

יהוה – PRONOUNCED AS IT IS WRITTEN?
THE TRUE PRONUNCIATION OF *YHWH*
ACCORDING TO PAPISTS, KABBALISTS,
AND OTHER FOOLS¹



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¹ This paper was inspired by J. Van Rensburg, יהוה *A Video Series on the Pronunciation of the Tetragrammaton*, www.hebrewgospels.com/yhwh. All MSS examples and explanations are used courtesy of the lecturer.

Preface

While we possess numerous sources that explain why the common vowels of *YHWH* are ‘dummy vowels,’² *Yehowah*³ has regained popularity in recent years as the alleged true pronunciation. Yet, the Tetragram with the vowels of *sheva* (◌ְ), *cholem* (◌ֹ), and *gamets* (◌ֻ) can be found in thousands of Hebrew MSS and there are scores of Bible versions that have rendered the name as *Jehovah* since the 1500’s. Today, anyone can walk into a bookshop, buy a Tanakh, and then rejoice in the fact that he has found the ineffable name with its true vowels. He could even publish his find and announce to the world that the conspiracy of silence has been shattered.⁴ On second thoughts, however, the following question may impose itself:

If the rabbis wanted to hide the true pronunciation of *YHWH* and prevent any accidental naming of the Name, why would they put the true vowels into thousands of manuscripts and ensure their inclusion in all modern Bibles? Has the ban on G-d’s name been lifted?

A core concept of Rabbinic Judaism is to ‘build fences’ in order to prevent random Torah violation; alien vowels fulfill that function, genuine vowels don’t. If *Yehowah* were the authentic name, anyone verbalizing a pointed Tanakh would be liable to the death penalty and ‘lose their share in the world to come,’ as per Jewish halacha. Could this be the motive for giving us the ‘correct’ *niqud*⁵ on a golden platter? The intelligent reader will likely hesitate to draw this conclusion.

And what about *Yehowih* which we find in the Hebrew Bible some 300 times, and which is cherished by the Kabbalists (besides *Yehowah* and multiple other names for G-d)?⁶ Naturally, if one wants to sell the public ‘Yehowah,’ then one doesn’t overwhelm them with ‘Yehowih’ – after all, suspicion could arise.

Both Kabbalah and Catholicism view the name *Yehowah* as sacred, and both have lured millions into idolatry and devil worship. We may remind ourselves that Rome Papal is encoded as “Babylon the great, the mother of prostitutes (idolatresses) and of the filth *and* atrocities *and* abominations [idols] of the earth.”⁷ She exterminated between 50 and 150 million people during the Dark Ages,⁸ set up the ‘Thirty Years’

² Vowels that do not belong to a certain word, but reflect the pronunciation of another word instead.

³ Theophoric names do not alter Hebrew grammar: neither **Yeho** nor **Yahu** can expand into **Yehowah**.

⁴ As N. Gordon, *Shattering the Conspiracy of Silence* (Atascosa, TX, 2012).

⁵ Diacritical signs used to represent vowels (lit. ‘pointing’).

⁶ E.g. *Chokmah* which is ‘Yehowah,’ or the Supernal Mother *Binah* which is ‘Yehowih.’ For an overview of the divine names and the various ‘havayot’ (Tetragrammatons), see HaRab Mag (The Chief Magician) of Mystery Babylon, trans., *Sefer Tiqqunei HaZohar* (N.P., 2019).

⁷ Rev 17:5 | Amplified Bible, Classic Edition.

⁸ See D. Plaisted “Estimates of the Number Killed by the Papacy in the Middle Ages and Later” (Chapel Hill, 2006), 19–43.

War, WW1, WW2, and the Holocaust. Would it be wise to embrace a pronunciation advocated by an entity that is employed by the fallen cherub?⁹

To determine the correct vocalization of the Tetragrammaton, we neither need Jewish witchcraft nor eminent scholars from the Vatican; all we need is the Masoretic text and the ability to put two and two together.

Ketiv Qere¹⁰

Before looking at the Tetragram, we must remember that the niqud are not inspired but were added by the Masoretes to capture the *traditional* pronunciation. Very often we find words in the Masoretic Text (MT), that are not read as they are written but are replaced with a *traditional* reading; for example:



Fig 1: Aleppo Codex, Deut 28:27

The highlighted part shows the *ketiv* (‘written’), i.e. that which is written, in this case the word *ophalim* meaning ‘hemorrhoids.’ Because this word was deemed offensive, it was replaced with the non-offensive term *techorim* (‘abscesses’), and the latter was put in the margin.

The margin contains the *qere* (‘read’), to wit, the word which was read by tradition instead. The reason there are no niqud in the margin is because these are in the text: the vowel pointings in the body of text have nothing to do with the word *ophalim* (‘hemorrhoids’), and pronouncing the latter as pointed in the text results in drivel.¹¹ The niqud on the consonants of *ophalim* belong to its substitute *techorim* (טחורים).

⁹ See Dan 7:7–8, 25; 2 Thes 2:3; Rev 12:9; 13:1–2; 17:3–4.

¹⁰ Due to his profound scholarship, G. Gertoux was able to deduce the name of *Yebowah* after one page, followed by forty pages of distraction before eventually glibly dealing with the crux of the matter: Is *Yebowah* a case of *ketiv qere* or not? The vigilant reader will concede that Gertoux’s subsequent fallacies are easily exposed and not worth mentioning. *The Name of God Y.eH.oW.aH* (Morrisville, 2002), 4, 42.

¹¹ Gertoux recognizes this folly: “It would be absurd to read the vowels of the *qere* with the consonants of the *ketib*, unless to be completely ignorant [like the patrons of *Yebowah*].” Ib. 43.

Ketiv Qere Perpetuum

In the above case the replacement was put in the margin because the word *ophalim* occurs only a few times in Scripture. However, in other cases the margin is left blank:



Fig 2: Aleppo Codex, Deut 29:21

The highlighted part shows the word *habu* ('that') which is masculine in gender. Yet this word needs to be feminine since it relates to the preceding feminine noun *aretz* ('land'). Every Hebrew speaker knows that *habu* is wrong, and so the scribe merely inserted a dummy vowel. The little dot beneath the second consonant from the right does not belong to *habu* but to its feminine counterpart *habi* (הֵיא). However, there was no need to explain this since everyone automatically read *habi*.¹²

The above mistake occurs hundreds of times in the MT, and the rabbis never wrote into the margin, “Read *habi* instead!” – it was evident.

If we literally pronounced what is written in the text, we would end up with the intriguing terms *habiu* or *habiv*, both of which only exist in cuckoo land.

There are numerous examples of ‘Ketiv Qere’ and ‘Ketiv Qere Perpetuum’,¹³ but these two will suffice to convey the concept and its underlying rule:

Whenever a word is read differently from the way it is written, the vowel pointings of the substitute are placed on the letters in the body of text (and thus become alien vowels).

Was the word יְהוָה? (‘Yehowah’) read differently than it was written?

If by tradition the name *YHWH* was freely spoken, then the Masoretes would have recorded its true vowels for us. If, however, the name was replaced with a traditional euphemism, that is, with a different word which was read in place of *YHWH*, then

¹² Deut 29:21 in the Aleppo Codex contains unrelated notes which I have removed from the image.

¹³ Cf. W. Gesenius, *Hebrew Grammar*, eds. E. Kautzsch and A. Cowley, 2nd ed. (Oxford, 1910), 66, § 17c. Gertoux informs us that “*qere perpetuum* does not exist,” yet this is likely a typo and should read “*qere perpetuum* must not exist.” Op. cit. 42.

we are going to find the vowels of the replacement in the text – we would find vowel points on *YHWH* that don't belong to it.

If we asked an observant Jew to read out a verse containing *YHWH*, he would read *Adonai*¹⁴ in place of it and thus solves the question whether the former was read differently than it was written. Let us consider some more evidence:

He that names the name of the Lord (יהוה), let him die the death: let all the congregation of Israel stone him with stones; whether he be a stranger [a Gentile] or a native, let him die for naming the name of the Lord. (Lev 24:16, LXX | Brenton)

While 'he that names' (*nokhev* נִקְבֵּה) should be rendered 'he that blasphemes,' the tententious Greek version illustrates that already in the 3rd century BCE people were forbidden to speak the name of G-d. How could a rabbi read out a verse containing *YHWH* if he wasn't allowed to pronounce it?

If any man has uttered the Most Venerable Name even though frivolously, or as a result of shock or for any other reason whatever, while reading the Book or blessing, he shall be dismissed and shall return to the Council of the Community no more.¹⁵ (1QS vi 27–vii 2)

This quote from a 2nd-century Hebrew scroll tells us the same: G-d's name had been banned.¹⁶ And yet, the Jews were reproducing and reading Hebrew MSS – how?



Fig 3: Great Isaiah Scroll, Isaiah 3:17–18

In the Great Isaiah Scroll, copied around 100 BCE, we can see that a scribe wrote by mistake *Adonai* instead of *YHWH* while transcribing the MS (a). Moreover, we see that someone changed *Adonai* to *YHWH* (b), although in this case *Adonai* is correct as per Majority Text. Lastly, we see a valid correction of *YHWH* into *Adonai* (c).

Even if we argued that the MT is wrong, these emendations (whether warranted or not) clearly show that the Jews had substituted *Adonai* ('Lord') for *YHWH*.

¹⁴ Lit. 'My Lords.'

¹⁵ G. Vermes, *The Complete Dead Sea Scrolls in English* (London, 2012), 107.

¹⁶ According to the Babylonian Talmud, the Jews stopped pronouncing *YHWH* in 290 BCE, after the death of Shimon HaTzaddik (*Yoma* 39b). While we find in the Dead Sea Scrolls different substitutes for יהוה, 'Adonai' is the most common.

Secondly, the reason for the above is simple. In the left image, *YHWH* is preceded by *Adonai* while in the right image it is followed by *Adonai*. If the rabbi applied the usual replacement, he would end up saying *Adonai, Adonai* (and emphasize ‘Lord’, which is not the import). To circumvent the problem the sages decided that in such cases *YHWH* is to be pointed and pronounced as *Elohim*, resulting in ‘*Adonai, Elohim*’ or ‘*Elohim Adonai*’ respectively.²⁰

If sheva – cholem – qamets were the genuine vowels of *YHWH*, then there would be no issue. We could use the same vowels and read *Adonai Yehowah* and *Yehowah Adonai* (and tolerate the Jews saying *Adonai, Adonai*). But the scribes who knew that *Yehowah* and *Yehowih* are hybrids and that the pointings reflect *Adonai*, didn’t want to repeat the latter and were forced to find another word; they were forced to use the pointing of another substitute than *Adonai*, and they decided for *Elohim* (אֱלֹהִים). This tradition existed already in the 2nd century BCE, as shown in the Isaiah Scroll:

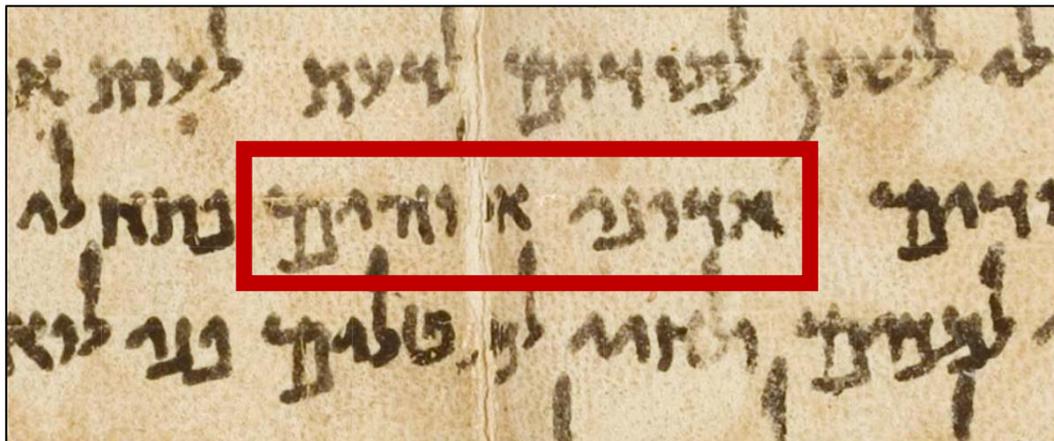


Fig 5: Great Isaiah Scroll, Isaiah 50:5

In the Majority Text, Isaiah 50:5 begins with *Adonai YHWH* (יהוה אֲדֹנָי ‘Lord G-d’). But the highlighted part has *Adonai Elohim* instead. Put another way, while copying the MS, the scribe accidentally wrote *Elohim* although the scroll in front of him said *YHWH*.

During transcription a scribe would literally read hundreds or even thousands of times G-d’s name, and occasionally he would simply slip up and not only think and say ‘Adonai’ when writing יהוה, but default to putting down *Adonai* (or *Elohim* if יהוה stood next to אֲדֹנָי [‘Adonai’]).²¹

“The synthesis of these – spirit, water, and fire – is the sound that breaks the cedars [...] and the sound of *YHWH* that causes the wilderness to tremble is *chireq* [*Yehowih*] and that is righteous.” Ib.

²⁰ Cf. W. Gesenius, *Hebrew and Chaldee Lexicon To the Old Testament Scriptures* (London, 1857), s.v. “יְהוָה.”

²¹ The Masoretes did not invent these replacements, but recorded the traditional reading of the Tanakh.

The name *YHWH* is mostly pointed with the vowels of *Adonai* – sheva, cholem, qamets. But at times the vowel under the waw is a chireq, and then it is written with the vowels of *Elohim*. As it is pointed, so we read it.²²

If יְהוָה ('Yehowah') has the vowels of *Adonai*, and יְהוִה ('Yehowih') the vowels of *Elohim*, why do they slightly differ?

In Hebrew grammar an alef (א) never takes a *simple sheva* (◌ְ), but always a *compound sheva* (◌ֶ), while a yod (י) – as in יהוה – never takes a *compound sheva* (◌ֶ), but always a *simple sheva* (◌ְ); that is the reason in a nutshell. Here is an example:

אָדוֹן → אֲדוֹנִי
a – don a – don – ai

When we change the word *adon* ('Lord') to *adonai* ('My Lord'), then the accent shifts and the first syllable becomes shorter: the qamets (◌ֶ) becomes a *compound sheva* (◌ֶ). However, if a word starts with a yod (י), then the vowel change differs:

יָתוֹם → יְתוּמִים
ya – tom ye – tom – im

When we form the plural of *yatom* ('orphan'), we get *y_etomim* ('orphans'), not *yatomim*. As above, the accent shifts from the 2nd to the 3rd syllable causing the first vowel to shorten. And yet, the qamets (◌ֶ) does not revert to a *compound sheva* (◌ֶ), but to a *simple sheva* (◌ְ).

As to the pointing of *YHWH* we may simplify as follows: the basis is the word *adon* whose qamets (◌ֶ) becomes a *compound sheva* (◌ֶ) beneath the alef of *Adonai*, but a *simple sheva* (◌ְ) beneath the yod of *YHWH*.²³

²² Isaiah HaLevi Horovitz, *Shenei Luchot HaBerit: Torah Shebikhtav*, Chukat, Torah Ohr 23, www.sefaria.org. This is corroborated by the nikud of prepositions and conjunctions (לְ בֵּינֵנוּ) next to *YHWH*. If the name were *ye-hovah*, we would find *li-hovah*, *bi-hovah*, *ki-hovah*, and *vi-hovah*. However, we either find *la-hovah*, *ba-hovah*, *ka-hovah*, and *va-hovah* (1), or *le-hovah*, *be-hovah*, *ke-hovah*, and *ve-hovah* (2). (1) reflects the connectors' nikud preceding *Adonai*, and (2) their nikud preceding *Elohim*. The occasional sheva under the yod (יְ) is a scribal preference which reflects the silent alef of *Adonai* and *Elohim*.

²³ If the Tetragram started with an alef (אֵהוָה), we would see the exact vowels of *Adonai*.

What we find in the MT is exactly what we would expect to find if someone had placed the nikud of *Adonai* on *YHWH*, and the same rule applies to *Elohim*.²⁴ The forms of ‘Yahowah’ (יְהוָה) and ‘Yehowih’ (יְהוִה) with a compound sheva on the yod are grammatically incorrect.²⁵

If יְהוָה (‘Yehowah’) reflects the vowels of Adonai, how can we determine the true vowels of G-d’s name?

To answer this question satisfactory lies beyond the scope of this paper, the purpose of which was to show that ‘Yehowah’ is not a sacred name but a non-word. Yet, we will briefly outline the way of proceeding.²⁶

The nikud on *YHWH* don’t help at all since they have nothing to do with G-d’s name; they are merely the result of traditional replacements.

Ergo, we need to focus on the contractions of *YHWH*. These contractions were never replaced nor corrupted, and we can be sure that their vowels are authentic.

Of the contracted forms which are *Yab*, *Yabu*, *Yebo*, *Yo*, and *Yei* (or *Ye*), the one most suitable for revealing G-d’s name is *Yabu*.²⁷ To find the true pronunciation of the Tetragram, we only need to ascertain what the form ‘Yahu’ looked like before it contracted.

In sum, we examine the behavior of *Yabu* and similar forms in the MT, regard interchange patterns of vowels and consonants, and exclude false pronunciations by considering the root of *YHWH*²⁸ – this approach leads us to the Creator’s name.²⁹

²⁴ The compound sheva beneath the alef of *Elohim* becomes a simple sheva beneath the yod of *YHWH*.

²⁵ The Leningrad Codex, Gen 15:2 has *Yehowih* with a *compound sheva* but this is one of the rare exceptions.

²⁶ For a detailed exposition see Van Rensburg, op. cit. video 12, 2:07.

²⁷ *YEHO* remains a contraction of *YAHU*, regardless of its position; whether the odd denial of this fact tallies with willing or unwilling ignorance is hard to say, but given the simplicity of the issue, the former seems more likely. See e.g. Gertoux, op. cit. 5.

²⁸ The three-letter root determines the vowel pattern of a word. The root word of the name **יהוה** is *hayah* (**היה** ‘to be’), similar to the root word of Eve’s name **חווה** which is *chayah* (**חיה** ‘to live’); the replacement of a yod with a waw changes a verb into a proper name.

²⁹ As per Hebrew grammar, the personal name of G-d is *Yahweh* (**יהוה**). The guttural **ה** closes the first syllable and has to be pronounced (‘Yah’); the stress is on the second syllable which sounds similar to ‘when’ without the ‘n.’

Conclusion

The scribes pointed *YHWH* with the vowels of ‘Adonai’ to remind people *not* to read it as it is written, and they never expected anyone could be foolish enough to do so. And yet, while no one was ever meant to vocalize יהוה with dummy vowels, due to pathetic Gentile translation attempts, the silly mongrel *Yehovah* has been disseminated since the Dark Ages.³⁰ Those who advocate the ‘dog’ are not only upholding a long-standing rabbinic tradition of concealing the Name, but on top of that doing it wrongly (given the initial Jewish practice).

As with the Trinity and other artificial constructs, the fallen cherub employs these replacements to receive worship, and the hybrid *Yehovah* is not exempt; it can be seen as another ruse to lure the benighted masses into perdition.³¹

Papal and rabbinic idolatries reach back to the mystery religions of Bavel, and it does not surprise that a nonsensical conflation is pushed by Rome, to wit, by Daniel’s fourth and final beast. Concurrently, *Yehovah*’s comeback appears to be symptomatic of man’s unprecedented depravity which will soon be halted by the Parousia.

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³⁰ It appears, *Jehovah* can be traced back to a 13th-century Dominican monk who wrote chiefly against the Jews (and whose works abound in faulty Hebrew). P. Lapede, *Hebrew in the Church* (Grand Rapids, MI, 1984), 13–16.

³¹ As per Isa 47:11 and Eze 7:26, *Ye-bovab* can be rendered as *Lord of Destruction*: **Ye** (Lord) + **hovah** (ruin).

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