

“I Am Yahweh, that is My Name, and My Glory will I not give to another, neither My praise to graven images.”

YHWH

OR

YHVH

Which?

The Sacred Name of our Heavenly Father first came to the attention of the author more than two decades ago. It was presented in a class in Bible I was taking, taught by a minister of a large denomination in mainstream Christianity. After the knowledge of its importance came to me, some *superficial* but objective research in dictionaries and encyclopedias quickly verified that it was best transliterated from Hebrew into English as YAHWEH.

However, over the years since

then my studies have continued in depth. Research into the subject is continually uncovering more conclusive evidence. It will be presented in this reply to the question, which we hope will not become too technical so that the average reader may comprehend why we use the form YAHWEH and that if one is totally objective there is no tangible evidence to the contrary. A truth will be supported and proven in many different ways and all of the sources will agree.

The reason why we have ap-

— by Elder Jacob O. Meyer

plied such diligence in research is because this unique word has been chosen by our Heavenly Father as His revealed personal Name. It appears approximately 7000 times in the Hebrew Scriptures. The English translations generally employ the term “the Lord” but this substitution is entirely erroneous. Many times in the Scriptures one encounters statements similar to what we find in Isaiah 42:8. *“I Am*

Yahweh, that is My Name, and My Glory will I not give to another, neither My praise to graven images.” Therefore we should be very careful to research the texts and find the best possible form of the Name that the Almighty has chosen. We must thereafter use it reverently in our worship. We are required to call Him by the Name He has chosen since we love Him and desire to please Him.

In the Inspired Hebrew Scriptures the four letters of the Name appear as אָהֵה in the text. One cannot escape this fact when we read the Hebrew text. The Name appears in the text frequently and each encounter impresses upon us the fact of its importance. It is therefore imperative that we transliterate the Name into English and every other language spoken by men so that ALL may know the personal Name of the one true Mighty One.

The term “transliterate” means “to write or spell (words, etc.) in the characters of another alphabet that represent the same sounds.” Therefore the word means to carry across the sounds of words so that the same word will be recognized in the languages when spoken from one language to another.

The King James translators attempted to do this when they retained a phonetic transliteration of the names of the Prophets—Moses, Isaiah, Jeremiah, etc. Incidentally, the names of the prophets are usually an attempted transliteration of how their names sounded in the Hebrew. The Bible is a Hebrew-Israelite book, and its integral composition is in the Hebrew language. We cannot circumvent this fact. Even though it has been translated into the English

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language its Hebrew imprint is unmistakable. Consequently, it is imperative that we preserve the true Name of the author of the book, that we reverence Him enough to call upon Him in worship using the Name that He Himself has chosen. Otherwise we will not be assured that we are worshiping the True Mighty One, 1 Corinthians 8:4-7, and Jeremiah 10:10.

Although some authors will make the statement that no letters of the Hebrew alphabet are vowels, any classical Hebrew grammar you would care to peruse will inform you that such a statement is not entirely correct.

All of the Hebrew letters can indeed be considered as consonants and they have a consonantal value. But, some of them function additionally as vowels and they are so employed.

In the past some scholars have condemned the Jewish historian Josephus for inaccuracies they supposed could be found in his histories. Nevertheless, recent scholarship has proven Josephus to be quite accurate in what he wrote, the Sacred Name being one of them.

Scholars had found fault with Josephus because he made the statement that the Sacred Name was four vowels. Here is the quote: ***“A mitre also of fine linen encompassed his head, which was tied by a blue riband, about which there was another golden crown, in***

which was graven the sacred name [of the Almighty]: it consists of four vowels.”

This is a description of the headgear worn by the high priest of Israel as his official ceremonial garb. Josephus confirmed that he saw this ceremonial attire and he identified the Sacred Name which was engraven into the golden band that held in place the turban (mitre) of the high priest. Since he was familiar with the Hebrew language as his native tongue, who are we to argue that it did not consist of vowels? But scholars customarily sell manuscripts by the arguments they invent, consequently some of them have declared Josephus to be in error.

But who is right? Any Hebrew grammar will verify that Hebrew does in fact have vowel letters (letters of the Hebrew alphabet bearing vowel sounds functioning as vowels). Indeed the Hebrew language has a system of vowels written under the consonants. These are little marks that indicate which vowel is to be pronounced, but these marks were added to the text during the days when the Ben Asher family edited the ancient texts and developed the Masoretic Text. This occurred around the 7th century (600-900 C.E.) of our common era. The reason why the vowel points were introduced was so that the ability to read the Hebrew text would never

WHAT IS THE
Messiah's Name?

The Sacred Name YAHWEH is possibly the most important doctrine in the Bible. It is the name of the Father, the name of the Son, and the name of the Holy Spirit. It is the name of the Father, the name of the Son, and the name of the Holy Spirit. It is the name of the Father, the name of the Son, and the name of the Holy Spirit.

Proving the SACRED NAME From Your Bible

by Elder Jacob O. Meyer

Why do the members of the ASSEMBLIES OF YAHWEH place such heavy emphasis on a Name? Is it merely to be different, or controversial? Do we merely try to draw men after ourselves for the purpose of forming yet another splinter religious group? Could it be for individual aggrandizement?

The members of the ASSEMBLIES OF YAHWEH have proven the importance of the Sacred Name to themselves. You can do the same. By pursuing a concordance, you can personally check each instance where the majestic Name of our Heavenly Father appears in the Hebrew Scriptures.

You will find, upon checking, that the Tetragrammaton, the four-letter word that stands for the Name and appears about 7,000 times (6,823 to be exact) is usually translated *the Lord* in the King James text. Occasionally, it is translated *god*, which is then rendered in small capitals.

You may also check to see what such eminent Bible translators as Moffatt, Rotherham, Lamsa, and others have to say about the Sacred Name.

For instance, I once had occasion to speak with Dr. George Lamsa. In reference to the Tetragrammaton, this renowned Bible translator stated, "That is YAHWEH. It is the original name. All others were added later."

Additionally, you might check any good dictionary or encyclopedia in your own home under the heading "G-d" or "L-rd."

The writer of the preface of the Complete Bible, Dr. J. M. Potts Smith, writes in reference to the Sacred Name: "Anyone, therefore who desires to retain the flavor of the original text has but to read 'Yahweh' wherever he sees Lord or God." Since the translators are in universal agreement that YAHWEH is more correct than the other names and titles employed in translating the Name of our Heavenly Father, and that this is His rightful Name which appears in the original Hebrew text, let us begin immediately to read it into the text when we encounter the place where it should rightfully appear.

Let us look into the Bible together and answer some important questions which arise. Please take your own Bible and read these Scriptures for yourself so that you may begin to understand just why the brethren of the ASSEMBLIES OF YAHWEH obstinately insist upon the correct, revealed Name of our Heavenly Father.

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be lost among the Jews of the dispersion.

Let us peruse several Hebrew grammars to learn what they say on the subject. Weingreen says (Oxford University Press, 1959): **"However, LONG BEFORE the introduction of vowel-signs it was felt that the main vowel-sounds should be indicated in writing, and so the three letters éâä (yothe, waw, hay) were used to represent long vowels..."** (pages 7-8). Do you realize what you have just read? Here is a universally recognized scholar who has agreed with Josephus (as do all the Hebrew grammarians right down the line!). Each one of the letters mentioned is used in the Heavenly Father's Name.

If you wish more verification to this fact you may obtain the following sources, **A Beginner's Handbook to Biblical**

Hebrew, Marks and Rogers, Abingdon Press, 1958, p. 7; **How the Hebrew Language Grew**, Horowitz, KTAV Publishing, 1960, pp. 333-334. Both of these sources also include the à (aleph) as a vowel letter, while some other sources include ò (ayin), for example the **Companion Bible**.

Now that we have established that the three letters (one of them is used twice) found in the Heavenly Father's Name are vowels, we shall return to the texts to determine what value they would have in the English language. The é (yothe) is the smallest letter in the Hebrew alphabet and has the *vowel* sound of a long I (pronounced like a long E as in the word *machine*). The ä (hay) has the vowel sound of an A, (aw or ah). The à (waw) has the vowel sound of a long U. The ä (hay) standing at the end of a masculine name has the vowel

sound of short E. The Hebrew long A sound (pronounced aw) is a feminine ending at the end of a name.

Now if we combine these letters we have the English word in the letters IAUE. Pronounce them slowly and then rapidly. You will discover you are saying YAHWEH!

The second way we can definitely prove that the most accurate transliteration of the Sacred Name from Hebrew into English is YAHWEH is to transliterate the letters just as though they were consonants.

Here we sometimes find a conflict of opinion among writers that has led to the two variations—YHWH and YHVH. Let us understand.

The Masoretic Hebrew manuscripts (meaning the Hebrew text of the Old Testament that has been handed down to us) are

vowel pointed for the Sephardic pronunciation system. Sephardic is the form of the Hebrew language that was spoken in the Mediterranean areas and is thought by scholars to be the most pure and the most ancient spoken Hebrew. Sephardic was still the language of the Scriptures during the time of the formulation of the Masoretic Text and therefore the Hebrew texts are vowel pointed for this pronunciation.

The Ashkenazic form of Hebrew is less ancient. It is Hebrew read and spoken with Germanic sounds to some of the letters, without recognizing the softening of some of the letters such as is directed in the Sephardic. It was popularized by Eastern European Jews.

Since the scrolls that were handed down to us are pointed for the Sephardic version we shall use that type of transliteration into the English.

Again we shall look at the four letters of the Heavenly Father's Name. They are transliterated as follows. The é (yothe) is transliterated as Y, the ä (hay) as H, the â (waw) as W, the ä as H. Sources used are the Thomas Lambdin **Grammar**, Weingreen **The Hebrew Grammar** and the Marks and Rogers **Beginner's Handbook** mentioned above.

In order to pronounce these letters as consonants, Marks and Rogers give the following examples. The é (yothe) is pronounced as the Y in "yes." The ä (hay) is pronounced as the H in "hat." The â (waw) is pronounced as W in "Way." They also state

that the proper pronunciation of this letter is WOW.

So now we have the second witness that the proper way of transliterating the four letters of the Tetragrammaton would be YHWH. In the final analysis both these methods agree since they indicate that it would be pronounced YAHWEH and not YHVH. Special note: the Hebrew letter that is pronounced V is è.

“You shall not add to the word which I command you, neither shall you diminish from it, that you may keep the commandments of Yahweh your Elohim which I command you.”

DEUTERONOMY 4:2

This letter does not appear in the Name of the Heavenly Father as you can plainly see!

Since vowels are added to the four letters of the Heavenly Father's Name in the Hebrew texts, let us examine them for just a moment. In the Hebrew texts the Sacred Name appears as ä¸äé. Notice the vowel points. One letter (the waw) has two points! It has a dot above it (a cholom) which means that it is already employed once as a vowel and therefore cannot be used again as a consonant. The last vowel point is a games and since it precedes the final letter it would take the place of the letter and become a pure long "a," according to the Hebrew rules of grammar. Therefore, the Tetragrammaton would have to be transliterated into the English as Yehoa, and

the complete transliteration into the English would be Yehoaah.

Now it should be obvious to even the layman why scholars have stated that the pronunciation has been lost or that it couldn't be pronounced. Jehovah is IMPOSSIBLE as a transliteration, which you can see for yourself. It is indeed a hybrid word and of no value to the student.

All scholars accept the fact that it was so pointed in the scrolls to assure that no one who read it would read the pronunciation demanded by the letters, YAHWEH, but that they would read the name which was prompted by the vowel

points, Adonai. The technical term for this practice is called Kethiv-Qere. This means—it is written one way, but read or pronounced another.

The Talmud says, ***“It is written äé yothe hay, (YAHWEH) but it was pronounced äà aleph daleth, (Adonai)”*** Sanhedrin 10:1. See **Jewish Quarterly Review**, Vol. LIX, No. 4, April 1969, "The Origin of the Pharisees Reaffirmed," by S. Zeitlin, pp. 255-267. The Talmud was written by Babylonian Jews who lived during and after the Messiah's time, therefore they were merely following the traditional view of the rabbis which demanded that no one pronounce the Sacred Name.

Such a doctrine is erroneous and was condemned by Yahshua the Messiah, John 17:6. The Scriptures tell us many times to "call upon" His Name, Joel



The Moabite Stone contains the Name YAHWEH written in the ancient Hebrew letters, and if one is to be consistent in reading the remainder of the text, he would have to read YAHWEH for the four letters of the Heavenly Father's Name.

2:32, Acts 2:21, Romans 10:13. Therefore we must reject the added vowel points attached to the Sacred Name as being uninspired and the product of theological error, and with it we discard the word Jehovah.

Let us also recall the solemn warning found in Deuteronomy 4:2, Proverbs 30:6 and Revela-

tion 22:18.

“You shall not add to the word which I command you, neither shall you diminish from it, that you may keep the commandments of Yahweh your Elohim which I command you.” (Deuteronomy 4:2).

“Add not to his words, Lest

he reprove you, and you be found a liar.” (Proverbs 30:6).

“I testify to every man that hears the words of the prophecy of this book, If any man shall add to them, Yahweh shall add to him the plagues that are written in this book.” (Revelation 22:18).

The vowel points of the Masoretic Hebrew text did serve a good purpose in preserving the original pronunciation of the Hebrew words down through the centuries, but when the scribes over-stepped their authority and added deceptive vowel signs to the four letters of our Heavenly Father's Name (the Tetragrammaton) so that no one would use the Name of the Heavenly Father, they became guilty of tampering with the Inspired Word of Yahweh. They have admitted their guilt. Now it is up to us, the True Worshipers of our time, to correct the error immediately rather than promulgating it and becoming party to it ourselves. We have no Scriptural basis for accepting the contention that the Almighty has many names, or that we limit him through the use of a Name—since He Himself has revealed His Name.

Let us examine yet another witness, another method of arriving at the form we use—YAHWEH. One of the best explanations of the Sacred Name is to be found in the Rotherham **Emphasized Bible** (reprinted by Zondervan, Grand Rapids). Dr. J. B. Rotherham has written slightly over seven pages in his introduction and one section deals specifically with this question.

Section No. 2 (p. 25) reads as follows: ***“The form ‘Yahweh’ is here adopted as practically the best. The only competing***

form would be 'Yehweh,' differing, it will be observed, only in a single vowel—'e' for 'a' in the first syllable. But even this difference vanishes on examination. It is true that 'Yehweh' is intended to suggest the derivation of the noun from the simple (Kal) conjugation of the verb, and that some scholars take 'Yahweh' as indicating a formation from the causative (Hiphil) conjugation; but since other scholars (presumably because of the aspirate h) regard 'Yahweh' itself as consistent with a Kal formation, thereby leaving us free to accept the spelling 'Yahweh' without prejudging the question of the precise line of derivation from the admitted root hayah, we may well accept the spelling now widely preferred by scholars, and write the name—'Yahweh.' ”

By way of explanation so that laymen can understand, the Kal conjugation of the verb is the most basic (the light), active form. The Hiphil is the causative active conjugation of the verb, (causing something to be done). If we were to conjugate the Hebrew verb of existence we would discover the truthfulness of Dr. Rotherham's statement and we will gladly demonstrate this in the verbal charts for those who are interested.

Placing אֱיָהוִה into its Hiphil conjugation, imperfect (present and future tense), we would find the verb to stand as follows: אֱיָהוִה. Notice the patach or short a in the first syllable and the segol or short e in the last one. It would therefore be translated into English as follows: YaHWeh.

Since this is a proper noun the first vowel could be lengthened to indicate that it is not a verb.

Since we already have evidence from the Scriptures that the abbreviated form of the Name is pronounced YAH, we would have to allow the complete form to harmonize with the abbreviated form and so the form YAHWEH emerges.

Let us once more strongly reiterate that the Sacred Name could not be transliterated as YHVH—unless you accept the V as standing for the Latin U. The W is merely *double U* or long U as a consonant. This was precisely the intention of the grammarian who began this innovation. It has only been since the 1600's that this misunderstanding has existed, since it was after that time that V became a consonant.

Let us obtain the testimony of yet another witness, and that is the ancient Moabite stone. You can find a description of this prized archeological discovery in most encyclopedias. The message on this stone was written by King Mesha of Moab (read 2 Kings 1:1 and chapter 3), to celebrate his victory over Israel. It contains the Name YAHWEH written in the ancient Hebrew letters and if one is to be consistent in reading the remainder of the text he would have to read YAHWEH for the four letters of the Heavenly Father's Name. If the reader can obtain the use of a picture of the Moabite Stone (perhaps in an encyclopedia), examine it closely; you will see that the ancient Paleo-Hebrew alphabet then in use did not have the added vowel points, and yet the people were able to read the Name of the Heavenly Father and pronounce it.

In summary we must conclude the following: We spell and pronounce the Name of the Heavenly Father as YAHWEH since it is

the best possible form that could be employed to transliterate the four letters of His Name into English from the Hebrew language in which He spoke His Name from antiquity. When He spoke His Name from Mt. Sinai in Exodus 19 and 20 the Israelites heard—YAHWEH. YHVH is incorrect since it does not accurately transliterate (transfer) the sounds of the original letters into English from the Hebrew. We have proven the form YAHWEH in several ways above, and up to this point, no tangible evidence has been unearthed that would disprove it. Scholars are in almost universal agreement with this form today. As one of my Hebrew professors stated, ***“We use Yahweh because it is the best representation of the original letters of the Name transliterated into English. Scholarship is now quite positive of this form, although our minds are not closed should new evidence be introduced.”*** I would concur completely with this statement because the evidence supports it.

Let us then be sincere and objective in our Bible study and in obeying the wishes of our Heavenly Father. He has set forth His Name in His Word. Who are we to alter it in any way, be it by translation or incorrect transliteration? The Name of our Heavenly Father is YAHWEH. Being called by His Name and calling upon it in worship will bring us into His spiritual family. Let us who are sincere in heart do all that we can to restore the truth of the Bible in our time and to prepare the way of the Messiah as He comes to establish the Kingdom of Yahweh on this earth. ■