

**Grammatical study from Scripture on confirming the pronunciation of the Name of יהוה**

While it is generally undisputed that the first two letters of the Name of יהוה are phonetically expressed as 'YAH', coming from the 'yod' (י) and 'hey' (ה) letters, what has become a divisive issue of late is the debate over the phonetic sound of the last two letters – 'waw' and 'hey'.

There is a growing move to assume that the correct pronunciation of the Name of יהוה is 'YAHUAH', yet when we seek to determine what is the best known transliteration and phonetic sound we cannot find a Scriptural or scholarly backing for the phonetic expression of 'YAHUAH'.

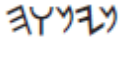
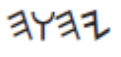
What we do take note of is that the more accurate and widely accepted way of expressing the Name of יהוה can be transliterated as YAHWEH with the phonetic sound of YAH and WEH being the most accurate as deduced from the proper rules of Hebrew grammar along with a couple of Scriptural witnesses that reveal to us the clear 'WEH' sound when seeing words that end with the letters 'WAW' and 'HEY'.

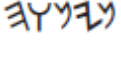
I will reveal 3 witnesses from Scripture that can prove that the correct way to express the 'WEH' sound in יהוה, as we take a look at 3 examples from which we are able to use as a confirmation due to the proper Hebrew grammar rules being used.

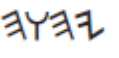
The first example I want to highlight is in regards to the name of the city of **Ninewēh** – נִינְוֶה – **Strong's H5210**

The name of this city that Yonah was sent to call to repentance is used 17 times in Scripture and is a word that ends with the letters 'waw' and 'hey'.

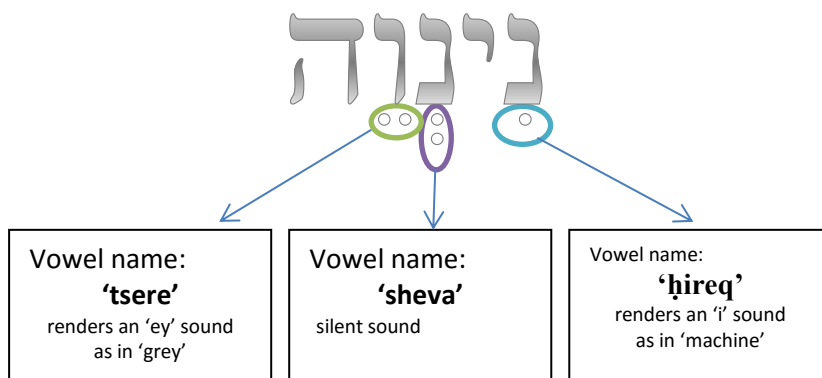
This city is spelled as follows: נִינְוֶה – With the letters (from right to left) **nun** (נ) – **yod** (י) – **nun** (נ) – **waw** (ו) – **hey** (ה)

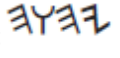
In the paleo script this word is rendered as  and the reason I am highlighting this is to show that the ending is the same as that of יהוה which is rendered in the paleo script as .

As you can see the 'waw' ו and 'hey' ה are both used to end the name of the city of **Ninewēh** -  (נִינְוֶה) and

The Name of **YHWH** -  (יהוה). What becomes clear is that for the average person who does not understand the Hebrew language and the rules of grammar, these words in the paleo script would be very difficult to pronounce, especially with there being no vowels to give us guidance. How the name of this city is pronounced is not something that is widely disputed as it is clearly accepted that this city is called **Ninewēh** or even **Nineveh** as we take note that the 'w' sound of the letter 'waw/vav' came to be pronounced as a 'v' sound by some and it is widely accepted as having either the 'w' or 'v' sound.

Let us take a look at this word with its vowels as written in the Modern Hebrew:



In The Besorah translation of the Scriptures, where the Name of **YHWH** is rendered in the paleo script as , it is also taught from their introductory notes that the Name of YHWH is pronounced as YaHUaH. However we also see that the name of this city we are looking at is translated in the Besorah as: **Ninewēh** (as follows):

**1** And the Word of אַיָּאָל came to Yonah son of Amittai, saying,  
 2<sup>a</sup> "Arise, go to Ninewēh, the great city and cry out *against* it, for their evils have come up before Me."

Now, if by following their own assumed rules of deduction on how they claim that <sup>אָפּוּה</sup> is pronounced as YaHUaH then it would make sense that they should certainly have transliterated <sup>אָפּוּה</sup> as NiNUH or NiNUaH – if their deduction was in fact true!

In order for us to establish the correct pronunciation of the Name of our Creator - <sup>אָפּוּה</sup> in the paleo text or יהוה in the ‘Modern Biblical’ text or ‘block lettering’, we must be able to reconcile our reasoning based on clear evidence that we have in Scripture and make sure that we are indeed keeping in line with grammatical rules that scholars have carefully given to us to follow through dictionaries and lexicons and grammar workbooks in order for us to understand the language and communicate in a proper manner.

Before I go further I would also like to put to rest the debates that often arise over the Biblical text that is used in the dictionaries that we have available, as there are some who are claiming an immature allegiance and attachment to the ‘paleo text’ as being the only true authentic text. To claim this simply reveals a clear lack of knowledge of the Hebrew language, as their attack on the Biblical/Modern text is as though it were a different language. It is a known fact that Ezra the scribe wrote the Torah into the Modern Hebrew text that we use today and in doing so he made it plain for all Yisra’el to understand; and so to discard the Modern Biblical Hebrew texts is simply an absurd thing to do.

In the Hebrew text we find another two clear examples of a word that ends with the letters:

‘waw’ (וּ – ן) and ‘hey’ (הּ – ם)

The first example I want us to look at is from:

**Tehillah/Psalm 19:2** “Day to day pours forth speech, and night to night reveals knowledge.”

In the Hebrew text it is numbered as **verse 3**:

יום ליום יביע אִמְר וְלַיְלָה וְלַיְלָה יִתְּנָה דַעַת:

The word that I am highlighting here is translated as ‘reveals’ and for most this would certainly go unnoticed, especially because it is not a name of a person or place that has been transliterated but is a word that has been translated into English!

In the paleo text this verse is written as follows:

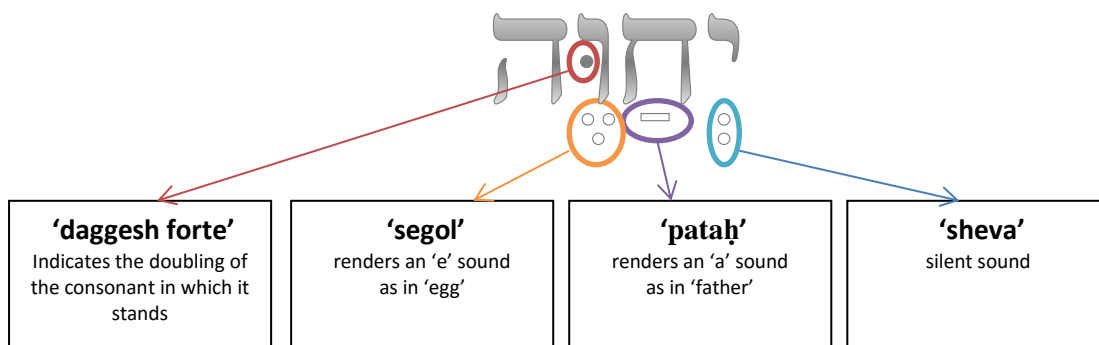
יִתְּנָה דַעַת יוֹם לְיוֹם יִבְיַע אִמְר וְלַיְלָה וְלַיְלָה

The word we are looking at is <sup>אָפּוּה</sup> which is seen in the Modern text as <sup>יִתְּנָה</sup> – which can be transliterated as ‘y<sup>e</sup>h<sup>ā</sup>w-wě(h)’ and comes from the root word <sup>אָפּוּה</sup> **hawah/havah** – **Strong’s H2331** which means, ‘**to tell, declare, explain, reveal, show**’. In the above verse it is written in the ‘Pi’el’ form which usually expresses an “intensive” or “intentional” action. It is written in the masculine singular as <sup>יִתְּנָה</sup> – y<sup>e</sup>h<sup>ā</sup>w-wě(h) which can be understood as ‘**he declares**’ or ‘**it declares**’.

This word is spelled as follows: <sup>יִתְּנָה</sup> – With the letters (from right to left) **yod** (י) – **het** (ח) – **waw** (ו) – **hey** (ה)

As you can see from the paleo text <sup>אָפּוּה</sup> the ‘waw’ וּ and ‘hey’ הּ are both used to end this word!

Let us take a look at this word with the various vowels that help us get the proper phonetics of how it is to be read/spoken (as you can see below – I have highlighted the various vowels with their names and relevant sounds)



From this word we are able to see that the ‘**weh**’ sound is clearly reflected.



7. III-He Verb: גָּלָה 'reveal' (22.1)

III-He	QAL	NIFAL	PIEL	PUAL	HITPAEL	HIFIL	HOFAL
PERF 3MS	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִתְגַּלָּה	הִגְלָה	הִגְלָה
3FS	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה	הִתְגַּלְתָּה	הִגְלְתָה	הִגְלְתָה
2MS	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	גָּלִיתָ	הִתְגַּלִּיתָ	הִגְלִיתָ	הִגְלִיתָ
2FS	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ	גָּלִיתְּ	הִתְגַּלִּיתְּ	הִגְלִיתְּ	הִגְלִיתְּ
1CS	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי	הִתְגַּלִּיתִי	הִגְלִיתִי	הִגְלִיתִי
3CP	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ	הִתְגַּלוּ	הִגְלוּ	הִגְלוּ
2MP	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִתְגַּלִּיתֶם	הִגְלִיתֶם	הִגְלִיתֶם
2FP	גָּלִיתֶיךָ	נִגְלִיתֶיךָ	גָּלִיתֶיךָ	גָּלִיתֶיךָ	הִתְגַּלִּיתֶיךָ	הִגְלִיתֶיךָ	הִגְלִיתֶיךָ
1CP	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	הִתְגַּלִּינוּ	הִגְלִינוּ	הִגְלִינוּ
IMPF 3MS	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה	יִהְיֶה	יִגְלֶה
3FS/2MS	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּהְיֶה	תִּגְלֶה
2FS	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	תִּהְיִי	תִּגְלִי
1CS	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶתְגַּלֶּה	אֶהְיֶה	אֶגְלֶה
3MP	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ	יִהְיוּ	יִגְלוּ
3FP	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	תִּהְיֶינָה	תִּגְלִינָה
2MP	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ	תִּהְיוּ	תִּגְלוּ
2FP	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	תִּהְיֶינָה	תִּגְלִינָה
1CP	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִתְגַּלֶּה	נִהְיֶה	נִגְלֶה

While the above chart may seem odd for some, the reason I have put it here is to highlight how these words that we have looked at follow the grammatical rules for Hebrew and we take note that the verb we looked at from **Tehillah/Psalm 19:2** – יִתְהַוֶּה – **y<sup>e</sup>hāv-wě(h)** – is written in the **'piel, imperfect, 3<sup>rd</sup> person, masculine, singular'** form.

Now if you look at the verb chart, in the second half, where the **'imperfect'** verbs are listed under 3<sup>rd</sup> column which is the **'piel'** column, and the first line of the **'imperfect section'** which is **3ms** (3<sup>rd</sup> person masculine singular), you will see the verb for 'reveal' being written as follows: Which I have highlighted on the chart as follows:

**יִגְלֶה**

Bearing in mind that this verb chart is given to teach us what vowels are to be applied with the verbs ending with the 'hey' letter and when looking at this compared to the word in **Tehillah/Psalm 19** we see the same vowels being used, showing us a clear pattern of it being written properly when following basic Hebrew grammar rules:

**יִתְהַוֶּה**

Let us now take a look at the second verb that we looked at in **Iyob/Job 32:10** - אֶתְהַוֶּה – **ăhāv-wě(h)** – which is written in the **'piel, imperfect, first person, singular'** form. Now if you look again at the chart under the **'imperfect'** section (bottom half) and look under the **'piel'** column (3<sup>rd</sup>) and the 4<sup>th</sup> line of the **'imperfect'** section (**1cs** – first person singular) you will see the following word which I have highlighted on the chart:

**אֶגְלֶה**

Let us now take a look at the verb used in **Iyob/Job 32:10**:

**אֶתְהַוֶּה**

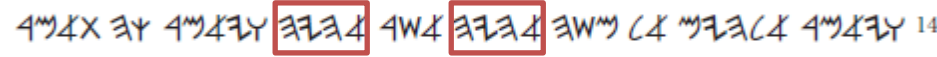
Can you see the vowels that are clearly marked according to proper grammatical rules!

What we must take note of when considering the Name of יהוה is that we know that the Name of יהוה –Strong’s H3068 comes from the root word הָיָה hayah – Strong’s H1961. When יהוה said to Mosheh ‘I am that which I am’ we take note that the root verb הָיָה hayah – Strong’s H1961 is used for ‘I AM’ and is written in the ‘qal, imperfect, first person, singular, absolute’ form and looks like this in the Hebrew text:

וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַיֹּאמֶר כֹּה תֹאמַר  
לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחֲנִי אֵלֵיכֶם:

From this you can see that I have highlighted the two words that are translated as ‘I AM’ in the phrase:  
‘I AM that which I AM’.

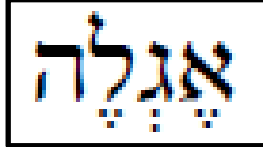
In the paleo text this verse looks like this:



As you can see from the words that I have highlighted that this word is written as אֲהִיָּה in the paleo text.

In the Biblical Hebrew this word אֲהִיָּה is transliterated as ‘ĕ·h·yĕ(h)’ – or in the simpler form of ‘ehyeh’

With this being written in the ‘qal, imperfect, first person, singular’ form we can see from the chart that it follows the grammatical rules of Hebrew as we see the word from the chart under the first column (Qal) and under the 1cs (4<sup>th</sup> line of the imperfect section) we see the following (as highlighted on the chart):



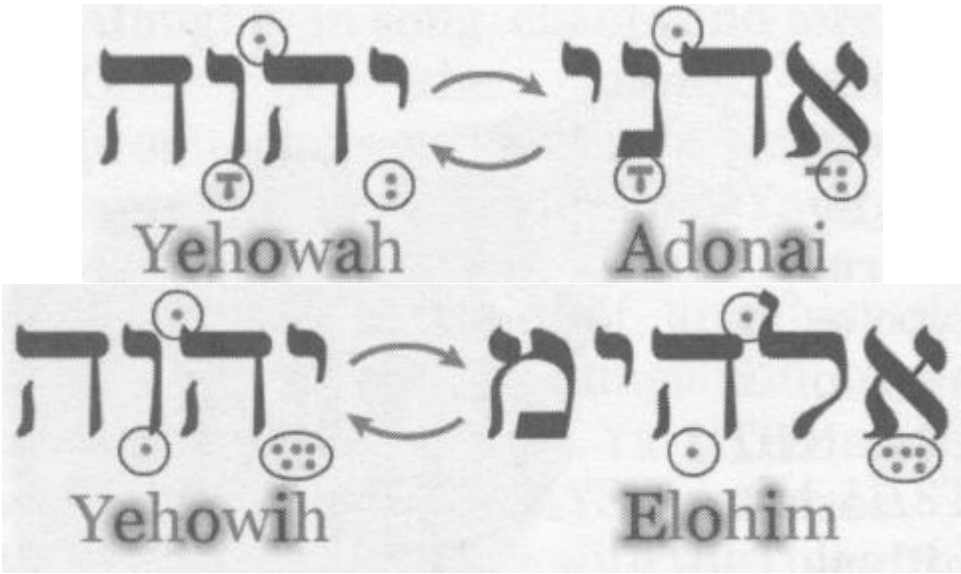
Understanding this rule of vowels that are applied to verbs ending with the letter ‘hey’, we can see from the verb that is translated as ‘I AM’ written as follows, how the correct rules apply:



Once again we can see the clear adherence to grammar rules.

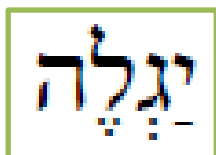
When it comes to the Name of יהוה we know that the vowel pointing’s were either omitted or substituted with the vowel pointing’s for Adonai and Elohim in an attempt to disguise the proper pronunciation and hence deliberately went against Hebrew rules of grammar in an attempt at keeping people from speaking the Name of יהוה:

Below we can see how the vowels of both Adonai and Elohim are being used in the Name of יהוה:



What becomes more evident by this is that we are perhaps able to see how the form of YaHUaH came into existence as it is an offshoot of the vowel pointing's for Adonai that have influenced this misguided pronunciation that does not follow the rules of Hebrew grammar.

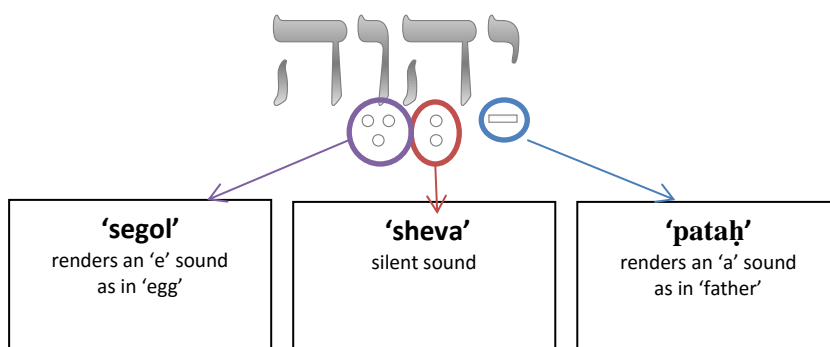
Let us therefore examine what the Name of יהוה ought to look like if the correct vowels were added, according to proper grammatical rules. To do that we must take note that the verb הָיָה **hayah** – **Strong's H1961** which means, **'to be, exist, become, happen'**, from which the Name of יהוה is derived cannot be written in the **'first person, imperfect singular'** form as it is us who speak His Name and therefore it is widely agreed by most scholars that this verb is written in the **'3<sup>rd</sup> person, hifil, masculine, singular'** form. The 'hifil' form is the **'causative verb form'** and therefore we are able to understand that when we say יהוה we are declaring, **'The I AM causes me to be'**! According to the verb chart we take note of the verb in the **hifil** column under the **3ms** (first line of imperfect section) is written as follows:



When applying these rules to the Name of יהוה we can therefore correctly render the following:



As we break this down we can see the following:



As we look at the Name of יהוה we can see that by applying proper Hebrew grammar we are able to recognise the most widely accepted pronunciation among the majority of Hebrew scholars that identify that the Name of יהוה being written in the **'hifil, 3<sup>rd</sup> person, imperfect'** form, can correctly be rendered as יהוה – and transliterated as **YAHWEH** or **YAHVEH**

Therefore from this brief study we can clearly deduce from the example that we are given in terms of a name (**Ninewěh**) and the 2 examples that we have in terms of verbs in their various forms, is that the **'weh/veh'** sound at the end of these most certainly clarifies the question around the correct pronunciation of the Name of יהוה – **YAHWEH/YAHVEH!!!**

