# Their Fathers Forgot My Name for Baal

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*An Overview of the Chapters*

1. The Name Used from the Garden of Eden (5th Millennium B.C.)

   The Hebrew consonants YHVH mean "He WILL BE." The first recorded use of the Name of YHVH was by Eve, *HVH*, which means "She WAS." Adam named Eve "She WAS" because <u>She WAS</u> the "Mother of all the living." So, Paul told us that God was the "Father of all."  Many believe that God was named YHVH in Exodus 3. But in fact, God named His Messenger "He WILL BE ELOHIM" in Exodus 3:15. There are 12 recorded cases in the Bible where people either used or heard the Name YHVH before God named His Messenger YHVH.


2. Yod-He-Vav-He, the Consonants and Their Pronunciation

   The Hebrew consonants Yod-He-Vav-He are pronounced "Yihvah," according to the rules of Hebrew pronunciation and according to the Masoretic Text used to translate the Old Testament. All the names of God in the Masoretic Text, including Yaho יהו, Yihvah יהוה, and its substitute Yahu יהוא, were given a sheva vowel marking in their prefix to warn readers not to pronounce the Name of God. And so Yihvah, in the Masoretic Text, reads Yehvah.


3. YHV, Yaho (Ιαω) in the Hebrew Scriptures (14th Century B.C.)

   God spoke of Joshua (Yahoshua), as His messenger when He said, "My Name is in Him." Some Israelites concluded that Yahoshua יהושע must mean Yaho יהו saves שוע because Hebrew names are normally made of three-character roots. The grandson of Moses, the priest of the tribe of Dan who set up an idol, was the first to have a Yaho prefix in his name. He was called Yahonathan. After King Saul was troubled by an evil spirit, the name of his son Jonathan changed to Yahonathan, and another son was called Ishbaal, "man of Baal."


4. Humor from the Prophets (8th Century B.C.)

   Through the prophet Jeremiah, God said, "Their fathers forgot My Name for Baal." Because of their idolatry, the Israelites became confused about the Name of God. In Hosea, God said, "I will no longer be their I WILL BE," and "I will save them by He WILL BE, their ELOHIM."


5. Pronunciation According to Its Letters (6th Century B.C.)

   After the Israelites forgot God's Name, they spoke it "according to its letters," pronouncing YHVH as "Yahwah," and pronouncing YHV (Yaho) as "Yahu."

6. The Pronunciation Ban (4th Century B.C.)

Eventually, any kind of pronunciation of the Name of God was prohibited. In the Greek Septuagint, the Jews changed the text of Leviticus 24:16 to "he that names the Name of the Lord (ὀνομάζων δὲ τὸ ὄνομα Κυρίου), let him die the death."

7. Ιαω in Mystical Writings and Early Christianity (2nd Century A.D.)

The name of Yaho (Ιαω) continued quietly among the Jews and eventually found its way to the Gentiles. By the second century A.D., Christians were convinced that Ιαω was the Name of God. In the fourth century A.D., the great scholar Jerome declared that the pronunciation of YHVH, was "Yaho."

8. Yahweh, Jupiter of the Hosts *of the Heavens* (18th Century A.D.)

The name of Yaho resulted in some pronunciations of YHVH as Yehovah. This was the Name of God used in the King James Bible, to the disagreement of many scholars. As a result, a new search for the Name of God was made. The name found in the Greek texts was Ιαβε. In the fourth century, Epiphanius explained that it was used by the cults. Ιαβε is the Greek transliteration of the Latin Jupiter, Jove, the chief deity of the Roman Empire. The Gnostics believed that Ιαω was above Jupiter. The Son of Ιαω was "Saboath (Hosts)," aka Ιαβεζεβυθ, "Jupiter of the Hosts."

9. The Many Proofs of Yihvah, He WILL BE

The Name of Yihvah is the only possible interpretation of YHVH, both in terms of grammar and pronunciation. God left no doubt about the meaning of His Name, which He shared with Christ. God said, "This is My Name forever" because Christ would become "I AM." But, God will always be "I WILL BE," and as He said to Moses, "I WILL BE with you." In Ecclesiastes 11:3, the common form of the phrase "He will be" was altered to "Yahu" to avoid pronouncing God's Name.

10. We Know What We Worship

Jesus said, "We know what we worship, for salvation is from the Jews." The word *Jew* comes from the name of Judah, which means "praise Yah." It was first used to describe Mordecai in the Book of Esther. He was a Benjamite but rejected idolatry. Just as the tribe of Dan set up an idol to worship and confused God's Name as Yaho, Latin Christianity created a three-person god, an "image of the beast" and named it Yahweh, after the God of the Roman Empire. The people of both covenants forgot God's Name for Baal. So, God told His prophet Hosea to "Go again!"

11. Name above All Names

God uses many names in the Bible, but there is only one Name shared with the Son, which Paul called "the Name above all Names."

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# 1  The Name Used from the Garden of Eden (5th Millennium B.C.)

## 1.1   The Shared Name of God and His Messenger

> Then YHVH rained brimstone and fire on Sodom and Gomorrah,
> from YHVH out of the heavens.

Genesis 19:24

The most famous Hebrew consonants, Yod-He-Vav-He, which we call YHVH, have been a source of intense religious debate for thousands of years.

The meaning of YHVH as "He WILL BE" has perplexed many. Why would the Almighty God call Himself "He WILL BE," and why did two bare this Name?

As Christians, we understand that YHVH was the Name of the invisible God and His Messenger. In the Old Testament, they shared the Name of He WILL BE, and now they share the Name "He WILL SAVE" in Greek, Jesus. But to the Jews, the Name "He WILL BE" was very confusing.

## 1.2   The Name of YHVH Was First Used in the Garden of Eden

The name of Eve in Hebrew means "She WAS." [1]

In Genesis 3:20, we read, "Adam called his wife's name, Eve (She WAS), because She WAS the mother of all the living." Adam compared the name of "She WAS," the mother of all the living, to "He WILL BE," the "Father of all." (Ephesians 4:5)

After Adam and Eve left the garden of Eden, Eve bore her first son, and she exclaimed, "I have acquired a man from He WILL BE." (Genesis 4:1)

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[1] In Chapter 9, we discuss the peculiarities of the early Hebrew language, and this verse in more detail

## 1.3    God Named His Messenger YHVH at the Burning Bush

Before God named His Messenger "He WILL BE" at the burning bush, in Exodus 3:15, the Name of YHVH was spoken or heard no less than 12 times in the Old Testament. This is recorded in Genesis 4:1, 4:26, 15:2, 16:11, 22:14, 28:13, 28:21, 29:32–35, and 32:9.

Everyone knew the Name of God was He WILL BE, but no one knew the Name of His Messenger until it was revealed at the burning bush.

## 1.4    The Name of the Word of the Lord in the Targumim

The Jews also understood that "He WILL BE" was really the Name of God's Messenger, who was "the Word." The Palestine Targum, also known as the "Pseudo Jonathan Ben Uziel Targum," used the expression "the Name of the Word of the Lord" 19 times, including four times in Genesis. The Palestine Targum used this expression in Genesis 4:26 long before the Messenger had appeared to anyone. The Jews understood that the Name of God's Messenger was only being shared by God. God was otherwise nameless, with no one older to name Him.

The Jerusalem fragments use the expression "Name of the Word of the Lord" in four verses of Genesis and in Exodus 6:3, where we read, "And YHVH <u>was revealed in His Word</u> to Abraham, to Isaac, and to Jacob, as the God of Heaven; but <u>the Name of the Word of YHVH was not known to them</u>." Here, we clearly understand that the Messenger, the Word, was God's image, and His Name was not known to Abraham, and Isaac, and Jacob. But the Name of the invisible God was known to them.

## 1.5    Even in the 4th Century, Rabbis Admitted That Two Shared the Same Name

After Christ came, the Rabbis tried to hide the teaching of the Word. They began to call God's Messenger "the Metatron." But even as late as the fourth century A.D., the Rabbis continued to recognize that YHVH was the shared Name of the invisible God and His Messenger, whom they now called "the Metatron." The following quote from the Talmud will prove this:

> And unto Moses He said, "Come up to the Lord." But surely it should have stated, Come up unto me!—"It was Metatron who said that," he replied, whose Name is similar to that of his Master, for it is written, "For My Name is in Him."[2]

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[2] Babylonian Talmud, Talmud, Sanhedrin 38b

# 2 Yod-He-Vav-He, the Consonants and Their Pronunciation

## 2.1 The Pronunciation of the Name of God is in the Hebrew Text

The correct pronunciation of God's Name, in Biblical Hebrew, is found in the Leningrad Codex, used to translate the Old Testament into English.

The Leningrad Codex was prepared by the Masorites. They made a slight change to all of the names of God: Yihvah, Yaho, and Yahu. They pronounced all of these names, or prefixes of names, with a sheva vowel marking that signified, "Silence, we don't pronounce it."

## 2.2 YHYH and YHVH

# יהוה and יהיה

The Name "He WILL BE" in Hebrew is formed by the Hebrew letters Yod(Y), He(H), Yod(Y), He(H), which we call YHYH in English letters. The Hebrew is read from right to left.

As a verb, these letters are pronounced "Yihyeh." The earlier form of this verb was Yod(Y), He(H), Vav(V), He(H), YHVH, pronounced "Yihveh," but as a noun, "Yihvah."

All Hebrew names are composed of real Hebrew words. They are not just phonetic sounds. Hebrew names are composed of verbs and nouns that give a meaning. Names like Yehovah and Yahweh are not Hebrew names because they are not made of real Hebrew words.

## 2.3    Biblical Hebrew

In order to understand the consonants YHVH and their pronunciation, we need to know Biblical Hebrew, and especially late Biblical Hebrew. Most of the Old Testament was written around 500 B.C. This includes the Books of Judges, Samuel, Chronicles, Kings, and the Prophets. Many of these books were started by earlier authors but completed by other writers around 500 B.C.

But, as we mentioned, the first time the Name YHVH was used was in the Garden of Eden.

Scholars of primitive Hebrew believe the original vowels of the Semitic languages were *a*, *i*, and *u*. Barth-Ginsburg's law of Semitic languages requires the pronunciation of YHVH, He WILL BE, as Yihvah:

> In the Qal (I-guttaral, germinate, II-weak), with the theme vowel u and i the prefix has a, with the theme vowel a, the prefix has i, therefore yaqtul, yaqtil, and yiqtal.[3]

A name like Yahweh is not possible in early Biblical Hebrew or late Biblical Hebrew, which requires a "v" for the vav consonant. R. Laird Harris comments, "The 'w' of Yahweh represents a premosaic pronunciation but the final 'eh' represents a post-davidic form."[4] In other words, the Name of God could never have been Yahweh.

The pronunciation markings in the Masoretic Text are considered to represent late Biblical Hebrew. We have significant certainty that the pronunciations of the Masoretic Text agree with the Hebrew pronunciation of the third century B.C. because we can compare these to the Greek Septuagint of that time.

## 2.4    The Tiberian Pronunciation of the Masorites (6th to 10th Century A.D.)

In the City of Tiberias, on the sea of Galilee, a faithful family of scribes copied the Old Testament from the sixth to 10th century A.D., and they added pronunciation markings to help us to understand how Biblical Hebrew was pronounced.

These markings were quite useful because Hebrew had not been used as the common spoken language for more than 1,000 years. Until this time, the Jews spoke Aramaic.

### 2.4.1    Yehvah Is the Pronunciation in the Leningrad/Aleppo Codex

Today, we refer to the Westminster Leningrad Codex as our source. This is the online electronic version of the Leningrad Codex. The Leningrad Codex is the oldest, most complete manuscript of the Hebrew Bible, dated to around 1008 A.D.

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[3] *The Semitic Languages, An International Handbook*, edited by Stephan Weninger, 2012, p. 271.
[4] R. L. Harris, *Theological Workbook of the Old Testament,* edited by G. Kittel, 1983 reprint, vol. III, p. 1067.

In the table below, we present all of the pronunciation used for the consonants YHVH in the Westminster Leningrad Codex.

| Pronunciation | Occurrences | Explanation |
|---|---|---|
| יְהֹוָה | 6,468 | Yehvah |
| יְהֹוִה | 271 | Yehvih, the vowels of ELOHIM, with sheva. The dot on the first He is omitted as redundant. |
| יְהֹוָה | 52 | Yehovah, the vowels of Yaho, with sheva. |
| יְהֹוִה | 32 | Yehovih, the vowels of ELOHIM, with sheva. |
| יֱהֹוִה | 2 | Yehvih, Genesis 15:2, 8, the vowels of ELOHIM. The dot on the first He is omitted as redundant. |
| יְהֹוָה | 1 | Leviticus 20:38 scribal error, extra mark |
| יֱהֹוָה | 1 | Psalm 144:15 scribal error, extra mark |
| יֱהֹוִה | 1 | Yehovih, Judges 16:28, the vowels of ELOHIM |
|  | 6,828 |  |

In 95% of these cases, YHVH has been pronounced "Yehvah."

In 306 occasions, the vowels of ELOHIM have been used. In the eighth century, the common substitution for the Name YHVH was Adonai. To prevent someone from reading Adonai YHVH as "Adonai Adonai," the scribes used the vowels of ELOHIM to suggest the reading as "Adonai ELOHIM," i.e., "Lord GOD" in our English text.

Fifty-two times, the vowels of Yaho have crept in. Seventeen of these are in Jeremiah 1 through 5, as if to make fun of Jeremiah, who said, "Their fathers forgot My Name for Baal."

There are two scribal errors in these 6,828 cases.

The sheva (:) is applied to the yod, Y, to tell the reader not to pronounce YHVH, as we will describe in the next section.

### 2.4.2    Understanding the Pronunciation of the Masorites

#### 2.4.2.1    The Sheva (:)—"eh" or No Sound

By the 14th century A.D., the Israelites recognized two names of God, derived from YHVH. These were Yihvah and Yaho. Later on, they developed a substitutionary pronunciation, Yahu.

The prefixes of these three variations of the Name YHVH were all sounded with sheva vowel markings by the Masorites. But only the prefixes of names were affected. "Yahu" as a suffix in names was unchanged.

| Hebrew Name | Original Pronunciation | With Sheva |
|:---:|:---:|:---:|
| יהו | Yaho | Yeho |
| יהוא | Yahu | Yehu |
| יהוה | Yihvah | Yehvah |

The sheva vowel marking does not represent the original pronunciation of any of these three names. But these pronunciations are otherwise correct.

No one knows how the tradition of prefixing the Name with a sheva began, but one theory is that the sheva came from first letter of the Aramaic word

"Shima," שְׁמִי meaning, "the Name."

Aramaic was the spoken language of the Jews from 500 B.C., until the Arabs conquered the Holy Land in the seventh century A.D.

From the first century B.C., the Jews read the Bible aloud in Aramaic from the

Targums, and they spoke the word "Shima," שְׁמִי, when they came to the Name of God because it was not allowed to be pronounced.[5]

The sheva in "Shima" means "silent"—no sound. In other words, we don't pronounce it.

In the eighth century A.D., the Masorites used the sheva to sound the YH prefixes in the Aramaic and Hebrew texts. This prevented the true pronunciation of God's Name and was a signal to the reader they should not pronounce the Name of God.

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[5] Brown Driver Briggs Lexicon, p. 1027, "Late Hebrew = Biblical Hebrew (especially הַשֵּׁם = יהוה)."

The "ah" ending of Yihvah is correct. The Name YHVH as a verb is pronounced "Yihveh," but as a noun, it is pronounced "Yihvah" for the reasons we will explain.

Actually, 97%, or 280 of the 290 names in the Old Testament ending with ה are pronounced with a qamatz, an "ah" sound. This has to do with the Mater Lectionis, the "mothers of reading" in Hebrew. A word ending in ה generally takes on an "ah" ending.

### 2.4.2.2.1   *Verbs That Become Nouns as the Name of God End in "AH"*

The Names of God always end in a qamatz (T), "ah" sound.

The adjective "Saddai," or "Almighty" was used to describe the Almighty God. But as a name, "God Almighty" in Exodus 6:3 is pronounced "Saddah." We can see this in the Leningrad Codex and the Targum.

In A.D. 460, Bishop Theodoret knew the Names of God must rhyme, and he tried to rhyme "Saddai" with "Yabai," which he presumed must be the correct pronunciation of YHVH. But he did not realize that Saddai as a name was pronounced "Saddah."

> "Now Saddai signifies Him who is sufficient and able, but AIA (ah-yah) Him who is. This also was not to be uttered among the Hebrews. But the Samaritans call it Iabai (Yavai), not knowing the force of the expression." [6]

In the above passage, Theodoret cited another Name of God, AIA (ah-yah), "I WILL BE," which, as a verb, is pronounced "eh-yeh" in the text of the Masorites. Apparently, it was also pronounced with an "ah" ending, but it is difficult to know whether this was really the pronunciation of the Jews because Theodoret said they were not allowed to pronounce it.

### 2.4.2.2.2   *The Third Person Imperfect Verbs as Names (Nouns)*

As mentioned, 280 of the 290 names in the Old Testament ending with ה are pronounced with a qamatz, "ah" sound.

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[6] Theodoret, Haereticarum Fabularum Compendium, Migne P. G. 1xxxxiii, v. 3.

Among the 290 names with "he" endings are two other names in the third person imperfect, just like YHVH. These names are in 1 Chronicles 7:30, Yishvah—he will be like (resemble); and in 1 Chronicles 8:16, Yishpah—he will sweep. Like Yihveh, once these verbs become nouns (a name), they take on an "ah" ending, which we can also confirm in the Greek Septuagint.

This is one feature of the Hebrew language that is especially useful. Every verb of similar consonants is treated the same. Any verb that has a guttural (weak sounding) "He" in the third character of the root will undergo the same change in pronunciation when conjugated into the third person imperfect tense of the verb. Therefore, it is no surprise that we arrive at the following:

| Root | Qal, 3rd Person, M, Imperfect | As a Noun (Name) | |
|------|------|------|------|
| שָׁוֶה | יִשְׁוֶה | יִשְׁוָה | Yishvah |
| שָׁפָה | יִשְׁפֶּה | יִשְׁפָּה | Yishpah |
| הָוֶה | יְהְוֶה | יְהְוָה | Yihvah |

### 2.4.2.2.3     The Contraction of Yihvah Is Yah

Lastly, and perhaps most significantly, we know that the final syllable of Yihvah has an "ah" ending because the contraction of Yihvah is Yah. The Name of God, whether it be Yihvah, or Yaho, in Hebrew, is always contracted by the first and last letter. This is the rule of the *nomina sacra*, sacred names of God.

# 3 Yaho (Ιαω) in the Hebrew Scriptures (14th Century B.C.)

## 3.1    The Mistaken Name of God

They have borrowed . . .
from the Hebrew Scriptures Him who is termed in Hebrew Yaho (Ιαω).[7]

Origen, A.D. 236

The mistaken Name of God, Yaho, is written יהו in Hebrew.
In Greek, it is written as Ιαω, or ΙΑΩ. The ω is the lowercase Greek letter Omega Ω. The Y sound in Yaho comes from the Greek letter I, iota. There is no H in Greek—we simply know how it is pronounced from the Hebrew.

This Name seems to have come from the confusion over God's statement, "My Name is Him," referring to Yahoshua (Joshua), the Name that became "Jesus" in Greek, Ιησοῦς.

It appears that Yahoshua was interpreted as "Yaho saves." The normal method of forming Hebrew names is to use the three-character roots of words. Yahoshua was seen as the combination of two three-character roots, Yaho and Shua.

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[7] Contra Celsus, Book VI, Chapter 32.

The grandson of Moses and priest of Dan that set up an idol was the first to use a Yaho prefix in his name. He was called Yahonathan, meaning "Yaho has given."

## 3.2     The Yeho Prefixes were Yaho Prefixes

The 18 names with Yeho prefixes, like Yehoshua, actually have Yaho prefixes.

Our first proof that "Yeho" was not the original pronunciation is found in the *Business Documents of the Murashu Sons of Nippur*. Here, we can see these names were pronounced with the substitutionary "Yahu" in the fifth century B.C. There is a clear example of Yahu-natan for Jonathan (Yaho-nathan).[8]

In the 10th century A.D., the Masorites sounded the names Yihvah, Yahu, and Yaho with a sheva (silent) vowel marking to avoid their real pronunciation. The sheva vowel sound resulted in the pronunciation of Yaho as "Yeho."

In the Appendix, we can see the Ἰαὼ (Yaho) names contracted to Ἰω (Yo). The normal method of contracting the Name of God was to use the first and last letters.

Early Christians like Eusebius explained these names as contractions from Ἰαὼ to Ἰω. He said that the Name of Jesus was "Ἰωσουὲ (Joshua) being 'Salvation of Ἰαὼ."'[9]

Because of the pronunciation ban, you will not find the name of Ἰαὼ used in Jewish literature. Only Ἰω prefixes can be found in the Greek Septuagint and in the tax rolls of Trikomia (250 B.C.) and in Papyri in Egypt (232–150 B.C.).

But you will find early onomasticons, or name lists, that explain the Ἰαὼ prefixes. The Onomasticon of Heidelberg Papyri, dated to the late third century, lists eight names beginning with Ἰαὼ and two beginning with Ἰὼ.

Whoever compiled these onomasticons had an excellent understanding of Jewish names and a purpose for documenting them. The writers may not have been Jewish, but the meanings may have been provided by the Jews.

The Onomasticon *P.Oxy. 2745,* is dated to the third or fourth century A.D. and shows Jewish names beginning with iota.

The first column of *P.Oxy. 2745* lists names like Joseph Ιωσηφ. The second column explains the meaning of these names.

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[8] *Patterns in Jewish Personal Names in the Babylonian Diaspora*, M. D. Coogan, 1973, p. 184.
[9] *Proof of the Gospel*, Book IV, Chapter 17, vs. 3.

For Examples:

| | | |
|---|---|---|
| Ιωαβ | Ιαω ἰσχύς | The powerful Yaho |
| Ιωαναδαβ | Ιαω ἐκουσιότης | The willing Yaho |
| Ιωχαζ | Ιαω κατάσχεσις | The steadfast Yaho |
| Ιωφαλες | Ιαω διδάσκαλος | The teacher Yaho |

The sixth century Onomasticum Coislinianum is the most significant record of names. It has ten instances of Ιαω in the explanation of Biblical names.

Christians unanimously regarded the Ιω prefixes of theophoric names as contractions of Ιαω until the Masorites sounded these prefixes with a sheva in the 10th century A.D.

Of course, not all Ιω prefixes in Jewish names are contractions of Ιαω (Yaho). Here are just a few examples:

Gen 4:20, Ιωβελ, Jabal
Gen 10:2, Ιωυαν, Japath
Gen 10:4, Ιωυαν·, Javan
Gen 10:29, Ιωβαβ, Jobab
Gen 30:24, Ιωσηφ, Joseph, יֹסֵף—He increases

But, even the YV prefix in the name of Joseph was converted to a YHV prefix to give "Yahoseph" in the Book of Psalms. From Genesis 30:24, we understand the meaning of Joseph, as "he increases." "And she called his name Joseph, and said, YHVH shall add to me another son."

יֹסֵף is the hiphil form of יֹסֵף "he increases" and is a normal expression in Proverbs 1:5 and 9:9.

## 3.3      It Started with the Confusion over God's statement, "My Name is in Him"

In the Book of Exodus, God told us that His Name was in "the Messenger."

> Behold, I send *a Messenger* before you to keep you in the way and to bring you into the place which I have prepared. Beware of Him and **obey His voice**; do not provoke Him, for He will not pardon your transgressions; for **My Name is in him**. But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries. For My Messenger will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.
>
> Exodus 23:20–23

Joshua led the Israelites into the Promised Land to war against the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites.

Justin Martyr, in Chapter 75 of his *Dialogue with Tryphos*, said this proved that Jesus was the Name of God.

The name of Joshua in Greek is "Jesus". This name was created by Moses. In Numbers 13:16, Moses changed the name of his successor to Yehoshua (Joshua) from Hoshea, meaning "Salvation." He added a "Yod" to Hoshea להושע to create יהושע Yahoshua. This was later shortened to Yeshua/Yashua, which in Greek, is Jesus.

### 3.3.1    Yahoshua Was Interpreted as Two Three-Character Roots

We know that "He WILL BE" as "Yah" was in Yahoshua's name. In fact, "He WILL BE" was already in the name of many Israelites, and God had given them a hint that His real name was in Joshua (Yahoshua).

Of course, we know the Name God was referring to was Jesus. But the Israelites could not understand that in their day.

They could not understand how the Name of God was in Yahoshua.

Joshua's name was the combination of YAH and Hoshea, Salvation.

| הושע | י |
|---|---|
| Saves | Yah |

But Hebrew names are normally expressed in terms of three-letter roots. More than 90% of Hebrew words are identified by three-letter roots, and these roots are used to form names. The root of הושע is שוע and Joshua's name is naturally seen as a combination of these two three-letter roots.

| שוע | יהו |
|---|---|
| Saves | Yaho |

### 3.3.2    Irenaeus and Eusebius Said the Jews Understood Joshua as "Yaho Is Salvation"

We may be skeptical whether the Jews really saw the name of "Yaho" in Yahoshua

because Yahoshua was not contracted to Yoshua in the Old Testament. It was contracted to Yashua/Yeshua in the Dead Sea Scrolls, and from here came the Greek Ιησοῦς, Jesus.

However, both Irenaeus in the second century and Eusebius in the fourth century said the Jews believed that Yahoshua meant, "Yaho is salvation," and they said that the Jews contracted it to "Joshua." Joshua was the name used in the Latin Vulgate of the fifth century and our Bibles today.

In A.D. 180, Irenaeus described the two and a half letters of Yaho in the Name of Jesus.

> Moreover, Jesus, which is a word belonging to the proper tongue of the Hebrews, contains, **as the learned among them declare**, two letters and a half, and signifies that Lord who contains heaven and earth.
>
> Irenaeus, *Against Heresies*, Book 2, Ch. 24:2 (A.D. 180)

Of course, "the Lord" the Jews recognized was God, "Yaho."  Irenaeus said that the "learned" among the Jews understand that the name of God, "Yaho," was in Yahoshua. These are "two letters and a half," the short "Y," and the "HV"—יהו.

In A.D. 320, Eusebius wrote, "In Hebrew Ἰησοῦ is 'salvation,' and the son of Nave **is called by the Hebrews** Ἰωσουὲ (Joshua), Joshua being 'Salvation of Ἰαὼ,' that is, Salvation of God."[10]

Here, we clearly see Ἰω as the contraction of Ἰαὼ. Eusebius said the Jews called him Joshua, a contraction of Ἰαὼ.

### 3.4 The First Yaho Prefix: the Priest of Dan Who Set up an Idol in Judges 18:30

Manoah, in Judges 13, asked the Messenger for His real Name. To this, the Messenger gave a nonsensical answer, "Why do you ask My Name, seeing that it is wonderful"[11]

This questioning of Manoah revealed the discomfort among the Israelites. What was the real Name of God?

The first to use "Yaho" as a prefix was the grandson of Moses, the priest of the tribe of Dan who set up an idol to worship. He was called, "Yaho has given," Yahonathan. We can see his YHV prefix in the Leningrad Codex and the Alepo Codex, and also in the divinely inspired Targum Jonathan.

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[10] *Proof of the Gospel*, Book IV, Chapter 17, vs. 3
[11] Judges 13:18

It is very possible that the Tribe of Dan called the name of their idol "Yaho." In Genesis 4:26, the Palestine Targum says, "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by <u>the Name of the Word of the Lord</u>." The tribe of Dan may have used the Name of God for this idol too.

## 3.5  The Yaho High Priests

Judges 18:30 tells us that the priests of Yahonathan's family served "until the captivity of the land." The captivity of the land is explained in 2 Kings 25:21. The land was taken captive by the Assyrians in about 720 B.C. So, these priests served Dan for about 600 years.

Neither the Bible nor Josephus records the names of the High Priests of Israel from 880 B.C. to 840 B.C. However, their names are recorded in *Seder 'Olam Zutta*, as Yahoirib, Yahoshaphat, and Yahoiada.[12] These are the only High Priests in Israel's history to have Yaho prefixes in their names.

The priests of Dan may have been the High Priests of Israel when Israel reached the climax of its idolatry and the worship of Baal in the time of Elijah.

## 3.6  Saul's Son Jonathan: from "Yihvah has given" to "Yaho has given"

### 3.6.1  Saul's Sons Ishbaal (Man of Baal) and Yahonathan

King Saul, Israel's first King, named one of his son's Ishbaal (1 Chronicles 8:33, 9:39), meaning "man of Baal," and he named another son Yahonathan, meaning "Yaho has given."

It is a bit shocking that one of the King's sons used the name of a foreign God, and another was named after the priest that cared for the idol of Dan.

In the past, the Israelites only used the Name of YHVH in their surnames. Perhaps this is was God meant when He said, "Their fathers forgot My Name for Baal."[13]

Ishbaal was the first King over Northern Israel. Within 100 years, Northern Israel was overtaken by the worship of Baal.

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[12] Wikipedia, List of High Priests of Israel
[13] Jeremiah 23:27

YV Was the Abbreviation of "YihVah," and Later the Contraction of YhV, YahO

After the Israelites embraced the Name of Yaho (YHV) as the Name of God, they began to interpret all YV prefixes as contractions of the name Yaho.

Even the name of Joseph was interpreted as a contraction of the name Yahoseph in Psalm 81:5.

The name of Moses' mother is read today as Yochebed, a contraction of "Yaho glory."

Moses' mother's name was most likely "Yihvah (He WILL BE) Glory." The YV prefix in her name was certainly the abbreviation of Yihvah as YV. No other consonants are required for the vowel sounds of Yihvah. The YV abbreviation of Yihvah is the predecessor of YY—the double Yod that appears in old manuscripts, Jewish coins, and in Targum Jonathan as the abbreviation of "Yihyah."

The "YV" prefix in the name of King Saul's son Jonathan was likely pronounced "YihVah" before YV was seen as a contraction of YHV, "Yaho."

Jonathan's name changed from "Yihvah has given" to "Yaho has given" after Saul was possessed by an evil spirit. The change in his name is clear in the Hebrew text.

### 3.6.3  From "Yihvah has given" to "Yaho has given"

# יהונתן to יונתן

In the Book of Samuel, Jonathan's name originally had a YV prefix, which we can see **eight times** until 1 Samuel 14:6. Then, the prefix of his name switched back and forth between YHV and YV. From 1 Samuel 19:1 on, he was only Yahonathan, as recorded **62 time**s. The exact pattern of this change is shown below:

|  | *Verse Range* | *Occurrences* |
|---|---|---|
| Yonathan | 1 Sam 13:2–14:4 | 8 |
| Yahonathan | 1 Sam 14:6–8 | 2 |
| Yonathan | 1 Sam 14:12–14:49 | 20 |
| Yahonathan | 1 Sam 18:1–18:4 | 4 |
| Yonathan | 1 Sam 19:1 | 1 |
| Yahonathan | 1 Sam 19:1–2 Sam 23:32 | 62 |

This use of YV and YHV in the Masoretic Text (MT) is entirely consistent with Targum Jonathan. This is true in Sperber's edition that follows the Yemenite manuscripts and in the rabbinical Mikraot Gedolot HaKeter edition prepared by M. Cohens. The same cannot

be said of the YHV suffixes of names, which the Targum only records as YH. The absolute consistency of the Targum and the Masoretic Text in the YH and YHV prefixes tells us that this pattern was not arbitrary.[14]

The turning point of the name change is at 1 Sam 14:49. Here, we are told that Saul had only three sons, "Yonathan, Jishui, and Malchishua." We wonder why there was no mention of his fourth son, Ishbaal. In 1 Samuel 15, we find out that Saul had been rejected by God as the King. In 1 Chapter 16, David was anointed as the new King by Samuel, and Saul was troubled by a disturbing spirit, which Targum Jonathan called an "evil spirt." From here on, Jonathan was called Yahonathan, "Yaho has given," 66 times, except in 1 Samuel 19:1, where he was called both "Yonathan" and "Yahonathan."

Saul's fourth son Ishbaal[15] (man of Baal) appeared for the first time in 2 Samuel 2:8 as the King who ruled the northern Kingdom of Israel after Saul's death in spite of the fact that David was anointed by God as their king.

## 3.7    Yaho and He WILL BE in the Psalms

The confusion of the Name of God affected the whole Kingdom of Israel, including King David.

The change in God's Name, from Yihvah to Yaho, can be seen in the Book of Psalms.

Most of the Psalms were written by King David and his worship leader Asaph.

The early Psalms of David emphasized the Name of YHVH. Psalm 7:17 reads, "I . . . will sing praise to the Name of YHVH most High." Here, the Babylonian version[16] of Targum Jonathan used the consonants YHYH, יהיה to emphasize the name of God as "He WILL BE."

But Psalms 42 through 83 are called the "Elohist Psalms" because they seem to avoid the name of YHVH.

In Psalm 81:5, Asaph called Joseph, Yahoseph! יהוסף.

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[14] The scribes at Qumran firmly believed that Ιαω was the real Name of God and even wrote it in place of YHVH in Leviticus. They made no effort to follow the MT and the Targum, and there are other substantial differences in their text of Samuel. 1 Samuel 14:29 and 49 read Yo in the MT, but Yaho in 4Q51; I Sam 20:30, 34, 35, 37, 38, 39, 40, 42; 23:16 read yo in 4Q52, but Yaho in the MT; 1 Sam 20:40 in 4Q51 agrees with Yaho in the MT; and 2 Sam 4:4 4Q51 agrees with Yaho.
[15] 1 Chronicles 8:33 and 9:39
[16] Luis Díez Merino, Targum de Salmos. Tradición sefardí de Alfonso Zamora. Edición Príncipe del Ms. Villa-Amil no. 5, Consejo Superior de Investigaciones Científicas, Instituto 'Francisco Suárez', 1982.

## 3.8    Most YHV Prefixes Were Collapsed to YV by the Time of Ezra

By the time of Ezra, nearly all of the Yaho prefixes had been contracted to YO. There are five YHV names that appear in the form of YH (YO) for the first time in the Books of Ezra and Nehemiah. These are Jehoiachin, Jehoiada, Jehoiakim, Jehoiarab, and Jehozadak.

The only Yaho prefixes in the Books of Ezra and Nehemiah are Yahonathan (pronounced Yahu-natan) and Yahohanan (pronounced Yahu-hanan), meaning "God has given" and "God is gracious." These (YHV) Yaho prefixes that were not collapsed to YO in Ezra's time were pronounced using the substitutionary Yahu. We can see this in the *Business Documents of the Murashu Sons of Nippur dated in the reign of Artaxerses I (464–424 B.C.).* Yahu-natan became the new pronunciation of Jonathan (Yaho-nathan).

The name of John the Baptist, given by the Angel, was understood as Yahu-hanan, "Yahu is gracious." Yahu had replaced both Yihvah and Yaho by the time of Christ. And by Jesus' day, the YO prefixes of personal names had no meaning in their pronunciation. They had been transliterated to Greek names hundreds of years earlier.

# 4 Humor from the Prophets (8th Century B.C.)

## 4.1   God's Humorous Response to the Israelites' Forgetfulness

God's response to the confusion of His Name was humorous.

Perhaps, it was humorous because He understood their confusion about the meaning of "He WILL BE," and He gave them a very difficult riddle when He said of Joshua, "My Name is in Him."

Nonetheless, the name of Yaho was caused by the idolatry of the tribe of Dan, and so God said, "Their fathers forgot My Name for Baal."[17]

## 4.2   I WILL No Longer Be Your I WILL BE

The meaning of God's Name, as I WILL BE/He WILL BE, relates to His covenant, "I WILL BE with you."

But after the Israelites left God for Baal, He was no longer with them.

The invisible God became as their "master." They could no longer see Him as a helper. They no longer understood Him as the God who was "with them."

In Chapter 1 of the Book of Hosea, God said, "You are not My people, And I will not be your God."[18] Literally, in Hebrew, He said, "I not I WILL BE to you shall be" (enki lo EHYEH אֶהְיֶה lakem).

But in Chapter 2, God prophesied there would be a New Covenant, "in that day, declares the LORD, you will call me 'My Husband,' and no longer will you call me 'My Baal.'"[19]

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[17] Jeremiah 23:27
[18] Hosea 1:9
[19] Hosea 2:16

## 4.3     The Story of Yaho Was Well Understood by Jeremiah

The grandson of Moses, the priest of Dan, in Judges 18:30, had a YHV prefix in his name, which we understand as Yaho. But you may ask how we know that the writer of the Book of Judges had the same understanding of this YHV prefix that we do. Could YHV have been an abbreviation of Yihvah, since the last consonant is silent?

From the description of the captivity of the land, in Judges 18:30, we know that the Book of Judges was not completed until at least the 720 B.C.  And from 1 Chronicles 29:29, we know that the Books of Samuel were first written by Gad and Nathan.  Most scholars believe that all of these historical accounts were edited and compiled in about 550 B.C.,[20] in the time of Jeremiah, and perhaps by Jeremiah himself. There is a strong Jewish tradition that the Books of Kings were written by Jeremiah in 550 B.C.

Because all of these Books were edited at the same time, and quite possibly by the prophet, we know that the meaning of the YHV prefix is the same in all of these writings.

## 4.4     Their Fathers Forgot My Name for Baal

The story of Yaho was likely Jeremiah's story because he understood God's statement,

> How long will this be in the heart of the prophets who prophesy lies? Indeed, they are prophets of the deceit of their own heart, who try to make My people forget My Name by their dreams which everyone tells his neighbor, as their fathers forgot My Name for Baal.

> Jeremiah 23:26–27

The term "Baal" or "Master" does not refer to the substitutionary expression "Adonai" or "LORD" that appeared years later in the Bible. God had no objection to the expression "Adonai." Even the prophets called God "Adonai YHVH."

The Israelites originally worshiped an Angel, who was Jacob's God, and their ELOHIM. But they were drawn after another god named "Baal," meaning "Master." Maybe they thought that "Master" was the true God, the "Master" of the Angel.

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[20] Tsumura, David Toshio (2007). The First Book of Samuel.

# 5    Pronunciation According to Its Letters (6th Century B.C.)

## 5.1    The Meaning of "According to Its Letters"

After the Israelites "forgot" God's Name, they began to pronounce it "according to its letters."

This is explained in the Glossary of *My People's Prayer Book*, (winner of the Jewish National Book Award), edited by Rabbi Lawrence A. Hoffman:

> Jews stopped pronouncing it (the Tetragrammaton) centuries ago, so that the actual pronunciation has been lost; instead of reading it according to its letters, it is replaced in speech by the alternative Name of God, Adonai.[21]

The pronunciation of YHVH as Yahwa is the pronunciation of God's Name, "according to its letters." It is still used by the Arabs and Samaritans until this day. The two "H" letters in YHVH are read as Matris Lectionis, as "ah."

Besides Yahwa, there is also the substitutionary pronunciation of Yahu. Both of these can be considered as pronunciations of the Divine Name "according to its letters."

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[21] *The Sh'ma and Its Blessings*, Glossary, Tetragrammaton, edited by Rabbi Lawrence Hoffman.

## 5.2 The Archeological Discovery of the Name YAHWA (YAMA)

We gained our understanding of the ancient pronunciation Yahwa in the late 19th century when much effort was made to find the name Yahweh in ancient texts.

Theo G. Pinches described tablets with Assyro-Babylonian inscriptions of theophoric names.[22] These are written in the Cuneiform script, invented by the Sumerians.

On one tablet, the Hebrew name עֲקַבְיָא, or Akabyah, was found, where the full Name of YHVH was pronounced in the suffix as Yawa:


*A-ḳa-bi-ya-wa ( Aḳabi- Yâwa ).*

The earliest sample of this is dated to the time of Darius Hystapis (550 B.C.); it contains the name Gamar-yama (or Yawa).


*Ga-mar-ya-a-ma (or -wa).*

Another tablet of the same date contains the name Natanyama (or Yawa).


*Na-ta-nu-ya-a-ma (or -wa).*

Also, in the late 19th century, the business documents of the Murashu family were discovered, using the same Cuneiform script. The Murashu family lived in Nippur from 464 to 424 B.C. In these documents are 10 Jewish names that have "Yama" endings: 'abi-ya-a-ma, 'ahi-ya-a-ma, bad-ya-a-ma, bana-ya-a-ma, ba'l-ya-a-ma, barak-ya-a-ma, gadal-ya-a-ma, zabad-ya-a-ma, and hanan-ya-a-ma.[23] M. D. Coogan lists these names and says there is "now considerable evidence to show that the Neo-Babylonian *m* was the equivalent of West Semitic *w*."[24] Yama is equivalent to Yawa.

### 5.2.1 YAHWA in Magical Texts

This pronunciation of YHVH "according to its letters" in magic was condemned by the Rabbis in the second century. The expression YAHWA appears in Greek magical texts as ιαβα—Yahvah, or Yahwa.

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[22] *YA and YAWA in Assyro-Babylonian Inscriptions,* Society of Biblical Archaeology, Theo G. Pinches, 1892
[23] Patterns in Jewish Personal Names in the Babylonian Diaspora, M. D. Coogan, Journal for the Study of Judaism, 1973, p. 188.
[24] Ibid., p. 190

The Mishna Sanhedrin 10.1 described those "who have no portion in the world to come" as those who pronounce the Name "according to its letters."

> Even one who reads non-canonical books and one who whispers [a charm] over a wound and says, "I will not bring upon you any of the diseases which I brought upon the Egyptians: for I the lord am you healer" (Exodus 15:26). Abba Shaul says: "Also one who pronounces the divine Name <u>according to its letters</u>."

In Egypt, the handbook of an Egyptian magician was found that includes more than 50 documents. It is the most comprehensive handbook of magic that we have from the ancient world. It dates to about A.D. 300 and is referred to as the *Paris Magical Codex* because it is kept in the Bibliothèque Nationale in Paris.

It includes a so-called Jewish magical text entitled *A tested charm of Pibechis* (a famous magician) *for those possessed by demons*. The charm is 80 lines long and cites a number of Old Testament events.

At line 3019, we read, "I adjure you by the God of the Hebrews, Jesus, ιαβα, . . . ϊαβα ραου."[25]

It is interesting that this charm used Jesus as the Name of God. This was the Christian belief of the time, as related by Eusebius and Justin Martyr.

### 5.2.2 The Samaritan Pronunciations of YAHWA and YAHU

The Gemara is the commentary on the Mishna. In the fourth century Gemara, Rabbi Mana commented on Abba Shaul's statement about those who pronounce the Name according to its letters, saying, "<u>As these Cutheans (Samaritans)</u> when they take oath."[26]

In the 19th century, James Montgomery, in his article called "Notes from the Samaritan," referred to a reply from the Samaritans, asking for their pronunciation of YHVH. They vocalized the Name in Arabic letters as:



Montgomery writes, "This Arabic representation of the pronunciation thus gives the word either as Yahwa or Yahwe, the final fetha allowing either vowel in the last syllable."

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[25] *Bible Studies*, Adolph Deissmann, 1901; *The Greek Magical Papyri in Translation*, Hans Dieter Betz, 1986, p. 96.
[26] *YahoH,* The Journal of Theological Studies, A. Lukyn Williams, 1927 p. 277

But in footnote 5, he wrote:

> Conclusive evidence on this question was given by Prof. N. Schmit in the discussion of the present paper at the meeting of the Society of Biblical Literature. He said that he had learned orally from the *son of the Samaritan High Priest,* whom he had met in the preceding winter in Jerusalem, that the Samaritans pronounce the Name either as Yahwa or Yahu.

Yahu is another substitutionary pronunciation that dates back to the sixth century B.C.

## 5.3    Yahu, the Substitutionary Pronunciation of YHVH and YHV

Many Christians, Jews, and Samaritans have been led to believe that Yahu was also the Divine Name. This is entirely understandable, as Yahu was the substitutionary expression for the common form of "he will be" and was used in the prefixes and suffixes of theophoric names.

### 5.3.1    Yahu Replaced the Common Form of "He Will Be"

In Ecclesiastes 11:3, we find the substitutionary pronunciation of YHVH, in the common phrase of "he will be."

<p align="center">Where the tree falls, there it (he) shall be יהוא.</p>

This is one of only six uses of the older form of YHYH, "to be" in the Masoretic Text. The tree in this verse is a masculine noun in Hebrew and therefore reads, "he will be."

In order to avoid the pronunciation of the Name of God, יהוה the scribes replaced the final "he" (H) with a silent aleph (A), to get יהוא "Yahu," which can be literally interpreted as "YAH is He."

### 5.3.2    Yahu Means "Yah Is He"

Many Israelites were given the name יהוא, Yahu, YHVA, meaning "YAH is He."

This is the combination of "Yah" יה, and "He" הוא.

The meaning of it goes back to Deuteronomy 32:39:

<p align="center">Now see that I, even I, am He.<br>
And there is no God beside Me;<br>
I kill and I make alive;</p>

I wound and I heal;
Nor is there any who can deliver from My hand.

We can find the same expression, "I am He," in Isaiah 41:4 and 43:10.

### 5.3.3      The YHVH Suffixes of Early Names Were Changed to Yahu Suffixes

Yahu, **יהוא** is at the end of the name of Elijah, **אליהוא** in the Aramaic Targum. From our understanding of **יהוא** in Ecclesiastes 11:3, we know that YHVH, **יהוה** was the original suffix. It was replaced by the substitutional form Yahu, **יהוא'**, to give us "EliYahu."

This Yahu **יהוא'** suffix in Elijah's name was shortened again to **יהו** and still pronounced "Yahu." The aleph **א** is silent in **יהוא'** and has no effect on the pronunciation.

The Hebrew name of Elijah **אליהוא** is also found in 1 Samuel 1:1 and Job 32:2. But here, "Yahu" is interpreted as "is He." The "Y" means "is" and **הוא** means "he." **אליהוא** is pronounced "Elihu" (God is he).

Abihu, **אביהוא** (Exodus 6:23), the son of Aaron, is another early name where **יהוא** has been interpreted as "is He" (father is he).

There are two features about these names that tell us they were originally "YHVH is God," **אליהוה**, and "YHVH is Father," **אביהוה** before being changed to "Yahu is God," **אליהוא** and "Yahu is Father," **אביהוא** and later interpreted as "God is he" and "father is he."

- In Hebrew theophoric names comprised of two parts, the word "is" is never spelled out with the letter Y. It is presumed to exist.
- These names don't make sense: the son of Aaron, Abihu (he is father), was never a father, and Elihu (he is God) was not God. In 1 Chronicles 6:34, "Elihu" (he is God) was corrected to "Eliel"—"God is God."

### 5.3.4      The YH Suffixes of Later Names Became Yahu Suffixes

Besides "EliYahu," there are 72 other names that end in Yahu in the Masoretic Text. These are listed in the Appendix. These Yahu suffixes are the only surviving evidence of the name Yahu in the Masoretic Text. The other appearances of Yahu, such as in Ecclesiastes 11:3 and the names of several Israelites, have been sounded as Yehu. The Masorites did not sound the Yahu suffixes with a sheva because only the prefixes of names were given a sheva vowel marking.

The most famous scholar of the Masoretic Text, Christian David Ginsburg, believes that these Yahu suffixes were originally YAH suffixes. They were altered to Yahu to avoid the pronunciation of the Divine Name YAH, which is the contraction of Yihvah.[27] It is also possible that someone try to change YAH to "Yaho" by the alteration of YH to YHV. Indeed, we know that the original suffixes were "YAH" because Targum Jonathan has no Yahu endings at all. And the Great Scroll of Isaiah, in the Dead Sea Scrolls in the second century B.C., also used YAH endings except in two of 16 pronunciations of the name Isaiah.

### 5.3.5    The YHV (Yaho) Prefixes Were Sounded as Yahu

As mentioned, we have evidence from the *Business Documents of the Murashu Sons of Nippur dated in the reign of Artaxerses I* (464–424 B.C.) that Yahu was also used as a substitutional expression for YHV (Yaho) in the prefix of names in the time of Ezra. There is a clear example of Yahu-natan, for Jonathan (Yaho-natan). Two other names that appear in the Business Documents of these sons are Yahu-lakim (YHV is for you) and Yahu-lunu (YHV is for us).[28]

### 5.3.6    Yahu Was Eventually Considered to Be the Divine Name

Because Yahu became the pronunciation of YHV prefixes and suffixes, and because it was the pronunciation of Yihvah in its common form, many started to see Yahu as the Divine Name! Therefore, the Greek Septuagint replaced Yahu with the substitutional Yohu (iou) in the names of several Israelites, in the prefix of Yahuda (Judah), and in the YHV suffixes.

In the Appendix, are many examples of the substitutional Yohu (iou) used for Yahu suffixes.

### 5.3.7    The Elephantine Papyri of 407 B.C., calls God "YHV" (Yaho, or Yahu)

We have about 175 documents from a fifth century B.C. Jewish community at Elephantine, an island on the Nile in Egypt. These contain numerous references to "the God Yaho," or "Yahu," spelled YHV in Hebrew letters.

The most impressive evidence that Yaho/Yahu really was used as the Name of God is a well-preserved letter to the <u>Governor of Judah</u>, asking for assistance to rebuild the temple of YHV (Yaho/Yahu). Below are a few lines from it. You will see that they had previously sent a letter to <u>Johanan, the high priest mentioned in Nehemiah 12:22–23</u>, but their letter seems to have been ignored.

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[27] *Introduction of the Massoretico-critical edition of the Hebrew Bible,* Christian D. Ginsburg, 1897, p. 387.
[28] *Patterns in Jewish Personal Names in the Babylonian Diaspora*, Journal for the Study of Judaism, M. D. Coogan, 1973, p. 184.

To our lord Bagoas, governor of Judah, your servants Yedoniah and his colleagues, the priests who are in the fortress of Elephantine . . .

We have also sent a letter before now, when this evil was done to us, (to) our lord and *to the high priest Johanan* and his colleagues the priests in Jerusalem and to Ostanes the brother of Anani and the nobles of the Jews. Never a letter have they sent to us . . .

Look to your well-wishers and friends here in Egypt. Let a letter be sent from you to them concerning the temple of the God YHV (Yaho/Yahu) to build it in the fortress of Elephantine as it was built before; and the meal-offering, incense, and burnt offering will be offered in your name, and we shall pray for you at all times, we, and our wives, and our children, and the Jews who are here, all of them, if you do thus, so that that temple is rebuilt. And you shall have a merit before YHV (Yaho/Yahu) the God of Heaven more than a man who offers to him burnt offering and sacrifices worth a thousand talents of silver and (because of) gold.[29]

Besides this letter written to the Governor of Judah, there are also contribution records for those who "gave money to the God YHV (Yaho/Yahu)."[30] And there is a letter from a Jew to a superior that includes the phrase, "I bless you by YHV (Yaho/Yahu) and Khn."[31]

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[29] Pritchard, J. B. (Ed.). (1969). *The Ancient Near Eastern Texts Relating to the Old Testament* (3rd ed. with Supplement, p. 491). Princeton: Princeton University Press.
[30] Ibid., p. 492
[31] Ibid., p. 492

# 6 The Pronunciation Ban (4th Century B.C.)

In the third century B.C., the Hebrew Bible was translated into Greek, and Leviticus 24:16 was changed to say that any "naming of the Name" of God was punishable by death! In the fourth century A.D., Rabbis suggested that the pronunciation ban began in the fifth century B.C.

## 6.1 The Prohibition of the Speaking of God's Name Began in Ezra's Time

This dialogue of the Rabbis in the fourth century A.D., in the Babylonian Talmud, tells us that the prohibition of the speaking the Name of God dated back to the time of Ezra:

> Rav Dimi said to him (Rav Giddel): The explicit Name may not be enunciated in the provinces, i.e., outside the Temple courtyard.
>
> The Gemara asks: And is this really not permitted? Isn't it written: "And Ezra the Scribe stood upon a pulpit of wood, which they had made for the purpose . . . and Ezra blessed the Lord, the great God" (Nehemiah 8:4-6);
>
> and Rav Giddel said: "Great" in this verse means that he ascribed greatness to Him by enunciating God's explicit Name. Since this event took place outside the Temple (see Nehemiah 8:3), it suggests that God's explicit Name may indeed be enunciated outside the Temple.
>
> The Gemara answers: That cannot be proven from here because the permission to use God's explicit Name in that context was a provisional edict issued in exigent circumstances, since the people had uniquely come together in a prayerful commitment to God.
>
> Talmud, Yoma 69

The Rabbis said that strict rules were in place in the time of Ezra not to speak the Name of God except in the Temple.

Of course, we have been led to believe that the Jews did not pronounce God's Name because it was too holy to be pronounced. But Jeremiah told us that the Jews actually forgot God's Name.

## 6.2 Changing the Bible

The Jews employed extreme measures that ensured the pronunciation and meaning of YHVH would completely disappear from the record of history. They even made changes to the Bible itself.

### 6.2.1 Leviticus 24:16 Was Changed to "He That Names the Name"

In Leviticus 24:16, God instructed the Israelites that if anyone blasphemed נָקַב His name, he should be put to death. This was in response to the incident of verse 11, where we read, "The Israelite woman's son blasphemed the Name of YHVH and cursed."

In Leviticus 24:16, the word נָקַב is translated "blaspheme," but the same word is translated "curse" in Numbers 23:8, 23:25; Job 3:8, 5:3, and other verses.

In the Greek Septuagint, they translated Leviticus 24:16 as, "He that names the Name of the Lord (ὀνομάζων δὲ τὸ ὄνομα Κυρίου), let him die the death."

This new translation required death for anyone who "named the Name" of God.

### 6.2.2 Exodus 3:14 Was Changed to Make God's Name "I am He WHO IS"

Not only did the Jews forbid the "naming of the Name of God," but they also changed the Name of God from "He WILL BE" to "I am He WHO IS."

Here is Exodus 3:14 of the Greek Septuagint translated into English:

> And God spoke to Moses, saying, "I am He WHO IS ο ων"; and He said, "Thus shall you likewise say to the children of Israel, I have sent you."

The name of Yaho was interpreted by Theodoret to mean "the God WHO IS." Ya (the God)—Ho, the particle as the present tense of "to be." Effectively, the Jews had changed the Name of God from "Yihvah"—He WILL BE, to "Yaho"—the God WHO IS.

The Greek Septuagint was read by Gentiles from the third century B.C. The Latin Vulgate of A.D. 400 followed the Greek Septuagint, using the expression "I AM" in Exodus 3:14.

## 6.3 The Successful Suppression of God's Name

The suppression of the Name "He WILL BE" was completely successful, as these testimonies prove.

### 6.3.1 The Testimony of Philo in A.D. 30

Philo was one of the most advanced scholars of his day. He was a prolific writer on the Bible and theology. But many believe that Philo did not know Hebrew. He relied on the Greek Septuagint.

He thought that the speaking of God's Name occurred secretly in the temple. He wrote:

> There is a Name which only those whose ears and tongues are purified may hear or speak in the holy place, and no other person, nor in any other place at all.
>
> Life of Moses, 2:114

He believed that God was nameless, and he paraphrased Exodus 3:14–15 as:

> First tell them that I am He Who is, (ὅτι ἐγώ εἰμι ὁ ὤν) that they may learn the difference between what is and what is not, and also the further lesson that no name at all can properly be used of Me, to Whom alone existence belongs.
>
> Life of Moses, 1:75

### 6.3.2 The Testimony of Josephus in A.D. 80

In his *Antiquities of the Jews*, the Jewish historian Josephus said it was not lawful to speak the Name of God.

> Whereupon God declared to him His holy Name, which had never been discovered to men before; concerning which it is not lawful for me to say any more.
>
> *Antiquities of the Jews*, Book II, Chapter 12, Paragraph 4

### 6.3.3 The Testimony of Justin Martyr in A.D. 150

In A.D. 150, Justin Martyr, the Chief Spokesman of the Church to Rome, said there was no one who knew the Name of God.

Like Philo, he also believed that God was nameless.

In Chapter 61 of his *First Apology* to the Roman Emperor, he wrote, "For no one can utter the Name of the ineffable God; and if any one dare to say that there is a Name, he raves with a hopeless madness."

Then in Chapter 63, he said, "Until this day, ALL the Jews teach that the nameless God spoke to Moses."

## 6.4     The Name of Yaho Gained Prominence among the Gentiles

As a result of the "forgetfulness" and suppression of the Name "Yihvah," early Gentile Christians believed that the Name of God was really Yaho. The famous fourth century scholar Jerome would even state, "The Name of the Lord in the Hebrew language contains four letters, Yodh He Waw He, this is the actual Name of God and is pronounced as Jaho."[32]

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[32] "Breviarium in Pss.", in P. L., XXVI, 828; At one time thought to be spurious writing, but now considered genuine, and dated before A.D. 392, see Bardenhewer Altk. Lit. iii 620 (1912).

# 7 Iαω in Mystical Writings and Early Christianity (2nd Century A.D.)

## 7.1    Christians Believed That Iαω (Yaho) Was the Name of God from the 2nd Century

From the second century A.D., mainstream Christians believed that Ἰαὼ was the Name of God, until it was replaced by Jehovah in the Middle Ages.

The early Church fathers even believed that Ἴαὼ was even in the Name of Jesus, Joshua, Ἰωσουὲ, which was interpreted as Ἴαὼ (Yaho) saves."

We can find hundreds of uses of the name Ἰαὼ (Yaho) in the first five centuries A.D. It appears on papyri, on rings, on metal plates, and lead tablets throughout Europe.

Ἰαὼ is also in the world history of Diordorus Siculus and the Dead Sea Scrolls, written before the time of Christ.

## 7.2    The Sanchuniathon Fragment, 12th Century B.C.

In A.D. 320, Eusebius, the Bishop of Constantine, in Book 1, Chapter 9 of his *Preparation of the Gospel*, said that Philo of Byblos translated into Greek the writing of Sanchuniathon of Berytus, who received records from Hierombalus the priest of the god Ιευώ, (Yevo).

In A.D. 455, in his treatise, *Graecarum affectionem curatio,* Theodoret described the same account. He said that "Hierombal (Jerubbaal), a priest of the God iaou, furnished accurate and reliable information of Jewish religious affairs."[33]

The Greek word "iaou" that Theodoret used is identical to Clement's iaou, i.e., Ἰαὼ, which we will see below.

Eusebius dates the writing of Sanchuniathon as "older, as they say, the Trojan times,"[34] being the 12th century B.C. Yaho first appeared in the name of the grandson of Moses, Yahonatan, the priest of Dan who set up an idol in 1340 B.C.[35]

## 7.3    The Dead Sea Scrolls, 150 B.C.

In 1952, the scrolls of Cave 4 were discovered, and two occurrences of Ἰαὼ found in scroll 4Q120 have been dated to the first or second century B.C.

> And if his offering be of the goats, then shall he bring it before Ἰαὼ.
> Leviticus 3:12
>
> And if a soul of the people of the land should sin unwillingly, in doing a thing any of the commandments of Ἰαὼ . . . then shall he bring a kid of the goats.
>
> Leviticus 4:27–28

These passages are significant in that they describe the work of the priest in the Holy Place, where we are told that the Name was really spoken.

Ἰαὼ was also discovered in fragment 4Q127, an exposition on Exodus.

Since the discovery of these fragments, many theories have been developed regarding the original version of the Greek Septuagint, some even suggesting that Ἰαὼ appeared in place of the Tetragrammaton in the original Jewish versions.

But Origen and Jerome, in their time, said the best manuscripts used YHVH, or YHYH in Paleo-Hebrew characters: "In the more accurate exemplars the Name is written in Hebrew characters; not, however, in the current script, but in the most ancient."[36]

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[33] Theodoret, Graecarum affectionem curatio, sed evangelicae veritas ex gentilium philosopha cognito, Vol IV, p. 740.

[34] Eusebius, Praeparatio Evangelica of Eusebius, Book 1, Ch ix.

[35] https://www.bible.ca/archeology/bible-archeology-exodus-route-date-chronology-of-judges.htm.

[36] Origen, *Commentary in Psalms* ii. 2; Jerome, *Prol. Galeat.*

## 7.4 The History of Diodorus Siculus, 75 B.C.

In about 50 B.C., Diodorus Siculus recorded in his *Library of History*, "Moses referred his laws to the God who is invoked as Ἰαὼ" (Book 1, 1.321).

## 7.5 The Testimony of Varro in De Mensibus, 75 B.C.

The sixth century Byzantine Administrator John Lydus, in his history of pagan festivals, *De Mensibus*, wrote:

> But the Roman Varro, when discussing him, says that among the Chaldaeans (Babylonian Jews), in their mystical [writings], he is called "Ἰαὼ," meaning "mentally perceived light" in the language of the Phoenicians, as Herennius [Philo] says.

Marcus Terentius Varro is called "Rome's greatest scholar." He lived in Italy from 116 B.C. to 27 B.C.

## 7.6 The Temple of Apollo at Claros, 10th Century B.C. to 3rd Century A.D.

The *Saturnalia* was written after A.D. 431 by the Roman official Macrobius Theodosius. It contains many discussions of philosophy and mythology.

He told us that the *Oracle of Apollo at Claros*, Greek prophecy, regarded Ἰαώ as the Supreme God above all others, including Jupiter, Jove, the God of the Roman Empire.

> The sacred things you learn, to none disclose,
> A little falsehood much discretion shows;
> Regard Ἰαώ as supreme above
> In winter Pluto, in spring's opening Jove,
> Phœbus through blazing summer rules the day,
> Whilst autumn owns the mild Ἰαώ sway.[37]

## 7.7 Irenaeus, A.D. 180

Before A.D. 150, Christians did not even discuss the Name of God. In A.D. 135 in Chapter 75 of his *Dialogue with Tryphos*, Justin Martyr said that Jesus was the Name of God, as proved by God's statement, "My Name is in Him." We know the date of Justin's book by the war described in the introduction.

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[37] Saturnalia i, 18

After Justin Martyr moved to Rome, many of his ideas began to change. In Chapter 61 of his *First Apology* of A.D. 150, he said, "If any one dare to say that there is a Name, he raves with a hopeless madness." Here, of course, he meant the Name of YHVH.

Irenaeus showed a neutral attitude to the name of Ἰαὼ, but with skepticism. In Book 1 of *Against Heresies*, Irenaeus used the name of Ἰαὼ in describing the beliefs of several sects.

In Chapter 4 of Book 1, he described the Gnostic legend behind this name:

> And as Horos thus obstructed her further progress, he exclaimed, Ἰαὼ whence, they say, this name Ἰαὼ derived its origin.[38]

In Chapter 21, he described the baptism of some Gnostics, who announce:

> I redeem my soul from this age (world), and from all things connected with it in the name of Ἰαὼ.[39]

In Chapter 30, Irenaeus described the Gnostic belief that Ἰαὼ was born of Yaltabaoth, and that Sabaoth was born of Ἰαὼ.

## 7.8      Clement of Alexandria, A.D. 215

By the year A.D. 200, the name Ἰαὼ had gained acceptance in mainstream Christianity.

Clement of Alexandria, in his *Stromata*, explained Ἰαὼ (Iaou) as the Name YHVH. The spelling is slightly different, but "not dissimilar."[40]

> Again, there is the veil of the entrance into the holy of holies. Four pillars there are, the sign of the sacred tetrad of the ancient covenants. Further, the mystic Name of four letters which was affixed to those alone to whom the adytum was accessible, is called Ἰαου, which is interpreted, "Who is and shall be." The Name of God, too, among the Greeks contains four letters (Ἰαου).

## 7.9      Origen, A.D. 230

In *Contra Celsus* (6.32), Origen refers to those involved in the magical arts who took the name Ἰαὼ "from the Hebrew Scriptures."

From the first to the fifth century A.D., there are literally **hundreds of occurrences of the name Ἰαὼ** found in the writings of the Gnostics, in semi-Jewish "Magical Papyri," on gemstones, in

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[38] Chapter 4, par. 1
[39] Chapter 21, par. 3
[40] Wilhelm Genesinius, in his Hebrew Lexicon, under *jehovah.*

lead tablet inscriptions, and in lamellae, which are thin sheets of metal. This is referred to as the "magical" or "mystical" use of the name Ἰαὼ that prevailed for centuries.

## 7.10    Eusebius, A.D. 320

By the time of Eusebius, the Bishop of Constantine, the name of Ἰαὼ was recognized as the YHV prefix of theophoric names. In his *Proof of the Gospel*, Eusebius wrote:

> The Name of Jesus Ἰησοῦς translated into Greek means "Salvation of God." For in Hebrew Ἰησοῦ is "salvation," and the son of Nave is called by the Hebrews Joshua Ἰωσουὲ, Ἰωσουὲ being "Salvation of Ἰαὼ," that is, Salvation of God.[41]

## 7.11    Epiphanius, A.D. 380

In his Book *Against Heresies*, Epiphanius, like Irenaeus, used the name of Ἰαὼ several times to describe the beliefs of Gnostic groups.

## 7.12    Jerome, A.D. 390

Jerome gave us the same message as Clement that Ἰαὼ is the pronunciation of YHVH.

In his *Commentary on Psalms* 8, he wrote, "The Name of the Lord in the Hebrew language contains four letters, Yodh He Waw He, this is the actual Name of God and is pronounced as Jaho."[42]

## 7.13    Theodoret, A.D. 450

Theodoret used the name of Ἰαὼ, to describe a Hebrew name and told us the meaning of Ἰαὼ' as the God who is; YAH—the God, Ho—who is.

"The word Nethinim means in Hebrew 'gift of Ἰαὼ' that is **the God who is**."[43]

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[41] Book IV, Chapter 17, vs. 3.
[42] "Breviarium in Pss.," in P. L., XXVI, 828; At one time thought to be spurious writing, but now considered genuine, and dated before A.D. 392, see Bardenhewer Altk. Lit. iii 620 (1912).
[43] Theodoret, "Quaest. in I Paral.," cap. ix, in P. G., LXXX, col. 805.

# 8 Yahweh, Jupiter of the Hosts (18th Century A.D.)

## 8.1 Jupiter, (Yahweh) the Supreme Deity of the Roman Empire

> But if anyone objects that He was crucified, in this also He is on a par with those reputed sons of Jupiter of yours.
>
> Justin Martyr, *First Apology* Chapter 21, A.D. 150

Justin Martyr's *First Apology* was written to the Roman Emperor. As Justin confessed, Jupiter was the supreme Deity of the Emperor and the Roman Empire.

In his famous Hebrew Lexicon, Wilhelm Gesenius suggested that the name Ιαβε, Yahweh, may have come from Jupiter.[44]

The word *Jupiter*, transliterated from Latin to Greek is Ιαβε, pronounced "Yahweh," or "Yahveh."

Jupiter was the chief deity of the Roman state religion until Constantine replaced it with Christianity.[45] The Latin word for Jupiter is *Jove*. Latin has no "J." The pronunciation of J is "Y." The short "o" is the "aw" sound in "off." In Roman Latin, the V is pronounced W, making the Roman Latin pronunciation of Jove as <u>Yahweh</u>.

In his book *Against Heresies*, Epiphanius said that some sects used the name Ιαβε. In fact, our only evidence of this Greek name being used by any sects is in the expression Ιαβεζεβυθ.

Ζεβυθ is a peculiar transliteration of the Hebrew word *Saboath*, meaning "armies" or "hosts." Ζεβυθ is not a transliteration that was made by someone familiar with the Bible. The Greek Septuagint and the New Testament transliterate "Saboath" as Σαβαωθ.

Ιαβεζεβυθ is considered to be one phrase by those who study magical texts. It always occurs in that form. Ιαβεζεβυθ is literally, "Jupiter of the Hosts" (of the planets).

The Gnostics combined the gods of pagan theology and Christianity to picture "Jupiter of the hosts" of the planets and stars, as recorded in Genesis 2:1, "The heavens and the earth were finished and all the hosts of them."

## 8.2 Searching the Greek Pronunciations for a New Name of God

How did scholars come to select Yahweh as the Name of God?

The translators of the King James Bible chose the name Yehovah over Yehvah (Yihvah) because the Name "He WILL BE" made no sense in the Trinity doctrine. But, within a short time,

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[44] Gesenius, Wilhem, *Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, translated by Samuel Treggelles, 1857, p. 337b, CCCXXXVII.
[45] Wikipedia, *Jupiter*.

scholars were dissatisfied with the name of Yehovah because it had only first appeared as the Name of God in the Middle Ages and had a very weak relationship with the verb "to be." They looked to the Greek pronunciations for another name for God, besides Ιαω, which was obviously the pronunciation of YHV. The only name that appeared as a possible pronunciation for YHVH among Church Fathers was Ιαβε, Yahweh.

| Significant Greek Pronunciations of God's Name | | |
|---|---|---|
| *Source* | *Time* | *Name* |
| Sanchuniathon Fragment | 12th century B.C. (from Eusebius, in A.D. 320) | Iaou (Ιαω) |
| Clarion of Apollos | 500 B.C. (from Macrobius Saturnalia) | Ιαω |
| The Dead Sea Scrolls | 150 B.C. | Ιαω |
| Diodorus Siculus | 75 B.C. | Ιαω |
| Marcus Terentius Varro | 75 B.C. (from De Mensibus) | Iaw |
| Philo | A.D. 30 (from De Mensibus) | Ιαω |
| The Secret Letter of John | A.D. 175 | Iaye |
| Irenaeus | A.D. 180 | Ιαω |
| Hundreds of uses of the name Ιαω in Gnostic literature, Semi-Jewish magical papyri, on amulets, gemstones, and metal plates.[46] | 1st to 5th century A.D. | Ιαω |
| Clement of Alexandria | A.D. 215 | Iaou (Ιαω) |
| Origen | A.D. 230 | Ιαω |
| A Curse Tablet in Cumae | A.D. 250 | Ιαω Ιαβεζεβυθ |
| Eusebius | A.D. 320 | Ιαω |
| Jerome | A.D. 380 | Ιαω |
| Epiphanius | A.D. 390 | Ιαω,[47] Ιαβε |
| Theodoret | A.D. 440/465 | Ιαω, Ιαβε, Iabai |

The debate between the names of Yahweh and jehovah came to a climax in A.D. 1707, when the German Orientalist Adrian Relaand reprinted the views of several scholars, saying Yahweh was more likely. Jehovah was considered to be an invention of the Middle Ages, but Yahweh could be seen in the writings of Epiphanius and Theodoret.

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[46] For more detail, see *The Earliest Non-Mystical Jewish Use of the Ιαω*, Frank Shaw, 2014, Chapter 7.
[47] Ἰαὼ Epiphanius, *Panarion*, five uses.

## 8.3    But Where Did It Come From?

Epiphanius (c. A.D. 375) told us that the name Ιαβε was used by certain Gnostics. The Gnostics were famous for combining the stories of Greek and Roman gods with Christianity.

Ιαβε was used by the Bishop Theodoret of Cyrus (c. A.D. 450). But he seems to have just gotten this pronunciation from Epiphanius' book *Against Heresies*. Later, Theodoret used Iabai as the pronunciation of YHVH.

The first possible use of Ιαβε is in *The Secret letter of John,* which used the name "Yaye."

### 8.3.1    Iaye, in The Secret Letter of John, A.D. 175

According to Irenaeus, *The Secret Letter of John* was written by the Marcosians.[48]

They told the story of the birth of Iaye and ELOHIM from Yaldabaoth. They combined the ideas of Plato with Christianity. According to ideas of Plato, the "Demiurge" was the chief Archon, the chief creator, whose name was Yaldaboth.

The text we have is a Coptic translation; the original was Greek. Unfortunately, we have no copy of the Greek text, but in the Coptic text are the Greek letters ΙλγЄ. The γ is pronounced as a "u" in Homeric Greek and as a "y" in classical Greek.

The writer may have had YHYH in mind, "He WILL BE" in its more modern form, for the pronunciation of ΙλγЄ.

Stephan Davies translated ιλγε as Yahweh, and Frederik Wise translated it as Yave.

The birth of Iaye and ELOHIM is in Chapter 22:

> Yaldabaoth raped Eve.
> She bore two sons.
> Elohim was the name of the first.
> Yave (ΙλγЄ) was the name of the second . . .
>
> Yave (ΙλγЄ) is righteous;
> Elohim is not.[49]

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[48] *Against Heresies*, Book 1, Chapter XVII, Irenaeus.
[49] The Secret Book of John, translated by Stevan Davies; Yave is from the translation of Frederik Wise; Stewan Davies uses "Yahweh."

Two hundred years later, Epiphanius, in his book *Against Heresies*, described a number of different sects, including the Marcosians. He said that the name of Ιαβε was one of the names used by these sects.

### 8.3.2    Ιαβε Is Not Present in Origen's List of Names in A.D. 236

Origen in *Contra Celsus* described the magical names used by the sects, including those names borrowed from the Scriptures. Noticeably absent is Ιαβε, which may not yet have come into use. He wrote:

> It must be noticed, too, that those who have drawn up this array of fictions, have, from neither understanding magic, nor discriminating the meaning of holy Scripture, thrown everything into confusion; seeing that they have borrowed from magic the names of Ialdabaoth, and Astaphæus, and Horæus, and from the Hebrew Scriptures Him who is termed in Hebrew Yaho or Yah, and Sabaoth, and Adonæus, and Eloæus.[50]

### 8.3.3    Black Magic in Cumae, Italy, A.D. 250

The first definite use of the name Ιαβε is found in Cumae, Italy, on a lead curse tablet of Roman Imperial date. David R. Jordan dates it to the third century A.D.[51]

The name that actually appears is Ιαβεζεβυθ.

The 1911 edition of the *Encyclopedia Britannica*, and Adolph Deissmann in his 1895 edition of *Biblestudien*, pages 13–14, inform us that Ιαβεζεβυθ (Yahveh Sebaoth), occurs frequently in the "magical texts."

Adolph Deissmann cites four examples of Ιαβεζεβυθ in the magical texts. The first he cites is this lead curse tablet.

Many lead tablets, containing curses, have been found in the graves of ancient Greece. They are usually written by a professional curse writer, who will invoke the names of gods.

The curse tablet at Cumae begins with the incantation of magical names. In line 8, we find the name Ιαω Ιαβεζεβυθ, "Demons and spirits in this place, I adjure you by the holy name of ERÊKISIPHTHÊ ARARARACHARARA ÊPHTHISIKÊRE IAÔ IABEZEBYTH LANA BESAPHLAN . . . arouse yourself with the underworld gods!"[52]

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[50] *Contra Celsus*, Book VI, Chapter 32.
[51] *Remedium amoris; A Curse from Cumae in the British Museum*, David R. Jordan, 2003, date on p. 670
[52] Ibid.

Circled in this drawing of the tablet are Ιαω and Ιαβεζεβυθ.
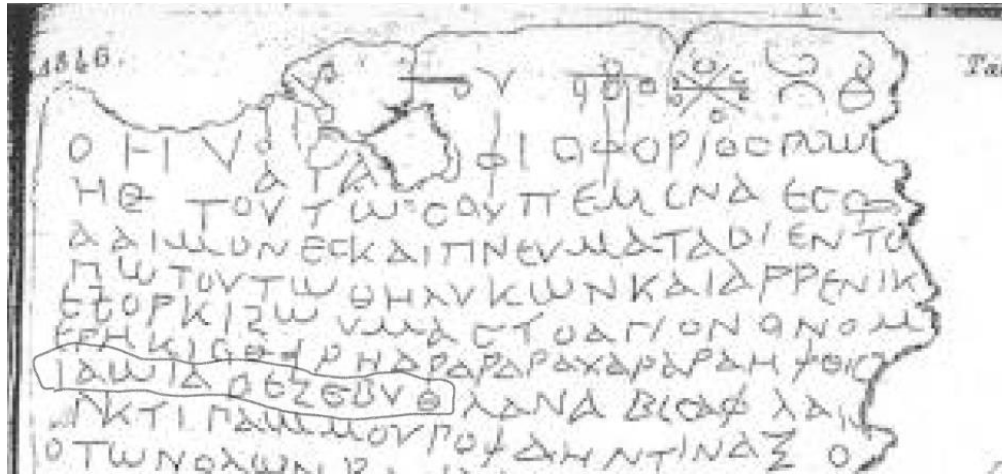


In these magical texts, Ιαβε occurs only in the expression Ιαβεζεβυθ.

Ζεβυθ is a peculiar transliteration of the Hebrew word Sabaoth, meaning "hosts," as in the expression, "YHVH of the Hosts." However, the transliteration of "hosts" in 2 Kings 10:16 of the Greek Septuagint, and Romans 9:29 and James 5:4, is Σαβαωθ. Therefore, we are pretty certain that ζεβυθ did not come from someone who was familiar with Hebrew, or the Greek Old and New Testaments.

As we mentioned, Ιαβε is the Greek transliteration of the Latin word *Jove*, or "Jupiter." The citizens of Cumae, Italy, would have pronounced Jove as "Yahweh" in Roman Latin.

Ιαβεζεβυθ is literally, "Jupiter of the Hosts" (of the planets).

### 8.3.4    The Word Ιαβεζεβυθ, the Son of Ιαω

Adolph Deissmann informed us that the expression Ιαβε ζεβυθ, Yave Sebaoth (of the Armies) can also be found in three other inscriptions: on a tin tablet, on a chalice with λόγον ιαβε ζεβυθ, "the Word, Yahveh Sebaoth," and once more, without "the Word."

From the expression "the Word," we know they had Christ in mind, as Ιαβεζεβυθ. God was identified as Ιαω (Yaho) in the lead curse tablet before Ιαβεζεβυθ.

The Gnostics understood that Christ was Sabaoth, YHVH of Hosts (of the Armies), the Son of Ιαω.

Irenaeus wrote:

> They have also given names to [the several persons] in their system of falsehood, such as the following: he who was the first descendant of the mother is called Yaltaboth; he, again, descended from him, is named Iaω; he, from this one, is called Sabaoth.
>
> Irenaeus, *Against Heresies*, Chapter 30

The Gnostics also believed Iaω was supreme over Jupiter, as in the *Oracle of Apollos*:

> The sacred things you learn, to none disclose,
> A little falsehood much discretion shows;
> Regard Ἰαώ as supreme above
> In winter Pluto, in spring's opening Jove.[53]

So Christ became as Jupiter, Ιαβεζεβυθ, Jupiter Sabaoth (of the Hosts).


### 8.3.5 ያዌ (Yawe) and More Than 50 Other Pronunciations of YHVH

In the same entry of the 1911 edition of the *Encyclopedia Britannica*, George Foot Moore referred to the pronunciation ያዌ (Yawe) found in the Ethiopian Magic text Ge'ez Bodlein MS Aeth. 9.5 6b. This was discovered by D. S. Margoliouth in 1884 and related by Samuel Driver, in 1885.[54]

This Ethiopian manuscript contains *Preces Magicae XII Discipulorum*, ("Magical Prayers of the Twelve Disciples"). It includes a list of magical names of Christ that He is said to have given to his disciples:

> And after that He told them His names: Iyâhê, i.e. terrible; Sûrâhê, i.e. great; Demnâ'êl, i.e. mighty; . . . Meryon, i.e. all-watching; O'e, i.e. helper; Aphrân, i.e. saviour; Manâtêr, i.e. shepherd; 'Êl, 'Êl, i.e. protector of all; Akhâ, i.e. patient; Êlôhê, i.e. supporter of all; . . . Yâwê, Yâwê, i.e. faithful (and) just.

The Ethiopian magicians may have heard Yâwê used as a magical name in Europe.

And it seems that the first name in their list, "Iyahe" may have also been an attempt to pronounce YHVH.

In fact, there are many names in magical texts that sound like an attempt to pronounce YHVH. Besides ιαβα (Yahwah), the Name pronounced "according to its letters," we can also find ιαβοε, ιαβας, and ιαβω, as Adolph Deissmann related in his *Biblestudien*.

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[53] Saturnalia i, 18

[54] Driver, S. R. (1885). Recent Theories on the Origin and Nature of the Tetragrammaton. In Studia Biblica: Essays in Biblical Archæology and Criticism and Kindred Subjects (p. 20). Oxford: Clarendon Press.

Pavlos D. Vasileiadis, in his 2014 article, *Aspects of rendering the sacred Tetragrammaton in Greek*, listed more than 50 possibilities of YHVH found in amulets, and other texts. He concluded that trying to determine the Name of God from Greek transcriptions was futile.

But Ιαβεζεβυθ was popular among the Gnostics. Yahweh (Jupiter) was Sabaoth, the Son of Ιαω.

## 8.4     Epiphanius Described the Names Used by the Sects

In Chapter 40 of his book, *Against Heresies,* Epiphanius described the names of God used by various sects, including the name of Ιαβε.

> Already in the previous Sects I have dealt at length with the translation of Sabaoth and other names—Eli and Elohim, El and Shaddai, Elyon, Rabboni, Jah, Adonai and Jahveh—
>
> Here too I hasten to give them in translation. "El" means "God"; "Elohim," "God forever"; "Eli," "my God"; "Shaddai," "the Sufficient"; "Rabboni," "the Lord"; "Jah," "Lord"; "Adonai," "He who is existent Lord." "Jahveh" means, "He who was and is, He who forever is," as he translates for Moses, "'He who is' hath sent me, shalt thou say unto them."
>
> Chapter 40, 5,5

Epiphanius hastens to equate "Javeh" with "He who is" in the Greek text of Exodus 3:14. He also seems to have inferred the idea that the "Javeh" was a combination of the perfect and imperfect tense of HVH: Ja, from Javah, and veh, from Yihveh—giving the overall meaning as, "He who was and is, He who forever is."

## 8.5     Theodoret Told Us the Samaritans Call It Yave and Yavai

Theodoret of Cyrus was born in A.D. 393 and died about A.D. 458. He was an influential bishop and prolific writer on matters of the faith. He made a lot of comments about language and the pronunciation of Hebrew words in his day.

In his "Questions on Exodus," at Exodus 6:3, Theodoret said, "The Samaritans call it Ιαβε, but the Jews Aia (ah-yah, meaning eh-yeh, I WILL BE)."

However, later, in his *Haereticarum Fabularum Compendium*, he said:

> Now Saddai signifies Him who is sufficient and able, but Aia He who is. This was also not to be uttered among the Hebrews. But the Samaritans call it Iabai, not knowing the force of the expression.

Theodoret gave us two different pronunciations of YHVH by the Samaritans.

Why is that?

Theodoret himself likely did not hear them pronouncing the Name YHVH. He may have just heard that they did pronounce it.

As far as we know, the Samaritans followed the same rule of non-pronunciation as the Jews. They only pronounced the Name in an oath, as Rabbi Mana said.

For the pronunciation of YHVH as Ιαβε, Theodoret probably referred to the pronunciation described by his predecessor Epiphanius.

Later, he seems to have rhymed Yabai with Saddai.

But we know that "Almighty" as the Name of God is actually pronounced "Saddah." The rhyme of Saddah with Yahwah agrees completely with the testimony of Rabbi Mana in the fourth century. Rabbi Mana informed us that the Samaritans and those who used the Name of YHVH in magic (a charm) pronounced it "according to its letters." This was Yahwah, described by the Samaritans themselves in Montgomery's article*, Notes from the Samaritan*, footnote 5.


## 8.6    Why Did Theodoret Compare the Jews and Samaritans?

Theodoret first said:

> The Samaritans call it Ιαβε,
> but the Jews Aia (ah-yah, meaning eh-yeh, I WILL BE).

Later, he said, "The Samaritans call it Yabai <u>not knowing the force of the expression.</u>"

In this more accurate account, the reason for his comparison became clear. The Jews understood the meaning of God's Name, but the Samaritans did not. They did not know "the force of the expression."

Just as Jesus said to the Samaritan woman by the well:

> You worship what you do not know,
> We worship what we know,
> For salvation is from the Jews.[55]

The Samaritans were speaking a Name without meaning. As Rabbi Mana said, they were only pronouncing the Name of God "according to its letters."

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[55] John 4:22

## 8.7　The Effort to Agree Yahweh with the Verb Havah, "to be"

For more than a century, scholars have been wrestling with Yahweh and YHVH, which is understood from the context of Exodus 3:12–15 to come from the verb "havah," to be.

There are two problems that scholars face. Yahweh cannot be related to any form of the verb "to be," and Yahweh is not possible as a pronunciation in Biblical Hebrew.

### 8.7.1　The Non-existent Hyphal Form

The primary obstacle to the acceptance of Yahweh has been a lack of any connection with the verb, "to be," havah.

The Catholic Encyclopedia summarizes this:

> Here we are confronted with the question, whether Jahveh is the imperfect hiphil or the imperfect qal. Calmet and Le Clere believe that the Divine Name is a hiphil form . . . this opinion is not in keeping with Exodus 3:14, nor is there any trace in Hebrew of a hiphil form of the verb meaning "to be"; moreover, this hiphil form is supplied in the cognate languages by the pi'el form, except in Syriac where the hiphil is rare and of late occurrence.[56]

The writer stops short of accepting Yahweh as the imperfect qal form of havah because the imperfect qal form is Yihvah.

### 8.7.2　An Impossible Pronunciation in Any Form of the Verb "to be"

The other issue with the name Yahweh is the pronunciation itself, which is not possible in Biblical Hebrew. This is described by R. L. Harris in the *Theological Wordbook of the Old Testament* (TWOT):

> The pronunciation Yahweh assumes the ending of a lamed-he verb, but these verbs in Moses' day ended in a "y" (cf. for bānâ the Ug. impf. ybny). So the ending "eh" is a late form. But in Hebrew in late times a "w'" that began a word or syllable changed to "y" (as in the pe-waw verbs and the verb hāyâ itself). So the "w" of Yahweh represents a pre-mosaic pronunciation but the final "eh" represents probably a post-davidic form.

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[56] The Catholic Encyclopedia, 1910, under *Jehovah* (*Yahweh*).

So, R. L. Harris concedes:

> In view of these problems it may be best simply to say that YHWH does not come from the verb hāwâ (presumably hawaya in its early form) at all.[57]

## 8.8    Yahweh (Jupiter) Gained Universal Acceptance as the Name of God

In spite of:

- The impossibility of Yahweh as a pronunciation in the verb "to be,"
- no connection with the verb "to be," and
- no evidence of usage by the Jews

Yahweh (Jupiter) was accepted by scholars as the "real Name" of God. It was purely a rejection of the Name Yehvah/Yihvah, He WILL BE, recorded in the Hebrew text of the Old Testament.

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[57] R. L. Harris, *Theological Wordbook of the Old Testament* (TWOT), (Chicago: Moody Press) 1999, c. 1980, under הָוֹה☿484 (hāwâ).

# 9 The Many Proofs of Yihvah, He WILL BE

> There has been and still is much disagreement among the theologians regarding the God who is worshiped by the Hebrews . . . about whom Plato says in the Timaeus: "What is it that always exists, and has no 'coming-to-be'; and what is it that comes to be, but never exists?"
>
> *De Mensibus* Book IV, A.D. 550

## 9.1     The Grammatical Impossibility of Other Interpretations

God left no room for the meaning of YHVH.

In Biblical Hebrew, the verb "to be" in hyh, or hvh, only exists in the basic qal form of the verb. There are only two verb tenses, which are the imperfect tense, incomplete action, and the perfect tense, completed action.

YHVH is written in the imperfect tense and can only mean "He WILL BE." It cannot mean "He IS" or "He causes to be."

Raymond Abba writes, "In biblical Hebrew the present tense of this verb is never expressed by the imperfect but always by the perfect tense; the imperfect expresses the future."[58] The *Grammar of Biblical Hebrew* from Paul Jouon and T. Muraoka agrees with the assessment of Raymond Abba. They note that they cannot even find an instance of the present tense of hyh in the perfect form.[59]

In the Bible, the verb "to be" exists only in the past and future tense.

One has either come into existence (the perfect form), or they have not (the imperfect form).

Until this day, there is no hyphal form of the verb "to be" in Hebrew that would allow the expression, "He causes to be."

YHVH can only be translated "He WILL BE" within the constraints of Hebrew Grammar. Any other interpretation, such as "He causes to be" or "He IS," is not based on grammar, but on theological assumptions.

All the names of God we list below have been created by men.

### 9.1.1     Yaho—The God Who IS

In spite of the rules of Hebrew grammar, and the obvious intention of the statement," I WILL BE," in Exodus 3:12 and 14, the Greek Septuagint translated "eh-yeh," I WILL BE, as "I am He WHO IS." In his fifth-century commentaries, Bishop Theodoret gave us the meaning of both "eh-yeh" and Yaho as "the God who is," YAH (the God), Ho (who is).

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[58] The Divine Name Yahweh, Raymond Abba; Journal of Biblical Literature
Vol. 80, No. 4 (Dec. 1961), pp. 320–328 (9 pages).
[59]  Joüon, P., & Muraoka, T. (2006). A grammar of biblical Hebrew (§111 i,). Roma: Pontificio Istituto Biblico.

### 9.1.2    Yehovah—Who Is, and Was and Is to Come

By the 10th century A.D., the meaning of "Ho" as the "present tense" of the verb "to be" was fully accepted, as we can see in the famous 10th-century Hebrew song, Adon Olam:

וְהוּא הָיָה וְהוּא הֹוֶה וְהוּא יִהְיֶה בְּתִפְאָרָה
Ve-hu haya, Ye-hu hove, Ye-hu yihye be-tif'ara!
And He was, and He is, and He will be in glory.

In the eighth century, the Masorites began to put vowel markings on the Hebrew text, and the vowel markings of Yaho found their way into YHVH, creating the name Yehovah. Some copies of Targums present only Yehovah and not Yehvah as the name of God.

Many Hebrew websites claim that their sages gave the meaning of Yehovah as "who was, who is and is to come." J. Etheridge also explained Yehovah as the meaning of Revelation 1:8: "who was, and is, and is to come."[60]

### 9.1.3    Yahweh (Ιαβε)—He Who Causes to Be

In the fourth century, Epiphanius explained the meaning of the Greek name Ιαβε as "who was, and is, and forever is," (being a combination of the past tense "Ha**ya,**" and the future tense Yih**veh**).

In the 19th century, it was suggested that the Greek name Ιαβε might be a hyphal form of the verb YHVH, meaning "He causes to be." But no such hyphal form exists in the Hebrew language for the verb "to be."

## 9.2    The Substitutional Form in Ecclesiastes 11:3 Proves the Name "He WILL BE"

Perhaps the most obvious proof that "He WILL BE" was the real Name of God is simply the fact that the expression "he will be," as it occurred in common sentences, was replaced by the substitute pronunciation, **יהוא.**

If a hyphal form really did exist for YHVH, there would have been no need to replace the qal form with a substitute pronunciation.

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[60] *The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch*, J. W. Etheridge, 1865, p. 9.

## 9.3　The Form YHYH Proves the Meaning

YHYH is the spelling of "he will be" most commonly used in the Bible. YHVH is an older form retained in the Name of God. But YHYH appears as the Name of God in many texts.

It is difficult to know when YHVH became YHYH. In the Dead Sea Scrolls, there is often no discernable difference between a yod and a vav. The renowned expert of Greek Manuscripts Bruce Metzger comments on the tetragrammaton in Nahhal Hhever's "Cave of Horror," saying, "As is the case with manuscripts from Qumran, the scribe does not clearly distinguish the shape of yod from that of waw."[61]

Of course, most scribes continued to use the form of YHVH when writing the Name of God, to identify it as the Name of God, so that YHVH would not be confused with the common term "he will be," that appears as YHYH. Early Greek manuscripts (especially in Isaiah) have examples of the mistranslation of the Name of God as "it will be" or "he will be" simply because YHYH was mistaken for its normal meaning as "he will be." This can be seen in the Greek Septuagint, where the last verse of Ezekiel 48:35 is translated, "The name of the City, from the Day '*it shall be* finished,' shall be the name thereof"—instead of, "'*YHVH is here*' shall be the name thereof."

The representation of YHYH is also apparent in Greek manuscripts. YHYH is written in Paleo Hebrew in Aquila's Greek Septuagint. Later manuscripts use the Greek letters PIPI. In Greek, the Hebrew "Y" is pronounced with the Greek "I." Greek has no letter "H," so this has been represented by the letter "P." Therefore, reading the Hebrew from right to left, we have YHYH represented by PIPI. This representation of YHYH is even clearer in the Syriac script, which writes PYPY, reading from right to left as "YHYH"—understanding the "P" as an "H."

The Targum Jonathan is the oldest and most authoritative of all targums, and is attributed to Jonathan Ben Uziel. It is the only Targum that is considered to be divinely inspired. This Targum uses יי 1,003 times from Joshua to 2 Samuel, to represent YHYH.

Only two yods are needed to pronounce YHYH because the "H" is silent in both syllables. From Isaiah to Zephaniah, יי was used for the Aramaic expression "woe," יַי, 32 times. Therefore, ייִ is used for the Name of God in these books, as in the Targum Onqelos, nearly 200 years later. Subsequent Targums used three yods ייי to represent the Name of God.

Two yods, drawn as Z with a line through them, represent YHYH, and are found in a third century A.D. Oxyrhynchus fragment of Genesis, in P. Oxy 1007.  This form is also found on

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[61] B. M. Metzger, *Manuscripts of the Greek Bible An Introduction to Palaeography* (1981), p. 34, footnote 63.

Jewish coins after 200 B.C.[62]

## 9.4        The Contraction YAH Proves Yihvah

The early Greek texts of the Bible contain a much studied and interesting phenomena for scholars. The Name of God is normally contracted using the first and last letters. This phenomenon is commonly referred to as the "*nomina sacra*," sacred names.

The earliest Greek nomina sacra are κς (κύριος) for Lord, and θς (θεός) for God.

In Greek manuscripts of the Old Testament, YHVH was replaced by the Greek word Κυριος, ΚΥΡΙΟΣ, which was often contracted to ΚΣ, with a line above the letters.

This tradition began in the Hebrew text. YAH is a contraction of YihvAH. The contraction of YahO (YhV) is YO (YV).  YahO was first contracted to YO in the Book of Samuel.

Among the Jews, this practice was not limited to the Name of God. Alan Millard, in his book *Reading and Writing in the Time of Jesus*, says, "Contractions of proper names to their first and last letters do stand on Phoenician and Palestinian coins of the Hellenistic period and in graffiti from the Punic towns of North Africa."[63]

The Name YAH appears as the Name of God in the Old Testament 48 times and was used as a suffix in 143 Names. As mentioned earlier, some of these endings have been changed to Yahu.

YAH is found in the word "Hallelujah," meaning "Praise YAH."
The first recorded use of the Name YAH comes from Leah in Genesis 29:35. Here, the word "praise" (ודה) was also first used in the Bible. Leah gave us the meaning of the name Judah:

<div align="center">

I will praise (אודה) YHVH,

therefore, she called his name יהודה Yahudah (YAH praise)

</div>

<div align="center">

## אַודה את יהוה על כן קראה שמו יַהודה

</div>

Leah has just substituted the Aleph of "I will" אַ, with "Yah" יַה to make יהודה Yahudah.

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[62] Ibid., p. 35.
[63] *Reading and Writing in the Time of Jesus*, Alan Millard, 2001, p. 71 .

## 9.5     The Name of Israel's ELOHIM Was Revealed in Exodus 3:15

### 9.5.1     He WILL BE

As we said in the introduction, the Name of God, as "He WILL BE," was known from the time of the Garden of Eden. But no one knew the Name of God's Messenger until God revealed it to Moses at the burning bush in Exodus 3:15.

Here, we want to address the perplexity of this Name. Why would God call Himself "He WILL BE"? And why would He also call His Messenger "He WILL BE"?

### 9.5.2     The Name of the Word of the Lord

As mentioned in the introduction, the Palestine Targum and the Jerusalem Fragments used the expression "the Name of the Word of the Lord" dozens of times to explain the meaning of YHVH. One feature of the Targums is that they do not simply translate—they interpret. They try to explain the meaning behind the writing.

The Targumists were trying to let us know that the Name YHVH, He WILL BE, was really "the Name of the Word of the Lord." The invisible God shared the Name of the Word of the Lord, and not the other way around.

As Christians, we understand very well why Christ was called, "He WILL BE."

### 9.5.3     He WILL BE What?

The meaning of "He WILL BE" as "the Name of the Word of the LORD" is found in Isaiah 44:6 and John 8:28.

> Thus says YHVH (He WILL BE), the King of Israel,
> And its Redeemer, He WILL BE of the Armies,
> "I am the first and the last;
> Besides Me there is no ELOHIM."
>
> Isaiah 44:6

In this famous passage, Christ is identified as "the Word," the speaker for the invisible God. This is revealed to us in Revelation 1:17 and 22:13 where Christ, the Angel of God introduced in Revelation 1:1, speaks again for the invisible God as He did in the Old Testament.

The answer to He WILL BE what? Is found in the phrase, "King of Israel, and its Redeemer." Above the cross was the sign, "King of the Jews."[64]  So, Jesus told the Pharisees, "When you lift up the Son of man, then you will know that I AM."[65]

### 9.5.4    He WILL BE When?

This question was answered throughout the prophets. In Hosea 1:7 we read, "I will save them by He WILL BE their ELOHIM." The Targum translates this as, "I will save them by the Word of the Lord, their ELOHIM." In Hosea 3:2, the Targum says, "I redeemed by My Word on the fifteenth day of the month of Nissan (the Passover)."

Daniel prophesied that the coming of the Anointed One would be after 69 weeks (483 days, as years) from the going forth of the command to repair the streets and walls of Jerusalem.[66] This was fulfilled in 457 B.C., taking us 483 years later to A.D. 27.

Through the prophets, God gave us the day, month, and year of Christ's coming and His redemption.

### 9.5.5    The Invisible God Always Assumes the Name of His Image

The sharing of the Name, "He WILL BE," by Christ and God should not be a surprise.

In the New Testament, they share the Name, "He WILL SAVE," (Jesus) which Isaiah 9:6 prophesied would be "the NAME of the Father, and the Son, and the Holy Spirit." In Isaiah 63:16, we read, "Our Redeemer from Everlasting is your NAME." God saves.

The name of Joshua in Greek is Jesus. Of Joshua, God said, "My Name is in Him."

Zechariah prophesied that God would share the Name of His image in the Last Days, "In that Day it shall YHVH ECHAD (one) and His Name ECHAD (one)."[67]

## 9.6    The Covenant Name of God

God said, "This is My Name forever" because it reflects His everlasting covenant with His people, "I WILL BE with you" (Exodus 3:12, 4:12, 15; Joshua 1:5, 3:7; Judges 6:16).

In 1899, Hans H. Spoer wrote an essay called *The Origin and Interpretation of the Tetragrammaton*, in which he argued for "He WILL BE" as the meaning of YHVH.

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[64] Matthew 27:37; John 19:19–22
[65] John 8:28
[66] Daniel 9:25
[67] Zechariah 14:9

His essay centered on the grammatical facts of the Hebrew language and the meaning of He WILL BE as the God who would be WITH the Israelites.

> Forsaken, oppressed, without rights, crushed to the ground, they needed a mighty helper who would be with them. And this seems to me to be the full meaning of this Name, "God will be with us." The phrases, "I will be with thee," "I will be with you," "He will be with us," ring through the whole Old Testament. אהיה עמך (I will be with you) was the word of encouragement which Moses received when he still hesitated to go and fulfil what he had been ordered to do., Exod. 3:12. So also Joshua (Deut. 31:8; Josh. 1:5, 3:7) received the assurance that he will not be alone, but that "He WILL BE" will be "with him." The same interpretation is implied in Judg. 6:13, ויש יהוה עמנו = and if "He WILL BE" will be "with us." That the Name was understood to express this relationship becomes clearer when we consider some of the negative phrases in which this relationship is expressed; e.g. Numb. 14:43 we read, "Because ye turned away from 'He WILL BE,' 'He WILL BE' will not be with you;" Josh 7:12, לא אוסיף להיות עמכם ...[68]

The expression ויהי יהוה את־ described the Spirit of Christ with Joseph, Joshua, and Judah, as we can see in the following passages: "and WAS He WILL BE with Joseph;"[69] "and WAS He WILL BE with Joshua;"[70] "and WAS He WILL BE with Judah."[71]

In 1 Samuel 20:13, Jonathan said to David, ויהי יהוה עמך "He WILL BE with you as he was with my father."

The greeting of Boaz in Ruth 2:4, יהוה עמכם "He WILL BE with you," was probably a common expression in his day.

But most famous are the concluding words of Matthew's gospel, "I am with you always, to the end of the age."[72] Here, He WILL BE promised to be with His people forever.

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[68] *The Origin and Interpretation of the Tetragrammaton*, Hans H. Spoer, 1899, p. 33.
[69] Genesis 39:2
[70] Joshua 6:27
[71] Judges 1:19
[72] Matthew 28:20

## 9.7 The Continuous Wordplay of the Old Testament

We have discussed the wordplays of He WILL BE as they relate to the covenant Name of God and the coming Redeemer. The wordplays on God's Name began in the Garden of Eden and carry on through the Old Testament.

### 9.7.1 The Holy Language Spoken from the Beginning

The Hebrew language is the earliest and most original language in the world.

From the Jerusalem Targum of Genesis 11:1, we understand that the whole world spoke Hebrew before God confused their language at the Tower of Babel:

> And all the inhabitants of the earth were (of) one language, and of one speech, and one counsel: for they spoke the holy language by which the world was created at the beginning: while their hearts erred afterwards from <u>the Word of Him who spoke</u>, and the world was, at the beginning.

This is not a great claim of the Jewish people—it is the truth of the Bible. In a moment, we shall see that the earliest dialogue of man, recorded in Genesis 3, was undoubtedly in the Hebrew language.

### 9.7.2 She WAS, the "Mother of All the Living," and He WILL BE, "the Father of ALL"

In the introduction, we mentioned that the Name YHVH was first used in the Garden of Eden.

In Genesis 3:20, we read, "Adam called his wife's name, Eve (She WAS), because She WAS the mother of all the living."

Adam compared the name of his wife, She WAS, as "the mother of all the living," to the Name of God, He WILL BE, as "the Father of all."

The Masoretic Text of "She was, because, <u>she was</u> the mother," is shown below and is significant to understanding the development of the Hebrew language.

<p align="center" dir="rtl">חוה כי הוא היתה אם</p>

The first word "She was"- חוה - is in the masculine form of Hebrew, as is the phrase, "She" הוא—which actually reads "He." Even the phrase "mother"—אם—is in the masculine form, as it remains until this present day. The second spelling of the verb היתה "She was" has been updated to the later form of the verb HVH as HYHH and is in the feminine form with ה at the ending. It seems that the earliest form of Hebrew did not differentiate feminine verbs and nouns to the extent it does today.

In Genesis 4:1, the mother of all the living, חוה said, "I have acquired a man from יהוה."

The Father of "all the living" is יהוה—"He WILL BE,"—"the one God and Father of all" (Ephesians 4:6).

The significance of these two names, HVH and YHVH, in relation to each other is a proof that the earliest people really did speak Hebrew and they knew the Name of God was YHVH. It is also another proof that the Messenger was referring to Himself when He said, "I, YHVH, appeared to Abraham, and Isaac, and Jacob as God Almighty, but by My Name, YHVH, I was not known to them."[73] In the beginning, YHVH was the Name of God.

### 9.7.3    And WAS the Word of He WILL BE

# ויהי דבר־יהוה

The expression "And WAS the Word of HE WILL BE" appears **83 times** in the Old Testament, beginning in 1 Samuel 15:10. This described the speaking of the Spirit of Christ to the prophets, from Samuel to Zechariah.

# היה דבר־יהוה

This same expression was first used without the conjunction in Genesis 15:1, when the Word of He WILL BE appeared to Abram in a vision. The phrase "WAS the Word of He WILL BE" appears **27 times** in the Old Testament.

This phrase is actually composed of the following:

The name of Eve, היה  as "the mother of all the living,"

The Name of Christ, דבר־ as "the Word," and,

The Name of God, יהוה as "the Father of all."

### 9.7.4    The Wordplay of Exodus 3:12–15

The verb "to be" in Moses' day was only a simple Qal basic expression, with two tenses, the perfect tense and the imperfect tense. Effectively, the past tense and the future tense.

The most famous wordplay in the verb "to be" begins in Exodus 3:12 with God's statement, "Surely, I WILL BE with you."

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[73] Exodus 6:3

In verses 14–15, God answered Moses' question about the Name of the ELOHIM.

He first replied with His own Name saying, "<u>I WILL BE WHO I WILL BE</u>, therefore you shall say . . . '<u>I WILL BE</u> has sent me to you.'"

Then in verse 15, God gave us the Name of the ELOHIM, His Messenger, "Moreover, you shall say . . . '<u>He WILL BE</u>, the ELOHIM of your fathers . . . has sent me to you.'"

Then God contrasted His own Name as "He WILL BE" with the Name of His Messenger, saying, "This is My Name forever." For He WILL BE ELOHIM would become "I AM" when Christ became a man.

Finally, in verse 16, God said, "Gather the elders of Israel together, and say to them, "<u>He WILL BE</u>, the ELOHIM of your fathers . . . has appeared to me." Of course, Christ, as the image of the invisible God, was the ELOHIM who appeared to Moses.


### 9.7.5 The Wordplay of Hosea 1:7–9

In Hosea 1:7, God promised to save the Israelites by "He WILL BE" their ELOHIM, "I will save them by He WILL BE their ELOHIM."

Then, in Hosea 1:9, God gave His own Name as "I WILL BE" in the only instance of the Old Testament, other than Exodus 3:14. He said, "I will no longer be their I WILL BE ( לא עמי ואנכי לא <u>אהיה</u> לכם)."

# 10  We Know What We Worship

## 10.1    We Worship What We Know for Salvation Is from the Jews

Does all of this have anything to do with our salvation?

Jesus said to the Samaritan woman, "You worship what you do not know, we worship what we know, for salvation is from the Jews."[74]

The Jews, the tribe of Judah, knew that the Messenger of God, the Angel who "appeared" to Moses was named "He WILL BE" at the burning bush. God said to Moses, "Gather the elders together and tell them, He WILL BE, the ELOHIM of your fathers . . . has appeared to me."[75] The Messenger was Israel's ELOHIM, of whom God said, "I will save them by He WILL BE their ELOHIM."[76]

Excluded from the list of the saved tribes of Israel in Revelation 7 is the tribe of Dan. Why? Because they set up an image to worship in Judges 18:30. Likewise, Trinitarians also set up an image to worship, which John called, "the image of the beast." Because of the confusion of this doctrine, they are unable to see the Name of God recorded in the Bible.

In the Book of Revelation, the Apostle John compared the "true Jews," the 144,000, with the Nations, or Gentiles.

## 10.2    A True Jew Is One Who Rejects Idolatry

The word "Jew" comes from the name *Yahuda*, meaning "praise Yah."

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[74] John 4:22
[75] Exodus 3:16
[76] Hosea 1:7

A Jew is one who worships Yah and rejects idolatry. This was explained in the Book of Esther and the Talmud. The first person to be called a Jew was a Benjamite named Mordecai: "There was a certain Jew whose name was Mordecai . . . a Benjamite" (Esther 2:5).

Here, the Talmud (Tractate Megillah 12b) asks:

> "He is called a Yehudi, implying that he descended from Judah; he then is called Yemini, implying that he is a Benjaminite!" Rabbi Jochanan responds: "He was a Benjaminite. Yet he was called a Yehudi because he rejected idolatry—and anyone who rejects idolatry is called a Yehudi."

## 10.3  The Prophecy of a New Covenant

In Hosea 1:9, God said, "I will no longer be your I WILL BE."

Because of their unfaithfulness, the Israelites could no longer see that God was with them. In fact, it is was not God who turned away from the Israelites, but rather, the Israelites turned away from Him.

But in Hosea 2:18, God promised He would make a New Covenant with the Gentiles, whom He called the beasts of the field, and the birds of the air, and the creeping things of the ground, as described in Acts 10:12.

## 10.4  Like the Israelites, an Idolatrous Church Forgot the Name of God

In Hosea 3:1, God told Hosea to "go again."

> Go again and love a woman who is loved by a lover, and is committing adultery, just like the love of the LORD for the children of Israel, who look to other gods and love the raisin cakes of the pagans.

God prophesied that those in the New Covenant would follow the same ways as Israel.

Christian Gnostics rather unbelievably mixed Roman theology and Christianity to call Christ, Ιαβεζεβυθ, Jupiter of the Hosts (of Planets), making Christ the Supreme God of the Roman Empire, as Jupiter.

Because of the idolatry of the early Christians and the errors of the Trinity doctrine, many Christians today are confused about the Name of God.

## 10.5 Why Did God Allow Men to Forget His Name Again?

The Apostle Paul gave us two answers to this question.

### 10.5.1 Because They Did Not Receive the Love of the Truth

Paul said:

> Because they did not receive the love of the truth, that they may be saved, for this reason God will send them a strong delusion, that they should believe the lie, that they may all be condemned who did not believe in the truth but had pleasure in unrighteousness.
>
> 2 Thessalonians 2:10–12

God allows men to be deceived when they do not receive the love of the truth.

Had the Gentiles not created the Trinity doctrine, they would have easily understood that the "Name of the Word of the Lord" was "He WILL BE."

But because God's Name is holy, He did not want it used by those who are unholy.

### 10.5.2 Let All That Name the Name of the LORD Depart from Unrighteousness

Paul said those who use the Name of the LORD must depart from unrighteousness.

In the Greek Septuagint, the Jews translated Leviticus 24:16 as, "He that names the Name of the Lord (ὀνομάζων δὲ τὸ ὄνομα Κυρίου), let him die the death."

The same expression, "names the Name of the Lord," (ὀνομάζων τὸ ὄνομα Κυρίου) was used by Paul in 2 Timothy 2:19, where he writes, "Let him depart from iniquity, everyone who names the Name of the Lord."

God wants those who "name His Name" to be holy.

A true Jew must reject all idolatry.

> Behold, I will cause those of the synagogue of Satan,
> who say they are Jews and are not, but lie
> I will make them come and bow down at your feet.
>
> Revelation 3:9

# 11  Name Above All Names

## 11.1    The Many Names of God

In Exodus 3:15, God said, "This (YHVH) is My Name forever."

After the LORD's Day, the saints will continue to use the Name of YHVH, as they repeat, "Hallelujah, the Lord God Almighty reigns."[77]

God uses many names for Himself in the Bible. The Name "Almighty" will also be used after the LORD's Day. But there is one Name of God that is ABOVE ALL NAMES, one Name that will be shared by Christ in the LORD's Day. There is only one Name that is shared with "the Son," that is "the NAME of the Father, and the Son and Holy Spirit." [78] The Spirit of Christ is the Holy Spirit who declares this NAME in Revelation 3:12. It is the Name that disciples baptized with, according to all accounts of the New Testament, as recorded in Acts 2:38; 8:12; 8:16; 10:48; 19:5; and 1 Corinthians 1:13; and 6:11.

## 11.2    I WILL BE WHO I WILL BE

God, in His meeting with Moses, gave us the hint that YHVH, "He WILL BE," was not His real Name. God said, "I WILL BE WHO I WILL BE."[79]

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[77] Revelation 19:6
[78] Matthew 28:19
[79] Exodus 3:14

## 11.3    My Name Is in Him

When God said of Joshua, "My Name is in him,"[80] He gave us the first preview of His real Name.

The name of Joshua means "God will save" and is pronounced "Yehoshua" in the Masoretic Text.

# יהשוע or יהושוע

In the Dead Sea scrolls, Yehoshua is frequently spelled יהשוע and should be pronounced Yashua, or Yeshua.[81]

In the Greek Septuagint, Joshua as "Yeshua" is spelled Ιησοῦς. This is the name of Jesus in the New Testament.

Exodus 23:20-23, was one of many Old Testament prophesies of the Name of the Father. Isaiah 9:6 said that the Name of the Son to be born, would be the Name of the Everlasting Father. Isaiah 63:16 tells us that the Name of God, is "Our Redeemer from Everlasting" (God saves). Joel 2:32 informs us that "everyone who calls on the Name of the LORD will be saved." The Name of the LORD was explained as "Jesus" in Acts 4:12; 22:16, and Romans 10:9-13.

## 11.4    Glorify Your Name

Before Jesus endured the cross, He asked God to glorify His Name, and God replied, "I have both glorified it, and will glorify it again."[82] In his letter to the Philippians, the Apostle Paul will tell us about the Name that was glorified.

## 11.5    I Have Revealed Your Name

In His great prayer, Jesus told us that He revealed the Name of the Father to His disciples, "the Name that You gave Me."[83]

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[80] Exodus 23:20-23
[81] 4Q27 has Yeshua, in 5 verses; 4Q80 has it in Zechariah 3:9; 4Q22 has it in Exodus 17:13, and 4Q47 has יהשע in Joshua 8:35.
[82] John 12:28
[83] John 17:6, 11

## 11.6    Name Above All Names

The Name of Jesus was glorified first on the cross, and then again when Jesus was made our Lord, "so that <u>at the Name of Jesus every knee should bow . . . to the glory of God, the Father</u>."[84]

Paul said, "He humbled Himself by becoming obedient, even to the point of death, even death on a cross. For this reason, also, God highly exalted Him, and bestowed on Him <u>the Name which is above every name</u>."[85]

God gave Jesus His own Name.

## 11.7    He Who Overcomes, I Will Write on Him the Name of My God—My NEW NAME

In the Book of Revelation, the Spirit of Christ offered a special promise to those who overcome:

> He who overcomes,
> I will make him a pillar in the temple of God,
> and he will not go out from it anymore;
> and I will write on him the Name of My God
> and the Name of the City of My God, the New Jerusalem,
> which comes down out of heaven from My God,
> and My NEW NAME.
>
> Revelation 3:12

The Spirit of Christ, the Angel of God from the Old Testament, told us that He will write the Name of His God, His New NAME, on those who overcome. Of course, from this verse we understand that the Name of God and Christ are the same, the new Name of the Angel of God.

## 11.8    I, Jesus, Sent My Angel

There is only one Name that is shared with the Son. It was revealed by God directly in the last chapter of the Bible. In Revelation 22:6, we read that "the Lord, the God of the spirits of the prophets sent His Angel." In Revelation 22:16, God said, "I, Jesus, sent My Angel." This fulfilled the words of Zechariah: "In that Day, it shall be the LORD one, and His Name one."[86]

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[84] Philippians 2:10–11
[85] Philippians 2:8–9
[86] Zechariah 14:9

# Appendices – Theophoric Names

## 1   The 18 Names Prefixed with YAHO יהו, with Greek and Latin

| First YHV verse | Name | KJV name | As YHV | As YV | Same person YHV/YV | Meaning | LXX Ιω - Yo | LXX English | Latin Vulgate |
|---|---|---|---|---|---|---|---|---|---|
| 1Ch 8:36 | יהועדה | Jehoaddah | 2 | | | Y has deposed | ᾿Ιαδά | Jada | Ioada |
| 2Ki 14:2 | יהועדן | Jehoaddan | 2 | | | Y delights | ᾿Ιωαδὶμ | Joadim | Ioaden |
| 2Ki 13:25 | יהואחז | Jehoahaz | 20 | 4 | 2 Ki 14:1 | Y has grasped | Ιωάχαζ | Joas | Ioachaz |
| 2Ki 11:1 | יהואש | Jehoash | 17 | 47 | 2 Ki 11:2 | Uncertain. | Ιωὰς | Joas | Ioas |
| Neh 6:18 | ויהוחנן | Jehohanan | 9 | 2 | | Y is gracious | Ιωαναν | Joanan | Iohanan |
| 2Ki 24:6 | יהויכין | Jehoiachin | 10 | 1 | | Y appointed | Ιωακὶμ | Joakim | Ioiachin |
| 2 Sa 8:18 | יהוידע | Jehoiada | 42 | 5 | | Y will know | Ιωδαὲ | Jodae | Ioiada |
| 2Ki 23:34 | יהויקים | Jehoiakim | 37 | 4 | | Y raises up | ᾿Ιωακίμ | Joakim | Ioiachim |
| 1Ch 9:10 | ויהויריב | Jehoiarib | 2 | 5 | | Y pleaded | ᾿Ιωαρὶμ | Joarim | Ioiarib |
| 2Sa 13:5 | יהונדב | Jehonadab | 8 | 7 | | Y is generous | Ιωναδάβ | Jonadab | Ionadab |
| 1Sa 14:6 | יהונתן | Jehonathan | 79 | 42 | 1 Sa 13:22 | Y has given | Ιωνάθαν | Jonathan | Ionathan |
| 1Ki 22:50 | יהורם | Jehoram | 29 | 20 | 2Ki 8:25,25 | Y is exalted | Ιωρὰμ | Joram | Ioram |
| 1Ki 4:3 | יהושפט | Jehoshaphat | 83 | 2 | | Y has judged | ᾿Ιωσαφὰτ | Josaphat | Iosaphat |
| 2Ki 11:2 | יהושבע | Jehosheba | 3 | | | Y is satisfied | ᾿Ιωσαβεὲ | Josabee | Iosaba |
| 2Ch 24:26 | יהוזבד | Jehozabad | 4 | 10 | | Y endows | Ιωζαβὰδ | Jozabad | Iozabath |
| 1Ch 6:14 | יהוצדק | Jehozadak | 8 | 5 | | Y is just | Ιωσεδὲκ | Josadac | Iosedec |
| Jer 37:3 | יהוכל | Jehucal | 1 | | | Y is able | | | Iuchal |
| Psa 81:5 | יהוסף | Joseph | 1 | 213 | Psalm 81:5 | He increases | Ιωσὴφ | Joseph | Ioseph |

## 2   Names ending with YHV יהו , 73 Names

| Sample Verse | Name | NIV name | As YHV | As YH | Meaning | Sample LXX/iou | Yohu endings | |
|---|---|---|---|---|---|---|---|---|
| 2Ch 13:20 | אביהו | Abijah | 2 | 19 | Y is my father | 1Ch 7:8 | Αβιου | 7 |
| 2 Ch 23:1 | עדיהו | Adaiah | 1 | 8 | Y has adorned | | | |
| 1 Kings 1:8 | אדניהו | Adonijah | 19 | 7 | Y. is Lord | 1 Ki 1:8 | Αδωνιου | 5 |
| 1 Kings 22:40 | אחזיהו | Ahaziah | 30 | 7 | Y. has grasped | 2Ki 1:18 | Οχοζιου | 9 |
| 1 Kings 14:5 | אחיהו | Ahijah | 5 | 19 | Y. is Brother | | | |
| 1 Ch 24:23 | אמריהו | Amariah | 3 | 13 | Y has promised | Zep 1:1 | Αμαριου | 1 |
| 2 Kings 13:12 | אמציהו | Amaziah | 31 | 9 | Y is mighty | 2Ki 13:12 | Αμεσσιου | 7 |
| 2 Kings 8:26 | עתליהו | Athaliah | 10 | 7 | Y has exalted | 2 Ki 11:1 | | |
| 2Ki 22:3 | אצליהו | Azaliah | 2 | 0 | Y has reserved | 2 Ki 22:3 | Εσελιου | 1 |
| 2Ch 31:13 | עזיהו | Azaziah | 3 | | Y is mighty | | | |
| 1Ki 4:2 | עזריהו | Azariah | 16 | 32 | | 1Ki 4:2 | Αζαριου | 8 |
| 1Ki 2:25 | בניהו | Benaiah | 31 | 9 | Y has built up | 1Ki 2:25 | Βαναιου | 10 |
| Ne 3:4 | ברכיהו | Berechiah | 7 | 4 | Y blesses | Neh 3:4 | Βαραχιου | 4 |
| 1Ch 25:4 | בקיהו | Bukkiah | 2 | 0 | Proved of Y | | | |
| 1Ch 26:29 | כנניהו | Chenaniah | 1 | 1 | Y is firm | | | |
| 2 Ch 31:12 | כנניהו | Conaniah | 3 | | | | | |
| Jer 22:24 | כניהו | Coniah | 3 | | Y appointed | | | |
| Jer 36:12 | ודליהו | Delaiah | 3 | 4 | Y has drawn | | | |
| 1 Kings 17:1 | אליהו | Elijah | 65 | 8 | Y is God | 1Sa 1:1 | Ηλιου | 88 |
| 2Ki 25:22 | גדליהו | Gedaliah | 25 | 5 | Y is Great | Jer 42:4 | Γοδολιου | 3 |
| Jer 36:10 | גמריהו | Gemariah | 4 | 1 | Y has perfected | Jer 43:11 | Γαμαριου | 3 |
| 2 Chr 26:11 | חנניהו | Hananiah | 3 | 26 | Y is gracious | | | |
| 1 Chr 25:3 | חשביהו | Hashabiah | 3 | 12 | Y takes account | | | |
| 2 Ki 16:20 | חזקיהו | Hezekiah | 76 | 14 | Y strengthened | 2Ki 18:13 | Εζεκιου | 22 |
| 2 Ki 20:10 | יחזקיהו | (Ye)Hezekiah | 38 | 2 | Y strengthened | 2Ch 32:8 | Εζεκιου | " |
| 2Ki 18:18 | חלקיהו | Hilkiah | 19 | 15 | Y is my portion | 2Ki 18:18 | Χελκιου | 14 |
| 1 Chr 3:24 | הודויהו | Hodaviah | 1 | 31 | Majesty of Y | | | |
| Jer 35:4 | יגדליהו | Igdaliah | 1 | | Y is great | | | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Is 1:1 | ישעיהו | Isaiah | 31 | 3 | Salvation of Y | | | |
| 1Ch 12:6 | וישיהו | Ishiah | 1 | 6 | Y forgets | | | |
| 1Ch 27:19 | ישמעיהו | Ishmaiah | 1 | 1 | Y will hear | | | |
| 2Ch 31:13 | ויסמכיהו | Ismakiah | 1 | | Y sustains | | | |
| 2 Ki 25:23 | ויאזניהו | Jaazaniah | 2 | 2 | Y hears | | | |
| Is 8:2 | יברכיהו | Jeberekiah | 1 | | Y will bless | | | |
| 2 Ki 15:2 | יכליהו | Jecholiah | 11 | | Able through Y | | | |
| Jer 24:1 | יכניהו | Jeconiah | 1 | 6 | Y appoints | | | |
| 1Ch 24:20 | יחדיהו | Jehdeiah | 2 | | Y gives joy | | | |
| 2Ki 23:31 | ירמיהו | Jeremiah | 129 | 18 | Y loosens | 2Ki 23:31 | Ιερεμιου | 24 |
| Jer 40:8 | ויזניהו | Jezaniah | 1 | 1 | Whom Y hears | | | |
| 1 Ch 23:19 | יריהו | Jeriah | 2 | 1 | Y will throw | 1Ch24:23 | Ιεδιου | 2 |
| 2Ki 21:24 | יאשיהו | Josiah | 51 | 1 | Y supports | 2Ki 23:28 | Ιωσιου | 11 |
| 1Ch 15:17 | קושיהו | Kushaiah | 1 | | Lure of Y | 1Ch15:17 | Κισαίου | 1 |
| 2 Ch 23:1 | מעשיהו | Maaseiah | 7 | 16 | Work of Y | Jer 21:1 | Μαασαιου | 10 |
| 1 Ch 24:18 | למעזיהו | Maaziah | 1 | 1 | Y protects | | | |
| Jer 38:6 | מלכיהו | Malkijah | 1 | 15 | Y is King | Jer 21:1 | Μελχιου | 2 |
| 1Ch 25:4 | מתניהו | Mattaniah | 2 | 11 | Gift of Y | | | |
| 1Ch 25:21 | מתתיהו | Mattithiah | 4 | 2 | Gift of Y | | | |
| 1 Ch 26:1 | משלמיהו | Meshelemiah | 3 | 1 | Y shall repay? | | | |
| 1 Ki 22:8 | מיכיהו | Micaiah | 18 | 4 | Who is like Y | | | |
| 1Ch 15:18 | ומקניהו | Mikneiah | 2 | | Possession of Y | | | |
| Jer 36:14 | נריהו | Neriah | 3 | 10 | Lamp of Y | Jer 39:12 | Νηριου | 10 |
| 1 Ch 25:12 | נתניהו | Nethaniah | 5 | 15 | Given of Y | 2Ki 25:23 | Ναθανιου | 5 |
| 1 Ki 18:3 | עבדיהו | Obadiah | 9 | 11 | Servant of Y | Obad 1:1 | Αβδιου | 11 |
| 1Ch 27:20 | פדיהו | Pedaiah | 1 | 6 | Y has ransomed | | | |
| Ezek 11:1 | פלטיהו | Pelatiah | 3 | 2 | Y has delivered | | | |
| 1 Ch 24:21 | רחביהו | Rehabiah | 3 | 2 | Y has enlarged | | | |
| Is 7:5 | רמליהו | Remaliah | 13 | | Adornment of Y | 2Ki 15:25 | Ρομελιου | 11 |
| 1Ch 26:7 | וסמכיהו | Semakiah | 1 | | Y has sustained | | | |
| Jer 36:26 | שריהו | Seraiah | 1 | 19 | Y Persists | Ezr 7:1 | Σαραιου | 1 |
| 1Ch 24:11 | לשכניהו | Shecaniah | 2 | 8 | Y has dwelt | | | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1Ch 15:24 | ושבניהו | Shebaniah | 1 | 6 | | | | |
| Jer 36:14 | שלמיהו | Shelemiah | 5 | 5 | Friend of Y | Jer 44:3 | Σελεμιου | 5 |
| 2 Chr 11:2 | שמעיהו | Shemaiah | 6 | 35 | Y hears | 1Ch 4:37 | Σαμαιου | 2 |
| 1 Chr 12:5 | ושמריהו | Shemariah | 1 | 4 | Y has kept | | | |
| 1 Ch 27:16 | שפטיהו | Shephatiah | 3 | 10 | Y has judged | | | |
| 1Ch 26:11 | טבליהו | Tabaliah | 1 | | Y has purified | | | |
| 2Ch 17:8 | וטוביהו | Tobiah | 1 | 17 | My good is Y | | | |
| Jer 26:20 | אוריהו | Uriah | 3 | 34 | Y is fire | 2Sa11:14 | Ουριου | 9 |
| 2 Ch 26:8 | לעזיהו | Uzziah | 4 | 23 | Y is my strength | 1Ch27:20 | Οζιου | 8 |
| 1 Chr 26:2 | זבדיהו | Zebadiah | 3 | 5 | Gift of Y | | | |
| 2Ki 15:8 | זכריהו | Zechariah | 18 | 25 | Y remembers | 2Ki 18:2 | Ζαχαριου | 11 |
| 1 Ki 22:24 | צדקיהו | Zedekiah | 56 | 7 | Y is righteousness | 2Ki 25:2 | Σεδεκιου | 11 |
| 2 Ki 25:18 | צפניהו | Zephaniah | 2 | 8 | Y has treasured | Zec 6:10 | Σοφονιου | 2 |

## 3   Names with only YAH יה endings, 69 Names

| Name | NASB Name | Sample Verse | Meaning |
|---|---|---|---|
| עליה /עלוה | Alvah | Gen 36:40 | Beside Y |
| עמסיה | Amasiah | 2Ch 17:16 | Y carried |
| ענניה | Ananiah | Neh 3:23, | Cloud of Y |
| ענתתיה | Antothijah | 1Ch 8:24 | Humbled of Y |
| עשיה | Asaiah | 2Ki 22:12 | Made of Y |
| עתיה | Athaiah | Neh 11:4 | With Y |
| אזניה | Azaniah | Neh 10:9 | Y listens |
| בעשיה | Baaseiah | 1Ch 6:40 | Made from Y |
| בקבקיה | Bakbukiah | Neh 11:17 | Y is luxuriant |
| בעליה | Bealiah | 1Ch 12:5 | Y is the master |
| בדיה | Bedeiah | Ezr. 10:35 | Separate is Y |
| בראיה | Beraiah | 1Ch 8:21 | Created of Y |
| ברכיה, ברכיה | Berechiah | Neh 3:4 | Y blessed |
| בסודיה | Besodeiah | Neh. 3:6 | In the secret of Y |
| בתיה | Bithiah | 1Ch 4:18 | Worshiper of Y |
| בזיותיה | Biziothiah | Jos. 15:28 | Booty of Y |
| חביה | Habaiah | Ezr 2:61 | Love of Y |
| חבצניה | Habazziniah | Jer 35:3 | Unknown |
| חכליה | Hacaliah | Neh 1:1 | Wait for Y |
| חגיה | Haggiah | 1Ch 6:30 | Festival of Y |
| חרחיה | Harhaiah | Neh 3:8 | Y is angry |
| חסדיה | Hasadiah | 1Ch 3:20 | Y is kind |
| חשבניה | Hashabneiah | Neh 3:10 | Accounting of Y |
| חזיה | Hazaiah | Neh 11:5 | Y has seen |
| הודוה | Hodevah | Neh 7:43 | My splendor is Y |
| הודיה | Hodiah | Neh 8:7 | My splendor is Y |
| הושעיה | Hoshaiah | Jer 42:1 | Salvation of Y |
| יבניה | Ibnijah | 1Ch 9:8 | Y will build |
| יראייה | Irijah | Jer 37:13 | Y sees |
| יזרחיה | Izrahiah | 1Ch 7:3 | Y will arise or shine |
| יזיה | Izziah | Ezr 10:25 | May Y sprinkle |
| יערשיה | Jaareshiah | 1Ch 8:27 | Cradle of Y |
| יחזיה | Jahzeiah | Ezr 10:15 | Y sees |
| ידיה | Jedaiah | Neh 3:10 | Thanks to Y |
| ידעיה | Jedaiah | Ezr 2:36 | Knowledge of Y |
| ידידיה | Jedidah | 2Ki 22:1 | Beloved of Y |
| יחיה | Jehiah | 1Ch 15:24 | May Y live |
| יקמיה | Jekamiah | 1Ch 2:41 | Y will rise |

| | | | |
|---|---|---|---|
| ישעיה | Jeshaiah | Ezr 8:7 | Salvation of Y |
| ישוחיה | Jeshohaiah | 1Ch 4:36 | Be humbled by Y |
| יושויה | Joshaviah | 1Ch 11:46 | Resembles Y |
| יושביה | Joshibiah | 1Ch 4:35 | Y settles, Y causes to Dwell |
| יוספיה | Josiphiah | Ezr 8:10 | Y adds |
| קוליה | Kolaiah | Jer 29:21 | Voice of Y |
| מעדיה | Maadiah | Neh 12:5 | Testimony to Y |
| מעזיה | Maaziah | Neh 10:8 | Y is a fortress |
| מחסיה | Mahseiah | Jer 32:12 | Y is a refuge |
| מלטיה | Melatiah | Neh 3:7 | Y delivered |
| מיכא /מיכה | Micah | 1Ch 5:5 | Who is like Y |
| נדביה | Nedabiah | 1Ch 3:18 | Whom Y incites |
| נחמיה | Nehemiah | Neh 1:1 | Y comforts |
| נריה | Neriah | Jer 32:12 | Light or lamp of Y |
| נועדיה | Noadiah | Ezr 8:33 | Meeting with Y |
| פקחיה | Pekahiah | 2Ki 15:22 | Y has opened the eyes |
| פלאיה | Pelaiah | Neh 8:7 | Y is extraordinary |
| פליה | Pelaiah | 1Ch 3:24 | Y is distinct |
| פלליה | Pelaliah | Neh 11:12 | Y has interposed |
| רעמיה | Raamiah | Neh 7:7 | Thunder of Y |
| רמיה | Ramiah | Ezr 10:25 | Y has loosened |
| ראיה | Reaiah | 1Ch 5:5 | Y has seen |
| רעליה | Reelaiah | Ezr 2:2 | Shaked by Y |
| רפיה | Rephaiah | Neh 3:9 | Y heals |
| שכיה | Sachia | 1Ch 8:10 | Appearance of Y |
| שחריה | Shehariah | 1Ch 8:26 | Seeking Y |
| שרביה | Sherebiah | Neh 9:4 | Y has sent burning heat |
| וניה | Vaniah | Ezr 10:36 | Stranger of Y |
| זרחיה | Zerahiah | Ezr 7:4 | Y will arise or shine |
| צרויה | Zeruiah | 1Sa 26:6 | They are wrapped in Y |
| צביה | Zibiah | 2Ch 24:1 | Swiftness of Y |