

# THE NAME OF GOD

“Our Father which art in Heaven, Hallowed be Thy Name,”

Matthew 6:9

Short Outline of Biblical Languages/translations:

(From Adamic Language to English)

1. Pure Adamic Language
2. The confounding of languages, (Tower of Babel).
3. Language of Abraham's birthplace. [Aramaic?]
4. Ancient (Paleo) Hebrew Language (effected by 400 years in Egypt) [Reformed Egyptian?]  
Old Testament written (Ancient Hebrew Letters have signs of Egyptian influence)
5. Assyrian Conquest  
(They began speaking the language of Assyrians) Akkadian influence.
6. Babylonian Conquest  
When Israel returned to Jerusalem, they were speaking a new language. Ezra translates from a forgotten language form (Ancient Hebrew), into the Masoretic Text.
7. Masoretic Text  
(Scribes add vowels and recopy text countless times creating many variations.)
8. Septuagint  
70 scribes translate 70 Masoretic variations into 1 Greek version. (Septuagint means 70 in Greek.)
9. Greek  
New Testament written in Greek, OT quotes in NT match Septuagint.  
Many Direct speech quotes are Aramaic/Hebraic words. (Meaning Jesus probably spoke Hebrew or Aramaic.)
10. Latin  
St. Jerome translates from Greek into Latin (Vulgate)
11. German  
Martin Luther translates Bible into German, (from Latin & Greek)
12. English  
King James 1<sup>st</sup> of England (authorizes) William Tyndale to translate into English.  
He translates from the Vulgate, Greek, and possibly some manuscripts much older.
13. Joseph Smith's Inspired Translation  
Joseph Smith Jr. Studies KJV, using inspiration makes several changes.

The Name of God – [Tetragrammaton]:

**אֱלֹהִים**

Ancient Hebrew  
(Paleo-Hebrew)

**יהוה**

Masoretic  
(Printed 6,528 times in the Masoretic text)

**יהוה**

Biblical Hebrew

**κύριος**

Greek

**YHWH**

English

*\*Green, Italic texts assume reader has an elementary understanding of Biblical Hebrew.*

## PRONUNCIATION OF THE NAME OF GOD

Jews, orthodox or not, do not voice the sacred name. Jewish sages forbade utterance of the name judging it blasphemy worthy of death-except very special priestly utterances in the temple. Most understand that it is holy, and one should be mindful of this when attempting to pronounce it. Instead of pronouncing it, Jews substitute 'Adonai' which means [Lord] in English, 'Ha Shem' [The Name] and 'Elohim' [God(s)].

No one really knows the true pronunciation, any attempt is a matter of speculation, and a point of debate. Although, most scholars would agree that it originated as a verbal form. The name of four letters is made up of three irregular *weak* letters all of which are sometimes silent and sometimes used as a vowel. [יהוה] which correlate to our letters YHWH. It is also important to note that different dialects and languages pronounce these same letters differently.

Some have speculated that pronouncing it is like breathing, God is life, He blew His breath into us at creation. They say it is only correctly pronounced one time in our life...as a baby when we take our first breath.

There is evidence in our scripture that His Name was once pronounced.

1. Genesis 13:3-4 "Abram called on the name of יהוה"
2. Gen. 15:7 "I am יהוה who brought you out from Ur of the Chaldeans"
3. Ruth 2:4 [Boaz greets his workers] "יהוה be with you!"

In Biblical Hebrew, the word for name [שם] carries more meaning than simply something to call someone. It also means: 'Fame', 'For the glory of', 'Recognition of', 'Acknowledgements', and 'Praise' for the person named. He says it very clear in Isaiah 42:8:

"I am יהוה; that is **my name**; and **my glory** will I not give to another, neither **my praise** to graven images"

The most common English pronunciation of 'YHWH' may be: "Yahweh."

V or W (YHWH or YHVH) [Yahweh or Jehovah]

The current Hebrew letter 'Vav' [ו] as well as the 'vet' [ב] (soft sound of the 'bet' [ב]) currently make the same /v/ sound as our letter V. The reason for the two letters making the same sound is unknown, most agree that there must have been a reason for the two different letters, either pronunciation or meaning, we just don't know what it is. Biblical Hebrew scholars also agree that our 'v' and the 'w' descend from the same Ancient Hebrew letter 'Vav' [ו]. Most of them agree that the original letter made the /w/ sound of our current 'w'. The Greeks in the (Septuagint) have translated (transliterated) names with the letter 'vav' [ו] to the Greek letter upsilon [υ], which makes a sound closer to our /w/ sound than the /v/ sound. So, we can speculate that the English YHWH (Yahweh) form may be more accurate than YHVH (Jehovah).

## THE MEANING(S) OF THE NAME OF GOD

Biblical Hebrew (Masoretic) words are usually formed around a 3-letter root called a (*shoresh*) in Hebrew. In English, this is like multiple words being formed round the same root such as round/around/rounded/rounding/roundish/. If we were to look for a root in the name of God [יהוה] there would be two possibilities, they are: יהי [HYH] (pronounced ‘hayah’) and יהוה [HVH] (pronounced ‘hawah’). Similar to the English ‘verb forms,’ Hebrew has 7 binyanim verb forms, two of which are ‘Qal’ and ‘Hifil.’

*If the binyan of the Biblical Hebrew word יהי is ‘Qal’ then it translates into English as ‘He is being’ or ‘He exists’. If the binyan is ‘Hifil’ which makes the word causative, it would translate into ‘causes to be’, ‘brings into being’ or ‘brings into existence’.*

*Unlike English, in Biblical Hebrew they are not limited by the notion of time in ‘verbs’ (past, present and future tense). The following phrases make perfect sense in Hebrew, but do not make sense in English:*

*“I already read the book tomorrow!” (Meaning: I’m completely certain to read the book tomorrow.)*

*“I will make the food yesterday.” (Meaning: I made it yesterday, but it’s not yet complete.)*

*The same root carries all three tenses.*

The first root (hayah) יהי [HYH] means: ‘to exist’, ‘to be’ and ‘being’ and *the yiqtal* (another verb form) carries context of: ‘I was being’, ‘I am being’ and ‘I will be being’. So THE NAME (as a noun) could mean: The one who: was, is, and will be continuously.

This is consistent with Joseph Smith’s teachings:

“He changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday today and forever; and that his course is one eternal round, without variation.” (*Lectures on Faith 3:15*)

The second possible root (hawah) יהוה [HVH] means: ‘to live’, ‘life’, ‘to give life’ and ‘to bring into life’. It may be important here to note that this root is the name of our first mother (*translated into English*) Eve, wife of Adam, the first woman, which adds an element of femininity to THE NAME.

For Biblical Hebrew students, this is how the roots (shoresh) were derived:

*Explanation from יהוה to יהי:*

*Yod = (Drop the prefix yod, which makes the root 3<sup>rd</sup> person)*

**Hay = Hay**

**Vav = Vav**

**Hay = Hay**

*Explanation from יהוה to יהי:*

*אֶהְיֶה (Ehyeh) which means ‘I exist’, or ‘I am’ is the Yiqtal form of יהי (hayah).*

*Adding the Aleph makes it 1<sup>st</sup> person changing it from ‘He is’ to ‘I am’.*

**Yod = Aleph** (*He is to I am*)

**Hay = Hay** (*no change*)

**Vav = Yod** (*often where the yod is, there was an original vav, many times they are interchangeable, most theorize that these letters descend from the same letter in a previous Aleph-bet (alphabet) such as the Pure Adamic language would have used.*)

**Hay = Yod = Hay** (This final Hay is not a consonant. It is ‘mater-lectionis’ meaning the hay would become a yod, the root being (hay-vav-yod). In Biblical Hebrew, verbs ending in yod usually get changed into a hay for easier pronunciation.)

When the root (hayah) היה [HYH] is in its first-person form אהיה (pronounced Ehyeh) it is the exact Hebrew word which The Lord used when He spoke to Moses in the burning bush. Consider the following quote from our bible Exodus 3:13-15, as we compare KJV, Masoretic text, and Septuagint.

#### KJV Exodus 3:13-15

13 And Moses said unto God, Behold, when I come unto the children of Israel and shall say unto them, God of your fathers hath sent me unto you, and they shall say to me; What is his name? What shall I say unto them?

14 And God said unto Moses, **I AM THAT I AM**; and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

15 And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations.

#### Masoretic Text Exodus 3:14

14 נִיאָמַר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלֹסְנִי אֲלֵיכֶם:

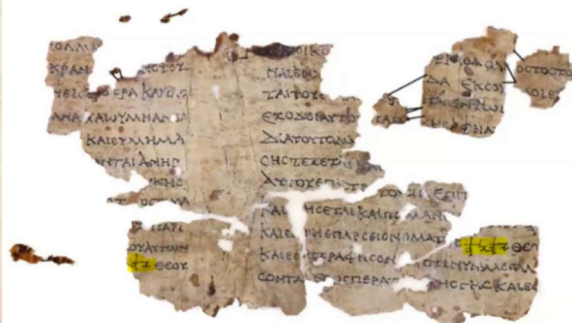
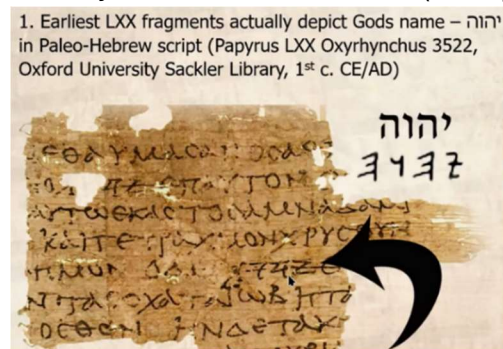
God’s personal name was not allowed to be used commonly by the Israelites, If Moses would have used His name, it would have been offensive to the most faithful Israelites. Saying “אֶהְיֶה אֲשֶׁר אֶהְיֶה” (Ehyeh Asher Ehyeh) which means ‘I exist because I exist’ or ‘I am that I am’, the literal meaning of God’s name translates to “the existing One” or the self-existent one. Moses saying His name this way would identify God to the most faithful Israelites and still be keeping His sacred name sacred. (A very insightful solution to Moses’ dilemma.)

#### Septuagint (Greek) Exodus 3:14

14 καὶ εἶπεν ὁ θεὸς πρὸς Μωϋσῆν ἐγὼ εἰμι ὁ ὢν· καὶ εἶπεν οὕτως ἑρεῖς τοῖς υἱοῖς Ἰσραὴλ ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς.

The scribes who translated the Masoretic text into the Greek Septuagint used the wording “ἐγὼ εἰμι ὁ ὢν” which translates to English “The Being One”.

In some early versions of the Septuagint the when THE NAME of God appeared, the scribe left the holy name written in Ancient (Paleo) Hebrew. The same thing was found in the Dead Sea Scrolls.



In most of the Septuagint text THE NAME was substituted throughout nearly the entire text with the Greek word κύριος (pronounced Kyrios) which translates to ‘Lord’ in English. This

substitution was continued and exists today in the King James Version of our Bible. In some modern KJV translations, יהוה is translated to ‘LORD’ using all caps when the proper name of God is used.

## UNDERSTANDING THE DIFFERENT NAMES OF GOD

Jewish rabbis claim that not everyone who knows Biblical Hebrew can understand the text we call The Bible. They say Biblical Hebrew is an almost a lost language (including a way of thinking) and not everyone can understand this way of thinking. One of these secrets is to know what word, and when to use each substitute for THE NAME.

Although the original texts did not include vowels, scribes added vowels to the text so that everyone reading the Torah in a synagogue would pronounce it correctly. These vowels were added by placing dots and dashes below, above and within the words of the Masoretic text; each symbol representing a way to say a vowel. The vowels they added followed strict guidelines; creating a perfect transition between every letter, with the readers’ goal to pronounce every word in the sacred text perfectly. Every word, except THE NAME which they were forbidden to pronounce. Instead, they would substitute another word in place of THE NAME.

The three most common substitutions for THE NAME are Adonai [אֲדֹנָי], Elohim [אֱלֹהִים], and Hashem (Shema) [שֵׁמָּה]. Modern day Biblical Hebrew scholars say that the vowels that belong to THE NAME were never written, and that is why we do not know how to pronounce it. Instead, they added the vowels of the substituted word, so the reader would know which substitute word to say while reading the text. This practice is still in place today within Jewish synagogues. The purpose being that all substitutions are consistent, being read the same each reading and throughout all Israel. These vowels of the substituted word, which were placed in and around the Holy Name, do not follow the strict vowel guidelines, nor common vowel patterns usually found in every other Biblical Hebrew words, because they are the vowels which follow the guidelines of the substitution.

We see evidence of this every time the common substitution ‘Adonai’ (translates to Lord) appears next to THE NAME, the vowels around THE NAME usually change to match the vowels of the newly substituted word ‘Elohim’. So instead of reading “adonai, your Adonai” (Lord, your LORD), we substitute it to be “Adonai your Elohim” (The Lord your GOD) still not saying THE NAME. If someone was skilled in Biblical Hebrew, but did not know this substitution secret (vowels matching the unwritten substituted word instead of THE NAME) analysis of the vowels would not make sense at all to them. In other words, these vowels we see around THE NAME have nothing at all to do with the real pronunciation of THE NAME itself. If we try to pronounce THE NAME with the vowels from the substitute word ‘shamah’ it would be ‘Yahweh.’ If we try to pronounce the same word with vowels from ‘adonai’ it would be ‘Jehovah.’

Not counting the forms (*prefixes and suffixes*) I have found 14 different sets of vowels around THE NAME representing a substitution, but the most common are:

Substitution Translation	English Spelling	Transliteration	Substitution in Hebrew	Name of God in Hebrew	Attempted Transliteration	English
God	El or Ale	ēl	אֵל	יְהוָה	Y <sup>ə</sup> hwh	Yhwh
The Name	Shamah	šə·māh	שֵׁמָּה	יְהוָה	Y <sup>ə</sup> hwā	Yahweh
The Lord	Adonai	ăḏōnāy	אֲדֹנָי	יְהוָה	Y <sup>ə</sup> hōvā	Jehovah
God(s)	Elohim	ělōhîm	אֱלֹהִים	יְהוָה	Yehōviha	Most say “Jehovah”

## ELOHIM

Looking at the Biblical Hebrew word Elohim, it is plural. Because The Law of Moses makes it very clear that there is but one God, then Biblical Hebrew scholars advise us to look at the context of the verse and if it is referencing Our God, then we are to do one of the following: 1. Ignore the plural form, pretend it is singular. 2. Act like it is saying ‘Our God the greatest of all the gods.’ (All the gods can refer to Egyptian gods, Greek gods, or Canaanite gods.) 3. The Enhanced word is used to add to the Majesty of the omnipotent being.

To understand this better we will look at the reformation at the time of King Josiah. At that time, in addition to making idols, Judah had elevated ancestors to gods who controlled the elements, they sensualized honored matriarchs, as well as Our Heavenly Mother. They disgraced what should have been honored and respected. King Josiah rightly put an end to the disgrace, in insisting that we honor and worship one God, the God of Abraham, Isaac and Jacob, hence monotheism came into existence.

However, Joseph Smith Jr. teaches us this, *“In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be in the plural all the way through – Gods. The heads of the Gods appointed one God for us; and when you take [that] view of the subject, its sets one free to see all the beauty, holiness and perfection of the Gods.”* (Teachings of the Prophet Joseph Smith, Joseph F. Smith, 16 Jun. 1844, Pg.372)

*“The Head one of the Gods brought forth the Gods” is the true mean[ing]. Of the word—if You do not believe it, you do not believe the learned man of God—no man can tell you more than I do thus the H[ead] God bro[ugh]t Forth the Gods in the Head council—I want to bring it to English. Oh ye lawyers ye doctors, I want to let you know that the H[ead] G[od] knows something as well as you do—the Head God called tog[ethe]r. The Gods & set in Grand Council &c when I say a lawyer I mean a lawyer of the Scrip.”* (Words of Joseph Smith, Andrew Ehat & Lyndon Cooke, 7 April 1844, Pg.351)

Genesis 1:1 reads [אֱלֹהִים] (Elohim) which is plural (Gods), but Genesis 2:4 reads [אֱלֹהִים-יְהוָה] (Jehovah-Elohim) which we can attempt to translate as “Jehovah of Elohim.” The plural form (3mp) of the Hebrew word Elohim may include male and female, יְהוָה is our God, the others who may be part of Elohim can be speculated to be fathers and mothers (grandfathers and grandmothers) of יְהוָה our heavenly parents.

## JEHOVAH AS HIS NAME

The name Jehovah did not show up in The Bible until William Tyndale’s translation. The spelling used by Tyndale was ‘Iehouah’; at that time, ‘I’ was not distinguished from ‘J’, and ‘U’ was not distinguished from ‘V.’ Although THE NAME was translated from יְהוָה (Masoretic) to κύριος (Septuagint), other names containing Hebrew letter ‘yod’ were transliterated into the Greek ‘I’. We also have some sources outside the Bible which show that the name Jehovah was used for our God in early Greek writings long before Tyndale’s translation:

Flavius Josephus (1<sup>st</sup> century CE) – “the Name of God ‘consists of four vowels’; in dire need the people were “calling upon the tremendous name of God” (Jewish War, Book V, 235, 438)

Clement of Alexandria (late 1<sup>st</sup> – early 2<sup>nd</sup> century CE) used the Greek letters ‘Ιαουε’ (Iaoue)

Theodoret of Cyrrhus (5<sup>th</sup> century CE) noted the Samaritans say THE NAME ‘Ιαβε’ (Iabe/Iave)

Qumran fragment 4Q120 frg20 (1<sup>st</sup> century BCE) used ‘Ιαω’ (Iawe)



Regardless of whether Jehovah is a correct pronunciation or not, (Even today's most strict Jew claim they do not know how it is pronounced) for those who studied our King James Version of The Bible, Jehovah became that special name of our one true God.

As Joseph Smith Jr. came on the scene, with the mission to “restore all things” (JST Matt. 17:14) The first Key of Knowledge that was restored was during the First Vision, when it was shown that there were two beings, a father, and a son. We can find many quotes, some conflicting, as the Mysteries of God were being revealed, which cumulated in one great sermon known as *The King Follett Discourse*.

A simple summation can be found in a sermon printed in the “Times and Seasons” (*Vol. 3, No. 1 Nov. 15, 1841, pg.578*) “We believe in God the Father, who is the great Jehovah and head of all things, and that Christ is the Son of God, co-eternal with the Father; yet he is our Savior, Redeemer, King, and Great Prototype;—was offered as a sacrifice to make an atonement for sin—rose from the dead with the same flesh and bone, not blood, and ascended to heaven, and is now seated at the right hand of the Father.”

“Prior to his study of Hebrew in Kirtland, Ohio, Joseph’s usage of Elohim and Jehovah reflects marked similarity to the King James Bible’s (KJV) usage of these divine names. Elohim and Jehovah appear thousands of times in the original Hebrew Bible. However, they are generally translated as "God" and "Lord" in the KJV. The divine name Jehovah appears only six times in the KJV, while the name Elohim does not appear at all. Accordingly, Jehovah appears in the Book of Mormon only twice, one reference is Nephi is quoting Isaiah, and the second is in the final verse. (*2 Ne. 22:2; Moro. 10:34*) The name Elohim appears nowhere in the LDS standard works. After Joseph’s study of Hebrew in 1835-36, he began to use the name Elohim for the first time; he also began to use the name Jehovah more often. Jehovah appears for the first time in the Doctrine and Covenants after 1836. It appears twice in the first two chapters of the Book of Abraham, which was translated in 1835.” (*The Development of the Mormon Jehovah Doctrine, Boyd Kirkland*)

Joseph Smith uses all three names in his 1842 prayer, “O Thou, who seest and knowest the hearts of all men, Thou eternal, omnipotent, omniscient, and omnipresent Jehovah God—Thou Eloheim, that sittest, as saith the Psalmist, 'enthroned in heaven,' look down upon Thy servant Joseph at this time; and let faith on the name of Thy Son Jesus Christ, to a greater degree than Thy servant ever yet has enjoyed, be conferred upon him.” (*History of the Church, 5:12*)

### Explanation of Exodus 6:2-4

2. And God spake unto Moses, and said unto him, I am the LORD:
3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shaddai [God Almighty], but by my name **JEHOVAH** was I not known to them.

Some have used these verses to say that the name “Jehovah” was not known or used by these early patriarchs, and only revealed later. There is ample evidence that these righteous men knew THE

NAME including Genesis 13:3-4 and Genesis 15:7. If we look closely at Masoretic Text, we may find clarity.

### Exodus 6:2-3

2 וַיֹּדְבֶר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה:  
3 וְאַתָּה אֵל־אַבְרָהָם אֵל־יִצְחָק וְאַל־יַעֲקֹב בָּאֵל שְׁדֵי וְשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם:

The Masoretic text was copied from scroll to scroll; the words were written close together to fit as much as possible on each scroll. If you change one letter, the final Hey in THE NAME (Jehovah in KJV) to be a prefix to the next word, it becomes an interrogative particle, which means it makes what follows a question. This makes much more sense when you look at the context of this chapter.

יְהוָה ← לֹא

With this change the translation of Exodus 6:3-4 reads:

3. And I appeared unto Abraham, unto Isaac, and unto Jacob. I am [El Shaddai] the God Almighty, did I not make my name known unto them?

4. Yea, **I also** established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

(The interrogative question then “I also” makes more sense according to the context.)

Modern example of the original translation context not making complete sense, with the negative sentence fragment:

I showed up to the jobsite, I did not bring any lumber, **I also** brought the nails.

In the eighth Article of Faith Joseph Smith Jr. says, “We believe the Bible to be the word of God as far as it is translated correctly.” Finding an error, should strengthen our testimony in those great prophets and patriarchs of the Lord, and The Bible, being the Word of God, testifies of them.

## NAME(S) OF JESUS

The Greek Septuagint translates Joshua (son of Nun) to the same word as Jesus. Joshua (יְהוֹשֻׁעַ) in Hebrew means (יהוה is salvation) or the Hebrew meaning as it is written in the Greek Septuagint (The Lord is salvation). Jewish scholars say that even today the Hebrew dialect in Galilee drops the last ‘a’ and ‘h’ sound of their words. So, they claim that either Jesus was named Joshua and called Jesu, or His mother named him the shorter mispronounced name. Either way, the root meaning could include ‘Yahweh’s Salvation’. The Greek word that it was translated into (Ἰησοῦς) means “He will save.” Which makes perfect sense in the New Testament (Matt. 1:21), “You shall call his name (Ἰησοῦς): for he shall save his people from their sins.” Ἰησοῦς transliterates into ‘Iésous’ which, if someone breaks the word “Ie-zous” apart they may mistake it, as many non-Christians have, as “Hail Zeus!” The modern name we use for The Son, ‘Jesus’ comes from the Latin name for him “Isus.”

To summarize: Jesus’ name in English comes from the Latin *Isus*, which is a transliteration of the Greek *Iesous*, which is a transliteration of the Hebrew/Aramaic name *Yeshua*, which is a shortened form of the Hebrew *Yehoshua*, or Joshua. That name is made from the Hebrew verb *asha*, which means “he saves,” and the proper name “Ya,” which is short for the name Yahweh.

## JESUS AS A FATHER

To address this, I'll simply quote from the Millennial Star, (*Vol. 11, pg. 311, Are The Father and The Son two Distinct Persons?*), "Jesus is nowhere called his own Father, but he is called—"The Father."—"The Eternal Father"—"The Everlasting Father"—"The Very Eternal Father of Heaven and of Earth." There is no mystery in all these expressions, any more than there would be in calling Adam or any other man with a family both Father and Son." Which brings us to another secret in The Mysteries of Godliness, which really is no secret at all, because it happens nearly every generation: The son becomes a father! (daughter becomes a mother.) When a son is exalted next to the right hand of The Father, he becomes (as) our father.

## SON OF MAN

In our New Testament, Jesus, the son of the Virgin Mary is referred to as "The son of Man" 96 times including Matt. 26:64 where Christ himself is accused of blasphemy for saying it. There is no doubt, that for the Jews he said it to, it was a direct reference to Daniel 7:13-14.

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

In this vision, by the description of The Ancient of Days the Jews of Jesus' time, as well as the Jews of today, relate this person in this dream as a reference to God the Father, and the description of the 'Son of man' was that of the long-awaited Messiah.

In Biblical Hebrew when two nouns are together it often creates a 'construct chain' which when translated into English, the word 'of' is placed between them. 'Son of man' is a construct chain. There are also rules of definiteness, which dictate 'the Son of the man' or 'the Son of (a) man.' Being indefinite, Daniel 7:13 is translated perfectly, and is why it is appropriate to say "'like' the Son of man." In its indefinite form, it can also mean "(a) son of Adam" or simply "human being." This is how it is used in Ezekiel Chapter 3.

In trying to make sense of the NT's use of 'Son of man' some have speculated that it is because he is a servant of all or serving 'man-kind.' They do this because the same Hebrew word for man "אָדָם" (*ā·dām*), means: 'man', 'mankind.' It also happens to be the name of Adam, the first man.

In his book '*Answers to Gospel Questions*' (*Vol. 1, pg. 11*) Joseph F. Smith (6<sup>th</sup> president) explains *The Meaning of "Son of Man"* as follows:

"The expression should be written, "Son of Man," with a capital "M," meaning Son of God. In revelations given to the Prophet Joseph, the Savior uses this term when speaking of himself. See the Doctrines and Covenants, 45:39; 49:6, 22; 63:53; 68:11. There are other occasions when our Lord called himself "Son Ahman." See sections 78:20 and 95:17."

Joseph F. Smith also brings up the connection with Adam by quoting Moses 6:57:

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time." (*Moses 6:57*)

“Incidentally we learn that the place where Adam dwelt, and where he blessed his righteous descendants three years before his death, and where the Lord appeared to him, was named Adam-ondi-Ahman. May we not in truth say that the meaning of this name Adam-ondi-Ahman is, the place, or land, of God where Adam dwelt?”

Adam-ondi-Ahman is the place where, before Christ’s second coming in glory, Adam and his righteous posterity, which includes Saints of all dispensations, will assemble in this valley, and an accounting will be given of all that transpired, then, after this accounting is received by Elohim, the earth (as a stewardship) is presented to The Lord to reign over the righteous forever.<sup>1</sup>

## **SON AH(W)MAN**

If Ahman and Amen are the same word, the Biblical Hebrew word for amen is [אָמֵן] (’ā·mên) which is found in (*Dueteronomy 27:15-26*) and translates to ‘so be it’, ‘I agree’, ‘truly’ or ‘truthfully.’ When we hear a prayer, a sermon, or someone speaking in the name of The Lord, it’s perfect to say Amen. However, when praying privately, “so be it” seems self-serving, and “I agree” is redundant. There seems to be something more, something special, about the way we are directed to close our prayers. I have often wondered if how we close our prayers is a way to reference, or label, our verbal petition, or management report, possibly assigning it to our Lord and God.

The following revelation was received through Joseph Smith in March of 1832. It can be found quoted in *Journal of Discourses 2:342*. In the J. of D. sermon the spelling has been changed to the familiar ‘Ahman’ It was originally spelled with a ‘w’ which is how you will read it below. By Joseph Smith writing it this way, it could possibly mean that it was pronounced a little differently to Joseph in this revelation, then how ‘Amen’ was commonly pronounced. You can find the original revelation printed in, *Papers of Joseph Smith, March 20, 1832, Pg. 144*.

A Sample of pure Language:

Q. What is the name of God in pure Language?

A. Awmen.

Q. The meaning of the pure word A[w]men?

A. It is the being which made all things in all its parts.

Q. What is the name of the Son of God?

A. The Son Awmen.

Q. What is the Son Awmen?

A. It is the greatest of all the parts of Awmen, which is the Godhead, the first born.

Q. What is man?

A. This signifies Sons Awmen, the human family, the children of men, the greatest parts of all the parts of God excepting the Son Awmen.

Q. What are Angels called in pure language?

A. Awmen Angls-men.

---

<sup>1</sup> “Daniel 7 speaks of the Ancient of days, he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He, (Adam) is the Father of the human family and presides over the Spirits of **all** men, and **all** that have had the keys must stand before him in this great council. This may take place before some of us leave this stage of action. The Son of Man stands before **him** and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the **Keys of the Universe**, but retains his standing as head of the human family.” [Words of Joseph Smith, 8-9, Teachings of the Prophet Joseph Smith, 157] **The one above can give authority (keys) and still retain all the authority they gave.**

Q. What are the meaning of these words?

A. Awmen's Ministering servants, Sanctified; who are sent forth from heaven to minister for or to Sons Awmen; the greatest of all the parts of Awmen excepting Sons Awmen, and Son Awmen. Awmen!

It is not surprising at all to me, that God the Father and God the Son would carry the same name in this revelation. We have several significant examples of a Father and Son team sharing the same name; two examples are Joseph Smith Jr. & Joseph Smith Sr. another is Bros. #1 and #5.

I surmise that the pure language in this revelation is the original Adamic language, and 'Awmen' is the English transliteration of the NAME in the Pure Adamic Language. Through the confounding of languages and the conquering of Jerusalem twice, the NAME became יהוה in Biblical Hebrew. And then, through transliterations (possibly mis-transliterations) it has become Jehovah and/or Yahweh.

The reason the Son and Sons also carry His name is because together they are His greatest glory. And that the NAME can be, and has been, used in many of its forms for both The Father and The Son, the distinguishing difference being one is the position of The Father, and the other the position of The Son. And that Son Awmen can be **interchanged** with (translated to) the construct chain בֶּן־אָדָם (ben-'ā·dām) 'Son of Adam' and/or 'Son of Man', and that they all mean the same person, Our Savoir. And Sons Awmen means 'Sons of Awmen.' Which brings us to the Mystery of Godliness point: We are Sons of God, the literal children of our Father in Heaven, Awmen.

### Names of God and their meanings:

Hebrew	Transliteration	English	Definitions	Scripture
יְהוָה	Y <sup>h</sup> wā	Yahweh	'The existing one', 'Self-existent'	Genesis 2:4
יְהוֹוָה	Y <sup>h</sup> ōvā	Jehovah	Name of the Supreme Being	Ex. 20:7, Lev. 24:11
יְהוּ	Yehū	Jehu	Shortened form of Yahweh	Ecclesiastes 11:3
אֱלֹהִים	ēlōhīm	Elohim	God, Gods, Godlike (for plural)	Genesis 1:1
אֱלֹהֵי	ēlōhē	Eloah or Elohe	'God is the God', 'is my God'	Deut. 32:17
אֵל	ēl	El or Ale	'God', 'Godlike'	Genesis 12:1
אֲדֹנָי	ādōnāy	Adonai	'Lord', 'My Lord', 'The Lord'	Genesis 15:2
עֲמָנוּאֵל	immānū'ēl	Emanuel or Immanuel	'with us is God' or 'God is with us'	Isaiah 7:14
מָשִׁיחַ	māšīaḥ	Messiah	'anointed one' (messianic prince)	Daniel 9:25-26
אֵל שַׁדַּי	ēl šaday	El Shaddai	'God Almighty' or 'The Almighty God'	Genesis 17:1
אֶהְיֶה	hāyā	Ehyeh (I Am )	'to exist', 'to come into existence'	Exodus 3:12
אֶהְיֶה אֲשֶׁר אֶהְיֶה	hāyā 'āšer hāyā	I Am (that I am)	He brings into existence whatever exists	Exodus 3:14
עֲתִיק יוֹמִין	Attīq yōmīn	Ancient of Days	Before our time	Daniel 7:9
יְהוָה צְבָאוֹת	Y <sup>h</sup> ōvā tšāḇā'ōth	Jehovah Tzevaoth	'Lord (God) of Hosts'	1Samuel 1:11
יְהוֹשֻׁעַ	y <sup>h</sup> ōšūa'	Joshua or Jehoshua	'Jehovah is salvation'	Zechariah 3:1
		El Roi	'The God who sees me'	Genesis 16:13
		El Elyon	'The God most High'	Isaiah 14:13-14
		El Olam	'The Eternal God', 'The Everlasting God'	Isaiah 40:28-31
		El Elohe Yisrael	'God, The God of Israel'	Exodus 5:1
		Jehovah-Shammah	'The Lord is there', 'Lord my companion'	Genesis 28:15
		Jehovah-Rohi	'The Lord is my shepherd'	Isaiah 40:11,
		Jehovah-Mekaddishkem	'The Lord who sanctifies'	Ezekiel 37:28
		Jehovah-Tsidkenu	'The Lord our righteousness'	Genesis 15:6
		Jehovah-Nissi	'The Lord is my banner'	Exodus 17:15
		Jehovah-Jireh	'The Lord will provide' or 'God provider'	Genesis 22:13-14
		Jehovah-Rapha	'The Lord who heals'	Isaiah 19:22
		Jehovah-Shalom	'The Lord is peace' or 'God of peace'	Judges 6:24
		Jehovah-Sabaoth	'The Lord of hosts'	Isaiah 6:1-3
		Jehovah-Ghmlah	'The Lord of recompense'	Jeremiah 51:6

Adam/Michael notes:

D&C 137:3-5 reads, “3. Also the blazing throne of God, whereon was seated the Father and the Son. 4. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. 5. I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept;” The original verse 5 reads, “I saw father Adam, and Abraham and Michael and my father and mother, my brother Alvin that has long since slept, ...” (Joseph Smith Diary cited in The Revelations of Joseph Smith by Lyndon W. Cook p. 303)