ARTICLE VII.

THE MEANING OF יְהֹוָה.

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[The following was published in Latin by Prof. Paul de Lagarde as a part of a Corollarium at the end of his edition of Jerome's Psalter (Psalterium juxta Hebraeos Hieronymi e recognitione Pauli de Lagarde, to be procured through Ch. Trübner, of Strassburg, Alsatia), in 1874. Two other valuable parts of the Corollarium may also be read there. We have sought eagerly for permission to give this interesting investigation to the American theological public. We are glad not only to make that public acquainted with men who are steadily doing thoroughly scientific work in the theological field, thus showing to those who do not know the fact, that theology is not "effete," but is a busy and an exact science, quite as much so as most other sciences; we are glad not only to present for example and encouragement to workers in this country a piece of genuine Semitic work, done by one who is really fit for his profession; but we are glad also to present a result which has such evident practical, and we may say homiletical value. For it is easy to see the point given by Prof. de Lagarde's result to the multitude of passages in which it is recorded that the Hebrew preachers declared, — God will do so and so, "that ye may know his name is יְהֹוָה," and the like. Or, again, see what strength the verse of the poet has, "He restoreth my soul for his name's sake"; or his plea, "Hear me for thy name's sake." This translation was made for the Bibliotheca Sacra with the express sanction of the Author, and was revised by him. — Ed.].

In the Journal of the German Oriental Society (Zeitschrift der deutschen morgenländischen Gesellschaft) xxii. 331,¹ for January 1868, I showed that יְהֹוָה means Creator, יְוָה יְוָה elven alνoν. When I wrote that demonstration I was not aware that Johannes Clericus had held the same opinion long before me, and that Wilhelm Gesenius, in his Thesaurus ii. 577 foot-note, published in 1839, had come very near

1 Lagarde, Symmicta 104.
commending the same view. I had listened, in 1844 and 1845, to the lectures of Hengstenberg, a most severe critic of Clericus, and afterwards had read the letters of R. Bentley; and I had concluded that Clericus was not worthy of much esteem, especially as I noticed that he had a very limited knowledge of Greek, and yet had a proud opinion of himself. I owe it to a mere chance that I now think better of him. For I saw in a note on Petavius' Theological Dogmas viii. 9, 7, in the Antwerp ed. of 1700, i. 342, written by Theophilus Alethinus, the *nom de plume* of Clericus, as follows: "De nomine tetragrammato egit nuperus pentateuchii interpres... ostenditque eo significari eum qui facit ut res sint, γενετορ-γνον seu creatorem et effectorem rerum" (i.e. a recent interpreter of the Pentateuch discusses the tetragram, the Divine name הוהי... and shows that it signifies "He who causeth things to be, Creator or efficient cause of all things"). Upon reading this, I at once turned to Clericus' Commentary on Exodus at this passage (vi. 3), and to my great joy found that there Clericus had advanced much concerning הוהי (for so he pronounced it) which I had long taught in my lectures as something of which I had been the first discoverer. Let me ask those to read this to whom truth is dear, and who desire that every man receive the praise due to his own merits. But since I have learned that my opinion, as it was briefly published in 1868, has been disseminated as public property, and that my name has been suppressed, I purpose to set forth here those arguments for my view which I have been wont to give in my lectures. I shall omit several things which Clericus made known before me.

In the first place, then, it is very certain that הוהי was pronounced Jahwe. Clement of Alexandria gives *Iaové* in his *Stromata* v. 6, 34 [240, 34 Sylburg ed.]. Compare what I published in the *Göttingische gelehrte Anzeigen* for 1870, p. 807 [= Lagarde, Symmicta, p. 14]. Epiphanius gives

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1 Consult concerning Clericus Abraham van der Hoeven de Joanne Clerico et Philippo a Limborch Dissertations. Amsterdam, 1843.
2 See Lagarde's edition of the Clementine's, p. 25, towards the end.
'Iaβε in his Panarium, 40, 5 [132, 12, 15, Basle ed.]; where the Venetian ms. gives iανε, and the Basle ms. vary and give both iαβε and iαβε. Theodoret, in his Epitome, on Ex. xv., Roman ed. 116 [78 in Paris ed. of 1558] ascribes iαβε to the Samaritans. Everybody can see that it is যাহু, and not যাহু। Nor can I imagine it possible that while the Hebrews were accustomed to distinguish between the first and fourth forms of the verb, and while they knew, for example, that יְהֹוָה differed in meaning from יָהֹוָה, they would regard Jahwe, a derivative of the fourth (= יְהֹוָה) form as identical with Jihwe.

Again, derivatives of the fourth form were used for proper names. That this was customary is seen in the well-known word יְהֹוָה (see Num. xxxii. 41; Judges x. 8; and in Mark v. 22 the equivalent is 'Iανενως), which name was used at a later period in the form יְהֹוָה, now often heard in Jewish families in Germany (written Meyer). Whether יְהֹוָה, the name of a deity, which has been preserved in عبد ياليل (Pococke, specimen 78), may be adduced here in illustration, I am not sure. But we may compare the following appellative nouns: יְהֹוָה (See Lagarde's Abhandlungen 52, 29), יְהֹוָה meaning met igne concretum, from יְהֹוָה (See Butrus Bustânî 1438 a, at the end); יְהֹוָה (see Butrus Bustânî 1738 a, 5; Abdallahîf 129) which means planta erecto caule carens, and יְהֹוָה (Cf. Amos viii. 5; and cf. also the notes which H. L. Fleischer has written on S. de Sacy i. 129, 13). In Syriac יְהֹוָה (See Bar Ali 4480) belongs to the root יְהֹוָה, p. = iv.; cf. Isa. xxxiii. 15; Matt. xiii. 15 (from this the Arabs have taken רָבָּה). For רָבָּה רָבָּה (rheum ribes, the sharp, acid juice of which was used for healing eye diseases (Avicenna Arab. i. 254 = Lat. [Venetian ed. of 1582] ii. 581), and it is very natural that the eyes should be made to shut by the juice_le قرة خماس الاتر وخصم possessing the sourness of the lemon and the unripe grape. It is, therefore, clear that in calling יְהֹוָה a derivative of the fourth form we are following correct analogy.
It is very natural to remark here that the notion of "Being" or "essential existence" could not have been employed in early times to express the nature of the Deity. I pointed this out publicly six years ago. I said that this notion was too abstract to be thought of as occurring to the minds of simple men who were utter strangers to scholastic teaching. If any insist on thinking differently they may possibly please this fickle and ignorant age by their persistence in boasting, and even by their very ignorance; but they will certainly be always a laughing stock among prudent people.

Further, ירה = ירה = ירה which means cecidit. In illustration, note that in Syriac ירה may bear the meaning accidit ei (cf. Bar Ali 3283); and ירה among the Syrians (cf. Ps. lxix. 2, 15; Luke xvi. 26; Bar Ali 3284) is the same as the Arabic ירה = בדрос, Prov. xxii. 14, and ירה, Luke xvi. 26. Therefore the notion of "being" or "existence" is not what lies originally in ירה; so that those who explain ירה as meaning The Existing One, or He who is, and assert that this is an ancient name, are not up to the mark. Since ירה takes the place of ירה among the Arabs and Phoenicians, one sees at once that ירה is the same as ירה 1 Kings vii. 21), or, according to later usage, ירה.

But now, thirdly, there exists a trace of this interpretation which I have given in the sacred book itself. For the author of Exod. vi. 3 certainly could not have meant to say, that the name of Jahwe was unknown to the first founders of the Jewish people. For then he would have removed all mention of Jahwe from Genesis, which he himself edited (cf. Goetting. gelehrte Anz., 1870, 1558 [=Lagarde, Sym. 55]). But we know that he left the name standing there in a great many instances. If, however, we may suppose that the name which the ancients used as meaning Creator, קִלְּוֹן וּלְמַלְיָה יָאָרָא וּדְגֵרָא, Rom. iv. 17, was used by this editor and writer in one particular application, viz. to mean ο ἀρνοῦς τὰς ἐπαγγελίας, then all is plain and harmonious. I am confident that the correct meaning of Exod. vi. 2-6 is given by the following paraphrase; I am called Jahwe; and I am the same who
gave to your fathers tokens great enough and many enough of my power; but I could not prove myself to be the *fulfiller of promises*, because, of course, in the very nature of things, it is impossible to make a promise and to fulfil it both at the same time. But I remember the covenant which I made (Gen. xv.), and I will show that I am rightly called Jahwe; for I am he who causeth things to be which are not.

Fourthly, it seems to me that with this interpretation of Jahwe, we can explain how the name came to be no longer used in speech. This took place, I think, in times of disturbance, when it seemed almost sacrilege in the eyes of devout men to call God a performer of promises, while they saw him turning away his face in anger from his own people. He who withheld from his servants the promised rewards of piety and virtue was not יהוה. So it began to be considered impious to use the name. I rather think, too, that the author of the Jobeit, who uses the name יהוה in his exordium and in his conclusion, shows that he was one of the downcast, the doubting hearts of his time, by his use of יהוה alone in the dialogue of the disputants. He had lost faith in God as one who peculiarly favored the Jewish race; he had lost faith in him as יהוה, as one who loved them in times long gone by, and established among them his own congregation. Weighed down with sorrow, they paid no attention to the various manifestations of divinity which shine forth throughout the whole earth (אלוה). But they did not deny that there was some sort of a Deity (אלוה), and yet they did not perceive any benefit arising from his worship. We know that in the latter years of the Jewish commonwealth the high-priest used to pronounce the name Jahwe at the feast of the atonement only, and this in the holy of holies. On this one day they felt it possible to thank God for remembering his promise: **τὰλα πάντα φρονέω.**

Having given this exposition, I have then usually turned to Exod. iii. 14. For there the words מִיָּדָם יְהוּדָה 1 do not

1 Concerning which passage, see E. W. Lane’s Arabic-English Lexicon, II. 1544, midd.
show that the name Jahwe signifies נָחַת, but they are
an exhortation to Moses to be reverent in his inquiry con-
cerning the name (i.e. the nature) of God. It is as if the
speaker said, 'It is nothing to thee who I am; thou knowest
(note that two answers to Moses' question are given) that I
am he who promised thy fathers that at a certain time I
would come to the help of their children, and thou knowest
that my whole nature is summed up in this name which men
give me, and by which they express their belief that I
am a faithful performer of both threats and promises.
This is to be explained by similar passages, e.g. the
following: Gen. xliii. 14, אֱלֹהֵינוּ הָאֱלֹהִים; 1 Sam. i. 24,
םֹעֵל תַּחַת נֶפֶשׁ; 1 Sam. xxiii. 13, יִכְבְּרָה יָשְׁבֵּשׁ; 2 Sam. xv.
וַיִּבְרֶה בְּעֵד אֲנָשׁ יָדִי; Zech. x. 8, אֶזְקֵק אֶת הָעֵד שְׁמִי;
Ezek. xii. 25, רָכִּב אֶת אָשֶׁר אוֹבֵר; John xix. 22, ἠγαθον ἤγαθον ἠγαθον;
Acts of the Council of Ephesus 13; Bar Ali 614,
יאָשֶׁר קָאָבָנָה מַאֲנָבָנָה; Bar Bahlul
לֹא קָאָבָנָה מַאֲנָבָנָה, to which he adds (see the
تعريفات of Gurgâni, 17, 20, for explanation) the following,
and in Ahlwardt's Fakhri 312, 11; Kosegarten's Arabic Chresto-
mathy 83, also 8
صِنِّع بِنَا مَا صِنِّع, ائِنْ قُلْتَ لِكَ مَا قُلْتَ 3
Thousand and One Nights, second Bulâq edition, i. 393, 13
لَكِنْ مَا كَانَ, i.e. 'it was what it was,' meaning 'never
mind'; i. 454, 10
فَأَصْنَعْ مَا اَنتَ صَانِعَ, i.e. 'do what thou
doest,' meaning, 'I do not care what thou art going to
do, I give thee full liberty to do as thou wilt'; in the
same work i. 482, 7, 8
كُنتَ السِّبِبَ في هِذَا الْذِّي جَرَى
بِينِي وَبِنِي ولِدَيْ كَلِهِ حيث اشْرَتَ عَلَى بِمَا اشْرَت
i.e. 'you have been the cause of all these (ill-feelings)
which have arisen between me and my son, and you did
it, too, by advising me as you did advise me,' meaning,
'you did it by giving me worse counsels than I am willing now to talk about.' In the same work iii. 10, 9, تعله من تعله, i.e. 'there rose from the waves those who rose,' meaning, 'it is no use to tell who and how many rose'; in the same work, iii. 167, 2, ان تعلو ان اسلمو وان ابروا, i.e. 'if they turn to our faith, let them turn to our faith (then we will say nothing), but if they refuse we will burn them with fire'; in the same work, iv. 411, 5 نالذى جرى يجري, i.e. 'what will happen will happen;' meaning 'for my part I will throw away all care, for the affairs of men are so controlled by fate, that to be cautious and provident does not benefit one, and to be incautious and improvident does one no harm.' Again, i. 494, 11, 12; iii. 156, 3; 159, 1; 160, 9, جرى ما جرى, عملت معه ما عملت, i.e. 'she did with him what she did,' meaning 'things which I will not narrate, for they are obscene'; Maqqari, i. 88, 22, 23 (Leyden edition), قد قدر ذلك فيك من قدر, i.e. 'he made the decree, who made the decree on your behalf,' meaning, 'do not trouble yourself, the thing will have its accomplishment,' (compare concerning the same affair Bayân, ii. 3, 17 يقدر ذلك من قدر ما قدر); in the same work, i. 89, 1, وكان منه ما كان ثم أتي عليه ما أتي, i.e. 'there proceeded from him what proceeded from him, and there came upon him what came upon him,' meaning, 'seeing that both are known publicly there is no need of repeating them. Again, i. 133, 7, الامر الى ما يروي الية, the thing came whither it came. Compare Ibn Arabshâh Tîmûr, 4, 14, 15, 14 إلى ان الامر الى ما الامر, and 7, الى ان الامر الى ما الامر; Ibn Arabshâh, in the book mentioned, كان من امره ما كان, لما اثار مجستبان اثاره تقد بعساكره مدينة سبزوار, 9, i.e. 'after avenging the damage inflicted by the Sacaïs, in the manner in which he did avenge it, he departed to Sabzawâr (Yâqût, i. 804, 13, Ibn Bathûtha, iii. 65, 5) with his army;
in the same work, 804, 10, 11, i.e. 'he did things already related'; Yāqūt, iv. 191, 10, وفد على كسرى أبرويز فيما كان يفد عليه, i.e. 'he departed to Parwēz king of the Persians, with the design with which he departed,' meaning, 'it is not of importance to explain what was the cause and reason of his journey; Henzi's Arabic Fragments 26, end (they are the words of Fakhreddīn of Rhagae), ثم كان من الأمر ما كان; Harirī Durra 180 end, Thorbeck's ed., حتي دهاها الذي دهاها, i.e. '(Baghdād was the seat of the kings) until that happened which happened to it,' meaning 'until something happened sadder than I can bear to speak of plainly. Again, Harirī in his Maqāmāt 209, 1/2 Reinaud's ed., حتي انتشر عن حمالة الخطب ما انتشر, i.e. '(even in early times quarrels harrassed that most excellent man Muchammad) so that that was declared concerning the wife of Abu Lahab which (Qurān 111) was declared,' meaning 'it is so ominous that I will not say much about it'; Ibn Hishām 152, 18, حتي إذا كان الشهر الذي اراد الله به, فية ما اراد من كرامته, i.e. '(Muchammad was wont to do thus) until the very month in which God had decreed to confer that boon upon mankind which he did confer,' meaning, 'until the well-known message of Gabriel to Muchammad.'