

## **On the Use of the Terms “Lord” and “God” Among Faithists**

Many of those who just begin reading the Oahspe Bible, often become confused with the way the titles “Lord” and “God” are used. In most religious cultures, these titles are usually part of ones vocabulary for referring to the Creator. Some texts in the Oahspe Bible can give the thought that it would be idolatrous to use these terms in reference to Yehovih the Creator. However, as Mir Mahvar, one of the greatest celestial beings in existence, has said, “It has been the interpretation of faulty texts and ideas that have caused some who claim to be Faithists to spread the falsehood that one can not use the word God or the word Lord in reference to the Creator.”

For some nominal-Faithists, this has become a point of contention, and they claim that that it is a form of idolatry if one does not abandon the use of these particular terms and only use the Creator’s Name. As Mir Mahvar pointed out, such an idea is false.

These terms Lord and God are English. In the original language of the Oahspe (Pan), English was not used. The original language Oahspe Bible was relayed to a scribe primarily in a language that he could understand. In the original text, instead of the words Lord and God, other terms were used. Throughout the text of the Oahspe, names of different gods and lords are used. The Religion of Light recognizes the fact that while Yehovih is the Creator, there are many gods, lords,

angels, celestial beings and spirits in general. Some of these are known by name, while millions are not known to humankind at all. The fact that they are called gods or lords is because of their positions – whether this was usurped by themselves, granted to them by Yehovih or by other spirit beings, or by some other means. Again, while there are many such beings known as gods and lords, there is only one True Yehovih, and it is Him to whom Faithists give their worship. Whether you call Him Lord Yehovih, or Yehovih God, He is still Yehovih.

Mir Mahvar said that, “There are many sincere people in the world who are not causing harm to others or to themselves, who use the titles Lord or God. To them this is Yehovih and not anyone else. When they are living a life pleasing to the Father, bringing no harm to others or to themselves, they are beloved by Yehovih. Their worship is as pure as they are able to offer. Humans are not to judge these individuals.”

In the same thought Mir Mahvar said that while we are not to judge others, we should be cautious in our approach to thinking that someone is worshipping the Creator simply because they might be a “good person.” He said, “Caution should be used, because not everyone who calls upon Yehovih as Lord or God, are actually calling upon Him, even if they use His Name. This is because they are not doing the works that He has commanded of them. He has provided laws for His people, and for the world, but if they are not following these laws, whether they are known as Faithists or not, they are not worshipping the true Creator. For example, there are some who might appear to be living a life of virtue, but if they

are associated with a religion known for its violent ways or materialistic practices, or mind control, they are distanced from the Creator, no matter how virtuous they may appear, or how sincere their adherents believe they are." Mir Mahvar added that the name "Allah" is not the same as Lord, God, and especially not Yehovih, but is instead a false deity. He said, "Anyone calling on the name of Allah is not worshipping Yehovih. These are not worshipping the Creator because they are associated with a religion of death. Additionally, there are those who refer to themselves as witnesses of Yehovih, or Jehovah. Because of the materialism of their leaders and the mind control of these people, they too are distant from the real Yehovih. Their version of Jehovah is not the Creator, but instead, their own leadership; some of their adherents are not even aware of this. If these groups repent of worshipping a false deity, and instead, recognize only the true Creator, and do the works which He has commanded in His laws, then they will be loved by the Father, and they will eventually draw closer to Yehovih."

We have been assured by the celestial beings and angelic voices, some who are in the closest proximity of the Creator, on numerous occasions that the use of the words Lord and God, if used in reference to Yehovih, is permitted and not viewed as an act of idolatry, regardless of what some nominal-Faithists may claim.

As a final comment, I would like to make mention here that in a suis session in 1874, Dr. John B. Newbrough, the scribe for the Oahspe Bible, asked one of the angels if it was a sin to worship Jesus and the Prophets. The angelic voice told him

that “to those that believe these are [Y]ehovih, no; and yet their worship is also a great folly.” Mir Mahvar was asked if he would clarify this statement. He said, “Worshipping Jesus as the Almighty Yehovih is certainly idolatry, but for those who do not know better, it is considered spiritual blindness, but they will have an opportunity to learn in the world to come, that is, in the afterlife. There is a false Jesus – in fact, many false Jesus’ – but for those living a virtuous life who do not know that the real, historical Jesus’ name was actually Yoshu, Yehoshua or Yeshua, they are considered calling upon the real and not the false. Similar to the words Lord and God, the use of the names Jesus and Yoshu is often a matter of semantics. Yehovih knows His own people, and He knows those who are calling upon Yoshu who appeared in the world to help Israel return to the proper worship of the Father.”

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