



es and Doctrine :: Has anyone done much studying on the tetragrammaton? (a couple unanswered ques

Has anyone done much studying on the tetragrammaton? (a couple unanswered questions still) - posted by anonymity

Has anyone done much studying on the tetragrammaton or the name of God YHWH?

I know the Jews didn't use His name but did they ever so we know at least how they pronounced it?

Doesn't exodus tell us what it means in saying "I am that I am"? If this is the case and it is rightly translated would it not be fair to say that whatever God said His name was the point was that He was who He was and therefore there is really no name to give to Him for He is all encompassing His name is mercy His name is Lord ect? If such is the case and love encompasses all attributes can we then say that Love is God's name?

Re: Has anyone done much studying on the tetragrammaton? - posted by sojourner7 (), on: 2009/4/25 13:02

HIS Name so sacred the Jews dare not speak it.
But GOD is known to those who seek HIM and His glory and His Will by many names; covenant names as El Shaddai {One Who Suffices} Elohim {Creator} and Adonai {LORD}. Ann Spangler wrote a very good book on the Names of GOD.

Re: , on: 2009/4/25 14:25

"IaShem or HaShem", which means The Name.
They don't use the name the Messianic Gentiles use - "Yahweh" - I think they can be put off by that. Better to just say G-D, if you keep to some form of Christianized Judaism. I wouldn't want to insult anyone who holds His Name as sacred as it is by my trying to use *their* own language.

Re: Has anyone done much studying on the tetragrammaton?, on: 2009/4/25 14:37

Many orthodox Jews will say the Name of God as such "HaShem" (Ha- the....Shem, Name)....you'll hear this, "Baruch(Bless) HaShem".

If there are any Gentile followers of Jesus, that want a really good glimpse into little seen (or understood) world of orthodox rabbinical Judaism in Israel, you might want to rent this delightful film, entitled, "Ushpizin" (The Guest) Written and starring orthodox Jews, it's a very good movie, you'll realize how close, yet so far they are, and you will see many many similarities, to how many us lead daily life.

In Jesus' love, neil

(http://www.youtube.com/watch?vVqm_og7edvE) a clip from "Ushpizin"

Re: - posted by anonymity, on: 2009/4/26 11:43

All,

thanks for all your comments.

Natan,

thanks for the video link I will have to watch it it looks interesting. Once again I am thankful for your insightful info on the Jewish culture.

Other,

It seems crazy to me that the way that the name of God was written has been lost! I understand that it is out of reverence that it was not written or spoken but it also seems irreverent to lose it at the same time. I just wonder if there are some Jews or others who do not see it as irreverent to use and therefore stored it whether textually or by oral tradition or some rabbinical writing.

A couple of my questions are still out there. One being does the Name not mean "I am that I am" therefore it is more of an all encompassing title as opposed to a certain name since names are usually descriptive and to describe God would be a great task therefore instead of saying My name is Savior, or Mercy, He said I am that I am since He is many and all things good and I do not mean in a pantheistic sense?

Re: , on: 2009/4/26 13:35

You said "it seems crazy to me...."

Jesus came to seek and to save those that are lost - His lost sheep and commanded us to do the same - so I'd say we probably would do best to take the mind of Paul on this subject

1Co 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

1Co 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

1Co 9:21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

1Co 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

1Co 9:23 And this I do for the gospel's sake, that I might be partaker thereof with you.

Why 'offend' for our own thoughts/sakes and risk losing any by what we allow for ourselves or not allow for others. Romans 14.

Re: - posted by anonymity, on: 2009/4/26 18:43

JIG,

I think it is okay and well to not use God's name in reverence and that there is a place for that but I don't think we should never use it. So I think it is a wrong extreme therefore I think it crazy.

I don't think me thinking this will really stumble many people especially since I am mainly thinking it.

If you are talking about me wanting to use God's name then I think I will still use it whether it stumbles some or not. I mean if some false religion was stumbled when we said Jesus' name then I do not believe most of us would stop using His name.

At the same time I would be wise as a serpent and gentle as a dove and be sensitive to it.

So I think we have to make a discernment on what we should and should not do that will stumble people. Mainly I will do all that I "can" within conscience to not offend.

I would also note that trying to not offend people can lead to mega church type mentalities and should be watched out for though there is also good in many such concepts but that it a totally different subject.

I also think that one of the things that Jesus would do is rebuke some for making a tradition of men such as not using God's name because it is not under the law so even if I were to be under the law for the sake of the Jew I would not need to do this.

My main point though is that I would desire that the name of God not be lost that is my main qualm. I am still trying to fig

ure out if this was really a name or an all encompassing title or one of His many names ect...

Re: , on: 2009/4/26 20:30

So you're concerned that we'll lose the Name of GOD. Interesting.

If you do a Search on this one 'name', you can read the hundred or so differing etymologies, then you can take your pick as so many others have done.

Since reverence etc is not a problem for you - His Name is not "JIG" neither.

Re: - posted by anonymity, on: 2009/4/26 22:45

Jesus is God,

Yeah I was concerned that the Name of God had been lost. Though I am not really sure it is specifically His name per se as I have explained. That is what everyone has been saying. I know people have deciphered it as Jehovah, Yahweh, ect . I am not sure in detail about the validity of all these so therefore I was posting to get some input. I didn't know there wer e hundreds. So, IF no one really knows for sure then it has been lost possibly.

IF you are saying that I am saying that I do not care about reverence I think you are being a bit extreme in interpreting m y words. Also, IF you are saying that I think that is pretty off of you.

When I wrote JIG I was abbreviating your title to let you know I was writing to you. IF this is a problem for you as well I th ink you are once again being extreme I mean many often write H.S. for Holy Spirit.

Re: , on: 2009/4/27 12:24

No, it doesn't surprise me that you don't understand. Most cannot understand how Paul loved his fellow Jews enough to be willing to go to hell for their salvation.

I think we should end this conversation in His Love.

I wish you Peace in your Search on this one Name.

Re: - posted by RobertW (), on: 2009/4/27 13:29

Quote:

-----I know the Jews didn't use His name but did they ever so we know at least how they pronounced it?

Some believe that one of the things the messiah would do when He came was to teach them the proper way to pronoun ce YHWH. There are no vowels so any pronunciation is speculation at best.

But as regards the use of Hashem, it is important to realize that God's name is blasphemed among the Gentiles when w e fall into sin and give the enemies an occasion to 'blaspheme the name of God.'

Re: Has anyone done much studying on the tetragrammaton?, on: 2009/4/27 15:14

In the old world, Genesis speaks of a day when "men began to call upon the Name of the Lord". In the days of the garden, Adam evidently called him something.

I think it must have been something like "Father!", as Jesus taught, that when we pray, "Our Father" was enough, and when we are Baptized, in the Name of Father...Son, and Holy Spirit. "Lord", is a word that associates our Faith with the Creator, and Jesus said; "When you behold Me, you behold the Father!"

When we say that Jesus is Lord, we believe that the Father is in Jesus, just as He said...they are One and the same...though in deed separate in Personality.

It is written that at "the Name of Jesus every knee shall bow!" He is the Same who walked with Adam in the cool of

the evening, and the same who stated, "Before Abraham, "I AM!"

As we read David, with his enormous treasure of worship and intimacy, we see him say "God", or Lord, often. I don't think he was hung up on words being too holy. I'm sure Jahweh was fine, or the other revelatory titles of the Father...and it seemed that he got results. God loved him back.

Re: - posted by anonymity, on: 2009/4/27 16:46

RW,

Quote:

-----There are no vowels so any pronunciation is speculation at best.

From what I understand there are only a couple variations of ways we can use the vowels I think. But then again I wonder I believe I heard that Hebrew does not even have vowels so I do not know what to make of all this?

Quote:

-----Some believe that one of the things the messiah would do when He came was to teach them the proper way to pronounce YHWH

That is an interesting thought. I will have to look into that. I think the word Kurios is used. From what I am told in the OT the word LORD is YHWH but I wonder why it is so in the NT. I mean did Jesus only use the word Lord or did the writers continue to follow the tradition of not using the Name or was it only the work of the translators or what? I think the word God and Lord are by definition similar.

Quote:

-----But as regards the use of Hashem, it is important to realize that God's name is blasphemed among the Gentiles when we fall into sin and give the enemies an occasion to 'blaspheme the name of God.'

So they can blaspheme His name even if they do not know it. Just by claiming the God of Abraham His name is blasphemed.

Re: - posted by anonymity, on: 2009/4/27 16:52

BT,

Quote:

-----as Jesus taught, that when we pray, "Our Father" was enough,

This is a good point. I also thought that Father is one of the great names and also sufficient in that it is what He mainly is to us. Many of us have fathers and we never or rarely call them by name.

Quote:

-----When we say that Jesus is Lord

Good point as well.

Quote:

-----I don't think he was hung up on words being too holy.

This is a GOOD point if the original patriarchs and so forth would use the name then there is no sense in us not pronouncing it or writing it.

Re: - posted by anonymity, on: 2009/5/3 3:24

Okay so I am pretty sure that God did not want us to forget His name by trying to be reverent in a way in which we lose it by not writing it or saying it since He said in Exodus 3:15 that we are to **remember** it forever.

I also think that the name "I am that I am" is given since names are descriptive and to describe God completely is impossible by man.

I still am trying to figure out a couple things though.

1.

I have heard the name interpreted "I am that I am" and "to be" or "the becoming one". Also when I look at the Strong's concordance it seems to be 3 words I am, that, I am. So which one is correct so that I can know the meaning? Is it I am that I am, to be, the becoming one, 3 words or one name?

2.

If there are 3 different words how do we know that these are the right words if there are letters missing?

3.

I was also told that the scribes took out every other letter. We try to replace them with vowels. But the Hebrew language has no vowels. So how does that make sense? Why would we put vowels in a place where there were none? (sorry if this is a stupid question)

4.

If we know the meaning of the name how can we if we don't have all the letters? If we have somehow deciphered what the words were then why don't we know how to pronounce those words?

Re: , on: 2009/5/3 7:05

What I love about Ex 3:15 is that HE is called 'ĕlôhîym 5 times and that's the Plural of GOD, or Deity. The one "LORD" in that verse is what most call Jehovah .

"The God/Elohiym of Abraham, the God of Isaac, and the God of Jacob" is again repeated in vs 16.

Elohiym is one of my favorite Names of GOD as HE started Genesis with it. "In the beginning Elohiym created ..."

Here is LORD = Yehovah from Strong's - H3068

יהוה

yehôvâh

yeh-ho-vaw'

From H1961; (the) self Existent or eternal; Jehovah, Jewish national name of God: - Jehovah, the Lord. Compare H3050 , H3069.

So if you look in your Strong's at H1961, H3050 and H3069 you'll have the answer for Yehovah.

What I can't wait for is to find out HIS Name at the time of Rev 19:12. Amen! :-)

Re: , on: 2009/5/3 7:11

I'm seeing that you are refering to Vs 14 though with the "I AM".

Exo 3:14 And God H430 said unto Moses, I AM H1961 THAT H834 I AM: H1961 and He said, Thus shalt thou say unto the children of Israel, I AM H1961 hath sent me unto you.

Strong's

H1961

היה

hâyâh

haw-yaw'

A primitive root (compare H1933); to exist, that is, be or become, come to pass (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

Re: , on: 2009/5/3 7:29

As sacred as the names of Yahweh and Jehovah are, the name of Jesus is the only name that has the power to move mountains and set the captive free.

Re: - posted by anonymity, on: 2009/5/3 11:56

Oh okay, so there were 3 different names. Elohiym, YHVH or YHWH, and Hawyah.

I thought that I AM THAT I AM was YHWH.

So I believe he was saying that the I AM THAT I AM/Hawyah was his name.

Whereas Lord/YHWH and God/Elohiym were more like titles.

So I wonder a couple things about these definitions.

Like where did they get them from?

I am not sure they had a dictionary to refer to. So we would then therefore get the meaning from the context and usage.

It seems that the three are defined somewhat similarly.

Maybe he said YHWH God to distinguish from other false God's?

Or maybe it does just mean master or lord?

Also, is it YHWH or VH?

Lastly, the question remains how did they define YHWH if they did not have the whole spelling? Did they just define it by context and usage? maybe they don't really know what it means completely? or is there a word in an ancient Hebrew dictionary that can be matched like a crossword puzzle or something that is similar in spelling and would fit?

And, can someone explain to me this whole vowel thing? Why doesn't the Hebrew language have vowels? If it doesn't have vowels then how can we fill in the missing letters with vowels?

Re: - posted by anonymity, on: 2009/5/3 12:10

Quote:

-----What I can't wait for is to find out HIS Name at the time of Rev 19:12. Amen!

Yes this is an interesting and awing thing. I also read that we will receive a new name. I have not quite understood why we will be the only one to know it. Maybe His new name is like the new song that is given because of a new work or the new covenant. Or maybe sort of like Abram to Abraham once He finally sits completed as King.

Quote:

-----As sacred as the names of Yahweh and Jehovah are, the name of Jesus is the only name that has the power to move mountains and set the captive free.

Jesus is God therefore it is another name of God. Names are descriptive unlike many names today in western culture. The name Jesus was descriptive of the most gracious aspect of God namely when He took on flesh in the Gospel. Nonetheless there was much grace in the original creating of all things and since YHWH and Jesus are one and the same I would say that the names are equal though in some sense distinct. I think it still an important thing to study especially as I remarked earlier that it was to be "remembered" throughout all generations.

Re: - posted by anonymity, on: 2009/5/5 11:07

Quote:

-----God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'" God also said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations. Exodus 3:14-15

1. How do they define Hayah, Elohiym, and YHWH? Is it by a dictionary? the context and usages? a guess?
2. Is it YHWH or YHVH?
3. Is the name in Exodus 3:14-15 Hayah/I AM or YHWH/LORD? If it is Hayah/I AM then we have not lost the spelling of His name? I think Hayah/I AM is what He said His name was specifically whereas YHWH and Elohiym were titles?
4. If there are no vowels in Hebrew then how can we try to fill in the missing letters in YHWH with vowels?
5. What is the difference between YHWH and Elohiym in meaning?

p.s. I think Eheyeh is the correct way to pronounce I AM as opposed to Hayah or Hawyah.

Re: , on: 2009/5/5 14:27

You don't need to use the Strong's Dictionary but any Hebrew Dictionary numbered to the Strong's would help you. All the words in those verses are numbered here for your convenience.

Exo 3:14 And GodH430 saidH559 untoH413 Moses,H4872 I AMH1961 THATH834 I AM:H1961 and he said,H559 Thus H3541 shalt thou sayH559 unto the childrenH1121 of Israel,H3478 I AMH1961 hath sentH7971 me untoH413 you.
Exo 3:15 And GodH430 saidH559 moreoverH5750 untoH413 Moses,H4872 ThusH3541 shalt thou sayH559 untoH413 the childrenH1121 of Israel,H3478 The LORDH3068 GodH430 of your fathers,H1 the GodH430 of Abraham,H85 the GodH430 of Isaac,H3327 and the GodH430 of Jacob,H3290 hath sentH7971 me untoH413 you: thisH2088 is my nameH8034 for ever,H5769 and thisH2088 is my memorialH2143 unto all generations.H1755 H1755

Re: - posted by anonymity, on: 2009/5/6 10:31

I thought I would bump this once to see if anyone out there can answer my questions or at least knows of a good resource to study this topic.

Re: - posted by ginnyrose (), on: 2009/5/7 9:01

anonymity,

I would like to stick my head in here a moment and share a bit, then I will leave this to more learned persons.

As I recall from my youth days when I attended Bible School, the instructors taught us a lot about the different names given to God. They were all adjectives, a word that described a deity, specifically God, suited for a specific situation but true at all times.

Then I think of Thomas' reaction when he realized who Jesus was "My Lord and my God". This, to me is the point where we should be: that when we realize who Jesus is, we will bow the knee in holy reverence and fear with "my Lord and my God". This is what He desires - a holy realization of who is is and us living this out where the rubber meets the road.

Blessings,
ginnyrose

Re: - posted by anonymity, on: 2009/5/25 22:15

Ginnyrose,

Sorry sometimes I miss that someone replied. Yeah I agree this is the main point.

Re: Has anyone done much studying on the tetragrammaton? (a couple unanswered questions - posted by preacher777E

I believe the reason most so-called Jews don't say it is because they don't believe in him, as Steven stated in Acts 7. The only way you can be grafted into Israel is by Messiah that's even for the real Sephardic Jews Jer 11:16 YHWH called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

Jer 11:17 For YHWH of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

Most Jews are of the Ashkenazim line, they were converted. Most of these will say that a Jew that converts to Messiah is no longer a Jew. This is what scripture speaks of the Ashkenazim

The Ashkenaz of the Bible refers to a people living somewhere in the vicinity of Mount Ararat and Armenia. The name occurs in Gen 10:2-3 The sons of Japheth; Gomer, and

Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

and
1Ch 1:5-6 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah

also

Jer 51:27-29 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of YHWH shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

Some say Je'hova which is from the Babylon the Je is said to mean Yah but check out the other, (from strong's)

H1943

𐤒𐤓𐤕;𐤒𐤓𐤕;𐤒𐤓𐤕;

𐤒𐤓𐤕;𐤕𐤓𐤕;𐤒𐤓𐤕;

ho-vaw'

Another form for H1942; ruin: - mischief.

Some use God

Isa 65:11 But ye H859 are they that forsake H5800 the LORD, H3068 that forget H7913 (H853) my holy H6944 mountain, H2022 that prepare H6186 a table H7979 for that troop, H1408

H1408

𐤒𐤓𐤕;𐤒𐤓𐤕;𐤒𐤓𐤕;

gad

gad

A variation of H1409; Fortune, a Babylonian deity: - that troop.

Apart from Gad, the son of Jacob #817;, there was another "Gad." The astrologers of Bab #817;el called Jupiter (Zeus) by the name "Gad." He was also well known among the Canaanites where his name was often coupled with Ba #701;al, Ba #701;al Gad, which according to the Massoretic vowel pointing in the Book of Yehoshua is pronounced: Ba #701;al God. This same name is discovered in the ancient Germanic languages as Gott, Goda, Gode, God, Gud, Gade. And searching further back into its Indo-Germanic (Indo-European) roots, we find that it traces back to the word GHDH, which means "union," even "sexual union." No wonder this meaning is still evident in the Dutch and German gade. It is also not difficult to see it in the English "gadfly" and "gadding about."

Re: Has anyone done much studying on the tetragrammaton? (a couple unanswered questions still), on: 2009/6/24 0:34

Hi anonymity,

I suggest you google Sacred Names Bible, and, Names of God, and, seriously consider investing in a Newberry Bible, which specifically annotates the KJV with grammatical and information about which name is being used. I have an old one (1955) which I found online for less than \$50.

When I have time later today I hope, I'll post what it says about Elohim, Jehovah, I am that I am and Jah or Yah. The notes also list Jehovah's titles and in the New Testament section there are symbols to bring to attention the emphasis of the original Greek.

I recommend two websites for understanding Hebrew better - biblewheel.com and hebrew4christians.com.

Re: - posted by thomasm (), on: 2009/6/24 1:23

When I struggled with the name of God, years ago, this word stuck out to me and settled it.

John 17:11niv John 17:12niv

{addition}

...there is no other name under heaven given to men by which we must be saved. Acts 4:12niv

Love in Christ tom

Re: Has anyone done much studying on the tetragrammaton? (a couple unanswered questions still) on: 2009/6/24 11:21

Here are the extracts from Newberry. I am not quoting each section in full, just the parts pertaining to the Hebrew words, and where there is a tense connected which adds to the meaning. I hope you find them as illuminating as I did.

ELOAH

God singular, from Ahlah, to worship, to adore, presents God as the one supreme object of worship, the Adorable One.

ELAH, or Elahah

corresponds to Eloah in Chaldee

(Ezra, Daniel, and one verse in Jeremiah).

ELOHIM

God, plural of Eloah, occurs about 2500 times first in Gen 1:1. Here it is joined to a verb in the singular "God (Elohim, plural) created" (singular) - showing Trinity acting in unity.

Note from me: Elohim is not limited to three. I believe the Hebrew indicates more than two, and, there is a name which indicates only two - not sure which. See the seven spirits of God in Revelation, and the stone with seven eyes in Zechariah. There's more, but I can't expound it.) Anyone, if I'm mistaken, please challenge with a correction. Thanks.

JEHOVAH

The Lord. The title Jehovah occurs about 7600 times but it is generally rendered 'the Lord', and only occasionally 'Jehovah'. *I can give you references for these occurrences if you want them.*

It first occurs, in connection with Elohim, in Gen 2:4. and alone, Gen 4:1, 3.

The signification is - He that always was, that always is, and that ever is to come. (Rev 1:4).

It is a combination in marvellous perfection of the three periods of existence in one word, the future, the present and the past.

First Yehi "he will be", long tense

Second Hove "being", participle,

Third Hahyah "he was", short tense.

YEH(i)(h)OV(a)(hahy)AH. Yehovah or Jehovah.

EHYEH ASHER AHYEH - I am that I am

Leterally "I will be that I will be". But as the so-called future or long tense expresses not simply the *future*, but also and especially *continuance*, the force is, "I continue to be, and will be, what I continue to be, and will be"

EL SHADDAY

God Almighty, or God All-Sufficient. El, God singular, Shadday, plural, either from Shaddid, almighty, strong or from SH ADDAY, the breasts.

This title combines the singular title El, with the plural title Shadday.

EDIT: If I may add: the 'all-sufficiency' of God is likened in the last title, to the all-sufficiency of breast milk, which satisfies a baby's need for nutrition until six months old or longer. Of course, this ties in with 1 Pet 2:2. (1 Cor 3:2 and Heb 5:12, 13 are slightly different.)

God used this picture to comfort Abraham that He really could give him everything that he needed.