

Names of God in Judaism

From Wikipedia.

The **name of God** used most often in the Hebrew Bible is the Tetragrammaton YHWH (Hebrew: יהוה). It is frequently anglicized as Jehovah and Yahweh and written in most English editions of the Bible as "the LORD" owing to the Jewish tradition of reading it as Adonai ("My Lords") out of respect.

Rabbinic Judaism describes seven names which are so holy that, once written, should not be erased: YHWH, EI ("God"), Elohim ("Gods"), Eloah("God"), EI Shaddai, and Tzevaot or Sabaoth ("Of Hosts"). Other names are considered mere epithets or titles reflecting different aspects of God,^[1] but *chumrah* sometimes dictates especial care such as the writing of "G-d" instead of "God" in English or saying Tēt-Vav (טו, lit. "9-6") instead of Yōd-Hē(יה, lit. "10-5" but also "Jah") for the number fifteen in Hebrew.^[2]

The documentary hypothesis proposes that the Torah was compiled from various original sources, two of which (the Jahwist and the Elohist) are named for their usual names for God (YHWH and Elohim respectively).

Seven Names of God

The seven names of God that, once written, cannot be erased because of their holiness are the Tetragrammaton (YHWH – יהוה), EI,Elohim, Eloah, Elohai, EI Shaddai, and Tzevaot.^[3] In addition, the name Jah—because it forms part of the Tetragrammaton—is similarly protected.^[3] Rabbi Jose considered "Tzevaot" a common name^[4] and Rabbi Ishmael that "Elohim" was.^[5] All other names, such as "Merciful", "Gracious" and "Faithful", merely represent attributes that are also common to human beings.^[6]

YHWH



The image displays the Tetragrammaton YHWH in three different scripts. The top line shows the Phoenician script, the middle line shows the Aramaic script, and the bottom line shows the modern Hebrew script. The Phoenician and Aramaic scripts are written from right to left, while the Hebrew script is also written from right to left but uses a different set of characters.

The Tetragrammaton in Phoenician(fl. 1100 BC – AD 500), Aramaic(fl. 1100 BC – AD 200), and modern Hebrew scripts.

The name of God used most often in the Hebrew Bible is YHWH^[n-1] (יהוה), also known as the Tetragrammaton(Greek for "Four-Letter Word"). Hebrew is a right-to-left abjad, so the word's letters Yōd, Hē, Vav, Hē are usually taken for consonants and expanded to Yahweh or Jehovah in English.

The exact pronunciation is uncertain because—although there is nothing in the Torah to prohibit the saying of the name^[8] and Ruth shows it was being pronounced as late as the 5th century BC^{[9][n 2]}—it had ceased to be spoken aloud by at least the 3rd century BC during Second Temple Judaism^[11] and vowel points were not written until the early medieval period. The Masoretic Text uses vowel points marking the pronunciation as *Yəhōwāh* (יהוה, [jəhowəh] (🔊 listen)): whether this represents the original pronunciation, the period pronunciation, or the pronunciation of Adonai remains an unresolved matter of scholarly debate.^[12] (For a discussion of subtle pronunciation changes between what is preserved in the Hebrew Scriptures and what is read, see Qere and Ketiv.)

The Tetragrammaton first appears in Genesis^[13] and occurs 6828 times in total in the Stuttgart edition of the Masoretic Text. It is thought to be an archaic third-person singular imperfect tense of the verb "to be" (i.e., "[He] was being"). This agrees with the passage in Exodus where God names Himself as "I Will Be What I Will Be"^[14] using the first-person singular imperfect tense.

Rabbinical Judaism teaches that the name is forbidden to all except the High Priest, who should only speak it in the Holy of Holies of the Temple in Jerusalem on Yom Kippur. He then pronounces the name "just as it is written".^{[citation needed][15]} As each blessing was made, the people in the courtyard were to prostrate themselves completely as they heard it spoken aloud. As the Temple has been destroyed since AD 70, most modern Jews never pronounce YHWH but instead read Adonai ("My Lord") during prayer and while reading the Torah and as HaShem ("The Name") at other times.^{[16][17]} Similarly, the Vulgate used *Dominus* ("The Lord") and most English translations of the Bible write "the LORD" for YHWH and "the LORD GOD" for Adonai YHWH instead of transcribing the name. (The Septuagint apparently originally used the Hebrew letters themselves amid its Greek text^{[18][19]} but all surviving editions instead write either *Kyrios* [Κυριος, "Lord"] or *Theos* [Θεος, "God"] for occurrences of the name.)

EI

EI appears in Ugaritic, Phoenician and other 2nd and 1st millennium BC texts both as generic "god" and as the head of the divine pantheon.^[20] In the Hebrew Bible EI (Hebrew: אל) appears very occasionally alone (e.g. Genesis 33:20, *el elohe yisrael*, "God the God of Israel",^[21] and Genesis 46:3, *ha'el elohe abika*, "God the God of thy father"),^[22] but usually with some epithet or attribute attached (e.g. *El Elyon*, "Most High El", *El Shaddai*, "El of *Shaddai*", *El `Olam* "Everlasting El", *El Hai*, "Living El", *El Ro'i* "El my Shepherd", and *El Gibbor* "El of Strength"), in which cases it can be understood as the generic "god". In theophoric names such as Gabriel ("Strength of God"), Michael ("Who is like God?"), Raphael ("God's medicine"), Ariel ("God's lion"), Daniel ("God's Judgment"), Israel ("one who has struggled with God"), Immanuel ("God is with us"), and Ishmael ("God Hears"/"God Listens") it usually interpreted and translated as "God", but it is not clear whether these "el"s refer to deity in general or to the god EI in particular.^[23]

Elohim

A common name of God in the Hebrew Bible is Elohim (Hebrew: אֱלֹהִים help·info). Despite the *-im* ending common to many plural nouns in Hebrew, the word *Elohim* when referring to God is grammatically singular, and takes a singular verb in the Hebrew Bible. The word is identical to the usual plural of *el* meaning gods or magistrates, and is cognate to the *ʾlhm* found in Ugaritic, where it is used for the pantheon of Canaanite gods, the children of EI and conventionally vocalized as "Elohim" although the original Ugaritic vowels are unknown. When the Hebrew Bible uses *elohim* not in reference to God, it is plural (for example, Exodus 20:2). There are a few other such uses in Hebrew, for example *Behemoth*. In Modern Hebrew, the singular word *ba'alim* ("owner", "lord", or "husband") looks plural, but likewise takes a singular verb.

A number of scholars have traced the etymology to the Semitic root *yl, "to be first, powerful", despite some difficulties with this view.^[24] *Elohim* is thus the plural construct "powers". Hebrew grammar allows for this form to mean "He is the Power (singular) over powers (plural)", just as the word *Ba'alim* means "owner" (see above). "He is lord (singular) even over any of those things that he owns that are lordly (plural)."

Other scholars interpret the *-im* ending as an expression of majesty (*pluralis majestatis*) or excellence (*pluralis excellentiae*), expressing high dignity or greatness: compare with the similar use of plurals of *ba'al* (master) and *adon* (lord). For these reasons many Christians cite the apparent plurality of *elohim* as evidence for the basic Trinitarian doctrine of the Trinity. This was a traditional position but there are some modern Christian theologians who consider this to be an exegetical fallacy.^[who?]

Theologians who dispute this claim cite the hypothesis that plurals of majesty came about in more modern times. Richard Toporoski, a classics scholar, asserts that plurals of majesty first appeared in the reign of Diocletian (AD 284–305).^[25] Indeed, Gesenius states in his book *Hebrew Grammar* the following:^[26]

The Jewish grammarians call such plurals ... *plur. virium* or *virtutum*; later grammarians call them *plur. excellentiae*, *magnitudinis*, or *plur. maiestaticus*. This last name may have been suggested by the *we* used by kings when speaking of themselves (compare 1 Maccabees 10:19 and 11:31); and the plural used by God in Genesis 1:26 and 11:7; Isaiah 6:8 has been incorrectly explained in this way). It is, however, either *communicative* (including the attendant angels: so at all events in Isaiah 6:8 and Genesis 3:22), or according to others, an indication of *the fullness of power and might* implied. It is best explained as a plural of *self-deliberation*. The use of the plural as a form of respectful address is quite foreign to Hebrew.

Mark S. Smith has cited the use of plural as possible evidence to suggest an evolution in the formation of early Jewish conceptions of monotheism, wherein references to "the gods" (plural) in earlier accounts of verbal tradition became either interpreted as multiple aspects of a single monotheistic God at the time of writing, or subsumed under a form of monolatry, wherein the god(s) of a certain city would be accepted after the fact as a reference to the God of Israel and the plural deliberately dropped.^[27]

The plural form ending in *-im* can also be understood as denoting abstraction, as in the Hebrew words *chayyim* ("life") or *orbetulim* ("virginity"). If understood this way, *Elohim* means "divinity" or "deity". The word *chayyim* is similarly syntactically singular when used as a name but syntactically plural otherwise.

In many of the passages in which *elohim* occurs in the Bible it refers to non-Israelite deities, or in some instances to powerful men or judges, and even angels (Exodus 21:6, Psalms 8:5) as a simple plural in those instances.

Elohai

Elohai or Elohei ("My God") is a form of *Elohim* along with the first-person singular pronoun enclitic. It appears in the names "God of Abraham" (*Elohai Avraham*); "God of Abraham, Isaac, and Jacob" (*Elohai Avraham, Elohai Yitzchak ve Elohai Ya'aqov*); and "God of Sarah, Rebecca, Leah, and Rachel" (*Elohai Sara, Elohai Rivka, Elohai Leah ve Elohai Rakhel*).

El Shaddai

El Shaddai, אֱלֹהֵי שַׁדַּי pronounced [ʔaˈda.i] is one of the names of God in Judaism, with its etymology coming from the influence of the Ugaritic religion on modern Judaism. El Shaddai is conventionally translated as "God Almighty". While the translation of *El* as "god" in Ugarit/Canaanite language is straightforward, the literal meaning of *Shaddai* is the subject of debate.

Tzevaot

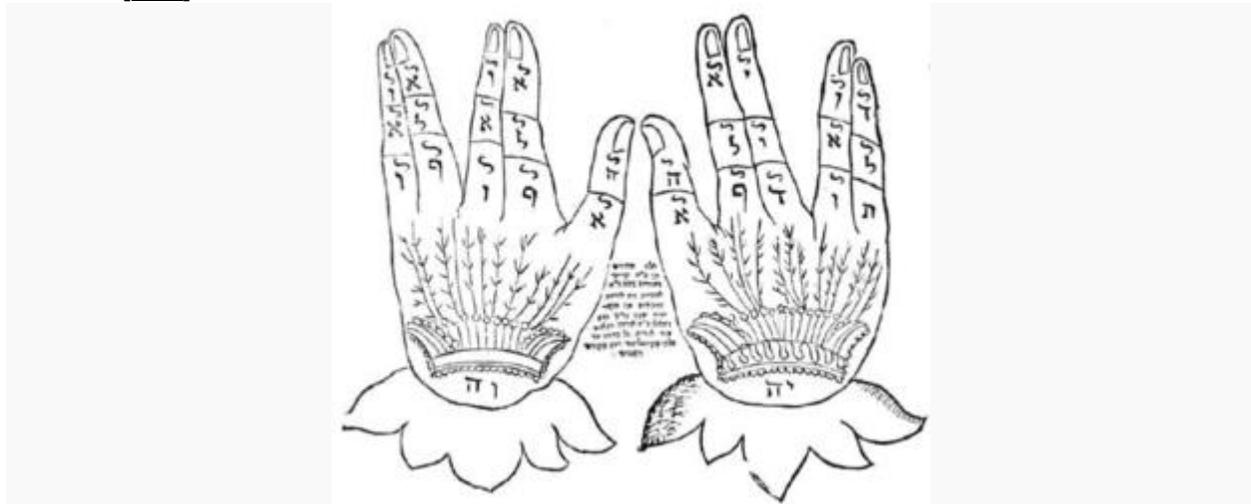
Tzevaot or Sabaoth (Hebrew: צְבָאוֹת, [t͡svaot] ⓘ[ⓘ] listen), lit. "Armies") appears in reference to armies or armed hosts of men in Exodus^[28] but is not used as a divine epithet in the Torah, Joshua, or Judges. In the First Book of Samuel, David uses the name YHWH Tzavaot and immediately glosses it as "the God of the armies of Israel".^[29] The same name appears in the prophets along with YHWH Elohe Tzevaot, Elohey Tzevaot, and Adonai YHWH Tzevaot. These are usually translated in the King James Version as the "Lord of Hosts" or "Lord God of Hosts". In its later uses, however, it often denotes God in His role as leader of the heavenly hosts.^[citation needed]

Jah

The abbreviated form Jah (/d͡ʒɑː/)^[30] or Yah (/jɑː/; יְהוָה, *Yahu*) appears in the Psalms^[31] and Isaiah.^[32] It is a common element in Hebrew theophoric names such as Elijah and also appears in the forms *yahu* ("Jeremiah"), *yeho* ("Joshua"), and *yo* ("John", ultimately from the biblical "Yohanan"). It also appears 24 times in the Psalms as a part of Hallelujah ("Praise Jah").^[33]

Other names and titles^[edit]

Adonai^[edit]



Shefa Tal - A Kabbalistic explanation of the Priestly Blessing with Adonai inscribed. Adonai (אֲדֹנָי, lit. "My Lords") is the plural form of *adon* ("lord") along with the first-person singular pronoun enclitic.^[n.3] As with Elohim, Adonai's grammatical form is usually explained as a plural of majesty. In the Hebrew Scriptures, it is only used to refer to God. As the pronunciation of the Tetragrammaton came to be avoided in the Hellenistic period, Jews began to read "Adonai" at its appearances in scripture and to say "Adonai" in its place in prayer. Owing to the expansion of *chumra* (the idea of "building a fence

around the Torah"), Adonai itself has come to seem too holy to say for some,^{[who?][year needed]} leading to its replacement by **HaShem** ("The Name").

The singular forms adon and adoni ("my lord") are used in scripture as royal titles,^{[34][35]} as in the First Book of Samuel,^[36] and for distinguished persons. The Phoenicians used it as a title of Tammuz, the origin of the Greek Adonis, but it is never used in scripture to refer to God.

Deuteronomy 10:17 has uses the proper name *Yahweh* alongside the superlative constructions "god[s] of gods" *elōhē ha-elōhīm* and "lord of lords" *adōnē ha-adōnīm* (כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי ; KJV: "For the LORD your God is God of gods, and Lord of lords").

Adoshem Up until the mid-twentieth century, the use of the word *Adoshem*, combining the first two syllables of "Adonai" with the last syllable of "Hashem", was quite common. This was discouraged by Rabbi David HaLevi Segal in his commentary to the Shulchan Aruch. His rationale was that it is disrespectful to combine a Name of God with another word. It took a few centuries for the word to fall into almost complete disuse. Despite being obsolete in most circles, it is used occasionally in conversation in place of *Adonai* by Jews who do not wish to say *Adonai* but need to specify the substitution of that particular word. It is also used when quoting from the liturgy in a non-liturgical context. For example, Shlomo Carlebach performed his prayer "Shema Yisrael" with the words *Shema Yisrael Adoshem Elokeinu Adoshem Ehad* instead of *Shema Yisrael Adonai Eloheinu Adonai Ehad*.

Baal

Baal (/ˈbeɪəl/)^{[37][n.4]} properly Baʿal,^[n.5] meant "owner" and, by extension, "lord",^[42] "master", and "husband" in Hebrew and the other Northwest Semitic languages.^{[43][44]} In some early contexts and theophoric names, it and Baali (/ˈbeɪəlaɪ/; "My Lord") were treated as synonyms of Adon and Adonai.^[45] After the time of Solomon^[46] and particularly after Jezebel's attempt to promote the worship of the Lord of Tyre Melqart,^[45] however, the name became particularly associated with the Canaanite storm god Baʿal Haddu and was gradually avoided as a title for Yahweh.^[46] Several names that included it were rewritten as *bosheth* ("shame").^[47] The prophet Hosea in particular reproached the Israelites for continuing to use the term:^[48]

"It will come about in that day," declares the LORD, "That you will call Me Ishi^[n.6] And will no longer call Me Baali."^[50]

Ehyeh asher ehyeh

Ehyeh asher ehyeh (Hebrew: אהיה אשר אהיה) is the first of three responses given to Moses when he asks for God's name in the Book of Exodus.^[14] The King James version of the Bible translates the Hebrew as "I Am that I Am" and uses it as a proper name for God. The Aramaic Targum Onkelos leaves the phrase untranslated and is so quoted in the Talmud (B. B. 73a.^[clarification needed])

Ehyeh is the first-person singular imperfect form of *hayah*, "to be". *Ehyeh* is usually translated "I will be", since the imperfect tense in Hebrew denotes actions that are not yet completed (e.g. Exodus 3:12, "Certainly I will be [ehyeh] with thee.").^[51] Asher is an ambiguous pronoun which can mean, depending on context, "that", "who", "which", or "where".^[51]

Although *Ehyeh asher ehyeh* is generally rendered in English "I am that I am", better renderings might be "I will be what I will be" or "I will be who I will be", or "I shall prove to be whatsoever I shall prove to be" or even "I will be because I will be".^[52] Other renderings include: Leeser, "I WILL BE THAT I WILL BE"; Rotherham, "I Will Become whatsoever I please", New World Translation (2013 Edition): "I Will Become What I Choose to Become."^{[53][54]} Greek, *Ego eimi ho on* (ἐγώ εἰμι ὁ ὢν), "I

am The Being" in the Septuagint,^[55] and Philo,^{[56][57]} and Revelation^[58] or, "I am The Existing One"; Lat., *ego sum qui sum*, "I am Who I am."

Elah

Elah (Aramaic: ܐܠܗ; pl. "elim") is the Aramaic word for God. The origin of the word is uncertain and it may be related to a root word, meaning "reverence". Elah is found in the Tanakh in the books of Ezra, Daniel, and Jeremiah (Jer 10:11, the only verse in the entire book written in Aramaic.)^[59] Elah is used to describe both pagan gods and the Jews' God. The name is etymologically related to Allah comes from 'Elah - ʾلہ', used by Muslims.

- Elah-avahati, God of my fathers, (Daniel 2:23)
- Elah Elahin, God of gods (Daniel 2:47)
- Elah Yerushalem, God of Jerusalem (Ezra 7:19)
- Elah Yisrael, God of Israel (Ezra 5:1)
- Elah Shemaya, God of Heaven (Ezra 7:23)

Ei Roi

In the Book of Genesis, Hagar is said to call the name of Yahweh who spoke to her through his angel. In Hebrew, her phrase "Ei Roi" is taken as an epithet of God ("God of Seeing")^[60] although the King James Version translates it as a statement: "Thou God seest me."^[61]

Elyon

The name Elyon (Hebrew: עליון) occurs in combination with El, YHWH, Elohim and alone. It appears chiefly in poetic and later Biblical passages. The modern Hebrew adjective "Elyon" means "supreme" (as in "Supreme Court") or "Most High". *Ei Elyon* has been traditionally translated into English as 'God Most High'. The Phoenicians used what appears to be a similar name for God, 'Ēliov. It is cognate to the Arabic `Alīyy.

Eternal One

"The Eternal One" is increasingly used, particularly in Reform and Reconstructionist communities seeking to use gender-neutral language.^[62]

HaShem

It is common Jewish practice to restrict the use of the names of God to a liturgical context. In casual conversation some Jews, even when not speaking Hebrew, will call God *HaShem* (דשח), which is Hebrew for "the Name" (cf. Leviticus 24:11 and Deuteronomy 28:58). Likewise, when quoting from the Tanakh or prayers, some pious Jews will replace *Adonai* with *HaShem*. For example, when making audio recordings of prayer services, *HaShem*^[63] will generally be substituted for *Adonai*.

A popular expression containing this phrase is *Baruch HaShem*, meaning "Thank God" (literally, "Blessed be God").^[64]

Shalom

Talmudic authors,^[65] ruling on the basis of Gideon's name for an altar ("YHVH-Shalom", according to Judges 6:24), write that "the name of God is 'Peace'" (*Pereq ha-Shalom*, Shab. 10b); consequently, a Talmudic opinion (*Shabbat*, 10b) asserts that one would greet another with the word שָׁלוֹם *shalom* (*help·info*) in order for the word to not be forgotten in the exile. But one is not permitted to greet another with the word שָׁלוֹם *shalom* (*help·info*) in unholy places such as a bathroom, because of holiness of the name. Furthermore, in Arabic same thing "Shalam- Salam -سلام" which means "Peace".

Shekhinah

Shekhinah (Hebrew: שְׁכִינָה *shekhinah*) (*help·info*) is the presence or manifestation of God which has descended to "dwell" among humanity. The term never appears in the Hebrew Bible; later rabbis used the word when speaking of God dwelling either in the Tabernacle or amongst the people of Israel. The root of the word means "dwelling". Of the principal names of God, it is the only one that is of the feminine gender in Hebrew grammar. Some believe that this was the name of a female counterpart of God, but this is unlikely as the name is always mentioned in conjunction with an article (e.g.: "the Shekhina descended and dwelt among them" or "He removed Himself and His Shekhina from their midst"). This kind of usage does not occur in Semitic languages in conjunction with proper names.

The Arabic form of the word "*Sakīnah* سَكِينَة" is also mentioned in the Quran. This mention is in the middle of the narrative of the choice of Saul to be king and is mentioned as descending with the ark of the covenant, here the word is used to mean "security" and is derived from the root sa-ka-na which means dwell:

And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a Symbol for you if ye indeed have faith."

Uncommon or esoteric names^[edit]

- *Adir* – "Strong One"
- *Adon Olam* – "Master of the World"
- *Aibishter* – "The Most High" (*Yiddish*)
- *Aleim* – sometimes seen as an alternative transliteration of Elohim
- *Aravat* (or *Avarat*) – "Father of Creation"; mentioned once in 2 Enoch, "*On the tenth heaven is God, in the Hebrew tongue he is called Aravat*".
- אָבִינוּ מַלְכֵינוּ *Avinu Malkeinu* (*help·info*) – "Our Father, Our King"
- בּוֹרֵא *Bore* (*help·info*) – "The Creator"
- *Ehiyeh sh'Ehiyeh* – "I Am That I Am": a modern Hebrew version of "*Ehyeh asher Ehyeh*"
- *El ha-Gibbor* – "God the Hero" or "God the Strong" or "God the Warrior"
- *Emet* – "Truth"
- *Ein Sof* – "Endless, Infinite", Kabbalistic name of God
- *HaKadosh, Barukh Hu* (Hebrew); *Kudsha, Brikh Hu* (Aramaic); تبارك القدوس (Arabic) – "The Holy One, Blessed Be He"
- *HaRachaman* – "The Merciful One"; "Rahman - رحمن" In (Arabic)
- *Kadosh Israel* – "Holy One of Israel"

- *Melech HaMelachim*—"The King of Kings" or *Melech Malchei HaMelachim* "The King, King of Kings", to express superiority to the earthly rulers title.
- *Melech HaOlam*—"The King of the World"
- *Makom* or *HaMakom* – literally "The Place", perhaps meaning "The Omnipresent" (see Tzimtzum)
- *Magen Avraham* – "Shield of Abraham"
- *Ribono shel `Olam* – "Master of the World"
- *Ro'eh Yisra'el* – "Shepherd of Israel"
- *Tzur Israel* – "Rock of Israel"
- *Uri Gol* – "The New LORD for a New Era" (Judges 5:14)
- *YHWH-Yireh* (*Adonai-jireh*) – "The LORD Will Provide" (Genesis 22:13–14)
- *YHWH-Rapha* – "The LORD that Healeth" (Exodus 15:26)
- *YHWH-Niss"i* (*Adonai-Nissj*) – "The LORD Our Banner" (Exodus 17:8–15)
- *YHWH-Shalom* – "The LORD Our Peace" (Judges 6:24)
- *YHWH-Ro'i* – "The LORD My Shepherd" (Psalms 23:1)
- *YHWH-Tsidkenu* – "The LORD Our Righteousness"^[66] (Jeremiah 23:6)
- *YHWH-Shammah* (*Adonai-shammah*) – "The LORD Is Present" (Ezekiel 48:35)
- *Rofeh Cholim* – "Healer of the Sick"
- *Matir Asurim* – "Freer of the Captives"
- *Malbish Arumim* – "Clother of the Naked"
- *Pokeach Ivrim* – "Opener of Blind Eyes"
- *Somech Noflim* – "Supporter of the Fallen"
- *Zokef kefumim* – "Straightener of the Bent"
- *Yotsehr `Or* – "Fashioner of Light"
- *Oseh Shalom* – "Maker of Peace"
- *Mechayeh Metim* – "Life giver to the Dead"
- *Mechayeh HaKol* In Arabic "Mohye AlKol - محيي الكل" – "Life giver to All" (Reform version of *Mechayeh Metim*)

Writing divine names^[edit]



The Psalms in Hebrew and Latin. Manuscript on parchment, 12th century.

In Jewish tradition the sacredness of the divine name or titles must be recognized by the professional sofer (scribe) who writes Torah scrolls, or tefillin and mezuzah. Before transcribing any of the divine titles or name he prepares mentally to sanctify them. Once he begins a name he does not stop until it is finished, and he must not be interrupted while writing it, even to greet a king. If an error is made in writing it may not be erased, but a line must be drawn round it to show that it is canceled, and the whole page must be put in a genizah (burial place for scripture) and a new page begun.

Kabbalistic use

One of the most important names is that of the Ein Sof (אין סוף "Endless"), which first came into use after AD 1300.^[67] The forty-two-lettered name contains the combined names אהיה יהוה אדוני הויה, that when spelled out contains 42 letters. The equivalent in value of YHWH (spelled יהוה = 45) is the forty-five-lettered name.^[clarification needed]

The seventy-two-lettered name is derived from three verses in Exodus (14:19–21) beginning with "Vayyissa", "Vayyabo" and "Vayyet" respectively. Each of the verses contains 72 letters, and when combined they form 72 names, known collectively as the Shemhamphorasch. The kabbalistic book Sefer Yetzirah explains that the creation of the world was achieved by the manipulation of these sacred letters that form the names of God.

English names

The words "God" and "Lord" are written by some Jews as "G-d" and "L-rd" as a way of avoiding writing any name of God in full out of respect. Deuteronomy 12:3–4 reads, "And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the Lord your God." From this it is understood that one should not erase or blot out the name of God. The general halachic opinion is that this only applies to the sacred Hebrew names of God, but not to other euphemistic references; there is a dispute whether the word "God" in English or other languages may be erased.^[68]

See also



- Baal Shem
- Besiyata Dishmaya
- Names of God
- Names of God in Christianity
- Names of God in Islam
- Sacred Name Bibles
- Ten Commandments
- Vishnu Sahasranama
- Naming taboo (a similar prohibition in China)

Notes

1. **Jump up**[^] The Tetragrammaton is also sometimes transcribed as YHVH or JHVH.^[citation needed]

2. **Jump up**^ The World English Bible translation: "Behold, Boaz came from Bethlehem, and said to the reapers, "Yahweh be with you." They answered him, "Yahweh bless you."^[10] The book is traditionally ascribed to the prophet Samuel who lived in the 11th & 10th centuries BC. A date of the 6th or 5th century BC for the passage is, however, more common among subscribers to the Documentary Hypothesis regarding the development of the biblical canon.
3. **Jump up**^ Gesenius: "124i Further, אֲדֹנָיִם, as well as the singular אֲדֹנָי, (lordship) lord, e.g. אֲדֹנָיִם אֶשְׁכֵּחַ a cruel lord, Is 194; אֲדֹנָי הָאָרֶץ the lord of the land, Gn 4230, cf. Gn 3219; so especially with the suffixes of the 2nd and 3rd persons אֲדֹנָיְךָ, אֲדֹנָיָהּ, &c., also אֲדֹנָיִנוּ (except 1 S 1616); but in 1st sing. always אֲדֹנָי.[7] So also אֲדֹנָיִם (with suffixes) lord, master (of slaves, cattle, or inanimate things; but in the sense of maritus, always in the singular), e.g. אֲדֹנָיִךָ Ex 2129, Is 13, &c."
4. **Jump up**^ The American pronunciation is usually the same^{[38][39]} but some speakers prefer variants closer to the original sound, such as /bɑːˈɑːl/ or /ˈbɑːl/.^{[39][40]}
5. **Jump up**^ The half ring ⟨ ʿ ⟩ or apostrophe ⟨ ' ⟩ in the name Baʿal marks the original words' glottal stop, a vocalization which appears in the middle of the English word "uh-oh".^[41]
6. **Jump up**^ Literally, "my husband".^[49]

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