (Giloh, a town, Jos. 15:51) > G Ä L O N > G I L O
 ג ע ה (Goath, Jer. 31:39) > ??? Gr > G O A T H A
 ה ר מ (Horam, Jos. 10:33) > ??? Gr > H I R A M, turned into H O R A M
 י ר י ח ה (Jericho, Jos. 10:28-30) > I E R I C H O > H I E R I C H O
 כ ל נ ה (Calno, a city, Gen. 10:10) > C H A L A N N Ä > C H A L A N N E, later
 called C A L N O
 מ ז ר ה (Mazzoroth, Hi. 28:22) > ??? Gr > ??? L, but later called M A Z Z O R O T H
 מ ש ה (Moses, Ex. 2:1ff) > M O Y S Ä S > M O S E S
 נ ע ה (Noah, a woman, Num. 26:33) > ??? Gr > N O A
 פ ר ע ה (Pharaoh, Gen. 12:15-17) > P H A R A O > P H A R A O
 פ ר ע ה נ כ ה (Pharaoh Necho, 2. Ki. 23:33-35) > P H A R A O N E C H A O >
 > P H A R A O N E C H O
 ק ה ת (Kohath, Gen. 46:11) > K A A T H > C A A T H, later called K O H A T H

ש ל מ ה (Salomo, 2Sa. 5:14) > S A L O M O N > S A L O M O N
 ת א נ ת ש ל ה (Taanath-Shiloh, Jos.16:6) > T H Ä N A S A > T H A N A T H S E L O

I was mainly concerned about finding proof for ה = O, since the Jodh and the Waw of the Tetragrammaton are proven as I and U, anyway. They are also already proven due to the fact that in German the Jodh and the I, too, are related and the Vau derives from the name of the Hebrew Waw. And it is common knowledge that the V in Latin is the old U.

Chapter 5 - Comparison of Scripts

Old scripts of alphabets of old languages, sometimes even scripts of new languages, likewise contain references to the Hebrew original vowels. Mainly the O and the H, which developed from the O, are of interest here. The ה = O is the fifth letter of the Hebrew alphabet and it had the number meaning of 5. If we take a look at the fifth letter in some old alphabets, then we often see a character indication, which approximates a circle, suggesting the reference to an original O:

Old Egyptian:	𐀀
Aramaic	𐤅
Rashi	𐤅
Chaldean	𐤅
Syrian	ܥ
Cufic	ع
Turkish Rika'a	پ
Persian Neskhi	ه
Modern Persian	ه
Modern Arabic	ه

Although all these letters have the meaning H, nevertheless it seems rather clear, how today's O could develop from that Hebrew O (old Hebrew א) later. Particularly the spoken O in Tironic, which is written very similarly to the above letters, clarifies and confirms this development.

O in Tironic 0, ω

Here also the connection of O with the Greek Omicron and the Omega is visible.

Omicron	ο, Ο
Omega	ω, Ω

Also the number of 5, in Hebrew equal to the fifth letter of the alphabet, in old alphabets often was similar to a circle, thus similar to the O:

5 in Chaldean	⊙
5 in Neskhi	◊
5 in Cufic	◌
5 in Persian	◌, ◌ (compare with Omega ω)
5 in Arabic	◌

It is striking that also a certain similarity between ה and capital Omega Ω cannot to be denied, because both letters have a downward opening. This, too, may confirm the relation ה = O, because Omega is an O-sound. The connection of Omega with the second Greek O-sound Omicron then is easily found, because both the capital Omega and the Omicron are circular.

Chapter 6 - The IAO

The Greek historian Diodorus Siculus from the time of Caesar wrote that the Jews worshipped a God named IAO (= Ιαω) (Diod. Sic. i. 94). It obviously referred to the Tetragrammaton יהוה. Also in the scrolls, which were found at the Dead Sea, writings of the Septuagint were discovered, which apparently date from the time before Jesus, and which show the name of the creator with IAO (= Ιαω). Therefore at all approx. 7000 places in the Septuagint where once IAO stood, later a KYRIOS (= Lord) was inserted, a very bad act with very extensive consequences until today, because also today nearly all Bible translations in thousands of languages translate a "Lord" at all instances instead of the name of our God and thus nobody feels a necessity to use or take seriously the name of our creator. Someone who holds the exact pronunciation of the Tetragrammaton as crucially important, today is thought to be mad.

But why did the writers of the Septuagint use a IAO for יהוה and no IOUO? The difficulty here was obviously that the Greek language contains no distinct vowel for U. Today for U an OY (Omicron + Ypsilon), in small letters written ου, is used. In the Koiné Greek of the time of Jesus a Y was always spoken like U, if it followed a vowel. Thus at that time actually IOYO should have been written as a correct transcription of the Tetragrammaton. When the Septuagint was written, this rule possibly already existed - how else could we know today that IOU = IOY = יהוא for Jehu and that IOUDAS = IOYDAS = יהודא for Judah (see chapter 3). But for some reason they combined the OY into an A and wrote for IOUO a IAO. Perhaps the IAO, however developed only later on and the first translation was IOYO, so that the translators of the Septuagint are innocent. The scrolls of the Dead Sea do not date back to the third century B.C.E., when the Septuagint was made.

Today's Septuagint also contains the ALLELUIA (= praise IO) with the abbreviation IA at the end for IOUO. It seems that somehow the tradition developed to write an A for ה, because in Hebrew ALLELUIA is (written reversed): ה י ו ל ל ה. But the underlying word ה ל ל (= praise; written reversed) must have been originally spoken with O (thus OLLEL) and this O ought to have been known to the Greeks, because for ה ל ל there was a parallel word in the Greek language, i.e. the word OLBIZO (= I praise happy). But also the pronouncing of ה as A, as known in later times, can be the reason for the ALLELUIA, for the IA and also for the IAO. A result of this is A instead of O. Since the A, however, as also the Quamets, sounded toward the O, it was no effort at all that they changed from O (= ה) to an A. Thus the ALLELUIA and the IA and the Jah and the IAO altogether explain themselves. The ALLELUIA then even gained access to the inspired text of the New Testament, because ALLELUIA occurs four times in the Revelation. Because lateron the fact that the ה is a vowel was not known anymore, and people thought that it was an H, the spiritus lenis (= mute letter before all Greek vowels at a word's beginning) became simply a spiritus asper (= H, written as mirrored spiritus lenis) and then they said HALLELUIA and also wrote HALLELUIAH. The correct pronunciation ought to be OLELUIO.

In a similar way, names, which contained parts of the Tetragrammaton, were then written with IA and IAS instead of the original IO, first in the Septuagint then also even in the inspired text of the Greek New Testament:

ELIAS, IEREMIAS, ÄSAIAS, ABIA, EZEKIAS, IOSIAS etc.

The word Jesus comes from IÄSOYS (Greek), with OY lateron spoken as U. The word IÄSOYS, however, comes from ישוע (= Jeshua), the י spoken as the German Jodh (= J, English Y) instead of an original I. After that a short E was inserted, which originally was not there. Also Joshua, the successor of Moses, was sometimes written that way, usually, however, יהושע. Here we see the fact that the J from the word Jesus was originally a shortened Tetragrammaton. Here Exodus 23:20-23 fits very well, because there Jesus is described and IOUO says about him: "my name is in him".

The Greek word IOANÄS (written in Nestle also IOANNÄS) designating John is not a proof for the O in the name IOUO! Because the IO from IOANÄS is in the original Hebrew a IU, because:

I O A N Ä S =
 י ו ה נ ך (reversed)

IU and IO are both abbreviations of the Tetragrammaton. Here we find a clear indication that also from the Waw an O was lateron derived, even increasing the confusion. That which applies to IOANÄS also applies to other Greek propernames transfered from the Hebrew. An IO as prefix was always a Hebrew original IU.

A IOY (= IOU) as ending in Greek names of Hebrew origin is likewise no proof for $\aleph = O$, because the IOY is in each case only the genitive of IA. It is thus the declined abbreviation of the Tetragrammaton IA. Therefore it is also no parallel to $\aleph\aleph$, like in YAHU endings (see chapter 3).

Chapter 7 - Hidden References to IOUO in the New Testament

The board above Jesus' head when dying likewise contained references to the name IOUO. The text which was written in Hebrew, in Greek and in Latin reads in Greek:

IAESOYS HO NAZORAIOS HO BASILEUS TON IOYDAION.

English: Jesus, the Nazarene, the king of the Jews

Here it is striking that first I appears then two letters,
 then O
 then Y then two letters,
 then O !

A clear Tetragrammaton IOYO = IOUO in a hidden form at the writing's beginning, even symmetrically arranged! This also is an indirect proof for the pronunciation IOUO.

The same results at the end of the writing, where first I appears
 then O
 then Y then three letters,
 then O !

A second clear Tetragrammaton in a hidden form at the writings's end! Thus the sign at Jesus' day of death testifies the pronunciation IOUO for $\aleph\aleph$ as beginning and as end, as if it were an Alpha and an Omega, with two witnesses or certifications. By this it is also shown in a concealed way whom the devil actually would have wanted to execute in this way, i.e. Iouo himself, our dear heavenly father, but of course he could not do that. Also the Hebrew and the Latin text of the sign refer to the Tetragrammaton. But these texts are not contained in the inspired original text.

Another hidden reference to the word IOUO = IOYO can be found in the four gospels. The sequence of these gospels should be changed, then we find:

First		I	O A N Ä S
then	M A T H T H A I	O	S
then		L O Y	K A S
then	M A R K	O	S

Here, too, a hidden Tetragrammaton appears which is evident testimony for the pronunciation IOUO. Here it is conclusively shown that $\overline{\eta} = O$!

The principle of male-female-male-female with different males and same females is seen here, if one views the round O as an indication of female and both the angular I and the angular Y as an indication of male:

O = O and Matthew is written in the same way as Mark

O = O and Matthew in Greek has the O next to the last place just like Mark

I \neq Y and John is very differently written as Luke

I \neq Y and John has in Greek the I at a completely different place as the place of the Y in Luke

Chapter 8 - Tabernacle Pattern and Encoded Pictures

In my book "IOUO - The Name of God" I wrote in more detail about the tabernacle pattern and about encoded pictures. Here, in this popular-scientific paper, I would like to give only a few short examples.

The word IOUO consists of two parts: I + OUO

I means "he" and OUO means "causes to become". I is the pronoun, which designates the person, and OUO is the verb, which designates the action. The pronoun "he" is holier, because it designates the creator himself. Thus we see the pattern 1 + 3, where the 1 is holier than the 3. This pattern appears also in the tabernacle:

1 = holy column of cloud, which represents Iouo's presence, hovering above the tabernacle

+

3 = three cube sections of the tabernacle, because it was 30 x 10 x 10 inches large = 3 cubes with 10 inches each side length, first the Most Holy of one cube, then the Holy of 2 cubes

Some things of the tabernacle now point to this 1 + 3 - pattern and at the same time to the word IOUO. We begin with the tabernacle itself:

1 = the column of cloud was an upright line, thus like an I

+

3 = 3 cubes: first the Most Holy in a circle around the ark of covenant: Circle = O
then the second cube in the Holy, V-like arranged 3 devices: V = U
then the third cube in the Holy, emptiness encircled by the tent: Circle = O

Thus the tabernacle pattern points clearly to the pronunciation IOUO.

A second example must be sufficient here: The four kinds of drink offering vessels upon the table of showbreads (compare Ex.25:23-30):

1 =	cup, column-like shaped (cylinder) like a line:	Line =	I
+			
3 =	bowl, looks from above like a large circle:	Circle =	O
	and jar, looks U-shaped from the side:	U-form =	U
	and dish, looks from above like a large circle:	Circle =	O

There are still other striking examples like this, which can found in the above-mentioned book.

Another concealed, but unequivocal proof for the pronunciation IOUO is found in encoded pictures in the text of the Hebrew-Aramaic and the Greek part of the Bible. In the above-mentioned book in chapter 17, too, several such pictures are shown. I confine this here to just one picture each from the Old Testament and from the New Testament.

If the Hebrew letters in the original text of the Old Testament are arranged in such a way that 26 letters appear horizontally in one line and 26 lines are written vertically, all letters exactly one above the other, and the text is written in wavy lines, namely one line in Hebrew normally, then a line in reverse direction, then a square chessboard-like matrix appears, where words can be picked out both horizontally and vertically, both diagonally and in zigzag lines. If all places where a Tetragrammaton appears are marked then and thus searched, then suddenly a clear picture becomes visible which was obviously encoded when the creator inspired the Bible by his holy spirit. Alas, miracle enough! The picture which I show is a profile of a head. It is attached below. I also want to mention that with good reason I inserted a IOUO before each ALOIM (= God), since in Genesis 2:4 the IOUO ALOIM appears while it does not appear in the text before, the start of the creation story, which is incomprehensible. Why should Iouo's name be missing right at the important beginning of the Bible, whereas it appears many thousand times at other places? Obviously a wicked man deleted the name, but the perfect crime just is not possible. He overlooked the fact that he should have had to extinguish the name Iouo also in Genesis 2:4 because this text portion still belongs to the creation report. He left a trace. (Remark: The number 26 was chosen, since 26 is the number meaning of the name Iouo [י = 10; ו = 5; ו = 6])

We said: miracle enough! But obviously just not yet miracle enough!

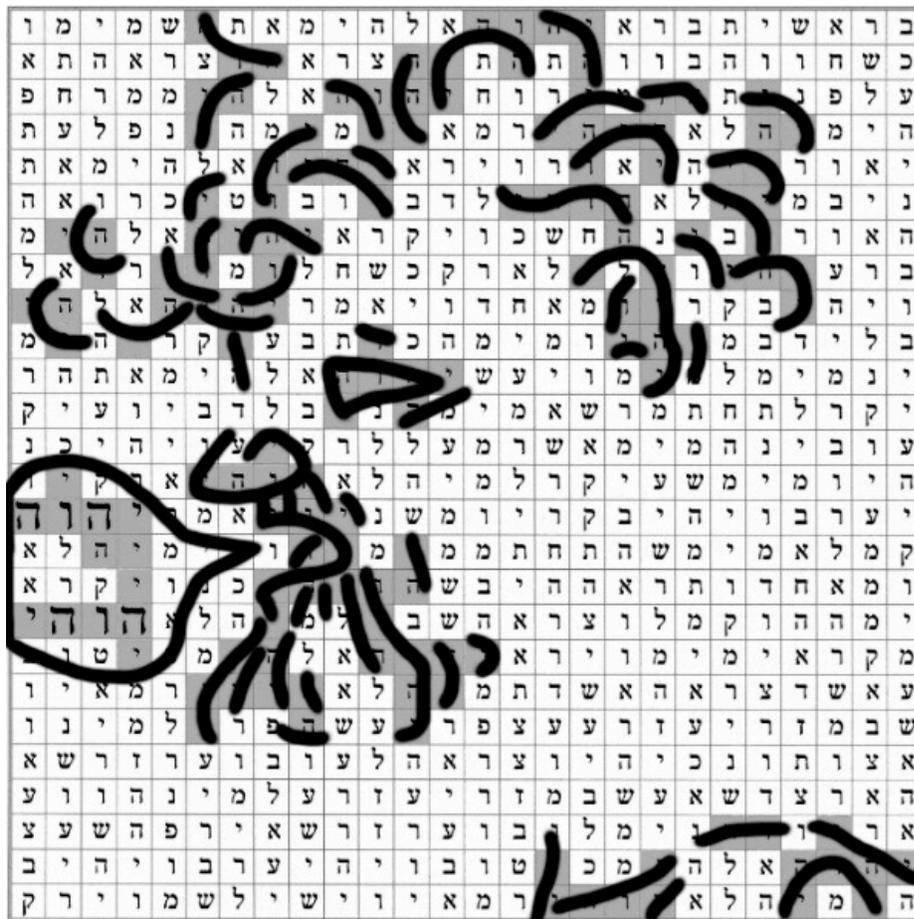
The same can be done in exactly in same manner in the Greek original text of the New Testament. If we mark IOYO and IOY and IO as code there at the start of the Gospel of John, then we receive the picture of a very old man with white hair and white beard reminding us immediately of the age-old one (Luther) or the ancient of days (New World Translation) from Daniel 7:9. That is irrefutable proof for the pronunciation IOUO, because the Greek language contains vowels, unlike the Hebrew, where vowels are denied, and thus the corresponding vowels for the Hebrew Tetragrammaton become

clearly evident! Therefore יהוה = IOYO = IOUO, quod erat demonstrandum (= which was to be proven).

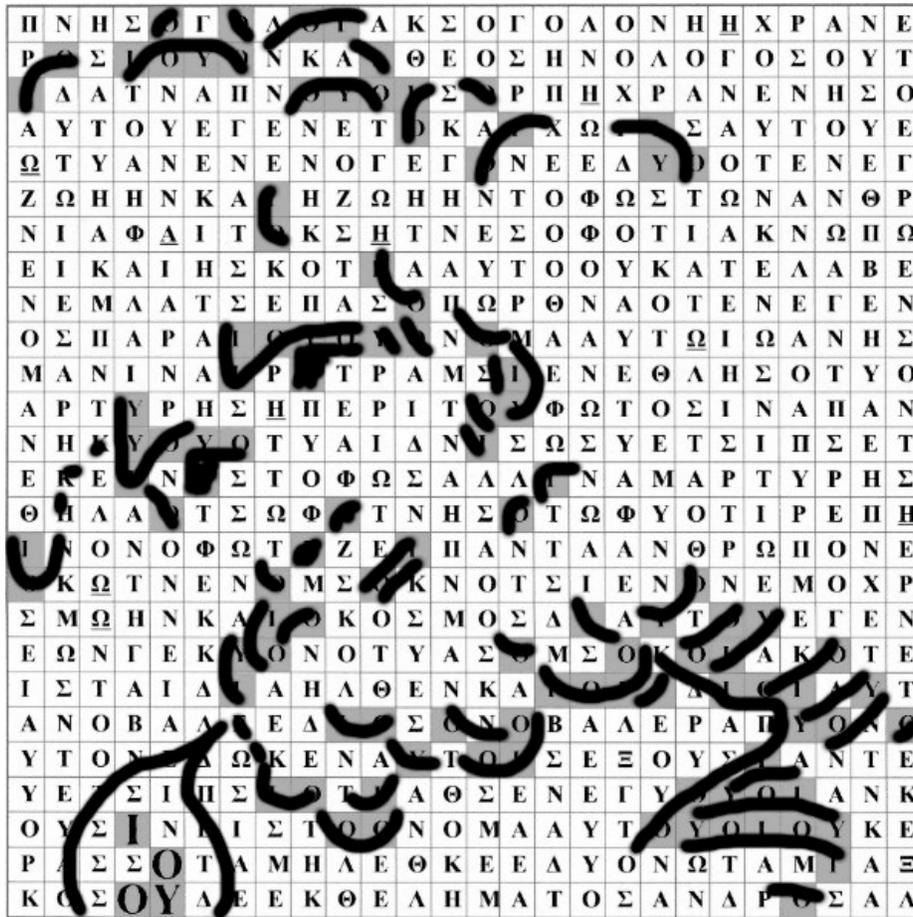
The name יהוה should therefore today be written in English Iouo and must be pronounced according to the international phonetic transcription [ˈi: ouo], in simple terms as Éowo (English transcription) with a stressed E and a w similar to u in “true”.

I attach also this New Testament picture below. Here again the name Iouo had to be restored in some places in the text, because obviously wicked persons meddled.

First picture from the Old Testament Genesis 1:1 ff with the code יהוה shows bearded man:



Second picture from the New Testament John 1:1 ff with the code IOYO, IOY, IO shows an age-old one:



Concluding Thoughts and Outlook

Already in the Middle Ages a Pope and lateron also a founder of a Christian sect had the opinion that the name of the creator obviously consists of only four vowels. But they thought that the ה of the Tetragrammaton was an E (spoken in English as the e in “men”), because the fifth letter of the Greek alphabet is an Epsilon (= E) and this ought to correspond with the fifth letter of the Hebrew alphabet namely the ה. It seems completely correct that from the ה lateron an E could develop when we compare the development of the script of old alphabets. But the ה apparently was an O first, then it changed into an H and then in some alphabets it became an E.

IEUE therefore isn't the correct original name of the father given to Adam, although the way of finding IEUE already pointed into the right direction. I went to the trouble of examining whether in John 1:1ff with the Greek code IEYE, too, a conclusive picture appears. But the result is negative. That was to be expected, since the creator doesn't bless two names. He is a God of peace and of order. He never gave himself two names in a confusing way! At all times, also today, he wants solely his only name, i.e. Iouo, to be used.

IEUE in Hebrew would have been יעוע. Because E was clearly ע. This is proven even more clearly than O = ה. There is יעוש (= Jeush) and יעואל (= Jeuel) and יעוצ (= Jeuz), three names, and the word for forest יעור, but a יעוע would be completely unusual.

Evidence for the original pronunciation IOUO is that overpowering and irrefutable, exactly as proof for ה = O. Four vowels without consonants in between for IOUO are emphasis of special holyness, because vowels are strong, independent sounds, and they are spoken with a wind-aspiration or a push of breath. Wind and aspiration and breath are all in Hebrew called RUCH (= רוּחַ) and this word means also spirit. Thus four times lining up of vowels emphasize the holy spirit behind this most holy name - IOUO.

If we want to be genuine Christians, the one thing which remains for us to do now is to sanctify the name Iouo by using this name in this form in prayer and discussions and in teaching and shepherding, by proclaiming, publishing and preaching this name in this form world-wide, and by providing our Bibles with this name at all places, where it belongs, and by transferring this name exactly with this pronunciation into all languages of the world, if anyhow possible in all alphabets and scripts of the individual languages. For this end an intervention into the language structure of individual languages might be necessary, which the love for the creator will certainly justify, doesn't it?

Many Christian churches understood the words from Isaiah 54:2 and 60:17 in a way that they needed to become rich and richer church organizations piling up more and more material things and riches, i.e. many large buildings, art treasures, factories, church houses, halls, centers etc. But these Bible texts deal with spiritual growing: more love, more activity, more prayers, more sacrifices, more disciples, more Bibles, more reached languages, more reached countries, more proclamation and preaching, more purity, more

truth, more being unleavened, more strength, more steadfastness, more civil courage, more faithfulness, more faith, more spiritual fruits, more courage, more behavior, more hospitality etc.. The apostles of Jesus did not pile up a collective fortune, they had no buildings, often no money at all, also no kingdom set up already now on earth in hierarchical order or Civitas Dei (= State of God, today often simply called "organization"). Thus today not more organization, not more money, not more church fortune, not more printed products, not more titles, not more church schools, not more religious orders, not more teachings and not more dogmas, not more laws, not more rules, not more dos and dont's, not more church celebrations and not more religious holidays etc. are at stake. No! The extent of teaching and the organizational structure, which Jesus and the apostles taught, would be completely sufficient also today, where one meets only in private rooms and doesn't pile up any collective fortunes. In the plainness and simplicity of the original Christianity of the New Testament as far as its church-organization and its extent of teachings is concerned lies the genius, to which nothing is to be added. Therefore all who call themselves Christians today face an important challenge and issue:

In Moses' time the big challenge for all Israelites was: "Who does believe in the power of Iouo to save? And who does his utmost to meet all requirements of the law covenant? And who does leave Egyptian idol-worship behind?" A turnabout for faithful Israelites!

In Jesus' and the apostles' time the big challenge for all Jews, then also for pagans was: "Who does accept Jesus as his savior? And does profess and preach this faith in Jesus? And who is ready to give up the law covenant which they grew fond of?" A turnabout thus was involved!

In today's time of the great tribulation, however, no longer keeping the law covenant and no longer accepting Jesus as one's savior is at stake, but the big challenge today for all Christians of all denominations, and also for others is: "Who does accept the name Iouo and does preach it? And who does believe in the original clear and unequivocal basic teachings of the Christianity of the New Testament, who doesn't add anything and who does preach only that? And who is ready, to abandon cherished religious communities and confessions in accordance to Revelation 18:4 instead of clinging to the habitual and mild old wine from these old wine skins?" Here again a radical turnabout is at stake!

""Turn around to me, then I want to turn again to you!" thus Iouo of the armies is speaking." (according to Malachi 3:7)

"For Iouo and Gideon [= Christ]!" Now we need to fight, fight, fight! Only then we can turn around and triumph victoriously (compare Judges 7:18). Only then will we fulfill Exodus 9:16 "But for this purpose have I let you [= Pharaoh, figuratively foreshadowing the devil] live, to show you my power, so that my name may be declared [= praised, Menge-Version in German] throughout all the earth." (Revised Standard Version)

Table of contents

Chapter 1 - Why is the name of our God “Iouo”?	3
Chapter 2 - Flavius Josephus and Adam's alphabet	5
Chapter 3 - Further references for $\aleph = O$	6
Chapter 4 - Parallels between Hebrew, Greek and Latin	7
Chapter 5 - Comparison of Scripts	9
Chapter 6 - The IAO	10
Chapter 7 - Hidden References to IOUO in the New Testament	12
Chapter 8 - Tabernacle Pattern and Encoded Pictures	13
Concluding Thoughts and Outlook	17