

YHWH

The Tetragrammaton

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Yahweh (Canaanite deity)

The hypothesis of a Canaanite deity named **Yahweh** or **Yahwi** is accepted by some Ancient Near Eastern scholars, although no direct evidence from archeology has been found. The name **Yahwi** may possibly be found in some male Amorite names. **Yahu** may be found in a place name.

Archeological evidence

Egyptian place name "the land of Shasu-yiw"

A list of Egyptian place names from the temple of Amon at Soleb, from the time of Amenhotep III (1402-1363 BCE) is the earliest possible occurrence of Yahu.^[2] The placename appears to be associated with Asiatic nomads in the 14th to 13th centuries BC. A later mention from the era of Ramesses II associates Yahu with Mount Seir. From this, it is generally supposed that this Yahu refers to a place in the area of Moab and Edom.^[3] Whether the god was in origin named after this place, or vice versa, is undecided.^[4]



A "YHD drachm", a silver coin probably struck by the Persian administration in Jerusalem (4th century BCE). The coin shows a deity seated on a winged wheel, sometimes interpreted as a depiction of Yahweh (Yahu). The legend reads either *YHD* ("Judea") or *YHW* ("Yahu"). Perhaps the coin depicts a Samaritan variant of Yahweh.^[1]

Yw in the Ugaritic Baal Cycle

More recently the damaged Ugaritic cuneiform text KTU 1.1:IV:14-15 is also included in the discussion:^[5]

KTU II:IV:13-14

– tgr.il.bnh.tr [] wyn.lt[p]n il dp[id...] ^[6] [J yp 'r] Sm bny yw 'ilt My son [shall not be called] by the name of Yw, o goddess, [Jfc ym smh (?)] [but Ym shall be bis name!] wp'r \$m ym So he proclaimed the name of Yammu. [rbt 'atrt (?)] t'nyn [Lady Athiratu (?)] answered, lzntn ['at np'rt (?)] "For our maintenance [you are the one who has been proclaimed (?)]"^[7]

Many scholars consider *yw* a reference to Yahweh. Others consider that The form *yw* is unlikely to have be derived from *yhw* in the second millennium. However the Ugaritic text is read, the verbal play on the similarity between *yw* and *ym* (the sea-god Yam) is evident.^[8]

No male names ending with *-yah* at Ebla

A cult of Yahweh or Yahu is not recorded in the northern Levant or Syria before the kingdoms of ancient Israel and Judah were established. Giovanni Pettinato (1981) suggested an early cult of Yahweh or Yahu at Ebla.^[9] But it has been established this is a misconception based on faulty reading of cuneiform personal names. Yahweh or Yahu was not found at Ugarit either.^[10]

The Mesha stele

Otherwise the name **Yahweh** is not clearly mentioned in Canaanite sources with the exception of the Moabite Stone (the Mesha Stele) which describes the Israelite King Omri and the Hebrew deity, Yahweh.^[11]

Reconstructions

Possible Canaanite spellings of Yahweh have been reconstructed as (Canaanite: Yahwe) (Canaanian alphabet: *yhw* 𐤏𐤊𐤍 Hebrew alphabet: יהוה) or **Yahu** (Canaanian alphabet: *yhw* 𐤏𐤊𐤍 Hebrew alphabet: יהו) was an ancient Canaanite deity.

A storm god comparable to Ugaritic Hadad (Baal) in origin, with whom he shared the epithet of *lrbk 'rpt* "cloud-rider".

Yahweh notably came to be the "personal name" of the God of Israel in the religion of ancient Israel and Judah, and its Hebrew spelling YHWH ultimately the name of God in Judaism in Hellenistic era Second Temple Judaism. By this period, pronunciation of the name had become a religious taboo, and Adonai "my lords" was said instead.

Name

Of the two forms of the name, *yhw* (Yahweh) and *yhw* (Yahu), the former is today mostly considered the primary, and the latter an abbreviation. The suggestion that *yhw* is a secondary extension of an original form *yhw* has today mostly been abandoned based on epigraphic evidence.

The etymology of the full form *yhw* has been discussed very extensively in literature,^[12] without producing any single widely accepted explanation.

The most prominent explanations assume that the name is based on a verbal form, likely a finite form HWH with a 3rd person *Y-* prefix. (In other words, the verb-root HWH with *Y-*, meaning "he", at the front - this assumption finds parallels in other Semitic theonyms, such as the Arabian gods *Ya uq* "he protects" and *Yagut* "he helps"). Unfortunately there is no verb in Hebrew with the root HWH, with the result that the meaning of YHWH is unclear. The etymology presented in the Book of Exodus (3:14) associates the name with the root *hyh* "to be" (see I Am that I Am). Alternative suggestions include the root *hwy* "to destroy" and *hwy* "to be".

Origins

Early worship of Yahweh likely originated in southern Canaan during the Late Bronze Age.^[13]

Early history

It is probable that Yahu or Yahweh was worshipped in southern Canaan (Edom, Moab, Midian) from the 14th century BC, and that this cult was transmitted northwards due to the Kenites. This "Kenite hypothesis" was originally suggested by Cornelius Tiele in 1872 and remains the standard view among modern scholars.^[14] In its classical form suggested by Tiele, the "Kenite hypothesis" assumes that Moses was a historical Midianite who brought the cult of Yahweh north to Israel. This idea is based on an old tradition (recorded in Judges 1:16, 4:11) that Moses' father-in-law was a Midianite priest of Yahweh, as it were preserving a memory of the Midianite origin of the god. While the role of the Kenites in the transmission of the cult is widely accepted, the historical role of Moses finds less support in modern scholarship.

The oldest West Semitic attestation of the name (outside of biblical evidence) is the inscription of the victory stela erected by Mesha, king of Moab, in the 9th century BC. In this inscription, Yahweh is not presented as a Moabite deity. Mesha rather records how he defeated Israel, and plundered the temple of Yahweh, presenting the spoils to his own god, Chemosh.

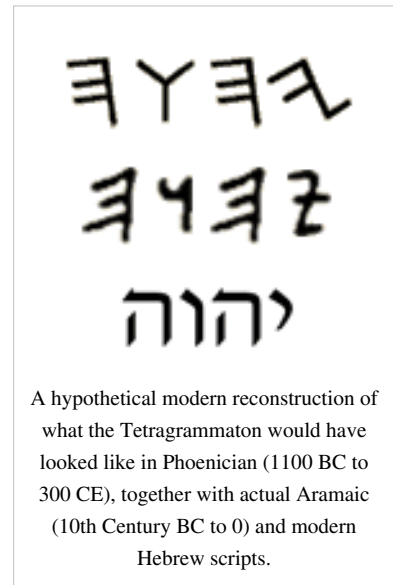
The direct competition of Yahweh with Baal is depicted in the narrative of Elijah in the Books of Kings. Yahweh or Yahu appears in many Hebrew Bible theophoric names, including *Elijah* itself, which translates to "my god is Yahu", besides other name such as *Yasha'yahu* "Yahu saved" or *Yahu-haz* "Yahu held", and others found in the early Jewish Elephantine papyri.

Adoption in Israelite religion

The role of Yahweh in the Hebrew Bible is introduced by the Jahwist portions, dated in the standard documentary hypothesis to the 10th century BC (i.e. the United Monarchy). In these texts, Yahweh (YHWH) is depicted as an irascible anthropomorphic god appearing in storm clouds and lightning, overwhelming in his glory or splendour (*kabod*), and actively negotiating with his followers, as opposed to the portions of the Hebrew Bible that deal with Elohim, which show a more detached deity of justice who is mostly communicating by means of divine messengers. For example, it is the Elohist version of the tale of Jacob's ladder in which there is a ladder of angels with God at the top, whereas in the Jahwist tale, it is just a dream in which the anthropomorphic god is himself above the location, without the ladder or angels. Likewise, the Elohist describes Jacob physically wrestling with the anthropomorphic god.

The classical documentary hypothesis as developed in the late 19th century assumed that the Elohist portions of the Torah were composed in the 9th century BCE (i.e. during the early period of the Kingdom of Judah). This is far from universally accepted today, as there is evidence of a later "Elohist redaction" (post-exilic) during the 5th century BCE which makes it difficult to determine whether a given passage is "Elohist" in origin, or only as a result of late redaction.

A Temple of Yahweh stood in Jerusalem from the 10th century BC. According to the Hebrew Bible Ahab and later Manasseh desecrated the temple, Manasseh by placing in it a carved Asherah pole. Some scholars interpret this to mean that the consort of Yahweh was Asherah, until the 6th century BCE, when strict monolatry of Yahweh became prevalent in the wake of the destruction of the temple. It appears that the Asherah pole was removed from the temple already during the rule of king Josiah (r. 641-609 BCE) but restored by his successors.



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- [1] Shenkar, M. "The Coin of the 'God on the Winged Wheel'", *BOREAS. Münstersche Beiträge zur Archäologie* 30/31, 2009, pp. 13-23 (<http://ms.limsoup.net/Shenkar, The Coin of the 'God on a Winged Wheel'.pdf>)
- [2] Theological dictionary of the Old Testament, 5 : G. Johannes Botterweck, Helmer Ringgren "Of the Egyptian evidence, a list of toponyms from the temple of Amon at Soleb (Amenhotep III, 1402-1363) is the earliest; here we find an entry t3 slsw yhw[3], "the land of Shasu-y/iw. " Similar references occur in a block from Soleb"
- [3] DDD (1999:911), citing Weippert (1974:271), Axelsson (1987:60)
- [4] R. Giveon (1964) suggests that this Egyptian reference to *yhw* might be short for a **beth-yahweh*, i.e. an early Canaanite cult center of Yahweh.
- [5] The Israelites in history and tradition Niels Peter Lemche - 1998 - 246 "Maybe also the Ugaritic passage KTU 1.1:IV:14-15 should be included in the discussion: sm . bny . yw . ilt, translated by Mark S. Smith in Simon B. Parker, ed., Ugaritic Narrative Poetry (Atlanta: Scholars Press, 1997), 89 "
- [6] sm.bny.yaw.ilt [...] A concordance of Ugaritic words, 3 Vol.3: Jesús-Luis Cunchillos, Juan-Pablo Vita, José-Ángel Zamora p1684
- [7] Johannes Cornelis de Moor The rise of Yahwism: the roots of Israelite monotheism 1997 - 445 13-20 [J yp 'r] Sm bny yw 'ilt My son [shall not be called] by the name of Yw, o goddess, [Jfc ym smh (?)] [but Ym shall be bis name!] wp'r \$m ym So he proclaimed the ..."
- [8] Theological dictionary of the Old Testament: 5 p 510 ed. G. Johannes Botterweck, Helmer Ringgren - 1986 - 521 "The form yw could not be derived from yhw in the second millennium unless the latter had become opaque, which is unlikely. However the Ugaritic text is read, the verbal play on the similarity between yw and ym (the sea-god Yam) must be recognised".
- [9] Pettinato *The archives of Ebla: an empire inscribed in clay* 1981 "Is this ending to be identified with the name of Israel's God which appears in the forms yah, yahu, yd, and most frequently as yahweh?"
- [10] DDD (1999:911): "In no list of gods or offerings is the mysterious god *Ya ever mentioned; his cult at Ebla is a chimera. Yahweh was not known at Ugarit either; the singular name Yw (vocalisation unknown) in a damaged passage of the Baal Cycle (KTU 1.1."
- [11] Toorn *Family Religion in Babylonia, Syria and Israel: Continuity and Change in the Forms of Religious Life Studies in the History of the Ancient Near East* 1996
- [12] DDD (1999:911): "a staggering amount of publications".

[13] Robert K Gnuse, *No Other Gods: Emergent Monotheism in Israel*, Sheffield Academic Press (1997) pp. 74-87

[14] DDD (1999:911).

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- Robert K Gnuse, *No Other Gods: Emergent Monotheism in Israel*, Sheffield Academic Press (1997) (http://books.google.com.au/books?id=pBSJNDndGjwC&printsec=frontcover&dq=gnuse+no+other+gods&source=bl&ots=UHCg77vMB0&sig=VYdmqfgo5ak0mb_THIrQbBj4c8c&hl=en&ei=OKFHTZvAAojvQPYrrjcBQ&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBYQ6AEwAA#v=onepage&q&f=false)
- "Yahweh" in K. van der Toorn, Bob Becking, Pieter Willem van der Horst, *Dictionary of Deities and Demons in the Bible* (1999), ISBN 9789004111196, pp. 910-916. (http://books.google.com.au/books?id=yCkRz5pfxz0C&dq=Dictionary+deities+demons&printsec=frontcover&source=in&hl=en&ei=LaJHTay6K4mgvQODs_HrBQ&sa=X&oi=book_result&ct=result&resnum=13&ved=0CGwQ6AEwDA#v=onepage&q&f=false)
- Mark S. Smith, *The Early History of God* (1990, 2002).
- William F. Albright, *Yahweh and the Gods of Canaan* (1968).

Tetragrammaton

The term **Tetragrammaton** (from Greek *τετραγράμματον*, meaning "[a word] having four letters")^[1] refers to the name of the God of Israel **YHWH** (Hebrew: יהוה) used in the Hebrew Bible.

There is disagreement among both academics and some practising Jews and Christians on three main questions relating to the name:

- The meaning of the name, and its possible relation to, as yet undiscovered, Canaanite parallels.
- The original vowels of the name.
- Whether the name was read aloud at certain points in history, and whether it should be today.

Primary evidence: Occurrences in written texts

Hebrew Bible

The Tetragrammaton occurs 6,828 times in the Hebrew text of both the *Biblia Hebraica* and *Biblia Hebraica Stuttgartensia*.^[2] It does not appear in the Song of Songs, Ecclesiastes, or Esther. It first appears in the Hebrew text in Genesis 2:4.^[2]^[3] The letters, properly read from right to left (in Biblical Hebrew), are:

Hebrew	Letter name	Pronunciation
י	Yodh	"Y"
ה	He	"H"
ו	Waw	"W" or placeholder for "O"/"U" vowel (see mater lectionis)
ה	He	"H" (or often a silent letter at the end of a word)

Frequency of use in scripture

According to the Brown–Driver–Briggs Lexicon, יהוה (Qr יהוה) occurs 6,518 times, and יהוה (Qr יהוה) occurs 305 times in the Masoretic Text.

It appears 6,823 times in the Jewish Bible, according to the Jewish Encyclopedia, and 6,828 times each in the *Biblia Hebraica* and *Biblia Hebraica Stuttgartensia* texts of the Hebrew Scriptures. This number in itself is quit remarkable considering the Name compared with titles given to God, namely: God (2,605), Almighty (48), Lord (40), Maker (25), Creator (7), Father (7), Ancient of Days (3) and Grand Instructor (2).^[4]

Dead Sea scrolls Hebrew and Aramaic texts

The discovery of the Qumran scrolls has added support to some parts of this position^[5]. These scrolls are unvocalized, showing that the position of those who claim that the vowel marks were already written by the original authors of the text is untenable. Many of these scrolls write (only) the tetragrammaton in paleo-Hebrew script, showing that the Name was treated specially. See this link^[6].

Loss of the Tetragrammaton in the Septuagint

Septuagint study does give some credence to the possibility that the Divine Name appeared in its original texts. Dr Sidney Jellicoe concluded that "Kahle is right in holding that LXX [= *Septuagint*] texts, written by Jews for Jews, retained the Divine Name in Hebrew Letters (palaeo-Hebrew or Aramaic) or in the Greek-letters imitative form *ΙΙΙΙΙ*, and that its replacement by *Κύριος* was a Christian innovation."^[7] Jellicoe draws together evidence from a great many scholars (B. J. Roberts, Baudissin, Kahle and C.H Roberts) and various segments of the Septuagint to draw the conclusions that: a) the absence of "Adonai" from the text suggests that the insertion of the term "Kyrios" was a later practice, b) in the Septuagint "Kyrios", or in English "Lord", is used to substitute the Name YHWH, and c) the Tetragrammaton appeared in the original text, but Christian copyists removed it. There is therefore a strong possibility that the Sacred Name was once integrated within the Greek text, but eventually disappeared.

Meyer suggests as one possibility that "as modern Hebrew letters were introduced, the next step was to follow modern Jews and insert 'Kyrios', Lord. This would prove this innovation was of a late date."

Bible scholars and translators as Eusebius and Jerome (translator of the Latin Vulgate) used the Hexapla. Both attest to the importance of the sacred Name and that the most reliable manuscripts contained the Tetragrammaton in Hebrew letters.

Later translations into European languages which descended from the Septuagint tended to follow the Greek and use each language's word for "lord": Latin "Dominus", German "der Herr", Polish "Pan", English "the Lord", French "le Seigneur", etc.

These four letters are usually transliterated from Hebrew as IHVH in Latin, JHWH in German, French and Dutch, and JHVH/YHWH in English. This has been variously rendered as "Yahweh" or as "Jehovah", based on the Latin form of the term,^[8] while the Hebrew text does not clearly indicate the omitted vowels.

In English translations, it is often rendered in capital and small capital letters as "the Lord", following Jewish tradition which reads the word as "Adonai" ("Lord") out of respect for the name of God and the interpretation of the commandment not to take the name of God in vain. The word "haŠem", 'the Name' is also used in Jewish contexts; in Samaritan, "Šemâ" is the normal substitution.

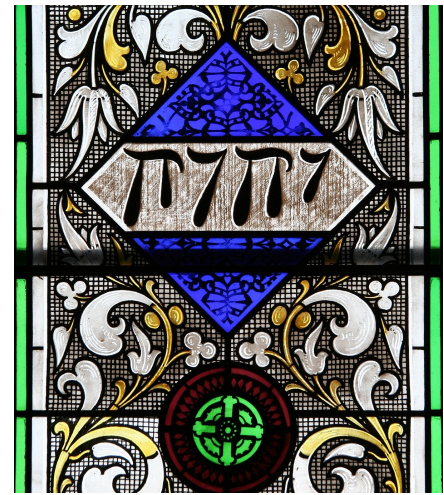
In the Kabbalah and Chassidut

A parallel is often drawn between the four letters of the tetragrammaton and the Four Worlds, whereas the ך is associated with Atziluth, the first ך with Beri'ah, the ך with Yetzirah, and final ך with Assiah.

Magical papyri

The spellings of the tetragrammaton occur among the many combinations and permutations of names of powerful agents that occur in Jewish magical papyri found in Egypt.^[9] One of these forms is the heptagram ιαωουηε.^[10] In the Jewish magical papyri, *Iave* and *Ιαβα Yaba* occurs frequently.^[11]

In a Ethiopic Christian list of magical names of Jesus, purporting to have been taught by him to his disciples, *Yawe* is found.^[12]



The Tetragrammaton as represented in stained glass in an 1868 Episcopal Church in Iowa



The Tetragrammaton in Paleo-Hebrew (10th century BC to 135 AD), old Aramaic (10th century BC to 4th century AD) and square Hebrew (3rd century BC to present) scripts.



The Mesha Stele bears the earliest known reference (840 BC) to the sacred Hebrew name of God – YHWH.

Aramaic papyri

The form *Yahu* or *Yaho* is attested not only in composition but also by itself in Aramaic papyri. This is the form reflected as 'Iaw Greek pronunciation: ['ja.o] in Greek magical papyri.^[13] ([h] was not represented by a separate letter in Greek.)

In its earlier form this opinion rested chiefly on certain misinterpreted testimonies in Greek authors about a god 'Iaw and was conclusively refuted by Baudissin; recent adherents of the theory build more largely on the occurrence in various parts of this territory of proper names of persons and places which they explain as compounds of *Yahu* or *Yah*.^[14]



The caves in which the Dead Sea scrolls were found

The explanation is in most cases simply an assumption of the point at issue; some of the names have been misread; others are undoubtedly the names of Jews.

There remain, however, some cases in which it is highly probable that names of non-Israelites are really compounded with Yahweh. The most conspicuous of these is the king of Hamath who in the inscriptions of Sargon (722-705 BC) is called Yaubi'di and Ilubi'di (compare Jehoiakim-Eliakim). Azriyau, also, in inscriptions of Tiglath-Pileser III (745-728 BC), who was formerly supposed to be Uzziah of Judah and/or king of Sam'al, was king of an unknown city-state in northern Syria, probably Hatarikka-Luhuti.^[15] Also, in Byblos have been found inscriptions telling about the kings named Yehimilk "YH the king" (XI-X BC)^{[16] [17]} and Yehawmilk "YHW the king" (V BC).^{[18] [19]}

Deity named YW is mentioned in the Ugaritic text as one of the many sons of El. KTU 1.1 IV 14 says:

sm . bny . yw . ilt

"The name of the son of god, YW".^{[20] [21]} That this is a reference to Yahweh, however, has not been widely accepted among scholars, especially since yhwh is entirely absent in all other Ugaritic texts, that the longer form yhwh is likely earlier than the abbreviated yw, and since it is much more probable that the deity referred to in KTU 1.1 IV: 14 is the Ugaritic god Yammu.^[22]

Mesopotamian texts

Despite the expectations of earlier years no direct evidence of the name "Yahweh", the tetragrammaton, in Canaanite texts has yet been found.^[23]

19th Century scholarship

Friedrich Delitzsch (1902) brought into notice three tablets, of the age of the first dynasty of Babylon, in which he read the names of men called *Ya-a'-ve-ilu*, *Ya-ve-ilu*, and *Ya-u-um-ilu* (meaning "Yahweh is God"), and which he regarded as conclusive proof that Yahweh was known in Babylonia before 2000 BC; he was a god of the Semitic invaders in the second wave of migration, who were, according to Winckler and Delitzsch, of North Semitic stock (Canaanites, in the linguistic sense).^[24]

In 1910 the Encyclopedia Britannica stated that we should thus have in the tablets evidence of the worship of Yahweh among the Western Semites at a time long before the rise of Israel. The reading of the names is, however, extremely uncertain, not to say improbable, and the far-reaching inferences drawn from them carry no conviction.^[25]

In 1903 Ernst Sellin excavated at Ta'annuk (the city Taanach of the Book of Joshua) a tablet attributed to the 14th century BC, in which a man is mentioned whose name may be read Ahi-Yawi, equivalent to the Hebrew name Ahijah.^[26] If the reading be correct, this would suggest that Yahweh was worshipped in Central Palestine before the Israelite conquest.^[27] Genesis 14:17 describes a meeting between Melchizedek the king/priest of Salem and Abraham. Both these pre-conquest figures are described as worshipping the same "Most High God" later identified as Yahweh.

The reading is, however, only one of several possibilities. The fact that the full form Yahweh appears, whereas in Hebrew proper names only the shorter *Yahu* and *Yah* occur, weighs somewhat against the interpretation, as it does against Delitzsch's reading of his tablets.

It would not be at all surprising if, in the great movements of populations and shifting of ascendancy which lie beyond our historical horizon, the worship of Yahweh should have been established in regions remote from those which it occupied in historical times; but nothing which we now know warrants the opinion that his worship was ever general among the Western Semites.

Many attempts have been made to trace the Northwest Semitic Yahu back to Babylonia. Thus Delitzsch (1881) formerly derived the name from an Akkadian god, I or Ia; or from the Semitic nominative ending, Yau;^[28]

Modern scholarship

This deity, Delitzsch's Yahu, has since disappeared from the pantheon of Assyriologists. Jean Bottéro (2000) speculates that the West Semitic Yah/Ia, in fact is a version of the Babylonian God Ea (Enki), a view given support by the earliest finding of this name at Ebla during the reign of Ebrum, at which time the city was under Mesopotamian hegemony of Sargon of Akkad.^[29]

Etymology and meaning of YHWH

It has most often been proposed that the name YHWH is a verb form derived from the Biblical Hebrew triconsonantal root *היה* (*h-y-h*) "to be", which has *הוה* (*h-w-h*) as a variant form, with a third person masculine y-prefix.^[30] This would connect it to the passage in verse Exodus 3:14, where God gives his name as *אֶהְיֶה אֲשֶׁר אֶהְיֶה*

(Ehyeh Asher Ehyeh), translated most basically as "I am that I am" (or "I will be that which I now am"). יהוה with the vocalization "Yahweh" could theoretically be a *hif'il* verb inflection of root HWH, with a meaning something like "he who causes to exist" or "who gives life" (the root idea of the word perhaps being "to breathe", and hence, "to live").^[31] As a *qal* (basic stem) verb inflection, it could mean "he who is, who exists".^[30]

Pronunciation; The question of which vowels

The authentic, historically correct pronunciation is not known, the possible full vocalic (pointed) spelling of the name has historically been a matter of some disagreement, and the consensus view at various points in history has not been consistent.

Theophoric names

Yeho or "Y^hhō-" is the prefix form of "YHWH" used in Hebrew theophoric names; the suffix form Yahū or "-Y^hhū" is just as common. This has caused two opinions:

1. In former times (at least from c.1650 AD), that it was abbreviated from the Masoretic pronunciation "Yehovah", pronounced with the stress on *vah*.
2. Recently that, as "Yahweh" is likely an imperfective verb form, "Yahu" is its corresponding preterite or jussive short form: compare *yiš^ahawē^h* (imperfective), *yiš^atāhū* (preterit or jussive short form) = "do obeisance".^[32]

Those who argue for argument 1 above are the: George Wesley Buchanan in *Biblical Archaeology Review*; Smith's 1863 *A Dictionary of the Bible*^[33]; Section # 2.1 *The Analytical Hebrew & Chaldee Lexicon* (1848)^[34] in its article יהוה.

Smith's 1863 *A Dictionary of the Bible* says that "Yahweh" is possible because shortening to "Yahw" would end up as "Yahu" or similar. The Jewish Encyclopedia of 1901–1906 in the Article:Names Of God^[35] has a very similar discussion, and also gives the form Yo (י) contracted from Yeho (יהי). The Encyclopædia Britannica^[36] also says that "Yeho-" or "Yo" can be explained from "Yahweh", and that the suffix "-yah" can be explained from "Yahweh" better than from "Yehovah". However, the suffix "-yah" can be explained from Yehovah by taking the first and last letters of the name and joining them, "Y---ah".

Chapter 1 of The Tetragrammaton and the Christian Greek Scriptures^[37], under the heading **The Pronunciation Of God's Name** quotes from Insight on the Scriptures, Volume 2, page 7:

Hebrew Scholars generally favor "Yahweh" as the most likely pronunciation. They point out that the abbreviated form of the name is Yah (Jah in the Latinized form), as at Psalm 89:8 and in the expression Hallelu-Yah (meaning "Praise Yah!" imp. pl.).^{[Ps. 104:35] [150:1,6]} The forms Yeho', Yo, Yah, and Ya'hu, found in the Hebrew spelling of the names of Yehoshaphat, Yosphat, Shefatyah, and others, could be derived from Yahweh... Still, there is by no means unanimity among scholars on the subject, some favoring yet other pronunciations, such as "Yahuwa," "Yahuah," or "Yehuah."

Using consonants as semi-vowels (v/w)

In ancient Hebrew, the letter װ, known to modern Hebrew speakers as *vav*, was a semivowel /w/ (as in English, not as in German) rather than a /v/.^[38] The letter is referred to as *waw* in the academic world. Because the ancient pronunciation differs from the modern pronunciation, it is common today to represent יהוה as YHWH rather than YHVH.

In unpointed Biblical Hebrew, most vowels are not written and the rest are written only ambiguously, as the vowel letters double as consonants (similar to the Latin use of V to indicate both U and V). See Matres lectionis for details. For similar reasons, an appearance of the Tetragrammaton in ancient Egyptian records of the 13th century BC sheds no light on the original pronunciation.^[39] Therefore it is, in general, difficult to deduce how a word is pronounced from its spelling only, and the Tetragrammaton is a particular example: two of its letters can serve as vowels, and two are vocalic place-holders, which are not pronounced.

This difficulty occurs somewhat also in Greek when transcribing Hebrew words, because of Greek's lack of a letter for consonant 'y' and (since loss of the digamma) of a letter for "w", forcing the Hebrew consonants yod and waw to be transcribed into Greek as vowels. Also, non-initial 'h' caused difficulty for Greeks and was liable to be omitted; x (chi) was pronounced as 'k' + 'h' (as in modern Hindi "lakh") and could not be used to spell 'h' as in Modern Greek *Χάρρι* = "Harry", for example.

Yahweh or Jahweh

The Latin pronunciation of the letter I/J as a consonant sound was [j], the 'y' sound of the English word 'you'. This changed in descendent languages into various stronger consonants, including at one point in French [dʒ], the 'j' sound of the word 'juice', and this was the sound the letter came to be used for in English. Thus the English pronunciation of the older form *Jehovah* has this 'j' sound, following the English pronunciation of its Latin spelling. In order to preserve the Latin (and approximate Hebrew) pronunciation of *Jahweh*, however, the English spelling was changed to *Yahweh*.

Examining the vowel points of יהוה and יְהוָה

Jehovah is favored by Protestant denominations as the English spelling of the personal name of God.

Most scholars believe "Jehovah" to be a late (ca. 1100 CE) hybrid form derived by combining the Latin letters *JHVH* with the vowels of *Adonai*, but there is some evidence that it may already have been in use in Late Antiquity (5th century).

In the table below, *Yehowah* and *Adonai* are dissected

Spelling of Tetragrammaton and connected forms in the Masoretic Hebrew text (vowel points in red).

YHWH intended to be pronounced as Adonai:

יהוה

In the best Biblical manuscripts and scholarly editions:

יהוה

Adonai, with its slightly different vowel points:

אֲדֹנָי

Note that when the prefixed prepositions לְ and בְ are attached to יהוה, the šewa vowel diacritic becomes pataḥ – , normal when preceding a consonant with ḥaṭeph-pataḥ – (rather than becoming hireq . , normal when preceding a consonant with another šewa) – בִּיהוה

YHWH intended to be pronounced as Elohim:

יהוה

In the best Biblical manuscripts and scholarly editions:

יהוה

Elohim itself:

אלהים

The spelling of the Tetragrammaton and connected forms in the Hebrew Masoretic text of the Bible, with vowel points shown in red.

Hebrew Word #3068 YEHOVAH יהוה			Hebrew Word #136 ADONAY אֲדֹנָי		
י	Yod	Y	א	Aleph	glottal stop
ְ	Simple Shewa	E	ֶ	Hatef Patah	A
ה	Heh	H	ד	Daleth	D
ו	Holem	O	ו	Holem	O
ו	Waw	W	נ	Nun	N
ָ	Kametz	A	ָ	Kametz	A
ה	Heh	H	י	Yod	Y

Note in the table directly above that the "simple shewa" in *Yehowah* and the *hatef patah* in *Adonai* are not the same vowel. The same information is displayed in the table above and to the right where "*YHWH* intended to be pronounced as *Adonai*" and "*Adonai*, with its slightly different vowel points" are shown to have different vowel points.

Kethib and Qere and Qere perpetuum

The original consonantal text of the Hebrew Bible was provided with vowel marks by the Masoretes to assist reading. In places where the consonants of the text to be read (the Qere) differed from the consonants of the written text (the Kethib), they wrote the Qere in the margin as a note showing what was to be read. In such a case the vowels of the Qere were written on the Kethib. For a few very frequent words the marginal note was omitted: this is called Q're perpetuum.

One of these frequent cases was the Tetragrammaton, which according to later Jewish practices should not be pronounced, but read as "Adonai" ("My Lord [plural of majesty]"), or, if the previous or next word already was "Adonai", or "Adoni" ("My Lord"), as "Elohim" ("God"). This combination produces יהוה and יהוה respectively, non-words that would spell "yehovah" and "yehovih" respectively.

The oldest manuscripts of the Hebrew Bible, such as the Aleppo Codex and the Codex Leningradensis mostly write יהוה (yehvah), with no pointing on the first H; this points to its Qere being 'Sh^ema', which is Aramaic for "the Name".

Jehovah

Later, Christian Europeans who did not know about the Q're perpetuum custom took these spellings at face value, producing the form "Jehovah" and spelling variants of it. The Catholic Encyclopedia [1913, Vol. VIII, p. 329] states: "Jehovah (Yahweh), the proper name of God in the Old Testament." Had they known about the Q're perpetuum, the term "Jehovah" may have never come in to being.^[40]

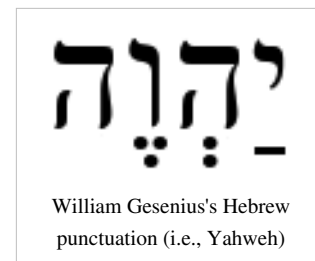
For more information, see the page Jehovah. Alternatively, most scholars recognise Jehovah to be "grammatically impossible" Jewish Encyclopedia (Vol VII, p. 8).

Delitzsch prefers "יהוה" (yah^avah) since he considered the shewa quiescens below ה ungrammatical. In his 1863 "A Dictionary of the Bible", William Smith prefers the form "יהוה" (yah^aveh). Many other variations have been proposed.

יְהוָה = Yahweh

In the early 19th century Hebrew scholars were still critiquing "Jehovah" [a.k.a. Iehovah and Iehouah] because they believed that the vowel points of יְהוָה were not the actual vowel points of the Tetragrammaton. The Hebrew scholar Wilhelm Gesenius [1786–1842] had suggested that the Hebrew punctuation יְהוֹה, which is transliterated into English as "Yahweh", might more accurately represent the actual pronunciation of the Tetragrammaton than the Biblical Hebrew punctuation "יְהוָה", from which the English name Jehovah has been derived.

His proposal to read YHWH as "יְהוֹה" (see image to the right) was based in large part on various Greek transcriptions, such as Ιαβε , dating from the first centuries AD, but also on the forms of theophoric names. In his Hebrew Dictionary, Gesenius supports "Yahweh" (which would have been pronounced [jahwe], with the final letter being silent) because of the Samaritan pronunciation Ιαβε reported by Theodoret, and that the theophoric name prefixes YHW [jeho] and YH [jo] can be explained from the form "Yahweh". Today many scholars accept Gesenius's proposal to read YHWH as יְהוֹה. Gesenius' proposal gradually became accepted as the best scholarly reconstructed vocalized Hebrew spelling of the Tetragrammaton.



The Leningrad Codex of 1008–1010

Vowel points were added to the Tetragrammaton by the Masoretes, in the first millennium.

Six Hebrew spellings of the Tetragrammaton are found in the Leningrad Codex of 1008–1010 A.D., as shown below. The entries in the Close Transcription column are not intended to indicate how the name was intended to be pronounced by the Masoretes, but only how the word would be pronounced if read without *q're perpetuum*.

Chapter & Verse	Hebrew Spelling	Close transcription	Ref.	Explanation
Genesis 3:14	יְהוָה	Yəhōwāh	[41]	This is the most common set of vowels, which are essentially the vowels from Adonai (with the hataf patah reverting to its natural state as a shewa).
Judges 16:28	יְהוָה	Yəhwāh	[42]	This is the same as above, but with the dot over the holam/waw left out, because it is a little redundant.
Judges 16:28	יְהוֹה	Yəhōwih	[43]	When the Tetragrammaton is preceded by Adonai, it receives the vowels from the name Elohim instead. The hataf segol does not revert to a shewa because doing so could lead to confusion with the vowels in Adonai.
Genesis 15:2	יְהוֹה	Yəhwih	[44]	Just as above, this uses the vowels from Elohim, but like the second version, the dot over the holam/waw is omitted as redundant.
1 Kings 2:26	יְהוֹה	Yəhōwih	[45]	Here, the dot over the holam/waw is present, but the hataf segol does get reverted to a shewa.
Ezekiel 24:24	יְהוֹה	Yəhwih	[46]	Here, the dot over the holam/waw is omitted, and the hataf segol gets reverted to a shewa.

ě is hataf segol; ə is the pronounced form of plain shewa.

Gérard Gertoux wrote that in the Leningrad Codex, the Masoretes used 7 different vowel pointings [i.e., 7 different Q're's] for YHWH. [Note that one of these different vowel pointings is not a true variant, but was the result of the addition of an inseparable preposition to YHWH]^[47] A version of the BHS text, which is derived from the Leningrad Codex, is used to translate the Old Testament of almost all English Bibles other than the King James Bible. The Brown–Driver–Briggs Lexicon of 1905 shows only two different vowel pointings [i.e. variants] of YHWH are found in the Ben Chayyim Hebrew Text of 1525, which underlies the Old Testament of the King James Bible. Scanned example ^{[48][49]}

The vocalizations of יהוה and יהוה are not identical

The schwa in YHWH (the vowel under the first letter, ך) and the hataf patakh in 'DNY (the vowel under its first letter, ך) appear different. One reason suggested is that the spelling יהוה (with the hataf patakh) risks that a reader might start pronouncing "Yah", which is a form of the Name, thus completing the first half of the full Name. Alternatively, the vocalization can be attributed to Biblical Hebrew phonology,^[50] where the hataf patakh is grammatically identical to a schwa, always replacing every schwa naḥ under a guttural letter. Since the first letter of יהוה is a guttural letter, while the first letter of יהוה is not, the hataf patakh under the (guttural) aleph reverts to a regular schwa under the (non-guttural) yodh.

Josephus's description of vowels

Josephus in *Jewish Wars*, chapter V, verse 235, wrote "τὰ ἱερὰ γράμματα*ταῦτα δ' ἐστὶ φωνήεντα τέσσαρα" ("...[engraved with] the holy letters; and they are four vowels"), presumably because Hebrew yod and waw, even if consonantal, would have to be transcribed into the Greek of the time as vowels.

Conclusions

Various people draw various conclusions from this Greek material.

William Smith writes in his 1863 "A Dictionary of the Bible" ^[51] about the different Hebrew forms supported by these Greek forms:

... The votes of others are divided between יהוה (yahveh) or יהוה (yah^aveh), supposed to be represented by the Ιαβέ of Epiphanius mentioned above, and יהוה (yahvah) or יהוה (yah^avah), which Fürst holds to be the Ιεωύ of Porphyry, or the Ιαού of Clemens Alexandrinus.

Usage; The question of whether to say the name outloud

In Judaism

Usage of the name in Bible times

Exod. 3:15 is used to support the use of the Name YHWH: "this is My name for ever, and this is My memorial unto all generations."^[52] The word "forever" is "le'olam" which in biblical Hebrew means "always, continually".^[53]

Many Scriptures do favour the use of the Name. The biblical law does not prohibit the use of the Name, but it warns against "misuse", "blaspheming" or in ordinary terms, "taking lightly" the Name of YHWH. The Biblical texts suggest the people of the Bible—including the patriarchs—used the Name of YHWH. A wealth of scriptures support this notion.^[54]



יהוה in the Karlskirche, Vienna.

Substitution of HaShem or Adonai

Observant Jews write down but do not pronounce the Tetragrammaton, because it is considered too sacred to be used for common activities. Even ordinary prayer is considered too common for this use. The Tetragrammaton was pronounced by the High Priest on Yom Kippur when the Temple was standing in Jerusalem. Since the destruction of Second Temple of Jerusalem in AD 70, the Tetragrammaton is no longer pronounced, and while Jewish Kabbalistic tradition holds that the correct pronunciation is known to a select few people in each generation, it is not generally

known what this pronunciation is. Instead, common Jewish use has been to substitute the name "Adonai" ("My Lord") where the Tetragrammaton appears.

The Masoretes added vowel points (niqqud) and cantillation marks to the manuscripts to indicate vowel usage and for use in the ritual chanting of readings from the Bible in synagogue services. To יהוה they added the vowels for "Adonai" ("My Lord"), the word to use when the text was read.

Many Jews will not use "Adonai" except when praying, and substitute other terms, e.g., haŠem ("The Name") or the nonsense word Ado-Shem, to avoid misuse of the divine name. In written English, "G-d" is a substitute used by a minority.

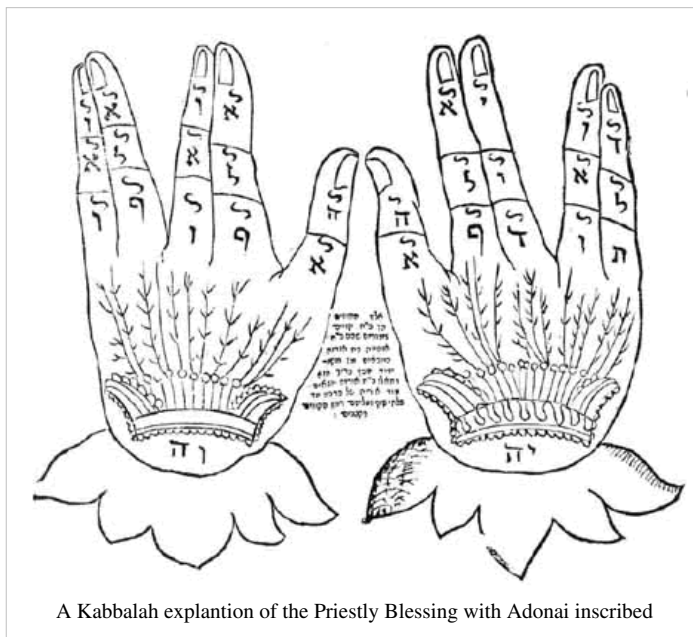
Parts of the Talmud, particularly those dealing with Yom Kippur, seem to imply that the Tetragrammaton should be pronounced in several ways, with only one (not explained in the text, and apparently kept by oral tradition by the Kohen Gadol) being the personal name of God.

In late Kabbalistic works the Tetragrammaton is sometimes referred to as the Name of Havayah—ה'יה, meaning "the Name of Being/Existence".

Translators often render YHWH as a word meaning "Lord", e.g., Greek Κύριος, Latin *Dominus*, and following that, English "the Lord", Polish *Pan*, Welsh *Arglwydd*, etc. However, all of the above are inaccurate translations of the Tetragrammaton.

Because the name was no longer pronounced and its own vowels were not written, its pronunciation was forgotten. When later Christians groups, outside the major Christian Catholic denominations, unaware of the Jewish tradition, started to read the Hebrew Bible, they read יהוה as written with YHWH's consonants with Adonai's vowels, and thus said or transcribed **Iehovah**. Today this transcription is generally recognized as mistaken; however many religious groups continue to use the form Jehovah because it is familiar.

Josephus, who as a priest knew the pronunciation of the name, declares that religion forbids him to divulge it.



A Kabbalah explanation of the Priestly Blessing with Adonai inscribed

Philo calls it ineffable, and says that it is lawful for those only whose ears and tongues are purified by wisdom to hear and utter it in a holy place (that is, for priests in the Temple). In another passage, commenting on Lev. xxiv. 15 seq.: "If any one, I do not say should blaspheme against the Lord of men and gods, but should even dare to utter his name unseasonably, let him expect the penalty of death."^[55]

Various motives may have concurred to bring about the suppression of the name:

1. An instinctive feeling that a proper name for God implicitly recognizes the existence of other gods may have had some influence; reverence and the fear lest the holy name should be profaned among the heathen.
2. Desire to prevent abuse of the name in magic. If so, the secrecy had the opposite effect; the name of the God of the Jews was one of the great names, in magic, heathen as well as Jewish, and miraculous efficacy was attributed to the mere utterance of it.
3. Avoiding risk of the Name being used as an angry expletive, as reported in Leviticus 24:11 in the Bible.

In the liturgy of the Temple the name was pronounced in the priestly benediction (Num. vi. 27) after the regular daily sacrifice (in the synagogues a substitute—probably Adonai—was employed);^[56] on the Day of Atonement the High Priest uttered the name ten times in his prayers and benediction.

According to the Talmud, in the last generations before the fall of Jerusalem, however, it was pronounced in a low tone so that the sounds were lost in the chant of the priests.^[57]

In later Judaism

After the destruction of the Temple (70 CE) the liturgical use of the name ceased, but the tradition was perpetuated in the schools of the rabbis.^[58] It was certainly known in Babylonia in the latter part of the 4th century.^[59] Nor was the knowledge confined to these pious circles; the name continued to be employed by healers, exorcists and magicians, and has been preserved in many places in magical papyri.

The vehemence with which the utterance of the name is denounced in the Mishna—*He who pronounces the Name with its own letters has no part in the world to come!*^[60]—suggests that this misuse of the name was not uncommon among Jews. Modern observant Jews no longer voice the name יהוה aloud. It is believed to be too sacred to be uttered and is often referred to as the 'Ineffable', 'Unutterable' or 'Distinctive Name'.^{[61] [62]}

Among the Samaritans

The Samaritans, who otherwise shared the scruples of the Jews about the utterance of the name, seem to have used it in judicial oaths to the scandal of the rabbis.^[63] (Their priests have preserved a liturgical pronunciation "Yahwe" or "Yahwa" to the present day.)^[64] However, the Aramaic "Shema" (ܫܡܐ) remains the everyday (including liturgical) usage of the name, akin to שֵׁם (Hebrew "HaShem").^[27]

In Modern Judaism

The new Jewish Publication Society Tanakh 1985 follows the traditional convention of translating the Divine Name as "the LORD" (in all caps). The Artscroll Tanakh translates the Divine Name as "HaShem" (literally, "The Name").

When the Divine Name is read during prayer, "Adonai" ("My Lord") is substituted. However, when practicing a prayer or referring to one, Orthodox Jews will say either "HaShem" or "AdoShem" instead of "Adonai". When speaking to another person "HaShem" is used.^[27]

In Christianity

Early Greek and Latin forms

The writings of the Church Fathers contain several references to forms of the Tetragrammaton in Greek or Latin. It should be noted that the Greek form of the divine name, "Iao", is the equivalent of the Hebrew trigrammaton YHW.^[65]

The oldest complete Septuagint (Greek Old Testament) versions, from around the 2nd century CE, consistently use Κύριος (= "Lord"), where the Hebrew has YHWH, corresponding to substituting Adonay for YHWH in reading the original; in books written in Greek in this period (e.g., Wisdom, 2 and 3 Maccabees), as in the New Testament, Κύριος takes the place of the name of God. However, older fragments contain the name YHWH.^[66] In the P. Ryl. 458 (perhaps the oldest extant Septuagint manuscript) there are blank spaces, leading some scholars to believe that the Tetragrammaton must have been written where these breaks or blank spaces are.^[67]

Patristic writings

According to the Catholic Encyclopedia (1907) and B.D. Eerdmans:^[68]

- Diodorus Siculus^[69] writes Ἰαῶ (Iao);
- Irenaeus reports^[70] that the Gnostics formed a compound Ἰαωθ (Iaoth) with the last syllable of Sabaoth. He also reports^[71] that the Valentinian heretics use Ἰαῶ (Iao);
- Clement of Alexandria^[72] writes Ἰαοὺ (Iaou)—see also below;
- Origen of Alexandria,^[73] Iao;
- Porphyry,^[74] Ἰευώ (Ieuo);
- Epiphanius (d. 404), who was born in Palestine and spent a considerable part of his life there, gives^[75] Ia and Iabe (one codex Iaue);
- Pseudo-Jerome,^[76] *tetragrammaton legi potest Iaho*;
- Theodoret (d. c. 457) writes Ἰάω (Iao); he also reports^[77] that the Samaritans say Ἰαβέ (Iabe), Ἰαβαι (Iabai), while the Jews say Ἀϊά (Aia).^[78] (The latter is probably not איה but אהיה Ehyeh = "I am " or "I will be", Exod. 3:14 which the Jews counted among the names of God.)
- James of Edessa,^[79] Jehjeh;
- Jerome^[80] speaks of certain ignorant Greek writers who transcribed the Hebrew Divine name יהוה as ΠΙΠΙ.

Clement's Stromata

Clement of Alexandria writes in *Stromata* V, 6:34–35:

"Πάλιν τὸ παραπέτασμα τῆς εἰς τὰ ἅγια τῶν ἁγίων παρόδου, κίονες τέτταρες αὐτόθι, ἁγίας μήνυμα τετράδος διαθηκῶν παλαιῶν, ἀτὰρ καὶ τὸ τετράγραμμον ὄνομα τὸ μυστικόν, ὃ περιέκειντο οἷς μόνοις τὸ ἄδυτον βάσιμον ἦν· λέγεται δὲ Ἰαοὺ, ὃ μεθερμηνεύεται ὁ ὢν καὶ ὁ ἐσόμενος. Καὶ μὴν καὶ καθ' Ἑλληνας θεὸς τὸ ὄνομα τετράδα περιέχει γραμμάτων." (Reinhold Koltz^[81] text)

The translation^[82] of Clement's *Stromata* in Volume II of the classic Ante-Nicene Fathers series renders this as:

"... Further, the mystic name of four letters which was affixed to those alone to whom the adytum was accessible, is called *Jave*, which is interpreted, 'Who is and shall be.' The name of God, too [i.e., θεός], among the Greeks contains four letters."^[83]

Of Clement's *Stromata* there is only one surviving manuscript, the Codex L (Codex Laurentianus V 3), from the 11th century. Other sources are later copies of that ms. and a few dozen quotations from this work by other authors. For *Stromata* V,6:34, Codex L has ἰαοὺ. The critical edition by Otto Stählin (1905)^[84] gives the forms

"Ἰαοὺ Didymus Taurinensis de pronunc. divini nominis quatuor literarum (Parmae 1799) p. 32ff, ἰαοὺ L, ἰὰ οὐὰ Nic., ἰὰ οὐὲ Mon. 9.82 Reg. 1888 Taurin. III 50 (bei Did.), ἰαοῦε Coisl. Seg. 308 Reg. 1825."

and has Ἰαοὺε in the running text. The Additions and Corrections page gives a reference to an author who rejects the change of ἰαοὺ into Ἰαοὺε.^[85]

Other editors give similar data. A *catena* (Latin: chain) referred to by A. le Boulluec^[86] ("Coisl. 113 fol. 368v") and by Smith's 1863 "A Dictionary of the Bible"^[87] ("a catena to the Pentateuch in a MS. at Turin") is reported to have "ια ουε".

Christian translations into Greek and Latin

The Septuagint (Greek translation) and Vulgate (Latin translation) use the word "Lord" (κύριος, *kyrios*, and *dominus*, respectively).

Christian Bible translations into English

- The New Jerusalem Bible (1966) uses "Yahweh" exclusively.
- The Bible In Basic English (1949/1964) uses "Yahweh" eight times, including Exod. 6:2.
- The New English Bible (NT 1961, OT 1970) generally uses the word "LORD" but uses "JEHOVAH" several times.^[88] For examples of both forms, see Exodus Chapter 3 and footnote to verse 15.
- The Amplified Bible (1954/1987). At Exod. 6:3 the AB says "but by My name the Lord [Yahweh--the redemptive name of God] I did not make Myself known to them."
- The Living Bible (1971). "Jehovah" or "Lord".^[89]
- The Young's Literal Translation (Version) – "Jehovah" since Genesis 2:4
- The Holman Christian Standard Bible (1999/2002) uses "Yahweh" over 50 times, including Exod. 6:2.
- The World English Bible (WEB) [a Public Domain work with no copyright] uses "Yahweh" some 6837 times.
- The New Living Translation (1996/2004) uses "Yahweh" eight times, including Exod. 6:2. The Preface of the New Living Translation: Second Edition says that in a few cases they have used the name Yahweh (for example 3:15; 6:2–3).
- Rotherham's Emphasized Bible retains "Yahweh" throughout the Old Testament.
- The Anchor Bible retains "Yahweh" throughout the Old Testament.
- The King James Version. Rendered in seven instances as "Jehovah", i.e. four times as the name of God, Exod. 6:3; Psalm 83:18; Isa 12:2; 26:4, and three times where it is included in Hebrew place-names e.g. "Jehovah-jireh" -Gen 22:14. (See also Ex 17:15; Judges 6:24)
 - Note: Elsewhere in the KJV, "LORD" is generally used. But in verses such as Gen 15:2; 28:13, Psalm 71:5, Amos 1:8, 9:5 etc. where this practice would result in 'Lord LORD' (Hebrew: *Adonay YHWH*) or 'LORD Lord' (*YHWH Adonay*) the KJV translates the Hebrew text as 'Lord GOD' or 'LORD God'.
- The American Standard Version uses "Jehovah".
- The New World Translation uses Jehovah over 7,000 times in translations of both the Hebrew and Greek scriptures.



Tetragrammaton at the 5th Chapel of the Palace of Versailles, France. This example has the vowel points of "Elohim".

Translations of the New Testament into Hebrew

- Delitzsch's translation of the New Testament into Hebrew (1877) frequently uses the tetragrammaton, i.e. Hebrew (יהוה), particularly in verses where the New Testament quotes or makes reference to Old Testament texts.

Tetragrammaton in the New Testament

Since the Tetragrammaton does not appear in the Greek manuscripts of the New Testament, virtually all translations refrain from inserting it into the English. The vast majority of New Testament translations therefore render the Greek *kyrios* as "lord" and *theos* as "God". Nevertheless, the Sacred Scriptures Bethel Edition inserts the name *Yahweh* in the New Testament, while the New World Translation inserts the name *Jehovah* in the New Testament.

Catholic Church



The Tetragrammaton on the Tympanum of the Roman Catholic Basilica of St. Louis, King of France in Missouri

In the Catholic Church, the first edition of the official Vatican *Nova Vulgata Bibliorum Sacrorum*, published in 1979, used the form *Iahveh* for rendering the Tetragrammaton.^[90] Later editions of this version replaced "Iahveh" with "Dominus", in keeping with a long-standing Catholic tradition of avoiding direct usage of the Ineffable Name.

On August 8, 2008, Bishop Arthur J. Serratelli, chairman of the American bishops' "Committee on Divine Worship", announced a new directive from the Vatican regarding the use of the name of *God* in the sacred liturgy. "Specifically, the word 'Yahweh' may no longer be 'used or pronounced' in songs and prayers during liturgical celebrations."^[91] In fact, for most of the Church's 2,000-year history use of the name was prohibited in public worship, out of respect for God. After Second Vatican Council (1962–65), some songs and hymns had begun to use the Tetragrammaton, which caused the Vatican to issue a clarification that the Divine Name was not to be used.

Unsorted material

Spelling of Tetragrammaton and connected forms in the Masoretic Hebrew text (vowel points in red).

YHWH intended to be pronounced as Adonai:

יהוה

In the best Biblical manuscripts and scholarly editions:

יהוה

Adonai, with its slightly different vowel points:

אֲדֹנָי

Note that when the prefixed prepositions **לְ** and **בְּ** are attached to **יהוה**, the **šewa** vowel diacritic becomes pataḥ **ֶ**, normal when preceding a consonant with ḥateph-pataḥ **ֲ** (rather than becoming ḥireq **ִ**, normal when preceding a consonant with another **šewa**) – **בְּיהוה**

YHWH intended to be pronounced as Elohim:

יהוה

In the best Biblical manuscripts and scholarly editions:

יהוה

Elohim itself:

אלהים

The spelling of the Tetragrammaton and connected forms in the Hebrew Masoretic text of the Bible, with vowel points shown in red. (Click on image to enlarge.)

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- van der Toorn, Karel (1995). *Dictionary of Deities and Demons in the Bible*. New York: E.J. Brill. ISBN 0-80282-491-9.


Notes

- [1] It originates from *tetra* "four" + *gramma* (gen. *grammatos*) "letter") "Online Etymology Dictionary" (<http://www.etymonline.com/index.php?search=tetragrammaton>). .
- [2] "Importance of the Name". *Insight on the Scriptures*. **vol. 2**. Watchtower Bible and Tract Society of Pennsylvania. 1988. p. 8.
- [3] *The Bible translator*. **vol. 56**. United Bible Societies. 2005. p. 71.; *Nelson's expository dictionary of the Old Testament*. Merrill Frederick Unger, William White. 1980. p. 229.
- [4] <http://www.4yhwh.com/YHWH.htm>
- [5] "Jehovah", "Insight from scriptures", The Watch Tower bible and tract society of Pennsylvania
- [6] http://www.lectio.unibe.ch/05_2/troyer_names_of_god.htm
- [7] Sidney Jellicoe, *Septuagint and Modern Study* (Eisenbrauns, 1989, ISBN 0-931464-00-5) pp. 271, 272.
- [8] In the Latin alphabet there was no distinct lettering to distinguish 'Y' ('T') from 'J', or 'W' from 'V'.
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External links

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Tetragrammaton in the New Testament

The Tetragrammaton (Greek: *τετραγράμματον*, "four-letter word") is the quadriliteral, (typically) unvocalized, Hebrew designation יהוה identifying the God of Israel throughout the Hebrew Bible, composed of the Hebrew letters *yodh he waw he*, written Right-to-left in Hebrew, and transliterated YHWH or YHVH in English. It occurs 6,828 times in the Hebrew Masoretic Text critical editions of the Biblia Hebraica Stuttgartensia.

The Tetragrammaton does not occur in any extant Greek manuscripts of the New Testament, but is found in some English and many Hebrew translations. Extant Greek New Testament manuscripts contain the Greek word *Kyrios* (*Lord*) in Old Testament quotes where the Hebrew has *Yahweh*.

New Testament manuscripts

None of the Greek manuscripts of the New Testament contain the Tetragrammaton. Papyrus manuscripts of writings which were eventually canonized and today comprise the New Testament date as early as the second century. One of the oldest extant New Testament manuscripts, Papyrus Chester Beatty II, i.e. \mathfrak{P}^{46} , is dated to ca. 200 AD^[1] and contains portions of nine of the Pauline Epistles. In this early manuscript, *nomen sacrum* contractions KC and ΘC occur where the Greek word *kyrios* ("LORD" or "Lord") occurs. Similar nomina sacra contractions occur for *IHCYOY* ("Jesus") contracted to *IC* and *XRICTOC* ("Christ"), contracted to *XC*, also "Son of God", and so on.^[2]

Tetragrammaton and the Greek Old Testament

Older Jewish manuscripts of the Septuagint often had the letters YHWH or a space, within the Greek text. The majority of surviving copies have *Kyrios*, as do other Hellenistic Jewish texts such as Josephus, Philo, the Greek Old Testament Pseudepigrapha, Apocrypha, and the Jewish inscriptions. The only exceptions are magical papyri, where the name was used for magical purposes.

Babylonian Talmud

A passage recorded in the Tosefta, Shabbat 13:5, quoting Tarfon is sometimes cited to suggest that early Christian writings or copies contained the Tetragrammaton - though the texts here appear to be Hebrew not Greek.^[3]

Shabbat 13:5

- A. The books of the Evangelists and the books of the minim they do not save from a fire [on the Sabbath]. They are allowed to burn up where they are, they and [even] the references to the Divine Name that are in them.^[4]

Laurence Schiffman^[5] views this as a discussion of whether to rescue from a house fire the *sifre minim* (Hebrew language texts of Jewish-Christians), discussion then continues among the rabbis about whether to rescue only the sections with tetragrammata. Another reading suggests this is a reference to Torah and not the Gospels.^[6]

English versions of the New Testament

Most English Bibles, even those such as the Jerusalem Bible which has "Yahweh" in the Old Testament, do not use "Yahweh" in the New Testament, since the Greek New Testament manuscripts have already rendered YHWH in Old Testament quotes as "Lord". The New Testament records the reading "Lord" (presumably Adonai) for "YHWH" even, for example, when Christ reads in the reading of the Isaiah scroll at the synagogue in Nazareth (Luke 4:17-19 reading Isaiah 61:1).^[7]

However a few English translations of the Bible, do incorporate the Tetragrammaton into the New Testament.

The New World Translation

The rendering *Jehovah* appears 7,210 times - including (controversially) 237 times in the New Testament - in the *New World Translation* (NWT) published by Watch Tower Bible and Tract Society and used by Jehovah's Witnesses. As of March 2011, the Watch Tower Society has published more than 165 million copies of the NWT in 91 languages. Jehovah's Witnesses propose that the authors of the New Testament writings retained the Tetragrammaton in their quotations of the Old Testament without substituting it with *Kyrios* ("Lord").

Sacred Name Movement

The Sacred Name Movement has produced various "Sacred Name Bibles". The Sacred Name Movement considers that using the Hebrew Tetragrammaton within an English Bible translation emphasizes the Semitic nature of the name. In 1993, the Institute for Scripture Research (ISR) published *The Scriptures*,^[8] the first English translation to incorporate the Hebrew letters of the Tetragrammaton instead of a generic title (e.g., *The LORD*) or a conjectural translation (e.g., *Yahweh* or *Jehovah*). *The Besorah*,^[9] which is a plagiarized^[10] version of the ISR's *The Scriptures* '98 (TS98),^[11] also incorporated the Tetragrammaton, uniquely using Paleo-Hebrew script rather than standard Hebrew script. More recently, the *Restored Name King James Version* (RNKJV),^[12] ^[13] an anonymous, internet-based Sacred Name translation adapted from the King James Version (KJV), transliterates the Tetragrammaton as **YHWH** wherever it appears in the Old Testament.

Hebrew Versions of the New Testament

Over the centuries, various translators have inserted the Tetragrammaton into Hebrew versions of the New Testament. One of the earliest Rabbinical translations of Matthew is mixed in with the critical commentary of Shem-Tob in 1385. He includes the Tetragrammaton written out or abbreviated 19 times, while occasionally including the appellative HaShem (השם, meaning "The Name").^[14] Most modern Bible translations into Hebrew also use YHWH in quotation from the Hebrew Bible, however Israeli Christians do not necessarily pronounce the name.

Other views

Although none of the extant Greek New Testament manuscripts contain the Tetragrammaton, one scholar, George Howard, has put forward the conjecture that the Tetragrammaton appeared in the original New Testament autographs.^[15] Howard set forth the hypothesis that the Tetragrammaton appeared originally in the New Testament and that "the removal of the Tetragrammaton from the New Testament and its replacement with the surrogates *κύριος* and *θεός* blurred the original distinction between the Lord God and the Lord Christ."^[16] Howard revised his article for inclusion in the *Anchor Bible Dictionary*, where he states: "There is some evidence that the Tetragrammaton, the Divine Name, Yahweh, appeared in some or all of the OT quotations in the NT when the NT documents were first penned."^[17]

Howard's theory has not been publicly supported or advocated by any other scholar. Howard has qualified it: "My theory about the Tetragrammaton is just that, a theory. Some of my colleagues disagree with me (for example, Albert Pietersma). Theories like mine are important to be set forth so that others can investigate their probability and implications. Until they are proven (and mine has not been proven) they should not be used as a surety for belief."^[18]

Though Albert Pietersma, as most scholars, does not accept Howard's theory, he has stated concerning the Septuagint: "It might possibly still be debated whether perhaps the Palestinian copies with which the NT authors were familiar read some form of the tetragram."^[19]

Tatian's Diatesseron shows some variance in applying Kyrios to YHWH, but this may be because of dependence on the the Peshitta.^[20] The consistency in rendering of YHWH as Kyrios in all NT references would be difficult to explain if there was not already either an established tradition to read Kyrios where YHWH was in a Greek manuscript, or an established body of texts with Kyrios already in the Greek.^[21]

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External links

- Greek text (<http://www.studylight.org/isb/>) – Complete Greek text of the Septuagint hyperlinked to Strong's concordance.
- Brenton's (<http://www.ecmarsh.com/lxx/>) – The standard English translation of the Septuagint (hard copy has Greek in column)
- The New Testament and the Septuagint (http://web.archive.org/web/20091027085452/http://www.geocities.com/r_grant_jones/Rick/Septuagint/split1.htm) – Instances where the New Testament quotes the LXX against the Masoretic Hebrew
- The New Testament and the Hebrew OT (http://web.archive.org/web/20091027085425/http://www.geocities.com/r_grant_jones/Rick/Septuagint/splitMT.htm) – Instances where the New Testament agrees with the Masoretic Hebrew meaning
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- The Tetragrammaton and the Christian Greek Scriptures (http://www.forananswer.org/Top_JW/tetra.pdf), a downloadable book.

Jah

Jah ( /'dʒɑː/; Hebrew: יָהּ = **Yah**) is the shortened form of the divine name Jahweh (also spelled Yahweh), an anglicized version of the Tetragrammaton (YHWH, Latin JHVH). The name is most commonly associated with the Rastafari movement or within the word hallelujah, although Christian groups may use the name to varying degrees. For example, Jehovah's Witnesses use a form of the name in over 400 languages.^[1] The name is used in some English Bible translations which reconstruct the Tetragrammaton; other versions sometimes use the academic Hebrew reconstruction "Yah". Some languages use the letter "I" instead of "Y" or "J": This should not be confused with the phonetically, theologically, and historically unrelated Egyptian god Iah. Other languages use CH (Choctaw), S (Tongan), and Z (Chin).

Usage

Jah is often used as a shortened form of the reconstructed Tetragrammaton.^[2] The Tetragrammaton is often translated (especially in older English versions of the Bible) by use of the term "Lord", and the word "Hallelujah" by the phrase "Praise ye the Lord" (Psalm 104:35 KJV and footnote). Thus, partially translated and partially transliterated, the term could be rendered "Praise Jah."

With the rise of the Reformation, reconstructions of the Tetragrammaton became popular. The Tyndale Bible was the first English translation to use the anglicized reconstruction.

In the original text of the Hebrew Bible, "Jah" occurs 50 times, 26 times alone and 24 times in the term "Hallelujah". In the King James Version of the Bible it is transliterated as "JAH" (capitalised) in only one instance: "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him". (Psalm 68:4) *An American Translation* renders the Hebrew word as "Yah" in this verse. The complete Tetragrammaton was sometimes rendered differently, an example being the forms Yahuah. Rotherham's *Emphasised Bible* includes 49 uses of Jah.

The popularity of reggae associated with the Rastafari movement has spread the name "Jah" (derived from the KJV Psalms 68:1) beyond the West Indies. Rastafarians use the terms "Jah" and "Jah Jah" as a term of the father of Yeshua (or Jesus); or some call Halie Sellasie who is also known by the Amharic title Janhoy (literally "Your Majesty") JAH depends on which sect of RASTAFARI they follow,.

In the *Sacred Scriptures Bethel Edition* Bible, the Jerusalem Bible, and the New Jerusalem Bible (prior to 1998) the Name YHWH and abbreviated form Yah is found. The *New World Translation of the Holy Scriptures*, a Bible translation used by Jehovah's Witnesses, features the word "Jah" for all 26 occurrences of the shortened name in the Hebrew-Aramaic Scriptures (Old Testament), and translates 'Hallelujah' as 'Praise Jah, you people' in all 24 occurrences of that expression in the Hebrew Scriptures and the 4 occurrences of the corresponding Greek word in the Christian Greek Scriptures.

Music

Jah is referenced in many reggae songs. For example, it is referenced in Bob Marley's "Is this Love", in the line: *We'll share the same room, for Jah provide the bread*. The Mighty Diamonds song "Pass The Kutchie", has the following lyric: *Cause the spirit of Jah, you know he leads you on*. Similarly, Mystic Roots' "Pass The Marijuana" contains the words: *Pass the marijuana, give Jah thanks and praise today*. Also Stevie Wonder's ode to Marley, "Master Blaster (Jammin')", contains the following verse lyric: *We've agreed to get together, joined as children in Jah*. P.O.D.'s Song, "Strength Of My Life", from their album Testify, contains the words: *If Jah is for me, tell me whom I gon' fear? (no I won't fear), And Jah of Jacob, deserving of my love*. Also, Jah is referenced many times in Damian Marley's song *Road to Zion*. Additionally, Jah has been linked to acid-reggae music. For example, the name can be heard in Thievery Corporation's song "The Outernationalist". Hardcore Punk/ Reggae band Bad Brains' first album contains the song 'I Luv I Jah'

"Jah" appears in other genres as well. The first line of Camper Van Beethoven's song "Take the Skinheads Bowling" is "Every day, I get up and pray to Jah."

References

- [1] <http://www.watchtower.org/languages.htm> - Reflects the number of languages in which the website is available. On printed paper, possibly more or less (some on website are sign languages).
- [2] Abbreviated Tetragrammaton (<http://www.jewishencyclopedia.com/view.jsp?artid=165&letter=T#630>) in the *Jewish Encyclopedia*.

Names of God in Judaism

In Judaism, **name of God** is more than a distinguishing title; it represents the Jewish conception of the divine nature, and of the relationship of God to the Jewish people and to the world. To demonstrate the sacredness of the names of God, and as a means of showing respect and reverence for them, the scribes of sacred texts treat them with absolute sanctity when writing and speaking them. See also Name of God (Abrahamic religion). The various titles for God in Judaism represent God as He is known, as well as the divine aspects which are attributed to Him.

The numerous titles for God have been a source of debate amongst biblical scholars. Some have advanced the multiplicity of names for God as a proof that the Torah, the main scripture of Judaism, has many authors—the belief known as the documentary hypothesis. YHWH is the only proper "name of God" in the Tanakh, in the sense that Abraham or Sarah are proper names by which you call a person. Whereas words such as Elohim (god, or authority), El (mighty one), Shaddai (almighty), Adonai (master), Elyon (most high), Avinu (our father), etc. are not names but titles, highlighting different aspects of YHWH, and the various roles which God has. This is similar to how someone may be called 'father', 'husband', 'brother', 'son', etc, but their personal name is the only one that can be correctly identified as their actual designation. In the Tanakh, YHWH is the personal name of the God of Israel, whereas other 'names' are titles which are ascribed to God.

Names of God

Translating names of God into English

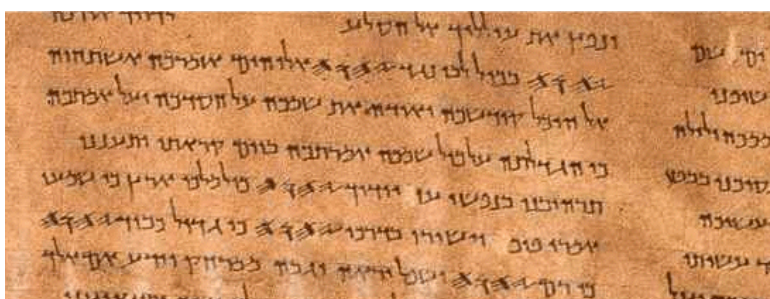
A parallel issue is how to translate Hebrew names of God into English. Many Jewish prayers use one or more of the names for God many times within the same paragraph. The first time it appears a proper name is used, while further instances use the third person pronoun "he". (English speakers usually use masculine third person pronouns to refer to people.) Traditionally, in Jewish, Christian, and Muslim writing, the third-person pronoun "He" has been used to refer to God in English translations. In non-religious contexts, English speakers have generally used the word "he" as a substitute for a gender-neutral third person pronoun.

See Gender in Bible translation for an examination of how these terms may be translated into English.

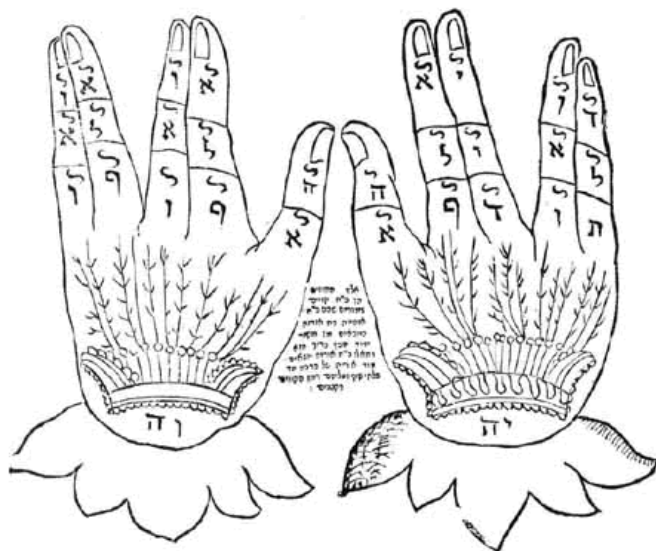
The Tetragrammaton



An early depiction of the Tetragrammaton—circa 600 BCE. Portion of writing on silver scroll with the "Priestly Benediction" (Numbers 6:24–26)



Portion of column 19 of the Psalms Scroll (Tehilim) from Qumran Cave 11. The Tetragrammaton in paleo-Hebrew can be clearly seen six times in this portion.



At the bottom of the hands, the two letters on each hand combine to form יהוה (YHWH), the name of God. The literal meaning of each of the 4 letters is: Yod= Hand, Heh= Behold/look at, Vav= Nail, Heh=Behold/look at, so the 4 letters read right to left as Hebrew, are "Look at/Behold the nail, look at/Behold the hand"

The most important and most often written name of God in Judaism is the Tetragrammaton, the four-letter name of God, also known as יהוה, or YHWH. "Tetragrammaton" derives from the prefix *tetra-* ("four") and *gramma* ("letter", "grapheme"). The Tetragrammaton appears 6,828 times in the Biblia Hebraica Stuttgartensia edition of the Hebrew Masoretic text. This name is first mentioned in the Book of Genesis (2.4) and in English language bibles is traditionally translated as "The LORD" or as "HaShem".

The image shows the Tetragrammaton (YHWH) written in three different scripts. The top row shows the Phoenician script, the middle row shows the Aramaic script, and the bottom row shows the modern Hebrew script (יהוה).

The Tetragrammaton in Phoenician (1100 BCE to CE 300), Aramaic (10th Century BCE to 0) and modern Hebrew scripts.

(The epithet "The Eternal One" may increasingly be found instead, particularly in Progressive Jewish communities seeking to use gender-neutral language.^[1]) Because Judaism forbids pronouncing the name outside the Temple in Jerusalem, the correct pronunciation of the Tetragrammaton may have been lost, as the original Hebrew texts only included consonants. The Hebrew letters are named *Yod-Heh-Vav-Heh*: יהוה. In English it is written as YHWH, YHVH, or JHVH depending on the transliteration convention that is used. The Tetragrammaton was written in contrasting Paleo-Hebrew characters in some of the oldest surviving square Aramaic Hebrew texts, and were not read as *Adonai* ("My Lord") until after the Rabbinic teachings after Israel went into Babylonian captivity.^[2]

In appearance, YHWH is an archaic third person singular imperfect of the verb "to be", meaning, therefore, "He is". This explanation agrees with the meaning of the name given in Exodus 3:14, where God is

represented as speaking, and hence as using the first person—"I am". It stems from the Hebrew conception of monotheism that God exists by himself for himself, and is the uncreated Creator who is independent of any concept, force, or entity; therefore "I am that I am".

The idea of 'life' has been traditionally connected with the name YHWH from medieval times. Its owner is presented as a living God, as contrasted with the lifeless gods of the 'heathen' polytheists: God is presented as the source and author of life (compare 1 Kings 18; Isaiah 41:26–29, 44:6–20; Jeremiah 10:10, 14; Genesis 2:7; and so forth).

The prohibition of blasphemy, for which capital punishment is prescribed in Jewish law, refers only to the Tetragrammaton (Soferim iv., end; comp. Sanh. 66a).

Pronouncing the tetragrammaton

Adonai

In the Masoretic Text the name YHWH is vowel pointed as יהוה, pronounced *YAH-HO-VAH* in modern Hebrew, and *Yəhōwāh* in Tiberian vocalization. Traditionally in Judaism, the name is not pronounced but read as *Adonai*, "my Lord" during prayer, and referred to as *HaShem*, "the Name" at all other times. This is done out of hesitation to pronounce the name in the absence of the Temple in Jerusalem, due to its holiness. This tradition has been cited by most scholars as evidence that the Masoretes vowel pointed YHWH as they did, to indicate to the reader they are to pronounce "Adonai" in its place. While the vowel points of אֲדֹנָי (Adōnáy) and יְהוָה (Yəhōwāh) are very similar, they are not identical. This may indicate the Masoretic vowel pointing was done in truth and not only as a *Qere-Ketiv*.^[3]

HaShem

Halakha requires that secondary rules be placed around the primary law, to reduce the chance that the main law will be broken. As such, it is common Jewish practice to restrict the use of the word *Adonai* to prayer only. In conversation, many Jewish people, even when not speaking Hebrew, will call God "*HaShem*", הַשֵּׁם, which is Hebrew for "the Name" (this appears in Leviticus 24:11). Many Jews extend this prohibition to some of the other names listed below, and will add additional sounds to alter the pronunciation of a name when using it outside of a liturgical context, such as replacing the 'h' with a 'k' in names of God such as '*kel*' and '*elokim*'.

While other names of God in Judaism are generally restricted to use in a liturgical context, *HaShem* is used in more casual circumstances. *HaShem* is used by Orthodox Jews so as to avoid saying *Adonai* outside of a ritual context. For example, when some Orthodox Jews make audio recordings of prayer services, they generally substitute *HaShem* for

Adonai; others will say *Amonai*.^[4] On some occasions, similar sounds are used for authenticity, as in the movie *Ushpizin*, where *Abonai Elokenu* [*sic*] is used throughout.

Adoshem

Up until the mid-twentieth century, however, another convention was quite common, the use of the word, *Adoshem*—combining the first two syllables of the word *Adonai* with the last syllable of the word *Hashem*. This convention was discouraged by Rabbi David HaLevi Segal (known as the Taz) in his commentary to the Shulchan Aruch. However, it took a few centuries for the word to fall into almost complete disuse as a name word. The rationale behind the Taz's reasoning was that it is disrespectful to combine a Name of God with another word. Despite being obsolete in most circles, it is used occasionally in conversation in place of *Adonai* by Jews who do not wish to say *Adonai* but need to specify the substitution of that particular word. It is also used when quoting from the liturgy in a non-liturgical context. For example, Shlomo Carlebach performed his song "Shema Yisrael" with the words *Shema Yisrael Adoshem Elokeinu Adoshem Ehad* instead of *Shema Yisrael Adonai Eloheinu Adonai Ehad*.

Jahweh

Rabbinical Judaism teaches that the four-letter name of God, YHWH, is forbidden to be uttered except by the High Priest in the Holy Temple on Yom Kippur. Throughout the entire Yom Kippur service, the High Priest pronounced the name YHWH "just as it is written" in each blessing he made. When the people standing in the Temple courtyard heard the name they prostrated flat on the Temple floor. The name ceased to be pronounced in Second Temple Judaism, by the 3rd century BCE.^[5] Passages such as:

"And, behold, Boaz came from Bethlehem, and said unto the reapers, YHWH [be] with you. And they answered him, YHWH bless thee" (Ruth 2:4)

could be interpreted to indicate that the name was still being pronounced at the time of the redaction of the Hebrew Bible in the 6th or 5th century BCE. The prohibition against verbalizing the name never applied to the forms of the name within theophoric names (the prefixes *yeho-*, *yo-*, and the suffixes *-yahu*, *-yah*) and their actual pronunciation remains to be in use. Since the Temple in Jerusalem does not exist today, this name is never said in religious rituals by Jews, and the correct pronunciation is currently disputed. The historical pronunciation of YHWH is suggested by Christian scholars to be *Yahweh* based on some historical and linguistic evidence. Orthodox and some Conservative Jews never pronounce YHWH for any reason, especially not *Yahweh*, as it is connotated with (dark-times medieval) Christendom. Some religious non-Orthodox Jews are willing to pronounce it, but for educational purposes only, and never in casual conversation or in prayer. Instead of pronouncing YHWH during prayer, Jews say *Adonai*.

Jehovah

When the Masoretes added vowel pointings to the text of the Hebrew Bible around the 8th century CE, they gave the word YHWH vowels very similar to that of *Adonai*. Tradition has dictated this is to remind the reader to say *Adonai* instead. Later medieval Christian Biblical scholars took this vowel substitution for the actual spelling of YHWH and misinterpreted the name of God as Jehovah. It became widespread used by Christendom and eventually became the name of a millenarian^[6] restorationist^[7] Christian^[8] denomination^[9] with nontrinitarian beliefs distinct from mainstream Christianity, Jehovah's Witnesses.

The Jewish Publication Society translation of 1917, in *online versions* does use Jehovah once at Exodus 6:3, where this footnote appears in the electronic version: *The Hebrew word (four Hebrew letters: HE, VAV, HE, YOD) remained in the English text untranslated; the English word 'Jehovah' was substituted for this Hebrew word. The footnote for this Hebrew word is: "The ineffable name, read Adonai, which means the Lord."* Electronic versions available today can be found at E-Sword^[10] or The Sword Project^[11] (*BUT also see below footnote re: Breslov.com version.*)

(As of 2007, the Breslov.com revised copy of the electronic Jewish Publication Society of America Version [1917] contains a single occurrence of "Jehovah" at Exodus 6.3 since at least 2001, but it seems to be a conversion error.^[12])

Other names or titles of God

Adonai

Jews also call God *Adonai* (אֲדֹנָי), the Hebrew for "my lords", from *adon* "lord, owner".^[13] The singular form is *Adoni*, "my lord". This was used by the Phoenicians for the god Tammuz and is the origin of the Greek name Adonis. Jews only use the singular to refer to a distinguished person: in the plural, "rabotai", literally, "my masters", is used in both Mishnaic and modern Hebrew. The plural form is usually explained as *pluralis excellentiae*. The pronunciation of the tetragrammaton came to be avoided by the Hellenistic period. Jews use *Adonai* instead in prayers, and colloquially would use *Hashem* ("the Name"). When the Masoretes added vowel pointings to the text of the Hebrew Bible around the 8th century CE, they gave the word YHWH vowels very similar to that of *Adonai*. Tradition has dictated this is to remind the reader to say *Adonai* instead. The Sephardi translators of the Ferrara Bible go further and replace *Adonai* with *A*. Later medieval Christian Biblical scholars took this vowel substitution for the actual spelling of YHWH and misinterpreted the name of God as Jehovah (see above).

Ehyeh-Asher-Ehyeh

Ehyeh asher ehyeh (Hebrew: אֶהְיֶה אֲשֶׁר אֶהְיֶה) is the first of three responses given to Moses when he asks for God's name (Exodus 3:14). It is one of the most famous verses in the Hebrew Bible. The Tetragrammaton itself derives from the same verbal root. The King James version of the Bible translates the Hebrew as "I am that I am" and uses it as a proper name for God. The Aramaic Targum Onkelos leaves the phrase untranslated and is so quoted in the Talmud (B. B. 73a).

Ehyeh is the first-person singular imperfect form of *hayah*, "to be". *Ehyeh* is usually translated "I will be", since the imperfect tense in Hebrew denotes actions that are not yet completed (e.g. Exodus 3:12, "Certainly I will be [ehyeh] with thee.").^[14]

Asher is an ambiguous pronoun which can mean, depending on context, "that", "who", "which", or "where".^[14]

Therefore, although *Ehyeh asher ehyeh* is generally rendered in English "I am that I am", better renderings might be "I will be what I will be" or "I will be who I will be", or even "I will be because I will be".^[15] In these renderings, the phrase becomes an open-ended gloss on God's promise in Exodus 3:12. Other renderings include: Leeser, "I WILL BE THAT I WILL BE"; Rotherham, "I Will Become whatsoever I please." Greek, *Ego eimi ho on* (ἐγώ εἰμι ὁ ὢν), "I am The Being" in the Septuagint,^[16] and Philo,^[17] ^[18] and Revelation^[19] or, "I am The Existing One"; Lat., *ego sum qui sum*, "I am Who I am."^[20]

El

El appears in Ugaritic, Phoenician and other 2nd and 1st millennium BCE texts both as generic "god" and as the head of the divine pantheon.^[21] In the Hebrew bible *El* (Hebrew: אֵל) appears very occasionally alone (e.g. Genesis 33:20, *el elohe yisrael*, "El the god of Israel", and Genesis 46:3, *ha'el elohe akiba*, "El the god of your father"), but usually with some epithet or attribute attached (e.g. *El Elyon*, "Most High El", *El Shaddai*, "El of *Shaddai*", *El Olam* "Everlasting El", *El Hai*, "Living El", *El Ro'i* "El of Seeing", and *El Gibbor* "El of Strength"), in which cases it can be understood as the generic "god". In theophoric names such as Gabriel ("Strength of God"), Michael ("Who is like God?"), Raphael ("God's medicine"), Ariel ("God's lion"), Daniel ("God's Judgement"), Israel ("one who has struggled with God"), Immanuel ("God is with us"), and Ishmael ("God Hears"/"God Listens") it usually interpreted and translated as "God", but it is not clear whether these "el"s refer to deity in general or to the god El in particular.^[22]

Elah

For other uses see *Elah*

Elah (Hebrew: אֱלֹהַּ), (plural "elim") is the Aramaic word for "awesome". The origin of the word is uncertain and it may be related to a root word, meaning "fear" or "reverence". Elah is found in the Tanakh in the books of Ezra, Daniel, and Jeremiah (Jer 10:11, the only verse in the entire book written in Aramaic.)^[23] Elah is used to describe both pagan gods and the one true God.

- Elah-avahati, God of my fathers, (Daniel 2:23)
- Elah Elahin, God of gods (Daniel 2:47)
- Elah Yerushelem, God of Jerusalem (Ezra 7:19)
- Elah Yisrael, God of Israel (Ezra 5:1)
- Elah Shemaya, God of Heaven (Ezra 7:23)

Eloah

The Hebrew form *Eloah* (אֱלֹהַּ), which appears to be a singular feminine form of *Elohim*, is comparatively rare, occurring only in poetry and late prose (in the Book of Job, 41 times). What is probably the same divine name is found in Arabic (*Iah* as singular "a god", as opposed to *Allah* meaning "The God" or "God", "al" in "al-Lah" being the definite article "the") and in Aramaic (*Elaha*).

Eloah or *Elah* may be considered cognates of *Allah* due to the common Semitic root name for (an or the) creator God, as in El (deity) of ancient Near Eastern cosmology. *Allah* (literally, al-*'ilāh*) is also the Arabic name for the God of Abraham in general, as it is used by Arab Christians and traditionally, Mizrahi Jews. Its Aramaic form, *'Alāhā* ܐܠܗܐ, in use by modern Assyrian Christians, is taken from the Biblical Aramaic *'Ēlāhā* ܐܠܗܐ, which was the everyday word for God at the time of Roman occupation.

This unusual singular form of *Elohim* is used in six places for heathen deities (examples: 2 Chronicles 32:15; Daniel 11:37, 38;). The normal *Elohim* form is also used in the plural a few times to refer to multiple entities other than God, either for gods or images (Exodus 9:1, 12:12, 20:3; and so forth) or for one god (Exodus 32:1; Genesis 31:30, 32; and elsewhere). In the great majority of cases both are used as names of the One God of Israel.

Elohim

A common name of God in the Hebrew Bible is *Elohim* (Hebrew: אֱלֹהִים).

Despite the *-im* ending common to many plural nouns in Hebrew, the word *Elohim* when referring to God is grammatically singular, and takes a singular verb in the Hebrew Bible. The word is identical to the usual plural of *el* meaning gods or magistrates, and is cognate to the *lhm* found in Ugaritic, where it is used for the pantheon of Canaanite Gods, the children of El and conventionally vocalized as "Elohim" although the original Ugaritic vowels are unknown. When the Hebrew Bible uses *elohim* not in reference to God, it is plural (for example, Exodus 20:3). There are a few other such uses in Hebrew, for example *Behemoth*. In Modern Hebrew, the singular word *ba'alim* ("owner") looks plural, but likewise takes a singular verb.

A number of scholars have traced the etymology to the Semitic root **yl*, "to be first, powerful", despite some difficulties with this view.^[24] *Elohim* is thus the plural construct "powers". Hebrew grammar allows for this form to mean "He is the Power (singular) over powers (plural)", just as the word *Ba'alim* means "owner" (see above). "He is lord (singular) even over any of those things that he owns that are lordly (plural)."

Other scholars interpret the *-im* ending as an expression of majesty (*pluralis majestatis*) or excellence (*pluralis excellentiae*), expressing high dignity or greatness: compare with the similar use of plurals of *ba'al* (master) and *adon* (lord). For these reasons many Trinitarians cite the apparent plurality of *elohim* as evidence for the basic Trinitarian doctrine of the Trinity. This was a traditional position but there are some modern Christian theologians who consider this to be an exegetical fallacy.

Theologians who dispute this claim cite the hypothesis that plurals of majesty came about in more modern times. Richard Toporoski, a classics scholar, asserts that plurals of majesty first appeared in the reign of Diocletian (284-305 CE).^[25] Indeed, Gesenius states in his book *Hebrew Grammar* the following:^[26]

The Jewish grammarians call such plurals ... *plur. virium* or *virtutum*; later grammarians call them *plur. excellentiae, magnitudinis*, or *plur. maiestaticus*. This last name may have been suggested by the *we* used by kings when speaking of themselves (compare 1 Maccabees 10:19 and 11:31); and the plural used by God in Genesis 1:26 and 11:7; Isaiah 6:8 has been incorrectly explained in this way). It is, however, either *communicative* (including the attendant angels: so at all events in Isaiah 6:8 and Genesis 3:22), or according to others, an indication of *the fullness of power and might* implied. It is best explained as a plural of *self-deliberation*. The use of the plural as a form of respectful address is quite foreign to Hebrew.

Various scholars have cited the use of plural as possible evidence to suggest an evolution in the formation of early Jewish conceptions of monotheism, wherein references to "the gods" (plural) in earlier accounts of verbal tradition became either interpreted as multiple aspects of a single monotheistic God at the time of writing, or subsumed under a form of monolatry, wherein the god(s) of a certain city would be accepted after the fact as a reference to the God of Israel and the plural deliberately dropped.^[27]

The plural form ending in *-im* can also be understood as denoting abstraction, as in the Hebrew words *chayyim* ("life") or *betulim* ("virginity"). If understood this way, *Elohim* means "divinity" or "deity". The word *chayyim* is similarly syntactically singular when used as a name but syntactically plural otherwise.

Eloah, *Elohim*, means "He who is the object of fear or reverence", or "He with whom one who is afraid takes refuge". Another theory is that it is derived from the Semitic root "uhl" meaning "to be strong". *Elohim* then would mean "the all-powerful One", based on the usage of the word "el" in certain verses to denote power or might (Genesis 31:29, Nehemiah 5:5).

In many of the passages in which *elohim* [lower case] occurs in the Bible it refers to non-Israelite deities, or in some instances to powerful men or judges, and even angels (Exodus 21:6, Psalms 8:5) as a simple plural in those instances.

Elyon

The name *Elyon* (Hebrew: עֵלְיוֹן) occurs in combination with *El*, *YHWH* or *Elohim*, and also alone. It appears chiefly in poetic and later Biblical passages. The modern Hebrew adjective "Elyon" means "supreme" (as in "Supreme Court") or "Most High". *El Elyon* has been traditionally translated into English as 'God Most High'. The Phoenicians used what appears to be a similar name for God, 'Ελιον. It is cognate to the Arabic *Aliyy*.

Roi

In the Hebrew bible Book of Genesis, specifically Gen 16:13, Hagar calls the divine protagonist, El Roi. Roi means "seeing". To Hagar, God revealed Himself as "The God Who sees".

Shaddai

Shaddai was a late Bronze Age Amorite city on the banks of the Euphrates river, in northern Syria. The site of its ruin-mound is called *Tell eth-Thadyen*: "Thadyen" being the modern Arabic rendering of the original West Semitic "Shaddai". It has been conjectured that *El Shaddai* was therefore the "god of Shaddai" and associated in tradition with Abraham, and the inclusion of the Abraham stories into the Hebrew Bible may have brought the northern name with them (see Documentary hypothesis).

In the vision of Balaam recorded in the Book of Numbers 24:4 and 16, the vision comes from Shaddai along with El. In the fragmentary inscriptions at Deir Alla, though Shaddai is not, or not fully present,^[28] *shaddayin* appear, less figurations of Shaddai.^[29] These have been tentatively identified with the *šedim* of Deuteronomy 34:17 and Psalm

106:37-38,^[30] who are Canaanite deities.

The name *Shaddai* (Hebrew: שַׁדַּי) is used as a modifier to the name of God meaning "the almighty" later in the Book of Job.

In the Septuagint and other early translations *Shaddai* was translated with words meaning "Almighty". The root word "shadad" (שָׁדַד) means "to overpower" or "to destroy". This would give *Shaddai* the meaning of "destroyer" as one of the aspects of God. Thus it is essentially an epithet.

Another theory is that *Shaddai* is a derivation of a Semitic stem that appears in the Akkadian *shadû* ("mountain") and *shaddā ũ* or *shaddû à* ("mountain-dweller"), one of the names of Amurru. This theory was popularized by W. F. Albright but was somewhat weakened when it was noticed that the doubling of the medial *d* is first documented only in the Neo-Assyrian period. However, the doubling in Hebrew might possibly be secondary. In this theory God is seen as inhabiting a mythical holy mountain, a concept not unknown in ancient West Asian mythology (see El), and also evident in the Syriac Christian writings of Ephrem the Syrian, who places Eden on an inaccessible mountaintop.

An alternative view proposed by Albright is that the name is connected to *shadayim* which means "breasts" in Hebrew. It may thus be connected to the notion of God's fertility and blessings of the human race. In several instances it is connected with fruitfulness: "May God Almighty [El Shaddai] bless you and make you fruitful and increase your numbers..." (Gen. 28:3). "I am God Almighty [El Shaddai]: be fruitful and increase in number" (Gen. 35:11). "By the Almighty [El Shaddai] who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts [shadayim] and of the womb [racham]" (Gen. 49:25). Harriet Lutzky has presented evidence that *Shaddai* was an attribute of a Semitic goddess, linking the epithet with Hebrew *šad* "breast" as "the one of the Breast", as Asherah at Ugarit is "the one of the Womb".^[31]

It is also given a Midrashic interpretation as an acronym standing for "Guardian of the Doors of Israel" (Hebrew: לְשָׁרֵי דְּוָתְיָא דְּיִשְׂרָאֵל). This acronym, which is commonly found as carvings or writings upon the mezuzah (a vessel which houses a scroll of parchment with Biblical text written on it) that is situated upon all the door frames in a home or establishment.

Still another view is that "El Shaddai" is composed of the Hebrew relative pronoun *She* (Shin plus vowel segol), or, as in this case, as *Sha* (Shin plus vowel patach followed by a dagesh, cf. A Beginner's Handbook to Biblical Hebrew, John Marks and Virgil Roger, Nashville: Abingdon, 1978 "Relative Pronoun", p. 60, par.45) The noun containing the dagesh is the Hebrew word *Dai* meaning "enough, sufficient, sufficiency" (cf. Ben Yehudah's Pocket English-Hebrew/Hebrew-English, New York, NY: Pocket Books, Simon & Schuster Inc., 1964, p. 44). This is the same word used in the Passover Haggadah, *Dayeinu*, "It would have been sufficient." The song entitled *Dayeinu* celebrates the various miracles God performed while extricating the Hebrews from Egyptian servitude. It is understood as such by The Stone Edition of the Chumash (Torah) published by the Orthodox Jewish publisher Art Scroll, editors Rabbi Nosson Scherman/Rabbi Meir Zlotowitz, Brooklyn, New York: Mesorah Publications Ltd., 2nd edition, 1994, cf. Exodus 6:3 commentary p. 319. The Talmud explains it this way, but says that "Shaddai" stands for "Mi she'Amar Dai L'olamo"—"He who said 'Enough' to His world." When God was creating the world, He stopped the process at a certain point, holding back creation from reaching its full completion, and thus the name embodies God's power to stop creation.

It is often paraphrased in English translations as "Almighty" although this is an interpretive element. The name then refers to the pre-Mosaic patriarchal understanding of deity as "God who is sufficient." God is sufficient, that is, to supply all of one's needs, and therefore by derivation "almighty". It may also be understood as an allusion to the singularity of deity "El" as opposed to "Elohim" plural being sufficient or enough for the early patriarchs of Judaism. To this was latter added the Mosaic conception of YHWH as God who is sufficient in Himself, that is, a self-determined eternal Being qua Being, for whom limited descriptive names cannot apply. This may have been the probable intent of "eyeh asher eyeh" which is by extension applied to YHWH (a likely anagram for the three states of Being past, present and future conjoined with the conjunctive letter vav), cf. Exodus 3:13–15.

Shalom

Shalom ("Peace"; Hebrew: שלום)

The Talmud says "the name of God is 'Peace'" (*Pereq ha-Shalom*, Shab. 10b), (Judges 6:24); consequently, one is not permitted to greet another with the word *shalom* in unholy places such as a bathroom (Talmud, *Shabbat*, 10b). The name *Shlomo*, "His peace" (from *shalom*, Solomon, שלום), refers to the God of Peace. *Shalom* can also mean either "hello" or "goodbye", depending on context (cf. "Aloha").

Shekhinah

Shekhinah (Hebrew: הִשְׁכִּינָה) is the presence or manifestation of God which has descended to "dwell" among humanity. The term never appears in the Hebrew Bible; later rabbis used the word when speaking of God dwelling either in the Tabernacle or amongst the people of Israel. The root of the word means "dwelling". Of the principal names of God, it is the only one that is of the feminine gender in Hebrew grammar. Some believe that this was the name of a female counterpart of God, but this is unlikely as the name is always mentioned in conjunction an article (e.g.: "the Shekhina descended and dwelt among them" or "He removed Himself and His Shekhina from their midst"). This kind of usage does not occur in Semitic languages in conjunction with proper names.

The Arabic form of the word "Sakina سَكِينَة" is also mentioned in the Quran. This mention is in the middle of the narrative of the choice of Saul to be king and is mentioned as descending with the ark of the covenant, here the word is used to mean "security" and is derived from the root sa-ka-na which means dwell:

And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a Symbol for you if ye indeed have faith."

Yah

The name *Yah* is composed of the first two letters of YHWH. It appears often in names, such as Elijah or Adonijah. The Rastafarian Jah is derived from this, as is the expression Hallelujah. Found in the Authorized King James Version of the Bible at Psalm 68:4. Different versions report different names such as: YAH, YHWH, LORD, GOD and JAH.

YHWH Tzevaot

The name *YHWH* and the title *Elohim* frequently occur with the word *tzevaot* or *sabaoth* ("hosts" or "armies", Hebrew: הוֹשֵׁבַת as *YHWH Elohe Tzevaot* ("YHWH God of Hosts"), *Elohe Tzevaot* ("God of Hosts"), *Adonai YHWH Tzevaot* ("Lord YHWH of Hosts") and, most frequently, *YHWH Tzevaot* ("YHWH of Hosts").

This compound name occurs chiefly in the prophetic literature and does not appear at all in the Torah, Joshua or Judges. The original meaning of *tzevaot* may be found in 1 Samuel 17:45, where it is interpreted as denoting "the God of the armies of Israel". The word, in this special use is used to designate the heavenly host, while otherwise it always means armies or hosts of men, as, for example, in Exodus 6:26, 7:4, 12:41.

The Latin spelling *Sabaoth* combined with the golden vines over the door on the Herodian Temple (built by the Idumean Herod the Great) led to false-identification by Romans with the god Sabazius.

HaMakom

"The Omnipresent" (literally, The Place) (Hebrew: מְקוֹמָהּ)

Used in the traditional expression of condolence; מְקוֹמָהּ סִלְשׁוּרֵינוּ יִנְיֵצַ יְלִבָּא רַאשׁ דְּיוֹתָב סִכְתָּא סַחְנֵי מְקוֹמָהּ *HaMakom yenachem etchem betoch sh'ar aveilei Tziyon V'Yerushalayim*—"The Place (i.e., The Omnipresent One) will comfort you (pl.) among the mourners of Zion and Jerusalem."

Seven Names of God

In medieval times, God was sometimes called *The Seven*.^[32] Among the ancient Hebrews, the seven names for the God of Israel over which the scribes had to exercise particular care were:^[33]

1. Eloah
2. Elohim
3. Adonai
4. Ehyeh-Asher-Ehyeh
5. YHWH
6. El Shaddai
7. Tzevaot

Lesser used names of God

- *Adir*—"Strong One"
- *Adon Olam*—"Master of the World"
- *Aibishter*—"The Most High" (*Yiddish*)
- *Aleim*—sometimes seen as an alternative transliteration of Elohim
- *Avinu Malkeinu*—"Our Father, our King"
- *Boreh*—"the Creator"
- *Ehiyeh sh'Ehiyeh*—"I Am That I Am": a modern Hebrew version of "Ehyeh asher Ehyeh"
- *Elohei Avraham, Elohei Yitzchak ve Elohei Ya 'aqov*—"God of Abraham, God of Isaac, God of Jacob"
- *Elohei Sara, Elohei Rivka, Elohei Leah ve Elohei Rakhel*—"God of Sarah, God of Rebecca, God of Leah, God of Rachel"
- *El ha-Gibbor*—"God the hero" or "God the strong one" or "God the warrior"
- *Emet*—"Truth"
- *E'in Sof*—"endless, infinite", Kabbalistic name of God
- *HaKadosh, Baruch Hu*—"The Holy One, Blessed be He"
- *Kadosh Israel*—"Holy One of Israel"
- *Melech HaMelachim*—"The King of kings" or Melech Malchei HaMelachim "The King, King of kings", to express superiority to the earthly rulers title. Phillip Birnbaum renders it "The King Who rules over kings"
- *Makom* or *HaMakom*—literally "the place", perhaps meaning "The Omnipresent"; see Tzimtzum
- *Magen Avraham*—"Shield of Abraham"
- *Ribono shel 'Olam*—"Master of the World"
- *Ro'eh Yisra'el*—"Shepherd of Israel"
- *YHWH-Yireh (Adonai-jireh)*—"The LORD will provide" (Genesis 22:13–14)
- *YHWH-Rapha*—"The LORD that healeth" (Exodus 15:26)
- *YHWH-Niss"i (Adonai-Nissi)*—"The LORD our Banner" (Exodus 17:8–15)
- *YHWH-Shalom*—"The LORD our Peace" (Judges 6:24)
- *YHWH-Ro'i*—"The LORD my Shepherd" (Psalm 23:1)
- *YHWH-Tsidkenu*—"The LORD our Righteousness"^[34] (Jeremiah 23:6)
- *YHWH-Shammah (Adonai-shammah)*—"The LORD is present" (Ezekiel 48:35)

- *Tzur Israel*—"Rock of Israel"

In English

The words "God" and "Lord" (used for the Hebrew Adonai) are often written by many Jews as "G-d" and "L-rd" as a way of avoiding writing a name of God, so as to avoid the risk of sinning by erasing or defacing his name. In Deuteronomy 12:3–4, the Torah exhorts one to destroy idolatry, adding, "you shall not do such to the LORD your God." From this verse it is understood that one should not erase the name of God. The general rabbinic opinion is that this only applies to the sacred Hebrew names of God—but not to the word "God" in English or any other language. Even among Jews who consider it unnecessary, many nonetheless write the name "God" in this way out of respect, and to avoid erasing God's name even in a non-forbidden way. See also Name of God (Abrahamic religion).

Kabbalistic use

The system of cosmology of the Kabbalah explains the significance of the names.

One of the most important names is that of the En Sof אֵין סוֹף ("Infinite" or "Endless"), who is above the Sefirot.

The forty-two-lettered name contains the combined names יהוה יהוה, that when spelled in letters it contains 42 letters. The equivalent in value of YHWH (spelled יהוה = 45) is the forty-five-lettered name.

The seventy-two-lettered name is based from three verses in Exodus (14:19–21) beginning with "Vayyissa", "Vayyabo" and "Vayyet" respectively. Each of the verses contains 72 letters, and when combined they form 72 names, known collectively as the Shemhamphorasch.

The kabbalistic book Sefer Yetzirah explains that the creation of the world was achieved by the manipulation of the sacred letters that form the names of God.

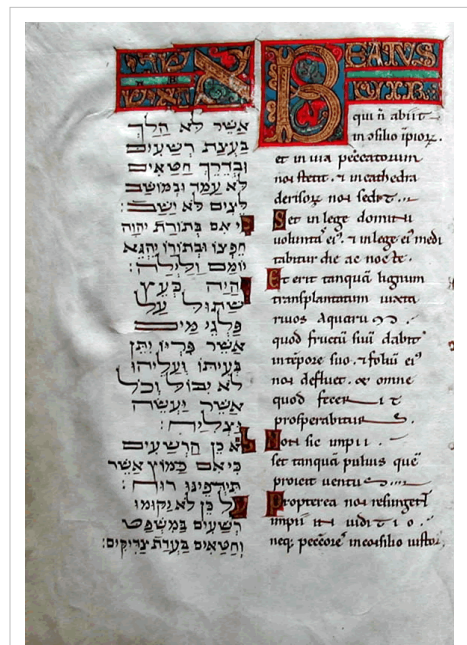
Laws of writing divine names

According to Jewish tradition, the sacredness of the divine names must be recognized by the professional scribe who writes the Scriptures, or the chapters for the tefillin 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 (burial place for scripture) and a new page begun.

The tradition of seven divine names

According to Jewish tradition, the number of divine names that require the scribe's special care is seven: *El*, *Elohim*, *Adonai*, *YHWH*, *Ehyeh-Asher-Ehyeh*, *Shaddai*, and *Tzevaot*.

However, Rabbi Jose considered *Tzevaot* a common name (Soferim 4:1; Yer. R. H. 1:1; Ab. R. N. 34). Rabbi 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 Psalms in Hebrew and Latin. Manuscript on parchment, 12th century.

Notes

- [1] E.g. *Siddur Lev Chadash* (1995), the standard prayerbook used by Liberal Judaism in the UK
- [2] Tetragrammaton —Information from Reference.com (<http://dictionary.reference.com/browse/Tetragrammaton>)
- [3] http://www.karaite-korner.org/yhwh_2.pdf
- [4] "Stanley S. Seidner", HaShem: Uses through the Ages". Unpublished paper, Rabbinical Society Seminar, Los Angeles, CA, 1987.
- [5] Harris, Stephen L.. *Understanding the Bible: a reader's introduction*, 2nd ed. Palo Alto: Mayfield. 1985. page 21.
- [6] "Mankind's Millennium Under God's Kingdom—Why Literally So", *The Watchtower*—April 15, 1967
- [7] Stark et al.; Iannaccone, Laurence (1997). "Why Jehovah's Witnesses Grow So Rapidly: A Theoretical Application". *Journal of Contemporary Religion* **12** (2): 133–157. doi:10.1080/13537909708580796.
- [8] "Religious Tolerance.org" (http://www.religioustolerance.org/chr_defn.htm). . "BeliefNet" (<http://www.beliefnet.com/Faiths/Christianity/index.aspx>). . "Adherents.com" (http://www.adherents.com/Religions_By_Adherents.html#Christianity). . "Statistics on Religion" (<http://religions.pewforum.org/reports>). .
- [9] "Major Christian Denominations" (http://www.worldalmanacforkids.com/WAKI-ViewArticle.aspx?pin=w-rlg00700&article_id=512&chapter_id=11&chapter_title=Religion&article_title=Adherents_of_All_Religions). . "The American Heritage Dictionary" (<http://www.thefreedictionary.com/Jehovah's+Witness>). .
- [10] <http://e-sword.net>
- [11] <http://www.crosswire.org>
- [12] Until at least 1999 this site used the reverent YDWD substitution in Hebrew letters, and then all instances were converted to "HaShem", including at Exodus 6.2, but the one at Exodus 6.3. The switch occurred at some point between these two archives of the Breslov.com version of the electronic JPS Bible:
 - "Exodus 6" (<http://web.archive.org/web/19991008190052/http://www.breslov.com/bible/Exodus6.htm#3>). Archived from the original (<http://www.breslov.com/bible/Exodus6.htm#3>) on 1999-10-08. . "[...] by My name **יהוה** [...]" (source document requires the "Web Hebrew AD" font)
 - "Exodus 6" (<http://web.archive.org/web/20010216163146/http://www.breslov.com/bible/Exodus6.htm#3>). Archived from on 2001-02-16. . "[...] by My name Jehovah [...]"
 The site maintainer states that he applied some adaptations to the electronic JPS in order to generate his own version, and that "The name of L-RD has been written as HaShem" (<http://www.breslov.com/bible/about.htm>), so this single instance of "Jehovah" looks like an odd case of automated conversion error.
- [13] Gesenius from Wikisource: "124i Further, **יהוה**, as well as the singular **יהוה**, (lordship) lord, e.g. **יהוה** **עש** a cruel lord, Is 194; **יהוה** **הארץ** the lord of the land, Gn 4230, cf. Gn 3219; so especially with the suffixes of the 2nd and 3rd persons **יהוה** **אמר**, **יהוה** **אמר** 4512, **יהוה** **אמר**, &c., also **יהוה** **אמר** (except 1 S 1616); but in 1st sing. always **יהוה**. [7] So also **יהוה** (with suffixes) lord, master (of slaves, cattle, or inanimate things; but in the sense of maritus, always in the singular), e.g. **יהוה** Ex 2129, Is 13, &c. [8]"
- [14] Seidner, 4.
- [15] Seidner, 5.
- [16] Exodus 3:14 LXX (http://bibledatabase.net/html/septuagint/02_003.htm)
- [17] Yonge. Philo Life Of Moses Vol.1 :75
- [18] Life of Moses I 75, Life of Moses II 67,99,132,161 in F.H. Colson Philo Works Vol. VI, Loeb Classics, Harvard 1941
- [19] Rev.1:4,1:8.4:8 UBS Greek Text Ed.4
- [20] New World Translation of the Holy Scriptures, Watchtower Bible and Tract Society of New York, Inc., International Bible Students Association, Brooklyn, New York, U.S.A., Exodus 3:14, Footnote
- [21] K. van der Toorn, Bob Becking, Pieter Willem van der Horst, "Dictionary of deities and demons in the Bible", pp.274-277 (http://books.google.com.au/books?id=yCkRz5pfxz0C&printsec=frontcover&dq=Dictionary+of+Deities+and+Demons+in+the+Bible&source=bl&ots=aFswExP22u&sig=dztd0T9lrsBte41nWVfAQhwNjkk&hl=en&ei=Hf4GTIrpK9CHcdfghLYO&sa=X&oi=book_result&ct=result&resnum=3&ved=0CCUQ6AEwAg#v=onepage&q=Bene elohim&f=false)
- [22] K. van der Toorn, Bob Becking, Pieter Willem van der Horst, "Dictionary of deities and demons in the Bible", pp.277-279 (http://books.google.com.au/books?id=yCkRz5pfxz0C&printsec=frontcover&dq=Dictionary+of+Deities+and+Demons+in+the+Bible&source=bl&ots=aFswExP22u&sig=dztd0T9lrsBte41nWVfAQhwNjkk&hl=en&ei=Hf4GTIrpK9CHcdfghLYO&sa=X&oi=book_result&ct=result&resnum=3&ved=0CCUQ6AEwAg#v=onepage&q=Bene elohim&f=false)
- [23] Torrey 1945, 64; Metzger 1957, 96; Moore 1992, 704,
- [24] Mark S. Smith, "God in translation: deities in cross-cultural discourse in the biblical world", p.15 (http://books.google.com.au/books?id=CmCVZ5mHsboC&printsec=frontcover&dq=Mark+S.+Smith,+God+in+translation&source=bl&ots=FzHThONctW&sig=DJrqxkl7xwwXIGbVcY0V0hldC6Y&hl=en&ei=cv8CTLDPGyccuv3NUB&sa=X&oi=book_result&ct=result&resnum=3&ved=0CCUQ6AEwAg#v=onepage&q=elohim etymology&f=false)
- [25] R. Toporoski, "What was the origin of the royal "we" and why is it no longer used?", (The Times, May 29, 2002. Ed. F1, p. 32)
- [26] Gesenius' Hebrew Grammar (A. E. Cowley, ed., Oxford, 1976, p.398)
- [27] Mark S. Smith, *God in translation: deities in cross-cultural discourse in the biblical world*, vol. 57 of *Forschungen zum Alten Testament*, Mohr Siebeck, 2008, ISBN 9783161495434, p. 19. (http://books.google.com.au/books?id=CmCVZ5mHsboC&printsec=frontcover&dq=Mark+S.+Smith,+God+in+translation&source=bl&ots=FzHThONctW&sig=DJrqxkl7xwwXIGbVcY0V0hldC6Y&hl=en&ei=cv8CTLDPGyccuv3NUB&sa=X&oi=book_result&ct=result&resnum=3&ved=0CCUQ6AEwAg#v=onepage&q&f=false); Smith, Mark S. (2002), "The Early History of God: Yahweh and the Other Deities in Ancient Israel" (Biblical Resource Series)

- [28] The inscription offers only a fragmentary *Sh...* (Harriet Lutzky, "Ambivalence toward Balaam" *Vetus Testamentum* **49.3** [July 1999, pp. 421-425] pp 421f.
- [29] Lutzky 1999:421.
- [30] J.A. Hackett, "Some observations on the Balaam tradition at Deir 'Alla" *Biblical Archaeology* **49** (1986), p. 220.
- [31] Harriet Lutzky, "Shadday as a goddess epithet" *Vetus Testamentum* **48** (1998) pp 15–36.
- [32] *The Reader's Encyclopedia*, Second Edition 1965, publisher Thomas Y. Crowell Co., New York, editions 1948, 1955. Library of Congress Catalog Card No. 65-12510, page 918
- [33] *The Facts on File Encyclopedia of Word and Phrase Origins* (Robert Hendrickson, 1987) (<http://towerweb.net/alt-lib/seven.shtml>) ISBN 0816040885 ISBN 978-0816040889
- [34] Names of God (<http://www.redtext.com/resources/namesOFgod.asp>)

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External links

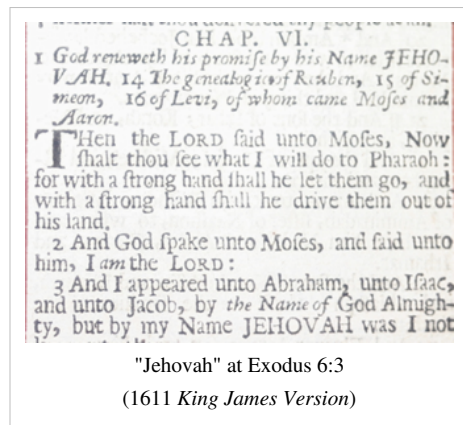
- A Christian Discussion of the pronunciation of YHWH, including a new theory that explains all theophoric elements (<http://au.groups.yahoo.com/group/YHWHgroup/>)
- God's names in Jewish thought and in the light of Kabbalah (<http://www.chabad.org/search/keyword.asp?scope=6198&kid=2276>)
- The Name of God as Revealed in Exodus 3:14—an explanation of its meaning. (<http://www.exodus-314.com>)
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- "Ehyeh Asher Ehyeh" - Song and Video of Ancient Yemenite Prayer From the Diwan (<http://torahmusic.wordpress.com/2011/01/06/ehyeh-asher-ehyeh/>)

Jehovah

Jehovah (pronounced /dʒɪˈhoʊvə/) is an anglicized representation of Hebrew יהוה, a vocalization of the Tetragrammaton יהוה (YHWH), the proper name of the God of Israel in the Hebrew Bible.^[1]

יהוה appears 6,518 times in the traditional Masoretic Text, in addition to 305 instances of יהוה (Jehovih).^[2] The earliest available Latin text to use a vocalization similar to *Jehovah* dates from the 13th century.^[3]

Most scholars believe "Jehovah" to be a late (ca. 1100 CE) hybrid form derived by combining the Latin letters *JHVH* with the vowels of *Adonai*, but there is some evidence that it may already have been in use in Late Antiquity (5th century). It was not the historical vocalization of the Tetragrammaton at the time of the redaction of the Pentateuch (6th century BCE), at which time the most likely vocalization was Yahweh. The historical vocalization was lost because in Second Temple Judaism, during the 3rd to 2nd centuries BCE, the pronunciation of the Tetragrammaton came to be avoided, being substituted with Adonai "my Lords".



Pronunciation

Most scholars believe "Jehovah" to be a late (ca. 1100 CE) hybrid form derived by combining the Latin letters *JHVH* with the vowels of *Adonai*, but there appears to be evidence that *Jehovah* form of the Tetragrammaton may have been in use in Semitic and Greek phonetic texts and artifacts from Late Antiquity.^[5] ^[6] Others say that it is the pronunciation *Yahweh* that is testified in both Christian and pagan texts of the early Christian era.^[5] ^[7] ^[8] ^[9] ^[10]

Karaite Jews,^[11] as proponents of the rendering *Jehovah*, state that although the original pronunciation of יהוה has been obscured by disuse of the spoken name according to oral Rabbinic law, well-established English transliterations of other Hebrew personal names are accepted in normal usage, such as Joshua, Isaiah or Jesus, for which the original pronunciations may be unknown.^[12] They also point out that "the English form *Jehovah* is quite simply an Anglicized form of Y^ehovah,"^[12] and preserves the four Hebrew consonants "YHVH" (with the introduction of the "J" sound in English). Some argue that *Jehovah* is preferable to *Yahweh*, based on their conclusion that the Tetragrammaton was likely tri-syllabic originally, and that modern forms should therefore also have three syllables.^[13]



The name *Jehova* at a Norwegian church.^[4]

According to a Jewish tradition developed during the 3rd to 2nd centuries BCE, the Tetragrammaton is written but not pronounced. When read, substitute terms replace the divine name where יהוה appears in the text. It is widely assumed, as proposed by the 19th-century Hebrew scholar Gesenius, that the vowels of the substitutes of the name—*Adonai* (Lord) and *Elohim* (God)—were inserted by the Masoretes to indicate that these substitutes were to be used.^[14] When יהוה precedes or follows *Adonai*, the Masoretes placed the vowel points of *Elohim* into the Tetragrammaton, producing a different vocalization of the Tetragrammaton יהוהי, which was read as *Elohim*.^[15] Based on this reasoning, the form יהוהי (*Jehovah*) has been characterized as a "hybrid form",^[5] ^[16] and even "a philological impossibility".^[17]

Early modern translators disregarded the practice of reading *Adonai* (or its equivalents in Greek and Latin) in place of the Tetragrammaton and instead combined the four Hebrew letters of the text with the vowel points that, except in synagogue scrolls, accompanied them, resulting in the form *Jehovah*.^[18] This form, already in use by Roman Catholic authors such as Ramón Martí, achieved wide use in the translations of the Protestant Reformation.^[19] In the 1611 *King James Version*, *Jehovah* occurred seven times.^[20] In the 1901 *American Standard Version*, it was still the regular English rendition of יהוה, in preference to "the LORD".^[21] It is also used in Christian hymns such as the 1771 hymn, "Guide Me, O Thou Great Jehovah".^[22]

Development

The most widespread theory is that the Hebrew term יהוה has the vowel points of אֲדֹנָי (*adonai*). Using the vowels of *adonai*, the composite *hataf patah* under the guttural *alef* א becomes a *sheva* under the *yod* י, the *holam* is placed over the first *he* ה, and the *qamats* is placed under the *vav* ו, giving יהוהי (*Jehovah*). When the two names, יהוה and אֲדֹנָי, occur together, the former is pointed with a *hataf segol* under the *yod* י and a *hiriq* under the second *he* ה, giving יהוהי, to indicate that it is to be read as (*elohim*) in order to avoid *adonai* being repeated.^[23]

The pronunciation *Jehovah* is believed to have arisen through the introduction of vowels of the *qere*—the marginal notation used by the Masoretes. In places where the consonants of the text to be read (the *qere*) differed from the consonants of the written text (the *kethib*), they wrote the *qere* in the margin to indicate the desired reading. In such cases, the *kethib* was read using the vowels of the *qere*. For a few very frequent words the marginal note was omitted, referred to as *q're perpetuum*.^[17] One of these frequent cases was God's name, which was not to be pronounced in fear of profaning the "ineffable name". Instead, wherever יהוה (*YHWH*) appears in the *kethib* of the biblical and liturgical books, it was to be read as אֲדֹנָי (*adonai*, "My Lord [plural of majesty]"), or as אֱלֹהִים (*elohim*, "God") if *adonai* appears next to it. This combination produces יְהוָה (*yehovah*) and יְהוִי (*yehovih*) respectively. יהוה is also written ה', or even ד', and read *ha-Shem* ("the name").^[23]

Scholars are not in total agreement as to why יְהוָה does not have precisely the same vowel points as *adonai*. The use of the composite *hataf segol* הַ in cases where the name is to be read, "*elohim*", has led to the opinion that the composite *hataf patah* הָ ought to have been used to indicate the reading, "*adonai*". It has been argued conversely that the disuse of the *patah* is consistent with the Babylonian system, in which the composite is uncommon.^[23]

Vowel points of יהוה and אֲדֹנָי

The table below shows the vowel points of *Yehovah* and *Adonay*, indicating the simple *sheva* in *Yehovah* in contrast to the *hataf patah* in *Adonay*. As indicated to the right, the vowel points used when *YHWH* is intended to be pronounced as *Adonai* are slightly different to those used in *Adonai* itself.



A 1552 Latin translation of the Sefer Yetzirah, using the form **Iehouah** for the "magnum Nomen tetragrammatum".

Spelling of Tetragrammaton and connected forms in the Masoretic Hebrew text (vowel points in red).

YHWH intended to be pronounced as Adonai:

יהוה

In the best Biblical manuscripts and scholarly editions:

יהוה

Adonai, with its slightly different vowel points:

אֲדֹנָי

Note that when the prefixed prepositions וְ and בְּ are attached to יהוה the šewa vowel diacritic becomes patah הָ, normal when preceding a consonant with hataf-patah הַ (rather than becoming hireq הִ, normal when preceding a consonant with another šewa) – בִּיהוה

YHWH intended to be pronounced as Elohim:

יהוה

In the best Biblical manuscripts and scholarly editions:

יהוה

Elohim itself:

אלהים

The spelling of the Tetragrammaton and connected forms in the Hebrew Masoretic text of the Bible, with vowel points shown in red.

Hebrew (Strong's #3068) YEHOVAH יְהוָה			Hebrew (Strong's #136) ADONAY אֲדֹנָי		
י	Yod	Y	א	Aleph	glottal stop
ְ	Simple sheva	E	ַ	Hataf patah	A
ה	He	H	ד	Dalet	D
וֹ	Holam	O	וֹ	Holam	O
ו	Vav	V	נ	Nun	N
ָ	Qamats	A	ָ	Qamats	A
ה	He	H	י	Yod	Y

The difference between the vowel points of 'ădônây and *YHWH* is explained by the rules of Hebrew morphology and phonetics. *Sheva* and *hataf-patah* were allophones of the same phoneme used in different situations: *hataf-patah* on glottal consonants including *aleph* (such as the first letter in *Adonai*), and simple *sheva* on other consonants (such as the *Y* in *YHWH*).^[24]

Introduction into English

The *Brown-Driver-Briggs Lexicon* suggested that the pronunciation *Jehovah* was unknown until 1520 when it was introduced by Galatinus, who defended its use. However, it has been found as early as about 1270 in the *Pugio fidei* of Raymund Martin.^[25]

In English it appeared in William Tyndale's translation of the Pentateuch ("The Five Books of Moses"),^[26] published in 1530 in Germany, where Tyndale had studied since 1524, possibly in one or more of the universities at Wittenberg, Worms and Marburg, where Hebrew was taught.^[27] The spelling used by Tyndale was "Iehouah"; at that time, I was not distinguished from J, and U was not distinguished from V.^[28] The original 1611 printing of the Authorized King James Version used "Iehovah". Tyndale wrote about the divine name: "IEHOVAH [Jehovah], is God's name; neither is any creature so called; and it is as much to say as, One that is of himself, and dependeth of nothing. Moreover, as oft as thou seest LORD in great letters (except there be any error in the printing), it is in Hebrew *Iehouah*, Thou that art; or, He that is."^[29]

The name *Jehovah* appeared in all early Protestant Bibles in English, except Coverdale's translation in 1535.^[30] The Roman Catholic Douay-Rheims Bible used "the Lord", corresponding to the Latin Vulgate's use of "Dominus" (Latin for "Adonai", "Lord") to represent the Tetragrammaton. The Authorized King James Bible also, which used *Jehovah* in a few places, most frequently gave "the LORD" as the equivalent of the Tetragrammaton. The name *Jehovah* appeared in John Rogers' *Matthew Bible* in 1537, the *Great Bible* of 1539, the *Geneva Bible* of 1560, *Bishop's Bible* of 1568 and the *King James Version* of 1611. More recently, it has been used in the *Revised Version* of 1885, the *American Standard Version* in 1901, and the *New World Translation of the Holy Scriptures* of the Jehovah's Witnesses in 1961.

for cure and cure. For if we take him o-
therwise, we make him a lie, who great-
ly power, immortality, and wisdom,
in diverse and sundry places, both to
Christ our saviour, and to the spirits the
comforter. And these things do on-
ly appertain and belong to him, the
neither are they attribute to any other.
Whereupon it must needs follow, that
they be one God. Nothing proueth this
more plainly than the hebrew text, where
saith the scripture expressly unto us, that
there is but one god. Moses saith unto
Israelites, *Iehoua Elobenon, Iehoua Ecadb.* Deut. 6
that is, the Lord our God, is one God of
one Lord. This text can not be spoken of
the father only, for the hebrew word for
God is *Elohim*, of the plural number, not
of the singular, to teach us that there be
three unconfounded, which neuertheless
are declared to be one God, and of one
essence, maiesty and power, for so much
as they are, *Iehoua Ecadb.* For *Iehoua*, is
the peculiar, special, honorable, and most
blessed name of God, for which the Je-
wes had use to read *Adonai*, not that it
could not be expressed in their language
but for a more reverence to Gods name.
Moses

The "peculiar, special, honorable and most
blessed name of God" *Iehoua*,
an older English form of Jehovah
(Roger Hutchinson, *The image of God*, 1550)

At Exodus 6:3-6, where the King James Version has *Jehovah*, the *Revised Standard Version* (1952),^[31] the *New American Standard Bible* (1971), the *New International Version* (1978), the *New King James Version* (1982), the *New Revised Standard Version* (1989), the *New Century Version* (1991), and the *Contemporary English Version* (1995) give "LORD" or "Lord" as their rendering of the Tetragrammaton, while the *New Jerusalem Bible* (1985), the *Amplified Bible* (1987), the *New Living Translation* (1996, revised 2007), the *English Standard Version* (2001), and the *Holman Christian Standard Bible* (2004) use the form *Yahweh*.

Hebrew vowel points

Modern guides to biblical Hebrew grammar, such as Duane A. Garrett's *A Modern Grammar for Classical Hebrew*^[32] state that the Hebrew vowel points now found in printed Hebrew Bibles were invented in the second half of the first millennium AD, long after the texts were written. This is indicated in the authoritative *Hebrew Grammar* of Gesenius,^[33] and in encyclopedias such as the *Jewish Encyclopedia*,^[34] the *Encyclopaedia Britannica*,^[35] and *Godwin's Cabalistic Encyclopedia*,^[36] and is acknowledged even by those who claim that guides to Hebrew are perpetuating "scholarly myths".^[37]

"Jehovist" scholars, who believe pronounced /dʒəˈhoʊvə/ to be the original pronunciation of the divine name, argue that the Hebraic vowel-points and accents were known to writers of the scriptures in antiquity and that both Scripture and history argue in favor of their *ab origine*^[38] status to the Hebrew language. Some members of Karaite Judaism, such as Nehemia Gordon, hold this view.^[12] The antiquity of the vowel points and of the rendering *Jehovah* was defended by various scholars, including Michaelis,^[39] Drach,^[39] Stier,^[39] William Fulke (1583), Johannes Buxtorf,^[40] his son Johannes Buxtorf II,^[41] and John Owen^[42] (17th century); Peter Whitfield^[43] and John Gill^[44] (18th century); John Moncrieff^[45] (19th century); and more recently by Thomas D. Ross,^[46] G. A. Riplinger,^[47] John Hinton,^[48] and Thomas M. Strouse (21st century).^[49] [49]

Jehovist writers such as Nehemia Gordon, who helped translate the "Dead Sea Scrolls", have acknowledged the general agreement among scholars that the original pronunciation of the Tetragrammaton was *Yahweh*, and that the vowel points now attached to the Tetragrammaton were added to indicate that *Adonai* was to be read instead, as seen in the alteration of those points after prefixes. He wrote: "There is a virtual scholarly consensus concerning this name" and "this is presented as fact in every introduction to Biblical Hebrew and every scholarly discussion of the name."^[50] Gordon, disputing this consensus, wrote, "We have seen that the scholarly consensus concerning *Yahweh* is really just a wild guess," and went on to say that the vowel points of *Adonai* are not correct.^[51] He argued that "the name is really pronounced Ye-ho-vah with the emphasis on 'vah'. Pronouncing the name *Yehovah* with the emphasis on 'ho' (as in English *Jehovah*) would quite simply be a mistake."^[52]

Proponents of pre-Christian origin

18th-century theologian John Gill puts forward the arguments of 17th-century Johannes Buxtorf II and others in his writing, *A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points and Accents*.^[53] He argued for an extreme antiquity of their use,^[54] rejecting the idea that the vowel points were invented by the Masoretes. Gill presented writings, including passages of scripture, that he interpreted as supportive of his "Jehovist" viewpoint that the Old Testament must have included vowel-points and accents.^[55] He claimed that the use of Hebrew vowel points of יְיָיְהוָה, and therefore of the name *Jehovah* (pronounced /jəˈhoʊvə/), is documented from before 200 BCE, and even back to Adam, citing Jewish tradition that Hebrew was the first language. He argued that throughout this history the Masoretes did not invent the vowel points and accents, but that they were delivered to Moses by God at Sinai, citing^[56] Karaite authorities^[57] [58] Mordechai ben Nisan Kukizov (1699) and his associates, who stated that "all our wise men with one mouth affirm and profess that the whole law was pointed and accented, as it came out of the hands of Moses, the man of God."^[39] The argument between Karaite and Rabbinic Judaism on whether it was lawful to pronounce the name represented by the Tetragrammaton^[56] is claimed to show that some copies have always been pointed (voweled)^[48] and that some copies were not pointed with the vowels because of

"oral law", for control of interpretation by some Judeo sects, including non-pointed copies in synagogues.^[59] Gill claimed that the pronunciation pronounced /jə'hoʊvə/ can be traced back to early historical sources which indicate that vowel points and/or accents were used in their time.^[60] Sources Gill claimed supported his view include:

- The Book of Cosri and commentator Rabbi Judab Muscatus, which claim that the vowel points were taught to Adam by God.^[61]
- Saadiah Gaon (927 AD)^[62]
- Jerome (380 AD)^[63]
- Origen (250 AD)^[64]
- The Zohar (120 AD)^[65]
- Jesus Christ (31 AD), based on Gill's interpretation of Matthew 5:18^[66]
- Hillel the Elder and Shammai division (30 BC)^[67]
- Karaites (120 BCE)^[56]
- Demetrius Phalereus, librarian for Ptolemy II Philadelphus king of Egypt (277 BCE)^[68]

Gill quoted Elia Levita, who said, "There is no syllable without a point, and there is no word without an accent," as showing that the vowel points and the accents found in printed Hebrew Bibles have a dependence on each other, and so Gill attributed the same antiquity to the accents as to the vowel points.^[69] Gill acknowledged that Levita, "first asserted the vowel points were invented by 'the men of Tiberias', but made reference to his condition that 'if anyone could convince him that his opinion was contrary to the book of Zohar, he should be content to have it rejected.'" Gill then alludes to the book of Zohar, stating that rabbis declared it older than the Masoretes, and that it attests to the vowel-points and accents.^[65]

William Fulke, John Gill, John Owen, and others held that Jesus Christ referred to a Hebrew vowel point or accent at Matthew 5:18, indicated in the King James Version by the word *tittle*.^{[70] [71] [72] [73]} Fulke argued that the words of this verse, spoken in Hebrew, but transliterated into Greek in the New testament, are proof that these marks were applied to the Torah at that time.^{[74] [75]} John Lightfoot (1602–1675) claimed the Hebrew vowel points were of the Holy Spirit's invention, not of the Tiberians', characterizing the latter as "lost, blinded, besotted men."^[76]

In Peter Whitfield's *A Dissertation on the Hebrew Vowel-Points*,^[43] the author examined the positions of Levita and Capellus, giving many biblical examples to refute their notion of the novelty of vowel points. In his introduction, he claimed that the Roman Catholic Church favored Levita's position because it allowed the priests to have the final say in interpretation. The lack of authoritative vowel points in the Hebrew Old Testament, he said, leaves the meaning of many words to the interpreter. Citing the meaning of the Hebrew word for "Masoretes"—*māsār*, which means "to hand over", "to transmit"^[77] —, Whitfield gave 10 reasons for holding that the Hebrew vowel points and accents have to be used for Hebrew to be "clearly understood":

- I. *The necessity of vowel-points in reading the Hebrew language* (pp. 6–46). Without vowels, he said, simple pronunciations so necessary in learning a language are impossible. He reproved as naiveté Levita's suggestion that the master could teach a child with a thrice-rehearsed effort (pp. 22–23). He gave several biblical examples as proving this necessity.
- II. *The necessity for forming different Hebrew conjugations, moods, tenses, as well as dual and plural endings of nouns* (pp. 47–57). That both Hebrew verbs, including the seven conjugations, the moods and tenses, and the Hebrew nouns, with singular, dual and plural endings, are based on vowel diagnostic indicators is, he claimed, without controversy. The tremendous complexity of the Hebrew language without vowels argues against any oral tradition preservation inscripturated through the recent invention of vowels. Whitfield argued: "Whoever will consider a great many instances of these differences, as they occur, will own, he must have been a person of very great sagacity, who could ever have observed them without the points" (p. 48).
- III. *The necessity of vowel-points in distinguishing a great number of words with different significations which without vowel-points are the same* (58–61). Whitfield gave many examples of the same consonants with different points constituting different words. The diacritical mark (dot) above the right tooth or the left tooth of the shin/sin

letter makes a great difference in some words. He said that if he gave all the examples, he would need "to transcribe a good part of the Bible or lexicon" (p. 58).

- IV. *The inconsistency of the lateness of vowel-points in light of the Jew's zeal for their language since the Babylonian captivity (62-65)*. The Jews were zealous for their language, Whitfield observed, and they would not have been careless to let the inscripturated vocalization disappear through careless or indifferent oral tradition from the time of the captivity onward. He cited several ancient authorities describing the Jews' fanaticism about protecting the minuteness of their Scripture.
- V. *The various and inconsistent opinions of the advocates for the novelty of vowel-points concerning the authors, time, place, and circumstances of their institution (66-71)*. Whitfield argued that the advocates for the recent vowel system had a wide variety of suggestions. Concerning the authors, some maintained that the inventor[s] were the Tiberian Jews while others suggested that it was Rabbi Judah Hakkadosh (c. AD 230). Some said the points were invented after the Talmud (c. AD 200-500), by the Masoretes (AD 600), or in the 10th or the 11th century. For the place some had posited Tiberias whereas others had suggested the Asia Minor.
- VI. *The total silence of the ancient writers, Jew and Christian, about their recent origin (72-88)*. Whitfield cited both early rabbins and Jerome as neglecting to refer to the late (post-Mosaic) origin of vowel-points.
- VII. *The absolute necessity to ascertain Divine authority of the Scripture of the OT (89-119)*. Whitfield affirmed that Scripture is based on words and words are based on consonants and vowels. If there are no vowels in the Hebrew OT originals, then there is no Divine authority of the Hebrew OT Scriptures, he argued, citing Tim. 2 3:16. He then gave a vast listing of passages that change meaning when points are lost, and thereby undermining divine authority.
- VIII. *The many anomalies or irregularities of punctuation in the Hebrew grammar (120-133)*. This objection by Whitfield to the novelty of vowel-points was the many exceptions to vowel-point rules, anomalies and irregularities that demand a codified system for their exceptions to emphasize a particular point of grammar and truth.
- IX. *The importance of the Kethiv readings versus the Keri marginal renderings (134-221)*. The existence of Kethiv (Aramaic for "write") readings in the Hebrew text and Keri (Aramaic for "call") readings in the margin of Hebrew manuscripts showed, he said, that the rabbins were serious about preserving the original words, including the vowel-points, when a questionable word arose in a manuscript. The pre-Christian antiquity of the Keri readings in the margin demanded the pre-Masoretic antiquity of the vowel points.
- X. *The answer to two material questions (222-282)*. Whitfield responded to two of three significant questions in this section: 1) why does the LXX and Jerome's version differ from the Hebrew text in corresponding vowels on proper names? 2) Why the silence of the Jewish writers on the pointing prior to the 6th century of Christianity? and 3) Why were unpointed copies used in the Jewish synagogues? Briefly, he responded to the first questions by stating that the differences in the translations and the Hebrew pointed texts cannot be attributed to the vowels, since he said that the translators obviously did use the pointed copies, and that the Jewish commentators, coeval with the Masoretes, did in fact refer to the points. The third question, answered later in his book, was responded to by saying that there is no historical proof that unpointed copies were used exclusively in the synagogues.^[49] [78]

The 1602 Spanish Bible (Reina-Valera/Cipriano de Valera) used the name *Iehova* and gave a lengthy defense of the pronunciation *Jehovah* in its preface.^[39]

In Thomas D. Ross' book, *The Battle over the Hebrew Vowel Points, Examined Particularly As Waged in England* [79], he presents the various points of view regarding the Hebrew Vowel-Points down to the 19th century. He states that the overwhelming majority of present-day Hebrew scholarship believes that the vowel points were added by the Masoretes, but notes that some sections of fundamentalism still hold that they were part of the original text.

Proponents of later origin

Despite Jehovist claims that vowel signs are necessary for reading and understanding Hebrew, modern Hebrew is written without vowel points.^{[80] [80]} The Torah scrolls do not include vowel points, and ancient Hebrew was written without vowel signs.^{[81] [82]}

The Dead Sea Scrolls, discovered in 1946 and dated from 400 BC to 70 AD,^[83] include texts from the Torah or Pentateuch and from other parts of the Hebrew Bible,^{[84] [85]} and have provided documentary evidence that, in spite of claims to the contrary, the original Hebrew texts were in fact written without vowel points.^{[86] [87]} Menahem Mansoor's *The Dead Sea Scrolls: A College Textbook and a Study Guide* claims the vowel points found in printed Hebrew Bibles were devised in the 9th and 10th centuries.^[88]

Gill's view that the Hebrew vowel points were in use at the time of Ezra or even since the origin of the Hebrew language is stated in an early 19th-century study in opposition to "the opinion of most learned men in modern times", according to whom the vowel points had been "invented since the time of Christ".^[89] The study presented the following considerations:

- The argument that vowel points are necessary for learning to read Hebrew is refuted by the fact that the Samaritan text of the Bible is read without them and that several other Semitic languages, kindred to Hebrew, are written without any indications of the vowels.
- The books used in synagogue worship have always been without vowel points, which, unlike the letters, have thus never been treated as sacred.
- The Qere Kethib marginal notes give variant readings only of the letters, never of the points, an indication either that these were added later or that, if they already existed, they were seen as not so important.
- The Kabbalists drew their mysteries only from the letters and completely disregarded the points, if there were any.
- In several cases, ancient translations from the Hebrew Bible (Septuagint, Targum, Aquila of Sinope, Symmachus, Theodotion, Jerome) read the letters with vowels different from those indicated by the points, an indication that the texts from which they were translating were without points. The same holds for Origen's transliteration of the Hebrew text into Greek letters. Jerome expressly speaks of a word in Habakkuk 3:5, which in the present Masoretic Text has three consonant letters and two vowel points, as being of three letters and no vowel whatever.
- Neither the Jerusalem Talmud nor the Babylonian Talmud (in all their recounting of Rabbinical disputes about the meaning of words), nor Philo nor Josephus, nor any Christian writer for several centuries after Christ make any reference to vowel points.^{[90] [91] [92]}

Early modern arguments

In the 16th and 17th centuries, various arguments were presented for and against the transcription of the form *Jehovah*.

Discourses rejecting *Jehovah*

Author	Discourse	Comments
John Drusius (Johannes Van den Driesche) (1550–1616)	<i>Tetragrammaton, sive de Nomine Die proprio, quod Tetragrammaton vocant</i> (1604)	Drusius stated "Galatinus first led us to this mistake ... I know [of] nobody who read [it] thus earlier..").[93] An editor of Drusius in 1698 knows of an earlier reading in Porchetus de Salvaticis however.[94] John Drusius wrote that neither יהוה nor יהוה accurately represented God's name.[95]
Sixtinus Amama (1593–1659) ^[96]	<i>De nomine tetragrammato</i> (1628) [93]	Sixtinus Amama, was a Professor of Hebrew in the University of Franeker. A pupil of Drusius. [93]
Louis Cappel (1585–1658)	<i>De nomine tetragrammato</i> (1624)	Lewis Cappel reached the conclusion that Hebrew vowel points were not part of the original Hebrew language. This view was strongly contested by John Buxtorff the elder and his son.
James Altingius (1618–1679)	<i>Exercitatio grammatica de punctis ac pronuntiatione tetragrammati</i> ^[97]	

Discourses defending *Jehovah*

Author	Discourse	Comments
Nicholas Fuller (1557–1626)	<i>Dissertatio de nomine יהוה</i>	Nicholas was a Hebraist and a theologian. [98]
John Buxtorf (1564–1629)	<i>Disserto de nomine JHVH</i> (1620); <i>Tiberias, sive Commentarius Masoreticus</i> (1664)	John Buxtorf the elder [99] opposed the views of Elia Levita regarding the late origin (invention by the Masoretes) of the Hebrew vowel points, a subject which gave rise to the controversy between Louis Cappel and his (e.g. John Buxtorf the elder's) son, Johannes Buxtorf II the younger.
Johannes Buxtorf II (1599–1664)	<i>Tractatus de punctorum origine, antiquitate, et autoritate, oppositus Arcano puntationis revelato Ludovici Cappelli</i> (1648)	Continued his father's arguments that the pronunciation and therefore the Hebrew vowel points resulting in the name <i>Jehovah</i> have divine inspiration.
Thomas Gataker (1574–1654)[100]	<i>De Nomine Tetragrammato Dissertaio</i> (1645) [101]	See Memoirs of the Puritans Thomas Gataker ^[101] .
John Leusden (1624–1699)	<i>Dissertationes tres, de vera lectione nominis Jehova</i>	John Leusden wrote three discourses in defense of the name Jehovah. [101]

Summary of discourses

In *A Dictionary of the Bible* (1863), William Robertson Smith summarized these discourses, concluding that "whatever, therefore, be the true pronunciation of the word, there can be little doubt that it is not *Jehovah*".^[102] Despite this, he consistently uses the name *Jehovah* throughout his dictionary and when translating Hebrew names. Some examples include *Isaiah* [*Jehovah's help or salvation*], *Jehoshua* [*Jehovah a helper*], *Jehu* [*Jehovah is He*]. In the entry, *Jehovah*, Smith writes: "JEHOVAH (יהוה, usually with the vowel points of יהוה; but when the two occur together, the former is pointed יהוה, that is with the vowels of יהוה, as in Obad. i. 1, Hab. iii. 19:"^[103] This practice is also observed in many modern publications, such as the *New Compact Bible Dictionary* (Special Crusade Edition) of 1967 and *Peloubet's Bible Dictionary* of 1947.

Usage of Jehovah in English Bible translations

The following works render the Tetragrammaton as *Jehovah*, either exclusively or occasionally:

- William Tyndale, in his 1530 translation of the first five books of the English Bible, at Exodus 6:3 renders the divine name as *Iehovah*. In his foreword to this edition he wrote: "Iehovah is God's name... Moreover, as oft as thou seeist LORD in great letters (except there be any error in the printing) it is in Hebrew Iehovah."
- The Great Bible, 1539, renders "Jehovah" in Psalm 33:12 and Psalm 83:18.
- The Geneva Bible, 1560, translates the Tetragrammaton as "JEHOVAH", in all capitals, four times, in Exodus 6:3; Psalm 83:18; Jeremiah 16:21; and Jeremiah 32:18.
- The Bishop's Bible, 1568, the word "Jehovah" occurs in Exodus 6:3 and Psalm 83:18.
- The Authorized King James Version, 1611, renders "JEHOVAH" four times as the personal name of God (in all capitals): Exodus 6:3; Psalm 83:18; Isaiah 12:2; Isaiah 26:4; and three times in place names: Genesis 22:14; Exodus 17:15; and Judges 6:24.
- Young's Literal Translation by Robert Young, 1862, 1898 renders the Tetragrammaton as *Jehovah* 6,831 times.
- In the Emphatic Diaglott, 1864, a translation of the New Testament by Benjamin Wilson, the name "Jehovah" appears 18 times.
- The English Revised Version, 1885, renders the Tetragrammaton as "JEHOVAH" (in all capitals) 12 times, as the personal name of God, in all the places that the King James Version renders it, and also in Exodus 6:2,6,7,8; Psalm 68:20; Isaiah 49:14; Jeremiah 16:21; Habakkuk 3:19.
- The Darby Bible, by John Nelson Darby, 1890, renders the Tetragrammaton as "Jehovah" 6,810 times.
- The American Standard Version, 1901, renders the Tetragrammaton as "Je-ho'vah" in 6,823 places in the Old Testament.
- The Modern Reader's Bible, by Richard Moulton, 1914, uses "Jehovah" at Ps.83:18; Ex.6:2-9; Ex.22:14; Ps.68:4; Jer.16:20; Isa.12:2 and Isa. 26:4.
- The New English Bible, published by Oxford University Press, 1970: e.g. Gen 22:14; Exodus 3:15,16; 6:3; 17:15; Judges 6:24
- The Living Bible, by Kenneth N. Taylor, published by Tyndale House Publishers, Illinois, 1971, uses "Jehovah" extensively, as in the 1901 American Standard Version, on which it is based.
- The Bible in Living English, by Steven T. Byington, published by the Watchtower Bible and Tract Society, 1972, renders the word "Jehovah" throughout the Old Testament, as the proper name for God, over 6,800 times.
- The New World Translation of the Holy Scriptures, published by the Watchtower Bible and Tract Society, 1961 and revised 1984: "Jehovah" appears 7,210 times, comprising 6,973 instances in the Old Testament, and 237 times in the New Testament—including 70 of the 78 times that the New Testament quotes an Old Testament passage that contains the Tetragrammaton^[104]—where the Tetragrammaton does not appear in any extant Greek manuscript.
- Green's Literal Translation (1985) by Jay P. Green, Sr., renders the Tetragrammaton as "Jehovah" 6,866 times.

Other usages in English Bible translations

The Douay Version of 1609 renders the phrase in Exodus 6:3 as "and my name Adonai", and in its footnote says: "Adonai is not the name here vttered to Moyses but is redde in place of the vnknownen name".^[105] The Challoner revision (1750) uses *ADONAI* with a note stating, "some moderns have framed the name Jehovah, unknown to all the ancients, whether Jews or Christians."^[106]

Of the most recent English versions of the Bible, some translate the Tetragrammaton exclusively as *Yahweh*:

- The New Jerusalem Bible (1985)

Most use *Lord* or *Lord*, generally indicating that the corresponding Hebrew is *Yahweh* or *YHWH* (not *JHVH*), and in some cases saying that this name is "traditionally" transliterated as "Jehovah":

- The New American Standard Bible (1971, updated 1995). Footnotes to Exodus 3:14 and 6:3 state: "Related to the name of God, YHWH, rendered LORD, which is derived from the verb HAYAH, to be"; "Heb YHWH, usually rendered LORD".
- The Bible in Today's English (Good News Bible), published by the American Bible Society (1976). In its preface it states: "the distinctive Hebrew name for God (usually transliterated Jehovah or Yahweh) is in this translation represented by 'The Lord'." A footnote to Exodus 3:14 states: "I am sounds like the Hebrew name Yahweh traditionally transliterated as Jehovah."
- The New International Version (1978 revised 2011). Footnote to Exodus 3:15, "The Hebrew for LORD sounds like and may be related to the Hebrew for I AM in verse 14"
- The New King James Version (1982), though based on the King James Version, replaces JEHOVAH in Exodus 6:3 with LORD, and adds a note: "Hebrew YHWH, traditionally Jehovah"
- The God's Word Translation (1985)
- The New Century Version (1987, revised 1991)
- The New International Reader's Version (1995)
- The English Standard Version (2001). Footnote to Exodus 3:15, "The word LORD, when spelled with capital letters, stands for the divine name, YHWH, which is here connected with the verb hayah, 'to be'"

Some use both *Yahweh* and *Lord*:

- The Amplified Bible (1965, updated 1987) generally uses *Lord*, but translates Exodus 6:3 thus: "I appeared to Abraham, to Isaac, and to Jacob as God Almighty [El-Shaddai], but by My name the Lord [Yahweh—the redemptive name of God] I did not make Myself known to them [in acts and great miracles]"
- The New Living Translation (1996) generally uses *Lord*, but uses *Yahweh* in Exodus 3:15 and 6:3.
- The Holman Christian Standard Bible (2004, revised 2008) mainly uses *Lord*, but in its second edition increased from 78 to 495 (in 451 verses) the times it uses *Yahweh*.^[107]

Other usage of "Jehovah"

Following the Middle Ages, some churches and public buildings across Europe, both before and after the Protestant Reformation were decorated with the name, *Jehovah*. For example, the Coat of Arms of Plymouth (UK) City Council bears the Latin inscription, "Turris fortissima est nomen Jehova",^[108] derived from Proverbs 18:10.

Jehovah has been a popular English word for the personal name of God for several centuries. Christian hymns^[109] feature the name. Some religious groups, notably Jehovah's Witnesses^[110] ^[111] and the King-James-Only movement, make prominent use of the name.



The word "Jehovah" displayed in the Old Catholic St. Martinskirche in Olten, Switzerland, 1521.

Greek and Latin sources

Under the heading "אֲדֹנָי c. 6823", the editors of the *Brown-Driver-Briggs Lexicon* write that אֲדֹנָי occurs 6,518 times in the Masoretic Text and that it is read as "Adonai" or "Elohim".^[2]

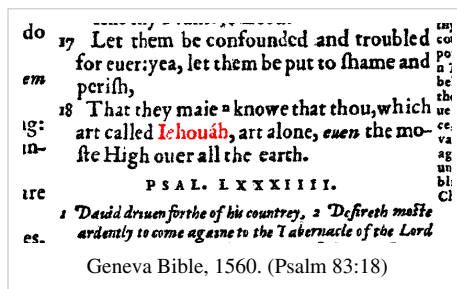
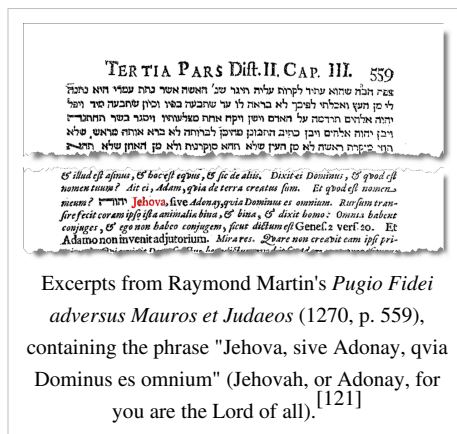
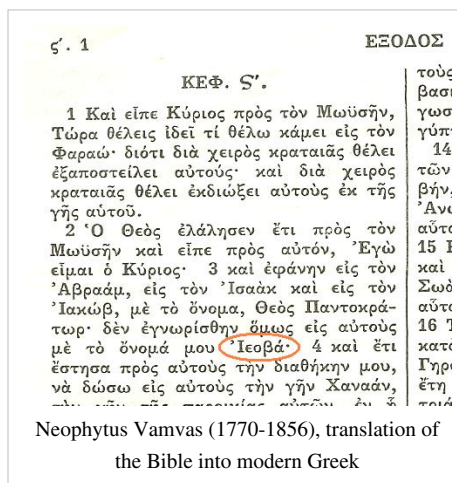
Greek transcriptions similar to "Jehovah"

- *Iouō* (Iouō, Koine: [juˈo]): *Pistis Sophia*^[112] (2nd century)
- *Ieou* (Ieou, Koine: [jeˈu]): *Pistis Sophia*^[112] (2nd century)
- *Ieḡwōnā* (Ie-ee-ḡoua): *Pistis Sophia*^[113] (2nd century)
- *Ievō* (Ievō): Eusebius^[114] (c. 315)
- *Ieōā* (Ieōa): Hellenistic magical texts^[115] (2nd-3rd centuries), M. Kyriakakes^[116] (2000)
- *Iexobā* (like Jehova[h]): Paolo Medici^[117] (1755)
- *Ieobā* (like Je[h]ova[h]): Greek *Pentateuch*^[118] (1833), *Holy Bible* translated in modern Greek by Neophytus Vamvas^[119] (1850)
- *Iexobā* (like Jehova[h]): Panagiotis Trempelas^[120] (1958)

Latin and English transcriptions similar to "Jehovah"

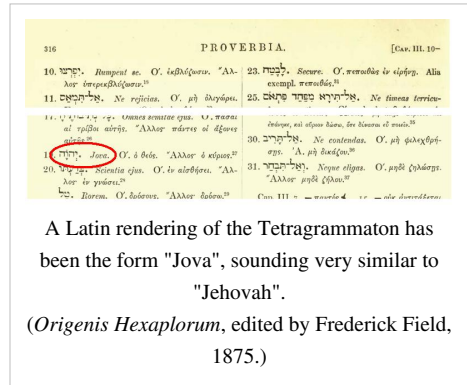
Transcriptions of אֲדֹנָי similar to *Jehovah* occurred as early as the 12th century.

- *Ieve*: Petrus Alphonsi^[122] (c. 1106), Alexander Geddes^[123] (1800)
- *Jehova*: Raymond Martin (Raymundus Martini)^[124] (1278), Porchetus de Salvaticis^[125] (1303), Tremellius (1575), Marcus Marinus (1593), Charles IX of Sweden^[126] (1606), Rosenmüller^[127] (1820), Wilhelm Gesenius (c. 1830)^[128]
- *Yohoua*: Raymond Martin^[124] (1278)
- *Yohouah*: Porchetus de Salvaticis^[125] (1303)
- *Ieoa*: Nicholas of Cusa (1428)
- *Iehoua*: Nicholas of Cusa (1428), Peter Galatin (Galatinus)^[129] (1516)
- *Iehova*: Nicholas of Cusa (1428), Jacques Lefèvre d'Étaples (1514), Sebastian Münster (1526), Leo Jud (1543), Robert Estienne (1557)
- *Ihehoua*: Nicholas of Cusa (1428)
- *Jova*: 16th century,^[130] Rosenmüller^[127] (1820)
- *Jehovah*: Paul Fagius (1546), John Calvin (1557), King James Bible (1671 [OT] / 1669 [NT]), Matthew Poole^[131] (1676), Benjamin Kennicott^[132] (1753), Alexander Geddes^[123] (1800)
- *Iehouāh*: Geneva Bible (1560)
- *Jehovah*: Authorized King James Version (1611), Henry Ainsworth (1627)
- *Jovae*: Rosenmüller^[127] (1820)
- *Yehovah*: William Baillie^[133] (1843)



Notes

- [1] Preface to the New American Standard Bible (<http://www.bible-researcher.com/nasb-preface.html>)
- [2] Brown-Driver-Briggs Lexicon (<http://img.villagephotos.com/p/2003-7/264290/BDByahwehtrimmed.jpg>)
- [3] *Pugio fidei* by Raymund Martin, written in about 1270
- [4] Source: The Divine Name in Norway (<http://www.divinenam.no/sorfron.htm>),
- [5] "Although most scholars believe "Jehovah" to be a late (ca. 1100 CE) hybrid form derived by combining the Latin letters *JHVH* with the vowels of *Adonai* (the traditionally pronounced version of יהוה), many magical texts in Semitic and Greek establish an early pronunciation of the divine name as both *Yehovah* and *Yahweh*" (Roy Kotansky, Jeffrey Spier, "The 'Horned Hunter' on a Lost Gnostic Gem", *The Harvard Theological Review*, Vol. 88, No. 3 (Jul., 1995), p. 318.)
- [6] "This [Yehowah] is the correct pronunciation of the tetragrammaton, as is clear from the pronunciation of proper names in the First Testament (FT), poetry, fifth-century Aramaic documents, Greek translations of the name in the Dead Sea Scrolls and church fathers." (George Wesley Buchanan, "The Tower of Siloam", *The Expository Times* 2003; 115: 37; pp. 40, 41)
- [7] Jarl Fossum and Brian Glazer in their article *Seth in the Magical Texts* (*Zeitschrift für Papyrologie und Epigraphie* 100 (1994), p. 86-92, reproduced here (<http://www.scribd.com/doc/22876257/Seth-in-the-Magical-Texts-by-Dr-Rudolf-Habelt>), give the name "Yahweh" as the source of a number of names found in pagan magical texts: Ἰάβαξ (p. 88), Ιαδ (described as "a Greek form of the name of the Biblical God, Yahweh", on p. 89), Iaba, Iaē, Iaēo, Ιαδ, Ιαδδ, Ιαδδδ (p. 89). On page 92, they call "Ιαδ" "the divine name".
- [8] Greek Magical Papyri Texts (http://www.asiya.org/atheneum/Papyri_Graecae_Magicae.pdf), *The "Mithras" Liturgy*, Marvin W. Meyer. In the introduction he says that the magical formula "IAO" seems derived from or imitative of the Semitic word "Yahweh". The same explanation of the word "Iao" in pagan magical texts is given by Franz Cumont (quoted in *The Hidden History of Western Civilization*, David Livingstone, p. 178 (http://books.google.co.uk/books?id=u91JYdvPfJgC&pg=PT190&lpg=PT190&dq=Iao+Yahweh&source=bl&ots=eR0TqBEOIW&sig=wKw70AKrIFh_pMRaiwZrZWWyjn&hl=en&ei=aqoXS67YJ-CL4gbM_v3wAg&sa=X&oi=book_result&ct=result&resnum=10&ved=0CCAQ6AEwCTgK#v=onepage&q=Iao+Yahweh&f=false) and *The Names of God, Their Pronunciation and Their Translation* (http://www.lectio.unibe.ch/05_2/PDF/troyer_names_of_god.pdf), Kristin De Troyer, states that "IAO can be seen as a transliteration of YAHU, the three-letter form of the Name of God" (p. 6).
- [9] *Hermetic Magic: The Postmodern Magical Papyrus of Abaris* (http://books.google.ie/books?id=rvGTcg-30pEC&pg=PA95&lpg=PA95&dq=Yahweh+pronunciation+magical+formulas&source=bl&ots=Yip_3bZ1xh&sig=STPRfeoeBMTBGq76EsoITsoAz5A&hl=en&ei=j3cTS-OYOZ-H4gblq4ybBA&sa=X&oi=book_result&ct=result&resnum=2&ved=0CAoQ6AEwAQ#v=onepage&q=f&f=false), Stephen Flowers (1995), p. 95
- [10] Eerdman's Dictionary of the Bible (2000), p. 1402 (<http://books.google.com/books?id=P9sYIRXZZ2MC&printsec=frontcover&dq=Eerdmans+Bible+dictionary#v=onepage&q=Yahweh&f=false>)
- [11] http://karaite-korner.org/yhwh_2.pdf
- [12] Nehemia Gordon, The Pronunciation of the Name (http://karaite-korner.org/yhwh_2.pdf)
- [13] George Wesley Buchanan, "How God's Name Was Pronounced," *BAR* 21.2 (March -April 1995), 31-32
- [14] "יְהוָה, Jehovah, pr[oper] name of the supreme God amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mosis t.iii. p.519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text, they were accustomed to substitute for it יְהוֹוָה, and thus the vowels of the noun יְהוֹוָה are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יְהוֹוָה) [Yehovah], not (יְהוָה) [Yahovah]; prefixes, however, receive the same points as if they were followed by יְהוֹוָה [...] This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translated יְהוָה by ὁ Κύριος (יְהוָה)." (H. W. F. Gesenius, *Gesenius's Hebrew-Chaldee Lexicon to the Old Testament*, (Grand Rapids, Michigan: Baker Book House, 1979[1847]), p. 337)
- [15] For example, Deuteronomy 3:24, Deuteronomy 9:26 (second instance), Judges 16:28 (second instance), Genesis 15:2
- [16] R. Laird Harris, "The Pronunciation of the Tetragram," in John H. Skilton (ed.), *The Law and the Prophets: Old Testament Studies Prepared in Honor of Oswald Thompson Allis* (Presbyterian and Reformed, 1974), 224.
- [17] Jewish Encyclopedia: article *YHWH* (<http://www.jewishencyclopedia.com/view.jsp?artid=52&letter=N#164>)
- [18] 1911 Encyclopaedia Britannica: article *Jehovah* (*Yahweh*) (<http://www.1911encyclopedia.org/Jehovah>)
- [19] In the 7th paragraph of *Introduction to the Old Testament of the New English Bible* (<http://www.bible-researcher.com/driver1.html>), Sir Godfrey Driver wrote, "The Reformers preferred Jehovah, which first appeared as *Iehouah* in 1530 A.D., in Tyndale's translation of the Pentateuch (Exodus 6.3), from which it passed into other Protestant Bibles." The Latin Vulgate of St. Jerome renders the name as *Adonai* at Exodus 6:3
- [20] At Gen.22:14; Ex.6:3; 17:15; Jg.6:24; Ps.83:18, Is.12:2; 26:4. *Strong's Exhaustive Concordance of the Bible* (Iowa Falls: Word, 1994), 722.



- [21] According to the preface, this was because the translators felt that the "Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament".
- [22] The original hymn, without "Jehovah", was composed in Welsh in 1745; the English translation, with "Jehovah", was composed in 1771 (Guide Me, O Thou Great Jehovah (<http://www.hymntime.com/tch/htm/g/u/guideme.htm>)).
- [23] Jewish Encyclopedia of 1901-1906 (<http://www.jewishencyclopedia.com/view.jsp?letter=J&artid=206>)
- [24] Jewish Encyclopedia: article *Jehovah* (<http://www.jewishencyclopedia.com/view.jsp?artid=206&letter=J>)
- [25] "Jehovah (Yahweh)". *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.
- [26] Only three copies of his *Five Books of Moses* survive, and the best copy is kept at the British Museum.
- [27] Westcott, in his survey of the English Bible, wrote that Tyndale "felt by a happy instinct the potential affinity between Hebrew and English idioms, and enriched our language and thought for ever with the characteristics of the Semitic mind." See Dahlia M. Karpman's, "Tyndale's Response to the Hebraic Tradition" (*Studies in the Renaissance*, Vol. 14 (1967)), pp. 113, 118, 119.
- [28] The first English-language book to make a clear distinction between *I* and *J* was published in 1634. (*The Cambridge History of the English Language* (<http://books.google.com/books?id=CCvMbntWth8C>), Richard M. Hogg, (Cambridge University Press 1992 ISBN=0521264766, p. 39). It was also only by the mid-1500s that *V* was used to represent the consonant and *U* the vowel sound, while capital *U* was not accepted as a distinct letter until many years later (*Letter by Letter: An Alphabetical Miscellany* (<http://books.google.com/books?id=63Qnbt2CMiMC&pg=PA124>), Laurent Pflughaupt, (Princeton Architectural Press ISBN 978-1-56898-737-8) pp. 123–124).
- [29] William Tyndale, *Doctrinal Treatises*, ed. Rev. Henry Walter (Cambridge, 1848), p. 408.
- [30] In the 7th paragraph of *Introduction to the Old Testament of the New English Bible*, Sir Godfrey Driver wrote (<http://www.bible-researcher.com/driver1.html>), "The early translators generally substituted 'Lord' for [YHWH]. [...] The Reformers preferred Jehovah, which first appeared as *Iehouah* in 1530 A.D., in Tyndale's translation of the Pentateuch (Exodus 6.3), from which it passed into other Protestant Bibles."
- [31] Exodus 6:3-5 RSV (<http://www.searchgodsword.org/desk/?language=en&query=Exodus+6:3+-+11§ion=0&translation=rsv&oq=ex%206:3-11&new=1&nb=ex&ng=6&ncc=6>)
- [32] Duane A. Garrett, *A Modern Grammar for Classical Hebrew* (Broadman & Holman 2002 ISBN 0-8054-2159-9) (<http://www.amazon.com/dp/0805421599>), p. 13
- [33] Gesenius' Hebrew Grammar (1910 Kautzsch-Cowley edition), p. 38
- [34] Jewish Encyclopedia, article *Punctuation* (<http://www.jewishencyclopedia.com/view.jsp?letter=P&artid=606>)
- [35] Encyclopaedia Britannica, 11th edition, article *Hebrew* (http://encyclopedia.jrank.org/HAN_HEG/HEBREW.html)
- [36] Godwin's Cabalistic Encyclopedia, Third Edition (<http://books.google.com/books?id=2eCrFWY01d0C&pg=PR18&dq=diacritical+cabalistic+hermetic#v=onepage&q=diacritical+cabalistic+hermetic&f=false>) (Llewellyn 1994), p. xviii
- [37] Thomas M. Strouse, *Scholarly Myths Perpetuated on Rejecting the Masoretic Text of the Old Testament*. (<http://www.deanburgonsociety.org/CriticalTexts/myths.htm>) The writer mentions in particular Christo H. J. Van der Merwe, Jackie A. Naude and Jan H. Kroeze, *A Biblical Reference Grammar* (Sheffield, England:Sheffield Academic Press, 2002), and Gary D. Pratico and Miles V. Van Pelt, *Basics of Biblical Hebrew Grammar* (Grand Rapids: Zondervan Publ. House, 2001)
- [38] <http://www.sacklunch.net/Latin/A/aborigine.html>
- [39] (*In Awe of Thy Word*, G.A. Riplinger-Chapter 11, page 416) Online (<http://www.scribd.com/doc/11539822/Awe-11>)
- [40] *Tiberias, sive Commentarius Masoreticus* (1620; quarto edition, improved and enlarged by J. Buxtorf the younger, 1665)
- [41] *Tractatus de punctorum origine, antiquitate, et auctoritate, oppositus Arcano puntationis revelato Ludovici Cappelli* (1648)
- [42] *Biblical Theology* (Morgan, PA: Soli Deo Gloria Publications, 1996 reprint of the 1661 edition), pp. 495-533
- [43] *A Dissertation on the Hebrew Vowel-Points* (https://docs.google.com/leaf?id=0B315fGUHb_mmmNzRmNWJmZDltZWlXZi00ZWNLWEYMDktNmJmYjJkMDNkN2M3&hl=en), (Liverpoole: Peter Whitfield, 1748)
- [44] *A Dissertation concerning the Antiquity of the Hebrew Language, LETTERS, VOWEL POINTS, and ACCENTS* (London: n. p., 1767)
- [45] *An Essay on the Antiquity and Utility of the Hebrew Vowel-Points* (Glasgow: John Reid & Co., 1833)
- [46] *The Battle Over The Hebrew Vowel Points, Examined Particularly As Waged in England* (<http://thross7.googlepages.com/VowelPointPaper.pdf>), by Thomas D. Ross
- [47] (*In Awe of Thy Word*, G.A. Riplinger-Chapter 11, page 413-435) Online (<http://www.scribd.com/doc/11539822/Awe-11>)
- [48] <http://av1611.com/kjbp/ridiculous-kjv-bible-corrections/Yahweh-Jehova-YHWH.html>
- [49] <http://www.emmanuel-newington.org/seminary/resources/Whitfield.pdf>
- [50] Nehemia Gordon, *The Pronunciation of the Name*, pp. 1-2 (http://www.karaite-korner.org/yhwh_2.pdf)
- [51] Nehemia Gordon, *The Pronunciation of the Name*, p. 8 (http://www.karaite-korner.org/yhwh_2.pdf)
- [52] Nehemia Gordon, *The Pronunciation of the Name*, p. 11 (http://www.karaite-korner.org/yhwh_2.pdf)
- [53] Gill 1778
- [54] Gill 1778, pp. 499–560
- [55] Gill 1778, pp. 549–560
- [56] Gill 1778, pp. 538–542
- [57] *In Awe of Thy Word* (<http://www.scribd.com/doc/11539822/Awe-11>), G.A. Riplinger-Chapter 11, pp. 422–435
- [58] Gill 1778, p. 540
- [59] Gill 1778, pp. 548–560
- [60] Gill 1778, p. 462

- [61] Gill 1778, pp. 461–462
- [62] Gill 1778, p. 501
- [63] Gill 1778, pp. 512–516
- [64] Gill 1778, p. 522
- [65] Gill 1778, p. 531
- [66] Gill 1778, pp. 535–536
- [67] Gill 1778, pp. 536–537
- [68] Gill 1778, p. 544
- [69] Gill 1778, p. 499
- [70] One of the definitions of "tittle" in the Merriam-Webster Dictionary (<http://www.merriam-webster.com/dictionary/tittle>) is "a point or small sign used as a diacritical mark in writing or printing".
- [71] pg. 110, *Of the Integrity and Purity of the Hebrew and Greek Text of the Scripture; with Considerations on the Prolegomena and Appendix to the Late "Biblia Polyglotta," in vol. IX, The Works of John Owen*, ed. Gould, William H., & Quick, Charles W., Philadelphia, PA: Leighton Publications, 1865)
- [72] For the meanings of the word κεφαία in the original texts of Matthew 5:18 and Luke 16:17 see Liddell and Scott (<http://www.perseus.tufts.edu/hopper/morph?l=ἰῶνⱭⱏⱎⱌ±ā/z-ἰ±#lexicon>) and for a more modern scholarly view of its meaning in that context see Strong's Greek Dictionary. (<http://ulrikp.dk/strongsgreek/goto.php?strongs=2762>)
- [73] <http://1828.mshaffer.com/d/search/word,tittle>
- [74] *The Battle Over The Hebrew Vowel Points, Examined Particularly As Waged in England* (<http://thross7.googlepages.com/VowelPointPaper.pdf>), by Thomas D. Ross, pp. 13-14
- [75] Gill 1778, p. 435
- [76] *The Battle Over The Hebrew Vowel Points, Examined Particularly As Waged in England* (<http://thross7.googlepages.com/VowelPointPaper.pdf>), Thomas D. Ross, pp. 16-17
- [77] American Heritage Dictionary of the English Languages (<http://dictionary.reference.com/browse/masorah>)
- [78] Liverpoole: Peter Whitfield, 1748), 288 pp., Whitfield's critical texts (<http://www.deanburgonsociety.org/CriticalTexts/witfields.htm>)
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- [100] <http://members.aol.com/EvertonP3/thomasgataker.htm>
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- [102] Smith commented, "In the decade of dissertations collected by Reland, Fuller, Gataker, and Leusden do battle for the pronunciation Jehovah, against such formidable antagonists as Drusius, Amama, Cappellus, Buxtorf, and Altingius, who, it is scarcely necessary to say, fairly beat their opponents out of the field; "the only argument of any weight, which is employed by the advocates of the pronunciation of the word as it is written being that derived from the form in which it appears in proper names, such as Jehoshaphat, Jehoram, &c. [...] Their antagonists make a strong point of the fact that, as has been noticed above, two different sets of vowel points are applied to the same consonants under certain circumstances. To this Leusden, of all the champions on his side, but feebly replies. [...] The same may be said of the argument derived from the fact that the letters יהוה, when prefixed to יהוה, take, not the vowels which they would regularly receive were the present pronunciation true, but those with which they would be written if אֲדֹנָי, *adonai*, were the reading; and that the letters ordinarily taking *dagesh lene* when following יהוה would, according to the rules of the Hebrew points, be written without dagesh, whereas it is uniformly inserted."
- [103] Image (<http://img.villagephotos.com/p/2003-7/264290/JehovahSmithsBibleDictionary.jpg>) of it.
- [104] Of the 78 passages where the New Testament, using Κύριος (Lord) for the Tetragrammaton of the Hebrew text, quotes an Old Testament passage, the New World Translation puts "Jehovah" for Κύριος in 70 instances, "God" for Κύριος in 5 (Rom 11:2, 8; Gal 1:15; Heb 9:20; 1 Pet 4:14), and "Lord" for Κύριος in 3 (2 Thes 1:9; 1 Pet 2:3, 3:15) – Jason BeDuhn, *Truth in Translation* (University Press of America 2003 ISBN 0-7618-2556-8), pp. 174–175 ([http://books.google.com/books?id=EgnIp2Bzdi8C&printsec=frontcover&dq=Jason+BeDuhn+\(2003\).+Truth+in+Translation:+Accuracy+and+Bias+in+English+Translations+of+the+New+Testament&hl=en&ei=a1uUTav7KsewhAe0t_zhCA&sa=X&oi=book_result&ct=result&resnum=1&ved=0CC8Q6AEwAA#v=onepage&q=seventy-eight&f=false](http://books.google.com/books?id=EgnIp2Bzdi8C&printsec=frontcover&dq=Jason+BeDuhn+(2003).+Truth+in+Translation:+Accuracy+and+Bias+in+English+Translations+of+the+New+Testament&hl=en&ei=a1uUTav7KsewhAe0t_zhCA&sa=X&oi=book_result&ct=result&resnum=1&ved=0CC8Q6AEwAA#v=onepage&q=seventy-eight&f=false))
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- [107] John W. Gillis, *The HCSB 2nd Edition and the Tetragrammaton* (<http://maybetoday.org/2009/01/the-hcsb-2nd-edition-and-the-tetragrammaton/>)
- [108] See Plymouth Civic Heraldry ([http://www.civicheraldry.co.uk/cornwall_wessex.html#plymouth city](http://www.civicheraldry.co.uk/cornwall_wessex.html#plymouth%20city)) and here (<http://www.civicheraldry.co.uk/plymouth.JPG>). Also, Civic Heraldry of the United Kingdom (<http://www.ngw.nl/int/gbr/p/plymouth.htm>)
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- [110] *Awake!*, December 2007, p. 20, "How God's Name Has Been Made Known", "The commonly used form of God's name in English is Jehovah, translated from the Hebrew [Tetragrammaton], which appears some 7,000 times in the Bible."
- [111] *The Divine Name That Will Endure Forever*, p. 7 (http://www.watchtower.org/e/na/article_02.htm): "Nobody knows for sure how the name of God was originally pronounced. Nevertheless, many prefer the pronunciation Jehovah. Why? Because it has a currency and familiarity that Yahweh does not have."
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- [121] Raymond Martin's *Pugio Fidei* maintained that the Hebrew vowel points, such as those attached to the Tetragrammaton, were not added to the Hebrew Bible until the tenth century (Thomas D. Ross, *The Battle over the Hebrew Vowel Points Examined Particularly as Waged in England* (http://docs.google.com/gview?a=v&q=cache:8BoPxxhenHYJ:thross7.googlepages.com/VowelPointPaper.pdf+John+Moncrieff,+An+Essay+on+the+Antiquity+and+Utility+of+the+Hebrew+Vowel+Points&hl=en&gl=us&pid=bl&srcid=ADGEESiVNtUHMg6URUBpQ9OA7tqg6UWuA12LEzjcNt8alBVglrpek_cykNoUupK65MkwleSXV4ZcAOzrovJJHVGyO_Uw4tGa9ttH60uPG2KWsjEA&sig=AFQjCNEhgzdfXsHTxRkgLQT0UL63N9H7KA), p. 5).
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- [123] See comments at Exodus 6:2, 3 in his *Critical Remarks on the Hebrew Scriptures* (1800). Also, Rev. Richard Barrett's *A Synopsis of Criticisms upon Passages of the Old Testament* (1847) p. 219.
- [124] At his work *Pugio Fidei*, in which he argued that the vowel points were added to the Hebrew text only in the tenth century (Thomas D. Ross, *The Battle over the Hebrew Vowel Points Examined Particularly as Waged in England* (<http://docs.google.com/gview?a=v&q=cache:8BoPxxhenHYJ:thross7.googlepages.com/VowelPointPaper.pdf+John+Moncrieff,+An+Essay+on+the+Antiquity+and+>

- Utility+of+the+Hebrew+Vowel-Points&hl=en&gl=us&pid=bl&srcid=ADGEESiVNtIHMg6URUBpQ9OA7tqg6UWuAl2LEzjcNt8aIBVgIrpek_cykNoUupK65MkwleSXV4ZcAOzrovJJHVGYo_Uw4tGa9ttH60uPG2KWsjEA&sig=AFQjCNEhzdfeXsHTxRkgLQT0UL63N9H7KA), p. 5). At page 152 of Gérard Gertoux's book *The name of God Y.eH.oW.aH which is pronounced as it is written I_EH_OU_AH* is a photo of a bilingual Latin (or Spanish) text and Hebrew text [side by side] written by Raymond Martin in 1278, with in its last sentence "יְהוֹהוּ" opposite "Yohoua".
- [125] At his book *Victory Against the Ungodly Hebrews*. Gérard Gertoux, *The name of God Y.eH.oW.aH*, p. 153. See also ([http://links.jstor.org/sici?sici=1062-0516\(191110\)28:1<56:NOTN\[>2.0.CO;2-P&size=LARGE&origin=JSTOR-enlargePage](http://links.jstor.org/sici?sici=1062-0516(191110)28:1<56:NOTN[>2.0.CO;2-P&size=LARGE&origin=JSTOR-enlargePage)); George Moore, *Notes on the Name YHWH* (*The American Journal of Theology*, Vol. 12, No. 1. (Jan., 1908), pp. 34-52.
- [126] Charles IX of Sweden instituted the Royal Order of Jehova in 1606.
- [127] *Scholia in Vetus Testamentum*, vol. 3, part 3, pp. 8, 9, etc.
- [128] For example, Gesenius rendered Proverbs 8:22 in Latin as: "Jehova creavit me ab initio creationis". (Samuel Lee, *A lexicon, Hebrew, Chaldee, and English* (1840) p. 143)
- [129] "Non enim h quatuor liter [yhwh] si, ut punctat sunt, legantur, Ioua reddunt: sed (ut ipse optime nosti) Iehoua efficiunt." (*De Arcanis Catholicae Veritatis* (1518), folio xliii. See *Oxford English Dictionary Online*, 1989/2008, Oxford University Press, "Jehovah"). Peter Galatin was Pope Leo X's confessor.
- [130] Sir Godfrey Driver, *Introduction to the Old Testament of the New English Bible*.
- [131] See Poole's comments at Exodus 6:2, 3 in his *Synopsis criticorum biblicorum*.
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- [133] *The First Twelve Psalms in Hebrew*, p. 22 (http://commons.wikimedia.org/wiki/File:BAILLIE_WILLIAM_1843_The_First_Twelve_Psalms_in_Hebrew_21.png).

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Psalm 83

Psalm 83 is the last of the Psalms of Asaph, which include Psalms 50 and 73-83. It is also the last of the so-called "Elohists" collection, Psalms 42-83, in which the one of God's titles, Elohim is mainly used.^[1] :405[2] :7 It is generally seen as a national lament provoked by the threat of an invasion of Israel by its neighbors. The psalm has been seen by some commentators as being purely cultic in nature. Others have indicated that the fact that particular nations are specifically named indicates that it does refer to a specific historical period, even though the prayer itself would be offered in the Temple in Jerusalem.^[3] The dating of the composition of the Psalm is debated, but the reference in verse 9 to Assyria is by many sources seen as an indication that the Psalm was written during the time of Assyrian ascendancy, the ninth to seventh centuries BC. ^[4] Others have placed the composition of the psalm between the time of Saul to the age of the Maccabees,^[3] suggested by Theodore of Mopsuestia.^[5]

Verse 1

The specific meaning of this verse is disputed. The verb can be translated to refer to either speech ("be not silent") or motion ("be not inactive").^[4] The fact that the verse requests the assistance of God three times emphasizes the urgency of the situation and of the people's prayer.^[1]

Verses 2 through 5

In the text of the psalm, specifically verses 2 through 5, the speaker makes the assumption that individuals who plot against the nation of Israel must inherently be enemies of God.^[6] He also ascribes to them the intention of the complete extinction of the people of Israel, as that is the meaning of verse 4, which indicates that the name of Israel will be obliterated or remembered no more.^[3]

Verses 6 through 8

These verses provide the names of the ten nations which have evidently formed a coalition against Israel, the Edomites, the Ishmaelites, Moab, the Hagrites, Gebal, Ammon, Amalek, the Philistines, Tyre, and Assyria.^[4]

Verses 9 through 12

The narrator goes on to assume that God himself will fight on Israel's side in the upcoming battle, based on the stories contained in the 4th through 8th chapters of the Book of Judges, citing individual actions attributed to God in that book.^[6]

Verses 13 through 17

In these verses, the narrator specifically requests that God make the opponents of Israel suffer and experience shame and die in disgrace for opposing Israel, and, by extension, God himself.^[6] The specifics mentioned, including chaff, fire and storm, are references to the Sirocco.^[4]

Verse 18

In this verse, the narrator states that he wishes God perform these various acts so that all might know that God is the most powerful entity and has sway over all the Earth.^[6] This verse, with verse 16, indicates that, although the bulk of the psalm is a prayer for the destruction of the enemies of Israel, there is some positive hope that the enemies of Israel might come to acknowledge the God of Israel.^[3] While the King James Version most often translates the tetragrammaton (which is in the Hebrew scriptures over 7000 times) as "LORD", this verse has one of the several occurrences in

which it is translated as "JEHOVAH". It is one of the few verses where the phrases "**whose name is**" or "**that is my name**" are used (Isa 42:8, Jer 33:2, etc.) in the whole Bible. Notably, for these reasons this particular verse in the King James Bible is widely quoted, particularly by members of the Jehovah's Witnesses, as evidence that "Jehovah" is the personal name of God, and as an argument for their view that all instances of the Tetragrammaton should be translated like this.^[7]

Different translations interpret the verse as follows:

Translation	Psalm 83:18
ASV	"That they may know that thou alone, whose name is Jehovah, Art the Most High over all the earth."
KJV	"That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."
NAB	"Show them you alone are the LORD, the Most High over all the earth." (as verse 19)
NWT	"That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."
REB	"So let it be known that you, whose name is the LORD, are alone Most High over all the earth."
RSV	"Let them know that thou alone, whose name is the LORD, art the Most High over all the earth."
WEB	"that they may know that you alone, whose name is Yahweh, are the Most High over all the earth."
YNG	"And they know that Thou -- (Thy name [is] Jehovah -- by Thyself,) [Art] the Most High over all the earth!"

- Bibearchiv-Vegelahn^[8]
- BibleGateway^[9]

do 17 Let them be confounded and troubled
for ever: yea, let them be put to shame and
perish,
18 That they maie knowe that thou, which
art called **Iehouáh**, art alone, *even* the mo-
ste High over all the earth.
P S A L. L X X I I I I.
1 David driven forth of his countrey, 2 Desireth masse
ardently to come agayne to the Tabernacle of the Lord
Psalm 83:18 - The Geneva Bible (1560): God's name Iehouah
(in older Latin transcription form), that is Jehovah.

Notes

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 - [8] http://www.bibelarchiv-vegeln.de/Psalm_83_Vers_19.html
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