

Gesenius – A Critical Philological Thesaurus – English Translation

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יְהוָה 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 יְהוָה, 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 אֱלֹהֵי. 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. וְנִקְבַּח יְהוָה מוֹת יוֹמָת then : יוֹמָת : בְּנִקְבֹּי שֵׁם יוֹמָת where 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 (נִקְבַּח), they took this name to be so greatly 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 ὃ μονοῖς τοῖς ὥτα καὶ γλωτταν σοφία κεκαθαρμένοις θεμῖς ἀκοῦειν καὶ λεγείν ἐν ἁγίῳ, ἀλλῶ δ' οὐδενὶ το παραπαν οὐδαμῶς Ibid. p. 529 · εἰ δέ τις οὐ λόγῳ βλασφημήσειεν εἰς τὸν ἀνθρώπων καὶ θεῶν κύριον, ἀλλὰ καὶ τολμήσειεν ἀκαίρως αὐτοῦ φθέγγασθαι τοῦνομα, θάνατον ὑπομεινάτω τὴν δίκην. Joseph. Archaeol. II, 12 §. 4: ὁ θεὸς αὐτῷ σημαίνει τὴν ἑαυτοῦ προσηγορίαν περὶ ἧς οὐ μοι θέμις εἰπεῖν. Talmud. Sanhedr. c. 2 fol. 90, 1: הבא 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 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 אֱדָנִי, 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 sanctuary 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 יְהוָה 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 אֱלֹהִים was read, instead of it the attribute of God (אֱלֹהִים) 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 אֱלֹהִים were employed to conceal the four letters of יהוה: accordingly therefore, the first letter *Yod* has the simple *sheva*, not the compound (יהֹוה, not יְהוֹה),² with all the remaining vowel-points adapted from the word אֱלֹהִים. That this is the case is also apparent from the following : a) with the prefixes ה, ו, ל, ב, it is not written as מִיְהוֹה, וְיְהוֹה, לַיְהוֹה, בַּיְהוֹה, as elsewhere בִּירוּשָׁלַם, בַּיְהוֹדָה, but in all places with the patach: אֱלֹהֵי Ps. 11:1; 26:1; 32:10, 11; 33:1; 37:3; 66:11, לַיְהוֹה Ps. 7:1; 13:6; 16:2; 18:1; 24:1; 27; G; 31:25; 32:5; 33:2, 37:39; 33:8 מִיְהוֹה; 34:18 יְהוֹה, as in אֱלֹהֵינוּ, מִיְהוֹה, אֱלֹהֵינוּ. b) with the letters ה 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 . יְהוֹה דָּרָךְ . יְהוֹה), which the form אֱלֹהֵינוּ requires, of which *Yod* is a consonant, it does not allow the *Heh* as silent in יְהוֹה, if this had been secured with its own vowel-points. c) wherever it is in the text as יהוה אֱלֹהֵינוּ, it is written there as יְהוֹה אֱלֹהֵינוּ 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 יהוה in this combination they pronounce *Elohim*, and the name of the Tetragrammaton they pointed with the vowels of the word אֱלֹהִים. 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 יהוה ὁ Κύριος, as it is elsewhere אֱלֹהֵינוּ : and a similar reasoning is followed by the Samaritans, who are accustomed to pronounce שִׁימָא 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 יְהוֹה 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 יְהוֹה was written instead of יְהוֹה, after those vowel-points had already begun to be joined into one letter.

is pronounced: יהוה־נֶחֱמֶה, יהוה־נֶחֱמֶה 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 יהוה 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, *More nebochim* 1, 62: צונו בברכת הכהנים ובה שם יי בכתבו אשר הוא שם המפרש ולא היה נודע: 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 *We have received a 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 ΙΑΩ according to memory, a few others that it was ΙΕΩΩ, ΙΑΟΥ, and a certain Theodotion adds the Samaritan pronunciation was ΙΑΒΕ. Diod. Sic. 1, 94 : *παρὰ μὲν γὰρ Ἀριμασποῖς Ζαθραύστην ἱστοροῦσι(ν) τὸν ἀγαθὸν δαίμονα προσποιήσασθαι τοὺς νόμους αὐτῷ διδόναι . . . παρὰ δὲ τοῖς Ἰουδαίοις Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν.* (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 ΙΑΩ, is false. Although for problem 6 from Porphyrius ap. Euseb. praep. evang. 10, 11 : *ἱστορεῖ δὲ τὰ περὶ Ἰουδαίων ἀληθέστατα Σαγχωνιάθων ὁ Βηρύτιος εἰληφὼς τὰ ὑπομνήματα παρὰ Ἱερομβάλου τοῦ ἱερέως θεοῦ ΙΕΥΩ.* Tzetzes Chiliad. 7, 126: *ἐβραϊκῶς τὸ ΙΑΩ ἀορατον σημαίνει.* Hesych. *Ὀξείας [Ἰϛ]Ἰ, Ἰσχὺς Ἰαώ, id. Ἰωατάμ, Ἰαὼ συντέλεια.* Clemens Alex. Strom. V p. 666 Oxon. *ἀτὰρ καὶ τὸ τετράγραμμον ὄνομα τὸ μυστικόν, ὃ περιέκειτο οἷς μόνοις τὸ ἄδντον βάσιμον ἦν. λέγεται δὲ ΙΑΟΥ* (Cod. Turin. ap. Didym. Taurin. p. 32 *ἰὰ οὐε*, which accurately imitates יהוה), *ὃ μεθερμηνευόμενον ὁ ὢν καὶ ὁ ἐσόμενος.* Origenes in Dan. T. II p. 45: *Ἱερεμίας . . . ἐρμηνεύεται μετεωρισμός Ἰαώ.* 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 JAHU (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 Σαμαρεῖται ΙΑΒΕ, Ἰουδαῖοι δὲ Αἰα (= ἸϛἸϛ) cod. Aug. Ἰά.* Epiphanius *Heresies* 20 (40) T. I p. 296 Petav. lists these names of God: *Ἥλι, Ἐλωι, Ἰσραήλ (?), Σαδαῖ, Ἐλλιών, Παββωνι, Ἰά, Ἀδωναῖ, ΙΑΒΕ,* and a little bit past ΙΑΒΕ declares: *ὅς ἦν καὶ ἔστι καὶ ἀεὶ ὢν,* the praised words of Ex.

³ "From the accustomed sentence, when the name is derived from יהוה, 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, *IAΩ*, 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

Ἀβραάξ, Ἀδωνί, 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 *Ἰαώ* was the sun:

*φράζο τοὺν πάντων ὕπατον θεὸν ἔμμεν ΙΑΩ χεῖματι μὲν τ' αἰδῶν, Δία δ' ἐλάρος
ἀρχομένοιο ἥελιον δὲ θέρους, μετοπώρου δ' ἀβρόν ΙΑΩ,*

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

Therefore, following the authority of these writers, many of the more recent ones have determined to pronounce *יְהוָה* as *Jahvo* (*Ἰαώ*), so that it is a name from the form *יַעֲקֹב*. 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 *לָה*: 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*), *Ἰεω* (*ἦ=ε*). Accordingly, more acceptable are those who (which accords with the Samaritan pronunciation as quoted by Theodoret) consider that *יְהוָה* should be promoted, which form is also recommended by the fact that the shortened forms are very easily explained from it (from *יְהוָה* comes *יְהוֹ*, just as *יְהִי*, *יְהִי*, *יְהִי*; hence the discarded *Vav* lacking the pitch in *יְהִי*; and from the original books also occurs *יְהוֹ* from *יְהוֹ* = *יְהִי*; 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: *אֲנִי יְהוָה*. By these words it is first signified that *יְהוָה* is the same as *יְהִי*, for which the third person *Jehova*, speaking about Himself, employs first (LXX. *ἐγὼ εἰμι ὁ ὢν*. . . . *ὁ ὢν 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: *ἡ ὀντώτης*) is also alluded to elsewhere in the Old and N. T. (Mal. 3:6: *אֲנִי יְהוָה לֹא שֶׁנִּיתִי*. Hos. 7:6: *יְהוָה זָכָרוֹ Jova*, i. e. unchangeable is *His Name*. Rev. 1:4, 8 cf. the most famous inscription in the Saitic temple of Isis : *Εγὼ 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 *יְהוָה* (see below) is derived from the future *qal* from *יָהַ*, which is an older form of *יָהִי*, just as *יָכִין*, *יָצִיק* 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 (*Ἰεω* in Philo's Bybl. I. e. is

⁴ It may be permitted to add one conjecture, which is most undisputed for those who consider the etymology too subtle, hidden, and foreign to the genius of the ancient Hebrews, as per Koppe (to Exod. 1. c. in Pottii syll. IV p. 59), Bohlenius (ad Gen. p. 103), Vatkus, theol. bibl. p. 671. For what if we decide that *יְהוָה* was rather from the Hiphil (so *יָבִיחַ*) and to signify *him* : *who causes to exist* i. e., *the creator*, or according to the primary meaning of the word (p. 370) *He who gives life* i. e. *יְבִיחַ*? – Moreover, an excellent argument to prove the etymology of the name *יְהוָה* is from *יָהִי = הוּה*, exists in two names: *יְהוּא* and *יְהוֹא*, and *יְהוֹא* or instead for *יְהוֹשֻׁעַ*. From this it is truly apparent, for *יְהוָה* to also have been for God *יְהוֹ*; see below *יְהוֹשֻׁעַ*.

the same יהוה of the Hebrews) nor in Ancient Egypt (Ἰαώ of the Gnostics likewise is יהוה of the Old Testament) have its traces been discovered : neither does their opinion, who have conjectured both יהוה 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 Ζεύς, Δίος. Accordingly, although between *Jehova* and *Jov-* there may be some similarity, there is practically nothing between יהוה and Ζεύς, Δίος, *Diovis*. Cf. Tholuck *uber den Ursprung des Namens Jehova aus Aegypten und Indien*, Litt. Anzeiger 1832 p. 212 sqq. Hengstenberg *Authentic 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 ἐρμηνείας (Σ. 71: ἐν Αἰγύπτῳ τοὺς θεοὺς ὑμνοῦσι διὰ τῶν ἐπτὰ φωνηέντων οἱ ἱερεῖς), that the supreme name of God, IEHΩOYA, 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 Ἰεσῶ 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).

III

How the proper name יהוה differs from יהוה־אלהים and אלהים, 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 יהוה alone is found as being a more holy and venerable name, with אלהים *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 (איש אלהים, see below); Ezekiel 1:1. 40:2; Hosea 4:1. 6:6 (where דעת אלהים *knowledge of God*, is more suitable than דעת יהוה); (from Genesis 32:2, 5); Micah 3:7; Zechariah 8:23 (יהוה במלואו); 12:8 (אלהים עמכם); Malachi 3:15 (to test God), 18. On the other hand, in more established formulas especially among the prophets, it is *sometimes* יהוה that is employed, see for instance כה אמר יהוה 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 אמר יהוה); נאם אלהים is very frequently in the Prophets, plus Genesis 22:16; Numbers 14:28; 1 Samuel 2:30; 2 Kings 9:26; 19:33; 22:19; Psalms 110:1 (never יהוה אנו; Exodus 4:2 (וידבר) אלהים ויאמר אנו יהוה; Leviticus 11:44; 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 אלהים); in oath formulas יהוה 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 אלהים, even in those places where this name is most frequent; see 1 Samuel 14:45). Even in these expressions יהוה is the most frequent for His special character: דבר

יְהוָה (דְּבָרֵי יְהוָה) 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 אֱלֹהִים Samuel 9:27; 1 Chronicles 17:3; 24:32; 25:5); שֵׁם יְהוָה (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; 114:4, 13; 118:10, 11, 12, 26; Proverbs 18:10; Job 1:21 (שֵׁם אֱלֹהִים once, Psalm 69:31); יְד יְהוָה 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 אֱלֹהִים (יְד יְהוָה); Samuel 5:11; Ecclesiastes 2:24; 9:1; ׀ Job 19:21; 27:11); פִּי יְהוָה 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 עֵינַי אֱלֹהִים); פִּי יְהוָה 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: יְרָא יְהוָה Psalm 15:4; 22:24; 25:12; 115:11, 13; 118:4; 128:1, 4; 135:20; Isaiah 50:10; Proverbs 14:2; and יְרָא רִיחַ יְהוָה Genesis 22:12; Exodus 18:21; Deuteronomy 25:18; Job 1:1, 8; 2:3; Ecclesiastes 8:12; רִיחַ יְהוָה 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 רִיחַ אֱלֹהִים 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 רִיחַ יְהוָה; as opposed to that evil spirit which vexed him, with the same origin is called רִיחַ אֱלֹהִים, 16:15, 16; though elsewhere there is also an evil spirit רִיחַ יְהוָה רָעָה 19:9, and as opposed to רִיחַ אֱלֹהִים in this book, it is also understood as from the good portion, see above); and so indiscriminately יְהוָה אֶרֶץ and אֶרֶץ יְהוָה and אֶרֶץ אֱלֹהִים 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 אִישׁ אֱלֹהִים 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 יְהוָה or אֱלֹהִים were added.

About a certain phrase, לִפְנֵי יְהוָה, we must have a separate agenda...

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