

**2314** יהוה [2315] (Hebrew) (page 217 ( )Strong 3068-69,1961,430,589,2022,6635)  
 יהוה:c. 6823 i.e. יְהוָה n.pr.dei Yahweh, the proper name of the God of Israel—(1. MT הַיְהוָה:C518 (Qr אֲדָנִי), or יְהוָה:305 (Qr אֱלֹהִים), in the combinations אֲדָנִי יְהוָה & (בְּיְהוָה אֲדָנִי vid. אֲדָנִי), and with prep. בְּיְהוָה, לְאֲדָנִי, מִיְהוָה (Qr בְּאֲדָנִי, מֵאֲדָנִי), do not give the original form. LXX and other Vrss follow the Qr. On the basis of Ex 20:7 , Lv 24:11 יהוה was regarded as a *nomen ineffabile* (vid. Philo:de Vita Mosis iii. 519, 529), called by the Jews הַשֵּׁם and by the Samaritans שִׁימָא. The pronunciation *Jehovah* was unknown until 1520, when it was introduced by Galatinus; but it was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety (cf. Bö:§ 88). The traditional Ἰαβέ of Theodoret and Epiphanius, the יְהוָה, יְהוֹה of compound n.pr. and the contracted form יְהוּ all favour יְהוָה (cf. יְהוָה לְמֹנִן Psalm 74:6; תְּהַרְרוּ Is 33:11), v.Lag:Sym i.14 Baudissin:Studien i.179 ff.; Dr:Stud.Bib.i.1 ff. For *Jeve* v. Sta:ZAW 1881, 346 De:ib.1882, 173 f. & Gn. Excurs. ii. **2.** on liter. of interpret. v. Nes:Eg.67 Dr:l.c.—Many recent scholars explain יְהוָה as Hiph. of הִיָּה (= הִיָּה) *the one bringing into being, life-giver* (cf. חַיָּה Gn 3:20) Schr HSch; *giver of existence, creator*, Kue Tiele; *he who brings to pass* (so already Le Clerc), *performer of his promises*, Lag, Nes:Eg.88 (but Nes:Eg.91 inclines to Qal as RS:Brit. & For. Ev. Rev v. infr.); or from הִיָּה *he who causes to fall, rain or lightning* RS:OTJC.ed.1, 423; om.ed.2, 245, cf. We:Skizzen iii.175; 'Fäller,' destroying foes, Sta:G.i.429 (dubiously). But most take it as Qal of הוּה (= הִיָּה); *the one who is: i.e. the absolute and unchangeable one*, Ri ; *the existing, ever living, as self-consistent and*

unchangeable, Di; or *the one ever coming into manifestation* as the God of redemption, De Oehl; cf. also RS:Brit. & For. Ev. Rev. 1876, *he will be it*, i.e. all that his servants look for (cf. Ew:infr), *he will approve himself (give evidence of being, assert his being Dr:l.c. 17)*.

I. יהוה is not used by E in Gn, but is given Ex 3:12-15 as the name of the God who revealed Himself to Moses at Horeb, and is explained thus : אֶהְיֶה עִמָּךְ *I shall be with thee* (v:12), which is then implied in אֲשֶׁר אֶהְיֶה אֶהְיֶה *I shall be the one who will be it* v:14a (i.e. with thee v:12) and then compressed into אֶהְיֶה v:14b (i.e. with thee v:12), which then is given in the nominal form יהוה *He who will be it* v:15 (i.e. with thee v:12). Cf. Ew:BTh ii. 337, 338 RS:l.c., Proph. 385 ff. Other interpretations are : *I am he who I am*, i.e. it is no concern of yours (Le Clerc Lag:Psalt.Hieron.156); *I am* (this is my name), *inasmuch as I am* (אֲשֶׁר = כִּי; AE JD Mich We:JD Th xxi, 540 = Comp.Hex.72); Di al. *I am who I am*, he who is essentially unnameable, inexplicable,—E uses יהוה sparingly by the side of אלהים and האלהים in his subsequent narrative. The Ephraimitic writers in Ju S K use it in similar proportions. P abstains from the use of יהוה until he gives an account of its revelation to Moses Ex 6:3; but subsequently uses it freely. He gives no explanation of its meaning. He represents that אֱלֹהֵי שְׂדֵי was the God of the patriarchs. J uses יהוה from the beginning of his narrative, possibly explaining it, Gn 21:83 by עֹלָם אֱלֹהֵי, the evergreen tamarisk being a symbol of the ever-living God; cf. De Gn 21:33. Elsewhere יהוה is the common divine name in pre-exilic writers, but in post-exilic writers gradually falls into disuse, and is supplanted by אלהים and אדני. In Job it is used 31 t. in prose parts, and 12:9 (a proverb); not elsewhere in the poem. Chr apart from his sources prefers אלהים and האלהים. Dn uses יהוה only in chap. 9 (7 t.); Ec not at all. In the Elohist group of Psalm 42-83 it is used 39t. (see אלהים). It occurs as

the name of Israel's God MI:18. It is doubtful whether it was used by other branches of the Shemitic family, cf. COT Gn 2:4b DI:Pa 158 ff. Dr:Stud. Bib. i. 7 ff.

II. 1. יהוה is used with אלהים and suffixes,

especially in D; a. with אֱלֹהֵיךָ in the Ten Words Ex 20:2-12 (5 t.) = Dt 5:6-16; in the law of worship of JE, Ex 23:19, 34:24, 34:26; in D 234 t.; Jos 1:9, 1:17, 9:9, 9:24 (D:2); elsewhere Gn 27:20, Ex 15:26 (JE), Ju 6:26; S & K 20 t. 1 Ch 11:2, 22:11, 22:12, 2 Ch 9:8, 9:8, 16:7, Is 7:11, 37:4, 37:4, 41:13, 43:3, 51:15, 55:5, Je 40:2 + (3t.) Ho 12:10, 13:4, 14:2, Am 9:15, Psalm 81:11. b. with אֱלֹהֵיכֶם in D 46 t.; D:2 28 t.; H 15 t.; P 15 t.; elsewhere Ex 23:25 (E); 8:24, 10:8, 10:16, 10:17 (JE); Ju 6:10, 1 S 12:12, 12:14, 2 K 17:39, 23:21, 1 Ch 22:18 + (10 t. Chr) Psalm 76:12, Je 13:16 + (5 t.) Ez 20:5, 20:7, 20:19, 20:20, Jo 2:13 + (6t.)

Zc 6:15. c. with אֱלֹהֵינוּ in D 23 t.; in D:2 5 t.; Ex 8:6 (JE) Ex 3:18, 5:3, 8:22, 8:23, 10:25, 10:26 (E) Ju 11:24, 1 S 7:8, 1 K 8:57, 8:59, 8:61, 8:65, 2 K 18:22, 19:10 = Is 36:7, 37:20, 1 Ch 13:2 + (15 t. Chr) Mi 4:5, 7:17, Is 26:13, Je 3:22 + (17 t.)

Psalm 20:8, 90:17 (?; Baer אֲדֹנָי); 94:23, 99:5, 99:8, 99:9, 99:9, 105:7, 106:47, 113:5, 122:9, 123:2, Dn 9:10, 9:13, 9:14. d. c. אֱלֹהֵיהֶם

Ex 10:7 (J) Ex 29:46, 29:46, Lv 26:44 (P) Ju 3:7, 8:34, 1 S 12:9; 1 K 9:9, 2 K 17:7, 17:9, 17:14, 17:16, 17:19, 18:12, 2 Ch 31:6, 33:17, 34:33, Ne 9:3, 9:3, 9:4, Je 3:21, 22:9, 30:9, 43:1, 43:1, 50:4, Ez 28:26, 34:30, 39:22, 39:28, Ho 1:7, 3:5, 7:10, Zp 2:7, Hag 1:12, 1:12, Zc 9:16, 10:6. e.

with אֱלֹהֵיוּ Nu 23:21 (E) Ex 32:11 (J) Lv 4:22 (P) Dt 17:19, 18:7, 1 S 30:6, 1 K 5:17, 11:4, 15:3, 15:4, 2 K 5:11, 16:2, 2 Ch 1:1 + 13 t. Chr; Mi 5:3, Je 7:28, Psalm 33:12, 144:15, 146:5, Jon 2:2 . f.

with אֱלֹהֵי Nu 22:18 (JE) Dt 4:5, 18:16, 26:14, Jos 14:8, 14:9, 2 S 24:24, 1 K 3:7, 5:18, 5:19, 8:28, 17:20, 17:21, 1 Ch 21:17, 22:7, 2 Ch 2:3, 6:19, Ezr 7:28, 9:5, Psalm 7:2, 7:4, 13:4, 18:29, 30:3, 30:13, 35:24, 40:6, 104:1, 109:26, Is 25:1, Je 31:18, Dn 9:4, 9:20, Jon 2:7, Hab 1:12, Zc 11:4, 13:9, 14:5. g. with אֱלֹהֵיךָ Is 60:9, Je 2:17,

2:19, 3:13, Mi 7:10, Zp 3:17. h. with אלהים, probably always due to later editors, or to a Qr which has crept into the text Gn 2:4b—3:23 (J, 20 t. either אלהים inserted by R:P as Di De; or יהוה inserted by J in an older source); Ex 9:30

(J, but not in LXX Sam.; Sam. אֲדֹנֵי יְהוָה; possibly MT from earlier Qr, & Sam. from later Qr); 2 S 7:22, 7:25, (LXX אֲדֹנֵי יְהוָה and 1 Ch 17:20-23 only יְהוָה); 1 Ch 17:16, 17:17 (but 2 S 7:18, 7:19 אֲדֹנֵי יְהוָה) 1 Ch 28:20, 29:1, 2 Ch 1:9, 6:41, 6:41, 6:42, 26:18 (but in the original Psalm 132:8 stood יְהוָה (so Hebrew

(consonantal text)), or else no divine name); Psalm 72:18 (the late doxology) 84:12 (but it makes the line too long); Jon 4:6. For the combinations with other divine names see those names. 2. the phrase אֲנִי יְהוָה is

noteworthy:—a. after אָמַר either alone Ex 6:2;

6:29 (P) or before relative and other clauses: Gn

28:13 (J) 15:7 (R) Ex 6:6 (P) with אֱלֹהֵיכֶם Ju

6:10, Ez 20:5. b. after כִּי יָדַע ( $\alpha$ ) Ex 7:17, 8:18,

10:2 (J); Ex 7:5, 14:4, 14:18 (P); 1 K 20:13,

20:28, Je 24:7, Ez 6:7 + 48 t. Ez; ( $\beta$ ) with

אֱלֹהֵיכֶם Ex 6:7, 16:12, Dt 29:5 (P) Ex 20:20, Jo

4:17; ( $\gamma$ ) with אֱלֹהֵיהֶם Ex 29:46, (P) Ez 28:26,

34:30, 39:22, 39:28, ( $\delta$ ) before relative and other clauses Is 45:3, 49:23, 49:26, 60:16, Ez 7:9,

17:24, 21:10, 22:22, 35:12, 36:36 ; e;) with

various forms of קָדַשׁ Ex 31:13 (P) Ez 20:12,

37:28, 39:7; ( $\zeta$ ) with דִּבְרַתִּי Ez 5:13, 17:21, cf.

יְיָ יִדְעוּ אֲשֶׁר אֲנִי יְיָ Ez 20:26. c. after כִּי in various

combinations Lv 11:44, 11:45, Nu 35:34 (P), Lv 20:7, 20:26, 21:8, 21:15, 21:23, 22:16, 24:22,

25:17, 26:1, 26:44 (all H); Ex 15:26 (R) Is 41:13, 43:3, 61:8, Je 9:23, Ez 12:25, 21:4, Zc 10:6, Mal 3:6. d. emphatic Ex 6:8, 12:12, Lv 26:2, 26:45,

Nu 3:13, 3:41, 3:45 (all P); Lv 18:5, 18:6, 18:21, 19:12, 19:14, 19:16, 19:18, 19:28, 19:30, 19:32,

19:37, 21:12, 22:2, 22:3, 22:8, 22:30, 22:31,

22:33 (all H) Is 43:15; with אֱלֹהֵיהֶם Ex 29:46;

with אֱלֹהֵיךָ Is 48:17; with אֱלֹהֵיכֶם Lv 23:43,

25:38, 25:55, Nu 10:10, 15:41, 15:41 (P) Lv 18:2, 18:4, 18:30, 19:2, 19:3, 19:4, 19:10, 19:25, 19:31,

19:34, 19:36, 20:24, 23:22, 26:13 (all H) Ez 20:7, 20:19, Jo 2:27; with מִקְדָּשׁ Lv 20:8, 22:9, 22:32

(H), with דִּבְרַתִּי Nu 14:35 (P) Ez 5:15 + (11 t.

Ez); with clauses Is 27:3, 41:4, 41:17, 42:6, 42:8, 45:5, 45:6, 45:7, 45:8, 45:18, 45:19, 45:21, 60:22, Je 17:10, 32:27, Ez 14:4, 14:7, 14:9, 34:24; †

אֲנֹכִי יְהוָה is used in the Ten Words Ex 20:2, 20:5 = Dt 5:6, 5:9 cited Psalm 81:11, Ho 12:10, 13:4; elsewhere only Ex 4:11 (J) Is 43:11, 44:24, 51:15. 3. יְהוָה is also used with several predicates, to form sacred names of holy places of Yahweh יהוה שלום Gn 22:14 (J); יהוה נסי Ex 17:15 (E) יהוה שלים Ju 6:24 יהוה צדקנו Je 33:16 (cf. 23:6 where it is applied to the Messiah); יהוה שָׁמָּה Ez 48:35.—On combinations such as י' צְבָאוֹת, י' הָרֵר etc., v. הָרֵר, צְבָאוֹת, etc. p. 249, 838

*Note.*—Bonk: ZAW 1891, 126 ff. seems to shew that as prefix, in comp. n.pr., יְהוָה is the oldest and the latest form and that יוֹ is intermediate, belonging to the earlier post-exilic period until the time of Chr; occasional copyists' mistakes being taken into the account.

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