

| | | |
|---|--|--|
| THE EQUIVALENCE OF 'G - D' WITH 'G O T H' | | |
| 1 · Introduction | | |
|  | | |
| | Comments | References |
| Index | Page 1 · Introduction | |
| | Page 2 · History of Bible Translations | |
| | Page 3 · First use of the name 'G-d' · Discernment on Wulfila | |
| | Page 4 · Etymology of the name 'G-d' | |
| | Page 5 – 7 · Meaning of the name 'G-d' · The German 'G-tt' | |
| | Page 8 · What about the 'g-d (s)' of the 'Goths'? · Application of the name 'Goth' | |
| | Page 9 · Background of the 'Goths', their religion and the 'Gothic' influence today | |
| | Page 10 · Worldwide spread of the name 'G-d' | |
| | Page 11 · What about the term 'G-spel'? | |
| | Page 12 · What Name has been delivered to us? | |
| Prologue | Imagine you are being tasked or 'inspired' to develop a new name for the Christian deity. What would be the conditions? | |
| | <ul style="list-style-type: none">Are you entitled because you lived in a specific time period, or would someone living today be entitled to coin a new name?Are you entitled because you lived in a specific region?Are you entitled to come up with a new name because you speak or maybe even helped to create a language different from that of the Bible?Are you entitled because your nation is used to specific spiritual entities and you don't want to 'confuse' them with the bibli-cal title(s) which they might have never heard?Are you entitled because you hold an extra-biblical rank such as bishop or labour as a Bible translator?Would you be entitled if you would hold a biblical office such as presbyter or carry the original office of apostleship?Or because you belong to a specific denomination?Does any of those specifics bring you or anyone else in the past or present into the position of calling out a new name for Him? <p>The answer to all those questions is most certainly a resounding 'No'. After the Bible was finished by the end of the 1st / latest beginning of the 2nd c. AD, no one -was-, -is-, or -will be- able to add a new name for the Christian deity.</p> <p>Yet this has been done at least dozens of times since, as we will find out in the next hour or so. You will not understand every-thing in this study as it is required by the nature of linguistics, to dive into details neither the author of this study would have thought possible to touch prior to being led to this study. But even a superficial reading, without understanding the more in-tricate details, will quickly lead you to a deep conviction that something went fundamentally wrong in the course of history and requires -at least- your personal attention, and probably correction.</p> | |
| What Will This Study Reveal? | 1. The name g-d (gub) was coined by one person, by Wulfila . He pre-cisely introduced it to the world through his Gothic Bible translation . | |
| | 2. Wulfila, was a bishop, Arian & Roman Catholic (both simultaneously until his death), Confessor of the Faith, Pontifex and Primas, worshipped explicitly the 'queen' (of heaven, mary), rejected the divinity of the HOLY SPIRIT and the deity of IESOUS CHRISTOS, and manipulated parts of the Bible . | |
| | 3. The name 'G-d' is used today outside of Christianity and Judaism! | |
| | 4. The English word 'G-d' comes from the Gothic '᝚᝚᝱' (gub) . The numerical values behind gub are identical with the Greek alphabet Wulfila mainly used, and reveal '᝚᝚᝱' (gub) to be synonymous with the name 'goth' , the tribe Wulfila belonged to! Coincidence? Certainly not! | |
| | 5. The term '᝚᝚᝱' (gub) had originally a neutral gender and was used in the plural (polytheism). Gothic religion was purely tribal in which polytheism, nature worship, and ancestor worship were one and the same. After Wulfila became a Roman Catholic and later also Arian, he designated its usage to be masculine and singular. | |
| | 6. The individual letters of gub mean in the runic alphabet which Wulfilas partly used: Gift [of] wild ox [to the] thurs giants / th*r g-d , which is hardly a coincidence and might imply a compound meaning. | |
| | 7. A 'Gothi' was a pagan priest. The Norse g-d of thunder 'Th*r', which is also an official meaning of the third letter of gub , was also described in the Ynglinga saga as having been such a Gothi! | |
| | 8. Ostrogoths means "Goths of the rising sun" or " Goths glorified by the rising sun"! | |
| | 9. The term 'Gothic' stands still today for works of darkness. | |
| | 10. The catholic teacher J.R.R. Tolkien made Gothic the language of his choice and was then inspired to invent 12 new languages. | |
| Intro-duction | The name 'G-d' is not even closely related to any biblical inspiration and is | |
| | <ul style="list-style-type: none">Not found in Scripture, neither in Paleo-Hebrew, nor Aramaic, nor Greek, nor in Modern Hebrew,Not a single manuscript or any of the mega-codices (Codex Alexandrinus / Sinaiticus / Vaticanus et al; all written in Greek) does include it,No apostle or early church 'father' (no legitimization of the term 'fathers', see Mat 23:9 which strictly forbids that term being used in that precise sense) ever mentioned it before the 4c. AD (= 4th century after CHRISTOS),No prophet or teacher of the Word received a special revelation authorizing its use . . . | |
| | . . . but suddenly after thousands of years a new name was brought up and is to our surprise as widely spread today as it could be. | |
| | To make matters worse, the term 'G-d' may now signify any monotheistic conception of G-d, including the translations of the Arabic All*h, Indic Ish**ra, Maasai N**i and Persian Kh**a (▼ see next page ▼) . Should we not ponder why even religions such as Roman Catholicism are perfectly comfortable using this particular name, while strictly avoiding the names 'THEOS' and 'KYRIOS', and even employing directives against the use of the Tetragrammaton 'יהוה' - 'YHWH' (without vowels; only used in the Old Testament)? | |
| | The teaching that all ways lead to 'G-d' is in stark contrast to ... | <div><div><div>"All religions are paths to reach G-d ... They are like different languages in order to arrive at G-d, but G-d is G-d for everyone ... Since G-d is G-d for all, then we are all children of G-d ... There is only one G-d, and each of us has a language to reach G-d. Some are Sikh, some Muslim, Hindu, Christian. And they are all paths to G-d."</div></div></div> |
| | ... the Bible which states in 1Cor 8:4-6 that there is only one THEOS and that no other way, name or idol leads to THEOS. <small>See also Deu 4:35; Deu 6:4; Deu 32:39; 2Sam 7:22; 1Kin 8:60; Isa 44:6; Isa 45:5, 6, 14, 18, 21, 22; Isa 46:9.</small> | <i>"... we have known that an idol is nothing in the world, and that there is no other THEOS except one; for even if there are those called gods, whether in heaven, whether upon earth — as there are many gods and many lords — yet to us is one THEOS, the FATHER, of whom are all things, and we to Him; and one KYRIOS, IESOUS CHRISTOS, through whom are all, and we through Him."</i> |
| | The Bible more importantly states that we should not remember (or call to mind) other theoi (gods); nor even speak their name with our mouth. For this reason and contrary to common custom, the names of other theoi (gods) are blurred in this study through the use of '*' (asterisks, e.g. Al**h) or '-' (hyphen, e.g. 'G-d'). This might appear overzealous at first, but should be the norm amongst Bible teachers, when we take serious the Bible passages clearly forbidding its use. Just because THEOS Himself takes the freedom in His Word to mention many names as explicit warning, does not grant us the same right. We are not in the position of THEOS. Its use -might eventually- be acceptable when used as warn-ing, but certainly not in the laissez-faire style we see today and habit-ually consider to be academic. | <i>"There will not be to you other [ETEPOC, heteros, another of a different kind] theoi [gods] besides me."</i> <i>"... And a name of other theoi [gods] you will not remember [Strong's Greek G363, ANAMIMNHCKΩ, anamimnesko, From G303 ('ana' = again) and G3403 ('mimnesko' = remember); to remind, recollect, call to mind, (bring to, call to) remember (-brance)]; it is not heard from your mouth."</i> |
| | Let us now look at some of the idols found in plain sight in today's Bible translations: | |
| | see next page | |

THE EQUIVALENCE OF 'G - D' WITH 'GOTH'



| Language | Comparison of John 1:1 In Selected Languages | Deity | Meaning |
|----------|---|-------|---------|
|----------|---|-------|---------|

| | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|--|--|--|---|----------|-----------|------------|--------------------------|------------------------------------|----------|------------------------------|------------------------------|--------|----------------------------|----------------------------------|------------|------------------------------|----------------------------------|---|-----|------|--|-----|-----|
| The Divine Name In Today's Bible Translations | (Greek) | KAI O ΛΟΓΟΣ HN ΠΙΘΟΣ ΤΟΝ ΘΕΟΝ, KAI ΘΕΟΣ HN O ΛΟΓΟΣ. En arche en ho Logos, kai ho Logos en pros ton THEON, kai θεος en ho logos. In (the) beginning was the Word, and the Word was with THEOS, and THEOS was the Word. | | | | | | | | | | | | | | | | | | | | | | | |
| | Arabic | فِي الْبَدْءِ كَانَ الْكَلِمَةُ، وَالْكَلِمَةُ كَانَتْ عِنْدَ اللَّهِ . وَكَانَ الْكَلِمَةُ اللَّهُ . <i>John 1:1</i> ARB WBTC Bible | الله (Allāh) | The word 'All*h' now conveys monotheism, but among the pre-Islamic Arabs, All*h was a supreme deity and was worshipped along-side lesser deities in a pan-theon . | <i>Wikipedia.org</i> <i>All*h</i> | | | | | | | | | | | | | | | | | | | | |
| | Azerbaijani | Başlangıçda Kəlam var idi. Kəlam All*ı la birlikdə idi. Kəlam All*ı idi. <i>AAZB Bible</i> | All*h | See 'Arabic'. | " -- | | | | | | | | | | | | | | | | | | | | |
| | Czech | Na počátku bylo Slovo, a to Slovo bylo u B*ha , a to Slovo byl B*h . <i>BKR Bible</i> | B*h (B*g) | The original meaning of the word is assumed to be 'wealth, well-being, fortune' (self-centered!) and shifted to 'wealth-giver, fortune-bringer', ultimately moving towards the notion of a divine being. | <i>Wikipedia.org</i> <i>Zbñh</i> | | | | | | | | | | | | | | | | | | | | |
| | Chinese | 太初有道，道与 神同在，道就是 神。 <i>CUV's Bible</i> | Sh*n 神 | 'Sh*n' senses of deity, g-d or spirit. The Japanese equivalent is shin. 1. generic word for deities (plural) which are intimately involved in the affairs of the world, or spirits, such as dead ancestors . 2. Human spirit or psyche. | <i>Wikipedia.org</i> <i>/Sh'n-</i> (Chinese Religion) | | | | | | | | | | | | | | | | | | | | |
| | Estonian | Alguses oli Sõna. Sõna oli Jum*la juures ja Sõna oli Jum*1 . <i>OEVC Bible</i> | Jum*1 | 'Jum*(a)' means 'g-d' in the Finnic languages, both the Christian G-d and any other deity of any religion . In Finland, it was the name of 2 of the Finns' 'sky gods . | <i>Wikipedia.org</i> <i>Jum*la</i> | | | | | | | | | | | | | | | | | | | | |
| | French | Au commencement était la Parole, et la Parole était avec Di*u , et la Parole était Di*u . <i>EIO Bible</i> | Di*u | From Latin 'De*s', a true cognate of Ze*s, king of the Olympian gods in Greek mythology ! See also 'Latin' below. | <i>Wikipedia.org</i> <i>Deus</i> | | | | | | | | | | | | | | | | | | | | |
| | Haitian Creole | Anvan Bond*e te kreye anyen, Pawòl la te la. Pawòl la te avèk Bond*e . <i>HAT Bible</i> | Bond*e (Bon Di*u) | 'Bond*e', also known Gran Ma*tre is the supreme creator g-d in the African diasporic religion of Haitian Vodou . He occupies the role played by the Christian God in Christianity and by the supreme deity in various African traditional religions . | <i>Wikipedia.org</i> <i>Bondaye</i> | | | | | | | | | | | | | | | | | | | | |
| | Hawaiian | I kinohi ka Logou, me ke Ak*a ka Logou, a 'o ke Ak*a nō ka Logou. <i>KBH Bible</i> | Ak*a | The name ' Ak*a ' derives from the combined oceanic gods of Hawaii and Polynesia . In Hawaiian mythology there were numerous deities that the people worshipped. Of those, the 'Ak*a' deities were those with a greater responsibility ('kūl'ana'). | <i>Wikipedia.org</i> <i>/Hawaiian reli</i> = <i>gion#Deities</i> | | | | | | | | | | | | | | | | | | | | |
| | Hebrew | בראשית היה הדבר, והדבר היה עם האלוהים, ואלוהים בראשית הָיָה הַדָּבָר וְהַדָּבָר הָיָה עִתְּ הַבְּרָאָה <i>HDZP Bible</i> | Elohim אלהים | Mark 15:34 quotes "My THEOS, My THEOS, why have you forsaken me?", in Greek 'ΕΛΘΙ ΕΛΘΙ ΔΕΙΜΑ CΑΒΑΧΘΑΝΙ? ... Ο ΘΕΟΣ ΜΟΥ Ο ΘΕΟΣ ΜΟΥ, ΕΙC ΤΙ ΕΓΚΑΤΕΛΙΠΕC ΜΕ;" from Psalm 22 "Ο ΘΕΟΣ Ο ΘΕΟΣ ... ΙΝΑ ΤΙ ΕΓΚΑΤΕΛΙΠΕC ΜΕ;" which confirms twice that ELD is interchangeable with THEOS . | <i>Wikipedia.org</i> <i>Elohim</i> | | | | | | | | | | | | | | | | | | | | |
| | | בראשית היה הדבר, והדבר היה את האלהים ואלהים <i>HERSG Bible</i> | Elohim אלהים | | <i>Manuscript Comparison of Mark 15:34</i> | | | | | | | | | | | | | | | | | | | | |
| | | בראשית היה הדבר והדבר היה את האלהים ואלהים <i>HEB Bible</i> | Elohim אלהים | 'ELOI' means according to Mar 15:34 'MY EL' and is probably a compound of the possessive pronoun 'I > My' (in conformity with the 'I AM') in the masculine plural (IESOUS speaking here to the FATHER and the HOLY SPIRIT) and the word 'EL . .' for deity. | <i>Strong's G1682 ELOI</i> , <i>see also H626 ELAH</i> | | | | | | | | | | | | | | | | | | | | |
| | | | | <table><tr><td></td><td>(ISg)</td><td>My</td></tr><tr><td>Singular</td><td>Mas</td><td>EMOC</td></tr><tr><td></td><td>Fem</td><td>EMH</td></tr><tr><td></td><td>Neu</td><td>EMON</td></tr><tr><td>Plural</td><td>Mas</td><td>EMOH</td></tr><tr><td></td><td>Fem</td><td>EMAI</td></tr><tr><td></td><td>Neu</td><td>EMA</td></tr></table> Most remarkably, 'ELOI' is also found in the word angel / messenger, which is a compound of 'AI' + ELOI, transliterated 'agg-eloi' = 'messenger of ELOI'. This word on the other hand is found in 'Evangelium', Greek 'ΕΥ-ΑΙΤ-ΕΛΙΟΝ', transliterated 'eu-agg-elion' = 'Good Message of (My) ELOI'. | | (ISg) | My | Singular | Mas | EMOC | | Fem | EMH | | Neu | EMON | Plural | Mas | EMOH | | Fem | EMAI | | Neu | EMA |
| | | (ISg) | My | | | | | | | | | | | | | | | | | | | | | | |
| | Singular | Mas | EMOC | | | | | | | | | | | | | | | | | | | | | | |
| | | Fem | EMH | | | | | | | | | | | | | | | | | | | | | | |
| | | Neu | EMON | | | | | | | | | | | | | | | | | | | | | | |
| | Plural | Mas | EMOH | | | | | | | | | | | | | | | | | | | | | | |
| | | Fem | EMAI | | | | | | | | | | | | | | | | | | | | | | |
| | | Neu | EMA | | | | | | | | | | | | | | | | | | | | | | |
| | | | | <table><tr><td></td><td>Singular</td><td>Plural</td></tr><tr><td>Nominative</td><td>Ο ΑΙΤΕΛΟC ho agg-elos</td><td>ΟΙ ΑΙΤΕΛΟΙ hoi agg-eloi</td></tr><tr><td>Genitive</td><td>ΤΟΥ ΑΙΤ-ΕΛΟΥ tou agg-elou</td><td>ΤΩΝ ΑΙΤ-ΕΛΩΝ ton agg-elon</td></tr><tr><td>Dative</td><td>ΤΩΙ ΑΙΤ-ΕΛΩ toi agg-elo</td><td>ΤΟΙC ΑΙΤ-ΕΛΟΙC tois agg-elois</td></tr><tr><td>Accusative</td><td>ΤΟΝ ΑΙΤ-ΕΛΟΝ ton agg-elon</td><td>ΤΟΥC ΑΙΤ-ΕΛΟΥC tous agg-elous</td></tr></table> But the longer ending of 'El-ohim' is unclear, and it is also unclear if this name appeared in manuscripts before the manipulated Proto-Masoretic text in ~170 AD. | | Singular | Plural | Nominative | Ο ΑΙΤΕΛΟC ho agg-elos | ΟΙ ΑΙΤΕΛΟΙ hoi agg- eloi | Genitive | ΤΟΥ ΑΙΤ-ΕΛΟΥ tou agg-elou | ΤΩΝ ΑΙΤ-ΕΛΩΝ ton agg-elon | Dative | ΤΩΙ ΑΙΤ-ΕΛΩ toi agg-elo | ΤΟΙC ΑΙΤ-ΕΛΟΙC tois agg-elois | Accusative | ΤΟΝ ΑΙΤ-ΕΛΟΝ ton agg-elon | ΤΟΥC ΑΙΤ-ΕΛΟΥC tous agg-elous | <i>Wiktionary.org</i> <i>/#inflection</i> (Koine) | | | | | |
| | | Singular | Plural | | | | | | | | | | | | | | | | | | | | | | |
| | Nominative | Ο ΑΙΤΕΛΟC ho agg-elos | ΟΙ ΑΙΤΕΛΟΙ hoi agg- eloi | | | | | | | | | | | | | | | | | | | | | | |
| | Genitive | ΤΟΥ ΑΙΤ-ΕΛΟΥ tou agg-elou | ΤΩΝ ΑΙΤ-ΕΛΩΝ ton agg-elon | | | | | | | | | | | | | | | | | | | | | | |
| | Dative | ΤΩΙ ΑΙΤ-ΕΛΩ toi agg-elo | ΤΟΙC ΑΙΤ-ΕΛΟΙC tois agg-elois | | | | | | | | | | | | | | | | | | | | | | |
| Accusative | ΤΟΝ ΑΙΤ-ΕΛΟΝ ton agg-elon | ΤΟΥC ΑΙΤ-ΕΛΟΥC tous agg-elous | | | | | | | | | | | | | | | | | | | | | | | |
| Hindi | आदि में वचन था, वचन परमेश्वर के साथ था और वचन परमेश्वर था. <i>OHSS Bible</i> | Param*svara परमेश्वर | 'Param*svara' literally means 'highest supreme ruler'. The term usually indicates the Supreme Being and Supreme Reality in Hinduism . Its other synonyms are Ish-w*r, Bhagw*n, Kh*da, Parm*tma etc. It is also a byname for 'Sh*va', the god of destruction et al . | <i>Wikipedia.org</i> <i>/Parameshvara</i> | | | | | | | | | | | | | | | | | | | | | |
| Indonesian | Pada mulanya Firman itu adalah. Firman itu bersama-sama dengan All*h , dan Firman itu adalah All*h . <i>AGS Bible (same name in the AVT and TST)</i> | All*h | See 'Arabic'. | " -- | | | | | | | | | | | | | | | | | | | | | |
| Iranian Persian | در آغاز کلمه بود، کلمه با خدا بود، و کلمه، خدا بود. <i>QPCB Bible (same name in the OPV Bible)</i> | Kh*da / X*da خدا | Originally, the word 'Kh*da' it was used as a noun in reference to Ah*ra M*zda (the deity of Zoroastrianism) . Today, it is a word that is largely used in the non-Arabic Islamic world, with wide usage from its native country Iran, along with Afghanistan, Azerbaijan, Bangladesh, Tajikistan, Turkmenistan, Kyrgyzstan, Kazakhstan, Turkey, Pakistan ... | <i>Wikipedia.org</i> <i>Xnuada</i> | | | | | | | | | | | | | | | | | | | | | |
| Italian | Nel principio la Parola era, e la Parola era con Di* , e la Parola era Di* . <i>DB1885 Bible</i> | Di* | From Latin 'De*s', a true cognate of Ze*s, king of the Olympian gods in Greek mythology ! See also 'Latin' below. | <i>Wiktionary.org</i> <i>/Deus</i> <i>#Italian</i> | | | | | | | | | | | | | | | | | | | | | |
| Japanese | 初めて、ことがあった。ことは 神 とともにあった。ことは 神 であった。 <i>NJB Bible</i> | Sh*n 神 | See 'Chinese' | <i>Wiktionary.org</i> <i>/神</i> <i>#Japanese</i> | | | | | | | | | | | | | | | | | | | | | |
| Korean | 테초에 말씀이 계시나라 이 말씀이 하나님 과 함께 계셨으니 이 말씀은 곧 하나님 이시니라 <i>KRV Bible</i> | Han*nim 하느님 | First attested in the 太平詞 / 태평서, 1598, as Early Modern Korean 하느님 (hanonim), in a Confucian context. Equivalent to 하늘 (haneul, "heaven") + 님 (nim, "lord"). | <i>Wiktionary.org</i> <i>/하느님</i> | | | | | | | | | | | | | | | | | | | | | |
| Latin | In principio erat Verbum, et Verbum erat apud De*m , et De*s erat Verbum. <i>VULC Bible</i> | De*s | 'De*s' is a true cognate of Ze*s, king of the Olympian gods in Greek mythology ! In the archaic period, the initial 'Z' would have been pronounced such that Attic Ζεύς would phonetically transliterate as Zde*s or Dze*s (Proto-Hellenic *dze*s) . This affinity is proven through the Romanian use of 'D*mnezeu' (note the 'Z') which means 'Dominus De*s' (see below). | <i>Wiktionary.org</i> <i>/Deus</i> <i>#Latin</i> | | | | | | | | | | | | | | | | | | | | | |
| Lithuanian | Pradžioje buvo Žodis, ir Žodis buvo pas Di*va , ir Žodis buvo Di*vas . <i>TPV Bible</i> | Di*vas | 'Di*vas' ("Sky-Father") was the primordial supreme g-d in the Baltic mythology, together with Perk*nas, and the brother of Potr*mpo. Since the conversion of Latvia and Lithuania to Christianity, this word refers to the Christian deity. | <i>Wikipedia.org</i> <i>/Dievas</i> | | | | | | | | | | | | | | | | | | | | | |
| Mandarin Chinese | 太初，道已经存在，道与上帝同在，道就是上帝。 <i>QCCB Bible</i> | Sha*gdi 上帝 | 'Sha*gdi' is the name of the Chinese highest deity, deriving from Shang theology and finding an equivalent in the later Ti*n ('Heaven' or 'Great Whole') of Zhou theology. 'Sha*gdi' continues to be used in a variety of traditions, including Buddhism, Confucianism and Taoism . When Roman Catholicism was introduced by Jesuit Priest Matteo Ricci, the idea of 'Sha*gdi' started to be applied to ~Christianity~. | <i>Wikipedia.org</i> <i>/Shangdi</i> | | | | | | | | | | | | | | | | | | | | | |
| Polish | Na początku było Słowo, a Słowo było u B*ga i B*giem było Słowo. <i>UBG Bible</i> | B*g | See 'Czech' above. | <i>Wikipedia.org</i> <i>/Bóg</i> | | | | | | | | | | | | | | | | | | | | | |
| Portuguese | No princípio era a Palavra, e a Palavra estava junto de De*s , e a Palavra era De*s . <i>BL Bible</i> | De*s | From Latin 'De*s', a true cognate of Ze*s, king of the Olympian gods in Greek mythology ! See also 'Latin' above. | <i>Wiktionary.org</i> <i>/Deus</i> <i>#Portuguese</i> | | | | | | | | | | | | | | | | | | | | | |
| Punjabi | ਅਦ ਵਿਚ ਸ਼ਬਦ ਸੀ, ਸ਼ਬਦ ਪਰਮੇਸ਼ੁਰ ਦੇ ਨਾਲ ਸੀ ਅਤੇ ਸ਼ਬਦ ਹੀ ਪਰਮੇਸ਼ੁਰ ਸੀ। <i>IRVPun Bible</i> | Parmesh*r ਪਰਮੇਸ਼ੁਰ | Parmesh*r (Parameshw*ra); see 'Hindi' | <i>Wikipedia.org</i> <i>/Names of God in Sikhism</i> | | | | | | | | | | | | | | | | | | | | | |
| Romanian | La început era Cuvântul și Cuvântul era cu D*mnezeu și Cuvântul era D*mnezeu . <i>ETF Bible</i> | D*mnezeu (Dominus De*s) | The term is a loanword from paganism, coming from the Latin 'Domine De*s', more precisely from its popular form without the 'i' ('Domne De*s'), an ancient pagan invocation also adopted by Christians . | <i>Wikipedia.org</i> <i>/Deus</i> <i>#Etimologie</i> | | | | | | | | | | | | | | | | | | | | | |
| Russian | В начале было Слово, и Слово было у B*ra , и Слово было B*r . <i>SVN Bible</i> | B*r (B*g) | 'B*r' acted as the second part of many Slavic names of gods: Belobog*, Chernob*g, Dazhb*g, Strib*g. See also 'Czech'. | <i>Wikipedia.org</i> <i>/Boz</i> <i>#Proumeuxm</i> | | | | | | | | | | | | | | | | | | | | | |
| Sanskrit | आदौ वाद आसीत् स च वाद ईश्वरेण सार्धमासीत् स वादः स्वयमीश्वर एव। <i>DEV Bible</i> | Ishv*ra ईश्वर | 'Ishv*ra' literally means 'owner of best, beautiful, ruler of choices, blessings, boons or chief of suitor, lover'. It variously means a 'ruler or king, a husband, G-d, Supreme Being, Supreme Self, Shiva, the g-d of love'. It is used in Hinduism (Advaita Vedanta, Mimamsa, Nyaya, Vaishesika, Yoga) and in Shaktism (female g-d 'Ishv*ri) . | <i>Wikipedia.org</i> <i>/Ishvara</i> <i>#Etymology</i> | | | | | | | | | | | | | | | | | | | | | |
| Spanish | En el principio era el Verbo, y el Verbo era con Di*s , y el Verbo era Di*s . <i>RV1902 Bible</i> | Di*s | From Latin 'De*s', a true cognate of Ze*s, king of the Olympian gods in Greek mythology ! See also 'Latin' above. | <i>Wiktionary.org</i> <i>/Dios</i> <i>#Spanish</i> | | | | | | | | | | | | | | | | | | | | | |
| Swahili | Hapo Mwanzo, Neno alikuwako; naye alikuwa na M*ngu , naye alikuwa M*ngu . <i>SWA Bible</i> | M*ngu | Unclear etymology. Among the Swahili, ' All*h ' and ' M*ngu ' are used as synonyms , the Arabic term in stock Arabic phrases and exclamations, whilst M*ngu is always invoked in informal subjective prayer. | <i>JSTOR.org</i> <i>/The Word for 'God' in Swahili</i> <i>Wiktionary.org</i> <i>/Mungu</i> | | | | | | | | | | | | | | | | | | | | | |
| Thai | ก่อนที่พระเจ้าจะสร้างโลกนี้ก็มีผู้ซึ่งก่อนหน้าพระเจ้าอยู่แล้ว พระเจ้าอยู่ก่อน พระเจ้าอยู่ก่อนพระเจ้าก่อนเป็นพระเจ้าด้วย <i>NODTH Bible</i> | Phrajao พระเจ้า (divine + lord) | Refers either to B*ddha, or a person who has achieved a state of perfect enlightenment, a representation (image, statue, etc, of a b*ddha), or a high g-d, or a priest, or a male monarch / king / emperor . | <i>Wikipedia.org</i> <i>/พระเจ้า</i> <i>Wiktionary.org</i> <i>/พระเจ้า</i> | | | | | | | | | | | | | | | | | | | | | |
| Turkish | Başlangıçta Söz vardı. Söz Tanr* ile birlikteydi ve Söz Tanr*ı ydı. <i>YTC Bible</i> | Tanr* / Tengr* | Worship surrounding Tengri is called 'Tengr*sm'. The core beliefs in Tengr*sm are the Sky Father (Tenger Ets*g) and the Earth Mother (Um*y An*). It involves ancestor worship, shamanism, animism, and totemism . | <i>Wikipedia.org</i> <i>/Tengri</i> | | | | | | | | | | | | | | | | | | | | | |

Summarized and Grouped by Deity

Summarized and Grouped by Deity

| | | | | |
|------------------|--|---|--|-------------|
| Original (Greek) | ... KAI ΘΕΟΣ HN O ΛΟΓΟΣ. ... and THEOS was the Word. | THEOS, θεος | | |
| Hawaiian | ... a 'o ke Ak*a nō ka Logou. | Ak*a (combined oceanic gods of Hawaii and Polynesia) | | |
| Arabic | وكان الكلمة الله . | All*h الله (borrowed from Islam) | | |
| Azerbaijani | ... Kəlam All*ı idi. | All*h (") | | |
| Indonesian | ... dan firman itu adalah All*h . | All*h (") | | |
| Haitian Creole | ... Pawòl la te avèk Bond*e . | BonD*e ('Bon Di*u) (borrowed from Haitian Vodou) | | |
| Czech | ... a to Slovo byl B*h . | B*h (B*g) (meaning 'wealth, well-being, fortune') | | |
| Polish | ... i B*giem było Słowo. | B*g (") | | |
| Russian | ... и Слово было B*r . | B*r (B*g) (by-name of Slavic gods) | | |
| French | ... et la Parole était Di* . | Di*u (cognate to Ze*s, king of the Olympian gods) | | |
| Italian | ... e la Parola era Di* . | Di*s (cognate to Ze*s) | | |
| Latin | ... et De*s erat Verbum. | De*s (Ze*s) (from Zde*s / Dze*s; proved by 'Romanian') | | |
| Portuguese | ... e a Palavra era De*s . | De*s (cognate to Ze*s) | | |
| Romanian | ... și Cuvântul era D*mnezeu . | D*mneZeu (Dominus De*s = Ze*s) | | |
| Spanish | ... y el Verbo era Di*s . | Di*s (cognate to Ze*s) | | |
| Lithuanian | ... ir žodis buvo Di*vas . | Di*vas (borrowed from Baltic mythology) | | |
| Danish | ... og Ordet var G*d . | G*d (borrowed from Gothic 'G*th'; see the following study) | | <i>Gud</i> |
| Dutch | ... en het Woord was G*d . | G*d (") | | <i>God</i> |
| English | ... and the Word was G*d . | G*d (") | | <i>God</i> |
| German | ... und das Wort war G*tt . | G*tt (") | | <i>Gott</i> |
| Icelandic | ... var Kristur hjá G*ði . | G*ði (") | | <i>Gud</i> |
| Norwegian | ... Og Ordet var G*d . | G*d (") | | <i>Gud</i> |
| Swedish | ... och Ordet var G*d . | G*d (") | | <i>Gud</i> |
| Korean | ... 이 말씀은 곧 하나님 이시니라 | Han*nim 하느님 (first used in Confucianism) | | |
| Sanskrit | ... वादः स्वयमीश्वर एव। | Ishv*ra ईश्वर (used in Hinduism) | | |
| Estonian | ... Sõna oli Jum*1 . | Jum*1 (collective term for many deities and religions) | | |
| Iranian, Psian. | ... بود، و کلمه، خدا بود | Kh*da / X*da خدا - (borrowed from Zoroastrianism) | | |
| Swahili | ... naye alikuwa M*ngu . | M*ngu ('All'h' and 'M*ngu' are used as synonyms) | | |
| Hindi | ... वचन परमेश्वर था. | Param*svara परमेश्वर (borrowed from Hinduism) | | |
| Punjabi | ... ਅਤੇ ਸ਼ਬਦ ਹੀ ਪਰਮੇਸ਼ੁਰ ਸੀ। | Parmesh*r ਪਰਮੇਸ਼ੁਰ | | |
| Thai | ... ก่อนที่ พระเจ้ าจะสร้างโลกนี้ | Phrajao พระเจ้า (usually used for the B*ddha) | | |
| Mandarin | ... 道就是上帝。 | Sha*gdi 上帝 (used in Buddhism, Confucianism & Taoism) | | |
| Chinese | ... 道就是 神。 | Sh*n 神 (generic word for deities, spirits & human psyche) | | |
| Japanese | ... ことばは 神 であった。 | Sh*n 神 (") | | |
| Turkish | ... Söz Tanr*ı ydı. | Tanr* / Tengr* (from sky father 'Tenger Ets*g') | | |

| | | | |
|-----------------------------------|--|--|--|
| The Divine Name In The 1 - 2c. AD | Through the previous table it should have become clear to the reader that our self-declared 'right' / 'creative license' to randomly translate the divine name, has led to partly abstruse and heretical translations, because those names are most often borrowed from pre-existing gods of the respective region or country. Those adaptations sadly have affected- and still affect billions of believers. But when we look back at the century when CHRISTOS came as the man IESOUS, we find writers such as Josephus (~37 - 100 AD; a Jewish Historian; who was writing from Rome) still using the name "THEOS" in its original form more than 1300x in his work 'Antiquitates Judaicae' (originally written in Greek) alone. | | <i>Greek Old Testament</i> <i>Antiquitates Judaicae</i> |
| | Justin Martyr (~100 - 165 AD; Apologist; writing from Rome) used in his works: ΘΕΟΣ (Singular, 289x ΘEOC nominative, 306x ΘEOY genitive; excluding 42 plural forms of ΘEOI, ΘΕΩΝ and ΘEO) and ΘΕΟΣ KYRIOS (KYPIOC, KYPIOY or KYPIE including the use as 'master', excluding 3 plural forms of KYPIΩN). | <div> <div>49 (50)</div> <div> <p> ΘΕΟΣ ΜΟΝΟΤΕΟC ΑΦ' ΕΘΕC ΘΕΟΝ ΚΤΡΟC ΕΛΑΛΗCEN ΚΑΙ ΕΚΑΛΕCEN ΤΗΝ ΤΗΝ ΛΙΟ ΑΝΑΤΟΛΑΜΗΝ ΗΛΙΟΥ ΚΑΙ ΜΕΧΡΙ ΔΥCΜΩΝ ΕΚ ΧΟΝΗ ΕΤΗΡΗΕΙΤΑΙ ΤΗC ΟΡΑΤΙΟΤΗΤΟC ΑΤΤΟΥ Ο ΘΕΟC ΕΜΦΑΝΟC ΗΕΙ Ο ΘΕΟC ΗΜΩΝ ΚΑΙ ΟΥ ΠΑΡΕCΘΙΟΗCΕΤΑΙ ΠΥΡΡΑΝΤΟΝ ΑΤΤΟΥ ΚΑΙ ΘΥCΙCΤΑΙ ΚΑΙ ΚΥΚΛΩ ΑΤΤΟΥ ΚΑΙ ΤΙC ΓΟΡΑ ΠΡΟCΚΑΛΕCΕΤΑΙ ΤΟΝ ΟΥΡΑΝΟΝ ΑΝΘ ΚΑΙ ΤΗΝ ΤΗΝ ΑΔΑΡΝΑΤΑ ΤΟΝ ΛΑΟΝ ΑΤΤΟΥ CΥΝΑΓΕΤΕ ΑΤΤΟΥ ΤΟΥC ΟCΘΥC ΑΤΤΟΥ ΤΟΥC ΔΙΔΩΜΕΝΟC ΤΗΝ ΔΙΔΩΗΚΗΝ ΑΤΤΟΥ ΕΠΙ ΘΥCΙ ΚΑΙ ΑΝΑΤΕΛΟΤCΙΝ ΟΙ ΟΥΡΑΝΟΙ ΤΗΝ ΔΙΚΑΙΟCΤΥΝΗΝ ΑΤΤΟΥ ΟC ΚΑΙ ΚΡΗΤΗC ΕCΤΙΝ ΔΙΑΥΛΑΜΑ ΑΚΟΤCΟΝ ΛΑΟC ΜΟΥ ΚΑΙ ΔΙΑΛΗCΟCΟΙ ΚΥΡΑΝΑ ΚΑΙ ΔΙΑΜΑΡΤΥΡΩΜΑΙ CΟΙ Ο ΘΕΟC Ο ΘΕΟC CΟΙ ΕΜΙ ΕΜΙ ΟΥΤΕΚ ΕΠΙ ΤΑC ΘΥCΙΑC CΟΥ ΕΛΕΓΘΟ CΕ ΤΑ ΕCΤΙΝ ΤΗΝ ΑΔΑΡΝΑΤΑ CΟΥ ΕΝΘΙΟΝ ΜΟΥ ΕCΤΙΝ ΔΙΑ ΤΗC ΔΕCΟΜΑΙ ΕΚ ΤΟΥ ΔΙΚΟΥ CΟΥ ΜΟCΧΟCΥC ΟΥΔΕΚ ΤΩΝ ΤΟΙΩΝΩΝ CΟΥ ΧΙΛΑΡΟC ΟΥΤΙ ΕΜΑ ΕCΤΙΝ ΙΔΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΡΓΜΟΥ</p> </div> </div> <div> <div>Left: Greek Old Testament. Right: Justin Martyr, Dialogue with Trypho 21-30, Written in Greek, Quoting from the Greek OT, Psalm 49</div> </div> | <i>Early Writings.com, A collection of digital texts of Justin Martyr.</i> |
| | >> So what went wrong in between the 1c. AD and the 4c. AD , when the name 'G-d' was first used? << | | |



| | Comments | References |
|--|---|--|
| Where Did The Name 'G-d' First Appear? | <p>The first documented appearance of the word behind 'G-d'.</p> <div><p>Codex Argenteus (a copy of Wulfila's translation; meaning 'Silver' Bible; of Byzantine text-type; 772 MB download size of Facsimile).</p><p>See Matthew 5:34 (page 146, 161) with the mention of '𐌹𐍃𐍅𐍂' (gþs), nomina sacra of '𐌹𐍃𐍅' (guþ), direct precursor to 'G-d'.</p></div> | <p>Codex Argenteus · OCR scan, searchable, with latin translation (29 MB)*</p> <p>* Original file: 'Ulfilas - Fragments of the Gothic version of the Old and New Testaments which survive according to the codex, edited, Latinized, and provided with critical annotations, with a glossary and grammar of the Gothic language. By Hans Conon von der Gabelentz</p> |
| | <p>The person who introduced this title to Arianism / Gothic 'Christianity' (which is not true Christianity), was bishop Wulfila (Ulfilas), the creator of the Gothic (Proto-Germanic) alphabet and of a Bible written in that language, containing the first mention of the name 'G-d' as shown in the previous image.</p> <p>Some might argue that Wulfila did not 'invent' the word. The designation 'Goth' (for his tribe) preceded indeed his time (in oral form), but even if it would have been written down earlier, it would have unquestionably been with Runic letters, which resulted in an essentially different writing of the word (see the comparison of the alphabets below). He therefore clearly -coined- the word, both in its Gothic form (a language which he developed and coined) and as unique precursor for the name 'G-d' as known today. In short, without Wulfila, the word 'G-d' would definitely not be in existence today.</p> | <p>Wikipedia.org /Arianism</p> <p>Wikipedia.org /Gothic Christianity</p> |
| Discernment On Wulfila | <p>When we employ proper spiritual discernment on Wulfila, we notice that:</p> <ol style="list-style-type: none"><p>Wulfila worshipped the Queen (of heaven), as explicitly stated in the obituary written by his foster son Auxentius of Durostorum (who became bishop of Milan):</p><p><i>"Following this and similar doctrines for 40 years flourishing splendidly in the bishopric through apostolic grace, he preached in the Greek, Latin, and Gothic tongues without ceasing in the one and only Church of Christ; because the Church of the Living G-d is one, the pillar and column of Truth; and he affirmed and witnessed that the flock of Christ, our Lord and G-d, was one, one the worship and one the house; one the Virgin, and one Spouse, one the Queen [Latin text of the letter: "unam reginam"; accusative singular of rēgina; meaning queen, princess; unique identifier for the 'Regina Ca*li', the Queen of heaven (Mary) worshipped in the Catholic Church and Eastern Orthodoxy]; that there was only one vine, temple, congregation of the Christians; that all other places of congregation were not churches of G-d, but synagogues of satan."</i></p><p>> It is crystal clear from the context, that this 'reginam' cannot refer to an earthly queen Wulfila would have been subjected to. This statement therefore makes Wulfila (and his foster-son) false teachers of the worst kind. But in all the books and writings about Wulfila (e.g. by Presbyterians like Charles Anderson Scott or German Lutherans such as Georg Waitz who blindly adore him as super-saint and in the case of Waitz employ a very strong patriotism), this striking passage is never being addressed, although the letter is always given utmost priority and credibility, and although much energy is invested in the question if Wulfila was now more Catholic or more Arian in his beliefs!</p><p>His name was literally 'Little Wolf' (𐌿𐍂𐌴𐍌𐍂𐌰 · *wulfila, a male given name, Wulfila, "Little Wolf"; cf. German: "Wölflein") and his official seal even carried a handle with a wolf depiction. Sadly many writers and historians eliminate the 'W' from his name (for obvious reasons; Philostorgius used: 'Ouophilas', Socrates/Sozomen/Theodoret: 'Oulphilas', Auxentius: 'Ulfila', Cassiodorus-Iordanes: 'Ulfila'), although the Gothic writing '𐌿𐍂𐌴𐍌𐍂𐌰' (wulfila) clearly includes the additional letter before the 'U' (which is both transliterated and pronounced as 'W'). We do not require much Bible knowledge to know the implications of this name in a spiritual context. While a Christian should not judge anyone by his or her name, it would on the other hand be an oddity that our Creator would precisely chose someone with this name to be the provider of His -new- name. It is impossible to picture this (author's) name in a constructive context in the Bible.</p><p>Wulfila manipulated the Bible. <i>"Despite its strong dependence on the original Greek source, (Wulfila) embodied the idiom of the Danubian Goths"</i> [3]. Instead of translating that a new year starts with spring and a new month with a new moon, he transposed the method of reckoning to what he thought his people would be more familiar with, and translated that a new year starts in winter and a new month with a full moon.</p><p>He e.g. translated Luk 2:42 as following:</p><p>Gothic: <i>"iairusalem at dulþ paska. jah biþe varþ tvalib vintruns. usgaggandam þan im"</i></p><p>English: <i>"-And when twelve winters were fulfilled, they went up to Jerusalem according to the custom of the feast."</i></p><p>> It is a grievous sin to teach traditions of men e.g. in a church service or in own writings. But it is a terrible abomination to manipulate THEOS' Word and to overwrite it with traditions of man.</p><p>He had originally held the -faith- in full accordance with the Roman (Catholic) church (see #4; as it is widely agreed upon; see also separate discernment about the RCC) , and was made a 'Confessor of the Faith'. After he transitioned into Arianism / Homoianism, he never renounced Catholicism, nor had he been excommunicated by the Catholic church, which is highly unusual for those days, when a different religion usually caused drastic measures (Arians were at times and in certain areas forbidden to own churches, to participate in religious processions and their priests were exiled, but on the other hand it is an error of chronology and misleading to place the division between 'Arians' and 'Nicenes' too early in the 4c. AD [5]). He remained closely connected to Catholics until his death and went as far as to attend several councils organized by the RCC / Eastern Orthodox Church. He was also called Pontifex and Primas ('Pontifex Ispeque Primas Vulla'; which is a title closely as-sociated with the Roman Pope). Catholic writers such as Socrates and Sozomenus remembered him with honor.</p><p>Eusebius of Nicomedia, who was close to both Arianism -and- Catholicism, showed his great influence by bringing Wulfila into the Arian priesthood (shortly before Eusebius' death in 341 AD). Eusebius was on the one hand close to Catholicism and is even venerated in the Roman Catholic Church, because he pieced together the 'Apostolic Succession' from the Apostle Peter to the first Pope of Rome, and even 'baptized' in 337 AD the Roman Emperor Constantine who significantly empowered Roman Catholicism. On the other hand, Eusebius was the primary supporter of Arius and embraced the false teaching of Arianism while studying in Antioch. After Eusebius had baptized Constantine, his son Constantius II also followed Arianism and -literally closing the vicious circle- even installed Eusebius as Constantinople's bishop (which is modern Istanbul, and was so to say the former Rome / power centre of organized Roman / Orthodox 'Christianity'). The later Roman Emperor Valens continued to spread the false teaching of Arianism, who in turn brought it to the Goths.</p> | <p>[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12]</p> |
| | <div></div> | |
| | <ol style="list-style-type: none"><p>The fact that Wulfila became a bishop, in itself disqualifies him already from any spiritual authority. Any person who places himself in the seat of CHRISTOS as the only head of the church, is an abomination to the Word of THEOS, which considers only Overseers and Deacons as valid positions within the church (no matter how undiscerned and even normalized this office is by many, if not most of today's scholars). The famous opening of the Creed of Antioch (341 AD; the council where Wulfila was probably made bishop) declared: <i>"We have neither become followers of Arius [the founder of Arianism] - for how should we who are bishops follow a presbyter?"</i></p><p>Constantius II the Roman emperor from 337 - 361 AD, held Wulfila in such high honour, that he described him repeatedly as the era's Moses (he was also compared to the prophet Elijah, with authors such as Auxentius (foster-son of Wulfila and bishop of Milan) and or the Presbyterian Charles Anderson Scott claiming that he was taken up into heaven before a great crowd in Constantinople / Istanbul after he had died ...).</p><p>> While we are used to myths and legends from Ancient History, we are rather surprised to find such primitive and naive legends of super-saints ascending into heaven being repeated in relatively modern scholarship.</p><p>Jerome's (Secretary of the Roman Pope Damasus) 'Commentary on Isaiah' contained also a copy of Wulfila's Bible translation, affirming once again that the Roman Catholic Church highly respected and praised Wulfila.</p><p>Wulfila inspired the highly problematic and ultra-conservative Roman Catholic teacher J.R.R. Tolkien (lord of the Rings) to study Gothic as his first foreign language (!), which in turn motivated him to invent 12 own languages, and to even change his signature to Ruginwaldus Dwalakōneis (gothicized 'Ronald Tolkien'). In Tolkien's and J. K. Rowling's works of darkness (which is obviously not seen as such even by many professing Christians) we find also a strong focus on Runic letters which are also part of Wulfilas predominantly Greek alphabet (the famous Nazi insignia consisted also of Runes!).</p><p>While we have usually many documents and letters from important Christians preceding and following the time of Wulfila, we know today that the vast majority of Wulfilas works are 'lost', without finding an explanation for this (he wrote several treatises and translations in Gothic, Greek and Latin). We only know from Spain that Arian literature had been collected in 589 AD (in the year the Visigoths converted to Catholicism) and burned together with the house in which these were heaped up, and thus not a single Gothic text has survived in Spain. Jerome also excluded him from his collection 'De Viris Illustribus (On Illustrious Men)' with biographies of 135 important figures, which is clearly intentional given Wulfila's enormous importance and Jerome's previous inclusion of Wulfila's translation. This rather points to an intentional removal of his works, which could eventually go hand-in-hand with his mysterious death -at- the Council of Constantinople.</p><p>[Arianism] Wulfila (as well as his successor, the Gotho-Phrygian bishop Selenas) opposed Trinitarian Christianity, denied both the deity and the divinity of the HOLY SPIRIT, and reduced the HOLY SPIRIT to a minister of / created by CHRISTOS. He taught that the SPIRIT's actions are proper to THEOS, but that these actions are no proof of His divinity (meaning He is not divine in his eyes). Even more problematically, he taught that CHRISTOS is divine, but not deity. Wulfila was therefore clearly a false teacher, sadly having been polluted by the Roman Emperor Valens, who sent them teachers of Arius's dogma. The Goths clung to the rudiments of this teaching, the first faith they had received and later disseminated by Wulfila.</p><p>For a complete discernment of Wulfila and the respective sources: www.fitforfaith.ca/discernment-historical-figures/</p> | <p>[1] [2] [3] [4] [5]</p> |
| | <p>Knowing that Wulfila was closely connected to Arianism and the Roman Catholic Church (he opposed it only to the degree the Catholic Church conflicted with Arianism / Homoianism, but had generally close ties with them) and His explicit denial of the deity of CHRISTOS and of the divinity of the HOLY SPIRIT should make us already seriously question the legitimacy of his man-made designation 'G-d' for our CREATOR!</p> <p>But the problem is much greater than Wulfila, and his particular associations and doctrines:</p> | |



Where Does The Name 'G-d ' Come from?

Comments

References

The English word 'G-d' comes from ...

The Middle / Old English 'G-d', which itself is derived from ...

The Proto-Germanic 'gudą' and ultimately from ...

The Gothic '𐌺𐍆' (gub), which is conjugated as following:

Wulfila's Silver Bible uses in Matthew 5:34 the Genitive Singular of this word (while the precursor of this word was prior to its appropriation for Arian / Gothic -Christianity- **used in the plural**, based on the polytheism of the Goths):

Singular

Word

Trans-literation

Abbreviation (Nomina Sacra)

Word

Trans-literation

Plural

Word

Trans-literation

Nominative

𐌺𐍆

gub

𐌺

gb

𐌺𐍂𐌰

guda

Genitive

𐌺𐍂𐌰𐌶𐌰
𐌺𐍆𐌰𐌶𐌰

gudis
gups

𐌺𐍆𐌰
𐌺𐍆𐌰𐌶𐌰

gbs

𐌺𐍂𐌰𐌶𐌰

gudē

Dative

𐌺𐍂𐌰
𐌺𐍆𐌰

guda
gupa

𐌺𐍆𐌰

gpa

𐌺𐍂𐌰𐌶𐌰

gudam

Accusative

𐌺𐍆

gub

𐌺

gb

𐌺𐍂𐌰

guda

𐌺𐍆𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆𐌰𐌶𐌰

𐌺𐍆

Comments

What Does The Term 'G-d' mean?

Now we come to the decisive point: The word **'guþ'** = **'G-d'** is synonymous with the word **'Goth'** itself!

We gain this most important knowledge by comparing the letters of the **Gothic Alphabet** with those of the **Greek Alphabet** on which Wulfila's language is mainly based upon. Most of the letters of the Gothic alphabet have been taken over directly from the Greek alphabet (e.g. Ebbinghaus went as far as to affirm the Greek script as the -sole- model for the Gothic alphabet), though a few have been created or modified from Runes (the Gothic alphabet re-placed Runes).

Wulfila did thankfully not change the **Greek Numeric Values** and adopted exactly the same **Gothic Numeric Values**. **This Greek equivalent to the Gothic Numeric Values reveals 'ῥῃϥ' (guþ; the original term for G-d) to be synonymous with 'Goth'.**

Wikipedia.org /Gothic Alphabet

Wikipedia.org /Greek Alphabet

The World's Writing Systems, p290ff (Ebbinghaus 1996)

Wikipedia.org /Greek Numerals

Wikipedia.org /Gothic Letters

| Gothic Alphabet | | | | | Greek Alphabet | | | | | Runes | | | |
|-----------------|------------------|--------------|------------------------|-----------------|----------------|------------|--------------|-----------|-----------------|--------|------------|-----------|--|
| Letter | Trans-literation | Name, Alcuin | Phonetic | Numerical Value | Letter | Trans-lit. | Name | Phonetic | Numerical Value | Letter | Trans-lit. | Pho-netic | Meaning |
| ᚦ | a | Aza | /a, a:/ | 1 | Αα | a | Alpha | /a, a:/ | 1 | ᚦ | a | /a(:)/ | '(creator) god' |
| ᚷ | b | Bercna | /b/ [b, β] | 2 | Ββ | b | Beta | /b/ | 2 | ᚷ | b | /b/ | 'birch' |
| ᚱ | g | Geuua | /g/ [g, γ, x]; /n/ [ŋ] | 3 | Γγ | g | Gamma | /g/ /n/ | 3 | ᚱ | g | /g/ | 'gift' |
| ᚹ | d | Daaz | /d/ [d, ð] | 4 | Δδ | d | Delta | /d/ | 4 | ᚹ | d | /d/ | 'day' |
| e | e | Eyz | /e:/ | 5 | Εε | e | Epsilon | /e/ | 5 | ᚱ | e | /e(:)/ | 'horse' |
| u | q | Quetra | /kw/ | 6 | Ϝϝ | | Digamma, Wau | /w/ | 6 | | - | | |
| z | z | Ezec | /z/ | 7 | Ζζ | z | Zeta | /zd/ | 7 | ᚱ | z | /z/ | 'elk' or 'protection, fence' |
| h | h | Haal | /h/, /x/ | 8 | Ηη | e | Eta | /ε:/ | 8 | ᚱ ᚱ | h | /h/ | 'hail' |
| ϥ | þ (th) | Thyth | /θ/ | 9 | (Θθ) | th | Theta | /th/ | 9 | ᚦ | þ | /θ/, /ð/ | 'Thurs' (Jötunn giants) or þunr*z (god Th*r) |
| i | i | Iiz | /i/ | 10 | Ψψ | i | Iota | /i/, /i:/ | 10 | l | i | /i(:)/ | 'ice' |
| ƿ | k | Chozma | /k/ | 20 | Ιι | k | Kappa | /k/ | 20 | ƿ | k (c) | /k/ | (uncertain) |
| l | l | Laaz | /l/ | 30 | Κκ | l | Lambda | /l/ | 30 | ᚦ | l | /l/ | 'water, lake' |
| ᛞ | m | Manna | /m/ | 40 | Λλ | m | Mu | /m/ | 40 | ᚱ | m | /m/ | 'man' |
| ᚱ | n | Noicz | /n/ | 50 | Μμ | n | Nu | /n/ | 50 | ᚦ | n | /n/ | 'need' |
| ç | j | Gaar | /j/ | 60 | Νν | x | Xi | /ks/ | 60 | ᚦ | j | /j/ | '(good) year, harvest' |
| ᚱ | u | Uraz | /ʊ/, /u:/ | 70 | Ξξ | o | Omicron | /o/ | 70 | ᚱ | u | /u(:)/ | 'aurochs', Wild ox |
| ᚱ | p | Pertra | /p/ | 80 | Οο | p | Pi | /p/ | 80 | ᚱ | p | /p/ | (unknown) |
| ᚷ | r | Reda | /r/ | 100 | Ππ | r | Rho | /r/ | 100 | ᚱ | r | /r/ | 'ride, journey; wagon' |
| s | s | Sugil | /s/ | 200 | Ρρ | s | Sigma | /s/ | 200 | ᚱ | s | /s/ | 'sun' |
| ᚹ | t | Tyz | /t/ | 300 | Σσς | t | Tau | /t/ | 300 | ᚱ | t | /t/ | 'god Tiw*z / T*r' |
| y | w | Uuinne | /w/, /y/ | 400 | Ττ | u/y | Upsilon | /y/, /y:/ | 400 | ᚱ | w | /w/ | 'joy; field, pasture' |
| ᚦ | f | Fe | /f/ | 500 | Υυ | ph | Phi | /pʰ/ | 500 | ᚦ | f | /f/, /f/ | 'chattel, wealth' |
| x | x | Enguz | /k/ | 600 | Φφ | ch | Chi | /kʰ/ | 600 | ᚦ | ᚱ | /ᚱ/ | 'god Ingw*z' |
| ᚱ | hu (hw) | Uuaer | /hʷ/, /ʍ/ | 700 | Χχ | ps | Psi | /ps/ | 700 | | - | | |
| ᚱ | ō | Utal | /o:/ | 800 | (Ψψ) | | | | | | | | |
| | | | | | Θθ | o | Omega | /ɔ:/ | 800 | ᚱ | o | /o(:)/ | 'heritage, estate, possession; ancestral land' |
| | | | | | Ωω | | | | | | | | |

| | |
|---|---------------|
| Gothic word for G-d: 'ῥῃϥ' (guþ) | 'Goth' |
|---|---------------|

The word 'G-d' is synonymous with the word 'Goth' itself !

| | | | | | | | | | | | | | |
|---|--------|-------|------------------------|----|----|----|---------|---------|----|---|---|----------|---|
| ᚱ | g | Geuua | /g/ [g, γ, x]; /n/ [ŋ] | 3 | Γγ | G | Gamma | /g/ /n/ | 3 | ᚱ | g | /g/ | Gift |
| ᚱ | u | Uraz | /ʊ/, /u:/ | 70 | Οο | o | Omicron | /o/ | 70 | ᚱ | u | /u(:)/ | Wild ox |
| ϥ | þ (th) | Thyth | /θ/ | 9 | Θθ | th | Theta | /th/ | 9 | ᚦ | þ | /θ/, /ð/ | THurs = Jötunn giants or god TH*r; possibly 'sold' by Wulfila so as to mean THEOS, but the intentional change to the trident symbol clearly reveals Wulfilas' primal thought. |

- u (6)

ϥ (9)

ç (60)

ᚱ (70)

ᚱ (700)
- Possibly derived by inverting Greek pi (ἡ), perhaps due to similarity in the Gothic names: pairþa vs. qairþa.

Most certainly reassignment of the Greek psi (Ψ; only letter, as we know no reassignment of phonetics and numeral), possibly chosen for its image resembling a trident (three-pronged spear), which is usually related to military emblems / gladiators (the Goths were warriors) and sea/Hindu deities; compare also the meaning. Eventually derived from Latin G.

For certain from Runic ᚱ and allograph of Greek O, compare numerical value 70 and the name of CHRISTOS, which is in Gothic 'cᚱᚷᚲᚲᚲᚲᚲᚲ' and in Greek 'ΧΡΙCΤOC'.

Most probably letter swap / reassignment of the Greek th (θ), new phonetics.

* Regarding the letters' numeric values, most correspond to those of the Greek numerals. Sources:
Handbook of Comparative and Historical Ind0-European Linguistics, (page 880)
www.wikipedia.org/wiki/Gothic_alphabet
www.wikipedia.org/wiki/Greek_alphabet
www.wikipedia.org/wiki/Runes

See also for the nuanced meaning of the 3 relevant Runic letters:
[1 gebo = Gift; the idea of a gift is also connected to the abbreviation 'X-mas' (for Christmas), which is not only identical with the Greek 'X' for CHRISTOS as commonly related since 1100 AD, but possibly already earlier with this particular rune written 'X';
see also here], and
[2 uruz = Wild Ox], and
[3 thurisaz = Thurs giants or god Th*r]
(please employ **strong discernment regarding the previous links** when it comes to the underlying mysticism and other abominations!)



The Four-Fold Proof of Equivalence

| Comments | References |
|--|--|
| <p>Another proof is the former Middle English use of the third letter of the Word G-d / Goth, also called the 'Thorn' Letter 'þ' as to commonly express 'th'. The King James Version used in 1611 AD the word 'þe' (printed as 'ye' because not all printers supported the special letter 'þ') for 'the' in places such as Job 1:9, John 15:1, and Romans 15:29. It also used 'þt / yt' as an abbreviation for 'that' in places such as 2Cor 13:7. All were replaced in later printings by 'the' or 'that', respectively, after the digraph 'th' reappeared, gradually superseding these letters in Middle English.</p> <ul style="list-style-type: none">KJV 1611 (p1336), John 15:1 with the digraph 'th', temporarily replaced by the runic letter 'þ' (thorn letter). | <p>Wikipedia.org /Th (digraph) #Voiceless fricative /θ/</p> <p>KJV 1611 – King James Bible, Archive.org, Page 1336</p> |
| <ul style="list-style-type: none">KJV 1611 (p286), Job 1:9 with the 'Thorn' letter 'þ' replacing 'th'. | <p>KJV 1611 – King James Bible, Archive.org, Page 286</p> |
| <ul style="list-style-type: none">KJV 1611 (p1397), Rom 15:29 with the 'Thorn' letter 'þ' replacing 'th'. | <p>KJV 1611 – King James Bible, Archive.org, Page 1397</p> |
| <p>This constitutes the four-fold proof that the term which Wulfila chose for the Christian deity, the name G-d, is identical with 'Goth' (the German linguist Jacob Grimm also supported this concept) . It is clear that there is no justification in using this title, which even includes a three-pronged spear ☿ , for THEOS. This title, previously used exclusively to describe a tribe, should have never found its way into the Christian Bible and into the vernacular use.</p> <ol style="list-style-type: none">The Numerals 3/70/9,CHRISTOS' name in Greek 'ΧΡΙΣΤOC' and in Gothic '𐌺𐌹𐌸𐌹𐍃𐍄𐌹𐍂𐌰' re-confirms the second letter of '𐌹𐍄𐌺 / gud',Exchange of 'þ' in Middle English for 'TH',German equation of 'Goth' with 'G-tt' see below. | |
| <ul style="list-style-type: none">The name 'G-d' in the Codex Argenteus, Mat 5:34, p161. Without the letter swap it would read 'rΘ s'. | <p>Codex Argenteus · OCR scan, searchable, with latin translation (29 MB)*</p> |
| <p>Wulfila changed the letter sign of Θ -pronounced 'th'- (which is the initial letter of ΘEOC = THEOS; the only letter swap he employed in his alphabet !) and changed it for the three-pronged spear ☿ -phonetic reassignment: now in turn pronounced 'th'-, associated with Satan*, sea gods such as Posei**n and military emblems.</p> <p>That not being enough, he employed the abbreviation (Nomina Sacra) and put this letter symbolizing evil in the prominent centre of what should now supposedly stand for the name of THEOS. This is a blatant blasphemy of His name!</p> | <p>Wikipedia.org /Dreizack #Abbildungen</p> |

* 1. In Christian iconography, the trident is an attribute of the devil , who holds it as a weapon.

2. We further note that Wulfila chose an extreme form of the Psi-letter, which was usually only graphed as a cross with horizontal or slightly 'raised arms', but rarely with arms raised to such an extreme as to display a trident! See also 'Comparative Greek Fonts and Keyboard Mapping', by Kris J. Udd., or 'Greek and Latin Palaeography' by Edward Thompson, where the writing of the letter is being compared throughout the centuries.

3. It is also 'interesting' that pagans do recognize today the **evil nature of the trident in the USB symbol of our modern cellphones**, but that Christian scholars have apparently never recognized that very same symbol in the name of G-d . . .

['Comparative Greek Fonts and Keyboard Mapping'](#)
['Greek and Latin Palaeography'](#)

[Intel India; The USB symbol was inspired by Posei**n's trident.](#)



Comments

References

Equivalence Of The German Designation

When we look at the **German term for 'G-d', which is 'G-tt'**, and compare it with the Greek declension of the term 'Goth', the accordance becomes even more obvious.

- At this point we have to ask ourselves if mainstream scholarship really did not see this obvious accordance for more than 1000 years, or if we had been intentionally deceived.

The truth is probably found somewhere in between, with some scholars having noticed this obvious accordance, but having either lacked spiritual boldness or feared a negative impact on Christianity. Other motives could be due to the tremendous pressures within their communities when it comes to relatively uniform theology, the inability to later break free from teachings absorbed in universities, or because of the risk of losing job / financial security / grant money / professional admiration.

But it should be obvious that it is far more problematic when millions of believers use a totally wrong name for their daily prayers and in their spiritual journey, than some unbelievers potentially being hindered from becoming Christians.

Ancient Greek [edit]

Etymology

Borrowed from Gothic *𐌴𐌹𐌸𐌰 (**guta*), attested in 𐌵𐌹𐌿𐍆𐌺𐌸𐌳𐌰 (*gutþiuda*).

Pronunciation

- IPA^(key): /ɡóth.tʰos/ → /ˈɣot.θos/ → /ˈɣot.θos/ [more ▼]

Noun

Γότθος • (Góttʰos) *m* (genitive Γότθου); second declension

- a Goth

Inflection

| | Singular | Dual | Plural |
|-------------------|---|-------------------------------|-------------------------------|
| Nominative | ὁ Γότθος ho Góttʰos | τῷ Γότθῳ tō Góttʰō | οἱ Γότθοι hoi Góttʰoi |
| Genitive | τοῦ Γότθου toû Góttʰou | τοῖν Γότθῳιν toîn Góttʰoin | τῶν Γότθων tôn Góttʰōn |
| Dative | τῷ Γότθῳ tôi Góttʰōi | τοῖν Γότθῳιν toîn Góttʰoin | τοῖς Γότθοις toîs Góttʰois |
| Accusative | τὸν Γότθον tôn Góttʰon | τῷ Γότθῳ tō Góttʰō | τούς Γότθους tóus Góttʰous |
| Vocative | Γότθε Gótthe | Γότθῳ Góttʰō | Γότθοι Góttʰoi |
| Notes: | • This table gives Attic inflectional endings. For declension in other dialects, see Appendix:Ancient Greek dialectal declension. | | |

German [edit]

Etymology

From Middle High German *got*, from Old High German *got*, from Proto-West Germanic **god*, from Proto-Germanic **gudą*. Compare Dutch *god*, English *god*, Danish *gud*, Gothic 𐌴𐌹𐌸𐌰 (*gup*).

Pronunciation

- IPA^(key): /ɡɔt/
- Audio: [0:01]
- Audio: [0:02]

Noun

Gott *m* (strong, genitive **Gottes** or **Gotts**, plural **Götter**, feminine **Göttin**)

- god

Wiktionary.org
/ΓΟΤΘΟC
#Ancient Greek
(Click 'Show
Inflections')

Wiktionary.org
/Gott
#German

Meanwhile, we find in the English (G-d) and German (G-tt) articles on Wikipedia some 'adventurous' assumptions about the etymology of this term, often done with good intentions, but missing the very obvious and much rather distracting and confusing the reader.



Comments

References

What About the 'g-d (s)' Of The 'Goths'?

The word and its cognates were **initially neutral**, which makes it clear that **this name does not have any spiritual or divine authority**. Only when their speakers, the Goths converted to ~Christianity~, the word was adapted by them to be masculine (while the neuter endured!).

The word likely had a **general, predominantly plural or collective sense** prior to its adaptation to ~Christianity~.

After its conversion, the word was commonly used in the singular to refer to the Christian deity, and also took on characteristics of a name:

| | |
|--|---|
| <p>← → ↻ ⚠ Not secure wulfilab.be/ib/streitberg/1910/hl/8051.html</p> <p>home — previous table of contents next jump to page 51 — tiff pdf</p> | <p>grets — haben. 51</p> |
| <p>GUDAFURHTS (GUDA-CA. COMPARE 133, ADJA EULABES COD: FEARING N.L. 225</p> | <p>J11.31.33 L6.21 <i>usae</i>. (häufiger). — Perf. gaigrot -up -un M 26,75 L 19,41; L 7,32; L 8,52.</p> <p>grets κλαυθός das Weinen M 8,12 (vgl. aisl. grátir Ma).</p> <p>grindafrabjis <i>Adj.</i> ja δλιγνύουτος kleinmütig: <i>sw.</i> A.PI. Th 5,14.</p> <p>grifs <i>(d)</i> Fi βαθύς Schritt: A. grid goda (25 C) T 3,13.</p> <p>groba Fö φωλεός Grube, Höhle: A.PI. M 8,20 L 9,58.</p> <p>grunduawaddjus <i>Mu</i> (Genus nach 2,19, vgl. 153) Grundmauer θεμέλιος: N. t2,19; D. E 2,20; A. L 6,49 14,29 -au L 6,48. — Vgl. haurgs-waddjus <i>Fem.</i></p> <p>gudaurhts (guda-A, B unleserlich, vgl. 133*; s. auch 115,1) <i>Adj.</i> ja εὐλαβής gottesfürchtig N. L 2,25.</p> <p>gudalaus (guda-A, B unleserlich, vgl. 133*; s. auch 115,1) <i>Adj.</i> ja ἄθεος godlos: N.PI. E 2,12.</p> <p>gudaskaunei (Hs. gpa-, 133*) <i>Fm</i> θεοῦ μορφή Gottesgestalt: D. Ph 2,6.</p> <p>gudblostreis (gpa-C, vgl. 233A1) <i>Mia</i> θεοεξής Gottesverehr. N. J 9,31.</p> <p>gudhus (65) <i>Na</i> (IF. 24,181, 27,156 f.) ἱερόν Gotteshaus: D. -sa J 18,20.</p> <p>Gudilub <i>Eigenn.</i> der Urk. v. Arezzo (dafür [Gudilaib] <i>Matth.</i>).</p> <p>gudisks <i>Adj.</i> göttlich: all boko gudiskaizos ahmatinais 'poca τραπεζή θεοσυνετροφῆς 3,16. — D.Fem. Sk 1,16: D.Neut. Sk 1,10.</p> <p>gudja <i>Mn</i> ἱερεὺς <i>Priester</i> M 8,4 L 1,5 u.ö.; <i>Plur.</i> für ἀρχιερεῖς d.s. die Mitglieder des Synedrions M 27,1,3,6,12 u.ö. für ἀρχιερεῖς <i>Höherpriester</i> sa auhumista <i>gudja</i> Mc 14,60,61,63 <i>usae</i>; sa maista ja G. J 18,26 D. J 18,24; sa reikista -ja D. J 18,22; pai maists tangdians J 19,6. — <i>Komp.</i> ufar-gudja.</p> <p>gudjinassus <i>Mu</i> ἱερατεία <i>Priester-tum</i> G. L. 19; λειτουργία G. k 9,12.</p> |
| <p>GUDASKAUNE (Hs. GPa-, 133) <i>FN</i> THEOU MORPHE FORM OF COD N. J 9,31</p> | <p>gudjlon <i>sw.</i> V.2 ἱερατεύειν <i>Priester sein, des Priesteramts pflegen</i> L 1,8.</p> <p>gulp Na χροῦς <i>Gold</i>: D. -pa T 2,9. — <i>Komp.</i> figgra-guld.</p> <p>gulpeins <i>Adj.</i> ja χρυσοῦς <i>goldig</i>: N.PI. Neut. t 2,90.</p> <p>guma <i>Mu</i> ἀνὴρ <i>Mann</i>: N. L 19,2; Tok. K 7,16; G.PI. Neh 5,17. — <i>Randgl.</i> in A. gumil fullamma zu waira fullamma E 4,13.</p> <p>gumakunds <i>Adj.</i> ja ἀρκανῶν männlichen Geschlechts: G.PI. L 2,23; N.Sy. Neut. G 3,28.</p> <p>gumein <i>Na</i> Μένοντες ἀρκανῶν A. Mc 10,6.</p> <p>gund Na γάργραινα <i>Krebsgeschwür</i> N. t 2,17.</p> <p>us-gutnan <i>sw.</i> V.4 ἐκχειθεῖν <i>erschüttelt werden</i>: M 9,17 L 5,37 Mc 2,22.</p> <p>Gutpiada Fö Gotenvolk D. Kal (29. Okt.).</p> <p>gup <i>(d)</i> (133*) <i>Ma</i> (143* 235,36) θεός <i>Gott</i> (sehr häufig); fast durchweg abgekürzt geschrieben: N. gp G. gps D. gpa; <i>ausgeschrieben</i> nur N.A.PI. gpa: θεοί J 10,34,35, wo es im übertragenen Sinn gebraucht wird (dagegen regelrecht sind gpa G 4,8). — <i>Komp.</i> Pl. galuga-guda N.</p> |
| <p>GUDISK <i>ADJA</i> CODLY COD-BREATHED: ALL BOKO GUDISKAIZOS AHMATINAIS PASA GRAPHE THEOPNEUSTOS T3.16. — DFEM SK 116 DNEUT SL 110.</p> | <p>h.</p> <p>haben <i>sw.</i> V.3 1. haben, besitzen ἔχειν M 5,23,46 6,1 <i>usae</i>. (sehr häufig), ἔχουσα <i>habe</i>ndi schwanger R 9,10; κατέχειν <i>inne haben</i> L 14,9; ἀπέχειν <i>dahin haben</i> L 6,5 u. n. (zusatzend) ju) L 6,24. — 2. von der Zeit: ἔτι <i>heut</i> sein J 8,57 τέσσαρας ἡμέρας <i>heut vier Tage lang</i> J 11,17. — 3. halten, meinen ἔχειν Mc 11,32. — 4. haben, halten κρατεῖν M 9,25 (Aor., vgl. PBB. 15,90) Mc 7,34,8 9,10 (Aor.) C 2,19. — 5. μέλειν <i>werden</i> J 6,6,71 Mc 10,32. — 6. Zur Umschreibung des <i>durativen Futurs</i> (301b) J 12,26 k 11,12 th 3,4;</p> |
| <p>GUDJA <i>MN</i> HIEREUS PRIEST M 8,4 L 1,5 PLUR. FÜR ARCHIEREIS DS. THE MEMBERS OF THE SYNEDRIONS M 27,36,12. — 9FOR ARCHIEREUS HIGH PRIESTS SA AUHUMISTA GUDJA Mc 14,60,61,63 ET AL ...</p> | <p>GUDJINON <i>SICV2</i> HERATEUEIN TO BE PRIEST: CULTIVATE THE PRIESTHOOD L 18.</p> <p>GUTHUDA <i>FO THE</i> GOTHIC PEOPLE GOTHS D. KAL (29OCT).</p> <p>GUH <i>(D)</i> (133) <i>MA</i> (145 235,36) THEOS COD (VERY COMMON): ALMOST ENTIRELY ABBREVIATED: NOMINATIVE GP GENITIVE GPs DATIV GPa WRITTEN IN FULL ONLY NAPL GUDA -THEOI J10,34,35, WHERE IT IS USED IN A FIGURATIVE SENSE (IN CONTRAST DOWNRIGHT N1 ARE GPa G.48). COMP. PL GALIUGA-GUDA</p> |
| <p>GUDJINASSU <i>MU</i> HIERATEIA PRIESTHOOD G. L 19: ΛΕΙΤΟΥΡΓΙΑ G. K. 9,12</p> | <p>Project Wulfilab, University of Antwerp 2005. Last modified on 2005-03-07 by TDH</p> |

Wikipedia.org
/God (word)
#Influence_of
Christianity

Digital facsimile
of Wilhelm
Streitberg's 1910
Gothic dictio-
nary,
Translation by
Thomas Lorenz
(mother tongue
German)

A 'Gothi' (or goði; plural goðar, fem. gyðja; Old Norse: guði) was a **position identical or similar to a pagan priest** (mostly male; inherited; usually one priest for each of the g-ds).

Remarkably, the **Norse g-d 'Th*r'** (the weekday Thursday derives from this g-d of thunder 'Th*r'; see also the Norwegian 'T*rsdag, German 'Donnerstag' = day of thunder) was also **described in the Ynglinga saga as having been such a Gothi!** (While the third letter of G-d / Goth is literally called the 'Thorn' letter which could be a coincidence or more probably not).

Inscriptions in Denmark, Iceland and Norway show the office to be opposed to magic, but those priests were to offer up sacrifices (blót), and in times of war sacrifices were made to images of Oðinn. The title disappeared in Iceland after 1000 AD, when the Christian conversion occurred. **So why was one title not suitable anymore, but another title (which is G-þ' with one letter less) is still so today in the eyes of many people?**

We find strong connotations of a **divine application of the term 'Goth' in culture**. In Spain, a man acting with arrogance would be said to be "*haciéndose los godos*" ("making himself to act like the Goths / act like the gods").

Ostrogoths (one of the two great Gothic kingdoms within the Western Roman Empire) **means 'Goths of the rising sun' or 'Goths glorified by the rising sun'** (see 'History of the Goths by Wolfram Herwig')!!! Here we find a literal use of a 'Little gods theology' blatantly assigned to an entire tribe of peoples, who considered themselves as very special because of the spiritual origin of 'Goth', and had also been considered so by many others, as we notice over and over when reading through the historical accounts.

While we are not aware what spiritual entity or entities the term 'G-th' exactly refers to prior to its use by Arian / Gothic ~Christianity~, we unmistakably see an unholy awe about all those individuals and tribes carrying, and many others being keen to admire or also carry such name. This term was **at no point just an ordinary designation of a tribe**, it was in its very essence the synonym for the worship of (a) mysterious 'G-th(s)' and to a strong degree of a worship of self by those carrying this name based on ancestry and their features as tall, blonde and blue-eyed Arians:

Wikipedia.org
/Gothi

Wikipedia.org
/Odin
#Viking Age to
post-Viking Age

[Wikipedia.org](https://en.wikipedia.org/wiki/Goths)
/Goths
#Legacy

[Wikipedia.org](#)
[/Ostrogoths](#)
[#Etymology](#)

*History of
the Goths,
by Wolfram
Herwig, p.21*



How
Became The
Name ' G-d '
Common Use
In The World
Today?

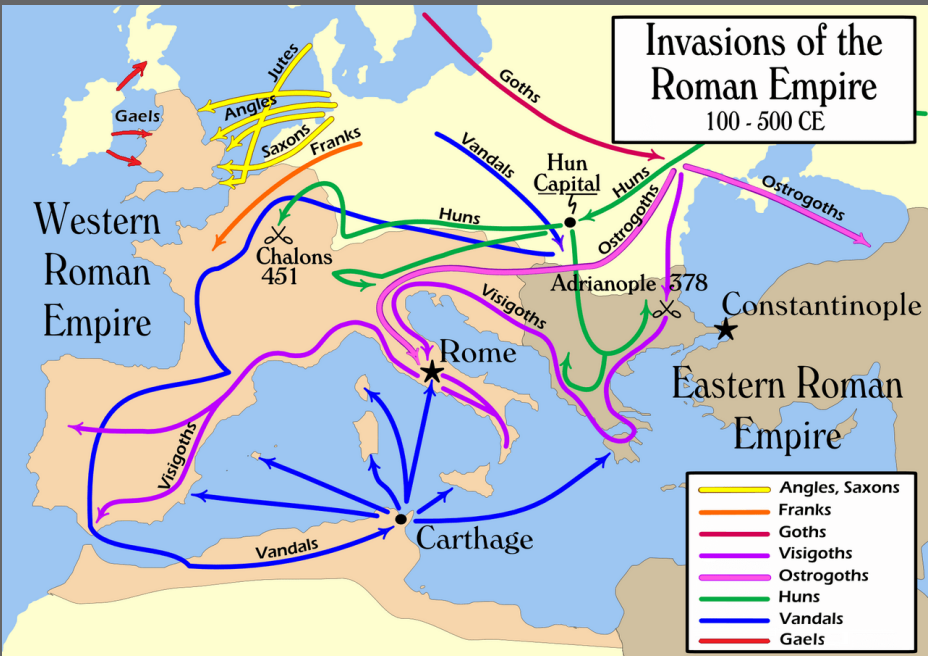
The name 'G-d'was originally an appropriation for the use in Arianism, and is today extensively being used by religions who translate the name of their deity in English with 'G-d'.

The Gothic Bible itself was the basis for spreading the name of 'G-d', as described in the book 'Ulfilas, Apostle to the Goths, page 137': "Such was the gift that Ulfilas gave to his people, and to all the folk who used the same tongue [...] doing everything that the book might come to them in no strange garb, but might become readily familiar and be truly a national possession. That they regarded it as such for many generations after his death we know. *Goths and Vandals alike carried it with them on their 'wanderings' through Europe.*

Whether in simple piety or in the superstitious hope of reading the future on the chance appointed page, it was *consulted on the battle-fields of Gaul before the fight began. In Italy* it was diligently compared with the Latin authorities, and notes were made of the discrepancies. *To Spain* the Vandals carried it before the Goths, and in their hands it crossed to Africa and even came round *again to Rome* when Geiseric tried to win where Hannibal had failed. [...]

Though it has laid buried for so many centuries, it is none the less *the foundation-stone of all Teutonic literature."*

Therefore, the greatest contribution to its spread had been the military invasions of the Roman Empire through the different (sub-) groups of the Goths:



Wulfilas (~310–380 AD) close association with the rising Roman Catholic Church (313 AD onwards) was also a main driver for the spread of the name 'G-d'.

The book 'Ulfilas, Apostle of the Goths' clearly affirms this close linkage, contrary to the notion which is usually employed today, that Roman Catholicism was totally opposed to 'Gothic Christians' with their Arianism: "... *there can be no doubt that the orthodox opinion was that the Gothic Christians who suffered at this time were not Arians but Catholics.* Thus *Augustine*, referring to this persecution [of the Goths from 370–375 AD], *distinctly claims its victims as Catholic martyrs*; and so strongly emphasizes the fact that *none but Catholics were exposed* to it, giving as his authority 'certain brethren who had been present there as boys', and were eyewitnesses of their sufferings, that he even appears to be controverting a different opinion. Thus *Theodoret* also speaks of the Goths as having been *brought up in 'the teaching of the Apostles'*. *Jerome* would never 'have alluded to them in such an unqualified way if he had had any inkling of un-orthodoxy in their Church. Nor would *Basil [of Caesarea]* have received so gratefully the relics of an Arian martyr. And, not to multiply the indication of this opinion, *Ambrose [RCC doctor]*, in the commentary on Luke, mentions the *Gothic martyrs in direct distinction to those who tolerated even the discussion of the Arian doctrines."*

But it has to be noted that the Roman Catholic church later predominantly used '**D*us**' as the name of their deity, as reflected today not only in Latin, but also in French, Italian, Portuguese, Romanian and Spanish (see above). We have no exact knowledge where this shift occurred at a certain time period, in which sequence and region, but we can conclude that **the change from 'G-d' to 'D*us' happened simultaneously to the change of the official church language from Gothic** (and in other parts from Greek) **to Latin, after the Old Latin Bible** (written sometime before 380 AD) and Jerome's Vulgate (405 AD) **had already included the name 'D*us'.**

One decisive factor was certainly also the use of Gothic as church language until Latin replaced it in Europe.

In Spain, which has a significant history related to the Goths (especially in Catalunya and in general amongst Spanish nobility), the Gothic language was used as church language until the Visigoths converted to Catholicism in 589 AD (the same year they burned all Arian literature in Spain). The Gothic language then survived as a domestic language in the Iberian peninsula (modern Spain and Portugal) as late as the 8th century.

The Visi-Goths also built many churches in Hispania, some of which are still in existence today.

** Much more could be said and was read by this author in preparation for this study (the respective books are rather not referenced in this study, while mostly neutral Wikipedia links are provided), but only the essential facts are included above. All information, which is either uncertain or does rather distract from the purpose of this study - to show that there is no inspiration in this name and that we should abstain from its use- has rather been excluded. This includes:*

1. The possible precursor of the Goths, the *Geats according to Photius with their mythical ancestor or national g-d called 'Ga*t' and / or 'Gautr'*;
2. The possible connection between 'gudq' and the *Proto-Indo-European / Sanskrit 'gutom' / ' gautam'* in turn derived from a root 'gew' / 'gaw' (meaning to pour, libate / to call, invoke); and
3. The possible *connection between the Goths and the biblical Gog or Magog* with claims from several (non-Christian) chroniclers that *Gog, one of Magog's sons became the first king of the Goths (Geats) in Gothaland* (and further assuming that after invading what is modern Europe their and one other people group's descendants much later *~conquered~ and colonialized the world . . .*

Ulfilas, Apostle to the Goths, page 137

By User: MapMaster - CC BY-SA 2.5, https://commons.wikimedia.org

By Bukkia - On the basis of File:Europe 526.jpg, which is a part of a map from the map collection of the Perry-Castañeda Library (PCL) of the University of Texas at Austin, Public Domain

Ulfilas, Apostle to the Goths, page 72 (92)

Wikipedia.org /Goths #Language

Wikipedia.org /Goths #Visigoths 3

Wikipedia.org /Gaut

Wikipedia.org /God (Word) #Etymology

biblewise.com /Genesis10-the-table.php

Wikipedia.org /History of Colonialism



| Comments | References |
|----------|------------|
|----------|------------|

| | | |
|---|--|--|
| <div>What About The Term 'G-spel' ?</div> | <p>The word 'G-spel' is composed of the word 'Goth' (see above) and 'Spell'! It was glossed 'g-dspel' in the Old English era and the letter 'd' dropped out easily in speech. <i>"From Old English the word passed, in adapted forms, into the languages of the Germanic peoples evangelized from England: Old Saxon 'g-dspell', Old High German 'g-t-spell', Old Norse 'guð-, g-ðspiall'; in each case the form of the first element shows unequivocally that it was identified with G-d, not with good [as often argued]."</i></p> | <u>OED.com</u> <u>/Dictionary</u> <u>/Gospel</u> |
| | <p>The noun 'Spell' originates from the Proto-Germanic 'spella' (speech, account, tale) and implies words or a formula supposed to have magical powers. The verb 'Spell' implies 'to put under the influence of a spell; to affect by a spell; to bewitch; to fascinate; to charm.'</p> | <u>Wiktionary.org</u> <u>/Spell#Noun</u> |
| | <p>No matter how used we are to this term today, we should strictly avoid it and use either the term 'Good Mes-sage' or 'Good News' (Strong's 2098, ΕΥΑΓΓΕΛΙΟΝ, euaggelion; German translation 'Evangelium'; Spanish translation 'Evangelio').</p> <p>It is a mystery why the English translation deviated from other languages in such a dramatic and heretical way, and why not simply the term 'Evan-gelium' is being used in the English language, which would go hand-in-hand with the use e.g. of the term 'Evangelist'.</p> | <div><div>Afrikaans Evangelie</div><div>Amharic ወንጌል [Wenigēli]</div><div>Bosnian Jevandelje</div><div>Bulgarian евангелие [Evangelie]</div><div>Catalan Evangeli</div><div>Cebuano Ebanghelyo</div><div>Corsican Vangelu</div><div>Czech Evangelium</div><div>Danish Evangelium</div><div>Dutch Evangelie</div><div>Esperanto Evangelio</div><div>Filipino Ebanghelyo</div><div>Finnish Evankeliumi</div><div>Galician Evanxeo</div><div>German Evangelium</div><div>Greek Ευαγγέλιο [Evangélion]</div><div>Haitian Creole Levanjil</div><div>Hawaiian Euanelio</div><div>Hungarian Evangélium</div><div>Italian Vangelo</div><div>Latvian Evāņģēlijs</div><div>Lithuanian Evangelija</div><div>Luxembourgish Evangelium</div><div>Maltese Evangelju</div><div>Myanmar (Burmese) ဧဝံဂေလိတရား [Ewangaylitararr]</div><div>Norwegian Evangelium</div><div>Polish Ewangelia</div><div>Portuguese Evangelho</div><div>Romanian Evangeliei</div><div>Russian евангелие [Yevangeliye]</div><div>Sesotho Evangeli</div><div>Slovak Evangelium</div><div>Slovenian Evangelij</div><div>Spanish Evangelio</div><div>Swedish Evangelium</div><div>Ukrainian євангеліє [Yevanheliye]</div><div>Welsh Efengyl</div><div>Zulu Ivangeli</div><div>arathi गॉस्पेल [Gōspēla]</div><div>Bengali গসপেল [Gasapēla]</div><div>Croatian / Serbian Gospel</div><div>English Go(d)spel(l)</div><div>French Gospel</div><div>Frisian Gospel</div><div>Gujarati ગોસ્પેલ [Gōspēla]</div></div> |



Comments

References

What Name Has Been Delivered To Us?

THEOS / KYRIOS gave Himself many names and often adjectives in the biblical context, but this beautiful and descriptive variety does not generate an allowance for humans to add a name completely foreign to the Bible, such as the one seen above. If we would (retroactively) grant this allowance to Wulfila, we would have to grant it in theory to any spiritual leader of our present day or future.

[Fitforfaith.ca/Studies/#Trinity](#)

We would also never imagine changing the name of **IESOUS CHRISTOS** to an artificial word we find more suitable. Mat 1:16 reads *"of Mary, from out of whom was born IESOUS, the One being called CHRISTOS."* Greek "... ΜΑΡΙΑC, ΕΞ ΗC ΕΓΕΝΝΗΘΗ ΙΗΣΟΥC [**IESOUS**] Ο ΑΓΓΟΜΕΝΟC ΧΡΙCΤΟC [**CHRISTOS**]"

His name is predominantly

- **'THEOS'** (Strong's Greek G2316; 3121x Old Testament + 1313x New Testament = 4434 occurrences including the use for 'gods')
- and
- **'KYPIOC'** (Strong's G2962; 7350x Old Testament + 721x New Testament = 8071 references including the vocative use as 'Sir'; usually translated with 'Lord', 'Master')

[Biblehub.com/Greek/2316.htm](#)

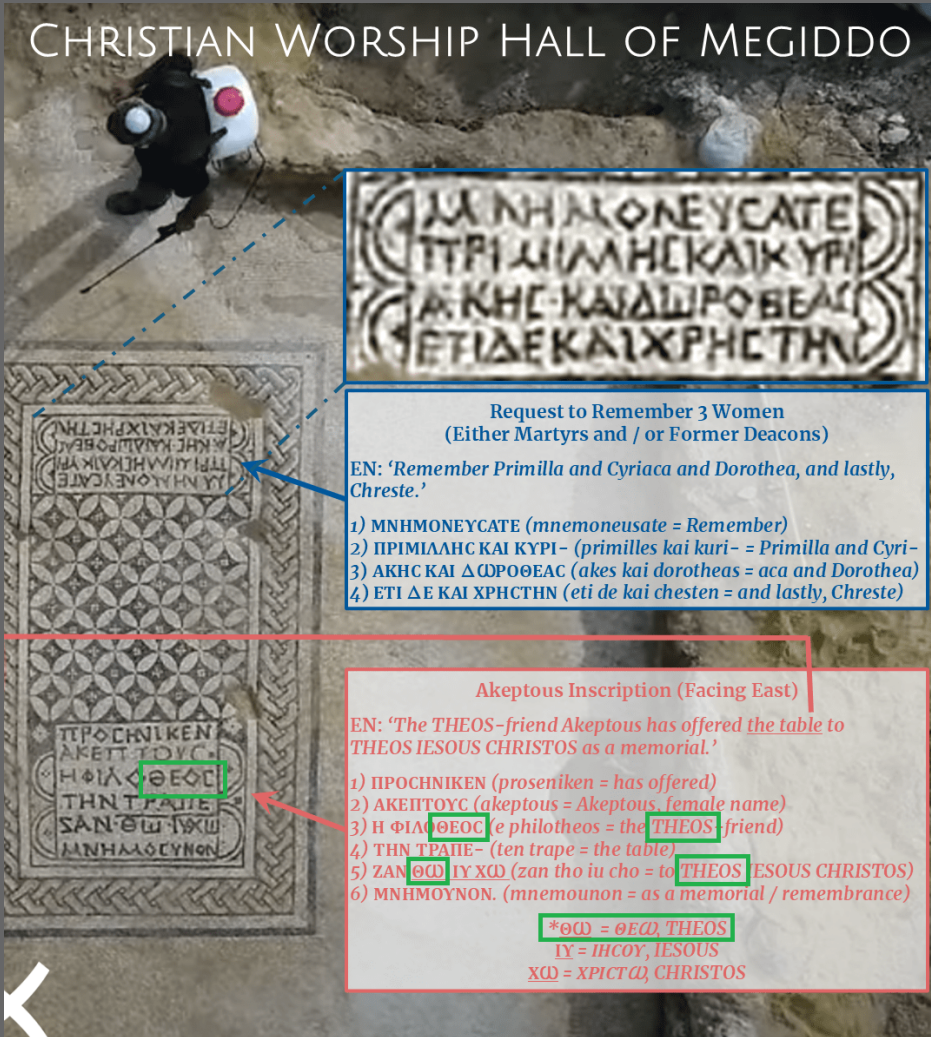
[Biblehub.com/Greek/2962.htm](#)

and I urge the church to go back to His name (as we do not know with certainty how to pronounce nor to write the Tetragrammaton, except to simply write it as YHWH).

Greek is the world's oldest recorded living language, first spoken in the Balkan peninsula since the 3rd mil-lenium BC or earlier (which can only mean that Greek was one of the languages with the Tower of Babel in ~2841 BC (line of Japeth)). The **Greek alphabet is also the oldest written alphabet** still in continuous use to-day (at least since 800 BC) and is the first writing system to have included vowels.

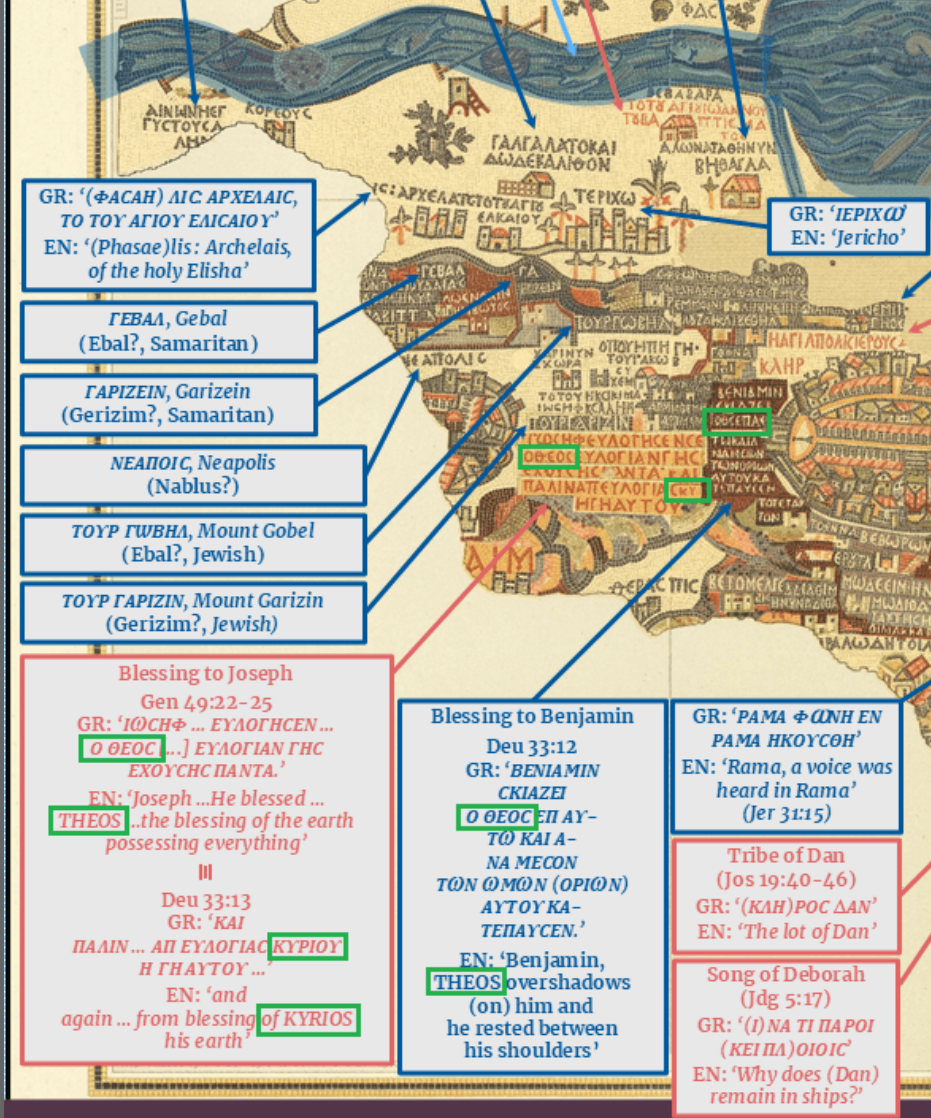
The earliest examples of written Paleo-Hebrew date only back to the 10th century BC and the Hebrew of today's Bibles has little to do with Paleo-Hebrew and the Aramaic / Hebrew of the original Bible).

- ~230 AD ||| The Megiddo Mosaic, including several mentions of **'THEOS'** next to **'IESOUS CHRISTOS'** in its Greek original, while English writers commonly mistranslate the divine name in this and other mosaics with 'G-d'.



[Fitforfaith.ca/Maps/#Megiddo](#)

- ~550 AD ||| The Madaba Map, including several mentions of **'THEOS'** and **'KYRIOS'** in its Greek original (Remarkably located in modern Jordan!)



[Fitforfaith.ca/Maps/#Madaba](#)

The Greek Old and New Testament is the Scripture delivered to us, and although not considered as such by most mainstream scholars, **divinely inspired (as unquestionably proven in the study 'Septuagint ||| Biblical Proof for Superiority over Masoretic Texts' and especially through hundreds of NT quotations quoting -predominantly- the Greek OT. If IESOUS quoted it, it is divine!)**.

[Fitforfaith.ca/Bible/#Septuagint](#)

The Greek OT was predominantly used as source-, translation- and church text from the 3/2c. BC until the early 5c. AD, when the first Roman Pope (Damasus) had ordered his secretary Jerome to create a new translation which was the first to use the Proto-Masoretic / Modern Hebrew text as basis and broke with ~6-7 centuries of Greek tradition.

This Greek OT & NT now contains absolutely everything we need, including His holy name we have no justifiable reason for to translate.

The name 'THEOS' can be easily spoken in any language, but has to our surprise not even a Wikipedia article (!!)

[Google.com/search?q=theos](#)

Epilogue

I finish with a simple question:
Are you firm enough to worship His true name, even it sounds unusual to your church, family, neighbors and nation?

Thomas Lorenz, Greater Vancouver,
First published in January 2025, Updated in June 2025.

