

NAMES OF GOD.



By : [Executive Committee of the Editorial Board](#). [J. F. McLaughlin](#) [Judah David Eisenstein](#)

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—**Biblical Data:**

Like other Hebrew proper names, the name of God is more than a mere distinguishing title. It represents the Hebrew conception of the divine nature or character and of the relation of God to His people. It represents the Deity as He is known to His worshipers, and stands for all those attributes which He bears in relation to them and which are revealed to them through His activity on their behalf. A new manifestation of His interest or care may give rise to a new name. So, also, an old name may acquire new content and significance through new and varied experience of these sacred relations.

It can readily be understood, therefore, how the divine name is often spoken of as equivalent to the divine presence or power or glory. In Ex. xxiii. 20-23 it is promised that Yhwh's angel will lead and give victory to His people, who must yield reverent obedience, for, the Lord says, "my name is in him." The devout Israelite will not take the name of a false god upon his lips (Ex. xxiii. 13; Josh. xxiii. 7; Hosea ii. 16-17; Ps. xvi. 4). To make mention of Yhwh's name is to assert confidence in His strength and present and efficient aid. The name excites emotions of love, joy, and praise (Ps. v. 11; vii. 17; ix. 2; xx. 1, 7). That name is, therefore, especially connected with the altar or sanctuary, the place where God records His name (Ex. xx. 24), or "the place which the Lord your God shall choose out of all your tribes to put His name there" (Deut. xii. 5; comp. I Kings viii. 16, 29; ix. 3; Jer. vii. 12). The Temple is "the place of the name of the Lord of hosts, the mount Zion" (Isa. xviii. 7). In one or two comparatively late passages "the Name" (הַשֵּׁם) is used absolutely, doubtless as an equivalent for "the name of Yhwh" (Lev. xxiv. 11, 16; comp. Deut. xxviii. 58).

YHWH.

Of the names of God in the Old Testament, that which occurs most frequently (6,823 times) is the so-called Tetragrammaton, Yhwh (יהוה), the distinctive

personal name of the God of Israel. This name is commonly represented in modern translations by the form "Jehovah," which, however, is a philological impossibility ([see Jehovah](#)). This form has arisen through attempting to pronounce the consonants of the name with the vowels of Adonai (אֲדֹנָי = "Lord"), which the Masorites have inserted in the text, indicating thereby that Adonai was to be read (as a "keri perpetuum") instead of Yhwh. When the name Adonai itself precedes, to avoid repetition of this name, Yhwh is written by the Masorites with the vowels of Elohim, in which case Elohim is read instead of Yhwh. In consequence of this Masoretic reading the authorized and revised English versions (though not the American edition of the revised version) render Yhwh by the word "Lord" in the great majority of cases.

This name, according to the narrative in Ex. iii. (E), was made known to Moses in a vision at Horeb. In another, parallel narrative (Ex. vi. 2, 3, P) it is stated that the name was not known to the Patriarchs. It is used by one of the documentary sources of Genesis (J), but scarcely if at all by the others. Its use is avoided by some later writers also. It does not occur in Ecclesiastes, and in Daniel is found only in ch. ix. The writer of Chronicles shows a preference for the form Elohim, and in Ps. xlii.-lxxxiii. Elohim occurs much more frequently than Yhwh, probably having been substituted in some places for the latter name, as in Ps. liii. (comp. Ps. xiv.).

In appearance, Yhwh (יהוה) is the third person singular imperfect "qal" of the verb הוה ("to be"), meaning, therefore, "He is," or "He will be," or, perhaps, "He lives," the root idea of the word being, probably, "to blow," "to breathe," and hence, "to live." With this explanation agrees the meaning of the name given in Ex. iii. 14, where God is represented as speaking, and hence as using the first person—"I am" (אֲנִי, from היה, the later equivalent of the archaic stem הוה). The meaning would, therefore, be "He who is self-existing, self-sufficient," or, more concretely, "He who lives," the abstract conception of pure existence being foreign to Hebrew thought. There is no doubt that the idea of life was intimately connected with the name Yhwh from early times. He is the living God, as contrasted with the lifeless gods of the heathen, and He is the source and author of life (comp. I Kings xviii.; Isa. xli. 26-29, xlv. 6-20; Jer. x. 10, 14; Gen. ii. 7; etc.). So familiar is this conception of God to the Hebrew mind that it appears in the common formula of an oath, "h'ai Yhwh" (= "as Yhwh lives"; Ruth iii. 13; I Sam. xiv. 45; etc.).

If the explanation of the form above given be the true one, the original pronunciation must have been Yahweh (יהוה) or Yahaweh (יהוה). From this the contracted form Jah or Yah (יה) is most readily explained, and also the forms Jeho or Yeho (יהו = יהו), and Jo or Yo (יו, contracted from יהו), which the word assumes in combination in the first part of compound proper names, and Yahu or Yah (יהו = יהו) in the second part of such names. The fact may also be mentioned that in Samaritan poetry יהוה rhymes with words similar in ending to Yahweh, and Theodoret ("Quæst. 15 in Exodum") states that the Samaritans pronounced the name 'Iαβέ. Epiphanius ascribes the same pronunciation to an early Christian sect. Clement of Alexandria, still more exactly, pronounces 'Iαουέ or 'Iαουαί, and Origen, 'Iα. Aquila wrote the name in archaic Hebrew letters. In the Jewish-Egyptian magic-papyri it appears as Iawouhe. At least as early as the third century B.C. the name seems to have been regarded by the Jews as a "nomen ineffabile," on the basis of a somewhat extreme interpretation of Ex. xx. 7 and Lev. xxiv. 11 (see Philo, "De Vita Mosis," iii. 519, 529). Written only in consonants, the true pronunciation was forgotten by them. The Septuagint, and after it the New Testament, invariably render δκύριος ("the Lord").

Various conjectures have been made in recent times respecting a possible foreign origin of this name. Some derive it from the Kenites, with whom Moses sojourned, Sinai, the ancient dwelling-place of Yhwh, having been, according to the oldest tradition, in the Kenite country. A Canaanite, and, again, a

Babylonian, origin have been proposed, but upon grounds which are still uncertain. Various explanations of the meaning of the name, differing from that given above, have been proposed: *e.g.*, (1) that it is derived from הוה ("to fall"), and originally designated some sacred object, such as a stone, possibly an acrolite, which was believed to have fallen from heaven; (2) or from הוה ("to blow"), a name for the god of wind and storm; (3) or from the "hif'il" form of הוה ("to be"), meaning, "He who causes to be," "the Creator"; (4) or from the same root, with the meaning "to fall," "He who causes to fall" the rain and the thunderbolt—"the storm-god." The first explanation, following Ex. iii. 14, is, on the whole, to be preferred.

Elohim.

The most common of the originally appellative names of God is Elohim (אלהים), plural in form though commonly construed with a singular verb or adjective. This is, most probably, to be explained as the plural of majesty or excellence, expressing high dignity or greatness: comp. the similar use of plurals of "ba'al" (master) and "adon" (lord). In Ethiopic, Amlak ("lords") is the common name for God. The singular, Eloah (אלוה), is comparatively rare, occurring only in poetry and late prose (in Job, 41 times). The same divine name is found in Arabic (ilah) and in Aramaic (elah). The singular is used in six places for heathen deities (II Chron. xxxii. 15; Dan. xi. 37, 38; etc.); and the plural also, a few times, either for gods or images (Ex. ix. 1, xii. 12, xx. 3; etc.) or for one god (Ex. xxxii. 1; Gen. xxxi. 30, 32; etc.). In the great majority of cases both are used as names of the one God of Israel.

The root-meaning of the word is unknown. The most probable theory is that it may be connected with the old Arabic verb "alih" (to be perplexed, afraid; to seek refuge because of fear). Eloah, Elohim, would, therefore, be "He who is the object of fear or reverence," or "He with whom one who is afraid takes refuge" (comp. the name "fear of Isaac" in Gen. xxxi. 42, 53; see also Isa. viii. 13; Ps. lxxvi. 12). The predominance of this name in the later writings, as compared with the more distinctively Hebrew national name Yhwh, may have been due to the broadening idea of God as the transcendent and universal Lord.

EI.

The word EI (אֵל) appears in Assyrian (ilu) and Phœnician, as well as in Hebrew, as an ordinary name of God. It is found also in the South-Arabian dialects, and in Aramaic, Arabic, and Ethiopic, as also in Hebrew, as an element in proper names. It is used in both the singular and plural, both for other gods and for the God of Israel. As a name of God, however, it is used chiefly in poetry and prophetic discourse, rarely in prose, and then usually with some epithet attached, as "a jealous God." Other examples of its use with some attribute or epithet are: El 'Elyon ("most high God"), El Shaddai ("God Almighty"), El 'Olam ("everlasting God"), El Ḥai ("living God"), El Ro'i ("God of seeing"), El Elohe Israel ("God, the God of Israel"), El Gibbor ("Hero God").

The commonly accepted derivation of this name from the Hebrew root אול, "to be strong," is extremely doubtful. A similar root has been explained from the Arabic as meaning "to be in front," "to be foremost," "to lead," "to rule," which would give the meaning "leader," "lord." But the fact that the *e* in EI was originally short, as seen in such proper names as Elkanah, Elihu (אֱלִיהוּא אֱלִקְנָה), and in the Assyrian "ilu," is strong evidence against this derivation. As in the case of Elohim, it is necessary to admit that the original meaning is not certainly known.

Shaddai and 'Elyon.

The word Shaddai (שַׁדַּי), which occurs along with EI, is also used independently

as a name of God, chiefly in the Book of Job. It is commonly rendered "the Almighty" (in LXX., sometimes παντοκράτωρ). The Hebrew root "shadad," from which it has been supposed to be derived, means, however, "to overpower," "to treat with violence," "to lay waste." This would give Shaddai the meaning "devastator," or "destroyer," which can hardly be right. It is possible, however, that the original significance was that of "overmastering" or "overpowering strength," and that this meaning persists in the divine name. Another interesting suggestion is that it may be connected with the Assyrian "shadu" (mountain), an epithet sometimes attached to the names of Assyrian deities. It is conjectured also that the pointing of שַׁדַּי may be due to an improbable rabbinical explanation of the word as שַׁדַּי ("He who is sufficient"), and that the word originally may have been without the doubling of the middle letter. According to Ex. vi. 2, 3, this is the name by which God was known to Abraham, Isaac, and Jacob.

The name 'Elyon (עליון) occurs with El, with Yhwh, with Elohim, and also alone, chiefly in poetic and late passages. According to Philo Byblius (Eusebius, "Præparatio Evangelica," i. 10), the Phenicians used what appears to be the same name for God, 'Ελιον.

Adonai and Ba'al.

Adonai (אֲדֹנָי) occurs as a name of God apart from its use by the Masorites as a substituted reading for Yhwh. It was, probably, at first Adoni ("my Lord") or Adonai ("my Lord," plural of majesty), and later assumed this form, as a proper name, to distinguish it from other uses of the same word. The simple form Adon, with and without the article, also occurs as a divine name. The name Ba'al (בעל), apparently as an equivalent for Yhwh, occurs as an element in a number of compound proper names, such as Jerubbaal, Ishbaal, Meribaaal, etc. Some of these names, probably at a time when the name of Baal had fallen into disrepute (comp. Hosea ii. 16, 17), seem to have been changed by the substitution of El or Bosheth for Baal (comp. II Sam. ii. 8, iv. 4, v. 16; I Chron. viii. 33, 34; ix. 39, 40; xiv. 7).

Other titles applied to the God of Israel, but which can scarcely be called names, are the following: Abir ("Strong One" of Jacob or Israel; Gen. xlix. 24; Isa. i. 24; etc.); Kadosh Yisrael ("Holy One of Israel"; Isa. i.4, xxxi. 1; etc.); Z̄ur ("Rock") and Z̄ur Yisrael ("Rock of Israel"; II Sam. xxiii. 3; Isa. xxx. 29; Deut. xxxii. 4, 18, 30); Eben Yisrael ("Stone of Israel"; Gen. xlix. 24 [text doubtful]).

Z̄eba'ot.

The names Yhwh and Elohim frequently occur with the word Z̄eba'ot ("hosts"), as Yhwh Elohe Z̄eba'ot ("Yhwh God of Hosts") or "God of Hosts"; or, most frequently, "Yhwh of Hosts." To this last Adonai is often prefixed, making the title "Lord Yhwh of Hosts." This compound divine name occurs chiefly in the prophetic literature and does not appear at all in the Pentateuch or in Joshua or Judges. The original meaning of Z̄eba'ot is probably to be found in I Sam. xvii. 45, where "Yhwh Z̄eba'ot" is interpreted as denoting "the God of the armies of Israel" (comp. Josh. v. 13-15; Isa. xiii. 4). The word, apart from this special use, always means armies or hosts of men, as, for example, in Ex. vi. 26, vii. 4, xii. 41, while the singular "z̄aba" is used to designate the heavenly host. It is noteworthy also that the name Yhwh Z̄eba'ot is more than once directly associated with the Ark, which was the symbol of God's presence in the midst of the hosts of His people (Num. x. 35, 36; I Sam. iv. 4; II Sam. vi. 2). Later, and especially in prophetic usage, the word was transferred to the heavenly hosts, or rather the heavenly were added to the earthly hosts. For this idea of heavenly hosts joining their forces with those of God's people, or fighting on behalf of God's servants, compare Judges v. 20; II Kings vi. 16, 17; Ps. xxxiv. 7, lxviii. 17.

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—In Rabbinical Literature:

The Rabbis as well as the cabalists steadfastly maintained their belief in monotheism. Hence they recognized only one proper name for the Deity, considering the other names as appellations or titles signifying divinity, perfection, and power, or as characterizing His acts as observed and appreciated by mankind in the various stages of their development. The cabalists illustrate this by the instance of one who looks at the sun through various-colored glasses, which change the impressions produced upon the observer, but do not affect the sun.

The Name.

The name Yhwh is considered as the Name proper; it was known in the earliest rabbinical works simply as the Name; also as *Shem ha-Meyuḥad* ("the Extraordinary Name"; *Sifre*, Num. 143); as *Shem ha-Meforash* ("the Distinguished Name"; *Yoma* vi. 2); as *Shem ben Arba' Otiyyot* ("the Tetragrammaton" or "the Quadriliteral Name"; *Ḳid.* 71a); and as *Yod He Waw He* (spelling the letters of Yhwh). The pronunciation of the written Name was used only by the priests in the Temple when blessing the people (*Num.* vi. 22-27); outside the Temple they used the title "Adonai" (*Soṭah* vii. 6; p. 38a). The high priest mentioned the Name on *Yom Kippur* ten times (*Tosef.*, *Yoma*, ii.; 39b). R. Johanan said the sages delivered to their disciples the key to the Name once in every Sabbatical year. The sages quoted, "This is my name for ever, and this is my memorial unto all generations" (*Ex.* iii. 15). Here the word "le-'olam" (forever) is written defectively, being without the "waw" for the vowel "o," which renders the reading "le-'allem" (to conceal; *Ḳid.* 71a). [See Shem ha-Meforash.](#)

The restriction upon communicating the Name proper probably originated in Oriental etiquette; in the East even a teacher was not called by name. For naming his master Elisha, Gehazi was punished with leprosy (*II Kings* viii. 5; *Sanh.* 100a). After the death of the high priest Simeon the Righteous, forty years prior to the destruction of the Temple, the priests ceased to pronounce the Name (*Yoma* 39b). From that time the pronunciation of the Name was prohibited. "Whoever pronounces the Name forfeits his portion in the future world" (*Sanh.* xi. 1). Hananiah ben Ṭeradion was punished for teaching his disciples the pronunciation of the Name (*'Ab. Zarah* 17b). It appears that a majority of the priests in the last days of the Temple were unworthy to pronounce the Name, and a combination of the letters or of the equivalents of the letters constituting the Name was employed by the priests in the Temple. Thus the Twelve-Lettered Name was substituted, which, a *baraita* says, was at first taught to every priest; but with the increase of the number of licentious priests the Name was revealed only to the pious ones, who "swallowed" its pronunciation while the other priests were chanting. Another combination, the Forty-two-Lettered Name, *Rab* says, was taught only to whomever was known to be of good character and disposition, temperate, and in the prime of life (*Ḳid.* 71a; comp. *Rashi* to *'Ab. Zarah* 17b). Maimonides, in his "Moreh," thinks that these names were perhaps composed of several other divine names.

Ehyeh-Asher-Ehyeh.

The Incommunicable Name was pronounced "Adonai," and where Adonai and Yhwh occur together the latter was pronounced "Elohim." After the destruction

of the Second Temple there remained no trace of knowledge as to the pronunciation of the Name ([see Jehovah](#)). The commentators, however, agree as to its interpretation, that it denotes the eternal and everlasting existence of God, and that it is a composition of **יהי הוה יהיה** (meaning "a Being of the Past, the Present, and the Future"). The name Ehyeh (**אֶהְיֶה**) denotes His potency in the immediate future, and is part of Yhwh. The phrase "ehyeh-asher-ehyeh" (Ex. iii. 14) is interpreted by some authorities as "I will be because I will be," using the second part as a gloss and referring to God's promise, "Certainly I will be [ehyeh] with thee" (Ex. iii. 12). Other authorities claim that the whole phrase forms one name. The Targum Onkelos leaves the phrase untranslated and is so quoted in the Talmud (B. B. 73a). The "I AM THAT I AM" of the Authorized Version is based on this view.

The name Yah (**יָה**) is composed of the first letters of Yhwh. There is a difference of opinion between Rab and R. Samuel as to whether or not "hallelujah" is a compound word or two separate words meaning "praise ye Yah" (Yer. Meg. i. 9; Pes. 117a). The name Ho (**הוּ**) is declared to be the middle part of Yhwh and an abridged form of the Name (Shab. 104a; Suk. iv. 5).

Elohim denotes multiplied power, that is, the Almighty, and describes God as the Creator of nature. R. Jacob Asheri, the author of the "T̄urim," in his annotations to the Pentateuch, says the numerical value of the letters in **אלהים** ("Elohim") equals the value (86) of those in **הטבע** ("nature"). Elohim represents the force of "din" (fixed laws), while Yhwh is the modification of the natural laws and the elements of "rah̄amim" (mercy and leniency) as reflected in the developed state of mankind. In the Zohar, R. Simeon says the Divine Name (Yhwh) was mentioned only when the world was perfected, and quotes Gen. ii. 4 (Hebr.)—"in the day that Yhwh made the earth and the heavens." The word "asot" is interpreted as "perfected," after the Creation (Zohar, Yitro, 88a, ed. Wilna, 1882). El is part of Elohim, meaning simply "power" (= "mighty"). "Shaddai" is explained as "the selfsufficient" ("she-dai hu lo").

The sacredness of the divine names must be recognized by the professional scribe who writes the Scriptures, or the chapters for the phylacteries and the mezuzah. Before transcribing any of the divine names he prepares mentally to sanctify them. Once he begins a name he does not stop until it is finished, and he must not be interrupted while writing it, even to greet a king. If an error is made in writing it, it may not be erased, but a line must be drawn round it to show that it is canceled, and the whole page must be put in a genizah and a new page begun.

The Seven Names.

The number of divine names that require the scribe's special care is seven: El, Elohim, Adonai, Yhwh, Ehyeh-Asher-Ehyeh, Shaddai, and Z̄eba'ot. R. Jose, however, considered Z̄eba'ot a common name (Soferim iv. 1; Yer. R. H. i. 1; Ab. R. N. xxxiv.; "Sefer Yezirah," ix.). R. Ishmael held that even Elohim is common (Sanh. 66a). All other names, such as Merciful, Gracious, and Faithful, merely represent attributes that are common also to human beings (Sheb. 35a). The prohibition of blasphemy, for which capital punishment is prescribed, refers only to the Name proper—Yhwh (Soferim iv., end; comp. Sanh. 66a). In many of the passages in which "clohim" occurs in the Bible it refers to Gentile deities, or in some instances to powerful or learned men (comp. Gen. iii. 5; **באלהים והייהם**), to judges (Ex. xxi. 6), or to Israel (Ps. lxxxi. 9, lxxxii. 6; see Tan., K̄edoshim). Adonai sometimes refers to a distinguished person (comp. Gen. xviii. 3). Even the name Yhwh, misused in the narrative of Micah (Judges xvii. 2, 3, 13; xviii. 6), is not a divine name, according to the decisive authority (Sheb. 35b). A list of all the doubtful divine names found in the Scriptures is given in Soferim and in the codes.

The Talmud says Shalom ("Peace"; Judges vi. 23) is the name of God, consequently one is not permitted to greet another with the word "shalom" in unholy places (Shab. 10b). The name Shelomoh (from shalom) refers to the God of Peace, and the Rabbis assert that the Song of Solomon is a dramatization of the love of God: "Shalom" to His people Israel = "Shulamite." "King of kings" in Dan. ii. 37 refers to God. "Attik Yamin" (*ib.* vii. 9) refers to the Ancient One of the universe (see Yalk., Chron. 1076). The pronoun "Ani" (I) is a name of God (Suk. iv. 5). The first verse in Ezekiel ("we-Ani") refers to God (Tos. Suk. 45a). Hillel's epigram "If I [am] here everything is here" (Suk. 53a) is interpreted as referring to God. The divine names are called in the Talmud "Azkarot," or "Adkarata" in the Aramaic form. Divine names that occur in the handwriting of minim should be excised and buried in the genizah (Shab. 116a; Cant. R. ii. 4). God is named also Ha-Geburah ("The Majesty"; Shab. 87a), but generally Ha-Maḳom. ("The Omnipresence"), accompanied with Baruk-hu ("Praised be He"). For other appellations see list below.

It became the custom at an early period to use the name of God in personal greetings, as "The Lord be with thee," or "The Lord bless thee" (Ruth ii. 4; Ber. ix. 1; comp. Mak. 23a). The Greek inquisition in Judea prohibited the utterance of God's name, but when the Hasmoneans became victorious they decreed that the Name should be mentioned even in notes and documents. The formula began: "On . . . in the year of the high priest Johanan, the servant of the Most High God." The sages, however, opposed this innovation, as they thought the Name would be defiled when the notes were canceled and thrown away as useless. Consequently on the third day of Tishri following, the record says, the Rabbis forbade the mention of God's name in documents (Meg. Ta'anit; R. H. 18b).

Cabalistic Use.

The cabalists, in their system of cosmology, explained the significance of the names and added other divine names. The most important name is that of the En Sof ("Infinite" or "Endless"), who is above the Sefirot. The Forty-two-Lettered Name contains the combined names of אהיה יהוה אדני יהוה (spelled in letters יו ד ה א א ל פ ה ה י ו ד ה א ו א ו ה א א ל פ ד ל ת נ נ י ו ד ה א ו א ו = 42 letters), which is the name of Azilut ("Animation"). The cabalists added the Forty-five-Lettered Name as being the equivalent in value of Yhwh (ה א י ו ד ה א ו א ו = 45). The name is derived from Prov. xxx. 4—"what is his name?" The numerical value of the letters מה (= "what") equals 45 (Zohar, Yitro, 79a). The Seventy-two-Lettered Name is derived from three verses in Exodus (xiv. 19-21) beginning with "Wayyissa'," "Wayyabo," "Wayyeṭ," respectively. Each of the verses contains 72 letters, and when combined they form the following names:

(see image)

The first and third verses are to be read forward and the second verse backward, one letter of each word respectively in the above order from right to left. Rashi, also, in his comment to Suk. 45a, mentions this scheme (see Zohar, Beshallah, 52a, and Appendix, 270a, ed. Wilna). A combination of the Seventy-two-Lettered Name appeared on the Urim and Thummim, consisting of the names of the Twelve Tribes (50 letters), of the Patriarchs (13 letters), and of the "Shibṭe Yisrael" (the tribes of Israel; 9 letters). When the Urim and Thummim were consulted in regard to any matter this divine name lit up the letters, which were brought into relief according to R. Johanan, or into such a combination, according to Resh Laḳish, as to make the answer intelligible (Yoma 73b). Ibn Ezra figures the Seventy-two-Lettered Name as the equivalent in value of the name Yhwh spelled with the names of the letters יו ד ה ו א ו ה י (=72).

The divine names of God, the Haggadah says, were used to perform miracles by those who knew their combinations. King David, on making excavations for the Temple, and finding that the deep was moving upward, asked for

permission to stop its rising, which threatened to destroy the world, by inscribing the name of God on a potsherd and throwing it into the deep. His minister Ahithophel, who was well versed in the Law, permitted it (Mak. 11a). The manipulation of the sacred letters forming the divine names was the means used to create the world ("Sefer Yezirah," ix.). By a similar method some of the Talmudists are credited with having created living animals (Sanh. 65b, 67b); in later times others succeeded by the same means in creating the golem ([see Golem](#)).

Divine Names in Print.

Awe at the sacredness of the names of God and eagerness to manifest respect and reverence for them made the scribes pause before copying them. The text of the Scriptures was of course left unchanged; but in the Targumim the name Yhwh was replaced by two "yods" with a "waw" over them, thus: יְוָה, which letters are equal in value to Yhwh (=26). In their commentaries the authors substituted Elohim by Elokim (אלקים) and Yhwh by Ydwd (יודד). For other changes see list below. In Kimḥi's commentary on the Prophets (ed. Soncino, 1485) the printer apologizes for changing the "he" of Yhwh to a "dalet" and the "he" of Elohim to a "kof," "in honor and reverence for His Name, for sometimes copies may be lost and become liable to misuse." In Hebrew literature generally and in Hebrew letter-writing the name of God is represented by the letter "he" or "dalet" with an accent over it, thus: הֵ or דֵ. Authors of Hebrew theological works begin their introductions generally with four words whose initial letters form the name Yhwh (*e.g.*, וַיִּשְׁתַּבַּח הַיּוֹנֵר וְהַכִּיֹּד הַבּוֹרָא).

The following names and transcriptions of the names of God are found in rabbinical writings (the names mentioned in the Bible also are not given):

[see For the Name of Yhwh.](#)

[see table](#)

[see Cabalistic.](#)

[see Special Appellations.](#)

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