Gesenius – A Critical Philological Thesaurus – English Translation

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ו noun; personal name of the Highest God among the ancient Hebrews, concerning which we decided to arrange our discussion thus: firstly, concerning its true pronunciation, then concerning its origin and meaning, and lastly its use.

Although ever since the time of *Galatinus*, an author of the 16th century (*On the Secrets of Catholic Truth*, book 3; not, as others would say, already since Raymund Martin in *The Dagger of Faith*, see Gusset. Lex. p. 383) nearly everyone adopted the opinion that the name בְּלִבְּי, for those who have been convinced by the codices, was to be pronounced with its vowels as *Jehova*; nevertheless, today not everyone is in agreement that these vowel points are in fact the true and genuine ones, but are taken from the vocalisation of בְּלַבְיָּלַ. To be sure the more recent Hebrews, but already before the times of the Alexandrian version,¹ or adhering to a certain older superstition (cf. Herod. 2, 86. Cic. de nat. deor. 3, 56, it. tritum illud μα τον, μα την pro μα Δια Pausan. Corinth. 74. Schoi. ad Arist. Ran. 1374), or deceived by the false interpretation of a certain Mosaic commandment (Lev. XXIV, 16. בְּלֵבֶּלֵ בִּי וֹלֶתְ יוֹנְלֶת יוֹנְלֶת here they repeat: whoever may utter the name of Jehovah shall die – whoever utters this name, he shall die, whilst this meaning is better: whoever slanders the divine name etc. See below under בְּלַכְּלֵב בֹּי בִּי בְּלֵת inviolable, that they even regarded its pronunciation as their own religious observance.

Philo, On the life of Moses III, p. 519 in the edition of Colon. ... ὀνόματος ὅ μονοις τοις ωτα και γλοωτταν σοφια κεκθαρμενοις θεμις ακουειν και λεγειν εν αγιος, αλλω δ' ουδενι το παραπαν ουδαμως Ibid. p. 529 · εί δέ τις οὐ λόγω βλασφημήσειεν είς τὸν ἀνθρώπων καὶ θεῶν κύριον, ἀλλὰ καὶ τολμήσειεν ἀκαίρως αὐτοῦ φθέγξασθαι τοὕνομα, θάνατον ὑπομεινάτω τὴν δίκην. Joseph. Archaeol. II, 12 §. 4: ὁ θεὸς αὐτῷ σημαίνει τὴν ἑαυτοῦ προσηγορίαν περὶ ἥς οὐ μοὶ θέμις εἰπεῖν. Talmud. Sanhedr. c. 2 fol. 90, 1: אף ההוגה את השם באותיותיו אין לו חלק בעולם הבא he who even mentions the name (of God) in his writings, there is no portion for him in the age to come. Maimonides in the book Yad ha-Chazaka c. 14 §. 10: ואומר את השם בכתבו והוא השם הנהגה מיוד הא וין דא וזה הוא השם המפרש האמור בכל מקום ומדינה אומרים אתו בכנויו הוא באלף דלת שאין מזכירין את השם בכתבו אלא במקדש בלבד ומשמת שמעון הצדיק פסקו הכהנים מלברך ו בשם המפרש אפילו במקדש כדו שלא ילמוד אותו אדם שאינו חשוב ושאינו הגון i. e. (the Priest in the temple) pronounced the name according to how it is written, and this is what is produced by Yod, Heh, Vav, Heh, which is called Shem ha-Mephorash. In each location and province they express it by its additional name, that is 'is', since they do not pronounce that name according to how it is written, but only ever in the temple. Yet after the death of Simeon Justus, the priest ceased to bless by that name, even in the temple, lest any man should learn it who was not worthy or of good reputation. Similar in More Nebochim 1, 61: this name was not uttered, except in the santuary and certainly by the sanctified priests of God in the priestly blessing, and by the High Priest himself on the

¹ The first vestiges of this matter are already present in the O.T.; Gen. 32:30; Joshua 5:14, 15; Judges 13:18; further is the fact that in some writers of the later age the name יהוה is nearly entirely absent; see T. I. p. 97 B. 98 A.

day of the fast. Theodoret, Commentaries on the Octateuch, 13 in Exodus: τοῦτο δὲ (ὄνομα) παρ' Ἑβραίοις ἄφραστον ὀνομάζεται· ἀπείρηται γὰρ παρ' αὐτοῖς διὰ τῆς γλώττης προφέρειν. Euseb. praep. evang. II, p. 305 (see several discussions in Reland, *Ten Studies*. p. 47 and following; p. 173 and following; p. 423).

Therefore, wherever in the Holy Books that name αρρητον was read, instead of it the attribute of God (בווי) אַדֹנֵי was uttered, and because of this, after the vowel-points were found in the codices, which were ornamented with them, according to the custom received from the Masoretic readings, the vowel-points of the name אֱדֹנֵי were employed to conceal the four letters of הוה: accordingly therefore, the first letter Yod has the simple sheva, not the compound (הַנָּה, not הָבָּה, not בָּהָבָּה, not יָהנָה, not יָהנָה, not יָהנָה, not the compound (הַנָּה, not בַּהְנָה),² with all the remaining vowel-points adapted from the word ארני. That this is the case is also apparent from the following : a) with the prefixes ביהוָה, לִיהוָה, מִיהוָה, מִיהוָה as elsewhere, כֹּ, וֹ, מֹ as elsewhere בּירוּשֵׁלֶם, but in all places with the patach: בִּירוּשָׁלֶם Ps. 11:1; 26:1; 32:10, 11; 33:1; 37:3; 66:11, לֵיהוָה Ps. 7:1; 13:6; 16:2; 18:1; 24:1; 27; G; 31:25; 32:5; 33:2, 37:39 מֵיְהוָה 34:18 מֵיְהוָה 34:18 as in בור באדֹנֵי , לַאדֹנַי, בַיּאדֹנַי . b) with the letters ב ג ד כ פ ת after the name יהוה the Dagesch lene is inserted (Ps. 1:6: 69:17, 8; 12:2, 11:4; 2:11 אָדֹבַי , which the form אָדֹבַי requires, of which Yod is a consonant, it does not allow the Heh as silent in הָנָה, if this had been secured with its own vowel-points. c) wherever it is in the text as יהוה אדני, it is written there as יֵהוָה אֵדֹנַי Jeremiah 28:16; 30:15; 49:22. LII, 4. Ezra 2:4; 3:11, 27; 5:5, 7, 8; 6:1, 3; 7:2; Amos 3:11; 5:3. In order that they would not pronounce Adonai twice, instead of הוה in this combination they pronounce Elohim, and the name of the Tetragrammaton they pointed with the vowels of the word אַלהים. Now that either a law or superstition, through which the Jews avoided uttering the divine name, prevailed some centuries before Christ is apparent from the LXX, whose translators never render הוה ὁ Κύριος, as it is elsewhere '17%: and a similar reasoning is followed by the Samaritans, who are accustomed to pronounce אטיש instead of יהוה i. e. the name (Reland on Samaritans §. 12. Huntington epist. 33). Each of these arguments, through which we have proven that the Tetragrammaton was not written with its own vowel-points but that of another, have been more precisely explained and vindicated in the dissertations of Drusius, S. Amama, Capelli, Buxtorf, and Altingius, which H. Reland presents together with the works of their opponents (Gatacker, Fuller, and Leusdenius) in Ten Philological Articles on the True Pronunciation of the Name, Jehova (Traj. ad Rhenum 1707). In those arguments, where the vowel points of הֹנֶׁה? are considered to be the genuine and correct ones, there is nothing which (though I should not really say) has any power to convince, yet nevertheless has the pretext of truth, except that the initial part of the Tetragrammaton, which often appears in proper names - יהוֹ

² Asarias attributes this to Kabbalistic reasons in *Meor Enaim* c. 6 fol. 42 "That *Yod* has a simple *sheva* is a small difference, since *Sheva* from the start of the word among the ancients is like Λ rapti h. e. with it being pronounced as a cateph-patach. Or it may even be that it has been written so for reasons of abbreviation, as it occurs very frequently in the Holy letters." Buxtorf in *Reland* 1. c. p. 393. Perhaps then אָרָהְיָה was written instead of אָרָה, after those vowel-points had already begun to be joined into one letter.

is pronounced: יְהוֹתְנֶן, יְהוֹתְנֶן, and others too (see Michaelis Suppl. p. 524³ Meyer Blatter f. hohere Wahrheit XI, p. 306), but as we shall see below, even this form is able to be explained from this pronunciation of the name יהוה, which is regarded as genuine in its own right.

II.

Therefore, if the vowels of the word הֹוֹה have been taken from elsewhere, we must now enquire, with what vowels is this name finally to be pronounced? That only by oral instruction, and that itself being a little mysterious, the disciples of the Rabbis handed it down as narrated by Maimonides, אוונו בברכת הכהנים ובה שם יי בכתבו אשר הוא שם המפרש ולא היה נודע: More nebochim 1, 62 אל כל אדם איך יהיה הדבור בן ובאיזה תנועה יניע כל אות מאותיותיו או אם ידגש קצת אותיותיו אם היתה אות מקבלת דגשות אבל אנשי החכמה היו מוסרים אותו זה לזה בוצה לומר תואר דרבור בו פעם אחת בשבו we have received a בו ולא היו מלמדים אותן לאדם אלא commandment concerning the blessing of the priest, and with it about the pronunciation of the name of God in accord with His scriptures, i. e. concerning Shem Ha Mephorash. However, its pronunciation was not certain to just any man, as to which vowel each letter was to be uttered with, or if any letter was to have the dagessanda, i. e. should receive a doubling. But the wise men delivered it over themselves to each other, that is, the manner of the pronunciation. Though they did not teach it to just any man except for an honest disciple, and that only once per week. Most of the Greek writers, both common and the Church Fathers, report the deity of the Hebrews was named $IA\Omega$ according to memory, a few others that it was $IEO\Omega$, IAOY, and a certain Theodotion adds the Samaritan pronunciation was *IABE*. Diod. Sic. 1, 94 : $\pi \alpha \rho \dot{\alpha}$ μὲν γὰρ ἄριμασποῖς $Z\alpha \theta \rho \alpha \dot{\nu} \sigma \tau \eta v$ $\dot{\nu} \sigma \tau \dot{\nu} \sigma \nu \dot{\nu} \sigma$ άγαθὸν δαίμονα προσποιήσασθαι τοὺς νόμους αὐτῷ διδόναι παρὰ δὲ τοῖς Ἰουδαίοις Μωσῆν τὸν $IA'\Omega$ ἐπικαλούμενον θεον. (What Hengstenbergius notes in About the authentic Pentateuch I, pag. 227 also Plutarch in symp. IV probl. 5 extols, that whoever calls the God of the Hebrews $IA\Omega$, is false. Although for problem 6 from Porphyrius ap. Euseb. praep. evang. 10, 11 : $i\sigma \tau o \rho \epsilon \tilde{\imath} \delta \epsilon \tau \tilde{\alpha} \pi \epsilon \rho \tilde{\imath} i Vov \delta \alpha i \omega v$ άληθέστατα Σαγχωνιάθων ό Βηρύτιος είληφὼς τὰ ὑπομνήματα παρὰ Ιιερομβάλου τοῦ ἱερέως θεοῦ ΙΕΥΩ. Τzetzes Chiliad. 7, 126: ἐβραϊκῶς τὸ ΙΑΩ ἀορατον σημαίνει. Hesych. Ὁζείας [Τόγιὸς], Ἰσχὸς Ίαώ, id. Ἰωατάμ, Ἰαὼ συντέλεια. Clemens Alex. Strom. V p. 666 Oxon. άτὰρ καὶ τὸ τετράγραμμον ονόμα τὸ μυστικὸν, ὁ περιέκειτο οἶς μόνοις τὸ ἄδυτον βάσιμον ἦν. λέγεται δὲ IAOY (Cod. Turin. ap. Didym. Taurin. p. 32 ἀλ ούε, which accurately imitates ויהוה, ὅ μεθερμηνευόμενον ὁ ἄν καὶ ὁ έσόμενος. Origenes in Dan. Τ. ΙΙ p. 45: Τερεμίας . . . έρμηνεύεται μετεωρισμός Ταώ. Irenaeus adv. haeres. 2, 66: the word Jaoth (read Jaoh) extended with an aspiration of the final syllable exhibits a prescribed standard. Jerome, in his commentary on Psalm VIII: Firstly, the name of God among the Hebrews consists of four letters, Jod, He, Vau, He, which correctly expresses the name of God, and is able to be read as JAHO (as per the older editions; the more recent ones render badly as Jehova), and the Hebrews are of the opinion that this is ineffable. Theodoret, question 15 in Exod. (T I p. 133 Hal.) καλοῦσι δὲ αὐτὸ Σαμαρείται IABE, Ἰουδαῖοι δέ Ἀϊα (= אֱהָיֶה) cod. Aug. Ἰά. Epiphanius Heresies 20 (40) Τ. Ι p. 296 Petav. lists these names of God: $H\lambda i$, $E\lambda \omega i$, $I\sigma \rho \alpha i\lambda$ (?), $\Sigma \alpha \delta \alpha i$, $E\lambda \lambda \iota \omega v$, $P\alpha \beta \beta \omega v i$, $I\dot{\alpha}$, Άδωναΐ, IABE, and a little bit past IABE declares: ὄς ἥν καῖ ἔστι καὶ ἀεὶ ὄν, the praised words of Ex.

[&]quot;From the accustomed sentence, when the name is derived from Tid, there are three tenses: *Jod* from the future desire (which in fact lacks doubt), *Cholem* from the participle, by which is indicated the present tense by the Hebrews, and *Kamez* from the past tense, in order to denote him *who has always been the same, is, and shall be*: to this I would assign my own opinion and, if there is any, my reckoning."

III, 14. Among the Gnostics, $A\Omega$, the God of the Jews, is afterwards listed in the number of aeons (Iren. 1, 34. Epiphan. *Heresies* 26) and therefore it is compared in gems simultaneously with

Aβρασάζ, Aδωνί, Σαβαώθ (see Matter histoire du gnosticisme tab. 8-10. Bellermann uber die Gemmen der Alten mit dem Abrazasbilde, fasc. I. II. Berlin 1817. 1818. 8.) : the Gnostics also seem to be the progeny of man, as that saying of Clarius Apollo quoted by Macrobius (Sat. 1, 18), from which he deduces that Tαώ was the sun:

φράζεο τὸν πάντων ὕπατον θεὸν ἔμμεν ΙΑΩ χείματι μὲν τ'άΐδην, Δία δ'έὶαρος ἀρχομένοιο ἡελιον δὲ θέρους, μετοπώρου δ' άβρὸν ΙΑΩ,

(v. Jablonski Pantheon of Egypt 1, 250 sqq.)

Therefore, following the authoritiy of these writers, many of the more recent ones have determined to pronounce יֵהְוֹה as Jahvo ($Ia\dot{\omega}$), so that it is a name from the form יֵלֶקוֹב. In spite of this, the reasons of grammar still hinder this, since you can hardly discover such a form in a truly Hebrew name derived from the word \vec{n} : nor does this Greek authority appear to be that important, particularly since the letters without the vowel-points could hardly be pronounced otherwise than Jaoh (v. Iren.), gr. , Ἰαώ, Ἰαού, (Ἰ=ου), Ἰευώ ($\overline{1}$ =ε). Accordingly, more acceptable are those who (which accords with the Samaritan pronunciation as quoted by Theodoret) consider that יַהוֶרָה should be promoted, which form is also recommended by the fact that the shortened forms are very easily explained from it (from יָהוֹה comes יָהוֹר, יָהִי , יָהִי hence the discarded *Vav* lacking the pitch in אַ:; and from the original books also occurs יָהֶוֹ from יָהוֹ; see Hitzig *On Isaiah*, p. 4): and that from grammatical reasons and the origin proposed in the O. T. itself (Exod. 3:14), it is excellently appropriate. For after Moses had asked God for what name He should be called, He responded: אֱהָיֶה אַשֶר אָהְיָה שַׁלַחֲנִי אַלִיכָם. By these words it is first signified that יהוה is the same as יהוה, for which the third person Jehova, speaking about Himself, employs first (LXX. ἐγώ εἰμι ὁ Ὠν · · · · · ὁ Ὠν ἀκεσταλκέ με); this is then not simply I am He who is, because no one sees how indifferent He is, but emphatically That He is always the same i. e. unchangeable, eternal. And to both this meaning and origin (in ancient Greek, roughly: ἠ ὀντώτης) is also alluded to elsewhere in the Old and N. T. (Mal. 3:6: אַני יָהוָה לֹא שׁנִיתי, Hos. 7:6: זַכְרוֹ Hos. 7:6: יָהוָה זֹכָרוֹ unchangeable is His Name. Rev. 1:4, 8 cf. the most famous inscription in the Saitic temple of Isis: Έγώ εἰμι τὸ γεγονὸς καὶ ὄν καὶ ἐσόμενον Plut. On Isis and Osiris chapter 9) and as to linguistic reasons nothing is more appropriate if we are only to establish that יָהוֶה (see below) is derived from the future *gal* from הַוָּה, which is an older form of יָבִין , יָצָחַק and in others. Therefore, in this explanation as received in antiquity (see Clem. above) Alexander and Epiphanius are able to be witnesses,4 the more so since those who claim a foreign origin for this term are to be judged as having almost squandered their time and labour. For neither in Phoenicia ($\mathrm{I}\epsilon\upsilon\dot{\omega}$ in Philo's Bybl. I. e. is

the same יהוה of the Hebrews) nor in Ancient Egypt ($I\alpha\acute{\omega}$ of the Gnostics likewise is הוה of the Old Testament) have its traces been discovered: neither does their opinion, who have conjectured both and Jovis (hence Ju-piter) to have derived from some very ancient eastern source, enjoy any semblance of truth: For Jovis, according to Varro's testimony On the Language of Latin 5, 20, its origin is from Diovis, (as bellum is from duellum), which is most probably to have originated from Zεύς, Διός. Accordingly, although between *Jehova* and *Jov*- there may be some similarity, there is practically nothing between יְהֵוֶה and Ζεύς, Διός, Diovis. Cf. Tholuck uber den Ursprung des Namens Jehova aus Aegypten und Indien, Litt. Auzeiger 1832 p. 212 sqq. Hengstenberg Authentie des Penateuchs I p. 204 sqq. The singular hypothesis of Gesner (On the Praise of God through Seven Voices, Comment. Gottin. from the year 1751. T. I p. 245), who wanted to draw from a passage (misunderstood) in the book περὶ έρμηνείας (Σ. 71: ἐν Αίγύπτω τοὺς θεοὺς ὑμνοῦσι διὰ τῶν ἐπτὰ φωνηέντων οἰ ἱερεῖς), that the supreme name of God, IΕΗΩΟΥΑ, had already been chanted in the temple by Egyptian priests, but his rudimentary understanding of Coptic was rejected by Didymus Taurinensis in On the Pronunciation of the Four Letters of the Divine Name (Parmac 1799 p. 72 sqq. cf. eiusd. p. 44). Even the following is not able to be established with certainty, that the God of the Hebrews was also worshipped by other peoples in ancient times: for neither what Gen. 14:18, 22:3 and other passages narrate, nor Hierombali, the priest τοῦ Ἰενώ mentioned in Porphyry (see above) proves anything, not to mention the fact that His proper names Jo, Ja in compound names are also attributed to Gentiles here and there (see Hamakeri miscell. Phoeu. p. 174. 175. Lindberg in Falhium, sur l'emplacement de Carthage p. 103, and against Monus, Our Phoenicia p. 181).

Ш

How the proper name הַאֱלֹהִים differs from אֱלֹהִים and אֱלֹהִים, employed for the true God, has already been briefly explained above (p. 97 B. 98 A). To what has been expressed there, we must include that in the books of the Prophets almost וֹהוַֹה alone is found as being a more holy and venerable name, with אַלהים absolute to be most rare for the Supreme God, and not to be employed except in certain fixed formulas (hax. in genitive), such as Isaiah 13:19 (and thus Jeremiah 50:40; Amos 4:11 cf. Genesis 19:29); 53:4; Jeremiah 35:4 (אֵישׁ אֱלֹהִים, see below); Ezekiel 1:1. 40:2; Hosea 4:1. 6:6 (where דעת אַלהים knowledge of God, is more suitable than 12:5; דעת יָהוָה); from Genesis 32:2, 5); Micah 3:7; Zechariah 8:23 (באלהים בְּמַלְאַךְ יָהוָה); Malachi 3:15 (to test God), 18. On the other hand, in more established formulas especially among the prophets, it is sometimes that is employed, see for instance בֹה אמֵר יָהוָֹה as found 600 times in the Prophets, additionally Exodus 4:22; 7:17, 26; 8:16; 9:1, 13. 10:3; 11:4; 32:27; 1 Samuel 15:2; 2 Samuel 7:8; 12:7; 11; 1 Kings 13:21; 14:7; 17:14; 20:13; 2 Kings 1:4, 6, 16; 2:21; 3:16, 17 and others (never ገርል is very frequently in the Prophets, plus Genesis 22:16; Numbers 14:28; 1 Samuel הַאֵּלֹהִים); נָאָם יְהוֹה 2:30; 2 Kings 9:26; 19:33; 22:19; Psalms 110:1 (never נָאָם אֱלֹהִים); אֲנִי יָהוָה Exodus 4:2 (וַיְדַבֶּר) 31:13 ;5 ;20:2 ;16:12 ;15:26 ;18 ;14:4 ;12:12 ;8:18 ;5 ;7 ; 8; 31:13 ;5 ;20:2 ;16:12 ;15:26 ;18 ;14:4 ;31:44 ; 45; 18:2; 4; 5; 6; 21; 30; 19:2; 3; 4; 10; 12; 21:8; 22:2; 8; 9; 30; 31; 32; Isaiah 43:11; 15; 44:24; 45:3; 5-7; 18; 19; 21; 48:17; 49; 23; 26; 60:16; Jeremiah 24:7; Ezekiel 11:10; 12 and other times (never (אֱלֹהֵים); in oath formulas זְי יִהוָה Samuel 14:39, 45; 22:3; 25:26, 34; 26:10, 16; 2 Samuel 4:9; 12:5; 14:11; 1 Kings 1:29; 2:24; 17:1, 12; 22:14; 2 Kings 2:4, 6; 3:14; Jeremiah 4:2; 5:2; 12:16; 26:14; 23:7; 37:16; 42:7; 44:26 (never אֱלֹהֶים, even in those places where this name is most frequent; see 1 Samuel 14:45). Even in these expressions רְבַר is the most frequent for His special character: רְבַר

(הְּנָה (דְּבֶרֵי יִהוָה Genesis 15:1, 4; Exodus 4:28; 9:20, 21; 24:3, 4; Numbers 11:24; 15:31; Deuteronomy 5:5; Joshua 8:8, 27; 1 Kings 6:11; 12:24; 17:2, 5, 6; 2 Kings 1:17; 3:12; 7:1; Isaiah 1:10; 23:13, 14; 37:4; 39:8 66:5; Jeremiah 1:2, 4, 11, 13; 2:1, 4; 6:10; 8:9; 14:1; 20:8; 33:3; 39:40; 42:7; 43:8; Ezekiel 1:3; 6:1, 3; 34:4; Hosea 1:1; 4:1; Joel 1:1; Micah 1:1; 4:2; Zephaniah 1:1; 2:5; Zechariah 7:4; Psalm 33:4, 6 and others (1 רבר אֱלהים Samuel 9:27; 1 Chronicles 17:3; 24:32; 25:5); אַם יָהוָה (even in those places which have different 'Elohim' as their reference; see 2 Samuel 6:2) Genesis 4:25; 12:8; 13:4; 14:13; 21:33; 24:25; Exodus 20:7; 33:19; 34:5; Leviticus 24:16; Deuteronomy 5:11; 18:5, 7, 22; 21:5; 28:10; 32:3; Joshua 9:9; 1 Samuel 20:42; 2 Samuel 6:2; 1 Kings 5:19; 8:20; 10:1; 18:24; 22:16; 2 Kings 5:11; Isaiah 24:15; 30:27; 48:1; 50:10 59:19; 60:9; Psalm 7:17; 20:8; 113:1, 2, 3: יד יהוה (114:4, 13; 118:10, 11, 12, 26; Proverbs 18:10; Job 1:21 (שֹם אַלהים once, Psalm 69:31); יד יהוה Exodus 9:3; 14:3; Numbers 11:23; Deuteronomy 2:15; Joshua 4:24; 22:31; Judges 2:15; 1 Samuel 5:6; 7:13; 12:15; 2 Samuel 24:14; 1 Kings 18:46; 2 Kings 3:15; Isaiah 25:10; 40:2; 41:20; 51:17; 59:1; 66:14; Jeremiah 51:7; Ezekiel 1:3; 3:14, 22; 8:1; 37:1; 40:1; Psalm 75:9 (in this Psalm at least, 'God' is Elohim elsewhere) Proverbs 21:1; Job 12:9 (whereas in the poetic section of this book, there is no further use of the name 1 יהוה); (יד אֱלֹהִים Samuel 5:11; Ecclesiastes 2:24; 9:1; ם Job 19:21; 27:11); בי יהוה Exodus 17:1; Leviticus 24:12; Numbers 3:16; 39:4, 37, 41, 45; 9:18, 20, 23; 13:3; 14:41; 33:2; 38; 36:5; Deuteronomy 1:26, 43; 8:3; 11; 23; 34:5; Joshua 15:13; 19:50; 21:3; 1 Samuel 12:14, 15; 1 Kings 13:26; 2 Kings 24:3; Isaiah 40:5; 58:14; 62:2; Jeremiah 23:16; Micah 6:4 (never פָּי אֱלֹהָים); עֵינֵי הוה? Genesis 6:8; 38:7; 10; Leviticus 10:19; Numbers 24:1; 32:13; Deuteronomy 4:18; 9:18; 12:25:28; 13:19;....

In those formulas, which by their disposition use either of the names of God, there are: יְרֹא יָהוָה Psalm 15:4; 22:24; 25:12; 115:11, 13; 118:4; 128:1, 4; 135:20; Isaiah 50:10; Proverbs 14:2; and እግ! מלהים Genesis 22:12; Exodus 18:21; Deuteronomy 25:18; Job 1:1, 8; 2:3; Ecclesiastes 8:12; הוָה יָהוָה Judges 3:10; 14:6, 19; 15:14, 1 Samuel 10:6; 16:13; 19:9; 2 Samuel 23:2; 1 Kings 18:12; 2 Kings 2:16; Isaiah 11:2; 59:19; 60:13; 61:1; 63:14; Ezekiel 11:5; Micah 3:8; and רוּה אלהים Genesis 1:2; 41:38; Exodus 31:3; 35:31; Numbers 24:2; 1 Samuel 10:10; 11:6; 16:16, 23; 19:20, 23 (where this is remarkable, the Spirit of God which saves Saul in 1 Samuel 16:13, 14 is called רוּה יָהוֹה; as opposed to that evil spirit which vexed him, with the same origin is called 23 ,16 ,16:15, להים, 16:15, though elsewhere there is also an evil spirit 19:9 רוּח יָהוָה רַעַה, and as opposed to רוּח אֱלֹהים in this book, it is also understood as from the good portion, see above); and so indiscriminately אַרוֹן יָהוָה and would seem to be almost separate, thus they are frequent הַר אֱלֹהִים; הַר יְהוָה would seem to be almost separate, thus they are frequent concerning Zion - Genesis 22:14; Numbers 10:33; Isaiah 2:3; Micah 4:2 Psalm 24:3; these concerning Mount Sinai - Exodus 3:1; 4:27; 18:5; 24:13; 1 Kings 19:8, once concerning Mount Bashan (Hermone) - Psalm 68:16. In one place אישׁ אֵלהים q.d. Divine man, ever constant is the employment of the name Elohim, which is never replaced with Jehova (see above all Jeremiah 35:4, in which book Elohim is used absolutely only once apart from this place; compare to 50:40); Deuteronomy 33:1; Joshua 14:6; Judges 13:6; 1 Samuel 2:27; 9:6, 7, 10; 1 Kings 13:1, 4-7; 2: 12, 14, 21, 26 etc.; 17:18; 20:28; 2 Kings 1:9, 12, 13; 4:9, ib. 22, 27; 5:8; 7:2; Psalm 90:1.

Concerning the usage of all formulas that we have reviewed so far, they have been mentioned under each heading, to which either אֵלֹהִים or אֵלֹהִים were added.

About a certain phrase, לְּבַנֵי יִהוָה, we must have a separate agenda...

(Rest of the discussion is about הוה used in conjunction with other words and names.)