

INTRODUCTION

The reason for choosing the topic

The main reason which lies at the premises of this paper is rather practical, as it envisages a trait of the orthodox cult, that of remembrance or mention of people during Church ceremonies by their designated names. Man has a name which distinguishes him from the others, as unique and unrepeatable. But this status, although assumed by the name we bear, it bases itself on the hypostatic character of the Three Sacred Persons of the Trinity and on the embodiment of Jesus Christ. Creation was made and is made after the face of Logos; thus, one can comprehend the dignity God bestows on man, and at the same time, one can take into account the responsibility of every individual for the spiritualization of himself by his resemblance to God.

The unity and perichoresis which exists between the Persons of the Trinity does not cancel the distinction between Them, but it shows the work for man's redemption; the Christian God is a personal God who has a relationship with the man created by Him also by the name he bears; in this context one can understand the importance of the theology of divine names, and by extension, of our name. Many of the names God used in the Old Testament can be found in the New Testament as well and in the cult of the Church, which indicates the correspondence between these two important parts of the Bible; it is in this way that one understands the uniqueness of God, even from the First Pledge; the sanctity of His name and the importance of man's name, as a 'verbal entity'.

The name makes reference to the person; at each of the seven holy mysteries, the believer is present physically and his name is spoken; also, the name is mentioned as part of the holy hierurgies and personal prayers; at the mystery of baptism the catechumen receives a name through which he will be able to communicate with God and with his sacred guardian; as one can see from the Old Testament, the name given to a child at his birth is representative of the social environment of the country at that particular time, *Icabod* means 'The glory of Israel is gone' (1 Sam. 1, 21), of a significant event in the life of the baby (*Moses* means 'taken out of the water' (Ex. 2, 10), or any other thing. The 'prophetic' aspect inscribed in a name was often encountered during biblical times, as the name 'spoke' of the child's meaning in Israel, *Joshua* means 'God is our salvation', and *John* 'God has mercy'.

Serghe Bulgakov wrote that "the name is power, energy is the embodied Word. It shows us a special embodiment of the Word whose mystery is incomprehensible, as all living matter, fulfilling the godly command: *let it be...* the godly embodiment supposes the human embodiment through name. Man is given a name and he embodies a name". At the Anaphora ceremony which precedes the holy liturgy, and has at its main focus the preparation of the gifts of wine and bread which

will become the body and blood of Christ at the moment of epiclesis, the believer is mentioned with the name given to him at the baptism. Thus one understands the importance of a person's name, as well as his/her remembrance through the name he/she bears, as the name represents the person; even if we did not lay special emphasis on the issue of man's name, nevertheless, through a detailed analysis of divine names one can perceive the personalism of the Judaic and Christian religion.

The Christian cult has at its centre the Three Persons of the Holy Trinity, and this is why, whether it is a prayer for praise, for thanks or for request, They are invoked using scripture names. To know the name of the God we pray to means to know the traits with which He revealed Himself, and in this way, knowledge becomes the path to faith.

A distinct category of prayers used even today as part of the orthodox cult are the exorcisms of Saints Basil the Great and John the Gold-Mouth; they contain divine names from the Old Testament through which God Himself is called upon to cast away the devil from the possessed persons. Thus, taking into account all that has been said up until now, we notice the presence of the Old Testament divine names in the orthodox cult which draws a detailed explanation of the latter. In the last edition of the orthodox Bible (2008) one can find names such as Ata-El-Roi (Gen. 16, 13), Yahweh (Ex. 33, 19), Yahwe-□alom (Gen. 22, 14; Jud. 6, 24) Yahweh ire „God cares” (Gen. 22, 14) or syntagma such as: *I am who I am* (Ex. 3, 14), *The Lord is God* (Ex. 20, 1; 1 Sam. 18, 39), without being given a correct explanation or without an explanation at all. Considering all the above mentioned reasons, we believe that in the Romanian theological literature is welcomed a specialized paper in which the main divine names during the First Pledge and their correspondence with the Second Pledge, will be considered and thoroughly studied.

The current stage of the International research

On the topic of divine names there is a rich international literature; among the most important authors consulted, we mention: Johannes C. De Moor, *The rise of Yahwism, The roots of Israelite Monotheism*; Leuven, University Press, Leuven, 1997; by analyzing the names of elohistic, yahwistic and baalistic origin (here, the words which have as component different appellatives for gods are taken into consideration), it is outlined the correspondence between the first two types of names. The author speaks about a “gradual and non-violent integration” of the Israelites into the Canaanite world during Joshua's time. With the ‘polytheistic crisis’ in Egypt, Mesopotamia and Canaan, Johannes C. De Moor perceives an opening to monotheism. He makes a detailed analysis of the Canaanite *El* and of Yahweh, where he concludes that Yahweh has taken a vast part of *El's* traits, the God of the Fathers identifying itself with the correspondent Canaanite god. The book takes into consideration the significant moments comprised between the Judaic ethnogenesis, exodus – which he dates at the end of the XIII century, and the beginning of David's time. A reasoned identification between the *God of the Fathers* with all its epithets

and Yahweh is made by Albrecht Alt in *Essay on Old Testament history and religion*, translated by R.A. Wilson, Blackwell, Oxford, 1966, 1-79.

William Foxwell Albright in his book *From the Stone to Christianity; Monotheism and the Historical Process*, Second Edition, Doubleday Anchor Books, New York, 1957, on the basis of the discoveries made at Ugarit and other places, speaks about a passage from polytheism to monotheism in the area of the Middle and Far East; the author deals with the beginning period of the world history and of Israel until the reigning years of David and then it continues with the full revelation from the New Testament; in these approaches he uses scientific and epistemological methods. Terrance R. Wardlaw, in *Conceptualizing words for „God” within the Pentateuch, A cognitive-Semantic Investigation in Literary Context*, T & T Clark International, New York, 2008, using the methods of F de Saussure, J. Barr and H.H. Hock, he defines the terms for God from Pentateuch at אֱלֹהִים ('l), אֱלֹהִים ('l^{hym}), יְהוָה (Yhwh), after which he analyses all the important contexts in which these terms appear by themselves or together.

Tryggve N.D. Mettinger in his work *In cerca di Dio, Il significato e il messaggio dei nomi eterni*, Centro editoriale dehoniano, Bologna, 2009, made a concise analysis of the names: Yahweh and *El*. Also, he took into account: the confrontation of texts in the Middle East, the etymological and phonetic problem, and the relation with the New Testament. From the quotations the author analyses it results the identity between 'ēl, the God of the Fathers, Yahweh, and the God of the New Testament, which can be seen from the analysis of the constructions: 'ēl šadday, 'ēl 'el□yōn, 'ēl gō'ēl, etc.

Other books consulted are: Herbert Chanan Bricto, *The Names of God, Poetic Readings in Biblical Beginnings*, Oxford University Press, Oxford, 1998; Hellmut Rosin, *The Lord is God*, Nederlandsch Bijbelgenootschap, Amsterdam, 1956; André Lemaire, *The rise and Disappearance of Yahwism*, Biblical Archaeology Society, NW Washington, DC, 2007; G.H.Parke-Taylor, *יהוה Yahweh: The Divine Name in the Bible*, Wilfrid Laurier University Press, Waterloo, Ontario, 1975; Frank Moore Cross, *Canaanite Myth and Hebrew Epic*, Harvard University Press, Cambridge, 1973; C.J. Labuschagne, M.A., D.D., *The incomparability of Yahweh in the Old Testament*, Leiden, E.J. Brill, 1966; Mark S. Smith, *The origins of Biblical Monotheism, Israel's Polytheistic Background and the Ugaritic Texts*, Oxford University Press, Oxford, 2001. Jeanene D. Fowler in *Theophoric Personal Names in Ancient Hebrew, A comparative Study*, Sheffield Academic Press, Sheffield, 1988, makes an analysis of the theophoric, personal, pre monarch, exile and post exile names, showing the roots, significations and parallels between them. Joel S. Burnett in *A Reassessment of Biblical Elohim*, Society of biblical Literature, Atlanta, 2001, considering the main publications on the topic of the name 'Elohim, he deepens and develops the subject.

For the exposure of source theory, we have considered the following books: Alan W. Jenks, *The Elohist and North Israelite Traditions*, Scholars Press, Montana, 1977; Umberto Cassuto, *The Documentary Hypothesis and the Composition of the*

Pentateuch, translated from Hebrew by Israel Abrahams, Shalem Press, Jerusalem and New York, 2006; Jean Louis Ska, *Introduzione alla Lettura del Pentateuco*, Edizioni Dehoniane Bologna, Bologna, 2006. For the analysis of the correspondence and translation of the tetragrammaton in the New Testament, we consulted the works of the authors: David B. Capes, *Old Testament Yahweh Texts in Paul's Christology*, J.C.B. Mohr (Paul Siebeck), Tübingen, 1992; Sean M. McDonough, *YHWH at Patmos*, Mohr (Paul Siebeck), 1999; G.F. Hawthorne, George H. van Kooten, *The revelation of the Name YHWH to Moses*, Brill, Leiden, Boston, 2006; R.P. Martin, D.G. Reid, *Dizionario di Paolo e delle sue lettere*, Edizione italiana a cura di Romano Penna, Traduzione dall'inglese di Marco Bertinetti, Rita Mazzi Torti, Edizioni San Paolo, Milano.

Regarding the bibliography which deals with the Judaic mysticism, we mention: *The wisdom of the Zohar, An anthology of texts*, Oxford University Press, Oxford, 1991; *Bereishis, Genesis/ A new traslation with a commentary anthologized from talmudic, midrashic and rabbinic source*, Vol. I (a) and (b), translation and commentary by Rabbi Meir Zlotowitz, Overviews by Rabbi Nosson Scherman, Mesorah Publications, Ltd. Brooklyn, 1995; *Tehelim/ A new translation with a commentary anthologized from talmudic, midrashic and rabbinic source*, translation by Rabbi Avrohom Chaim Feuer in coloboration with Rabbis Nosson Scherman and Meir Zlotowitz, published by Mesorah Publications., Ltd., Vol. I, II, III, Third edition, 1980; *Tehillim / Psalms*, Mesorah Publications, Ltd., New York, 1987; Rashi, *Commentary on the Torah*, Vol. 2 – *Shemos / Exodus*, Fourth Edition, Mesorah Publications, Ltd., Brooklyn, 1999; Sforno, *Commentary on the Torah*, Volume I: *Bereishis/Sh'mos*, First Edition, CompuScribe at ArtScroll Studios, Ltd, Brooklyn, 1987. Walter Orenstein, *Teach Me about God, The Meaning and Significance of the Name of God*, Jason Aronson The Rowman & Littlefield Publishing Group, Inc., Oxford, 2005. Constantin Bălăceanu-Stolnici, *Kabbala between gnosis and magic*, Vremea XXI Publishing House, Bucharest, 2004. For the parallel between Yahweh and Baal we considered the following books: Wolfgang Bluedorn, *Yahweh versus Baalism*, Sheffield Academic Press, Sheffield, 2001; Norman C. Habel, *Yahweh versus Baal: A conflict of religious cultures*, New York, 1964; John Day, *Yahweh and the Gods and Goddesses of Canaan*, Sheffield Academic Press, Sheffield, 2000.

A short presentation of the paper

The thesis begins with the enumeration of ideas related to the formation of the Pentateuch issued by specialists; here we try to outline the hypotheses which explain the using of the divine names *Yahweh* și *'elōhîm* together. We cannot overlook this issues as long as bible critics are debating it and consider it a modern research subject; although today we can find very different opinions, among which those which deny the viability of documentary hypoteses; nevertheless, we consider that a paper which takes into consideration the Name of God must present briefly the theories linked to the sources of the Pentateuch.

The analysis of the divine appellatives begins with the elohistic name group, אֱלֹהִים (*'ēl*), אֱלֹהִים, (*'ēlōhîm*), אֱלֹהֵי (*'ēlôa*□), because these were the oldest common Semitic words which designated a deity, as well as the God of Israel. They are considered divine names and appear in the Bible starting with its first pages. They all have as a common point, the root אֱל (□*l*). As long as the Jewish people has lived surrounded by neighbors with whom it had economic, social, religious and political relations, it is necessary to bring into question the religious influences and their evolution, even if we will not consider thoroughly the subject. Here, we present analysis and interpretations of several representative places in the Bible on the foundations of which, different divine attributes have appeared, such as: paternity and maternity, goodness, mercy, zeal, divine justice, etc. In fact, this scheme to which we add short analyses of people's names which contain one or two theophoric elements, plus the New Testament parallel, is present almost through out the paper.

Vasile Loichiță, inspired by German theologians, speaks of seven 'divine names' which he places in three groups "according to their formal understanding and their meaning": the first class comprises three names which envisage the relationship of God with man: *'ēl*, *'ēlōhîm* and □*ā*□*ōnay*; the second class comprises only the name Yahweh, and the third class comprises the name *šadday*, *'el*□*yôn* and *qād*□*ôš*. The last three names indicate the divine transcendence and as nouns they are only given to God.

The paper then focuses on the personal name of God, YHWH. Because of the many aspects of the Tetragrammatron, its analysis spreads throughout the majority of pages. Firstly, I presented the opinion of the majority of specialists who argue that yahwism has its origins in the south of Sinai, and then I enumerated the main locations or "documents" outside Israel where inscriptions of the Ineffable name were found; these are: the temple of Ancient Nubia, (present day Sudan) dating back to the times of Amenofis III and Ramses II; the letters from El-Amarna (fourteenth century); the Mesha inscription (ninth century); a seal from the eighth century from Harvard Museum; the star from El-Datan in northern Galilee; the funeral inscriptions from Khirbet-el-Qōm and Kuntilat Ajrud; the letter from Lachiș dated around 1000; the temple from Elefantine. After presenting the revelation moment from Ieș. 3, 14 and the context in which it occurred, I approached the assumed derivations and correspondences which would exist between the Judaic Tetragrammatron and other religious spaces; of which we mention: Wellhausen a derivate from the root of *hwy* „to blow”; Holzinger from *hww* „to fall”; H. Torczyner from „to thunder”; J.A. Montgomery from *hwh* „to happen”; Barton from the Arab root *hwy* „he who loves ardently”; Norman Walker from the Egyptian *IHWH* which is a compound word and would mean “the one god”; Friedrich Delitzsch, from the Acadian *iau* „the glorious”.

Regarding the translation of the name יהוה (*y*□*hwāh*), there are two possibilities: the first one was argued by W.F. Albright and the Baltimore School and takes on the form of the hifil having as meaning “He brings into existence/He makes...” and the second one is supported by T.N.D. Mettinger and it is translated

by qal “He is”. From these two points of view, but especially from the translation LXX by “I am who I am” the ontological trend has developed as part of Christianity and of the occidental philosophy, which relates the name of God with “the being as Aristotelian being”, or with Plato’s *Idea*. The fathers of the church have partially appropriated the LXX translation, although they were in favour of a form which relates to the divine being, to God’s selfhood, etc. they still emphasized the dynamic nature and the relationship that exists between God and the believer.

Another subchapter will be dedicated to the alternation between the name Yahweh and *’ēlōhīm* in Fac. 2, 4 - 3, 24, focusing on the intrinsic particularities; the same idea is analyzed in the book of Exodus and the book of Leviticus; in *Numeri* the analysis is limited to chapters 22-24, and in the book of Deuteronomy to the observation of an usual emergence. Although I have not made an exhaustive approach of divine names in the Judaic mysticism, nevertheless, we mention a few nuances of the divine *ein-sof* and of the *sefirot*; these continue with the ideas related to the Tetragrammatron from the works of Filon of Alexandria and Josef Flavius.

Towards the end of the big chapter we tackle the way in which LXX has translated the name: *Yahweh*, אֱלֹהִים *’ēlōhīm*, ... and the expression אֲשֶׁר אֱהְיֶה אֱלֹהִים, (*’eh□yeh ’āšer ’eh□yeh*). In addition, we will approach concisely the issue of the translation and of equivalents in the New Testament of the above mentioned names. The places we take into consideration are: Mc. 14, 61-62, 1 Cor. 8, 5-6; 12, 3; Apoc. 1, 4, 8. Although the thesis does not intend to fight against the whole heresy of *The Jehovah’s Witnesses’* organisation, nevertheless, in fact, it fights against two wrong teachings of the above mentioned organisation: firstly, the wrongful vocalization related to the name YHWH, and secondly the ungodliness of Jesus Christ with texts from Flp. 2, 9-11 and Is. 45, 23.

We showed a distinct preoccupation for the expressions אֲנִי יְהוָה (’*ānī y□hwāh*) and אֲנִי הוּא (’*ānī hū*’) from Deutero-Isaia; after the exegesis performed, we outline the conclusion that the axiom ‘I am Yahweh’ speaks about the presence in history of God (*’ēl ’elyōn*), “God Almighty” and His transcendence, His self-awareness and unparallel being; in fact, these traits along with the attributes of holiness, of greatness, of keeping and fulfilling the promises made to the ancestors and the unconditioned help, outline the idea of the incompatibility of the Old Testament God with other deities of His time. We then analyze the first and third commandment insisting on the aspects related to the specificity of the thesis.

The thesis continues with chapter V in which the divine names are analyzed following the schema *’ēl* + an appellative; thus, starting with the presentation of the basic meaning which was found in the root which formed a divine name, and taking into consideration the vocabulary of the Middle East and defining biblical text, we make a brief description of the following divine epithets: „God High Most”, „Holy God”, „All knowing God”, „Eternal God”, „Almighty God”, „The God of Armies”, Baal, „The God of Pledge”.

In chapter VI we discuss the divine names which do not have as their component and do not appear with elohistic appellatives; these are: אֱלֹהֵי אֲבֹתַי *’ēlōhēi ’āvōtāy* □i

mele. As it was discovered in the hagiographic text of the Old Testament, God has only one name, Yahweh or 'eh□yeh 'āšer 'eh□yeh; in this category we can also place □ā□ōnāy when it does not substitute the Tetragrammatron; 'ēl, 'ēlōah, 'ēlōhīm, 'elyōn, □ā□ōnāy (when it does not substitute the revealed Name) which are appellatives or 'generic names' (acc. to Monica Bro□teanu), and *mele*, *šadday*, *gelos* are epithets or attributes; taking into consideration the multitude of divine attributes, their different contexts of revelation and their meanings, the author does not tackle all this extensive range; which he discusses briefly and does not place them in a separate chapter, but as the thesis unfolds they are summarized with their essential significations; for example, the metaphor *rō□eh*, Sheppard" is explained to the point at pages 32-33, from chapter 'ēl in the Old Testament, but, those which are not mentioned at all throughout the paper, are enumerated in subchapter "Expressions that accompany the name 'ēlōhīm". The homonymy between the head of the Canaanite pantheon and the God of Israel is made by denominating the former by the word *El*, and the latter by 'ēl.

The Midrash enumerates 12, 42, 72 or even more than 5000 divine names, and the Holy Fathers and a part of the Occidental theologians, for instance Bruegemann, considers God as *He who has many names*. The present thesis does not study all the divine names in the Old Testament, only the most important ones to which we add several epithets. Through the names analyzed we try to stress the main ideas of the Old Testament biblical theology related to the naming of God, and to highlight the varied way in which He worked during history, as there is a midrash which foretells that a day will come when the entire Torah will be read "as an unique Name of God".

The unity of the books that comprise the Bible is the fruit of the inspiration given by the Holy Ghost, which has guided the fathers of the Church to answer to the needs of their time by the written word; even though the patristic literature, with the exception of St. Dionysus, does not comprise special treaties on the subject of divine names; however, the Fathers of the Church have talked partially one or more aspects of the latter. In fact, the goal of patristic literature does not have many things in common with the present day manner of biblical interpretation (which can be seen from the total lack of the patristic quotation from the present biblical theology), as the Holy Fathers, in their works, have pursued the mending of man and his way of living, and not the exegesis. Nevertheless, no matter the goal of the patristic literature, it has at its foundations the Holy Scripture, on whose text it constructed its commentaries. In this respect, St. Dionysus the Areopagite is quite eloquent: "And now it is clear to us the already defined percept regarding the Scriptures, that of respecting the truth said about God".

We consider that a commentary which wishes to highlight the main ideas linked to the subject of biblical names, must contain patristic quotations, because stating that the denial of the Holy Fathers and of Church writers is the same as stating that the Bible was interpreted beginning with 1500-1600. So, even if there are tangential patristic approaches of some divine attributes, they help us to understand

correctly what the inspired author intended. In conclusion, nowadays, the guaranty of the gift and of the correct interpretation of the Scripture is given by the Orthodox Church. It is for this reason that the present thesis contains patristic quotations and holy orthodox texts. The need to take into account cult texts was underlined in relation with the Judaic theology, but this thing proves clear to Orthodox Christian too, as we have apostolic continuity and, in addition, we have the conscience of keeping and sharing the truth revealed by our Saviour, Jesus Christ, through the work of the Holy Ghost as part of the ecumenical synods and of synods from autocephalous Churches. At the same time, the problem of authenticity and of practicing the cult should become a serious question for those who lost the original theological praxis, as long as, “in religion, what is made as part of the cult is often more important than what it is said”.

In the translations made from Hebrew into Romanian, appear words that are put into brackets; these give an adaptation to the meaning of the text, to the polysemy of a word, or to the verbal form which might match with the logic of the sentence. The translations related to the Old Testament were made from R. Kittel, *Biblia Hebraica Stuttgartensia*, Editio quinta emendata work A. Schenker, Deutsche Bibelgesellschaft, Stuttgart, 1997, and those which are related to the New Testament were made from *The Greek New Testament*, Edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wirkgren, Third Edition (Corrected), United Bible Societies, Stuttgart, 1983.

Among the methods used, we mention: the parallel with other religious forms from the same geographical area; the parallel between Yahweh and other deities which belonged to the people neighbouring Israel, or to those people with whom Israel came into contact throughout the canonical writing of the Old Testament. Using information on certain shrines, sites and places with whom the biblical Jews interacted, we tried to clarify certain ideas pertaining to the mentality of the time when a certain action took place, as it is the case with the Sichem where the god *Baal berith* was summoned; thus, I took under consideration the discipline of biblical archeology. Textual criticism is present in the thesis by the attempt to identify the inspired texts, of the sources pertaining to them, of their content and traits; one must acknowledge that the texts we analyze belong to the first millennium and do not spread all over its entire period, while the Ugarit tablets, the Egyptian sources and other texts are older. Sometimes by confronting the information from lexicons and dictionaries I emphasized that their content do not always harmonize with one another, for instance, the vocalization of the Tetragrammatron or its application to Christ. Also, I considered the philological method.

Because the present paper has as its reference the masoretic text, when we cite a verse from one of the psalms, the place of the masoretic text appears first, then the place of the LXX text, and at the end, the text from the Romanian translation of the Bible (BO); the reason why I worked in this way is that the numbering of the LXX psalms is different from that of the MT, and the Romanian text often differs from both; moreover, there are texts in the Romanian translation which totally or

partially omit words from the MT and the LXX; to support the above mentioned, one should look at the example of the psalms 34,7; 35,5,6 in the MT; 33,8; 34,5,6 in LXX; 33,7; 34,5 [x2] of the Romanian translation. The distinction between the Canaanite *El* and *'ēl* as it appears in the Old Testament and refers to the God of Israel is given by the manner in which these two words are written.