

Why does God's Name read IOUO ?

for my grandson Raphael

The Gospel of John in chapter 12 verse 28 shows God speaking from heaven saying to the whole crowd next Jesus, that he has already glorified his name and that he wants to glorify it again in the coming future.

Jesus, too, said <sup>something similar</sup> in his last great prayer written in John chapter 17:26 called "Highpriestly Prayer" suggested already in verse 6:

Verse 6: "I have made your name known to the men whom you gave me out of the world..."

Verse 26: "I made your name known to them, and will make it known, so that the love you had for me may be in them, and I in them."  
[other translation: ...the love with which you loved me...]

The declared will of the Father and in same way of the Son therefore is to glorify God's Name and to make it known. Do they do this with a prohibition to pronounce this name? A thing that <sup>in</sup> 2008 was commanded by ~~the then still~~ Mr. Ratzinger then still known as Pope Benedict XVI, he commanded it for the whole world! And a thing that postulate dogmatically the Jews since minimum 100 years before Jesus' birth when Jesus came on earth. They postulate it until today though God's word the Bible doesn't anywhere order this.

Already the Lord's Prayer does show how important God's name was for Jesus, because the first plea of this Model Prayer is: "Let your name

be sanctified!" or "Let your name become more holy!" That's the meaning in Matthew 6:9. Is God's name more holy whenever it is concealed? Is a man honored most whenever his name is ~~not~~ mentioned ever or anywhere and when it is forgotten? No other name is mentioned in the Bible with a command to sanctify it. The Devil reached the exact opposite of sanctification by letting become the name of God a worldwide taboo in world's history.

A lot of things in the Bible are a witness for the fact that God wanted it totally different; by the way: his name is Iouo (= Hebrew Tetragrammaton). Ruth is a book of the Bible that gives witness, that in old Israelite times to say "Iouo" in everyday life was a totally usual <sup>thing</sup>. And these people of course knew, too, that the third commandment of the 10 commandments ordered to sanctify the name of God. But why should they conclude, that each mention of this name is automatically an abuse of this holy name Iouo? They did not think so (compare Ruth 1:21; 2:4, 12; cp. Exodus 20:7).

Jesus <sup>too,</sup> confirms this by his task order after his resurrection, namely to make learning ones (= disciples) in all peoples, those who (want) would like to learn from him, Jesus. He ordered to baptize them with saying the following words during the baptismal act: "In the name of the father, of the son and of the holy spirit (Matthew 28:19, 20). Thus the name of God "Iouo" is the start of each Christian life. Likewise the "Come" of Revelation 22:17 heralded by the holy spirit and the bride is not a "Come" into any religious organisation but a "Come" to Iouo. By that it includes the learning of this name (John 17:6, 26) when being a learner of Jesus. It includes a "Come" to the keeping of Jesus' commandments, not of any organisation's commandments or of any church. Me, I have no right, too, to say a "Come" to my own teachings because no one has the right <sup>by God</sup> to introduce such own commandments. But everyone has the duty and right to teach God's name. This belongs always to the "Come" when being correct.

Already Joel, the Prophet, was prophesying about the coming judgement of Iouo, known as "the end of the world" (= Armageddon). He said: "Everyone calling on the name "Iouo" will be saved." (Joel 3:5 some translations: Joel 2:32)

The name Iouo became Pentecost 33 CE the beginning of all Christianity when the holy spirit founded it. The initiating talk of Peter repeated here the above prophecy from Joel by quoting it: "Whoever calls on the name "Iouo", will be saved." (Acts 2:21). The name Iouo thereby became the basic mark of all Christianity; this however Satan was preventing as much as possible as history is showing. The original serpent, the father of lie, the devil therefore, spread the master lie and the cool bluff in which all Christian religious leaders after <sup>the apostle</sup> John's death fell in: namely that God himself, Iouo, is wanting absolutely that nobody uses his name or should even know it. This happened was possible by the Jewish prechristian tradition which started some time after the making of the Septuagint (around 300 CE). Then (around 100 CE) the correct name of God was replaced in the Septuagint by Kyrios (= Lord). Satan didn't want that there was any saved people or man, that anyone gets saved by calling on this name Iouo. Therefore it is natural that Paul, too, in his letter to the Romans repeats the quotation from Joel: "For whoever calls on the name "Iouo", will be saved"; thus the Bible emphasizes three times this appeal. (cp. also John 1:12)

This is an important reason for Iouo, that in any case his name is really known before the great day of the end of the world is coming. It must be known in a clean form, too, in the correct spelling and pronunciation. In this point our father doesn't come down handsomely. He cannot support exactly this which was discrediting his name: Substitute words and false pronunciations and mixing his name with a word as Adonai to produce inventorially the name Jehovah just by vowel points of the wrong word. Such substitute words were Lord, the Lord, Dominus, Kyrios, Rab, L'Eternel, le Seigneur, Herr, der Herr, Herr, the Eternal One, the Blessed One, according

to Mark 14:61, Luther says here the Highly Praised One, and the ER, as Martin Buber translated in his Jewish Old Testament, also Yahweh and Yehwah, Yehvh and others are to be mentioned here as of course Jehovah(h).

Iouo has promised long ago that he would transform the languages of the peoples into a pure language, that must be said in this connection (Zephania 3:9, Zecharia 14:9; Zephania 3:12,13). Why shouldn't then become clean <sup>and correct</sup> the most important word of each language <sup>too,</sup> namely the name of God "Iouo"?

The Bible consequently foretells that God's name will become <sup>a</sup> single one, an only one. The Bible in harmony with that does know only one single Tetragrammaton\* (Zecharia 14:9) (compare Exodus 3:14 ff). Why then say <sup>do some</sup>: the Lord, Lord, the Eternal One, the Blessed One (Mk 14:61), the ER = HIM, and others Jehovah, Jahwe? Can thus be the name a single one?

Iouo already in Jeremiah is complaining (Jer 23:27) that there are religious leaders who want to make his name being forgotten. The book of the Bible which had been written last, the third letter of John, is showing however, that Iouo wishes that those who change for instance their homeland just to serve the name "Iouo" are to get help. (3 John 7). This is an order for all Christian denominations; they not only should show their strength for the name "Iouo", but also for every one who is proclaiming this name and is making it known and is spreading it. It is of interest that this book ends with the word "name" and this is showing how important Iouo is viewing even the names of men;

\* "Tetragrammaton" means four-letter word

Why then exactly God's own name shouldn't be of importance? if not being worth mentioning?

The last book of the Bible which is generally viewed as the last one is Revelation.

This book often emphasizes the name Iouo though often it is a matter of doubt where the name <sup>does</sup> belong originally. When I quote <sup>the Name</sup> sometimes here or in other books of the OT and NT this is always a tentative quotation. You should see a big question mark at this quotations of God's name. To clarify these places even some more decades will be necessary, I suppose.

Iouo

I start with the holy description of the vision of God's throne area in Revelation Chapter 4: "There in heaven stood a throne. On it sat One whose appearance was like jasper or cornelian, and round it was a rainbow, bright as an emerald. In a circle about this throne were twenty-four other thrones and on them were seated twenty-four elders, robed in white and wearing gold crowns. From the throne came flashes of lightning and peals of thunder... In the center round the throne itself were four living creatures, covered with eyes in front and behind... Day and night unceasingly, they sing: 'Holy, holy, holy is Iouo God, <sup>the</sup> All-powerful One, who was, and is, and is to come!' Whenever the living creatures give glory and honour and thanks to the One who sits on the throne, who lives forever and ever, the 24 elders prostrate themselves before the One who sits on the throne and they worship him who lives forever and ever. As they lay their crowns before the throne they cry: 'You, Iouo, our God, are worthy to receive glory and honour and power...' (Verse 3-11).

When Iouo is holy and holy and again holy, shouldn't then be ~~holy~~ his name holy, too, and be important <sup>all of</sup> for us?

Jesus, the slaughtered lamb of God, is quoted in Revelation with a song, the "Song of Lamb". Revelation 15: 1-4 says in parts: " Standing beside it and holding the harps, which God had given them were those who had been victorious against the beast (my remark: here the entity of <sup>obviously</sup> <sup>all</sup> <sup>states</sup> is meant, thus the whole community of states worldwide), ~~the~~ its image (my remark: here obviously the UNO is meant) and the number of its name... they were singing the song of Moses, the servant of God, and the song of the Lamb:

'Great and marvellous are your deeds, Iouo, allpowerful God! Just and true are your ways, you king of the peoples. Who shall not fear you, Iouo, and do homage to your name? For you alone are holy. All nations shall come and worship before you, for your just decrees stand revealed.'

Who therefore shouldn't praise the holy name of God Iouo, if he wants to survive the just judgements of God on the day of his wrath? Who will not be ready to worship him with his correct name? The expressions "Name of God", and "name of Iouo" or "name Iouo's" or "his name" or simply "the name" doesn't appear many hundreds of times <sup>without reason</sup> in the Bible from Genesis until here in Revelation, isn't that so? We not even mentioned here that the name and word "Iouo" appears in the Bible over 7000 times! How is it possible then that some or better said many or better said the greatest majority of the humans claim that God doesn't feel his name being of such importance that it is absolutely necessary to pronounce it correctly or at all?

Yes, all religions, all religious groups, yes, all religious men will be tested in that point: What have you done for God's name? This is the measuring rod, which is mentioned in Revelation 11:1, ~~too~~:

'I was given <sup>along cane to use as</sup> a measuring rod and was told: 'Go and measure the temple of God' (remark of mine: obviously here all religious' activity is meant, because the temple was the center of all religious activity in Israel) and the altar (my remark: here obviously all sacrificing and selfsacrificing for Iouo and for love are meant) and all who worship there (my remark: he obviously is meant that Iouo holds all prayers of all humans very important and that he is testing each and every single person on earth). ...'

What is such a measuring rod from the Bible's standpoint? What is the stadia rod for religion whatever? It is firstly love (1 John 4:8,16) because God is love. Then it is the name of God "Iouo", because this <sup>name</sup> one is producing love (see above: John 17:26), thirdly it is the word of God, the Bible, because it has the target love (1 Tim 1:5) and because Jesus is called "the Word of God", too.

(John 14:1 until verse 14 ff) and because only him leads us to God (John 14:6). John, too, mentions in his first letter three witnessing proves, meaning witnessing things in a test or proving things in testes researches. (1 John 5:6-8);

Firstly: The blood: It points to the love, showed by Iouo by the sacrifice of the life of his son Jesus Christ.

Secondly: The spirit: It points to the name of God, who is called the <sup>as God,</sup> spirit (itself).

Thirdly: The water: It points to the word of God, which is combined with <sup>the waters of</sup> life and which is a term for Jesus, too, who ~~is~~ called himself "the life". ~~by himself.~~ (John 14:6)

So let us be tested concerning our love, our turning to "Iouo", the name and in same way to the Bible and to Jesus! Every one taking these three points for serious will be saved by sure in the judgement of Iouo God as a survivor. With serious a whole and clean heart is meant. The three points compared with the baptism names are: the name of the father (1)  
the name of the holy spirit (2)  
the name of the son (3)

This is confirmed by the Prophet Malachi in Chapter 3 Verses one to three:

"Suddenly Iouo <sup>whom you seek</sup> will come to his temple (my remark: the translation "Iouo" here is my own tentative opinion) (remark to "whom you seek": others say here: the true Lord) and the messenger of the covenant, whom you delight (remark of mine: here Jesus is meant); look, he is coming! says Iouo of the armies. Who can stand endure the day of his coming? Who can stand firm when he appears? Because he is like a refiner's fire, like a fuller's soap. He will take his seat, testing and purifying; ... refine..like gold and silver.

Compare in this connection the start of the Bible "Bereshit" (= In the beginning = in a beginning) where the 4 letters BRAJ (speak adamic Brash) remind ~~on~~ BR = purification, cleanness and AJ = fire. This is admonishing us.

The continued text in Malachi from verse three onward is quoted only partly, too:

# purify and refine + ... and so they will be fit to bring offerings to Iouo in righteousness ...  
pleasing to Iouo ... Put me to the proof, says Iouo of armies and see if I do not open windows  
of the heaven and pour a blessing on you as long as there is need (others translate: in fullness).  
Then those who fear Iouo talked together, and Iouo paid heed and listened. A record was  
written before him ~~and had~~ of those who feared him and <sup>had</sup> respect for his name. They will be mine,  
says Iouo of armies, my own possession against (others translate: on) the day that I appoint  
(others translate: that I want to make), and I shall spare them as a man spares the son who  
serves him... But for you who fear my name the sun of righteousness will rise with healing in its wings,  
and you will break loose like calves released from the stall..."

Thus again the heart moving thought: What a huge blessing whenever we think of the name of God with the due respect, namely "Iouo". This <sup>name</sup> one has much to do with love, which the Bible compares with fire, flame and therefore with light (Song of Songs 8:6). In this manner the constant Shekina light in the Most Holy and the constantly burning lampstand in the Holy and the flickering altar of burning sacrifices in the courtyard of the Sanctuary of Israel\*, yes, all these three mean love. God is both love and light (1 John 4:8,16 and 1 John 1:5). The name Iouo connects us with this light, this love, thus with God himself. The Bible even promises that Iouo God and Jesus Christ can take residence in our hearts. The name Iouo helps with that if we are worthy of it.

Love is our aim (1 Tim 1:5). The father of love is our aim (John 14:6; Acts 17:27). The name Iouo helps for that. This good and joyful news

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\* Also the fire column above the tabernacle during the wandering in the wilderness, yes all smouldering of incense, frankincense and ashes of fat must be mentioned here.

shall be heralded around the whole world, before Iouo brings his judgement Day (Matt. 24:14; Luke 21:15-17; Mark 13:10; Revelation 12:11). It is to say, of course, that not all of the world will be reached in detail; for instance maybe the Penans-Indians in the deepest dshungle of Borneo will stay unreached. Jesus mentioned such thought (Matt 10:23); but everybody hearing a "Come" shall be driven by his heart to say anyhow a "Come", too, in word and deed. (Rev 22:17).

Most people saying today "Come" are content only by leading as many as possible into manmade flocks. Already Kurt Tucholsky wrote the poem: Hey!

Hey  
Rein in die Reihen  
Hey  
Rein in den Verein  
...

or similarly (I forgot a little bit)

my translation: Hey  
into the rows  
Hey  
into the association  
...

But Iouo and Jesus want to guide us to justice (=righteousness) which is freeing from death, and to wisdom, which is a tree of life, and to the truth, which makes us free, and to love, which is the figure of God himself. This is possible without any religious membership or belonging to a confession. I don't belong to any denomination and don't lead anybody to join me, but to join God and the Bible itself. So don't have a god beside God, no church ~~or~~, no organisation, no individual person. Even Jesus can't replace Iouo or even tries to replace him, his father who is greater than him (Exodus 20:2,3; Deuteronomy 5:6,7; Matthew 4:10). Like the ripe fruits must be taken from the tree when they shall be useful, likewise mature Christians should not hang eternally on an organisation which is not really the true congregation of God but just a manmade one. We can see that in the attitude against the pure name of God.

Though ~~the~~ pure name of God "Iouo" is preached again since 1982 and obviously is known to every religion today, I never heard of any of these that it cares about this pure pronunciation. To find a connection between "Iouo" and the "Come" is for all of these an obvious absurdity. No one has an ear and is listening to that what the spirit is saying to the congregations and churches. Therefore look for the spiritual sap of your life at the real tree or real vine which is Christ and which alone leads to the father. Like the Shulennite from the Song of Songs you find him at the tents of the shepherds. I understand with these tents the different Bible translations, because Jesus is "the word of God". All other shepherds are hired ones for money who lead to themselves without an interest or caring interest for you like Jesus and Iouo. (Psalm 1:1-3; John 15).

Learn to obey the word of the father and the word of his tested son instead the guidance of humans of today. Don't call anybody <sup>your leader</sup> because one is your leader <sup>(Matt 23:10 - Nenge)</sup> the Christ. Jesus himself said this. You get to know this when all religions have a personage of leader or a leading group, in most cases honoured with high-sounding titles (Pope, Governing Body, Stammabostel and many the like) (Matt 23:10; 28:19,20). In that way you never learn to be standing spiritually namely whenever you are following that like ones and you will not get an ear for the wonderful holy name "Iouo". You will stay content with mock names of God which bear a god beside the true God in itself; for instance Adonai meaning the same as the enemy-god Baal, with whom the Israelites offended Iouo God. Also "Jehovah" is filled with this. (Ex 4:5)

(Jer 8:10,11,15)

Thus don't lean on a brother at all, as the prophet of Iouo was commanding. Most of the fighters for God mentioned in the Bible or in Hebrew Chapter 11 were single combatants vouching for Iouo. Likewise <sup>you, too,</sup> search to find love as

a single combatant by that finding Iouo. The Bible is no book of praise for organisations and groups of people, but the Bible is a report about many, many single combatants who prefered to know God well instead of an organisation and to recognize him. ~~The knowing of God~~ Brotherly love is one way to know God but Jesus showed in the parable of the merciful Samaritan that brotherly love has nothing to do with <sup>necessarily</sup> the belonging to a certain people or a certain religion.

(1) John and John 17:3 : tenor : the keeping of God's laws and also brotherly love, that means to know God. The know <sup>ing of</sup> God and Jesus means everlasting life)

The purpose of the Day of Judgement is the rendering just or adjust of the reproached and forgotten name of God, but also to found a world of love. The bringing of peace on earth is at stake as the shepherds got to know from the angels when Mary gave birth to Jesus. The establishment of a paradise on earth worldwide is at stake which is the filled ear growing forth from a little corn named Eden under the constant watch of Iouo. As an ear is alike the corn of the first seed but all else of the plant being totally different ~~so from it~~ so the Eden <sup>with</sup> so-to-say vanished in the ground and a plant of world history ~~grew out~~ totally non-paradise <sup>ia</sup> grew out. But suddenly an ear <sup>equal to</sup> many Edens will fill the whole earth, being the fruit corns of Iouo God, the dear God, whose book starts with BR meaning not only purity but also corn. Eden means delight and the dear God planned many delights for all who love as he is loving. Delight is another word for ~~at~~ happiness. The way to happiness is Jesus and the Bible.

The purpose of the Bible is to teach exactly this and to teach ~~at~~ everything about God and his name, to show Gods humility who is loving all his children wanting to come to him and who is degrading himself <sup>down to them</sup> by even sacrificing his

innocent son Jesus Christ ~~so that~~ in order that they might be exalted to him.

Already Moses got a revelation of the name "Iouo" therefore and Nehemia the cupbearer of the Persian king and the rebuilder of Jerusalems city wall wrote about this name :

"~~You~~ You are Iouo, the God who chose Abram... and you won for yourself a name ~~that~~ as today." (Nehemia 9:7,10)

And verse 5 is saying : (other translations verse 6)

"Stand up and bless Iouo your God in these words : From everlasting to everlasting may your glorious name be blessed and exalted above all blessing and praise."

In Hebrew praise, thank and <sup>laud</sup> ~~seatt~~ is the same word namely the basic word of "Alleluia".

But let us <sup>now</sup> step by step come to the description report why I searched for this important name of God and its pronunciation and how I did this to be in order to find to the knowledge why it really is pronounced "Iouo". All the foregoing I just wrote to show why I found God's name so important, and it really is!

The New Testament gives witness <sup>— that</sup> I showed that Jesus in his work together with his apostles used the name of God in its correct pronunciation and that he made it known (cp. also John 17:6). The New Testament written soon after by his disciples and apostels therefore must have contained originally the name of God in correct pronunciation (here in Greek). The tradition of the Jews, to view the name to be too holy to be pronounced in correct ~~spelling~~ spelling had a consequence. Fragments of the scrolls of Qumran showed some parts of the Septuagint with the shortened name of God 'Ιωῶ in Isaiah.

This proves that God's name Iakon was removed from the Septuagint which even today only <sup>is available</sup> with "Kyrios" instead of "Iouo" is available.

The Jews around Jesus' earthly life banned God's name. Jesus reerected "Iouo" but after his death the early Christians after a while didn't have the strength to keep the name "Iouo" <sup>alive</sup> in their rows. All Bibles available in the Greek world of then only ~~had~~ <sup>(could be)</sup> the Septuagint without God's name and whenever some copies contained it namely written in Hebrew Characters "יְהֹוָה" they read it as "Pipi". Thus the name vanished again. All Christian Bibles after a while and all then written apostolic documents removed the Tetragrammaton. This was a blasphemy hiding God's name until our days (cp. Jeremie 23:27 "...they will make my people forget my name...")

Lu 84  
Acts 14:17; NWT

But God who never lets himself without a witness (cp. ) did care <sup>for</sup> that, that in a scarcely known scripture of the despised gnosticism from the year ~ 150 CE only ~ 120 years after Jesus' departure a double mentioned form of the name of God was preserved, namely in the scripture "PISTIS SOPHIA" (= wisdom of faith). There it reads that Jesus had addressed in public prayer his God with the name "Iouo". This is a spelling of the Tetragrammaton "יְהֹוָה" which I detected quite independently from that Gnostic scripture (obviously with God's help) when I researched after the pronunciation of the Tetragrammaton prayerfully. <sup>(My motive reason was,</sup> Because it was a claim that nobody is knowing the exact pronunciation of the name of God. Only years (around one decade) after having published my research in www.iouo.de I detected "PISTIS SOPHIA" by use of Google. Thanks to them. It was a confirmation of my results of research for me. But how can I explain the red thread of my research to the lingual and theological uneducated one

in simple form? How should I explain on which way I found the pronunciation "Iouo" thus refuting the totally incorrect names as Jehovah and Yahweh etc?

This short booklet shall give every reader a small jumping-off-place to find an easier entry into my website [www.iouo.de](http://www.iouo.de) so that he doesn't be irritated by a Hebrew or Greek character or the like to be hindered reading on. I heard this from some of my acquaintances. I don't want to prevent somebody from understanding the whole message about "Iouo".

Anyway, how did I get to "Iouo"? It was a remark in the old book that I found in the "Bayerische Staatsbibliothek": the Encyclopedia of Brockhaus of 1838 says under the heading "Jehova" that the name "Jehova" obviously has a connection to the name "Jupiter", the main god of Romans, but without exact description of this relation.

My first thought was: What a nonsense! Why should the God of the Jews be related to the god of the Romans exactly? I refused that at once without further test, but I kept the copy of this heading.

It might be years later when deciding to search for all literature about the Tetragrammaton in the Staatsbibliothek I suddenly <sup>was</sup> reminded again this comparison of "יְהוָה" with "IVPITER" (i.e. "IVPPITER"). The declining IOVIS, IOVI, IOVEM, IOVE made me think that it would be an idea that the nominative maybe is IOVO. The Latin literature doesn't mention the nominative of Jupiter, only the mention that the addition PITER is a PATER = father. IOVO looked quite congruent with יְהוָה and both have the idea of a father in God! Couldn't have handed on Noah the correct name of God

to the peoples that were spread from him as root/ cp. "Utnapishtim" from the Gilgamesh-Epos : Ut = father ; Na = Noah ; pishtim = the spread ones; cp. Gesenius ). Couldn't I OVO (speak EE - O - OO - O), namely the name Jupiter in the nominative, have been carried <sup>to Rome</sup> by Etrusks or other Italic peoples, in the tradition from Noah ?

This had the result that I now tested "iouo" biblically. As mentioned on my website (actually it is the website of my whole family) already : I believe in the inspiration of the Bible by God's holy spirit which spirit I feel from my youth on. I am born again (when 20 years of age).

My biblical test contained a research of the original languages of the Bible and in that line a research of names with parts of the Tetragrammaton and other names. Then a field which was opened to me with <sup>the</sup> help of the holy spirit of God from 1981 onward namely encoded pictures in the text of the Bible. The test comprised structures of other kinds in the Bible which can be detected in different ways. It comprised also a comparison of old characters of different languages. Then I still investigated the names Io, Iou, Iouo and similar ones for ~~old~~ ancient gods and if they appear in old peoples or in todays aborigine peoples and the like. Much research couldn't be done extensively, you find from one to the hundredst, but publications must be restricted anyway.

I published on www.iouo.de (Mirror: www.iouo.info and iouo-god.net) later also on www.scribd.com\* from 2001 onward. Obviously it became known; a student of Theology once uttered that my website is dealt in their lessons. I sent much material to many renowned libraries in the whole world and to some religious leaders of different Christian religions, also to Jews and Muslims etc.. I sent thousands of letters to acquaintances, friends and the

\* on twitter, too

general public (cp. "Come" from Revelation 22). But until today only a very tiny part has found into wikipedia.uk (under heading "Tetragrammaton" with discussion). (Some books of mine are mentioned on Amazon-bookmarket)

In the booklet "The Name Iouo - In simple Terms" I tried already a first time, to give an easy entry for everybody to be able to accept "Iouo" with <sup>to</sup> the best of one's knowledge and belief. And that common people use it in prayer and conversation, which is of greatest importance and blessing to them.

But now I try once again and easier still to lead to the pronunciation "Iouo". I will this time number the arguments. Partly I just point to corresponding chapters etc. on the website [www.iouo.de](http://www.iouo.de).

## ① Arguments from the languages

The argument about IOVIS indicating  $\text{IOVO} = \text{IOUO}$ \* from IUPITER was mentioned already.

Arguments from the languages Latin, Greek and Hebrew you can look up in "The Name Iouo - In Simple Terms" chapter 1 and 4 ([www.iouo.de](http://www.iouo.de)). These are arguments about homophones in these languages and conclusions drawn from this for the vowels in the Adamic language (= the original Hebrew). For instance when the Latin "Bos" is meaning cattle and the Greek "Boos" means cattle, too,

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\* the Latin U originally was written V

We can draw the conclusion that the Hebrew "BHMH" meaning cattle originally was an actual "BOHO" and that the Hebrew He (= ה) originally must have been an "O" [Hebrew letters transcribed or transliterated into capital Latin letters - cp. "Iouo - The Name of God" on [www.iouo.de](http://www.iouo.de)].

In the above mentioned chapters I show many examples which all point to ה = O i.e. He = O. This is a first proof for IHVH = IOUO = הוהּ.

## ② Arguments from the forms of writing of many peoples

[see for this subject: "The Name Iouo - In Simple Terms" Chapter 5 and "Iouo - The Name of God" Appendix B]

After all the proof is at stake that an original ה = ה, known as He, developed from an O-sound. Already Flavius Josephus confirmed this anyhow in his book <sup>where we can read</sup> about the head-dress of the Jewish Highpriest; the highpriest wore a golden plate on his forehead with the inscription הוהּ on it. Flavius Josephus, the historical writer and Jewish priest, knew accurately how the name was pronounced because he heard it personally in the temple, the only place where under severe protection the name was allowed to be pronounced. He assured that it consists out of four vowels. Another well known person, namely pope Innocent III, made researches concerning the name [Iouo =] הוהּ. He compared the 5<sup>th</sup> letter in both alphabets Hebrew and Greek a ה and an E (= Epsilon). He thought because both were on the 5<sup>th</sup> place of the alphabets they should be the corresponding and equally sounding letters. Since we know that Epsilon is an E-sound he concluded that ה is an E, too. But the opinion that God's name is therefore IEUE is false but it is correct that only 4 vowels are

forming God's name : A first good step in the right direction. Still today the translators and publishers of a concordant Bible translation use IEUE (Jewe).

From my viewpoint shown above I concluded, however, IOUO and He=O. I looked for ancient and modern alphabets which speak an O or write an O at the corresponding 5<sup>th</sup> place and similar comparisons. There are a lot of examples (cp. the above mentioned books). This is a second manyfold proof for the pronunciation louo=וְוְוְ.

### ③ Arguments from Names

There are many names with parts of the Tetragrammaton as with "lo", "lu", "le", "la", "las", "lou", "leho", "lahu" etc. When investigating deeply these names (in different languages) you find indications for He=O very clearly. Thus the Greek 'lou' (in the Septuagint) which is iota-omikron-ypsilon (then spoken u) for the name of John in Adamic is IOUA (=וְוְ). Here the Hebrew ו very clearly corresponds with the Greek O. Both are homophones of the abbreviation of the Tetragrammeton וְוְ, the second letter being an O. The similar situation we have with "Jews" which is in Hebrew יְהוָה and in Greek Ιωάννης; and again this situation with יְהוּדָה and Ιωάδας both meaning Judas. A similar situation is the Elohim <sup>in</sup> the Hebrew and the Ελών in Greek letters which Jesus cried out aloud when being impaled to death both meaning God: Hebrew it is יְהוָה. But actually this is no real name.

For this view the already mentioned books, some also to be found as appendix. You will find the according corresponding chapter easily. This is the third proof in many single points, each an argument for וְוְוְ=louo.

#### ④ Arguments from the Peoples

As mentionned already I found "Iouo", "Iou", "Io", "Iu" in the languages of different peoples, mostly deities upon the isles of the Pacific, but also the Celtic language and some others contain parts of them. Please Google yourself! You find it very easy.

#### ⑤ Arguments from encoded pictures and similar things

The research of encoded pictures I don't ascribe to my own intelligence or qualities in research work, but I ascribe this to the guidance of my God Iouo and his substance of power called the holy spirit.

I found out the existence of such pictures like Jacob, who was helped not to need chase himself for a divine and fatherly blessing. It was no real mere chance to find out that the sentence of conclusion of a Genesis story called Colophone in the Creation story contradicts the Yahvist-theory and that each Elohim there actually should read יְהָוָה אֱלֹהִים = Iouo Elohim!

Without knowing why I wrote the whole creation story in Hebrew with that small correction, but there are then so many יְהָוָה אֱלֹהִים in this first story!

I underlined all these instances and had the impression to see a certain structure on the paper. Could there be a frame of the letters which is inspired and a chess-like order of the letters intended? Maybe a clearer structure then is to be seen?

I just tried a square frame because of the many holy squares in the tabernacle and I took the length of a side the numbermeaning of יְהָוָה: opposite direction:  $7+7+1+7 \Rightarrow 7=10; 7=5; 1=6; 7=5 \Rightarrow 10+5+6+5=26$

There in the square form of the page, a square frame of 26 letters each side, I marked again all Tetragrammata and at the first attempt I got a picture  $\Rightarrow$   $\Rightarrow$  the head of a men. It was louo's guidance; though my name is:

Nie - den - führ } louo has led me nevertheless. God has much humor!  
never this one lead!

But the proof for louo = 1717' only happened in the New Testament.

I compared the beginning of Genesis with the beginning of the gospel of John. Both read alike: "At the beginning". I concluded both are the own Testament's starting books. What shall I say? Again at the first try I got a picture at the starting square of 26/26 of the gospel of John.

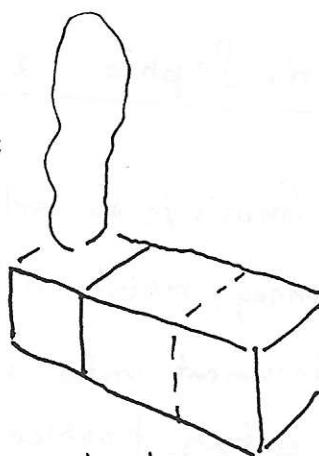
But why is this a proof for 17 = O ? The crucial point is that the Greek is containing vowels. Everybody accepts this. Hebrew vowels are not accepted. Here you find in both starting pages a picture. In Hebrew it is 1717' in Greek it is ΙΟΥΟ [written in minuscules: ιουο, which resembles already ιωο] which was used as codes. The linguistic books confirmed that originally the Ypsilon Y (=υ) was pronounced U (sounding oo). Again louo's guidance and a right away result.

I feel louo's spirit daily ever since I was spiritanointed in 1972. I found this pronunciation "louo" in 1981 as I told above. But it is a difference only to feel the holy spirit or to experience such a pouring out of the spirit. I have to add that I was finally or concludingly sealed 1977 to belong with certainty to the bride of our Lord Jesus, now decades ago. This work here shall conclude and finish my task which I got as a tool of louo, namely to fight for the only true and correct pronunciation of the Tetragrammaton 1717'.

Please look for that nearly the whole site [www.louo.de](http://www.louo.de). Also some things fitting to that you find on [www.scribd.com](http://www.scribd.com) and on [twitter](#) under my name.

## ⑥ Arguments from biblical structures

A totally simple structure is the tabernacle:



The column of cloud is the "I" = person of the verb = him  
the 3 cubits of the 3 letters of the stem of the verb are below: "OUO" = be  
"OUO" formerly was believed to be a "HVH".

One of the many further structures found in the book "Iouo - The Name of God"  
or in "Iouo - the Name of God" in some chapters is the following one:  
Around the tabernacle was the courtyard. There was a basin  $\Rightarrow$  circle shape  
and an altar  $\Rightarrow$  square shape  
and a place of the fatty ashes  $\Rightarrow$  circle shaped heap

When the basin is a circle and the altar an L-like open box and the fatty  
ashes again a circle it is easy to come to an OUO. The tabernacle being  
a straight line. We add it on one side  $\Rightarrow$  we come to IOUO. Again the  
spirit of Iouo has guided. To whom that is not believable? Obviously  
already at the time of the tabernacle's construction Iouo foresaw or planned  
that the development from the Hebrew writing leads to a Greek, Latin  
and English O for Ι.

There are still many similar structures. (See the above mentioned books  
and [www.iouo.de](http://www.iouo.de) and twitter and [www.scribd.com](http://www.scribd.com)) Some of them even  
are more convincing ones! Again a Multi-Proof for Iouo = ΙΩΙΩ?

## ⑦ Pistis Sophia - a Concluding Argument

The Gnosis is an early Christian movement, but it is refuted by the many, mainly rightfully I suppose. But I found with Google a document written in Coptic and in Google complete. It is gnostic. The contents troubled me and disturbed me but nevertheless I found two instances where it was shown that Jesus in public prayer pronounced the name of God as "Iouo" when addressing his father aloud. This document is from around 150 CE, therefore only a short time after Jesus.

a real experience of revelation  
This was for me around 10 years after my first publications of the name "Iouo" with this spelling. Really! Iouo doesn't leave himself without a witness as <sup>Acts</sup> 14:17 says in the <sup>Lu 84</sup> ~~NWT~~ or NWT. He doesn't allow his adversary this success, to have wiped out his name totally or even absolutely.

## Concluding Résumé

Two or three witnesses Iouo needs to establish or prove any matter, this is shown by his word, which also is called the word of reconciliation. This word of Iouo is purified sevenfold as Psalm 12 is saying. Thus here these mentioned points of Argument (with many detail points each) be sufficient for the pronunciation "Iouo".

Everything I have arranged that way that you need to look up the web if you want to get a rounded up comprehension. I don't want to promote laziness or laziness of thinking or sluggishness. This is

in my opinion the main reason why men or angels turn to be wicked anyway. Lazyness is directed against the heart. But those who keep their hearts filled with love and purity will live eternally. Therefore the shepherd is recognized in this: how much heart is in his voice? "Feed my little sheep" said the fine shepherd Jesus <sup>ferventely</sup> to his now educated shepherd Peter. He intensified these words by repeating it to three times. (cp. 1 Tim 1:5). "My sheep listen to my voice" the Bible says about Jesus. Jacob refused a quick pace because of the danger that his little sheep die or tire out.

Therefore this is a further attempt to slow down my pace not to overload people. I found a little bit more rest in the thought that I write it for my recently born grandchild. But it is very hard to keep me back from running or even galloping. This here, therefore, can't be something scientific. I wish every reader that he not only is finding the correct name of God but especially to God himself. This, however, only is possible through the help of Christ (John 14:6). I only can be a little tool in the best case, imperfect, sinful, in all things unsufficient, too less educated and too less with scientific experience. A dilettant.

Thank you for reading.

## Sanctify God's Name : (a measuring rod Rev 11:1)

- 1) The Name as Word
  - a) cleaning, researching
  - b) making known
  - c) never being ashamed of it
- 2) His good name meaning reputation
  - a) proclaiming his good works
  - b) by one's own good works bringing blessing upon IOUO instead of disgrace, because we are after all his children. The reputation of a father will become good or bad by his children's example (cp. Letter to Derek [www.iouo.de](http://www.iouo.de))
  - c) using in prayer this name (often)
  - d) using in everyday conversation this name (often)

Résumé : All these 7 points in our days are absolutely not sufficient to wit in all religions and all similar organisations or in the common people in general.

I O U O

## Everything concerning the Pronunciation of Iouo

- ① Stress is free
- ② Whenever you put the stress upon the "I"  
take care that the "U" still is be heard  
and that it sounds like a vowel!
- ③ all 4 vowels should sound as vowels  
and as long vowels, if possible all 4  
the same length!
- ④ When you put the stress upon the "I" then it  
is the stressed holy part of the Name,  
holier than the stem "OUO". This, however, is  
not binding!
- ⑤ The sounding of the letters is like the  
German letters "I" (Engl.: "ee"), "O" (Engl.: Lord), "U" (E:<sup>↑</sup>"oo")
- ⑥ The amount of syllables in the name Iouo depends  
on how quickly you are reading. Some vowels then could  
turn into a consonantal sound. Thus two, three or four  
syllables are possible. The actual pronunciation seems to be four.

## REMARK CONCERNING AOIO AND IOUO

Recently I made some correction-remarks where I confessed, too, that obviously too quickly I preferred AOOU instead of AOIO in Ex 3:14. This I preferred because the code AOOU led to an encoded picture in Genesis. But not too long ago I found that AOIO leads to an encoded picture as well, though a little bit less precise. This was the reason for the above mentioned correction-remark.

Thereafter I researched about Ex. 3:14 f a little more deeply. It's not possible for me to present a doctoral thesis with this subject though there is enough material concerned with it. Therefore I present in short only the result:

The two verbs OIO and OUO obviously only for one reason are given by Iouo into the Adamic Language, namely that the reader is immediately aware that the OUO just concerns the holy name of God meaning "to be" whereas the OIO is the "to be" generally for all other texts. Since Iouo sometimes is shutting doors through which he enters for all times (cp. Ezekiel's Temple-Vision), he likewise can separate unremovably the use of "to be" in connection with his name Iouo from the use of "to be" in a general connection. The Adamic IBDL (= he separates) not without reason is a very important way of action in the Bible, from its start to its end.

The normal conclusion out of the above is: AOIO is no name of God. It is no name at all. Either a threefold writing-mistake was happening in Ex 3:14, to write AOIO instead of AOOU if AOOU was the Me-form of IOUO (= he is), a legitimate Name-variation of God's name, or the Me-form (= I am) as a Name-variation of God's name

is not legitimate, meaning such variations do not exist as real names, because Iouo only has one single, unchangeable name as it is actually always with names. The AIO in this case is used only as an explaining introduction. This by way of explanation and translation prepares the gift of the correct and right name of God, namely Iouo, to Moses. It is an IO-use therefore it cannot be God's name. This second solution seems to be the right one in my eyes.

The reason is, that Iouo says in Zecharia 14:9 that his name is to become a single and only one. Obviously knew Iouo that his name would be replaced<sup>by</sup> and changed into many names and expressions, also by use of grammar with OVO. Iouo therefore must make it clear that he only has one single, unchangeable name, namely "Iouo"

Likewise the connection and context of Ex 3:14 does show, that Iouo only his name "Iouo" declared as the eternal memory and unchangeable name for all generations. Only this name should be used in worship and mentioning of the only true God.

(first christian speech)

Joel and Acts<sup>and</sup> Romans consent in the one sentence: Whoever calls on the Name Iouo (→ obviously in correct pronunciation and writing) will be saved. Jeremia 23:27 is showing therefore that the Opposer of God had and still has much interest to make people forget God's true name (→ concerning frequency, correctness, singleness and occurrence in the Bible), that is he wants God's name disappear everywhere. He does this by wiping out this name or by introducing many false names replacing it or wrong expressions which are no names actually, as "the Lord" etc.. He tries to flood and wash away the wonderful unique name to make it undiscoverable in this confusion. Where is there a "pure language" as Zephania 3:9 (see also verse 13) says?

All this was a success for the devil until today. Ex 9:16, however, is proving that Iouo wants<sup>to</sup> and will show his power, in order that his name will be made known and is known and remains known upon all the earth.

A voice that came from Iouo out of heaven (John 12:27,28) is this proving, too. It said that Iouo himself will glorify his name. We only can be very little unimportant instruments for this purpose. The real instrument is Jesus Christ, who likewise shows in John (chapter 17:6 and vers 26) how much he is concerned with the making known the only most holy name of God even after his death, meaning till today. This name Iouo is an expression of God's love, the target of all christian faith according to 1 Timothy 1:5.

How therefore should <sup>be translated</sup> AOIOAJRAOIO and the following text, in order that the impression of a possible second holy name of God does not appear?  
I try to give such an attempt of translation. But, please, take into consideration that the above thoughts as well as this translation are only my own opinion. Everything is tentative with a question mark.

Be aware you, who feel christian, that every Christian starts his being a Christian with the name of God "Iouo". Because first of all he was baptised in God's name. Be aware, too, that the first task for all Christians which mentioned Jesus in the Lord's Prayer is to sanctify the name "Iouo". And all Christians should therefore constantly pray for that.

Now my translation is following:

Attempt of Translation of Exodus 3:13 (middle of the verse) to 3:15 (end of the verse)

WHAT IS HIS NAME?

WHAT SHALL I SAY TO THEM?

AND THE GOD OF MANY FACETS SAID TO MOSES

I AM BECAUSE I AM [remark: without any other helper];

AND THEREFORE SAY TO THE SONS OF ISRAEL:

THIS "I AM" SAYING ONE HAS SENT ME TO YOU.

AND THEREFORE THE GOD OF MANY FACETS

SAID TO MOSES:

THIS IS THE REASON WHY YOU SAY TO THE SONS

OF ISRAEL:

IOUO [remark: = he is] IS THE GOD OF YOUR FATHERS

[HE IS] THE GOD OF ABRAHAM, THE GOD OF

ISAAC AND THE GOD OF JACOB [WHO] HAS

SENT ME TO YOU.

THIS IS MY NAME FOR ETERNITY AND [exactly]

THIS IS MY HONORABLE NAMING FROM

GENERATION TO GENERATION.

Brackets are remarks, no original text

ALOIM = Gods; here: God of many facets

ALOI = God

AJR = because: see Strong 834

KO and EUD = therefore  
out of this reason etc. see Stra

ZKR = honorable naming; see Langenscheid

The abbreviation as a term of endearment is very common with names. Likewise the abbreviation "IO". See the Alleluia (= OLLUIO correct pronunciation) in the Psalms and four times in Revelation, see Isaiah and Song of Songs. Other abbreviations of IOUO as IU and IOU exist only as parts of proper names in the Bible. This is, however, no contradiction to the statement, that IOUO is a unique and only name of God. Names in the form of abbreviations never are understood as separate additional names of a person. Abbreviations of the once uncorrectly understood names ADUO and TOUO are in no biblical names as parts. This supports the statement that only IOUO is the name of God alone.

The name of God "Iouo" is like the never burning down Thornbush, since Moses (= MJO) means read backwards OJM (J is spoken sh) meaning "the name". And he fittingly received the name at the Thornbush. The expression "the name" for "IOUO" is a biblical expression. \* The Name of God indeed has been for mankind as many uncomfotting thorns during world history. But a constantly Burning fire namely of the love of God (cp. Song of Songs 8:6) never going out as the lamps in the Holy and the Shekinah light makes it easy to endure these thorns as long as we reflect this love of God. And this we are always able to do whenever we use his name "Iouo" readily and in front of everyone (cp. Revelation 3:11-13). This is the obvious reason why Ezekiel speaks about a city IOUOJMO, meaning: "IOUO himself is there" or "IOUO is her name (= of the city, which is female in Adamic) (cp. Psalm 148:13 / Elberfelder alt and New World Translation and Nehemia 9:6 → other translations: 9:5)

\* the Jews who never voice God's name, likewise always say instead: ha Shem (= the name)