Jehovah

Jeho'vah (יְהוָֹה, *Yehovah'*, Sept. usually ὁ Κω῎ριος, Auth. Vers. usually "the LORD"), the name by which God was pleased to make himself known, under the covenant, to the ancient Hebrews (Ex 6:2-3), although it was doubtless in use among the patriarchs, as it occurs even in the history of the creation (Ge 2:4). The theory of Schwind (*Semitische Denkm.* 1792), that the record is of later origin than the Mosaic age, is based upon the false assumption that the Hebrews had previously been polytheistic. *SEE GENESIS; SEE GOD.*

I. *Modern Pronunciation of the Name.* — Although ever since the time of Galatinus, a writer of the 16th century (*De arcanis catholicae veritatis*, lib. 3) — not, as according to others, since Raymund Martin (see Gusset. *Lex.* p. 383) — it has been the almost universal custom to pronounce the name יְהוָֹה (in those copies where it is furnished with vowels), *Jehovah*, yet, at the present day, most scholars agree that this pointing is not the original and genuine one, but that these vowels are derived from those of אֲדֹנָי, *Adonai.* For the later Hebrews, even before the time of the Sept. version, either following some old superstition (compare Herod. 2:86; Cicero, *De nat. deor.* 3, 56) or deceived by a false interpretation of a certain Mosaic precept (Le 24:16), have always regarded this name as too sacred even to be pronounced (Philo, *De vit. Mosis*, 3, 519, 529, ed. Colon.; Joseph. *Ant.* 2 ,12, 4; Talmud, *Sanhed.* 2, 90, a; Maimonides in *Jad. Chasaka*, 14, 10; also in *More Nebochim*, 1, 61; Theodoret, *Quoest.* 13 in Exodus; Eusebius, *Praep. Evangel.* 2, 305). Wherever, therefore, this ineffable name is read in the sacred books, they pronounced אֲדֹנָי, "*Adonay*," *Lord*, in its stead; and hence, when the Masoretic text came to be supplied with the vowels, the four letters יהוה were pointed with the vowels of this word, the initial י taking,

as usual, a simple instead of a compound Sheva. This derivation of the vowels is evident from the peculiar pointing after the prefixes, and from the use of the Dagesh after it, in both which particulars it exactly imitates the peculiarities of אֲדֹנָי, and likewise from the varied pointing when following אֲדֹנָי, in which case it is written יְהֹוִה and pronounced אֱלֹהִים, "*Elohim*," *God*, the vowels of which it then borrows, to prevent the repetition of the sound *Adonay*. That a similar law or notion prevailed even before the Christian era may be inferred from the fact that the Septuag. renders יְהוָֹה by ὁ Κύριος, like אֲדֹנָי; and even the Samaritans observed the same custom, for they used to pronounce יהוה by the word שַׁיְמָא, *Shima*, i.e. THE NAME (Reland, *De Samaritanis*, p. 12; Huntington, *Letters*, p. 33). (See, on this subject generally, Hadr. Reland, *Decas exercitationum philol. de vera pron. nominis Jehova* [Traj. ad Rhen. 1707]).

II. *True Pointing of the Word.* — Maimonides (*More Nebochim*, 1, 62) gives an obscure account of the traditional and secret method of teaching its true pronunciation to the priests, but avers that it was unknown from its form. Many adduce the statements of Greek writers, as well profane as Church fathers, that the deity of the Hebrews was called *Jao*, ΙΑΩ (a few Ιευω, Ιαου), Theodoret alone adding that the Samaritan pronunciation was IABE (Diod. Sic. 1, 94; Porphyry in Eusebius, *Proep. Ev.* 10, 11; Tzetzes, *Chiliad.* 7, 126; Hesychius often; Clemens Alex. *Strom.* 5, p. 666, Oxon.; Origen, *in Dan.* vol. 2, p. 45; Irenaeus, *Hoeres.* 2, 66; Jerome, *in Psalm* 8; Theodoret, *Quoest.* 15 in Exodus; Epiphanius, *Hoer.* 20). The Gnostics classed Ἰαω, as the Hebrew divinity, among their sacred emanations (Irenaeus, 1, 34; Epiph. *Hoer.* 26), along with several of his appellations (see Mather, *Histoire du Gnosticisme*, tab. 8-10; Bellermann, *Ueber die Gemmen der Alten mit dem Abraxasbilde*, fasc. 1, 2, Berlin,

1817, 1818); and that famous oracle of Apollo, quoted by Macrobius (*Sat*. 1, 18), ascribing this name (Ἰαώ) to the sun, appears to have been of Gnostic origin (Jablonski, *Panth. AEgypt*. 1, 250 sq.).
⇒Definition of jehovah

Hence many recent writers have followed the opinion of those who think that the word in question was originally pronounced יהוָה, *Yahvoh*', corresponding to the Greek Ἰαώ. But this view, as well as that which maintains the correctness of the common pointing יהוה (Michaelis, *Supplem*. p. 524; Meyer, *Blätter für höhere Wahrheit*, 11, p. 306), is opposed to the fact that verbs, of the class (לה) from which this word appears to be derived do not admit such a pointing (Cholem) with their second radical. Moreover, the simple letters in יהוה would naturally be pronounced *Jao* by a Greek without any special pointing. Those, therefore, appear to have the best reason who prefer the pointing יְהוֶה, *Yahveh*' (not יְהַוֶה, *Yahaveh*', for the first ה being a *mappik-he* [as seen in the form יָהּ, kindred *sum, esse*] does not take the compound Sheva), as being at once agreeable to the laws of Hebrew vocalization, and a form from which all the Greek modes of writing (including the Samaritan, as cited by Theodoret) may naturally have sprung (י=t, ו=o as a "mater lectionis," and ה being silent; thus leaving *a* as the representative of the first vowel). From this, too, the apocapated forms יָהוּ and יָהּ may most readily be derived; and it is further corroborated by the etymology. Ewald was the first who used in *all* his writings, especially in his translations from the O.T. Scriptures, the form *Jahve*, although in his youth he had taken ground in favor of *Jehovah* (comp. his *Ueber d. Composition der Genesis*, Brunswick, 1823). Another defender of *Jahveh* was Hengstenberg (*Beiträge zur Einleit. ins A. T.* Berlin, 1831-39, vol. 2). Strongest in defense of *Jehovah* is, among prominent

German theologians, Hölemann, *Bibelstudien* (Leipzig, 1859-60), vol. 1.

III. *Proper Signification of the Term.* — A clue to the real import of this name appears to be designedly furnished in the passage where it is most distinctively ascribed to the God of the Hebrews, Ex 3:14: "And God said to Moses, *I shall be what I shall be* (אֲשֶׁר אֶהְיֶה אֶהְיֶה); and he said, Thus shalt thou say to the children of Israel, *The* I SHALL BE *has sent me to you*" (where the Sept. and later versions attempt to render the spirit of the Hebrew אֶהְיֶה by ὁ ὤν,, the Venetian Greek barbarously ἡ ὀντώτης, Vulg. *qui sum*, A. Vers. "I am"). Here the Almighty makes known his unchangeable character, implied in his eternal self-existence, as the ground of confidence for the oppressed Israelites to trust in his promises of deliverance and care respecting them. The same idea is elsewhere alluded to in the Old Test., e.g. Mal 3:6, "I am Jehovah; change not;" Ho 12:6, "Jehovah is his memento." The same attribute is referred to in the description of the divine Redeemer in the Apocalypse (Re 1:4,8, ὁ ὢν καὶ ἦν καὶ ὁ ἐρχόμενος, a phrase used indeclinably, with designed identification with Jehovah, see Stuart, *Commentary*, ad loc.), with which has been aptly compared the famous inscription on the Saitic temple of Isis (Ἐγώ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον, Plutarch, *De Isid. et Osir.* 9), and various parallel titles of heathen mythology, especially among Eastern nations. Those, however, who compare the Greek and Roman deities, Jupiter, *Jove*, Διός, etc., or who seek an Egyptian origin for the name, are entirely in error (see Tholuck's treatise transl. in the *Bib. Repos.* 1834. p. 89 sq.; Hengstenberg, *Genuineness of the Pentateuch*, 1, 213; for other Shemitic etymologies, see Fürst, s.v.). Nor are those (as A. M'Whorter, in the *Bibliotheca Sacra*, Jan. 1857, who appears to have borrowed his idea from the *Journ. of Sac. Lit.*

Jan. 1854, p. 393 sq.; see Tyler, *Jehovah the Redeemer*, Lond. 1861) entirely correct (see Fürst's *Heb. Wörterb.* s.v.) who regard יְהוֶה as= יִהֲוֶה, and this as the actual fut. Kal of the verb הָוָה = הָיָה, and so render it directly *he shall be*, i.e. *He that shall be*; since this form, if a verb at all, would be in the Hiphil (see Koppe *ad Exod.* loc., in Pottii *Syll.* 4, p. 59; Bohlen, *ad Gen.* p. 103; Vatke, *Theolog. Bibl.* p. 671) and would signify *he that shall cause to be*, i.e. the Creator; for the real fut. Kal is יִהְיֶה, *Yihyeh*', as frequently occurs. It is rather a denominative, i.e. noun or adj., formed by the prepositive י prefixed to the verb root, and pointed like

יִבְנֶה and other nouns of similar formation (Nordheimer's *Hebr. Gram.* § 512; Lee's *Hebr. Gram.* § 159). The word will thus signify the *Existent*, and designate one of the most important attributes of Deity, one that appears to include all other essential ideas.

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JEHOVAH (Yahweh[1]), in the Bible, the God of Israel. “Jehovah” is a modern mispronunciation of the Hebrew name, resulting from combining the consonants of that name, *Jhvh*, with the vowels of the word *ădōnāy*, “Lord,” which the Jews substituted for the proper name in reading the scriptures. In such cases of substitution the vowels of the word which is to be read are written in the Hebrew text with the consonants of the word which is not to be read. The consonants of the word to be substituted are ordinarily written in the margin; but inasmuch as Adonay was regularly read instead of the ineffable name Jhvh, it was deemed unnecessary to note the fact at every occurrence. When Christian scholars began to study the Old Testament in Hebrew, if they were ignorant of this general rule or regarded the substitution as a piece of Jewish superstition, reading what actually stood in the text, they would inevitably pronounce the name Jĕhōvāh. It is an unprofitable inquiry who first made this blunder; probably many fell into it independently. The statement still commonly repeated that it originated with Petrus Galatinus (1518) is erroneous; Jehova occurs in manuscripts at least as early as the 14th century.

The form Jehovah was used in the 16th century by many authors, both Catholic and Protestant, and in the 17th was zealously defended by Fuller, Gataker, Leusden and others, against the criticisms of such scholars as Drusius, Cappellus and the elder Buxtorf. It appeared in the English Bible in Tyndale’s translation of the Pentateuch (1530), and is found in all English Protestant versions of the 16th century except that of Coverdale (1535). In the Authorized Version of 1611 it occurs in Exod. vi. 3; Ps. lxxxiii. 18; Isa. xii. 2; xxvi. 4, beside the compound names Jehovah-jireh, Jehovah-nissi, Jehovah-shalom; elsewhere, in accordance with the usage of the ancient versions, Jhvh is represented by Lord (distinguished by capitals from the title “Lord,” Heb. *adonay*). In the Revised Version of 1885 Jehovah is

retained in the places in which it stood in the A. V., and is introduced also in Exod. vi. 2, 6, 7, 8; Ps. lxviii. 20; Isa. xlix. 14; Jer. xvi. 21; Hab. iii. 19. The American committee which cooperated in the revision desired to employ the name Jehovah wherever Jhvh occurs in the original, and editions embodying their preferences are printed accordingly.

Several centuries before the Christian era the name Jhvh had ceased to be commonly used by the Jews. Some of the later writers in the Old Testament employ the appellative Elohim, God, prevailingly or exclusively; a collection of Psalms (Ps. xlii.–lxxxiii.) was revised by an editor who changed the Jhvh of the authors into Elohim (see *e.g.* xlv. 7; xlviii. 10; l. 7; li. 14); observe also the frequency of "the Most High," "the God of Heaven," "King of Heaven," in Daniel, and of "Heaven" in First Maccabees. The oldest Greek versions (Septuagint), from the third century B.C., consistently use Κύριος, "Lord," where the Hebrew has Jhvh, corresponding to the substitution of Adonay for Jhvh in reading the original; in books written in Greek in this period (*e.g.* Wisdom, 2 and 3 Maccabees), as in the New Testament, Κύριος takes the place of the name of God. Josephus, who as a priest knew the pronunciation of the name, declares that religion forbids him to divulge it; Philo calls it ineffable, and says that it is lawful for those only whose ears and tongues are purified by wisdom to hear and utter it in a holy place (that is, for priests in the Temple); and in another passage, commenting on Lev. xxiv. 15 seq.: "If any one, I do not say should blaspheme against the Lord of men and gods, but should even dare to utter his name unseasonably, let him expect the penalty of death."[2]

Various motives may have concurred to bring about the suppression of the name. An instinctive feeling that a proper name for God implicitly recognizes the existence of other gods may have had some influence; reverence and the fear lest the holy name should be profaned among the heathen were potent reasons; but probably the most cogent motive was the desire to prevent the abuse of the name in magic. If so, the secrecy had the opposite effect; the name of the god of the Jews was one of the great names in magic, heathen as well as Jewish, and miraculous efficacy was attributed to the mere utterance of it.

In the liturgy of the Temple the name was pronounced in the priestly benediction (Num. vi. 27) after the regular daily sacrifice (in the synagogues a substitute—probably Adonay—was employed);[3] on the Day of Atonement the High Priest uttered the name ten times in his prayers and benediction. In the last generations before the fall of Jerusalem, however, it

was pronounced in a low tone so that the sounds were lost in the chant of the priests.[4]

After the destruction of the Temple (A.D. 70) the liturgical use of the name ceased, but the tradition was perpetuated in the schools of the rabbis.[5] It was certainly known in Babylonia in the latter part of the 4th century,[6] and not improbably much later. Nor was the knowledge confined to these pious circles; the name continued to be employed by healers, exorcists and magicians, and has been preserved in many places in magical papyri. The vehemence with which the utterance of the name is denounced in the Mishna—"He who pronounces the Name with its own letters has no part in the world to come!"[7]—suggests that this misuse of the name was not uncommon among Jews.

The Samaritans, who otherwise shared the scruples of the Jews about the utterance of the name, seem to have used it in judicial oaths to the scandal of the rabbis.[8]

The early Christian scholars, who inquired what was the true name of the God of the Old Testament, had therefore no great difficulty in getting the information they sought. Clement of Alexandria (d. *c.* 212) says that it was pronounced Ιαουε.[9] Epiphanius (d. 404), who was born in Palestine and spent a considerable part of his life there, gives Ιαβε (one cod. Ιαυε).[10] Theodoret (d. *c.* 457),[11] born in Antioch, writes that the Samaritans pronounced the name Ιαβε (in another passage, Ιαβαι), the Jews Αἰᾶ.[12] The latter is probably not Jhvh but *Ehyeh* (Exod. iii. 14), which the Jews counted among the names of God; there is no reason whatever to imagine that the Samaritans pronounced the name Jhvh differently from the Jews. This direct testimony is supplemented by that of the magical texts, in which Ιαβε ζεβυθ (Jahveh Ṣebāōth), as well as Ιαβα, occurs frequently.[13] In an Ethiopic list of magical names of Jesus, purporting to have been taught by him to his disciples, *Yāwē* is found.[14] Finally, there is evidence from more than one source that the modern Samaritan priests pronounce the name *Yahweh* or *Yahwa*.[15]

There is no reason to impugn the soundness of this substantially consentient testimony to the pronunciation Yahweh or Jahveh, coming as it does through several independent channels. It is confirmed by grammatical considerations. The name Jhvh enters into the composition of many proper names of persons in the Old Testament, either as the initial element, in the form Jeho- or Jo- (as in Jehoram, Joram), or as the final element, in the

form -*jahu* or -*jah* (as in Adonijahu, Adonijah). These various forms are perfectly regular if the divine name was Yahweh, and, taken altogether, they cannot be explained on any other hypothesis. Recent scholars, accordingly, with but few exceptions, are agreed that the ancient pronunciation of the name was Yahweh (the first *h* sounded at the end of the syllable).

Genebrardus seems to have been the first to suggest the pronunciation *Iahué*,[16] but it was not until the 19th century that it became generally accepted.

Jahveh or Yahweh is apparently an example of a common type of Hebrew proper names which have the form of the 3rd pers. sing. of the verb. *e.g.* Jabneh (name of a city), Jābīn, Jamlēk, Jiptāḥ (Jephthah), &c. Most of these really are verbs, the suppressed or implicit subject being *'ēl*, "*numen*, god," or the name of a god; cf. Jabneh and Jabnĕ–ēl, Jiptāḥ and Jiptaḥ–ēl.

The ancient explanations of the name proceed from Exod. iii. 14, 15, where "Yahweh[17] hath sent me" in *v*. 15 corresponds to "Ehyeh hath sent me" in *v*. 14, thus seeming to connect the name Yahweh with the Hebrew verb *hāyāh*, "to become, to be." The Palestinian interpreters found in this the promise that God would be with his people (cf. *v*. 12) in future oppressions as he was in the present distress, or the assertion of his eternity, or eternal constancy; the Alexandrian translation Ἐγώ εἰμι ὁ ὤν ... Ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς, understands it in the more metaphysical sense of God's absolute being. Both interpretations, "He (who) is (always the same)," and "He (who) is (absolutely, the truly existent)," import into the name all that they profess to find in it; the one, the religious faith in God's unchanging fidelity to his people, the other, a philosophical conception of absolute being which is foreign both to the meaning of the Hebrew verb and to the force of the tense employed. Modern scholars have sometimes found in the name the expression of the aseity[18] of God; sometimes of his reality, in contrast to the imaginary gods of the heathen. Another explanation, which appears first in Jewish authors of the middle ages and has found wide acceptance in recent times, derives the name from the causative of the verb; He (who) causes things to be, gives them being; or calls events into existence, brings them to pass; with many individual modifications of interpretation—creator, life-giver, fulfiller of promises. A serious objection to this theory in every form is that the verb *hāyāh*, "to be," has no causative stem in Hebrew; to express the ideas which these scholars find in the name Yahweh the language employs altogether

different verbs.

This assumption that Yahweh is derived from the verb “to be,” as seems to be implied in Exod. iii. 14 seq., is not, however, free from difficulty. “To be” in the Hebrew of the Old Testament is not *hāwāh*, as the derivation would require, but *hāyāh*; and we are thus driven to the further assumption that *hāwāh* belongs to an earlier stage of the language, or to some older speech of the forefathers of the Israelites. This hypothesis is not intrinsically improbable—and in Aramaic, a language closely related to Hebrew, “to be” actually is *hāwā*—but it should be noted that in adopting it we admit that, using the name Hebrew in the historical sense, Yahweh is not a Hebrew name. And, inasmuch as nowhere in the Old Testament, outside of Exod. iii., is there the slightest indication that the Israelites connected the name of their God with the idea of “being” in any sense, it may fairly be questioned whether, if the author of Exod. iii. 14 seq., intended to give an etymological interpretation of the name Yahweh,[19] his etymology is any better than many other paronomastic explanations of proper names in the Old Testament, or than, say, the connexion of the name Ἀπόλλων with ἀπολούων, ἀπολύων in Plato’s *Cratylus*, or the popular derivation from ἀπόλλυμι.

A root *hāwāh* is represented in Hebrew by the nouns *hōwāh* (Ezek., Isa. xlvii. 11) and *hawwāh* (Ps., Prov., Job) “disaster, calamity, ruin.”[20] The primary meaning is probably “sink down, fall,” in which sense—common in Arabic—the verb appears in Job xxxvii. 6 (of snow falling to earth). A Catholic commentator of the 16th century, Hieronymus ab Oleastro, seems to have been the first to connect the name “Jehova” with *hōwāh* interpreting it *contritio*, *sive pernicies* (destruction of the Egyptians and Canaanites); Daumer, adopting the same etymology, took it in a more general sense: Yahweh, as well as Shaddai, meant “Destroyer,” and fitly expressed the nature of the terrible god whom he identified with Moloch.

The derivation of Yahweh from *hāwāh* is formally unimpeachable, and is adopted by many recent scholars, who proceed, however, from the primary sense of the root rather than from the specific meaning of the nouns. The name is accordingly interpreted, He (who) falls (baetyl, βαίτυλος, meteorite); or causes (rain or lightning) to fall (storm god); or casts down (his foes, by his thunderbolts). It is obvious that if the derivation be correct, the significance of the name, which in itself denotes only “He falls” or “He fells,” must be learned, if at all, from early Israelitish conceptions of the nature of Yahweh rather than from etymology.

A more fundamental question is whether the name Yahweh originated among the Israelites or was adopted by them from some other people and speech.[21] The biblical author of the history of the sacred institutions (P) expressly declares that the name Yahweh was unknown to the patriarchs (Exod. vi. 3), and the much older Israelite historian (E) records the first revelation of the name to Moses (Exod. iii. 13–15), apparently following a tradition according to which the Israelites had not been worshippers of Yahweh before the time of Moses, or, as he conceived it, had not worshipped the god of their fathers under that name. The revelation of the name to Moses was made at a mountain sacred to Yahweh (the mountain of God) far to the south of Palestine, in a region where the forefathers of the Israelites had never roamed, and in the territory of other tribes; and long after the settlement in Canaan this region continued to be regarded as the abode of Yahweh (Judg. v. 4; Deut. xxxiii. 2 sqq.; 1 Kings xix. 8 sqq. &c.). Moses is closely connected with the tribes in the vicinity of the holy mountain; according to one account, he married a daughter of the priest of Midian (Exod. ii. 16 sqq.; iii. 1); to this mountain he led the Israelites after their deliverance from Egypt; there his father-in-law met him, and extolling Yahweh as “greater than all the gods,” offered (in his capacity as priest of the place?) sacrifices, at which the chief men of the Israelites were his guests; there the religion of Yahweh was revealed through Moses, and the Israelites pledged themselves to serve God according to its prescriptions. It appears, therefore, that in the tradition followed by the Israelite historian the tribes within whose pasture lands the mountain of God stood were worshippers of Yahweh before the time of Moses; and the surmise that the name Yahweh belongs to their speech, rather than to that of Israel, has considerable probability. One of these tribes was Midian, in whose land the mountain of God lay. The Kenites also, with whom another tradition connects Moses, seem to have been worshippers of Yahweh. It is probable that Yahweh was at one time worshipped by various tribes south of Palestine, and that several places in that wide territory (Horeb, Sinai, Kadesh, &c.) were sacred to him; the oldest and most famous of these, the mountain of God, seems to have lain in Arabia, east of the Red Sea. From some of these peoples and at one of these holy places, a group of Israelite tribes adopted the religion of Yahweh, the God who, by the hand of Moses, had delivered them from Egypt.[22]

The tribes of this region probably belonged to some branch of the great

Arab stock, and the name Yahweh has, accordingly, been connected with the Arabic *hawā*, “the void” (between heaven and earth), “the atmosphere,” or with the verb *hawā*, cognate with Heb. *hāwāh*, “sink, glide down” (through space); *hawwā* “blow” (wind). “He rides through the air, He blows” (Wellhausen), would be a fit name for a god of wind and storm. There is, however, no certain evidence that the Israelites in historical times had any consciousness of the primitive significance of the name.

The attempts to connect the name Yahweh with that of an Indo-European deity (Jehovah-Jove, &c.), or to derive it from Egyptian or Chinese, may be passed over. But one theory which has had considerable currency requires notice, namely, that Yahweh, or Yahu, Yaho,[23] is the name of a god worshipped throughout the whole, or a great part, of the area occupied by the Western Semites. In its earlier form this opinion rested chiefly on certain misinterpreted testimonies in Greek authors about a god ’Ιάω, and was conclusively refuted by Baudissin; recent adherents of the theory build more largely on the occurrence in various parts of this territory of proper names of persons and places which they explain as compounds of Yahu or Yah.[24] The explanation is in most cases simply an assumption of the point at issue; some of the names have been misread; others are undoubtedly the names of Jews. There remain, however, some cases in which it is highly probable that names of non-Israelites are really compounded with Yahweh. The most conspicuous of these is the king of Hamath who in the inscriptions of Sargon (722–705 B.C.) is called Yaubi’di and Ilubi’di (compare Jehoiakim-Eliakim). Azriyau of Jaudi, also, in inscriptions of Tiglath-Pileser (745–728 B.C.), who was formerly supposed to be Azariah (Uzziah) of Judah, is probably a king of the country in northern Syria known to us from the Zenjirli inscriptions as Ja’di.

Friedrich Delitzsch brought into notice three tablets, of the age of the first dynasty of Babylon, in which he read the names of *Ya-a’-ve-ilu*, *Ya-ve-ilu*, and *Ya-ū-um-ilu* (“Yahweh is God”), and which he regarded as conclusive proof that Yahweh was known in Babylonia before 2000 B.C.; he was a god of the Semitic invaders in the second wave of migration, who were, according to Winckler and Delitzsch, of North Semitic stock (Canaanites, in the linguistic sense).[25] We should thus have in the tablets evidence of the worship of Yahweh among the Western Semites at a time long before the rise of Israel. The reading of the names is, however, extremely uncertain, not to say improbable, and the far-reaching inferences drawn from them carry no conviction. In a tablet attributed to the 14th century B.C. which

Sellin found in the course of his excavations at Tell Ta'annuk (the Taanach of the O.T.) a name occurs which may be read Ahi-Yawi (equivalent to Hebrew Ahijah);[26] if the reading be correct, this would show that Yahweh was worshipped in Central Palestine before the Israelite conquest. The reading is, however, only one of several possibilities. The fact that the full form Yahweh appears, whereas in Hebrew proper names only the shorter Yahu and Yah occur, weighs somewhat against the interpretation, as it does against Delitzsch's reading of his tablets.

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

Many attempts have been made to trace the West Semitic Yahu back to Babylonia. Thus Delitzsch formerly derived the name from an Akkadian god, I or Ia; or from the Semitic nominative ending, Yau;[27] but this deity has since disappeared from the pantheon of Assyriologists. The combination of Yah with Ea, one of the great Babylonian gods, seems to have a peculiar fascination for amateurs, by whom it is periodically "discovered." Scholars are now agreed that, so far as Yahu or Yah occurs in Babylonian texts, it is as the name of a foreign god.

Assuming that Yahweh was primitively a nature god, scholars in the 19th century discussed the question over what sphere of nature he originally presided. According to some he was the god of consuming fire; others saw in him the bright sky, or the heaven; still others recognized in him a storm god, a theory with which the derivation of the name from Heb. *hāwāh* or Arab. *hawā* well accords. The association of Yahweh with storm and fire is frequent in the Old Testament; the thunder is the voice of Yahweh, the lightning his arrows, the rainbow his bow. The revelation at Sinai is amid the awe-inspiring phenomena of tempest. Yahweh leads Israel through the desert in a pillar of cloud and fire; he kindles Elijah's altar by lightning, and translates the prophet in a chariot of fire. See also Judg. v. 4 seq.; Deut. xxxiii. 1; Ps. xviii. 7–15; Hab. iii. 3–6. The cherub upon which he rides when he flies on the wings of the wind (Ps. xviii. 10) is not improbably an ancient mythological personification of the storm cloud, the genius of tempest (cf. Ps. civ. 3). In Ezekiel the throne of Yahweh is borne up on Cherubim, the noise of whose wings is like thunder. Though we may recognize in this

poetical imagery the survival of ancient and, if we please, mythical notions, we should err if we inferred that Yahweh was originally a departmental god, presiding specifically over meteorological phenomena, and that this conception of him persisted among the Israelites till very late times. Rather, as the god—or the chief god—of a region and a people, the most sublime and impressive phenomena, the control of the mightiest forces of nature are attributed to him. As the God of Israel Yahweh becomes its leader and champion in war; he is a warrior, mighty in battle; but he is not a god of war in the specific sense.

In the inquiry concerning the nature of Yahweh the name Yahweh Sebaoth (E.V., The Lord of Hosts) has had an important place. The hosts have by some been interpreted of the armies of Israel (see 1 Sam. xvii. 45, and note the association of the name in the Books of Samuel, where it first appears, with the ark, or with war); by others, of the heavenly hosts, the stars conceived as living beings, later, perhaps, the angels as the court of Yahweh and the instruments of his will in nature and history (Ps. lxxxix.); or of the forces of the world in general which do his bidding, cf. the common Greek renderings, Κύριος τῶν δυνάμεων and K. παντοκράτωρ, (Universal Ruler). It is likely that the name was differently understood in different periods and circles; but in the prophets the hosts are clearly superhuman powers. In many passages the name seems to be only a more solemn substitute for the simple Yahweh, and as such it has probably often been inserted by scribes. Finally, Sebaoth came to be treated as a proper name (cf. Ps. lxxx. 5, 8, 20), and as such is very common in magical texts.

Literature.—Reland, *Decas exercitationum philologicarum de vera pronuntiatione nominis Jehova*, 1707; Reinke, "Philologisch-historische Abhandlung über den Gottesnamen Jehova," in *Beiträge zur Erklärung des Alten Testaments*, III. (1855); Baudissin, "Der Ursprung des Gottesnamens ʾIάω," in *Studien zur semitischen Religionsgeschichte*, I. (1876), 179–254; Driver, "Recent Theories on the Origin and Nature of the Tetragrammaton," in *Studia Biblica*, I. (1885), 1–20; Deissmann, "Griechische Transkriptionen des Tetragrammaton," in *Bibelstudien* (1895), 1–20; Blau, *Das altjüdische Zauberwesen*, 1898. See also Hebrew Religion.

(G. F. Mo.)

1 ↑ This form, *Yahweh*, as the correct one, is generally used in the separate articles throughout this work.

2 ↑ See Josephus, Ant. ii. 12, 4; Philo, *Vita Mosis*, iii. 11 (ii. §114, ed. Cohn and Wendland); ib. iii. 27 (ii. § 206). The Palestinian authorities more correctly interpreted Lev. xxiv. 15 seq., not of the mere utterance of the name, but of the use of the name of God in blaspheming God.

3 ↑ *Siphrê*, Num. §§ 39, 43; *M. Sotah*, iii. 7; *Sotah*, 38*a*. The tradition that the utterance of the name in the daily benedictions ceased with the death of Simeon the Just, two centuries or more before the Christian era, perhaps arose from a misunderstanding of *Menaḥoth*, 109*b*; in any case it cannot stand against the testimony of older and more authoritative texts.

4 ↑ *Yoma*, 39*b*; *Jer. Yoma*, iii. 7; *Kiddushin*, 71*a*.

5 ↑ R. Johanan (second half of the 3rd century), *Kiddushin*, 71*a*.

6 ↑ Kiddushin, *l.c.* = *Pesaḥim*, 50*a*.

7 ↑ *M. Sanhedrin*, x. 1; Abba Saul, end of 2nd century.

8 ↑ *Jer. Sanhedrin*, x. 1; R. Mana, 4th century.

9 ↑ *Strom.* v. 6. Variants: Ια ουε, Ια ουαι; cod. L. Ιαου.

10 ↑ *Panarion*, Haer. 40, 5; cf. Lagarde, *Psalter juxta Hebraeos*, 154.

11 ↑ *Quaest.* 15 *in Exod.*; *Fab. haeret. compend.* v. 3, *sub fin.*

12 ↑ Αϊα occurs also in the great magical papyrus of Paris, 1. 3020 (Wessely, *Denkschrift. Wien. Akad.*, Phil. Hist. Kl., XXXVI. p. 120), and in the Leiden Papyrus, xvii. 31.

13 ↑ See Deissmann, *Bibelstudien*, 13 sqq.

14 ↑ See Driver, *Studia Biblica*, I. 20.

15 ↑ See Montgomery, *Journal of Biblical Literature*, xxv. (1906),49–51.

16 ↑ *Chronographia*, Paris, 1567 (ed. Paris, 1600, p. 79 seq.).

17 ↑ This transcription will be used henceforth.

18 ↑ *A-se-itas*, a scholastic Latin expression for the quality of existing by oneself.

19 ↑ The critical difficulties of these verses need not be discussed here. See W. R. Arnold, “The Divine Name in Exodus iii. 14,” *Journal of Biblical Literature*, XXIV. (1905), 107–165.

20 ↑ Cf. also *hawwāh*, “desire,” Mic. vii. 3; Prov. x. 3.

21 ↑ See Hebrew Religion.

22 ↑ The divergent Judaean tradition, according to which the forefathers had worshipped Yahweh from time immemorial, may indicate that Judah and the kindred clans had in fact been worshippers of Yahweh before the time of Moses.

23 ↑ The form *Yahu*, or *Yaho*, occurs not only in composition, but by itself; see *Aramaic Papyri discovered at Assuan*, B 4, 6, 11; E 14; J 6. This is doubtless the original of ’Ιάω, frequently found in Greek authors and in magical texts as the name of the God of the Jews.

24 ↑ See a collection and critical estimate of this evidence by Zimmern, *Die*

Keilinschriften und das Alte Testament, 465 sqq.

25 ↑ *Babel und Bibel*, 1902. The enormous, and for the most part ephemeral, literature provoked by Delitzsch's lecture cannot be cited here.

26 ↑ *Denkschriften d. Wien. Akad.*, L. iv. p. 115 seq. (1904).

27 ↑ *Wo lag das Paradies?* (1881), pp. 158–166.

1911 Encyclopædia Britannica/Jehovah

The American Standard Version (ASV) is rooted in the work that was done with the Revised Version (RV) (a late 19th-century British revision of the King James Version of 1611). In 1870, an invitation was extended to American religious leaders for scholars to work on the RV project. A year later, Protestant theologian Philip Schaff chose 30 scholars representing the denominations of Baptist, Congregationalist, Dutch Reformed, Friends, Methodist, Episcopal, Presbyterian, Protestant Episcopal, and Unitarian. These scholars began work in 1872. The RV New Testament was released In 1881; the Old Testament was published in 1885. The ASV was published in 1901 by Thomas Nelson & Sons. In 1928, the International Council of Religious Education (the body that later merged with the Federal Council of Churches to form the National Council of Churches) acquired the copyright from Nelson and renewed it the following year.

The divine name of the Almighty (the Tetragrammaton) is consistently rendered Jehovah in the ASV Old Testament, rather than LORD as it appears in the King James Bible.

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